
LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

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LANGUAGE IN INDIA

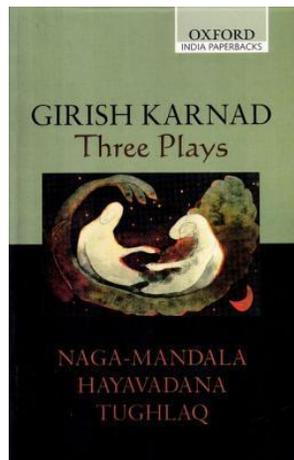
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Mythological Aspects in Girish Karnad's *Nagamandala*

Anju Bala, Ph.D. Research Scholar



What is Myth?

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Anju Bala, Ph.D. Research Scholar

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Myth refers to colourful stories that tell about the origin of humans and the cosmos. As stories, myths articulate how characters enact an ordered sequence of events. According to the common misconception of the term myths are merely primitive fictions, illusions or opinions based upon false reasoning. It is also believed that myths have developed out of folktales. According to M. H. Abrams:

Folktales have been normally understood as traditional verbal materials and social ritual that have been handed down primarily by r, word of mouth. Folktales developed and continued to flourish best in communities where few people can read or write. It include, among other things, legends, superstitions, songs, tales, proverbs, riddles, spells, nursery rhymes; pseudo-scientific core about the weather, plants and animal (63)

In reality, mythology includes much more than grade school stories about the Greek and Roman deities or clever fables concocted for children's enjoyment. As Mark Schorer in *William Blake: The Politics of Vision*, says "Myth is fundamental, the dramatic representation of our deepest instinctual life of a primary awareness of man in the universe, capable of many configurations, upon which all particular opinions and attitudes depend." According to Alan W. Watts, "Myth is to be defined as a complex of stories (some no doubt fact and some fantasy) which for various reasons human beings regard as demonstrations of the inner meaning of the universe and of human life".

Myth in Indian Literature: Girish Karnad's Plays

In Indian literature, myth has always enjoyed a prominent position. India is a nation richly imbued with religious sentiment and belief. According to M. Rajeshwar, "Most Indians are at least in theory religious in outlook." The two epics The Ramayana and The Mahabharata as well as The Puranas have been an unending source material for literature. The Indian drama written in English by Indian playwrights such as those of Girish Karnad's plays vividly exemplify this trend. Girish Karnad is regarded as one of the three great writers of the contemporary Indian drama, the other two being Vijay Tendulkar and Badal Sircar.

While Tendulkar and Badal Sircar deal with middle class problems, Karnad takes Indian myths, legends and folklores, making use them to create a new vision. In all his plays, he honestly portrays the Indian way of life with all its positive and negative aspects, its traditions and their contemporary relevance. Karnad is a man of creative genius, who takes up fragments of ancient myths and history to create a forceful social statement. As Karnd says, "The energy of folk theatre comes from the fact that although it seems to uphold traditional values, it also has the means of questioning these values, of making them literally stand on their head".

Girish Karnad is a contemporary Indian playwright, actor and movie director in Kannada language. He is among the seven recipients of Jnanpith Award for Kannada, the highest literary

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honour conferred in India. As a playwright, he is preoccupied with the retelling of Indian myths, legends, folklores and history. Of his eleven plays, seven are based on myths and legends and three on history, and only one on contemporary experience.

The reason why Karnad chooses myths and legends is not very difficult to understand. As Jung points out:

Myths and legends embody themselves in the form of motifs and symbols, certain recurring patterns of collective human behaviour and certain archetypal human experiences. Myths express certain archetypal social relationships. These relationships could be of father and son, husband and wife or of brothers. Secondly, myths have the power to affect us even without our being aware of it (2 Mukherjee 57).

Treatment of Myth in Karnad's Plays

Karnad, in his plays, does not take myths in their entirety. He takes only fragments and uses his imagination to create original plots. He uses myths and folktales as raw material for his plays. As Shastri says, "Myth, at all events, is raw material, which can be the stuff of literature"(Shastri.229-230). When Karnad was asked the reason for his handling of myths and legends, he replied his only purpose was to narrate the specifics story effectively and so, "the borrowed tales are given a turn of the screw, as it were, which works wonders with his plays".

Focus of This Paper

In the present paper, an analysis has been made to find out as to what extent Karnad was able to interpret the present in the light of the mythical past. It is a well-known fact that the themes of Karnad's plays are mythical, historical or legendary, but his manner of treating them is quite modern. He is the only playwright who uses myths imaginatively and creatively resulting in stage worthy plays. By using these myths, he tries to reveal the absurdity of life with all its elemental passions and conflicts and man's eternal struggle to achieve perfection.

Nagamandala

The play *Nagamandala* is derived from folk-lore. In this play, Karnad turns away from the 'classical' traditions to the local Kannada folktales as his source. It is based upon two oral Kannada tales he had heard from his mentor friend and well-known poet and translator, A. K. Ramanujan, to whom, he also dedicated the play. Here, Karnad combines two tales – the flame story, and the story of Rani and Appanna. Karnad's *Nagamandala* is based on two oral tales from Karnataka, as we know from what he says in his "Introduction" to Three Plays:

....these tales are narrated by women – normally the older women in the family – while children are being fed in the evenings in the kitchen or being put to bed.

The other adults present on these occasions are also women. Therefore these tales, though directed at the children, often serve as a parallel system of communication among the women in the family.

The Plot

In this play Karnad makes an interesting mixture of myth and history, and through this, he takes up socio-cultural issues in India. The play *Nagamandala: A Play with Cobra*, incorporates a mythical plot. The play focuses on the projection of the female protagonist, Rani, under the influence of Psycho mythical nexus. History is replete with many such stories in which a woman has to undergo many ordeals to prove herself chaste and pure. In the play Karnad presents a re-mythification of the Ahalya myth. In Valmiki's Ramayana, Ahalya commits adultery knowingly, but the folk mind equates Ahalya with the chaste woman and therefore, can't allow her to commit the sin deliberately. So, Indra is shown to have perpetrated a fraud on her by disguising himself as her husband Gautama. In the play too, Rani is innocent. It is Naga, in the form of her husband Appanna, who makes love to her. She thinks that she bears her husband's child and doesn't suspect Naga's identity till the very end.

Rationalizing Rituals

A ritual is a sacred manifestation of or an epiphany of a myth in action, says Northrop Frye (Frye.341). In other words, myths rationalize a ritual by providing an authority for it. It is a common practice in India, that women perform the rituals of offering milk to cobra to get good husbands. In the play, Kurudavva gives some root to Rani to lure her husband, but Rani throws that paste upon the anthill. And the cobra accepts the offering and falls in love with Rani. With the Root hangs a myth: The Kunti myth: in the earliest received version and also in its present version, a virgin Kunti (Kurudavva) gets magical power from a saint, for serving him devotedly. Kunti shares this power with Madri and in the play, Kurudavva shares this magical root with Rani, because she thinks herself to be the mother of Appana and the latter acknowledges it as much when he says, "In my sleep it sounded like my mother calling me". (P.43)

Dramatization of Two Folk Tales

Nagamandala is inspired by the snake myths prevalent in south India. It is a dramatization of two folk tales of Karnataka. In fact, Naga cult is widely practised in many parts of India. *Nagamandala: A play with Cobra*, based upon folk beliefs and myth, is an ambiguously simple play whose complexity consists in co-ordinating the elements of myth, magic, folk belief and romance. By endowing Naga with the feelings of genuine love and making him in the process, the sorrowing lover whose cruel mistress is Rani, Karnad de-mythicizes the husband-wife marital love (as described in all Indian cultural texts) and re-mythicizes the Beauty-Beast myth. Naga suffers the pangs of separation when the villagers unite Rani with her husband after

she goes through the snake ordeal. So he decides to end his life so that his beloved might live happily.

Sita's Trial

The scene of Rani's trial reminds us of Sita's trial in The Ramayana and it shows its affinities with the traditional Indian values. As in The Ramayana, Sita throws herself on a funeral pyre in anguish and her chastity is proved when she is spared by the flames. Similarly in the present play Rani steps up to ant-hill, plunges her hand into it, pulls the cobra out and says,

Since coming to this village, I have held by this hand, only two.....my husband.....And this cobra.....yes, my husband and this king cobra. Except for these two, I haven't touched any of the male sex. Nor I have allowed any other male to touch me. If I lie, let the cobra bite me". (P.58)

The Title of the Play

The title of the play is extremely significant. It presents one of the dramatis personae of the play around which the whole play revolves. The play abounds in mythical references and evocative sensual images. The play opens with a conundrum. The opening lines of the prologue suggest that "the presiding deity of the temple cannot be identified" (247). So, in accordance with Hindu mythology it can be assumed that the broken idol is that of Ganesha, who is termed as 'Vighanharta' in Hindu mythological books. His propitiation is necessary for all important works. Similarly, the female protagonist has no identity of her own. The playwright introduces her as, "A young girl...her name....it does not matter. But she was an only child daughter, so her parents call her Rani" (253). Her husband marries her because he needs a servant for household work. Every night, he locks her in the house and goes to his concubine. Then another woman Kurudavva, who also had the same story, shares a magical root with Rani to lure Appana. Rani mixes this root with his food, but seeing its blood red colour, is horrified and throws the gravy on the ant hill in which Naga, the cobra lives. Because of the root effect Naga falls in love with Rani and starts visiting her in the guise of Appana. In Hindu mythology, it is believed that the King cobra could assume a human form. Karnad uses this myth to show like Appanna, Naga too makes use of patriarchal discourse to subjugate Rani into silence, although he claims to be in love with her. He betrays Rani, when she becomes pregnant, and leaves her alone to face social degradation, And when Rani becomes successful in her trial, the same society tags her as a "Goddess".

Cultural Constructs

Folk narratives are cultural constructs designed to mould the individual in accordance with the codes of the moral tradition. The folk epistemology of moral is rather lucid and is connected to the wisdom codes of community that affirm strict verbal codes. For instance, in the trial scene, the elders of the village, who are the guardians of moral codes and symbolize the

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folk justices want a sign from the accused that satisfies the moral beliefs of the community. Moral codes derived from the wisdom codes are the basis and criteria for folk judgements, which is often unreasonable in comprehension. The hermeneutics of Nagamandala has multiple streams as Freudian, psycho-symbolic, mythical / archetypal, feminist and so on. The leitmotif of Kannadiga art is the metamorphosis of the central characters in mythical and social situations, from meaning to being and being to meaning.

A Folk Morality Play

While reading Nagamandala as a folk morality play, a community of beliefs and concepts get transferred. God (her Naga, a symbol of supernatural power) fulfils the desires of the devotees. Rani (the symbol of womanhood) desires love and affection from her husband Appanna (the symbol of manhood) who has denied that love in her marital life. Her actions based on folk beliefs fulfil her desires. It is highly believed in our society if someone does God's worship devotedly then God always fulfills his wishes. In India, women do Karvachauth fast for their husband's long life. Many girls do sixteen Monday fasts for getting good husbands. These entire stereo – typed beliefs are created by society. The (stereo – typed) moral is that when the devotee is in need, the god of faith incarnates with a solution. Pragmatic actions based on a blind belief fetch grace. Grace in operation is the fulfilment of a desire.

Metaphoric Function

Myths and legends serve as metaphors for contemporary situation in Karnad's plays. They are used as subterfuges to discuss socio-cultural evils. Modern theatre directors also takes myths as their themes, as these myths have elements of modernity and are relevant to the present day audience. The play shows woman as a commodity of use, where she is not an individual but an object of desire. She is subjected to social discrimination and being crushed under male dominated society. Girish Karnad uses myths and legends as a vehicle to explore this injustice, cruelty and social gradation of females. He uses these myths to show the superficiality of human society. Thus Karnad's use of myth and folk elements to deal with a theme which has a striking contemporary relevance is wholly authentic and salutary and has the weight of experiments successfully made in contemporary world literature. The purpose of drama is only to portray the life of the whole universe and Girish Karnad, through the element of myths, has effectively portrayed the contemporary world making his portrayal universally appealing.

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Newspapers:

A Great Aid to Teach Writing Skill to Senior Secondary Students

Astha, M.A., B.Ed., Ph.D. Scholar

Teaching Aids in Classroom

Teaching-learning is not just a process only; it's a communion between two minds - the teacher and the learner. This interaction becomes highly successful and fruitful when suitable atmosphere is created. A dull classroom can never lead to good communication..

To make a class room engaging, absorbing, fascinating and educating, a teacher takes the help of teaching aids. Teaching aids work as a sort of a magical wand in the hands of an innovative and creative teacher. Teaching aids help to:

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Newspapers: A Great Aid to Teach Writing Skill to Senior Secondary Students

- make the classroom interesting.
- retain concepts permanently.
- develop proper image of the topic taught.
- avoid dullness.
- provide direct experience.
- save time and money.
- motivate learning, and
- clarify concepts.

When a teacher chooses an aid to carry to the classroom it needs to be handy, effective and attractive. And it becomes all the more wonderful when it is cheap and easily accessible to students as well. For, the moment a teacher enters the classroom with a teaching aid the students are attracted and become eager to use it, see it, and touch it.

Indian Classrooms

In Indian classrooms, teaching English is a challenge, as it requires teacher to be well equipped to make the students learn a much sought after (feared also) language without which they have no standing in today's competitive world. Moreover, it is not their mother-tongue and every student struggles. Students might actually enjoy a proper atmosphere, in a classroom conducive to learning a foreign language.

Newspapers as a Teaching Aid

In today's E-era there are numerous audio visual aids, but to teach writing skills to senior secondary students, newspapers can be used as a wholesome aid for the following reasons;

- linguistically rich; provide valuable and fresh linguistic data.
- a single newspaper caters to a whole range of writing skills
- ever new and ever fresh printed items

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Astha, M.A., B.Ed., Ph.D. Scholar

Newspapers: A Great Aid to Teach Writing Skill to Senior Secondary Students

- language is written by experts
- a clear print resource, can be cut and pasted
- part and parcel of modern life
- easily accessible
- economical
- handyman

The Use of Advertisements

When introduced in class as a learning aid to learn writing skill, newspapers help the students feel empowered as they realize what they are learning to write, is of much utility in their day today life. Classified and commercial advertisements, obituaries, appeals, notices, letters to the editor, reports and articles printed in a newspaper can teach them how to write everything professionally. These also open the gateway of knowledge as to how practically they can exploit the writing skill learnt in the class room.

While teaching advertisements, the newspaper provides help to teach both kinds of advertisements:

- a) Classified**
- b) Commercial**

Students come across many advertisement when read a newspaper. Students learn new adjectives, vocabulary, abbreviations (much used in classified writing) and various ways to write a particular type of classified advertisement. The teacher can help them by demonstrating and explaining the use of various adjectives and also the different writing styles adopted in different advertisements.

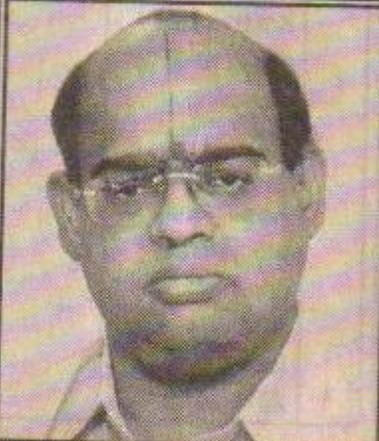
Classified Advertisement

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Consider the following:

<p>SITUATIONS VACANT</p> <p>GENERAL</p>	<p>PERSONAL</p> <p>LOST & FOUND</p>	<p>OBITUARY</p> <p>DEATH</p>
<p>CIVIL SERVICES</p> <p>Experts & Content Developer</p> <p><i>India's Leading Org. of Delhi</i></p> <p><i>Inviting Passionate Experts</i></p> <p>General Studies</p> <p>Public Administration</p> <p>Sociology</p> <p>Skills Desired:</p> <ul style="list-style-type: none">✓ Academic Competence✓ Understanding UPSC✓ Innovative Skill✓ Positive Attitude✓ Active Learner <p><i>Sincere, Dedicated, Discipline & team oriented candidates will be preferred.</i></p> <p>Send you updated resume with IAS mains marks sheet</p> <p>Email: innovation4ias@gmail.com</p>	<p>LOST & FOUND</p> <p>The following receipts of Parsvnath Developers of payment for Villa A-424 at Sonapat have been lost. The receipts are in name of Mr. Vipin Bhatia: Rec. No. 5005725 Rs. 1,24,574 / Rec. No. 5005726 Rs. 3,20,000 / Rec. No. 5005740 Rs. 6,00,000 / Rec. No. 5005755 Rs. 6,00,000 / Rec. No. 50080067 Rs. 3,20,000 / Rec. No. 50080089 Rs. 6,00,000 / Rec. 50080095 Rs. 3,00,000 / Rec. No. 50108320 Rs. 2,00,000. Finder may return or contact the undersigned.</p> <p>Kamal Bhatia, Mob.: 9999885691</p>	<p>SAD DEMISE</p>  <p>D.Narayanan @ Raja</p> <p>D.O.B: 25-12-1965 D.O.D: 03-06-2012</p> <p>Deeply Mourned By Mother, Wife, Daughters, Brothers, Friends & Relatives</p> <p>Inserted by A.Raghavan (Uncle) 094444 04436</p>

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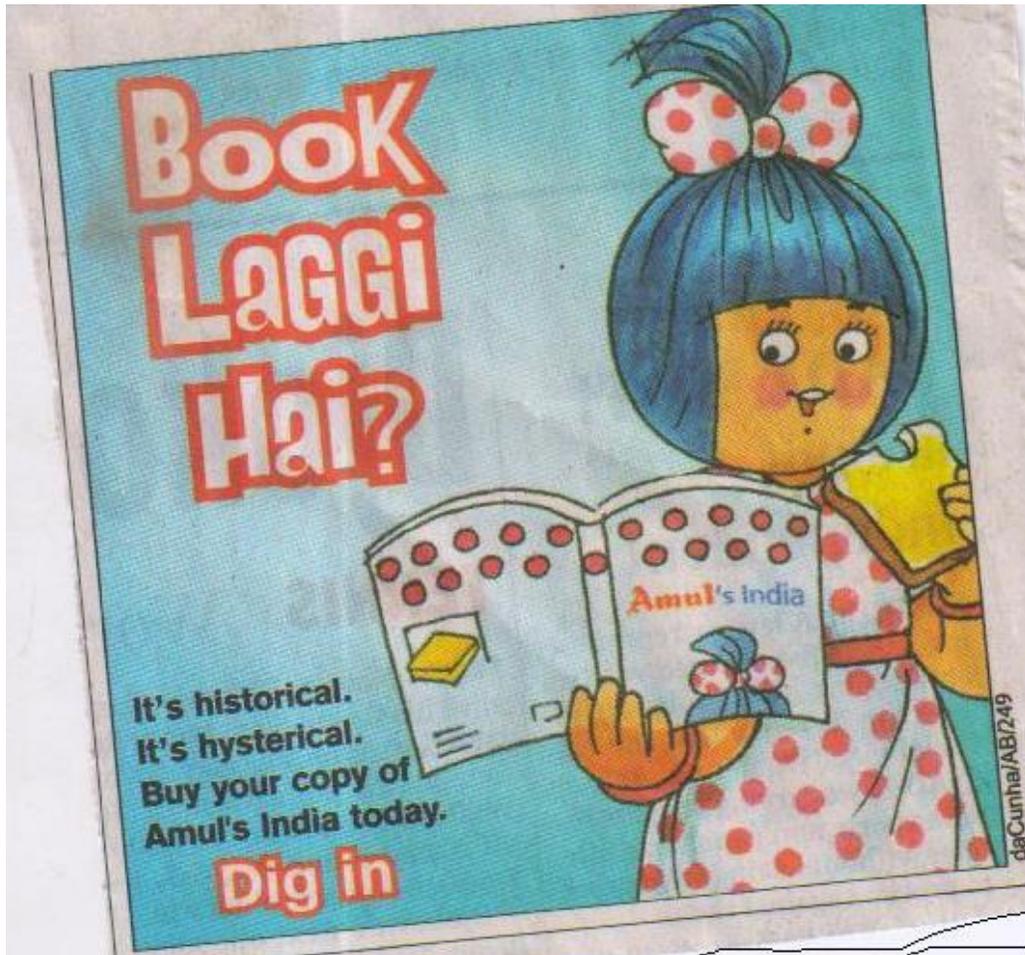


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The commercial advertisements printed in the newspapers teach the students how to make their draft catchy and also how they can make a limited use of slang in preparing such type of advertisements.

On reading various articles they learn new vocabulary and idioms. They also know how to start writing about a topic and how to tackle the matter by exploring every aspect of an issue and present their ideas.

Letters to the Editor

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Astha, M.A., B.Ed., Ph.D. Scholar

Newspapers: A Great Aid to Teach Writing Skill to Senior Secondary Students

Letters to the editor column tells how to present the ideas coherently and systematically. Students learn to respond to the issues printed in the paper. They learn to form opinions regarding social and political issues, learn to generate new ideas, and present them in attractive ways.

LETTERS TO THE EDITOR

BJP's problems

The editorial "The knives are out" (June 4) was a good insight into the internal squabbles within the other principal national party, the BJP. At a time when it needs to be focussing public/mass resentment on attacking the anti-people policies of the UPA-II government, it is most unfortunate that its leaders are now engaged in infighting. However, it would be too premature to write off the party. Being the only credible opposition to the Congress, the BJP leaders need to take collective responsibility for the party's successes and failures.

B. Suresh Kumar,
Coimbatore

Even though the Congress, whose popularity has plummeted, thanks to corruption and dismal governance, will heave a sigh of relief over these developments, for the people, no party – either the BJP or the Congress – is the "lesser of the two evils."

S. Ramakrishnasayee,
Ranipet

On Team Anna

This refers to the reports on the day-long fast in Delhi by members of Team Anna (June 4). Though there may be differences, the team needs to move ahead and ensure that the country gets strong anti-corruption laws.

Taneer Banerjee,
Kolkata

Mr. Hazare should concentrate all his efforts in educating people on the need to elect worthy individuals. Giving pinpricks to those in power is no proper way to fight corruption.

S.S. Rajagopalan,
Chennai

The sharing of a platform on Sunday by Mr. Hazare and Ramdev may have had some results. But Mr. Hazare ought to use the Gandhian mechanism of fasting sparingly. Though it is commendable that he is keen on keeping the issue of corruption alive, he should also highlight other issues undermining the country's progress.

Shivnarayan Rajpurohit,
Bikaner

Advani for collegium

Senior BJP leader I.K. Advani's call for a broadbased collegium for appointments to constitutional posts like the Election Commissioner is worth considering (June 4). Hitherto, the President on the advice of the Prime Minister made the appointments which were more a unilateral decision of the ruling party. Hence, an element of favouritism could not be ruled out. The UPA should consider Mr.

Advani's idea in a democratic spirit. It should not forget the embarrassment it faced during the appointment of the former Chief Vigilance Commissioner.

A. Michael Dhannaraj,
Coimbatore

Problems could arise when there is a conflict of interest as in the inclusion of the minister of law and justice during the selection of Election Commissioners.

J. Venkat,
Cuddalore

Interlocutors' report

There is a general feeling among the people of Jammu and Kashmir that their interests and plight are being mishandled by the State and Central governments ("Farce in three parts," June 4). Also, there are vested interests who are fishing in troubled waters. Whatever the impact of the report, it is now time to sow the seeds of brotherhood, and foster a sense of responsibility and understanding among the people of J&K. The government must also build on the lead provided by youngsters from Kashmir attempting the examinations of the Union Public Service Commission (editorial,

June 2).

P. Senthil Saravana Durai,
Tallicorin

It looks like the government has turned a deaf ear to the saying "one learns from his mistakes" because if that was not the case, then this time round the interlocutors would have surely come up with remedies to restoring peace. What J&K needs now is a serious attempt at reconciliation involving the government and the residents of the State, and helped by a strong economic package.

Deepak Sharma,
Panchkula

Budhni's story

The article "Recovering Budhni Mejhan from the silted landscape of modern India" (June 2) was an eye-opener for me and the thousands of others who must have read it. What an incredible journey through the sands of time into an era where the development and progress of a country was measured purely on an economic scale devoid of the emotional quotient which acts as a nexus between the ecology and its inhabitants! As a nation, we prefer to be indifferent to the perils of

others and consider it a necessary evil in the path of progress as long as we are not affected. We cannot rule people out because they are socially or culturally not on a par with us, "the educated elite." Let us not measure development through the prism of economic growth alone, because development without responsibility is going to land us in an abyss from which we might take centuries to crawl out from.

Rahul Sen,
Pune

Man as beast

This refers to the photo essay "Rescue goes awry" (June 4), on the death of a leopard in Assam. It's nothing but the sheer lack of elementary knowledge in handling dangerous, wild animals which proved fatal for the beautiful feline. A wild animal in severe stress will naturally panic and attack anyone within striking distance. But a team of experts panicking speaks very poorly of their professional skills.

Perhaps, the officials need to learn from episodes aired on television that show the amount of planning that goes into animal capture. Till then, such scenes, as

Posters

Newspaper also helps much in teaching students to draft and craft **posters**. It plays a great role as one always gets new ideas from newspapers; the learner learns the importance of eye catching phrases etc., and the posters also show the way to use mother tongue to make posters far reaching a large audience through the use of catchy phrases and short pithy sayings.

Together Let's Protect the Green Treasure



Smt. Sheila Dikshit
Chief Minister, Delhi

WORLD ENVIRONMENT DAY

5th June, 2012



DIP/0372/2012-13

Theme - Green Economy : Does it include YOU?

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Activities

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- Flagging off : Science Express - Biodiversity Special Train at Safdarjung Railway Station at 9:00 a.m. (A Collaborative Initiative of Ministry of Environment & Forests and Department of Science & Technology, Government of India)

Protect the Planet

- Harvest rain water • Conserve energy • Plant & nurture trees • Dispose of E-waste properly • Use CFL/LED • Use solar power • Recycle paper/ water • Don't use plastic bags.



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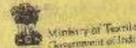


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Reports

Reports printed in the newspaper teach students how to narrate an incident or accident descriptively, putting in all the minute details including the reactions of the general public.



Conclusion

Newspaper in many ways is really a worthy companion in teaching writing skills to students. The most interesting fact is that a single newspaper can cater to many of their needs. All the examples have been taken from one newspaper. Another benefit of using the newspaper as an aid is

that besides improving the writing skill it also helps to improve a student's reading skills, ultimately creating a good reader/writer.

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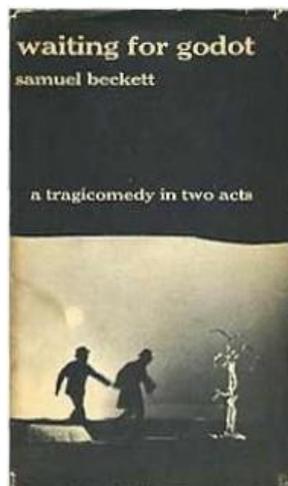
Strength for Today and Bright Hope for Tomorrow

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The Concept of Nihilism and Torment in Samuel Barclay Beckett's *Waiting for Godot*

Azmi Azam, M.A. English Literature



Courtesy: <http://en.wikipedia.org/wiki/File:WaitingForGodot.JPG>

Introduction

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Azmi Azam, M.A. English Literature

The Concept of Nihilism and Torment in Samuel Barclay Beckett's *Waiting for Godot*

Nihilism, suggesting the theoretical doctrine of extreme pessimism toward the intrinsic fundamentals of human life, and, in contrast, idealism, advocating the philosophical canons of belief in a structured transcendental realm, are the two paradoxical dominating themes in Irish avant-garde dramatist Samuel Barclay Beckett's famous absurd play *Waiting for Godot*. These two issues are responsible for the suffrage of mind. The major characters especially the megalomaniac Vladimir and less-intelligent Estragon who are waiting for unidentified Godot, demonstrate the clash of these two theories through epistemological, ontological and poetic form.

Keywords: Nihilism, frustration, time, waiting, hope, optimism, pessimism, suicide, society.

Analyses

Nihilism

The word 'Nihilism' derives from the Latin '*nihil*', or nothing, which means the sense of instability of the achieved things in this earthly world that highlights the believe that something does not exist. It appears in the verb "annihilate," meaning to bring to nothing and to destroy completely. Early in the nineteenth century, Friedrich Jacobi used the word to negatively characterize transcendental idealism. It only became popularized, however, after its appearance in Ivan Turgenev's novel *Fathers and Sons* (1862) where he uses "nihilism" to describe the crude scientism espoused by his character Bazarov who preaches a creed of total negation.

Nihilism is the belief that all values are baseless and that nothing can be known or communicated. It is often associated with extreme pessimism and a radical skepticism that condemns existence. A nihilist believes in nothingness, have no loyalties, and no purpose other than, perhaps, an impulse to destroy. This term is most often associated with Friedrich Nietzsche who says that its harsh effects eventually destroy all moral, religious, and metaphysical convictions and precipitate the greatest crisis in human history. In the 20th century, nihilistic themes—epistemological failure, value destruction, and cosmic purposelessness have preoccupied artists, social critics, and philosophers. The existentialists helped popularize tenets of nihilism in their attempts to blunt its destructive potential. By the end of the century, existential despair as a response to nihilism gave way to an attitude of indifference, often associated with antifoundationalism, loneliness, self-hatred and isolation.

According to Nietzsche, there is no objective order or structure in the world except what we give it. Penetrating the façades buttressing convictions, the nihilist discovers that all values are baseless and that reason is impotent. For him, nihilism requires a radical repudiation of all imposed values and meaning to be perished and it is a matter highly concerned with self-destruction. The caustic strength of nihilism is absolute, Nietzsche argues, and under its withering scrutiny *the highest values devalue themselves*. The aim is always lacking, and the question ‘Why’ finds no answer. Inevitably, nihilism will expose all cherished beliefs and sacrosanct truths as symptoms of a defective Western mythos. This collapse of meaning, relevance, and purpose will be the most destructive force in history, constituting a total assault on reality and nothing less than the greatest crisis of humanity. Such a subjective furore becomes stern in the mind of nihilists. He further says:

Nihilism, however, is to be treated as a pathological transitional stage: we move from one extreme position (nature and the world have a meaning and a purpose) to another extreme position (all is devoid of meaning and purpose). If nihilism comes to us now as an uncanny guest it is not because the unpleasant character of existence is any greater than before, but simply because we are now mistrustful of any meaning in existence and everything appears to us to be in vain (In Pearson, 2005, p.101)

These issues have been marked and depicted in the various characters of literature. Samuel Beckett’s *Waiting for Godot* is not deprived of representing the crucial issues of nihilism. The protagonists, Vladimir and Estragon, depict Nietzsche’s concept of nihilism to some extent. They suffer from loneliness, attempt suicide, evoke pessimism and remain unpredictable and dissatisfied till the end of the play. The reason behind such attributes is the prolong torment of waiting for an unidentified and unpredictable entity Godot who is supposed to be the saviour of all ills.

Samuel Beckett and *Waiting for Godot*

Samuel Barclay Beckett was born in 13 April 1906 and died in 22 December 1989. He is known as an Irish avant-garde novelist, playwright, theatre director, and poet. Beckett is widely regarded as among the most influential writers of the 20th century. He is considered one of the last modernists. As an inspiration to many later writers, he is also sometimes considered one of the first postmodernists. He is one of the key writers in what Martin Esslin

called the "Theatre of the Absurd" and *Waiting for Godot* is his masterpiece. Beckett was awarded the 1969 Nobel Prize in Literature and was elected Saoi of Aosdána in 1984. His work provides a bleak, tragicomic outlook on human nature with black comedy and gallows humour.

Waiting for Godot, Beckett's first play, was written originally in French in 1948 and later he translated the play into English himself. It premiered at a tiny theater in Paris in 1953. This play began Beckett's association with the Theatre of the Absurd, which influenced later playwrights like Harold Pinter and Tom Stoppard. *Waiting for Godot* is generally an absurdist play in which two characters, Vladimir and Estragon, wait endlessly and in vain for the arrival of Godot, an unidentified personality. Godot's absence and the characters' waiting have led to many different interpretations since the play's 1953 premiere. It was voted "the most significant English language play of the 20th century". The play highlights the crucial features of postmodernism through its themes and characterizations. Specially the second act of the play is highly appreciated by many critics, for example Duckworth says comparing Ionesco's writings with Beckett (1972) :

...Human solidarity and mutual help, so beautifully parodied in the second act of *Waiting for Godot*, are nothing so pretentious as an ideal for Beckett, but he does recognise them as a basic need of our mutual dependence. Ionesco's fear of massification, on the other hand, leads him to stress a more strongly marked dicotomy between the individual and soceity. Hence, Beckett seems a more compassionate writer than Ionesco...Beckett's work is as self-centered as Ionesco's. But it is less egocentric. If he is a sounding board for suffering, it is not just his own suffering. He paints a picture, not recognised by all but responded to by most, of man in solitude imprisoned within the time and space of a silent and unresponsive universe. Only the very brash or complacent can fail to react to that. (In Pattie, p.141)

Thus, it turns clear that Beckett's writings offer the essential features of existentialism but the the end of his works does not establish that, rather, it provides a solution by giving a light of optimism directly or indirectly. The concept of nihilism also deals with the same patterns of presentations. Nihilism the the sense of nothingness where a glimpse of hope arrives unpredictably and again turns invisible which makes the individuals suffer from the

sense of loss. Therefore, Beckett's play serves as a good example of the ideas of nihilist features in human characters. The play is done in such a manner that it can be interpreted by comparing it to different literary works. Mathew Arnold's 'Dover Beach' also offers some of the issues related to Nietzsche's ideas of nihilism that makes a link of the work with *Waiting for Godot*.

'Dover Beach' and *Waiting for Godot*

'Dover Beach' is a short poem by Mathew Arnold. It was published in 1867 in the collection *New Poems*. The poem starts with a quiet scene where a couple looks out on the moonlit water of the English Channel, and listens to the sound of the waves. Then the historical imagery of the ancient Greece is shown as a metaphor for human history. The gradual, steady loss of faith in culture and human civilization are described. The poem ends on a gorgeous, heartbreaking note, with the couple clinging to their love in a world of violence and fear and pain. The poem also highlights sense of pessimism and existentialist ideas which every man in this world experience. This idea can be linked with *Waiting for Godot*.

Nihilistic Philosophy in *Waiting for Godot*

The play, *Waiting for Godot*, begins with the supporting of the nihilistic philosophy "Nothing to be done" (1:1), repeatedly uttered by the two characters who are deciding to commit suicide, emphasizing the fact that time is a sort of torture and life is a kind of burden for human beings. Such individuals believe that coming to this earth was the outcome of a punishment, according to the Original sin. So life is not a gift and death is a relief from tormenting life. There is no denying of the fact that their decision of committing suicide is a sad example of nihilism but their ultimate decision of surmounting the self-destroying idea shows the light of idealism. In the play, we find the reference of *The Bible*, the story of the thieves in the Gospels, the mention of Abel and Cain and especially the reference of sea: "Sea was pale blue, The very look of it made/ me thirsty" (1: 104-106) by existentialist Vladimir which is akin to Mathew Arnold's view of the world as a "darling plain" in 'Dover Beach': 'The sea of faith/Was once too at its full ...I only hear /Its melancholy, long withdrawing roar' (Arnold, line: 21-25).

Metaphoric Imagery

This imagery of sea is metaphoric that also resembles the never-ending waiting of the characters. As the sea is deep, prolong and mysteries, Vladimir and Estragon's waiting for Godot is also intense, prolong and full of uncertainties. Regarding Godot and the concept of waiting and hope, John Pilling says ;

The characters are consequently engaged in a perpetual act of waiting. Much has been written about who or what Godot is. my own view is that he is simultaneously whatever we think he is and not what we think he is: he is an absence, who can be interpreted at moments as God, death, the lord of the manor, a benefactor, even Pozzo, but Godot has a function rather than a meaning. He stands for what keeps us chained to and in existence, he is the unknowable that represents hope in an age when there is no hope, he is whatever fiction we want him to be – as long as he justifies your life-as-waiting. (1994, p.71)

Evoking Hope Even in the Depth of Hopelessness

Therefore, it can be estimated that *Waiting for Godot* is not only a play depicting nihilism and subjective sufferings but also a discourse of man's attempt of evoking hope even in the depth of hopelessness. Vladimir and Estragon plans to commit suicide several times but ultimately drops the decision of self-destruction only in the hope of Godot's arrival. This indicates the essential feature of human beings of cultivating hope to proceed with the toils of life. Both the characters continue to suffer instead of submitting to the situations. On the other hand, sea metaphorically resembles idealism and the water is supposed to be the prime element of cleaning the dirt of sin. Water is also metaphorically symbolizes redemption and purification.

These ideas are associated to Marlowe's *Doctor Faustus* where the protagonist, medical scholar Doctor Faustus, kills himself as a means of submission to the devils instead of coping or struggling with the situations and urges the holy water of Christ for redemption which he fails to gain.

Doctor Faustus and Waiting for Godot

Doctor Faustus is a play by Christopher Marlowe. It is the story of a scholar who sells his soul to the devil for power and knowledge. *Doctor Faustus* was first published in 1604, eleven years after Marlowe's death and at least twelve years after the first performance of the play. The idea of nihilism, existentialism, torments of waiting depicted in the play can be linked with *Waiting for Godot*. It can be said that Godot is not a personality but the subjective urge which every man dreams and strives to achieve. This Godot to Doctor Faustus is the power to rule the world and the knowledge of the ultimate truth. This Godot to Doctor Faustus is the urge for a single moment of life from the upcoming death or a chance to seek forgiveness to the Almighty for spiritual peace. Therefore, Godot is not a personality but the expectations which differs from person to person.

On the other hand, Iconoclast Vladimir and dull Estragon live in solitary darkness deprived of faith and happiness waiting for the mysterious Godot, the spiritual safe-guard, who hardly comes. But their expectation that Godot, their magical medicine of woe, will come suddenly and will liberate them from their misery marks the light of idealism. We find an excellent similarity to that of Doctor Faustus who seeks Christ's blood to evade his ultimate damnation in Christopher Marlowe's *Doctor Faustus*. Even xenophobic Pozzo, the owner of social-pariah Lucky, says, "You are human beings none the less ... Of the same species as Pozzo! Made in god's image" (1:505).

Litany of Human Nihilism

In true sense of the term, Pozzo is illustrating the litany of human nihilism by equalizing all men together in terms of idiosyncrasy and visualizes human being as God's image as if they are the boon-son creations, thus showing the conflict between nihilism and idealism. Vladimir's speech "That means nothing. I too pretended not/ to recognize them. And then nobody ever/recognizes us" supports the idea of identity crisis, one of the prime features of nihilism, which is very much akin to the idea of Albert Camus - "In a universe that's suddenly deprived of illusions and of light, man feels a stranger. His is an irremediable exile...This divorce between man and his life, actor and his setting, truly constitutes the feeling of Absurdity." Estragon's speech "All my life I've compared myself to him" (1:1539) echoes the odor of atheism, another feature of nihilism, implanting the idea that God is hostile and tries to increase men's struggle in this topsy-turvy world. Such atheists, supporting the

stygian idea of Humanism, believe that men are plaything in God' hand for His delights Who interferes in men's life to make it more challenging though man is the successive measure of all things. Making inconsistent pauses, Estragon says, "All my lousy life I've/ crawled about in the mud! And you talk to/ me about scenery!"(act-2), and Vladimir says "Your only hope left is to/disappear" (act-2), that mark communication gap between them, bite dust promises, inevitability of death, despair, anguish and existential crises which are the features of nihilism. Regarding such notions, Gordon says:

Waiting for Godot portrays both the need for purpose and the emotional fragmentation that accompanies the struggle for this anchoring of self. Vladimir and Estragon have inherited a world they cannot master, and despite their heroic accommodations they cannot escape the turmoil that accompanies their sense of purposelessness. It is as though an unfathomable anarchy had been loosed upon their inner world. Most of their efforts towards filling this emptiness reinforce their loss of energy and indecision and increase the disjuncture between their thoughts and actions. In reality, they are capable of participating only in temporarily meaningful action and fragmented communication. And they know this. (2002, p.56)

Doing Things Intentionally

Therefore, it can be assumed that nihilists do things intentionally and this sense of knowledge made them frustration as they know that they are destroying themselves. In case of Doctor Faustus, he practiced the black magic knowing its harmful effects and signed the bond willingly to Mephistopheles. Later, he is shown regretting for himself. Likewise, Vladimir and Estragon willingly wait for Godot knowing the uncertainty of his coming and several times regret their decision. Their regrets make them nihilists and the sudden arrival of hope and its sudden disillusionment also trigger their sense of nihilism. Similar concept of frustration is also viewed in Conrad's *Heart of Darkness*, where the protagonists find no solution to the imperialist attempts of Europe to the Asian continents.

Heart of Darkness and Waiting for Godot

Heart of Darkness is a novella written by Joseph Conrad, The story depicts Charles Marlow's life as an ivory transporter down the Congo River in Central Africa. In the course of

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his travel in central Africa, Marlow becomes obsessed with Mr. Kurtz and marks the harsh impact of global orientalism and imperialism. The subjective suffering of Marlow and Kurtz as nihilists associates them with the characters in *Waiting for Godot*.

There is no denying that as post-modern representatives, the characters of Beckett, suffer from the stygian part of human existence imbued with the shadows of idiopathic frivolity, meaninglessness and nothingness. To harp on the same tune, we can say that the two characters, Vladimir and Estragon, view life as Charlie Marlow views: “life is...that mysterious arrangement of merciless logic for a futile purpose. The most you can hope from it is some knowledge of yourself- that comes too late- a crop of unextinguished regret”. (Conrad, *Heart of Darkness*). The core of the matter is their deprivation from the roots of idealism and fall into the pit of nihilism as Eugene Ionesco says when people intentionally get cut off from their religious, metaphysical and transcendental roots, they became lost and all their actions become senseless, absurd, useless as well as the constant feeling of regret hounds them psychologically.

As Gordon marks,

Waiting is to experience the action of time, which is constant change. And yet, as nothing real ever happens, that change in itself is an illusion. The ceaseless activity of time is self-defeating, purposeless, and therefore null and void. The more things change, the more they are the same. That is the terrible stability of the world. (2002, p.67)

This idea is linked with the feeling of nihilism. The act of prolong waiting evokes the dual sense of optimism and pessimism. It is obvious that pessimism triumphs easily when the experience of waiting is deprived of pleasure and entertainment. The subjective furore of getting nothing at the end and the frailty of any heroic action, both subjective and objective, fuels the sense of nihilism. This happens to Kurtz, Marlow and Vladimir.

The Waste Land and Waiting for Godot

The Waste Land is a long poem written by T.S. Eliot. It is widely regarded as a central text in Modernist poetry. Published in 1922, the 434-line-poem first appeared in the U.K. in the October issue of *The Criterion* and in the U.S. in the November issue of *The Dial*.

It was published in book form in December 1922. The concept of uncertainty, depression and phobia depicted in the poem can be linked with the themes of *Waiting for Godot*. The psychological dilemmas of Vladimir and Estragon echo the same issue of frustration depicted in the poem. As *The Waste Land* suggests a glimpse of hope for a better future at the end of the poem, Beckett's characters also shows similar issues of hope.

We, at the end of the play, find that the characters are waiting for Godot which marks the spark of optimism, a feature of idealism. They are not committing suicide because of the hope that Godot may come at anytime and can rescue them from all misfortunes, which is similar to that of T. S. Eliot's view in *The Waste Land*: "Datta. Dayadhama. Demyata/Shantih shantih shantih"(433-434). Idealism declares hope in darkness of life, God's presence for help and affirmative ways of eradicating the travesty of human life. There is no direct indication to the fact that the characters follow idealism but their ardent waiting for Godot provides an aura of idealistic implication in reader's sub-conscious minds. It seems that the characters unconsciously believe that nihilistic views cannot suggest them solution; rather the path of idealism can confirm them progressive aurora. Idealism does not believe that life is full of infinite absurdities and shocks rather a golden chance where every human being can germinate their best qualities. Today's post modern world is like a dungeon of dystopia for dismantling the litany of idealism, the glorified safe-guard of human conscience. The intellectual pleasure of idealism is the solution to open the optimistic aspects, emotional apotheosis, philanthropic zeal and the quintessential reality of life against the sinister shadow of nihilism and Godot is the center of idealism of hope for the characters in *Waiting for Godot*.

As marked in Beckett's words:

...you must go on, I cant go on, you must go on, I 'll go on, you must say words, as long as there are any, until they find me, until they say me, strange pain, strange sin, you must go on, perhaps its done already, perhaps they had said me already, perhaps they have carried me to the threshold of my story, before the door that opens on my story, that would surprise me, if it opens, it will be I, it will be the silence, where I am, I don't know, I'll never know, in the silence you don't know, you must go on, I cant go on, I'll go on. (1997, p.401)

On the other hand, we can say that the way of God is reexamined with the concept of Godot's existence, the common traits of life are revalued, and the conventional paths of

thinking, philosophical values, morality, and ethics are justified by Beckett in *Waiting for Godot*. The title itself holds the perplexing and confusing tone of post-modernity because the term 'Godot' does not signify any fixed meaning, object, value, entity or person. What Godot is--it could be anything, as well as, it could be nothing. It may signify God, a prophet, desired object, freedom, death, time, end of universe or anything that we willfully desire or does not desire in our earthen life. Audience can never ensure the identity of Godot, can never learn who Godot is. As a proper noun, the name "Godot" may derive from any number of French verbs, and Beckett stated it might be a derivative of *godillot*, a French slang for "boot". The title, in this interpretation, could be seen as suggesting that the characters are "waiting for the boot". The name also forms a pun on the Irish phrase "go deo" meaning "eternity."

Another interpretation is that Godot is simply God. The characters wait for god, receiving messages from a middle man (The church or bible), and God never comes. Whatever it is, the idea of 'Godot' is juxtaposed with the idea of waiting, that means, we must wait for this Godot, we should sit for the coming of Godot, we must not leave the place, because Godot may come, we must obey the order that we have to wait for someone or none. Godot is someone who never comes. Lucky and Pozzo could be Godot, if they did not come. Primary confusion of Estragon and Vladimir regarding the identity of Lucky and Pozzo signifies the criterion of Godot, and the latent message is Godot is someone to be waited for, not someone who comes, who is reachable and reasonable, who is familiar to us. The conspicuous feature of Godot is that Godot is desired, Whether we like it or not, whether we want it or not, whether it comes or not, whether we expects it or not, we should wait for it, we must want it and feel a desire for it, and we must learn to wait for this Godot.

The Theme of Waiting

The "Theme of Waiting" juxtaposes some successive questions in *Waiting for Godot*. What is waiting, why should we wait, what for we are waiting, when the waiting will end, who is coming to end the waiting, how the waiting will come to an end, what we will do during our waiting, why we have no power to end this waiting, who asked us to wait--all these basic questions are raised in the play, and 'waiting' appears to be a central theme of the play. Beckett told the painful saga of perpetual waiting and the saddening, disheartening edge of fancy dreaming of the end of this waiting; but his play contains an

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untold suggestion that "no suggestion is there". *Silence motif* is repeatedly used in the play, and it suggests the lack of expression, the lack of manifestation in the way of waiting. When we know that nothing can be said, nothing to be known, and nothing to get out of this world, silence comes painfully. The monosyllabic words of the characters, their baby-like gestures, their inconsistency and their waiting --all these events indicate towards the agonized effects of perpetual waiting.

Waiting is painful. It hurts. Time is greatest tormentor, and we can not renounce the negative facets of time. In Andrew Marvell's "To His Coy Mistress", "idea of tormentor time" is presented :

"But at my back I always hear

Time's wingèd chariot hurrying near

And yonder all before us lie

Deserts of vast eternity " (*Literature for Writing*, 506)

Beckett deals with this tormenting, torturous time; nothingness, and this hollowness of life is illustrated with painful tell of two tramps who have nothing to do, to say, to show or to get, but to wait for an airy Godot. Beckett says there is a ditch over there, but he does not suggest that we can stay outside the ditch, wherever we live, even if we stay over the mound, it makes no difference that we have to stay in a hollow ditch that encircles us with its airy depthless. What we can do at best is to know the painful fact of life that Godot never comes, and we are perpetually and eternally entrapped here, in this ditch, to stay, to remain and to wait for someone who never feels a need to come, though there is no essential sign or prove that someone is there or we are ordered to do so.

We can break away the circle, we can get out of the ditch, and we can cease the unbearable presence of waiting. But can we really? We are trapped. We are trapped to see our own doom, our own failure, our projected downfall. Most interestingly, waiting is signified also with a stronger theme of immobility. We can not go, we can not move. Gogo and Didi never move. They always stick to the place with the dimmed hope that Godot may come. Here a suggestion overwhelms that we are trapped in such a way that we can never go out of this hollow ditch. Knowingly or unknowingly we have to stay and to wait for creeping death. Vladimir and Estragon want to commit suicide, but they fail. Estragon's

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clothing goes down when he profoundly and seriously thinks about a suicidal attempt. It is ridiculous, and noteworthy. These ridiculous aspects of life, the mockery of life, the absurdity of human life are projected along with the Estragon and Vladimir's waiting. What for we are waiting, Beckett raises this question and suggests that life is a joke, a great joke, where we have nothing to but to wait for nothing. Here, to pass the time gets the ultimate priority of life rather than other significant facets of life.

ESTRAGON Let's go.

VLADIMIR We can't.

ESTRAGON Why not?

VLADIMIR We're waiting for Godot. (*Waiting for Godot*, Act I, 44)

We are living in a material world having some material desire along with our material body. We can not ignore the material world or the materialized immateriality. God is something immaterial, but to us, we can only understand the existence of God in the context of material. So we say God is someone who created both--material and immaterial. If Godot is considered to be an immaterial existence, Godot will never come and can never come to this material world. Lucky and Pozzo are a part of this material world, because they are touchable and reachable; but if they do not come, they would have been considered and worshipped as Godot, an immaterial and non-existent entity. In every moment of our life, we are facing our Godots, but the waiting never ends because we can never touch the locus or the periphery of immaterial. So waiting seems ridiculous, because if Godot comes, we will fail to recognize due to our preoccupations of materiality.

Waiting: A Question and a Reason of Torment

Why waiting is in question? Form the very beginning of the civilization, mankind has learnt to wait for golden days of future, to create Utopia for all; but in 20th century, this waiting is in question because of the wars, catastrophic destruction and downfall of human values built upon the ideologies of “European Enlightenment”. Picasso’s Guernica truthfully has been memorialized the tragedy of human civilization. The shattered human bodies, the fanatics, the screams, death and destruction of the illustration are not only a truthful account of the destroyed Spanish city (in Spanish Civil War, between 1936-39), but also of the whole mankind. The inner cruelties of human mind, the lack of human

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values, hypocrisy, contradictions, and evil of inside—all these issues are projected in the picture; thus it points out towards a newer truth of life that nothing is true, nothing could be true. Man evolved from a mere hairy ape and performed his success by building a civilization full of dazzling pompousness, great technological developments, better way of life, newer ways of happiness and more; but all these efforts are now in question due to the devastating fall down of human civilization in WWI and WWII. Beckett portrays this painful account of human hope, the shattered high expectations of human civilization in his play by putting the image of waiting. Nothing happens, because it is our inward cruelties of life that we are not able to take the changes to come, we are pervert, debased and dehumanized in such a extent that the golden days can never come. Utopian vision of human mind will never end because of our failures. We have created a civilization, but we are also the demolisher of our own homeland, Frankenstein of our own will.

Sartre, an explicitly atheistic and pessimistic philosopher, also declared that human beings require a rational basis for their lives but are unable to achieve one, and thus human life is a “futile passion.” Sartre’s existentialism is a form of humanism, and he strongly emphasized human freedom, choice, and responsibility. He eventually tried to reconcile these existentialist concepts with a Marxist analysis of society and history. In the treatise *Being and Nothingness*, French writer Jean-Paul Sartre presents his existential philosophical framework. He reasons that the essential nothingness of human existence leaves individuals to take sole responsibility for their own actions. Shunning the morality and constraints of society, individuals must embrace personal responsibility to craft a world for themselves. Along with focusing on the importance of exercising individual responsibility, Sartre stresses that the understanding of freedom of choice is the only means of authenticating human existence.

Beckett also deals with these ideas when he placed the concept of ‘mistaken identity, place and time’. We are living in a world that is full of hollowness, cruelty, rudeness, repetition, monotony, mistrust, misconception, misunderstanding, misleading beliefs, misjudgment, mismatched procedures of life and maladjustment. Thus, in Beckett and Sartre, life is confusing, chaotic, cripple and full of dull connotations and contradictions. For these reasons, in Beckettian writing we can trace the charismatic manifestation of waiting, every character of the play wait for something to happen, something to come, something to be gone; but nothing happens, none comes and nothing is

explored. It suggests existential feeling of human life that life is nothing but a monotonous waiting for nothing. As we can see, Vladimir and Estragon are trapped in a painful, void-like existence in which suffering is commonplace and death (comparable to escape perhaps?) an impossibility:

Estragon: Why don't we hang ourselves?

Vladimir: With what?

Estragon: You haven't got a bit of rope?

Vladimir: No.

Estragon: Then we can't. (*Waiting for Godot*, Act II, 123)

If you live in life, then you die in life, too. And, in the same way, the pain of living is equated with the pain of dying, as we can observe it in Keats' "Ode to a Nightingale":

Fade far away, dissolve, and quite forget

What thou among the leaves hast never known,

The weariness, the fever, and the fret

Here, where men sit and hear each other groan; (Literature for Writing, 598)

The inaction, naivety, death, decay, stagnant and deceased life is portrayed in these lines; and we can certainly notice the Beckettian tone of the poem that we are left to a rude, filthy, decaying world and we can move nowhere, we can go nowhere, but we have to wait and to embrace death and its consequences. We should wait, we must wait, we must learn to wait, we have to know how to wait and we cannot but wait to live the life though it is painful. Like Beckettian life, this inadequacy never ends and is interminable pain and suffering. Yet these suffering characters go on enduring the unbearable.

They keep going on for two reasons: one is time, which is forever shifting them towards something that they will never achieve; the other is because they must go on, regardless. Since Time is two dimensional, it can only push its recipient on, whether wanted or not ("time devours on) The further we go in life towards death, argues Beckett, the more we are guilty of the sinful act of living a deathly and deadened existence, **Language in India** www.languageinindia.com ISSN 1930-2940 14:2 February 2014
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artificially sweetened by relative pleasures which are not really pleasures at all. Life is habitual, and “habit is a great deadener”. With regards to ‘going on’, it is clear in Beckett’s literature that his characters have no alternative but to ‘go on’. They are driven forward in a torturous existence for no other reason than that they have no alternative but to do as the author decrees ‘death in life, and life in death’. We all fail in life, yet despite the fact that Beckett offers no hope of release from this everlasting torture, perhaps we can look for some kind of salvation.

Conclusion

Waiting for Godot is a quintessential masterpiece of postmodern literature as it depicts the psychological exposure of postmodern individual. The crucial features of subjective furors of men are explicitly delivered in the art of dramatization. Time is a crucial factor in everyone’s life and it is also one of the effective means of subjective torment. The concept of Godot is a hypothetical concern because it has different definition to different people. For example, Godot is the result of an important examination for a student, it is the expected profit of an finance invested businessman, it is the medicine of a patient who is suffering from a painful disease and so on. Literature is a social mirror and it represents the social conditions with the colors of imagination. Various works of literature serve as a displayer of effective matters in human lives and Beckett is one of the most distinguished and successful contributors in this respect.

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Bodo Community & Religion: A Sociological Study

Chithum Basumatary

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Bodo People in North-East India

The generic term, Bodo of Tibeto-Burman Languages was first applied by Hudson to a group of people of the Brahmaputra valley. The Bodos live in a scattered manner throughout the North–Eastern region of India. Linguistically, Bodo is a Tibeto-Burman language of the North and East Bengal, Assam and Burma.

The Bodos belong to the greater Mongolian stocks who are described to be the inhabitants of a country north of the Himalayas and west of China. According to Kameswar Brahma, this land is known as “Bod” which meant a “Homeland”.

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Bodo Community & Religion: A Sociological Study

In fact, *Bodo* is a generic term which includes a large number of the tribes settled in Assam. In our discussion, we shall proceed with the Bodo language speaking people of Assam who form a large ethnic group of Assam. According to the recent Census of 2011, the Bodo population in Assam is approximately 15,00,000 of the total state population of 3,11,69,272.

History of Migration

In several research works, the term *Kirat* is used to describe the groups of people including the Bodos. According to Suniti Kumar Chatterjee, the Kirat came to Assam in 2000 BC. They seem to have come from North-Western China between the head waters of the Huang-Ho and the Yangtze Kiang Rivers.

According to Rajmohan Nath, different groups of people came across the Himalayas from the north when the early dwellers of Assam, the Austric people, became weak in power. They were the primitive people of the area north to the Himalayas and west China.

According to Rev. Sidney Endle, the origin of the Kachari (Bodo) race is still very largely a matter of conjecture and inference, in the absence of anything entitled to be regarded as authentic history. In features and general appearance they approximate very closely to the Mongolian type, and this would seem to point to Tibet and China as the original home of the race.

Bodo Groups

There were many historical figures of Bodo who include eminent rulers like Raja Iragdao, Sikhwna Jwhwlau, Swmdwn Jwhwlau, Gambari Sikhla, Birgwsri Sikhla, etc. Different dialects of the language changed to different sub-languages and the community was divided into sub communities with different names like Bodo, Garo, Rabha, Tiwa, Sonowal, Karbi, Dimasa, Kokborok, Mishing, Ahom, Chutiya, etc.

About the earliest mentioned king of Kamrupa or Pragjyotisha, K.L. Baruah writes that the king was non-Aryan and he might belong to the Bodo dynasty. He writes: “the earliest mentioned king of Kamrupa or Pragjyotisha, as it was known in more ancient times, was non-Aryan named “*Mahiranga Danava*”. His name was evidently “*Mairang*”, for a hill on the seventh mile of the Gauhati & Shilong road is still known as “*Moirang Parbat*”. It is shown in the modern map as “Moirangka”. The word “*Mairong*” was sanskritised into “*Mahiranga*”. It is clearly a Bodo name and the people of this race who then inhabited the country were called Kiratas and Mleccha as they were Mongolian immigrants (Kameswar Brahma, 1992).

Kachari (Bodo) people have prominent mongoloid features: the strong cheek bones, slit eyes, a slight growth of hair on the body and scanty beard. They are shorter and scantier than the Indians of the north-east (Anil Kumar Boro, 2010).

Historians and Social Scientists are of the opinion that the Bodo-Kocharis have, in different epochs in their history, been instrumental in exercising and maneuvering royal power. According to R.M. Nath, when Buddhism spread into Bodo countries, especially the Southern part, inhabited by the Buddhist Lamas, was known as Bsti (Lamas), Bod and later on it transformed into Bsti-Bod-Tibod-Tibbot-Tibet.

Traditional Religion of the Bodos

The traditional religion of the Bodos is called *Bathou* which has been practiced since time immemorial in South East Asia. This religion is invariably linked up with and centered around the worship of *Bathoubwrai* or *Sibwrai*, i.e., the supreme god of the Bodos. Hence it is known as Bathou religion. In the Bodo language, *Ba* means *five* and *thou* mean “*deep philosophical thought*”. The five elements are- *Bar* (Air), *San* (Sun), *Ha* (Earth) and *Okhrang* (Sky). Hence, Bathou means five principles, significance of which is mysterious, not easy to understand and not easy to feel without meditation.

Amongst the followers of Bathou religion, God is known as the Bathou Bwrai. In Bodo language, the word *Bwrai* signifies the *oldest* or most elderly man in power and knowledge or

the Supreme in all respects. Therefore, he exclusively represents supreme soul, *poromatma*, who is omnipotent, omniscient, and omnipresent. Fire can't burn him, water can't moisten him, air can't dry him and spear can't pierce him. He is the illuminator of all earthly objects. He is the source of all knowledge and light. He bestows on us everything we need in this world. The creator of these five elements is called Bathou Bwrai or the God. After creating the physical form of a man with the composite elements, he confers his spirit to the inanimate body which displays as the totality of living being's body. So, Bathou is religion and philosophy that embodies the spirituality of the creator or the God. The followers of Bathou religion practices spirituality through prayers, and offerings and sacrifices offered to the deities.

Animistic or Non-Animistic?

According to Sindney Endle, "the religion of the Kachari race is animistic and its underlying principle is characteristically one of fear of the dead." He again says in the same monograph - "in the typical Kachari Village as a rule neither idol nor place of worship is to be found; but to the Kachari mind and imagination earth, air and sky are alike people with a vast number of invisible spiritual beings. Mwdai is a Bodo word which means deity (God or Goddess) and should not be mistaken for invisible spirits."

P. Bhattacharjee strongly argues that "the religion of the Bodos is not animistic. They are worshippers of Bathou, the supreme God. They have other Gods and Goddesses. They believe in Ghosts and Spirits also. But the concept of the Supreme God is predominant."

Bathou Altar

Sijou is a plant whose scientific name is *euphorbia splendens*. The Sijou is planted in the Bathou altar at the centre as the symbol of Bathou religion of the Bodos. In Bathou religion, the Sijou plant (*Euphorbia splendens*) has an important place and this Sijou has been widely accepted as the symbol of life or soul by the Bodo people since time immemorial. The Sijou plant is the living symbol of Bathoubrai, the supreme God. It needs to be mentioned here that

there is no seed in Sijou plant and it can survive in every place. Hence a branch from another plant is brought and planted at the Bathou altar.

The Bathou altar is the main place of Bathou worship. Bodo families, who follow the Bathou religion, must have a *Bathousali* in the North East corner of the courtyard. Apart from this, each village has to set up a Bathou altar in the community land. In a Bathou altar, Sijou plant is planted and fenced with 18 pairs of small bamboo strips folded with five fastening which symbolises and signifies the religious and spiritual principles of Bathouism as well as the eighteen gurus and deities. The pairs of the part symbolically mean the married couple of gods and goddess, gurus as well as Mahagurus.

Earthen Lamp

In the name of the above mentioned god and goddesses, an *Alari Bathi* (earthen lamp) is lighted on all the altars. The first round of fastening from the bottom signifies the three *Bando* (bindings) of human beings: *birth*, *sorrows* and *pains* or troubles and distress and death which have to be compulsorily borne by human bindings. No one can escape from these things. Another remaining two rounds of fastening signify the two other bindings - marriage and peace and pleasure from which one may escape.

Folk Religion

It can be observed from the above discussion that the Bathou is an ancient religion of the Bodos which has been practiced by the followers since time immemorial. So, the colonial ethnographers and missionaries called the indigenous tribal religion animism. It is also true that to a certain point the existence of Pluralistic God and Goddesses perhaps point to the primitive stage of folk religion. Besides these, there are lots of characteristics of folk religion namely propitiation, purification, expiation, avoidance, taboo, asceticism, orgies, revelation, divination, ritual and magic which are common to the traditional religions of the world.

Lack of Institutionalization in Early History

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Bodo Community & Religion: A Sociological Study

Traditionally, the religion of the Bodos did not have any institutionalized shape. But in course of time and due to the rapid changes in the society this Bathou religion has faced some new challenges. The process of worship such as sacrificing animals and fowls, offering and drinking rice beer in the name of deities appears to be crude and unfit in the eyes of the educated people. Gradually people started to dislike these processes or way of worshipping. Moreover, there was lack of uniformity in the rituals and other related matters in the same religion.

Community Rites – Modern Developments

Community rites are performed once or twice in a year. A priest performs and initiates rites. In these rites a selected woman performs the role of “*Doudini*”, which is considered as the spirit or deity. The *Douri* (male priest) and the *Doudini* (female priest) who used to play pivotal roles in traditional Bathou religion are being shifted to the background. They are replaced by Gwthari Asari priest appointed by the village and a band of singers who sing, i.e., Bathou Aroj at the time of worship. The *Douri* explains the reason *Raisongnay* in Bodo why and to whom this worship is performed or offered in the beginning and again the worship comes to an end with his *raisongnay* (concluding mantra).

The preachers and the followers of modified Bathousim have given importance to *Douri* instead of *Douri* (male priest) and *Doudini* (female priest) combination. Earlier, during the Kherai worship, *Doudini* had to play a great role in the worship.

The Kherai is a religious festival, and in Kherai the deities are propitiated with the ritual dance and drama. The *doudini* is the key dancer. As soon as the priest or *Oja* chants the mantra, she starts dancing rhythmic dances. The *doudini* moves in a circular way round the Bathou altar where deities are positioned. The *oja* and the *deouri* and the elderly members of the village follow her dancing and making hand gestures. There are eighteen varieties of dances performed by the *doudini*, viz: *Dahal sibnay*, *bathou gidingsay*, *Cha gwlaow bwnay*, *khwijema fonai*, *dahal thungri sibnay*, *thungri sayao ganay*, *mwisw gelenai*, *gorai dabrainay*, etc. These dances are

performed with the traditional musical instruments like *Kham* (big drum), *Sifung* (long flute), *Serza* (violin) and *Zotha* (cymbal).

A section of the Bodo populace has embraced Christianity or other religious faiths.

Bodo Community & Religion

Every society has a religious system. Srimat Kalicharan Brahma started preaching Vedantic religious cult among the Bodos. After becoming adept in Brahma faith under the teaching of Guru Paramhansa in Calcutta, Kalicharan endeavored to unite the religiously disunited Bodos within the framework of his new outlook based on the Brahma faith. He preached Brahma religion, a new Vedanta based religion among the Bodos. In this way, another new religion emerged among the Bodos that influenced the socio-cultural life of the Bodos in broader way.

In the aftermath of the various socio-religious and socio-political situation during the last quarter of the 19th century and in the 1st half of the 20th century, a great change came to the life of the Bodos. Thus, a section of the Bodos is attached to the some religions/sects like Krishaguru, Vaisnavasim, etc.

Bodo Religious Philosophy

The Bodo philosophy in itself is unique. The five holy sermons of the Bathou Borai or the five sacraments for all the Bodos include prayers to God, conversing religious and spiritual matters, being charitable to the poor, love the community people and be united. The five holy realizations are – Realization of Sijau, the supreme soul, merger of atma (human soul) with the supreme soul (Sijau); Realization of Mainao; Realization of the Panch Mahabhutas corresponding to the five main gods: Ailong, Agrang, Khoila, Sanja-Borli, and Raj Khungri; and Realisation of the need of wordily affairs. The five senses of love: love to God, fellow-beings, wife and children, poor animals and nature, motherland and the world. There are other moral and spiritual preaching which the followers of Bathou continue to believe in.

Magic

Magic is practiced and it cannot be separated fully from the worship of Gods. While the gods are moved by prayer, and the gods are petitioned for general wellbeing, magic is always used with reference to specific problems. Magic is an integral part of the tribal religion and its importance is equally noteworthy in the case of Bodo traditional religion. The chants of the Deuris, the oracles of the Doudini, and the different performative feats during the religious festivals are important aspects of the ritual.

Brahma Religion

Brahma Religion, a direct product of the Brahma Dharma Movement under the leadership of Gurudev Kalicharan Brahma, is a Bodo socio-cultural movement, which heralded a radical change in Bodo society. Kalicharan Brahma can rightly be considered as the morning star of social and cultural reformation of this society. It was the first intrinsic effort of a few literate Bodo people to reform their own society when the outside cultural processes of Sanskritisation and Shankarnisation were unable to bring a complete change of their traditional life and their social, moral and spiritual aspects. By that time Christian Missionaries could not also penetrate into the centre of Bodo society for such a major reformation. After Kalicharan, there was a new Brahma consciousness among Bodo people under the initiatives of Gurudev Shankaracharya who influenced Fwrlanga Babaji, Gurudev Nabin Chandra Brahmachary and Lanka Brahma who initiated an ethnic fusion of Hindu religion, a mixture of Hindu and Bathau cult.

The first stage of Brahma religion worships only the Brahma, the supreme God of Hindu, the second stage of Brahma religion worships Bathau as an absolute image of Trimurty, three Hindu Gods; Brahma, Bishnu and Moheswara (Brahma, Bishnu arw Moheswar; sathamjwung saselo Iswar). Though Bathau is often considered as different ethnic cult or God, Mwnsingsing Bwrai, Bathau Bwrai, Brahma religion allows itself to interpret it in different ways. Brahma religion opened a link between Bodos and mainstream Hindu people; it provided opportunities

for intercultural communication, acculturation and Hinduisation. Brahma religion truly brought a spiritual enlightenment in Bodo society which paved the way for the present society. Religious culture has the capacity to bring other changes simultaneously along with its development. It can also be claimed that Brahma Dharma Movement carried the idea of modernization and standardization to this society. It was a period of socio-cultural transformation that lifted up the Bodos to the present stage of life. Idea of Brahma Religion touched most of the Bodo dominated areas and gave a new turn to people's life. This religion was successful in giving a new outlook and a new way of life to the people of this community.

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Cognitive Linguistics and EFL

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Introduction

Described in its literal meaning, the term *linguistics* can simply be applied and defined as the scientific study of language. This involves the different ways and dimensions through the help of which the use of language as sound and as well as language is used in relation to the terms that comprise the crux of a language, the pronunciations of the words that are commonly used in a language and the dialects that are applied in the language (Bergen and Zinken, 2008). At the same time the science also highlights and studies the cultural contexts and influences that develop on a certain language over the passage of time and the ways through which a language undergoes the different stages of evolution at different phases of time.

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Cognitive Linguistics and EFL

Over the passage of time, the science and entire study of linguistics has undergone various stages that has played a pivotal role in exploring novel avenues and frontiers that have enhanced the level of understanding and concept building through which linguistics can either be applied and used in different dimensions (Geeraerts, 2007). One of such vital breakthroughs was achieved during the 20th century when Ferdinand de Saussure presented his theory on structural linguistics that played an important role in distinguishing between the idea and application of the terms language and parole.

According to the theory, parole is the specific and defined way through which speech is uttered, whereas, language is the entire system of principles and discipline that dominate the way that govern the abstract phenomenon of linguistics and the way in which it is applied in different contexts and meanings. The next vital transition and development in the field of linguistics came in the form of theoretical linguistics, a theory formulated by modern day linguistics professor Noam Chomsky in which he distinguishes and helps us understand the difference between the ideas of competence and performance (Grady and Coulson, 1999). Competence is the inherent capacity of the language and performance defines the way in which the language is used.

The work of Chomsky is considered to be a turning point in the field and influences the science of linguistics since it helped in exploring new dimensions through the help of which greater frontiers in the field of linguistics can be studied and analyzed in greater detail. One of such examples can be provided in the form of Chomsky's work that he did in the development of his theory of generative linguistics (Silverman, 2011). This later led to the emergence of research work and theories such as psycholinguistics. This particular field of study highlights and is based on the works that explore the representation and the functionality of a language in the mind.

The area of study is closely related to the field of neurolinguistics which goes into further depth of the ways through which the processing of language takes place in the different parts of the human brain and the ways through which language is acquired and learnt through the processes of coordination that take place in the human brain. It was predominantly because of these efforts and the ways through which the field and science of

linguistics has evolved in recent times that has provided initiatives and expanded the scope of research potentials in this field on the whole (Silverman, 2011).

Cognitive Linguistics

With the development and application of core science concepts in linguistics an extension that has gained immense momentum in recent times is cognitive linguistics (Fauconnier, 1997). The details and different dynamics of this form of linguistics will be discussed from various perspectives during the entire course of this discussion. However, as an overview it is important to state here that with the help and usage of concepts that were highlighted by cognitive linguistics formulated by George Lakoff completely turned the dimensions of linguistics from a pre-defined set of rules followed as told by a grammar template to the conceptual function of the human mind that interprets, coordinates and processes information being provided through the medium of a language in an individualistic manner (Schmidt, 1996).

Introduction to Cognitive Linguistics

In order to get into further details and dynamics of cognitive linguistics and the ways in which it is applied in different settings for teaching or learning a language, it is important to have a proper understanding regarding this linguistic extension. The terminology of cognitive linguistics first emerged in the 1970s and was coined by George Lakoff. At that time the entire science of linguistics and conceptual application was going through a tough phase with serious disagreements emerging top linguistic experts regarding the ways through which the study was being developed and used.

Hence, it will not be inaccurate to state that the core reason behind the emergence of cognitive linguistics was out of the dissatisfaction regarding the formal tone and methodology that was being practiced and implemented in the different dynamics of linguistics at that time (Evans and Green, 2006). Many proficient and experts of this field of study began to think upon aspects through which they diversify and add further dimensions to the system and approach through which the entire science behind the formation of a language is formed. In their opinion, simply restricting the scope of linguistics to the use of phonetics, semantics and

grammatical rules and procedures will do no good in expanding and adding greater horizons to the science on the whole (Kristenasan, 2008).

Therefore, it became more or less inevitable to integrate the concept of the ways through which linguistics can be explained with a more scientific approach. Cognitive linguistics has been overwhelmingly influenced by different cognitive theories and researches such as cognitive psychology and Gestalt psychology (Rohrer, 2005). Thus, in a nutshell it can be said that the concept and application behind the incorporation and application of the different concepts regarding the use of cognitive linguistics is based on the fact that the language is dependent and forms a major part of the overall human cognition process which includes human perception and categorization (Turner, 2003).

Level of Interaction

In addition to this, cognitive linguistics is also based on the fact that language and its learning approaches among individuals changes from time to time and this is mainly dependent on their level of interaction as well as the environment that they are provided with. Once we are done with the basics and definition of cognitive linguistics it is now important into further tiers of this form of linguistics so that its application in teaching English as a foreign language can be analyzed and evaluated on an effective scale and manner. (Tomasello, 2003)

Main Branches of Cognitive Linguistics

The domain of cognitive linguistics can be categorized into two main branches, cognitive semantics and cognitive grammar. Even though the nature of study that is applied in both these categories and branches are different in many ways, it is their domains of inquiry which are closely interrelated to each other (Taylor, 2002). The nature of cognitive semantics is closely related to the programming and moulding of the human mind regarding the learning of a language as it is with the linguistic semantics of a language. This is further sub-divided into four main categories that help in further characterizing the entire field and branch of cognitive semantics. These include the following:

- Conceptual structuring of the language

- Semantic and conceptual structuring
- Representation of semantics in encyclopedia
- Semantic construction and conceptualization

Cognitive Lexical Semantic Approach

Apart from these four one of the concepts that is also important and needs to be mentioned here is of cognitive lexical semantics approach. The notion is based on the fact that lexical items are based on conceptual categories. A word represents a category of distinct related meaning. According to the concepts established by Lakoff regarding cognitive linguistics he said that a lexical item represents a kind of specific category. Hence, the meanings of words are stored in the lexicon memory as highly complex and structured categories of meanings (Croft, 2004).

On the other hand cognitive grammar is mainly concerned and related with the modelling of the different grammatical rules and regulations that can be applied in providing a better and more comprehensive meaning to the words and language on the whole (Patricia, 2007). However, the principles and procedures through which cognitive grammar operates is based on the nature of meaning that is derived from the semantics. Therefore, it can be said with great accuracy that meaning occupies a central position in cognitive linguistics and grammar.

Based on the assumptions that are made by cognitive semantics and the meaning that it derives is then used for the construction and modelling of different grammatical rules and regulations (Grace, 2009). In addition to this it is also important to state here that like cognitive semantics, the branch of grammar can also be sub-divided into two further branches. These include the symbolic thesis and usage-based thesis. The symbolic thesis is based on the opinion that the core component of grammar is based on form meaning-pairing or in layman's terms can simply be said to be a symbolic unit.

All different forms that are used in linguistics ranging from single words to phrases and idioms have a certain meaning that they carry and intent to project (Lakeoff, 1987). This is known as the particular meaning that these words carry. Hence, the symbolic thesis notion

of cognitive grammar is mainly based and relies on providing proper meaning and context to which words, phrases and all other different forms of linguistics are applied and used in. on the flip side the usage based thesis model is based on the characterization of language in the ways in which it understood and spoken, and at the same time also analyses and understands the different dynamics in which the use of language is applied (Abbott, 2000). One of the ways through which the application behind the concept of usage based thesis model can be fully understood is to relate it with the fact that with the help of this model the complexity of any language can easily be understood as well as predicted.

English as Foreign Language (EFL)

The term is more or less self-explanatory since it is applied to students who want to study and learn English but have different native languages. Since English has for long been a widely known, learned and understood language of the world students from different native languages and countries intend to enrol in different English learning classes and sessions through which they can easily learn the dynamics and fundamentals of this language in an effective manner. Keeping in mind the growing popularity and scope of English language in today's world English language teaching has evolved into two major sections of study and learning.

Firstly, it is for people who intend to live in a country where English is a dominant language and widely understood and spoken by the population and the other half comprises of people who do not want to go for this option (Bigelow and Schwartz, 2010). The term EFL or English as Foreign Language is broadly applied in circumstances when non-English speaking students are taught and are acquainted with the different dynamics and aspects of the language. The study of English as foreign language can either occur in the student's home country in which he can be taught with the language as part of the curriculum that has been provided to him by his university or in an Anglophone country with the help and guidance provided by an educational tourist (Johansson and Martin, 2000).

Even though with time the concept and innovations that have taken place in the overall visage of education has changed things substantially for students who want to enrol and study different languages under different circumstances, learning a new language has

never been easy for anyone, and getting proficient in English language is no exception to this rule. There are a number of problems and complications that students have to face when they try to enrol in different English language courses and programs in order to develop a better future for themselves.

Contrastive Analysis

One of the key issues that students usually have to face when it comes to learning English as a foreign language is because of the contrastive analysis approach (Troyna, 2005). This approach basically defines the linguistic differences between the language that they are trying to learn and their native language. For example for a person whose native language is either French or German, learning English will definitely be easy as compared to someone who has Chinese as his native language.

Classroom Participation

In addition to this some of the other problems that students usually encounter in getting or learning a new language especially English is in the form of getting proficiency and complete grip on the ways through which different words and their meaning is applied along with the pronunciation of the different words that are applied in everyday situations and incidents. At the same time another prominent area where they may feel neglected and marginalized is in the manner through which they are either influenced or fail to emerge from their own cultural shell. A prominent example in this context can be stated of Chinese students who enroll in different English learning classes and courses.

A common characteristic that has been observed here is that Chinese students unlike American or British students do not give much weightage to class participation and interaction with the teacher on different topics and issues coming up in class, but are very careful and conscious in noting down each and every point that has been mentioned by the professor during the class. However, it is also important to state here that with the passage of time there are various ways through the help of which such complications that are normally faced by students learning English as a foreign language can be handled and resolved in a professional and learning friendly manner. One of the ways and initiatives that needs to be

mentioned here for its commendable nature has been introduced by Guardian Teacher Network.

Guardian Teacher Network

The network is known to introduce resources and provide quality help and guidance to students who may be going through a tough time regarding the ways that can help them in getting proper grip over the language and understand its functional as well as linguistic dynamics in an effective manner. A famous resource introduced by Guardian Teacher Network was in the form of the Big Grammar Book comprising of 101 photocopiable worksheets that provide students with a basic overview and working for strengthening their grip on the grammatical principles and fundamentals of the language (Troyna, 2005).

Moreover, the books and other resources cover all necessary aspects and dynamics of the language whether it is tenses, idioms and the way they are applied, comparative and superlative degrees, use of speech and the way it is used in sentence structuring, all of these aspects are covered in proper and effective ways in such guidance providing material. Other prominent and breakthrough work that has been done in this context is of Matt Purland, the creator of the online resource Englishbanana.com (Troyna, 2005).

The way in which this entire resource and its different chapters have been created is truly commendable. He starts with the different ways and complications that he went through when he was trying to prepare this book and the ways through which they can easily overcome their difficulties regarding the understanding and application of linguistic concepts and potentials in the language. It offers a proper foundation course which is very helpful for students beginning things from scratch so that they can start with the basic pronunciation of words and how they are used.

Cognitive Linguistics and English as Foreign Language (EFL)

Once we are done with the development of a comprehensive approach regarding the dynamics of cognitive linguistics and the usage of English as a foreign language, it is now important to have an understanding regarding the ways through which both these variables

are connected and related to each other. Moreover, it is significant to understand and analyse the different ways through the help of which the science of cognitive linguistics can be applied and used for students who intend to learn this language even if they are from a different native background.

It is important to mention here in this context that for a student who enrolls in any course or program of English learning must be taught with and educated with all necessary dimensions and aspects that are important in terms of developing a proper and strong approach towards learning the language in an effective manner (Klassen, 1993). He must be provided and enlightened with all lexical as well as grammatical ideas regarding the ways through which they can have a proper understanding about how the language has evolved and developed with time along with the changes that are taking place in it even in contemporary times.

One of the key benefits that the incorporation of cognitive linguistics has provided in the learning and understanding of English language for foreign students is that it has made the entire language and has filled its different linguistic dynamics with meanings. With the help of cognitive linguistics new learners looking forward to learn and get trained in this language do not only get to know the grammatical dimensions and aspects of the language, but are also able to understand the use and application of these linguistic principles from a conceptualized perspective (Johansson and Martin, 2000).

This includes the usage of different terms and words used in a language in a subjective manner so that students learning English as a foreign language can understand the meaning of what they intend to speak within a particular cultural context and surrounding that they are in. The learning of any new language these days does not involve in ratifying the aspects and fundamentals of grammar and their usage, nor is it about memorizing tons of new words, their pronunciation and their respective meaning.

The entire science behind the linguistic formation contributing to the development of a learning approach for any language takes many things into account these days (Jackendoff, 1997). Ranging from the lexical to grammatical formation of words and the use of words as phonetics to the cultural influences and situation based communication in a language, all

comprise different segments and components that are integrated in the domain of cognitive linguistics and the ways through which it influences in providing a proper guide to students learning English as a foreign language.

In addition to this the integration of cognitive linguistics has also enabled and explored new frontiers in terms of expanding the scope of learning for students who learn English as a foreign language through the inclusion of ways that help in the development and processing of languages within the human brain and the science working behind it. Hence, the student who is learning this new language will have greater opportunities as well as exposure to the ways in which they can develop a stronger approach towards learning the language effectively with the help and application of principles introduced by cognitive linguistics (Jackendoff, 1997).

Application of Cognitive Linguistics in EFL

There are many theories and numerous research works that have been done regarding the ways in which cognitive linguistics can be applied and used in teaching students with a new language especially English, however, during the scope of this discussion we will only be looking at two prominent approaches and methods that are employed in the form of cognitive linguistics that can help us understand the ways in which the process has been helpful for students who learn English as a foreign language. One of the approaches that are applied in this process is known as the Syntactic Level (Egbert, 2001).

In this level that involves cognitive linguistics the different meanings of a single word and their respective application in different set of situations is studied and analyzed. The core area of understanding that is studied in this particular level of approach development and understanding about cognitive linguistics is based on the different ways in which various linguistic constructions can systematically be related to each other. And secondly, it is applied in conditions that answer the question about the existence of a particular grammar or linguistic construction in a particular language (Goldberg, 2004). These are some of the areas that will be discussed during this phase. In addition to this the different ways in which these approaches affect the overall application of cognitive linguistics will also be highlighted here.

Construction Grammar

First and foremost, it is important to state here that construction grammar takes into account all the fundamental and necessary principles and aspects that are required and are considered to be mandatory for effective and proper sentence structuring. The nature of grammatical principles applied does create sentences that are well-structured, orderly and intend to provide a proper sense and meaning to the context and information that the sentence intends to project and create upon the reader (Goldberg, 2004).

The sense of any sentence is in turn dependent on the usage of different figures and components of speech and article making such as lexicons, metaphorical arrangement and a proper connection between the different notions and ideas that the sentence intends to project on the whole. At the same time, it is also important to state here that the proper and effective usage of construction grammar points provides students with a greater exposure and opportunity through which they can easily look into the insights behind the rudimentary structuring of the sentence and how the different elements of the sentence interact with each other even if they are apparently not connected with each (Murray, 2013).

Talking about the second approach regarding the existence or construction and its existence in a particular language requires shedding light and understanding a few more concepts through the help of which this particular aspect of sentence construction grammar can be understood (Boers, 2000). These involve discourse requirements, grammar principles and their respective categorization along with similar influencing factors and components.

Another example that can be used for understanding this effectively is *Pat gave and gave but Chris just took and took, She could steal but she could not rob, Tigers only kill at night, Why would they give this creep a low prison term!?* *He murdered!* The sentence provides us with a proper and comprehensible manifestation of the fact that the discourse position being described in the sentence is not necessary if the central subject or character of the sentence has not been mentioned or described (Murray, 2013).

These are some of the techniques and methods that are normally employed when the phenomenon of cognitive linguistics is applied in different situational settings and sentence construction and their respective grammatical corrections.

Methods Employed in Cognitive Linguistics for EFL

Some of the prominent methods and training processes that are applied in helping students develop proper cognitive linguistic skills and especially those learning English as foreign language needs to be mentioned here. In this section we will have a look at some of these methods and also have a look at the advantages and effectiveness of each of these methods. One of the ways through which this is done with the help of cognitive linguistics is by employing the methodology of audio and videographic analysis (Langlaker, 1991).

The methodology is particularly helpful and significant in terms of helping students in making use of their cognitive abilities and expertise to the maximum. These include the vocal dynamics of the speaker, facial expressions and gestures that are used by people in the video and the direction of gaze. All these agents and techniques used in this methodology are helpful in an effective way since they help the listener who is not very well versed in speaking or writing English language with the opportunity through which he can easily register these expressions and gestures in his mind and can associate them with the nature of delivery that was used for the particular usage of certain expressions sentences.

In addition to this they are also considered as a positive move in order to enforce and reinforce the different expressions and gestures that students learning English may have learned or heard before, but were unable to relate it with any practical situation. For all such means the use of audio and videography is considered particularly effective. However, one key limitation that can be accounted for the usage of this method is the fact that it bombards the new person trying to develop a grip on the fundamentals of a language with a high dose of information in the form of multiple body gestures, kinesics, tonal and volume fluctuations as well as others (Langacker, 1991). This may become too hectic for the individual as he may not be in a mental position to digest all of them at once. Hence, the technique can therefore be said to be extremely effective once students are successfully done with the initial learning and training stages of learning the language rather than in their early stages.

Role of Experiments

Another prominent methodology that is commonly applied and used in the learning process for students learning English is in the form of performing a series of experiments. These experimental methods help in the development of models that can help in linguistic cognition as well as cognitive psychology within individuals (Radden, 2007). One of the common ways and methods that are employed in performing these experiments comprise of providing each individual with stimuli or set of instructions.

All these instructions are provided with a single cognitive factor and the nature of response that they have regarding the provided stimuli are recorded. Many of the experiments that are carried out under the influence and banner of experimental approach range from time responses ranging from milliseconds to even months and this is precisely one of the reasons due to which this approach is considered to be effective. With the scope and liberty of time range that it provides the nature of responses and the feedback regarding it can be recorded and responded in an extremely effective manner.

Furthermore, during this entire period of experimental methodology conduction there are various other factors that can be studied and analyzed through the help of which the approach of a student towards the planning and execution of the provided stimuli can very properly be recorded. Furthermore, another area where experimental methodology can be termed as highly successful is that the stimuli can be altered and programmed in a manner through which it can easily evoke linguistic responses. Hence, the conduction of linguistic cognition becomes more or less inevitable in this condition and the nature of response in such a situation can very easily be recorded and streamlined accordingly as per the nature of response that the methodology needs to fulfil (Antovic, 2007).

However, the adverse effects of this form of methodology cannot be marginalized at the same time. One such areas where the impact of this methodology is very easily visible is in the form that the conclusion of this methodology is based on the linguistic behaviour that is demonstrated across a set of individuals and does not take into account the slight characteristics that linguistic cognition may have in individuals. This basically implies that

the methodology does not take into account the qualities of an individual but rather assess them on the basis of their group presence and strength (Radden, 2007).

Accommodating Differences between Individuals

Since learning a new language is not something that everyone can do at the same pace, because of key differences between their learning expertise and abilities, it will be considered unfair if each of them is considered to be present in the same category doing the same test. Hence, on the whole it can be said that the different methodologies that are applied in the domain of cognitive linguistics for increasing the proficiency of individuals learning a particular language have their respective limitations as well as their effective qualities.

Each of the methodologies intends to highlight and explore new areas and frontiers through which they can introduce greater conveniences in terms of helping students learn and study English language with greater effectiveness and easiness, however, it needs to be stated here that the before applying or considering any one methodology to be completely correct or perfect, it is important that the findings that have been obtained through the conduction of such researches properly studied and analysed before they can be applied on a greater level (Patkowski, 2005).

Conclusion

On the basis of the ideas and notions that have been presented, described and explained in the different phases of the discussion it can be deduced and understood that cognitive linguistics plays a pivotal role in the grammatical construction and comprehension about the different dynamics and aspects that are required for gaining proficiency in any language. In the context of learning English for foreign language students these processes have come as a handy practice that they can very easily implement in their daily study and learning activities.

Firstly they are helpful in increasing the level of motivation among students for studying various language materials and resources through which they can easily understand and gain a grip on the fundamentals and aspects of learning and gaining proficiency in the

language that they want to study. Furthermore, with the help of cognitive linguistics theory the usage of resources and grammatical construction can be applied in an effective and organized manner that can help them in resolving their complications in a hassle free manner.

Also, with the developments that have taken place in the domain of linguistics on the whole have further expanded the scope of liberties for students that help them in relating their understanding about English language on a practical scale through integrating concepts that help them in enhancing their coordination and the different areas of the brain that are involved in the entire process that can help them in finding the reasons and the tricks of enhancing their learning potentials as well as the urge of learning more about the language they want to learn.

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Poetry Ideas for the Primary Class

Gibreel Sadeq Alaghbary, Ph.D.

Abstract

Poetry offers a "rich, varied repertoire and a source for much enjoyment for teacher and learner alike" (Collie and Slater, 1987, p. 226). In primary classes, poetry can be exploited to facilitate the learning of language and prepare students for the subsequent encounters with literature at later stages of their education. These benefits can be obtained only with judicious text selections and pedagogical decisions, or else the introduction of poetry at this early stage of education may defeat its purpose and generate aversion to poetry. This paper proposes a language-based approach to poetry for use with high-level primary students in English-medium schools. In order to demonstrate the arguments, the researcher proposes a lesson plan based on a stylistic analysis of a poem.

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Poetry Ideas for the Primary Class

Introduction

The nature of poetic communication in poetry is complex. The poet may be the speaker in the poem, or the addressor of its message, or both. The receiver of the message is its reader, but the addressee may be a human or non-human character in the poem, if there happens to be one. The uni-directional sender-message-receiver feature that is characteristic of conventional communication does not obtain in poetry.

Another poetry-specific feature is the arrangement of words on the written page. Conventionally, lines of poetry start with upper case letters regardless of whether or not the beginning of a line corresponds with the beginning of a sentence. The page margins are also not defined by ordinary language typographical conventions, but manipulated by the interplay of the poet's thematic and rhythmic choices for each line. A poetic line would end whenever its thematic and rhythmic slots have been saturated and since the number of these slots is not usually uniform in all lines, the margins tend to be irregular.

The third feature leads to the disconnection from external extended context. There is nothing preceding the poetic text and nothing following it. There are no clues to its interpretation. While some poems refer to external reality, most poems 'create' a reality of their own. The only clue we have as readers to the context of the poetic text and to the features of the reality it creates, are the linguistic choices made by the poet. The detachment of the poem from the immediate social context has the effect of "focusing the reader's attention on the language itself and the way it connects with the patterning of language within the poem" (Widdowson, 1992, p. 26).

The fourth feature follows from the disconnection from the immediate context. Because poetry does refer to the problems found in our conventional reality and the only evidence to the poem's internal context is the language of the poem, poets tend to carefully structure and word their poems so that their language contains everything needed by the reader in the process of interpretation. One aspect of this 'careful structuring' is the introduction of poem-specific language patterns and lexical items. Another, and perhaps more important, aspect is the deliberate ambiguity. Poets do not conventionally have the luxury of extended space available to novelists or playwrights. As a result, poets leave things

unexplained and unfinished. They leave out the details which they judge to be recoverable by their readers.

These four characteristic features of poetic discourse have many pedagogical implications for the teacher of poetry. Clearly, poets have a specific audience in mind. This audience is not language students, and least of all non-native speaking primary level students. The language of poems is 'fashioned' to meet its artistic design and the perception of reality it propagates. It is not graded for the benefit of school students. Poets are not cooperative; they flout the maxims of conversation, but depend a great deal on the cooperation of readers in making the poems meaningful. In short, poetry calls for an adjustment to our teaching habits and to our students' customary reading habits.

In the primary level language classroom, the job for the poetry teacher is to make a careful selection of texts. The text should relate in one way or another to the students' schematic knowledge of the world of language and of poetry as the genre. It should not present a totally new experience, but at the same time should only be partly familiar. The job for the teacher is also to devise a pedagogy which has the potential to bring out the educational benefits of poetry and "assigns primacy of place to language" (Alaghbary, 2013, p. 24). This paper proposes an approach to poetry for use with high-level primary students in English-medium schools. In order to demonstrate the arguments, the researcher proposes a lesson plan based on a stylistic analysis of a poem. The stylistic analysis has been carried out by the researcher, but is not presented here for considerations of relevance and space. The poem selected is *Indian Women* by Shiv K. Kumar (see *Appendix* for the full text).

The Pedagogy

The proposed pedagogy is in two stages: 1) initiating a response and 2) developing a reading. The aim of the first stage is to stimulate interest in the poem and relate its thematic concerns to the students' previous life experiences. The students are encouraged to brainstorm whatever association of ideas they might have, or experiences they might have had of situations similar to those represented in the text. The students' existing schemata are activated and new schemata built, wherever necessary. At this stage, the students learn to read poetry aloud, read for general ideas (skimming) and read for specific details (scanning).

The tasks that could be employed to achieve the aims of the stage include reading aloud, hypothesizing about the nature of the theme, predicting a title or choosing one from possible suggestions, asking direct questions about the students' lived experiences, and choosing a word or line that could be central to the poems' concerns. These tasks should help set up the students' mental receptivity before they move on to the second stage.

The aim of the second stage, on the other hand, is to help the students develop a reading of the poem. The tasks employed at this stage sensitize the students to the nature of language organization in poetry and to the possible communicative effects of the linguistic choices made by the poet. The students should be encouraged to discern the patterns used by the poet and infer their possible contribution to their own reading of the poem. The students learn to look *through* language instead of looking *at* language and realize the significance of language choices in the expression of meanings. The difficulty of the tasks at this stage, and at the previous stage, and the degree of demand on the students can be regulated so as to suit the students' language level and their progress in the classroom in response to the tasks.

The Lesson Plan

Stage 1

- Teacher presents a derived version of the text (original not disclosed at this stage and information about the poet also withheld). The class is divided into small groups, and each group is given two copies of the derived text.

Women don't etch angry eyebrows
On mud walls.
They sit
Pleating hope
Looking into the water's mirror
For the moisture in their eyes.
They guard their tattooed thighs
Waiting for their men's return.

(Note: this version of the poem has been derived by leaving out the adverbial phrases in the original poem).

- The students are asked to read the poem silently. Teacher provides help with vocabulary when necessary.

- The students are asked to work out in their groups the poem's thematic concerns. A volunteer from each group is called on to read out the group's reading of the poem (group work is encouraged at the initial stages of exposure to poetry and can be gradually cut down as the students grow more confident).
- The teacher asks the following direct questions on the thematic concerns of the poem:
 - Which women is the speaker talking about?
 - What are the things he says about women?
 - Is the speaker's tone approving or disapproving?
 - What do you think women are like in this country (in the text world)?
 - Does what the speaker say apply to women in your country?
 - Is what the speaker says true about you (for girl students)?
 - Do you think the speaker in the poem is male or female? What makes you think so?
 - Which country do you think the women in the poem are from? What makes you think so?
 - Which country do you think the poet is from? What makes you think so?
- The teacher now tells the class that the poem they have read is a derived version of the original poem. The teacher projects the original poem onto the board (or hands out copies of it).
- The students reconvene in their respective groups and read the poem silently (dictionary work is allowed at this stage but kept at the minimum level).
- The teacher reads out the text and so do volunteers from each group.
- The teacher asks the students if their readings of the derived texts have changed after meeting the original text (e.g. do the identities of the women and the speaker become clearer?)
- Teacher projects three possible titles of the poem and asks the students to choose the one that suits their reading of the poem:
 - o The Life of Women
 - o The Weaker Sex
 - o Indian Women

- Teacher projects the original title of the poem and the name of its writer onto the board. The class discusses the poem in light of the new information. The teacher relates the discussion to the situation of women in India and elicits the students' views on the issue.

Stage 2

- The teacher asks the students (who are still working in groups) to underline the word/phrase/line which they think is central to their reading of the poem.
- The students are asked to list the dependent structures in the poem (e.g. adverbs and prepositional phrases) and infer the possible significance of this abundance of dependent structures to the theme of the poem.
- The students are asked to find out which word (or words) in the poem is capitalized and infer the possible significance of their findings.
- The students are asked to analyze the only simile in the poem (Lines 5,6 and 7) and find out
 - o Who is compared to the things presented?
 - o What is it compared to?
 - o What is the aspect of the comparison?
 - o Is the simile positive or negative?
- The students are asked to examine other images related to Indian women by examining the other language choices and integrate these authorial choices into their own reading of the poem [e.g. triple-baked continent (Line 1), etch (Line 2), pleating hope (Line 7), tattooed thighs (Line 12)].
- The teacher presents an example of structural ambiguity (Lines 9 and 10) and asks the students to suggest the two possible readings of the lines.
- The teacher presents the following possible readings of the poem and asks the students to choose the one that is closest to their own reading and defend it against language choices made by the poet:
 - The poet is describing the life of women in India and emphasizing their dependence on men in everything they do.
 - The poet is depicting the miserable condition of women in India and emphasizing their weakness and helplessness in a male-dominated society.

- The poet is describing the passiveness of women in India and emphasizing their acceptance of a life in the margin and their participation in their own misery.
- The students are asked to expand the interpretation of their choice into a one-page ‘response’ interpretation into which they integrate their schematic knowledge of the theme of the poem and the linguistic clues that have been ‘discovered’ in the second stage of the pedagogy (this is a take-home assignment to be collected when the class meets again).

Conclusion

In order that the teaching brings out the cognitive and linguistic benefits that can be obtained from encounter with poetry, teachers need to select texts whose representational content is fairly familiar and whose linguistic structure is reasonably challenging. The job for the primary class teacher is also to devise a pedagogy which allows for the interaction of the students’ schematic knowledge of the world with the experience represented in the text and which starts from the students’ awareness of language structure and aims to extend that awareness. This paper has proposed a language-based pedagogy for use with high-level primary students in English-medium schools. It may be emphasized, by way of conclusion, that the set of pedagogical suggestions offered is in no way sacrosanct. It may be adjusted or changed in accordance with the dictates of the selected poetic text and/or the particularities of the primary classroom.

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APPENDIX

The Poem¹

Indian Women

In this triple-baked continent
women don't etch angry eyebrows
on mud walls.

 Patiently they sit
 like pitchers
 on the mouth of the village well
pleating hope in each braid
of their mississippi-long hair
looking deep into the water's mirror
 for the moisture in their eyes.
 with zodiac doodling on the sands
 they guard their tattooed thighs
waiting for their men's return
till even the shadows
roll up their contours
 and are gone
 beyond the hills.

¹ Kumar, Shiv K. (1974). *Cobwebs in the Sun*. New Delhi: Tata McGraw-Hill.

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Voice Onset Time (VOT) in Kannada Speaking Children with Cleft Palate: A Pre- and Post-Operative Comparison

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Abstract

Background and Objective

The speech of children with cleft lip and palate (CLP) is characterized by lack of abnormal intraoral pressure which leads to misarticulation of pressure consonants. This often results in unintelligible speech due to variable voice onset time (VOT) in pressure consonants. Surgical

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procedures and speech therapy have often been found to bring adequate changes in the acoustic parameters in the speech of children with CLP. Hence the aim of the present study was to investigate the changes in VOT in children with CLP in the pre and post operative condition and to compare with typically developing children.

Method

The study included subjects in Group I consisted of five children with unrepaired CLP and palate who underwent surgery later (group II) and group III consisted of age and gender matched typically developing children with normal oro-facial structures. All the subjects were native speakers of Kannada language (a Dravidian language spoken in south India) and were in the age range of 5 -14 years. Eight Kannada meaningful bisyllabic words loaded with stop consonants (/p/, /t/, /k/, /b/, /d/, and /g/) in CVCV combination were selected as stimuli and these words were repeated by the children, which were audio recorded and acoustically analyzed using Praat software.

Results

The VOT data was subjected to statistical analysis to compare the changes across and within group. Results showed that VOT in children with CLP was longer in the pre operative conditions compared to that of the control group and VOT in post-operative condition was longer compared to the VOT in pre-operative condition. The results also explore the differences in VOT for pressure consonants based on place/manner of articulation.

Conclusions

The present study highlights the influence of the surgical correction of the palate on the acoustic characteristics and facilitates understanding the physiological changes in the oropharyngeal system

Key words: *Cleft lip and palate, acoustic analysis, palatoplasty, voice onset time.*

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Introduction

Speech is a complex form of human behavior, which is dependent upon the organic framework of central nervous system and the structure of the speaking mechanism of the body. It is also depend upon numerous environmental, psychosocial, and developmental factors. There are many causes for disordered speech, one among them is cleft lip and palate. Speech production in children with cleft lip and palate (CLP) has been studied using various methods. Acoustic analysis of speech is one such method which is used along with perceptual method.

Voice onset time (VOT) is one of the temporal parameter used to study the feature of the production of stop consonants. VOT has been studied extensively in different languages in individuals with CLP. Warren & Mackler's (1968) speculated that, individuals with CLP may have prolonged speech segments such as VOT. This is to give more distinct acoustic cues for the listener.

D'Antonio (1982) reported that the durations of the acoustic-phonetic segments in CVC utterances were found to be longer in individual with CLP when compared that of normals. Forner (1983) studied VOT in children with unoperated CLP and compared with typically developing children. Results revealed that, VOT was found to be longer for voiceless plosives in children with CLP when compared with that of normal children. Shin, Ko, Hong, Suh, Ko & Kim (1998) aimed to develop an objective method of speech diagnostic evaluation for children with CLP in Korea. To assess the velopharyngeal function, they used objective methods, which included Nasometer, nasofiberscopy and computerized speech lab (CSL) for the acoustic analysis. Ten children with cleft palate and fifty one normal children were participated. The test words are composed of the sustained low vowel /a/ and high vowel /i/ for Visi-Pitch, Nasometer and Nasofiberscopy, and /pip/, /pep/, /pup/, /pop/, /pap/ and simple vowels /i, e, u, o, a/ for spectrographic analysis. VOT was analyzed using spectrogram for children with cleft palate. Their results revealed that, VOT in children with CLP was longer than that of control group.

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Vasanthi (1999) studied some spectrographic parameters in adults with repaired CLP. VOT was measured in eight Kannada stop consonants in two adults with repaired cleft lip and palate and normal adults. She reported that, VOT for unvoiced stop constants were found to be longer in cleft palate, when compared with that of normals. The results also revealed that, within the unvoiced stops, dental stops had longer VOT in adults with CLP.

Gaylord and Zajac (2006) found that VOT decreased as level of VPD increased in English aspirated, long-lag VOT alveolar stop /t/ by children with unoperated cleft palate. They explained that, this may be a strategy adapted by the child to try to minimize the occurrence of nasal air emission. In contrast, Casal, Dominguez, Fernandez, Sarget, Martinez-Celdran, Sentis-Vilalta & Gay-Escoda (2002) found no significant difference in the VOT of unaspirated stops with short-lag VOT /p, t/ in Spanish-speaking two to three year old children with CLP, when compared to typically developing peers.

Gamiz, Calle, Amador & Mendoza (2006) have studied the factors that modify the measures of VOT as acoustic parameter in operated children with CLP. They aimed to study the VOT in children with operated CLP. Results revealed, an increased VOT, with abnormal teeth occlusion and a normal soft palate function. Also VOT measures were influenced by cleft lip and delay in beginning of ortodoncy. They have also reported of hearing loss associated with increased VOT.

Bechet, Ferbach-Hecker, Sock, Vaxelaire & Stierle (2008) examined the characteristic features of speech production in children with repaired CLP. Six French plosives were embedded in carrier words were recorded several times from eight children which served as stimuli. The recorded and analyzed data from children with repaired CLP were compared with that of four normal children of the same age. Results of their study revealed, significantly longer VOT in children with a posterior cleft palate, regardless of the place of articulation of the consonants.

Deepthi (2008) spectrographically analyzed the speech of children with repaired CLP in the age range of 5-11 years and compared with that of normal children. They were asked to

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produce 12 words loaded with stop consonants. Results revealed that, children with CLP had longer VOT for both voiced and unvoiced stop plosives. Significant difference was not seen when compared with that of the normal children.

Eshghi, Bijankhan, Shirazi & Nourbakhsh (2011) studied the impact of place of articulation on VOT of Persian initial plosive productions for Iranian children with CLP. Fifteen children with CLP and twenty normal children were participated. They were asked to produce seven words in CVC syllabic pattern. The initial consonant of the syllable was a plosive, the vowel was the close, front vowel /i/ and the final consonant was a liquid /r/ or /l/. Results indicated that voiceless plosives /p,t,k/ in children with CLP and normal children followed the general pattern that VOT values increased as the place of articulation moved from anterior to posterior position in both children with CLP and normal children. For voiced plosives the effect of place of articulation on VOT was not significant in both the group. Many studies conducted on VOT in children with repaired CLP. But, very few studies aimed to study VOT in pre and post operative conditions. Hence, the present study was aimed to study the changes in VOT in pre and post operative conditions in children with CLP and to compare with typically developing normal children.

Method

Subjects: Subjects for the present study included three groups- Group I consisted of five children with unilateral unoperated cleft palate children (UnCP) and same children who underwent palatoplasty were considered as group II (OpCP) (Study group). Group III consisted of five typically developing normal children with normal oro-facial structures (Normal/Control group). The surgical correction was done by the same surgeon and at the same center. Amongst the group with CLP, one child had unrepaired cleft of the hard and soft palate, two children had cleft of the soft palate and two had submucous cleft. The mother tongue of the children was Kannada and they were in the age range of 5 -10 years (Mean age 6.8). WHO ten disability checklist (Singhi, Kumar, Malhi & Kumar, 2007) was used to screen the control group for sensory and motor development. Study group was assessed for following subject selection

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criteria before and after surgery. They were screened for receptive and expressive language level and children with receptive and expressive levels above four years were considered. Children with average or above average intelligence were considered. Children with other associated neurological problems were not considered.

The same subjects considered in the pre operative condition were included for the postoperative group after they underwent successful palatal closure surgery. The subjects who underwent surgical correction successfully were considered for postoperative recordings. Success of the surgery was certified by a plastic surgeon /maxillofacial surgeon. Subjects with presence of fistula and children who attended more than ten sessions of speech therapy after surgery was not considered for the post sample recording.

Stimuli & Procedure: Eight meaningful Kannada Bisyllabic words loaded with the stop consonants (/p/, /b/, /t/, /d/, /t/, /d/, /k/, and /g/) in the initial positions followed by short vowel /a/ in CVCV combination (e.g. /pata/, /bada/, etc) served as speech stimuli for the present study. Subjects were asked to produce/repeat the words thrice correctly. The sample was recorded using PRAAT software version 5.1.27 (Boersma & Weenink, 2010) which was installed in the computer. Study group samples were collected before and after the surgery. Post surgery sample was collected after three weeks from the date of the surgery. To confirm whether children with CLP uttered the target word correctly, samples were given to Speech language pathologist (SLP's) who is experienced in analyzing cleft palate speech. They were asked to identify whether the subject attempted to utter the target words correctly. The rating was done using four point rating scale. The correctly identified samples were considered for acoustic analysis.

Acoustic Analysis

The correctly identified speech samples were analyzed for VOT using the PRAAT software version 5.1.27 (Boersma & Weenink, 2010). Both spectrogram and wave form were used for the analysis. Broadband spectrogram with the pre emphasis factor of '0.80' was used to display the words. For the analysis size and bandwidth was fixed to 100 points and 160 Hz hamming

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window was used. Spectrogram displayed using monochrome (black and white) in the linear scale. In reference to spectrographic analysis, VOT was measured using cursor as follows,

- *Voice onset time (VOT)*: It is the time difference between the release of a complete articulatory constriction and onset of the quasi-periodic vocal fold vibration in a word-initial stop consonant (Lisker and Abramson 1964).

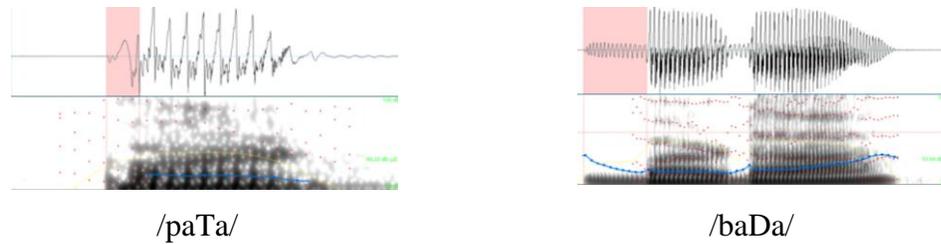


Figure 1: Signal and Spectrogram of the VOT for the unvoiced /p/ in the syllable /pa/ and VOT for the voiced /b/ in the syllable /ba/.

Statistical Analysis

Statistical analysis was done using SPSS 18 version. Descriptive statistics was calculated for the entire group based on the analyzed sample data. To check the significance between the pre and post surgical changes in the VOT, Mann–Whitney U test was used.

Results & Discussion

The present study was aimed to investigate the VOT in children with CLP before and after the surgical correction and comparing with that of typically developing children. Analyzed samples were subject to statistical analysis.

a) *VOT across pre- and post- operative conditions*

The VOT was measured for all the stimuli across the conditions in children with CLP. Table 1 shows the mean and SD for stop consonants across the conditions. VOT for voiced stop

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consonants /b/-49.58 (msec), /d/-60.14 (msec), /d/-70.02 (msec), and /g/ was 48.44 (msec). VOT for unvoiced stop /p/-20.90 (msec), /t/-17.78 (msec), /t/-24.82 (msec), /k/-23.36 (msec) consonants in pre operative conditions. The voiced consonants had longer VOT compared to voiceless consonants in both the conditions. The result of the present study supports the findings of the previous studies by Shin, Ko, & Hong et al 1998, Gamiz, Calle, Amador & Mendoza 2006, Bechet, Ferbach-Hecker, Sock, Vaxelaire & Stierle 2008, Deepthi 2008 who reported increase in VOT in children with CLP. The increase in VOT in unoperated children with CLP is due to the inability to occlude the airstream in the oral cavity.

Table 1: Mean and SD of VOT in pre and post operative conditions.

Target consonants	Voice onset time (VOT)(m.sec)					
	CLP-Pre			CLP-Post		
	N	Mean	S. D	N	Mean	S. D
/p/	5	20.90	7.74	5	23.81	9.08
/b/	5	49.58	20.69	5	69.52	51.85
/t/	5	17.78	4.81	5	17.22	10.50
/d/	5	60.14	37.93	5	65.07	69.07
/t/	5	24.87	9.75	5	30.61	13.16
/d/	5	70.02	47.91	5	75.64	25.64
/k/	5	23.36	16.89	5	27.56	13.44
/g/	5	48.44	42.32	5	66.60	74.73

In post operative conditions VOT was found to be longer for both voiced and voiceless consonants the same have been depicted in table 1. To check the significant difference across the condition both the groups were compared using Mann–Whitney U test. Results revealed that there was no significant difference found across the group. Longer VOT seen in post operative condition may be due to the fact that children with CLP continue to use the compensatory

strategy adopted during the pre operative conditions. This may be speculated that, prolongation of segments is part to overdriving of the speech mechanism in CLP (Former 1983).

b) VOT across the conditions and groups

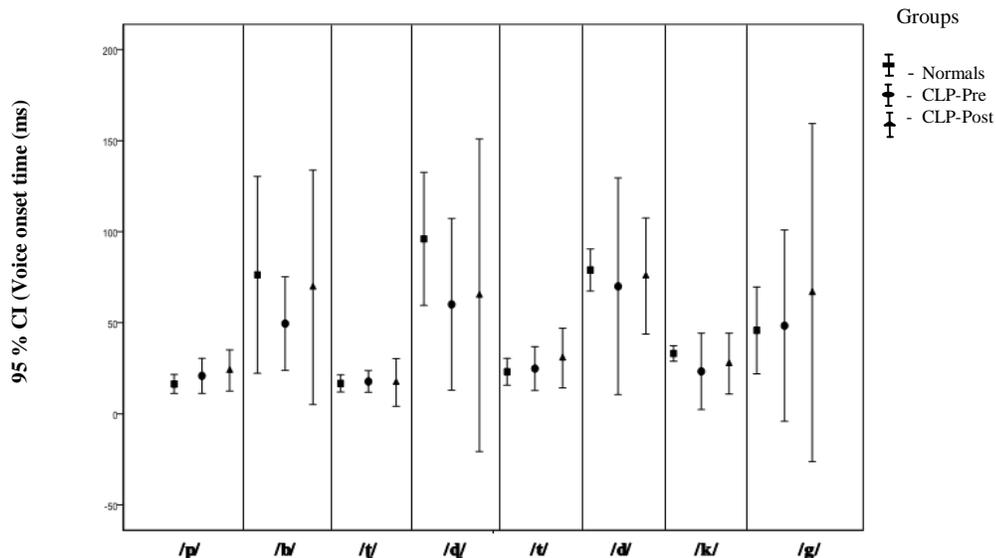
Table 2 shows the VOT for stop consonants across the conditions and groups. VOT for /b/-49.58 (msec), /d/-60.14 (msec), /d/-70.02 (msec) and /k/-23.36 (msec) found to be shorter pre operatively, when compared that of normal children. However VOT for /p/-20.90 (msec), /t/-17.78 (msec), /t/-24.87 (msec), /g/-48.44 (msec) was longer preoperatively when compared to that of normal children. This may be attributed that, children with CLP use this as a strategy to adapt in effort to minimize the presence of nasal air emission (Gaylord & Zajac 2006). To check the significant difference across the groups and condition Mann–Whitney U test was used. Results revealed that, there was no significant difference found across the conditions and groups.

Table 2: Mean and SD of VOT in all the three conditions.

Target consonants	Voice onset time (VOT)(m.sec)								
	Normals			CLP-Pre			CLP-Post		
	N	Mean	S. D	N	Mean	S. D	N	Mean	S. D
/p/	5	16.38	4.21	5	20.90	7.74	5	23.81	9.08
/b/	5	76.31	43.54	5	49.58	20.69	5	69.52	51.85
/t/	5	16.72	3.81	5	17.78	4.81	5	17.22	10.50
/d/	5	96.06	29.45	5	60.14	37.93	5	65.07	69.07
/t/	5	23.13	5.93	5	24.87	9.75	5	30.61	13.16
/d/	5	78.93	9.32	5	70.02	47.91	5	75.64	25.64
/k/	5	33.15	3.41	5	23.36	16.89	5	27.56	13.44
/g/	5	45.88	19.19	5	48.44	42.32	5	66.60	74.73

To investigate changes in the VOT postoperatively, VOT was compared with that of normal group and preoperative condition. Results revealed that VOT for post operative condition for the same children, was /b/-69.52 (msec), /d/-65.07 (msec), /d/-75.64 (msec) and /k/-27.56 (msec) found to be longer, when compared with that of preoperative conditions. Van Lierde et al.,2002; Mora et al., 2007 & 2009 stated that, soft palate and posterior pharyngeal wall approximation during speech can be affected by palatal surgery and these invasive procedures change the velar length, thickness, and consistency. Palatal surgery sometimes leaves scarring and tightening of soft palate muscles and tissue this may lead to shortening of the soft palate. Due to this children may take long time to build intra oral air pressure in the oral cavity which leads to longer VOT post-operatively.

VOT in post-operative condition was found to be shorter when compared to that of normal children the same have been depicted in the error bar graph 1. VOT for /p/-23.81 (msec), /t/-17.22 (msec), /t/-30.61 (msec), /g/-66.60 (msec) had longer VOT post operatively when compared to that unoperated conditions and normals. This may be due to the strategy adopted by the children to produce the words correctly. Even after the surgical correction they continue to use the compensatory articulation which may be a reason for having longer VOT post operatively. Harding and Gurnwell (1998) reported that, surgical correction can not change the passive speech processes. It is possible to change the passive patterns through speech therapy. They also reported, surgical correction alone is unlikely to modify active cleft-type processes, whereas speech therapy should be able to modify active processes. The finding of the present study also indicates the importance of speech therapy after the surgical correction to correct the compensatory articulatory behaviors.



Graph 1: VOT for across the group and conditions

Conclusions

The present study is aimed to study the changes in VOT in pre and post operative conditions in children with cleft palate and to compare with that of the typically developing children. The results provided an insight in changes of VOT across the condition and groups. Consistent pattern was not observed based on place and manner of articulation. In future, changes in VOT across pre and post operatively could be studied on a larger sample. It would also be interesting to study the effect of speech therapy and measure the changes acoustically.

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A Contrastive Analysis of Negation in Language and Its Implications for Mwaghavul and English

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Abstract

This paper is an endeavor to contribute to the field of contrastive analysis of Mwaghavul-English languages. It compares negation in language of the two languages in

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contact at the syntactic and lexical verb levels. The focus of the paper is restricted to the six personal pronouns in the sentence context presented in English and Mwaghavul in the present simple, simple past and future simple negative tenses.

1. Introduction

The importance of language among human beings cannot be over emphasized. The Oxford Concise English Dictionary (2008) defines language as the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way. It also particularly states that the system of communication used by a particular community or country. Nwafor (1997) asserts that language is a human activity that varies without assignable limit as we pass from one social group to the other, because it is purely a historical heritage of all creative effort varies not as consciously, perhaps, but nonetheless as truly as do religions, the beliefs, the customs and the arts of different people.

The above definitions of language posit that the functionality of language can in no way be laid off human existence in general as it covers virtually everything that concerns us; Communication, verbal or non-verbal, music, education, environment, culture. It can easily be understood how linguistic uses may vary according to the natural environment, economic systems, types of social relationships and what could be called the world pictures of different cultures. Lexicon, grammar rules, codes and rules of linguistic communication are all entirely formed by these elements, that is to say, by the anthropological features of the speakers' community (Dei, n.d.). Therefore, it is of great importance for people to communicate and understand one another in a language acceptable to them.

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When we talk about language, it is also necessary we take into cognizance the fact that there is usually mother tongue interference for the learner of English as a second language, because of various reasons. Olagoke (1979) states why it is important to allow a child to use his mother tongue at the early stages of learning; this is in agreement with National policy on Education (2004). He states that, psychologically, the proper development of a child is closely bound with the continued use of the language he has spoken from birth, the language of his parents, his brothers and sisters, friends and people he is used to. It is the language in which he has acquired his first experiences of life, the one in which he dreams and thinks, and in which he can easily and conveniently express his feelings and emotions. To ignore this familiar language and begin to teach him in a foreign and unfamiliar language as soon as he comes to school is like taking the child away from home and putting him among strangers. As language is the most powerful tool of learning, the child will learn very little until he has mastered the language of instruction.

There is also considerable linguistic confusion on the part of the child as he thinks in his mother tongue but tries to express himself in a foreign language. The attachment of a child to the mother causes interference among several African languages in relation to the study of English as their second language. This is because the way the learner thinks in his language; the fix structures in the first language are usually transferred to the second language.

English language in Nigeria as a second language and the fact that it is the official language, it becomes imperative that when the time comes for a second language learner of English to learn, it is important to analyze the predictable difficulties and possible remedies that will help the learner use the second language in communication, interaction, educational pursuits to mention a few. Over the years, it has been found out that the school system has fail in its duty to give learners proficiency in English. This is

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evident in the fact that at all levels of the educational system; many students are unable to express themselves in both spoken and written aspects. Oyetunde and Muodumogu (1999) stated that a number of factors have been blamed for the poor standard of English in schools. Some of them are poor methodology, inadequate preparation of teachers, government's lack of commitment, and the examination system. The above explains why teachers of English need to use methods of teaching and materials from findings on contrastive analysis of the first language and second language which is also the focus of this paper, targeting Mwaghavul and English with particular reference to negation.

2. Review of Related Literature

2.1 Contrastive Analysis

Farsi and Zarei (2013) said that, "Contrastive analysis", or contrastive linguistics, as Fisiak states, may be roughly defined as a sub discipline of linguistics concerned with comparison of two or more languages or subsystems of languages in order to determine both the differences and similarities between them"(1981:1). Lado (1957) has been reviewed by several researchers as a staunch initiator of contrastive analysis. He saw this field as a tool to aid second language teaching and learning. It enables a careful study of the structures of languages with the intention to compare and contrast. In his view similarities in the structures of languages do not pose difficulty in second language learning but the area of differences will do so. He further stated areas of language structures that can be compared and contrasted as: the phonetic, phonemic, morphological, syntactic and semantic structures. The Contrastive Analysis was the result of the need to teach a Second Language (L2) in the most efficient way, as R. Lado makes clear in R. Ellis (1985, p. 23): "The teacher who has made a comparison of the foreign language with the native language of the students will know better what the real problems are and can provide for teaching them. The origins of contrastive analysis, therefore, were pedagogic". (Uzoigwe, 2011; Saeed & Fatihi, 2011& Abushihab, 2012). According to

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(Stern, 1983 cited in Rahimpour & Dovaise 2011 & Jia & Tian, 2012) they specified that Lado's book inspired an eruption of activity in contrastive analysis and the 1960s saw numerous research projects and publications.

2.2. The Need for Contrastive Analysis

Nigeria is one among the multilingual countries in the world, and by implications each linguistic group is bound to have peculiar problems of its own. The focus of this paper as already stated above is the Mwaghavul ethno-linguistic group from Plateau State. This particular group is from the Afro-Asiatic stock of the "Chadic" family. As its common with these languages (Angas, Tangale, Hausa etc), they have some similarities in their syntactical presentations. However, these languages have their own independent structures and predictable difficulties for second language learners of English.

Looking at the multilingual nature of Nigeria and the need to encourage integration among the nationals, the need to incorporate English into the Mwaghavul learners is important. This therefore, gave birth to the need for this contrastive analysis in the aspect of negation in language.

2.3. English as a Second Language: Nigeria's Context

The place of English as earlier stated cannot be overemphasized in Nigeria. Its status is so high in the society, such that an individual needs fluency in English for most official communication, business, education, international relations, law, executive and the judiciary. It is the language of science and technology and so on. It is therefore most important that English should be taught and learnt in our schools.

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The learning of English has for a long time pose problems seriously to the learners of the language as L². This is because it is taught as a first language. This poses difficulties to the learner who directs all structures learnt in his L¹ straight into the learning of English. According to Olagoke (1979), English language has the tendency of being taught straight as a child comes into the school setting without minding the background experience of the mother-tongue. The reason for this is, of course, the enormous prestige of English success in the language is the key to decent employment. Admission to post primary institutions, including Universities, depends on one's performance in English, which is the medium of instruction from elementary school to the university. This study therefore is concerned with looking at grammatical features at the syntactic and lexical verb levels, similarities and dissimilarities of both the English and Mwaghavul verbal systems considering the modality of negation in the active and in the following aspects, present, past and future tenses.

2.4. A Brief Overview of the Mwaghavul Ethno-linguistic Group

Plateau State is the twelfth largest state of Nigeria, and is roughly located in the center of the country. It is geographically unique in Nigeria because its boundaries totally surround the Jos Plateau, having the Jos Plateau totally in its central and northern part. Its capital is Jos (Wikipedia, 2013). The report further submits that the state has over forty ethno-linguistic groups, among them are Mwaghavul group found in Mangu Local government council as can be seen in the Plateau state map presented in the appendix. Güldemann (2008) explains that the distribution of logophoricity across African languages and lineages has been determined as completely as possible. The Mwaghavul language is said to be from the “Chadic” family of the Afro-asiatic stock. In the submission of Daapiya, Blench and Bess (2008), the Mwaghavul language falls into the group of endangered languages where if care is not taken will die a natural death. This is due to the simple fact that those people who are supposed to speak and promote the use

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of the language do not speak it; neither do they encourage their young ones. They tend to speak more Hausa (one of the three National languages in Nigeria) and their children seem to speak more Hausa than the Hausa man.

This paper is concerned with the contrastive analysis in language negation and its implications on Mwaghavul and English. Literature has very limited materials on negation aspect of the Chadic family languages in general and Mwaghavul language specifically. Some few examples are the effort of researchers like; Newman (1971) who analyzed the Hausa negative markers by providing a systematic account of the markers found in modern Hausa in terms of their historical analysis presented and its implications for synchronic studies of negation in Hausa, it does not purport to be a generative/transformational description of the language as it now stands. Blench, 2010 (Mwaghavul plural verbs) and Daapiya, Blench and Bess, 2008 (Mwaghavul-English Lexicon).

Furthermore, Elly van Gelderen reviewed the book titled “Negation Patterns in West African Languages and Beyond”, authored by Norbert Cyffer, Erwin Ebermann and Georg Ziegelmever in 2009. They pointed to the fact that, “There are a number of negation patterns in West Africa that the book identifies, namely an incompatibility between negation and focus, the use of the prohibitive and different negation patterns dependent on certain Tense-Aspect-Moods, a lack of negative indefinites, and 'double negation”. Wolff (2012) in a workshop on post-verbal negation focused his attention on the Chadic family and more related to this paper is the focus on Hausa language from the West Chadic group. Mwaghavul language negation marker **kas** which is also from the Chadic family in most cases appear at the final position of a sentence similar to the Standard Hausa post-verbal negation marker **bá** which tends to occur in clause-final position (with certain exceptions allowed); this is not necessarily the case in “northern” dialects. However, in the case of the Mwaghavul negative intensification, the marker **ba**

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and **kas** appear in the medial and final positions respectively as can be seen in the review below.

2.5. Synopsis of Negation

Horn (2001) establishes that the capacity to negate is the capacity to refuse, to contradict, to lie, to speak ironically, to distinguish truth from falsity--in short, the capacity to be human. Blanco and Moldovan (2011) clarifies that negation is present in all languages and it is always the case that statements are affirmative by default. Negation is marked and it typically signals something unusual or an exception. Huddleston and Pullum (2002) cited by the same authors, stated that unlike affirmative statements, negation is marked by words (e.g., not, no, never) or affixes (e.g., -n't, un-).

UsingEnglish.com (@copyright 2002-2013) says a negative structure can show the absence of a noun any other substantive, the non-performance of the action described by as verb. An adverb or adjective can equally be negated so that it expresses the absence of the quality or characteristic described by a verb, or non-existence in case of a stative verb. An adverb or adjective can equally be negated so that it expresses the absence of the quality characteristic described to break the linking function of a preposition so that the items governed by it are shown to be separate. Negation in language functions in a contradictory way: it invokes a connection, action, modification, etc. only to then deny it. However, a negative nearly always creates a ghostly presence of the very thing it is saying is absent, something may well not be green, but in learning that our image and understanding of whatever it is colored by the green whose absence is a characteristic. This ingenious mechanism common to all languages is one of the driving forces of creativity and generators of meaning. Through it we have access to one of the primaries and most fundamental of all tools for creating shades of meaning.

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Anonymous (2003) states that some common (mis) uses of words demonstrate that negation is a subtle (abstract) concept at the edges of human comprehension.

1. Often a speaker will negate the negation (not sensing what a multiplicative of effect is in such a use word).

Example:

He hasn't got no food on his plate.	English.
* <i>Ba ri khi bise kaa daa khi ri kas.</i>	<i>Mwaghavul</i>
No he with food on plate his not	direct translation

2. But negation is used as a simple notion, there is no multiplicative effect.

Example:

He hasn't got food on his plate.	English.
* <i>Ri bise nkaa daa khi ri kas.</i>	<i>Mwaghavul.</i>
He food on plate his not	direct translation.

Nowadays there are utterances containing instances commonly called metalinguistic (or sometimes 'paradoxical') negation. Horn (1985) defined this type of negation as a Meta linguistic device for registering objection to a previous utterance (not proposition) on any grounds whatever? Metalinguistic negation does not operate upon the semantic content of the sentence, but upon the manner in which the sentence was expressed, the utterance.

Example:

"I didn't manage to trap two mongeese - I managed to trap two mongooses.

This sentence is objecting to the form of the plural. This is objection of the original proposition.

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Quirk, GreenBaum, Leech and Svartvik (1980) give the different functions of negation as summarized below: Negation with operator and do periphrasis, Abbreviated negative, Non-assertive forms and negative forms, Negative intensification, Initial negative element, More than one non- assertive form, seldom, rarely, etc., Scope of negation, Clause, local, and phrasal negation, Focus of negation and Main verb negation. Furthermore, there other functions given as Statements, questions, commands, exclamations below:

a) Formal classification, b) Functions of discourse, c) Questions: Yes - no type, d) Yes - no questions, e) Positive orientation, f) Negative orientation, g) Tag questions, h) Declarative questions, i) Yes no questions with modal auxiliaries, j) Questions: Wh – type, k) Presuppositions, l) Pushdown Q Element, m) More than are Q element, n) Alternative questions and p) Rhetorical question.

As can be seen above, the scope of negation is very wide in English and will certainly pose problems for the Mwaghavul learner of English as a second language. Some forms of negation in English may not occur in the L¹; Negative markers in English come at different positions in given statements and depending on the type of negation. But in Mwaghavul, the negative mostly come at the end except for maybe a case of double negation in a sentence.

Negation with Operator and Do Periphrasis

That is the negation of a simple sentence is accomplished by inserting the word not before the operator and the predication.

Example:

Positive

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We may win the match.

English

**Mu mak se koghorog khi tan disi*

Mwaghavul

We may eat winner of match this

direct translation

Abbreviated Negation

In circumstances where it is possible to abbreviate the operator by the use of a contracted form enclitic to the subject, two colloquial forms of negation are possible. It is to note that in Mwaghavul and most African languages, you cannot contract the operator or abbreviate.

Examples:

- | | | |
|----|-----------------------------------|----------------------------|
| 1. | Someone's not coming | someone is not coming |
| * | <i>Me gurum khi ji <u>kas</u></i> | <i>Me gurum khi ji kas</i> |
| 2. | We aren't ready | We are not ready |
| * | <i>Mu dak sun kas</i> | <i>Mu dak sun kas.</i> |

Non-assertive Forms and Negative Forms

The negative particle **not** or **n't** is frequently followed (not necessarily directly) by one or more of the non-assertive items.

Examples:

Positive

Negative

- | | | |
|----|-----------------------------------|--|
| 1. | We've had some lunch | 1. We've had no lunch |
| * | <i>Mu khi ten sise puus</i> | <i>*Mu khi ten sise puus kas</i> |
| 2. | I've bought something | 2. I haven't bought anything for you |
| | for you | |
| * | <i>Wan ghin seet me nbi wagma</i> | <i>*Wan ghin seet me nbi wagma kas</i> |

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Negative Intensification

Is also looked at by quirk et al. Saying, there are various ways of giving emotive intensification to a negation.

Examples:

1. I'll never, go there again.

* *.Wan kyam ba so npemini zak kas*

2. I don't care a damn whether we win or lose.

**wan kak ni kas kyet mu se koghorong ah mu pal*

Initial Negative Element

The non-assertive form associated with negation cannot proceed not in the sentence: therefore there is no alternative construction to the simple negative form when that form occurs in a subject or initial adjunct.

Examples:

Negative Subject

1. No one listens to me

* *Me gurum le kom wan kas*

2. Nothing came of it

**Me nbii put dibut kas*

3. None of us were ready

**Me me funu dak sun kas*

Negative Adjunct

1. Not until yesterday did he change his mind

**Ka ba a te doghon kas dang ri she putuhup khi ri,*

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As can be noted in the examples under negative subject, it further goes to confirm the placement of negative marker in Mwaghavul statements in most situations at the final position

More Than One Non-assertive Form

If a clause contains a negative element, it is usually negative throughout, from the occurrence of the negative to the end, or at least until the beginning of a final adjunct. This means that after a negative, the non-assertive forms must normally be used in place of every assertive form that would have occurred in the corresponding positive clause.

Examples:

1. I've never traveled anywhere by air yet.

**Wan ghin kiam so mwan khi jirghi deng kas.*

2. No one has ever said anything to either of us.

**Men gwe khi kiam saat membi meme funu kas.*

The non-assertive forms even occur in positive subordinate clauses following a negative in the main clauses.

Examples:

1. Nobody has promised that any of you will be released yet.

**Me gurum khi le po ne memefu put aku kas.*

2. That wouldn't deter anyone who had any courage.

**Minin ci me nguputuhup kas.*

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Assertive forms, however, are equally likely in such cases, and more generally, assertive forms do occur follow a negative, as long as they fall outside the scope of negative.

Scope of Negation

Scope of negation is seen in the relationship between negative words and the non-assertive words that they govern. A negative forum may be said to govern (or determine the occurrence of) a non-assertive form only if the latter is within the scope of the negative that is within the stretch of language over which the negative meaning operates. The scope of the negation normally extends from the negative word itself to the end of the clause, or to the beginning of a final adjunct. The subject and any adjuncts occurring before the predication, normally lie outside it. The operator is something within, and sometimes outside, the scope.

Examples:

1. I definitely didn't speak to him ('It's not definite that I did not).
2. I didn't definitely speak to him ('It's not definite that I did').

Focus of Negation

It is important to identify not only this scope of negation, but the information focus. A special focus of contrastive nuclear tress falling on a particular part of the clause indicates not only that the contrast of meaning impact implication on the rest of the clause can be understood in a positive sense.

Example:

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HARRY didn't attack the labor Government. (i.e. someone attacked... but it wasn't Harry).

The emphasis is on negation. And it is also to be taken into consideration that the Mwaghavul child will not understand the shift in stress in English because it is not present in his mother-tongue and so he is bound to face difficulties.

Tag Questions

Another kind of negation is seen in the tag question is appended to a statement.

Examples:

1. The lady has left, hasn't she?
2. He knows you, doesn't he?
3. He doesn't like his job, does he?

Statements

Statements are primarily used to convey information. It is usually given in declarative form which can be change into interrogation and negative. Here the subject is always present and generally precedes the verb.

Examples:

Declarative

John will not speak to the boss today

**John ri kat po ngu ki kyen ni cicinsi kas*

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From the various examples given in the literature review, it is to be noted that because of habits already formed in the mother tongue students find it difficult to transform sentences from the declarative to negative correctly. Therefore in learning English as a second language, it is very necessary that students are taught to use different structures and declarative, interrogative and negative. For the purpose of this study the focus is on the contrastive analysis in Mwaghavul and English on negation only.

3. The Statement of the Problem

English and Mwaghavul assumed to be two unrelated languages. Therefore, even before looking into the study one may not be wrong to say there will be structural differences grammatically in both languages. This is capable of linguistic interference to a Mwaghavul learner of English as a second language.

4. Purpose of the Study

This paper is concerned with identifying the problems faced in the teaching and learning of the English negation to the Mwaghavul learners which the opportunity to:

1. Determine the structural differences and similarities between English and Mwaghavul verbal system in the aspects of negation in English active tenses (present, past and future).
2. State the predictable difficulties to be encountered by the Mwaghavul learner.
3. Suggest remedial drills to be used by curriculum planners and teachers of English language particularly in Mwaghavul dominated area.

5. Research Questions

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1. Does negation of the English active has any similarities to that of Mwaghavul active?
2. Are there significant differences between the English and Mwaghavul languages in the three active aspects, that is, present, past and future?
3. Are there any remedial drills to assist teachers and learners?

6. Significance of the Study

The findings and suggestions of this study will serve as a source of help to teachers and learners that are from the Mwaghavul ethno-linguistic group using English as a second language.

Language curriculum planners in a second language or multilingual settings like Nigeria will find this study useful.

It will also give fellow researchers from Mwaghavul ethno-linguistic group to carry out empirical studies of these target learners in same field.

This study will also assist other researchers in the field as they can also conduct a contrastive analysis of their mother tongue and English.

Furthermore, the teaching and learning of English in our schools will be more interesting; especially Mwaghavul dominated areas with the help of further findings and recommendations.

7. A Contrastive Analysis on Negation in Language, in Contact and Implications

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This contrastive analysis is considering Mwaghavul and English. It is to find out similarities and differences in grammar structure of the two languages in the negation.

The six aspects of personal pronouns will be used. These are: (I, you (singular), he/she, we, they, and you (plural)). The analysis will take into cognizance the lexical verb and syntactic structures in sentence context presented for the purpose of this paper as seen in the following distributions.

Table: 1 Present simple - negative

English	Mwaghavul	Direct Translation
I do not work	Wan cin dak kas	I do work not
You do not work	Ah/yi cin dak kas	You do work not
He/she does not work	Ri/Ra cin dak kas	He/she do work not
We do not work	Mun cin dak kas	We do work not
They do not work	Mu cin dak kas	They do work not
You do not work	Wu cin dak kas	You do work not

Commentary

- a. In English language, the syntactical arrangement of the sentence in the present simple (negative) follow this rule:
S + Aux + Neg + Main verb.

- b. The negation is realized by introducing the negative marker "not" at the medial position of the sentence chain just between the auxiliary (do/does) and the main verb "work".
- c. Five out of the six personal pronouns (i.e.) I, you (singular - Plural), we and they take the Aux + Neg "do not" in the medial position to form the negative.
- d. The third person singular which phonetically will be pronounced as / iz / allomorph is orthographically written or spelt as (es).
- e. In addition, English language has a contracted form for the negative aspect in speech and informal contact. This is done by joining the auxiliary "do / does/ and the marker "not" together and adding an apostrophe to the deleted parts .Thus:
 - i. I do not work - I don't work
 - ii. He/she does not work- He/she doesn't work.

Predictable Difficulties

The differences observed in the Mwaghavul structure of negative are as follows:

- a. The Mwaghavul learner of English language will have problem with the placement of the negative marker as it appears in the medial position in L2 and at the final position in his language (L1)
- b. Possible contracted form in L2 which does not exist in his own language (Mwaghavul) will constitute problems to the learner.
- c. The static syntactic arrangement in Mwaghavul language is likely going to be transferred to English by the Mwaghavul learner. (i.e. there is the possibility of direct translation of Mwaghavul to English).
- d. The third person singular taking (iz) allomorph and the morpheme (es) is a likely source of difficulty and orthographically, it is be written as (es) or (s) depending on the environment.

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Table: 2 Remedial drills

I	do not	dance
You	don't	sweep
We		eat
They		work
		teach
		beg
He	does not	
She	doesn't	

Table: 3 Past simple – negative

English	Mwaghavul	Direct Translation
I did not work	Di wan cin dak kas	Since I do work not
You did not work	Di Ah/Yi cin dak kas	Since you do work not
He /She did not work	Di Ri /Ra cin dak kas	Since he/she do work not
We did not work	Di mun cin dak kas	Since we do work not
They did not work	Di mu cin dak kas	Since they do work not
You did not work	Di wun cin dak kas	Since you do work not

Commentary

- a. The syntactical order of the English past simple is as follows:
S + past form of Aux + Neg + Main verb
- b. In English, the negative marker appears at the medial position while in Mwaghavul it appears at the final position.
- c. The lexical verb in English changes back to the base form while in Mwaghavul both the main verb and the word order remain static.

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- d. The negative form of the English can take a contracted form especially in speech or informal context just like the present simple. This is not the case in Mwaghavul.

Predictable Difficulties

- a. Mwaghavul learner of English Language is likely going to encounter some difficulties with the position of the negative marker “not” which takes the medial position in contrast to that of his L1, which comes at the end as in the present simple.
- b. English main verb changes back to the base form despite the fact that the tense is in the past becomes ambivalent as the learner expects it to be in the past, thus constituting a likely source of difficulty.
- c. The contracted form of the English language which is absent in Mwaghavul is a likely source of difficulty to the Mwaghavul learner of the English language.

Table: 4 Remedial drills

Subject	Aux	Neg. marker	Main verb
I	did	not	Work
You			Dance
He /She			Sweep
We			Teach
You			Eat
They			Beg

Table: 5 Future simple -negative

English	Mwaghavul	Direct Translation
---------	-----------	--------------------

I shall not work	Wan yaghal cin dak kas	I later or (stand) do work not
You will not work	Ah/yi yaghal cin dak kas	You later or (stand) do work not
He/She will not Work	Ri/Ra yaghal cin dak kas	He/She later or (stand) do work not
We shall not work	Mun yaghal cin dak kas	We later or (stand) do work not
They will not work	Mu yaghal cin dak kas	They later or (stand) do work not
You will not work	Wun yaghal cin dak kas	You later do work not

Commentary

- The syntactical order of English is the same as in declarative except for the introduction of the negative marker "not" at the medial position. That is, S+Future marker + neg+.main verb.
- The negative can be contracted in English unlike in Mwaghavul as the cases stated in the proceeding commentaries.
- In Mwaghavul, the word order is also the same as in the declarative except for the placement of the negative marker 'kas' at the final position to transform the statement to negative.

Predictable Difficulties

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- a. The distinctive positions of the negative markers of English and Mwaghavul will constitute a likely problem to the Mwaghavul learner of English.
- b. The contracted form of English of the auxiliary verb will pose another problem to the Mwaghavul Learner because it is absent in his Language.

Table: 6 Remedial drills

Subject	Aux	Neg. Marker	Main Verb
I	Shall /shan't	not	Work
You	Will / won't		Dance
He / She			Sweep
They			Eat
You			Teach
			beg

8. Conclusion

This paper is essentially a contrastive analysis of language negation in Mwaghavul and English. The predictable difficulties highlighted and the suggested remedial drills will be of assistance to teachers of English of beginners' classrooms. This initial contrastive analysis will also hopefully serve as a motivational foundation for wider and empirical researches on the subject area.

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Appendix



Map of Plateau State showing 17 Local Government Councils

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

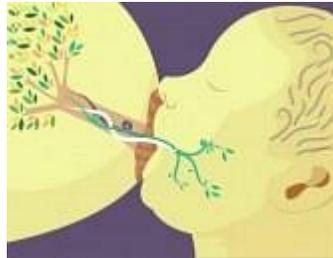
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Motherhood Re-defined by Mahasweta Devi in Her Short-Story *Breast-Giver*

Manju, M.Phil.

MOTHERHOOD



Re-defined by Mahasweta Devi
In “Breast – Giver”

Language in India www.languageinindia.com ISSN 1930-2940 14:2 February 2014

Manju, M.Phil.

Motherhood Re-defined by Mahasweta Devi in Her Short-Story *Breast-Giver*

Wife and Mother

The two significant positions that dominate the society's understanding about women are that of the role of a wife and of a mother. In Indian culture, the daughters of a family marry and move into their husbands' houses, which include their entire families. Daughters-in-law manage households and provide heirs to the families. For the growth of the human race, God gifted women with the unique power to give birth while bringing a new life into this world.

Pregnancy, childbirth and motherhood are some of the sex-specific roles that are assumed to be an essential part of every female's development. Without attaining motherhood a woman's persona remains hollow. During pregnancy, the child is connected with mother through the umbilical cord which is the medium of nourishment for the child. It's the mother who initiates the child's journey in this amazing new world, gives him or her his or her food, provides the child with lessons, exposes him or her to real life, answers all their queries, helps them discover their roots and teaches them the art of living.

Motherhood

Today, the term motherhood is not only confined to the "biological mother" but also connected with the "surrogate mother", "legal mother" and "Nurturing mother".

Motherhood in the Indian society crowns a woman with an honoured status "not in the sense of special right but as an attribute" without which she is looked down upon (Krishanraj 35). In the context of a mother and the nation, a nineteenth century Swedish writer, Ellen Key says: "The Mother is the most precious possession of the nation, so precious that society advances its highest well-being when it protects the functions of the mother." Many historians believed that the "golden age" for women was a genuine attempt made by the (nineteenth century) Indian reformers, who were eager to wipe out

the social evils (widow immolation, child marriage, superstition) widespread in the country (Bumiller 17).

Mahasweta Devi on Motherhood

Mahasweta Devi attacks the silence that surrounds the social-political-cultural issues, and through her narrative on "Jashoda", focusses on the experience of motherhood and also on the exploitation of women which remains unobserved otherwise.

The Focus of This Paper

The aim of the present paper is to depict how Mahasweta Devi uses motherhood as a metaphor for exploitation of women. Her keen and perceptive study of the unheard stories of a section of Indian society brings to light the exploitation of women.

Breast Trilogy

The story of Jashoda demonstrates the theme of commodification of mother's milk; it is the first true story in the "Breast Trilogy", the other two being "Draupadi" and "Behind the Bodice: Choli Ke Piche." *Breast-Giver* is prominently rich in its encrusted complexity and concentration on the same theme. Jashoda belongs to an economically weak class. She adopts the profession of wet nurse to support her family when her husband Kanganalicharan gets crippled in an accident. To support her family she feeds twenty children. Though this new employment forces her to be repeatedly pregnant, yet it gives her social and political significance in the form of "Mother of the world" (52). In the present story breast is the source of food and livelihood for Jashoda's family. Haldar household was using Jashoda's body. Jashoda is paid to breastfeed the many children of her master and mistress. Her abundant milk becomes a vehicle of income for her husband and family. Jashoda is not exploited because she is a woman but because of the class structure, the change of time and situation. It's only the difference of class that the upper

class women of Haldar family pay lower class Jashoda for breast feeding their children in order to escape from ruining their figures.

Jashoda serves her husband whole heartedly, the ideal wife exclaims: "You are husband, you are guru. If I forget and say no, correct me" (51). The Haldar household takes advantage of the fact that she is poor and that God chose motherhood as a profession for Jashoda. Jashoda dies a lonely death due to breast cancer. When she is no longer "useful" for her friends and relatives, they abandon and forget her.

Devi says:

Jashoda's good fortune was her ability to bear children. All this misfortune happened to her as soon as that vanished. Now is the downward time for Jashoda the milk-filled faithful wife who was the object of reverence of the local houses devoted to the holy mother. (62)

Wet Nurse

The concept of wet nurse is a rarely explored concept in the literature. In the very opening of the story Jashoda is introduced as:

Kangalicharan's wife from birth, the mother of twenty children, living or dead, counted on her fingers – Motherhood was always her way of living and keeping alive her world of countless beings. Jashoda was a mother by profession, professional mother. (40)

When her breasts get affected with cancer with which she fed, the infants mock at "her with a hundred mouths and hundred eyes." The endless sacrifices that Jashoda made returned her nothing but suffering alone in silence. Jashoda in her innocence feels that all around her are milk sons:

Who's looking? Are these her own people? The people whom she suckled because she carried them, or those she suckled for a living? Jashoda thought, after all she had suckled the world, could

she then die alone? The doctor who sees her every day, the person who will cover her face with a sheet, will put her on a cart, will lower her at the burning ghat, the untouchable who will put her in a furnace, all are her milk-sons. (74).

Sadly, Jashoda leaves the world silently burdened with the pain of having none of her "own" attending to her in the last stages of her life.

Gloomy Reality of Motherhood

In this paper an attempt has been made to bring to light how Mahasweta Devi redefined motherhood. How it can be a burden, oppression, and how it may be a reason of exploitation. The story of the "*Breast Giver*" brings to the surface, the gloomy reality of the process of sanctification of motherhood. Jashoda becomes a "Milk mother" for the Haldar family and dies suffering alone in silence due to breast cancer. In spite of so many children, she receives a lonely cremation by the hospital staff. As long as she remained fertile, the exploiters became happy with her produce and the moment she gets cancer, they abandon her. Thus Mahasweta Devi shows how the "Milk mother" pays a heavy price for her ignorance and dies of severe pain. She exposes the hidden exploitation of a poor woman, a faithful wife and a great mother, Jashoda.

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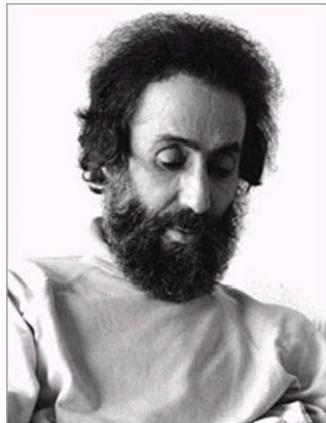
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The Concepts of Solitude and Buddhism in Sohrab Sepehri's Poetry

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Sohrab Sepehri (1928-1980)

Courtesy: <http://motaghayer1390.blogfa.com/tag/%D8%B3%D9%87%D8%B1%D8%A7%D8%A8-%D8%B3%D9%BE%D9%87%D8%B1%DB%8C>

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The Concepts of Solitude and Buddhism in Sohrab Sepehri's Poetry

Abstract

Ambiguity is the most controversial and critical issue in Sohrab Sepehri's poetry which could be considered as a result of the influence of Buddhism on the poet. The present study aims to assess the effects of Buddhism on Sohrab Sepehri's attitude and his poems. In order to achieve this goal, first, Sohrab Sepehri's biography and major works are discussed and then, the concepts of Buddha and Buddhism are explained. Finally, the influence of Buddhism on Sohrab Sepehri's poetry and his attitude towards life is investigated. Owing to the fact that 'solitude' is of great importance in Buddhist studies, the notion of solitude in Sohrab Sepehri's poetry is also examined in the current study. Sohrab Sepehri repeatedly used the word 'solitude' in his poems which can show his attitude towards life. As solitude is of great importance in Buddhism, this repetition must have been influenced by Buddhism.

Keywords: solitude, Sohrab Sepehri, Buddha, Buddhism, Arhat, nirvana

1. Introduction

Sohrab Sepehri was a notable Persian poet. He always sought truth in his works. Thanks to his widespread travels and studies, he was acquainted with the concept of Buddhism and was influenced by this school of thought. The notion of solitude, which is mostly seen in Buddhism, can be noticed in many of Sepehri's poems. This type of solitude which is based on the teachings of the Buddha make it necessary for human beings to become free of human desires in order to escape from the suffering that is part of life. Buddha refers to earthly needs as impure desires and his teachings help people to grow towards enlightenment and be Arhats.

2. Review of Literature

Many researches have been conducted in the field of solitude. Ghavam and Vaezzadeh (2010) accomplished a research under the title 'solitude in Persian mystical poems by Sohrab Sepehri'. In their study, they defined the idea of solitude and assessed it in Persian mystical poetry. They concluded that the concept of solitude which is frequently seen among classical mystics is derived from Persian-Islamic Mysticism and Sufism that was common in

the past. Among the practitioners of ‘New Poetry’ (a kind of poetry that often employs neither meter nor rhyme), Sohrab Sepehri could perfectly mingle his poems with Buddhism and mysticism, and often referred to the notions of solitude and spiritual loneliness in his compositions.

Khadivar and Hadidi (2010) did a research entitled ‘Sohrab Sepehri’s mysticism’ and concluded that Sohrab Sepehri was a follower of far eastern philosophy and Buddhist school, rather than Islamic beliefs. Islamic and Christian ideas remain a low priority in his poems.

Fazeli and Zarezadeh (2012) conducted a study under the title ‘reflection of Buddhist thoughts in contemporary Iranian poetry’ and believed that Sepehri’s loneliness and his tendency toward traveling can be regarded as a sign of Buddhism. He reflected Buddha’s visions in his literary works, since he was influenced by Buddhism and attempted to fulfill the Buddhist teachings.

Baghinezahd and Alizadeh (2010) in their work entitled ‘Sohrab Sepehri’s intuition, symbols and poetry’ stated that Sohrab Sepehri considered solitude as a symbol of ecstasy and mediation and applied this lexicon in order to describe his pleasant loneliness. Sepehri’s solitude helped him to accomplish the state of ecstasy and contemplation, which is mostly achievable by mystics and Sufis. Sepehri’s mysticism is to a certain extent similar to Zen Buddhism that is directed towards achieving mystical union with Buddha. Solitude is an effective and widely used symbol in Sepehri’s poetry which describes such feelings. He employed this word in order to explain various dimensions of his life. Solitude gave Sepehri an opportunity to reach the ultimate nature of existence and enlightenment, and be able to perceive the world in a spiritual way. He adored solitude, since he could forget himself and feel totally free.

3. Sohrab Sepehri’s Biography

Sohrab Sepehri (1928-1980), son of Asadollah and Mahjabin, was born in Kashan. He was a practitioner of New Poetry which had been introduced by NimaYushij. Like other practitioners of this form, he used new means to express his thoughts and feelings. He used his poetry very common vocabularies which had not been previously used in the poems,

especially by traditional poets. His tendency toward Far Eastern mysticism can be overtly observed in his poetry (Savarsofla, 2008: 11).

Many of the vocabularies seen in Sepehri's poems cause readers a sense of ambiguity. Being aware of Buddhism and its effects on Sepehri's poetry can help readers to comprehend his works more correctly; therefore, a brief introduction of Buddhism and Buddha's life is made and then, its influence on Sepehri's poetry is discussed.

4. 1. Buddha's Life

Gautama Buddha was born in Lumbini in the south of Nepal, near Kapilavastu around the year 560 BCE. He was from a royal family, son of King Śuddhodana, who was the leader of Shakya clan. Before being known as Buddha, which means woken up to reality, he was named Shakyamuni. After his *parinirvana*, he was addressed using very respected titles such as 'Buddha', 'Siddhartha', 'Tathagata', 'Arihand', and 'he who achieved his aim'.

4.2. Buddhism

Some of the fundamentals of the teachings attributed to Buddha can be named in the following manner:

- The Four Noble Truths
- Foundations of Mindfulness
- The Four Sublime or Uplifted States
- Samsara
- Paticcasamuppada
- Nirvana
- Arhat

4.2.1. The Four Noble Truths

The four noble truths can be named as 1) suffering, 2) cause of suffering, 3) end of suffering, and 4) path to end suffering.

Buddha believes that human beings are born with suffering. Birth equals suffering and death is again accompanied with suffering. When we are born we cry, and when we want to die, we suffer. None of us wants to die and we feel sorrow when someone dies. Being with those we dislike, being apart from those we love, not getting what we want, and everything existing in this world is a kind of suffering (Pashae, 1999: 133).

Desire, need and lust are the causes of suffering. Whatever human beings enjoy and perceive such as seeing, hearing, feeling, and smelling is the origin of suffering. If we ponder over this world, we consider it nothing but the origin of suffering (Emad, 1998, 12).

To end suffering, one must cut off greed and desire which means changing their views toward life and suppress their wants and needs. Buddhists call the state in which all suffering is ended Nirvana. Nirvana is an everlasting state of great joy and peace. The Buddha said, "The extinction of desire is Nirvana." This is the ultimate goal in Buddhism. Those who experience Nirvana are not trapped into the earthly desires of seeing, hearing, smelling, touching or tasting (ibid).

The path to end suffering is known as the **Noble Eightfold Path** which can be named as follows: right view, right thought, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration. This eightfold path can be achieved by adhering to the four aforementioned rules. Suppressing the desires gives real Buddhists great pleasure and helps them to accomplish their goal and discover the great truth which is the basis of noble eightfold path.

4.2.2. Foundations of Mindfulness

Four foundations are described for maintaining and developing mindfulness and can be explained in the following manner: 1) mindfulness of the body, 2) mindfulness of feelings (or sensations), 3) mindfulness of mind (or consciousness), and 4) mindfulness of mental phenomena (or mental objects).

4.2.3. The Four Sublime or Uplifted States

The four sublime states of mind taught by Buddha are loving-kindness, compassion, sympathetic joy and equanimity. First three states are required to achieve the fourth one, to become happy of others' happiness or sad of others' sadness (ibid: 37-38). Loving-kindness can be considered as the love of a mother for her child who can endanger herself to save her child's life. Compassion is similar to the state of a mother who supports her child in decreasing his disappointment (ibid: 41).

Sympathetic joy refers to the state of taking pleasure in observing others' happiness (ibid).

The last state, equanimity, stands for the fact that our life is the result of our thoughts, speeches, and bodies. It pervades our past and future, and whatever we do during the process of our life (ibid: 43).

4.2.4. Samsara

All Indian religions and schools share the notion of samsara which literally means continuous movement or cyclic existence. It is defined as the continual repetitive cycle of birth and death and refers to the process of cycling through one rebirth after another within the six realms of existence. Samsara only cease by achieving the eternal state of being which is named nirvana (ibid: 45-46).

4.2.5. Patikkasamuppada

Patikkasamuppada refers to this concept that all things arise in dependence upon multiple causes and conditions (ibid, 47).

In one of the Buddhist Scriptures entitled 'Lalitavistara', Buddha is named Bodhisattva. This name refers to an old story associated with the day Siddhartha Gautama became Buddha, when he left his house and spent a long time in penance and prayer, overcame the moon and her daughters, passed four stages of understanding and became free of all senses, joy and suffering. Now, he could perceive the process of birth and rebirth, the

cause of all malicious desires and activities, or good deeds which lead them through the heavenly worlds (ibid).

Then he could see all previous lives of whole creatures, and their good or bad destinies. He could also find out who he was, and how he was reborn, how many names he had, and how he lived (ibid: 48).

4.2.6. Nirvana

Nirvana is the supreme state free from suffering and individual existence, the ultimate goal of all Buddhists. It is also described as the unconditioned mode of being that is free from mind-contaminants such as lust, anger or craving. The attainment of nirvana which is possible through 8 stems of enlightenment can break the endless rebirth cycle of reincarnation. Nirvana can be achieved in this earthly world, by the experience of release from all material phenomena which distance us from freedom, and obtain a sense of great peace and a unique form of awareness and enlightenment. Buddha states that "There is that dimension where there is neither earth, nor water, nor fire, nor wind; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming, nor going, nor stasis; neither passing away nor arising: without stance, without foundation, without support [mental object]. This, just this, is the end of stress." Buddhism aims to help human beings to break free of the wheel of samsara and all endless sufferings (Shariati, 1996: 119).

Nirva means 'extinguish' or 'wane' and nirvana means 'extinguished'. It refers to extinguishing all desires and wills (Ashtiyani, 1998: 408).

4.2.7. Arhat

An Arhatis is a perfected Buddhist who has passed the eight steps of enlightenment and attained nirvana. Four stages of attainment are described to become an Arhat: (1) the state of the "stream-enterer"—i.e., a convert (Sotapanna)—achieved by overcoming false beliefs and doubts regarding the Buddha, the teachings and the orders, (2) the "once-returner"

(Sakadagamin), who will be reborn only once in this realm, a state attained by diminishing lust, hatred, and illusion, (3) the “nonreturner” (anagamin), who, after death, will be reborn in a higher heaven, where he will become an Arhat, a state attained by overcoming sensuous desire and ill will, in addition to the attainments of the first two stages, and (4) the Arhat.

5. Buddhism in Sohrab Sepehri’s Thoughts

If we want to investigate the effect of Buddhism on Sohrab Sepehri’s thoughts, we need to search it through his poetry.

He published his first collection of poems named ‘the death of color’ in 1951, when he was 23 years old. This collection contains the following poems: in the pitch black of night, smoke is rising, dawn, the riddle bird, a light at the heart of night, mirage, towards sunset, sorrowful sadness, ruin, one who revives, despondent, despondent, silent valley, wall, the death of color, ... (Siahpoush, 1995: 12).

The concepts of sorrow and depression can be easily noticed in Sohrab Sepehri’s poetry and even the names of the poems, but they cannot be comprehended simply. For instance, in the poem ‘in the pitch black of night’, the poet says,

For a long time now, in this loneliness
The color of silence sits upon my lips.
A distance cry calls me,
But my feet are in the pitch black of night (Sepehri, 2007: 11-12).

It is alleged that the poet is aware of the earthly obstacles which prevent him from flying and make him suffer. Such a suffering is also referred to in Buddhism, and young Sohrab tries to escape this suffering in ‘the riddle bird’, although this poem seems to be inspired by one of Nima’s poems. In this poem, Sohrab speaks about a mystery which has been actuating him for a long time.

For ever so long, on a branch of this willow
Sits a bird, the color of a riddle.

No way out, though the bird is in full song,
Its silent form a telling voice.
The seconds pass before his wakeful eyes (ibid: 20-21).

The poet demonstrates that this issue is of great importance for him, so he searches during the days and ponders during the nights. This notion can be seen in the poem ‘a light at the heart of night’.

Fire is alight at the heart of night
And beyond its smoke,
A scene of distant desolation (ibid: 23-24).
Then, he mentions the path he has to pass in the poem ‘mirage’.
The sun, and the desert so vast!
No grass, no trees here seen (ibid: 25-26).
Two years after publishing his first book, he published ‘the life of dreams’ in 1953.
In a coffin at my window
The body of the orient flutters,
The west gives up the ghost and dies.
The orange-hued plant of the sun
Grows slowly in the swamp of my room (ibid: 78).

In the above mentioned lines, it is overtly clear that the poet started a religious journey.

In the poem ‘reward’, he says that
My country is somewhere beyond the deserts (ibid: 99).

Then he discuss his mystery in another poem named ‘a garden in the voice’
I was alone in a garden, and a sun was shining, colorless and weightless
Did I myself come to this garden?
Or the garden surrounded me? (ibid: 107-108)

In the poem ‘the legend bird’, his journey starts in a temple.

A temple was revived under his glance
He turned
And entered the temple
A colorless light filled the area (ibid: 113).

And then, in the poem 'unanswered' he says,
In the endless darkness
A door grew in the light of my expectance (ibid: 127).

Having composed these poems, Sohrab Sepehri travels to India. It can be assumed that there is a goal in this travel. When he returned from India, he published the collection of 'burden of the sun'.

In the wakefulness of the moments
My body slid beside the roaring creek
A brilliant bird fell down
And removed my baffled smile and jumped
A shining tree
Swallowed my body into his black roots (ibid: 133-134).

This collection is named 'burden of the sun' which can refer to the poet's travel to India. Sohrab went to India in the hope that he could find the sun, but he did not achieve his goal and was not successful. Having lost his hope, he says in the poem 'resonance' that

I am shaking on the frightening edge of a leave
Give me your roots (ibid: 135).

In 'Shasousa', Sohrab says,
I am sitting alone, in soil
I have lost my zenith
I fear from the next moment and the open window to my feelings (ibid: 138-139).

Sohrab composed this poem exactly after travelling to India. Buddhist beliefs are seen in the poem 'the mirror flower'.

Doors of awakening were open
The moment of panic fell in the thresholds
The doubtful shadow of magic night was shattered
My dream captured the light (ibid: 150).

Now, Sohrab has been pacified by a new calmness and belief which can be observed in the poem 'dark fruit'.

He came to the garden, brightly
His shadow was disappearing
The intoxicated branch was bending against him
He was beyond this world
The garden was full of a green gush
But he was greener (ibid: 181).
He sees his fruit ripened in the 'morning reapers'.
The morning reapers are coming along the road
They saw my ripe fruit in their dreams (ibid: 185).

Sohrab explains his journey in the poem 'come nearer'.

I saw you among the boundaries of time
I saw you, inexistency filled me
I am fond of death, but beside you I am a watered lily
My friend is a frightening existence
Erode the mossy rock of my soul (ibid: 195).

Sohrab Sepehri escapes the world of suffering in this poem. He, like Buddha, sees this world the source of suffering and fear. He published the collection of 'east of grief' in 1961 which is consisting of mysterious poems drastically affected by Buddhism and named as follows: Hay, doubt, no to stone, and, Na, my fervour, Bodhi, something happened, until, till the flower of naught, ...

6. Loneliness

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Heidar-Ali Amini, M.A. Student and Masihollah Nemati, M.A. Student
The Concepts of Solitude and Buddhism in Sohrab Sepehri's Poetry

Human beings' life is constantly accompanied with loneliness. When we are born, we are alone; when we die, we are also alone. We are alone when passing the journey of birth to death. Mystics, poets, philosophers, psychologists, and sociologists have defined loneliness variously. It has been reflected in literature in different ways. The present study aims to demonstrate loneliness in Sohrab Sepehri's poetry.

Data Analysis

7. Solitude in Sohrab Sepehri's Poetry

Loneliness, better to say solitude, in Sohrab Sepehri's poetry can be affected by Buddhist rather than Islamic beliefs. Kliashorina (1927: 108) stated that mystical poems by Sohrab Sepehri are considerably influenced by Buddhism.

Emad (1998: 66) believed that Sepehri had subtle mind and feelings. He achieved this notion of world through mystical inspirations and artistic reflections which can be rooted in Eastern Buddhism that is one of the strongest motifs of Sepehri's poetry.

Regardless of disagreements over Buddhist beliefs existing in Sohrab Sepehri's poetry, it can be said that solitude refers to a pure and spiritual loneliness in his poetry.

It is a clean solitary room

How simple its dimensions are to ponder (Sepehri, 2007: 310).

Sohrab Sepehri could probably obtain such solitude as a result of being familiar with Buddhist teachings, since Buddha had also taken pleasure in living in solitude. However, there are two types of solitude in Buddhism: the first one is better to be named loneliness which is a kind of masochism which a human being cannot escape from; the second one refers to Buddha and Sohrab Sepehri's solitude which can help human beings to break free of all sufferings.

How well I remember

The sentence that entered the summer resort of my mind:

Be wide and lonely and humble and firm! (ibid: 319)

Shamisa (2003: 182-183) cited an allusion to Buddhism in Sohrab Sepehri's poetry by the sentence "let the seeker travel alone as a Rhino".

The effect of this sentence can be noticed in Sohrab Sepehri's poem 'pilgrim'.

And O all olive trees of Palestinian soil

Address me the density of your shadow

To this lonely pilgrim who is returning for excursion at Mount Tour (Sepehri, 2007: 321).

The pilgrim again talks about his loneliness:

The pilgrim's glance fell over the table

"What pretty apples!

Life thirsts for solitude." (ibid: 306)

The poem 'pilgrim' represents Sepehri's philosophical attitude towards life. He believes that human beings flourish in solitude (Shamisa, 2003: 145-146). Sohrab Sepehri defines love in accordance with solitude:

And love

Means journey to the illumination of solitary avoidance of objects (Sepehri, 2007: 308).

Carry me to the solitude of the dimensions of life and show me

The soft presence of naught (ibid: 328).

'Solitude of the dimensions of life' can be a representation of all life and existence for Sohrab Sepehri. He wants to achieve 'the truth' by this solitude.

Sohrab speaks about solitude in his famous poem 'sound of the footsteps of water'. He allows solitude to surround him, to sing and to write.

Let's allow solitude to sing a song

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The Concepts of Solitude and Buddhism in Sohrab Sepehri's Poetry

To write something

To go to the street (ibid: 297)

In this poem, Sohrab experiences everything to obtain solitude:

I went and went up to the woman

To the lamp of pleasure

To the silence of desire

To the loud voice of loneliness

....

I saw a train transporting the seeds of water lily and the song of canary

And an airplane whose windowpane at that elevated height

Displayed dust

The hoopoe's crest

Spots on the butterfly's wing

A frog's reflection in the pond

And the passage of a fly in the alley of solitude

...

Love was visible, wave were visible

...

The wet side of life

East of human inherent sorrow

The season of idling in the alley of woman

Scent of solitude in the alley of seasons

...

The battle of a hole with the pleasing light

The battle of a stair against the long leg of sun

The battle of solitude with a song (ibid: 279-282).

Sohrab Sepshehri can entirely comprehend solitude and perceive the passage of a fly in the alley of solitude, the battle of solitude with a song, or the clear sound of opening and closing windows of solitude. He can touch the moon. Literarily put, he lives the solitude.

Sohrab Sepshehri mentions solitude in another famous poem named 'address'.

Where is the friend's house,
Asked the horseman at daybreak.
...
Just before the tree
There's a lane greener than God's green sleep
in which love looks as blue as the feathers of truth.
Go all the way to the end of the lane,
Which will lead you to the back of Puberty
Then turn toward the flower of solitude ... (ibid: 358-359)

The horseman who asked the friend's house's address is in fact the alone traveller, Sohrab himself. The poet who went everywhere in 'sounds of the footsteps of water' to find solitude; who travelled everywhere in 'pilgrim' to find the truth.

In the poem 'light, flowers, water, and I', he says that all human beings, creatures, and objects have been separated from their origin, like when someone pulls out a tuft of grass and the poet dies. He can see his way in the dark, and he is a lantern. He is all light and sands, trees and foliage, road, bridge, river, waves and even reflection of a leaf in water (Monzavi, 1975: 13). In the last line of the poem, this solitude is no more pathetic, he has been unified with the world.

Conclusion

Sohrab Sepehri repeatedly used the word 'solitude' in his poetry which shows his attitude towards life. Not only does this concept demonstrate the individual dimension of his personality, but it reflects his realistic and humanistic viewpoint.

Considering Buddhist teachings, it can be noticed that solitude is of great importance in Buddhism. Regarding the fact that solitude is one of important motifs of Sepehri's poetry, this conclusion may be drawn that he accepted Buddhist beliefs and passed their steps toward enlightenment and became an Arhat. In this stage, he feels free from all earthly attachments, and can take pleasure in seeing other people's happiness, or get upset, when they are sad.

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Shakespeare's Plays: Men Celebrated, Women Despised?

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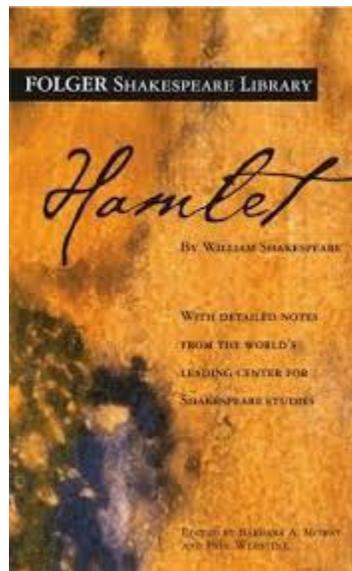
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Shakespeare's Plays: Men Celebrated, Women Despised?

Introduction

Shakespeare, the bard of Avon, has created many tragic heroes, who are bestowed with numerous outstanding qualities, except for some tragic flaw. But as against his tragic heroes, the women characters in his tragedies seem to be designed, more or less as weak, treacherous, terribly naive, cruel, intriguing or stubborn individuals. In fact, in most of his tragedies, the women characters are made responsible, directly or indirectly, for the tragic end of the central character.

Heinous Crime by Gertrude



Gertrude, for instance, in the play, *Hamlet*, is depicted in a negative light. It is she, who lets Claudius murder her husband. But for her passive support, Claudius would not have dared to accomplish such a horrible task. Her son Hamlet feels so much disappointed with the conduct of his mother, that he generalizes the weakness present in his mother, to women in general. He observes, “Frailty, thy name is woman” (1.2.146). He uses this phrase, keeping in mind, the infidelity of his mother, as she marries the assassin of her own husband, soon after the death of her husband. Hamlet feels so much disturbed and agonized with the idea that a woman can stoop so low, as to marry a man, much beneath her husband, just to fulfill her sexual desires, that he generalizes that being frail and being a woman, are synonymous with each other.

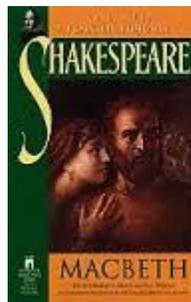
Infidelity of Gertrude

Gertrude kept on pretending that she was extremely fond of her husband, while actually she was planning to get rid of him. However, her hasty marriage with her brother-in-law, after her husband's death, creates a doubt in her son's mind. He wonders:

“Why, she would hang on him
As if increase of appetite had grown
By what it fed on; and yet within a month
Let me not think on't-Frailty, thy name is woman-
A little month, or ere those shoes were old
With which she follow'd my poor father's body,
Like Niobe, all tears-why, she-
O God, a beast that wants discourse of reason
Would have mourn'd longer-married with my uncle,
My father's brother...
She married- O most wicked speed! To post
With such dexterity to incestuous sheets!” (1.2. 143-157).

The lust in Gertrude and her infidelity thereof, makes her fall in the eyes of her son as well as in the eyes of the spectators and the readers. But the question, whether Shakespeare actually believed in the “frailty” of women and in the fact that women lacked noble qualities; or was it just the demand of the conflict in the drama; which made him create such women characters and compelled him to put such dialogues regarding women, in the mouth of his characters, can be answered only after assessing the other tragedies written by him.

Ambitious and Cruel Lady Macbeth



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If the other tragedies of Shakespeare be carefully read and assessed, it appears that he has actually celebrated his male characters as against the female ones. For instance, Macbeth is celebrated as a great warrior, a brave soldier, “valour’s minion,” (1.2.19) and “Bellona’s bridegroom” (1.2.54). On the other hand, his wife, Lady Macbeth, has been depicted in a negative shade. She is demonstrated as a shrewd and ambitious woman, who serves almost as the fourth witch to bring about the ruin of Macbeth.

Lady Macbeth: The Real Cause of Tragedy

Macbeth, to begin with, no doubt desires to become the King, after hearing the prophecies made by the three witches. When he is announced as the Thane of Cawdor by Ross, he recalls that the witches had also greeted him with the same title and his mind begins to contemplate on the other prophecy, which promised that he would become the King:

“I am Thane of Cawdor:
If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair
And make my seated heart knock at my ribs,
Against the use of nature?” (1.3.132-136).

Later, when Duncan announces Malcolm as the Prince of Cumberland and as his heir to the throne, Macbeth is seized by envy and he begins to look upon him as an impediment and a hurdle in his way to become the King. His mind begins to contrive horrible plans to remove this impediment:

“The Prince of Cumberland! That is a step
On which I must fall down, or else o’erleap,
For in my way it lies. Stars, hide your fires:
Let not light see my black and deep desires:
The eye wink at the hand; yet let that be
Which the eye fears, when it is done, to see.” (1.4.48-53).

But although Macbeth had initially desired to become the King, and for the purpose, he had also thought of removing the obstacles in an unfair way, yet the fact remains that he would

not have gone to the extent of committing the murder, if Lady Macbeth would not have pressurized him to do so.

Persuasion Power of Lady Macbeth

At the very outset, when Lady Macbeth reads the letter of Macbeth, which carries the information regarding the prophecies made by the three witches, she seems determined to make sure that the prophecy made by the witches turns out to be true. However, she has her doubts regarding Macbeth's nature, which she believes, is too kind to execute a murder:

“Glamis thou art, and Cawdor, and shalt be
What thou art promised. Yet do I fear thy nature;
It is too full o' th' milk of human kindness
To catch the nearest way. Thou wouldst be great,
Art not without ambition, but without
The illness should attend it.” (1.5.13-18).

She knows very well that, but for her persuasion, Macbeth would never murder Duncan. Therefore she decides to use her influence and the power of her speech to induce Macbeth to commit the foul deed. She eagerly waits for her husband to arrive, so that she may urge him to move in the direction of fulfilling his desires:

“Hie thee hither,
That I may pour my spirits in thine ear,
And chastise with the valour of my tongue
All that impedes thee from the golden round
Which fate and metaphysical aid doth seem
To have thee crowned withal.” (1.5. 23-28).

Just as Eve in “The Bible” had become responsible for Adam's downfall, Lady Macbeth in “Macbeth,” becomes instrumental in bringing about the demise and ruin of her husband.

Cruel Nature of Lady Macbeth

As soon as a messenger announces the advent of Duncan and her husband at their castle of Inverness, she decides to get prepared to become all the more strong and daring, both for arranging the murder of her guest Duncan and for providing full strength and fortitude to her husband. She invokes the unseen powers to help her gain strength:

“Come, you spirits
That tend on mortal thoughts, unsex me here,
And fill me, from the crown to the toe, top-full
Of direst cruelty! Make thick my blood,
...
Come to my woman’s breasts,
And take my milk for gall, you murd’ring ministers,
Wherever in your sightless substances
You wait on nature’s mischief! ” (1.5. 38-48).

Eventually, when Duncan does arrive, Macbeth backs out from their plan to kill him and he decides not to harm the King in the slightest possible way. His conscience as a kinsman and as a host compels him to withdraw from their plan of murdering the King. He tells Lady Macbeth:

“We will proceed no further in this business:
He hath honoured me of late, and I have bought
Golden opinions from all sorts of people...” (1.7. 31-33).

Clever Way of Persuasion

However Lady Macbeth is determined not to let the opportunity slip from their hands. She rebukes Macbeth for being weak-willed and irresolute. She shows her resentment to Macbeth’s decision, by putting a series of questions to him. She inquires:

“Was the hope drunk
Wherein you dressed yourself? Hath it slept since?
And wakes it now, to look so green and pale
At what it did so freely? From this time
Such I account thy love. Art thou afeard
To be the same in thine own act and valour

As thou art in desire?"(1.7. 35-41).

She keeps on persuading Macbeth, by employing various strategies like exploiting his ambitious nature, challenging his bravery, doubting his steadfastness and resolution, and finally, by offering herself as a contrast to him. To take one example, she asks Macbeth:

“What beast was ‘t then
That made you break this enterprise to me?
When you durst do it, then you were a man;
And to be more than what you were, you would
Be so much more the man. ” (1.7. 47-51).

She goes on to the extent of declaring that if she had taken such a resolve, she would have gone to the extent of thrashing the brains of her own breast-feeding baby:

“I have given suck, and know
How tender ’tis to love the babe that milks me:
I would, while it was smiling in my face,
Have plucked my nipple from his boneless gums,
And dashed the brains out, had I so sworn as you
Have done to this.” (1.7. 54-59).

Her art of persuasion is so fine and excellent, that Macbeth is left with no choice but to surrender himself completely before her. She seduces Macbeth to the evil course of action, the way Satan had tempted Eve, and Mephistopheles had tempted Dr. Faustus. Macbeth gets so much impressed and influenced with her proclamations, that he compliments her for being an exceptionally courageous woman:

“Bring forth men-children only;
For thy undaunted mettle should compose
Nothing but males.” (1.7. 65-67).

Determined to Commit Murder

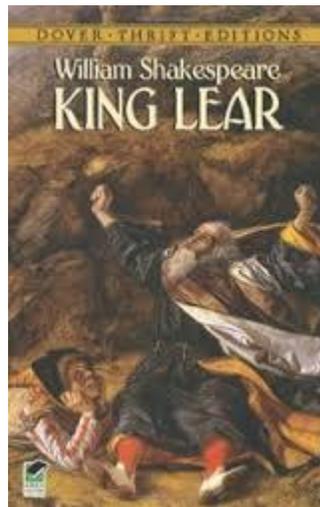
Finally Lady Macbeth becomes successful, in boosting up the spirits of Macbeth by instilling courage in him and in making him determined to proceed with his plan of murdering Duncan, in order to become a King. Influenced by Lady Macbeth's arguments, Macbeth declares:

“I am settled and bend up
Each corporal agent to this terrible feat.” (1.7. 79-80).

When Macbeth once again hesitates to murder the King, immediately before the actual murder, Lady Macbeth again instigates and prompts him, by arguing that if Duncan had not resembled her own father, she would herself have murdered him.

It's true that Macbeth had also conceived the thought of murdering Duncan. But after a little contemplation, he had made up his mind not to commit such a foul deed. It was Lady Macbeth, who did not let him step back. Thus, just as in the case of *Hamlet*, in the tragedy of *Macbeth*, Lady Macbeth is more responsible for the tragedy as compared to her husband.

Filial Ingratitude of Goneril and Regan



Shakespeare's third tragedy *King Lear*, takes up the story of a King, who suffers at the hands of his two daughters and goes mad. In this tragedy too, the sources of all trouble are - women. When Lear decides to divide his kingdom and property among his daughters, the elder

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two daughters shrewdly befool him with their affectionate words of praise for their father, and both manage to get, half the kingdom each. But as soon as they become the masters of the kingdom, they begin to consider Lear, their father, a burden on them and in order to get rid of him, they behave callously towards him. They start questioning their father's need to keep hundred knights with him. Lear gets so surprised with the behaviour of his elder daughter Goneril that he says:

“I prithee, daughter, do not make me mad:
I will not trouble thee, my child; farewell.
We'll no more meet, no more see one another;
But yet thou art my flesh, my blood, my daughter;
Or rather a disease that's in my flesh,
Which I must needs call mine: thou art a boil,
A plague- sore or embossed carbuncle,
In my corrupted blood. But I'll not chide thee;
Let shame come when it will, I do not call it;

...

I can be patient; I can stay with Regan,
I and my hundred knights.” (2.4. 239- 252).

He decides to stay with his second daughter Regan, but even she proves to be no better than her elder sister. She justifies her sister's conduct, even before her sister arrives, and she tells her father:

“O, Sir! You are old;
Nature in you stands on the very verge
Of her confine: you should be rul'd and led
By some discretion that discerns your state
Better than you yourself. Therefore I pray you
That to our sister you do make return;
Say you have wrong'd her.” (2.4. 156- 162).

Plight of Broken Heart Lear

Lear keeps on oscillating between the two sisters and ultimately he realizes that both are reluctant to keep him with them. Rejected by his daughters, he turns to the Gods to grant him the power of endurance:

“You Heavens, give me that patience, patience I need!-
You see me here, you Gods, a poor old man,
As full of grief as age; wretched in both!
If it be you that stirs these daughters’ hearts
Against their father, fool me not so much
To bear it tamely; touch me with noble anger,
And let not women’s weapons, water-drops,
Stain my man’s cheeks!”(2.4. 298-305).

The speech of Lear at the inhuman behaviour of his daughters is so moving and heart-rending, that one cannot help but shed tears at his words. He says:

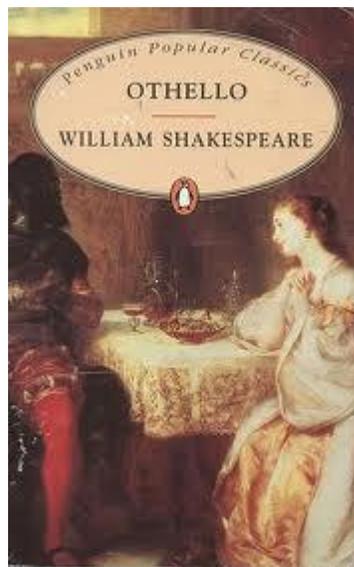
“No, you unnatural hags,
I will have such revenges on you both
That all the world shall- I will do such things,
What they are, yet I know not, but they shall be
The terrors of the earth. You think I’ll weep;
No, I’ll not weep:
I have full cause of weeping, but this heart
Shall break into a hundred thousand flaws
Or ere I’ll weep. O Fool! I shall go mad.” (2.4. 305- 313).

The cruel and insensitive behaviour of Lear’s daughters makes him reach on the verge of insanity. Such ingratitude is common in the relationship of sons and fathers. However, Shakespeare has made the daughters, an embodiment of ingratitude towards their father, which is quite rare. The daughters, in the play, are portrayed as completely inhuman creatures, who are not content with getting rid of their father; they even plan to get him murdered.

Daughters are Shown as Demons

Thus women in Shakespeare's plays, appear to be extremely callous, cruel and insensitive. Goneril and Regan are not only avaricious, ruthless and cruel, but they are immodest, shameless and infidel too. Goneril, for instance, plans to murder her husband in order to marry Edmund. As far as Regan is considered, she is by no means better than her sister. As soon as her husband dies of a fatal wound, she decides to get married to Edmund. Both the ladies have no scruples at all. In order to win Edmund as their husband, both develop a mutual jealousy with each other, and Goneril goes to the extent of murdering Regan. Thus both these ladies are depicted as completely devoid of all virtues and totally insensitive towards their father, sister and husbands. In fact they are demons in the shape of women.

Desdemona as Weak and Foolish Wife



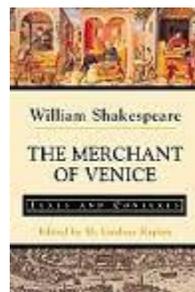
Desdemona, in the play, *Othello*, is no doubt presented as a submissive and naive woman. But even she falls short of being a good wife. Knowing very well that her husband gets irritated by her consistent pleading for reinstating Cassio, she keeps on pleading for him. Therefore, to some extent, she is also responsible for her tragic plight. She fails to maintain a balance between her twin identities, one as a good human being and the other as a good wife. Her goodness as a human being makes her seem an unfaithful wife. Any wise woman would have preferred to win the confidence of her husband as a newly-wed bride, rather than going on praising a third man

consistently and pleading his case before her husband constantly. Desdemona, therefore, cannot be called a wise woman; howsoever good she may be considered, as a human being.

Women Characters are Responsible for Tragedy

Thus Shakespeare has created his women characters in such way, that they seem to be responsible for the tragedies, in one way or the other. Gertrude in *Hamlet*, Lady Macbeth in *Macbeth*, Desdemona in *Othello* and Goneril and Regan in *King Lear* are responsible for the respective tragedies. Except for Desdemona, the other women characters mentioned above, fall short of being considered virtuous women too.

Portia is a Dynamic Character



Lady Macbeth is shrewd and contriving in disposition, Gertrude is infidel, while Goneril and Regan are the very embodiments of vice. However, to regard Shakespeare, a misogynist, on the basis of the above conclusions, would be a hasty judgment as well as a grave dishonour to the playwright. If he has created such women who are responsible for the tragedies, he has also not failed to create such women, who are vibrant and dynamic individuals. Portia, in *The Merchant of Venice*, alone is sufficient to establish the fact that Shakespeare had no intention to celebrate men and despise women in his plays. Portia is created as a female, who is not responsible for a tragedy, but who is instrumental in averting a tragedy.

Portia as Beautiful and Noble Lady

Portia is depicted as extremely beautiful yet noble woman. She is endowed with all the charms and qualities, which a human being can possess. The fact that she was beautiful beyond any description of words, is evident by the very fact that numberless suitors came to Belmont, with a view to win her hand in marriage, and risked to choose one casket, knowing very well

that, if they failed in choosing the right casket, they would not only lose Portia, but the very right to court any other woman in their life-time.

Shakespeare has delineated Portia as a very humble lady. Although she is much superior to Bassanio, on account of her looks, status and other qualities, she modestly offers herself and her possessions to him and wishes that she had them in much more quantity, so that she could have offered them to him.

Sense of Wisdom in Portia

Shakespeare has portrayed Portia as the very embodiment of generosity. As soon as she learns that the dearest friend of her husband is in trouble on account of her husband's fault, she immediately directs her husband to stand by his friend in his trouble. Not only that, she offers her wealth to Bassanio, to relieve his friend from the financial trouble and from the consequences of the forfeiture of the bond.

But the most outstanding quality, with which Shakespeare has bestowed her, is her wisdom and intellect. She manages to achieve that, which the entire Venice, including the Duke, Antonio, Bassanio, Gratiano and other men, had failed to achieve.

She disguises herself as a male lawyer and requests Shylock to forgive Antonio. Then she goes on to press upon Shylock to except the money mentioned in the bond. Finally, she turns the tables on Shylock, by playing upon the words written in the bond, and by saying that Shylock should make sure that he should cut exactly one pound of flesh from Antonio's body-neither less, nor more. She also insists that, since there is no mention of the drops of blood in the bond, therefore Shylock should take care that not even a single drop of blood gets dropped from Antonio's body. When Shylock tries to avoid getting into the trouble, he says that he would better get satisfied with having the money. But now Portia argues that since Shylock had insisted on having only the pound of flesh, he would get nothing else. She further lands Shylock in trouble by accusing him of trying to conspire against the life of a citizen of Venice and by arguing that according to the laws, he would have to give half of his property to Antonio, while the other half, will be confiscated by the state.

Most Brilliant and Versatile Women Characters

The way in which, Portia saves the life of her husband's dearest friend, throws light on her wisdom, intellect, presence of mind and witty disposition. Her sense of humour gets revealed in the trial scene, as well as in the way, in which she manages to get her ring from her husband, in the guise of the lawyer, and also in the way, she accuses him of having given the ring, to some other woman.

Portia is an outstanding, marvelous and dynamic character sketched by Shakespeare. Such a versatile character is rare to be found in English literature. The very fact that Shakespeare has created Portia, proves that he had no prejudices for the weaker sex in his mind. Moreover, if he has created evil women characters in his plays, he has not spared his male characters either. If Gertrude is responsible for the murder of the King, Claudius is equally responsible. If Lady Macbeth is responsible for pressurizing Macbeth to murder Duncan, it is Macbeth, who first conceives the idea to do so. Moreover, the subsequent murders of Banquo and Macduff's wife and his son are not planned by Lady Macbeth, but by Macbeth himself. If Shakespeare has depicted Goneril and Regan as infidel daughters, he has not spared Edmund, who is equally infidel towards his father. Moreover, if Shakespeare had got any bias for women in his mind, he would not have created noble women characters like Cordelia and Desdemona in his dramas. In fact, in one of his tragedies, *Othello*, Shakespeare has even made one of his female characters espouse the cause of women. The speech seems to echo "feminism," although the term had not been coined, when Shakespeare made Emilia to utter these words:

“Let husbands know

Their wives have sense like them: they see, and smell,

And have their palates both for sweet and sour,

As husbands have. What is it that they do

When they change us for others? Is it sport?

I think it is. And doth affection breed it?

I think it doth. Is't frailty that thus errs?

It is so too. And have not we affections,

Desires for sport, and frailty, as men have?

Then let them use us well: else let them know,
The ills we do, their ills instruct us so.” (4.3. 92- 102).

The speech of Emilia, focuses on the right of women to betray their husbands, if they themselves get betrayed. Although morally it cannot be considered the right course of action yet the speech successfully exposes the double-standards of human beings, where there is one set of principles for the husbands and the other for wives. The writer, who puts such dialogues in the mouth of one of his women characters, can by no means be considered as misogynist. Rather, he is the one who considers human beings only as human beings and not as men or women.

Conclusion

It is for this very reason that each and every dialogue spoken by Shakespeare’s characters, seems to be completely justified. He has created such a wonderful galaxy of characters, where the angels are represented both by men and by women and the role of demons is also enacted and played by both the sexes. Gender hardly determines the nature of a character, in the plays of Shakespeare. It is for this very reason, that his plays are read, viewed and enjoyed by both the sexes equally, even after five hundred years of their composition. Ben Jonson, his friend and the great poet – dramatist himself, rightly exclaimed in his poem *To the Memory of My Beloved, the Author Mr. William Shakespeare*:

“He was not of an age, but for all time!”

(Jonson in *Preface to 1623 Folio of Comedies, Histories & Tragedies*).

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Tense System of the Mech (Bodo) Language of North Bengal

Rujab Muchahary, M.A.

Abstract

The Bodos of North Bengal are known as Mech under the record of Government of West Bengal. Racially they belong to Mongoloid stock and linguistically to the Tibeto- Burman branch of Sino-Tibetan language family. Their concentration is found throughout the districts of Jalpaiguri, Darjeeling, some parts of Cooch Behar of West Bengal. They have been maintaining their culture and language from the time immemorial.

Tense is a type of grammatical category which indicates situation of time i.e. past, present and future. It is closely related to action of verb. Morphologically, this language has three distinct tenses, viz., past, present and future. They use tense markers {-bai, -a, -mun} for past, {-u, -dɔŋ} for present and {-nu^hui, -nai} for future tense. The tense markers are normally

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suffixes. The main objective of this paper is to find out the different types of tense, as well as case markers used by the Mech people of North Bengal.

Key words: Mech (Bodo) language, Tense, Past tense, Present tense, Future tense, tense markers

1.0. Introduction

The Bodos are known with different names in different places. Sir Edward Gait describes, the Bodos are identical with the people called Mech in Goalpara and North Bengal. In the Brahmaputra valley of Assam the Kacharis call themselves Bodo fisa (sons of the Bodo). In the north Kachar Hills they call themselves Dimasa (*History of Assam, 2008*). According to Charu Chandra Sanyal, the Bodos of Jalpaiguri and Terai call themselves as Mech because they settled on the banks of the river 'Mechi' (*The Meches and the Totos, 1973.*). The Government of West Bengal recognizes the Bodos of North Bengal as Mech. Racially they belong to Mongoloid origin and linguistically to the Tibeto-Burman sub-family within the Sino-Tibetan language family.

Kiryu, noticed Mech language as a western Bodo dialect (*An Outline of Meche Language- grammar, text, glossary, project report, 2005-2007*). They are concentrated throughout the districts of Jalpaiguri, Darjeeling, some parts of Coach Behar of West Bengal. They are rich in culture and verbal language.

2.0. Objective of the Study

The main objective of this study is to find out different types of tense and tense markers used by the Mech people.

3.0. Methodology

Like other social science research, in this study I used primary and secondary data collection method. For primary data collection I visited the location and applied interview and observation method. As secondary source I have collected different books and articles written on Mech language.

4.0. Tense

Tense is a category used in the grammatical description of verbs. (*as stated in David Crystal's, A Dictionary of Language and Phonetics, 2008*). It is associated with the situation of time and indicates when the situation has taken place. The action of verb, which is referred to in a sentence is closely related to tense. Usually, tense markers are suffixes which are added to verbs.

4.1. Three Distinct Tenses

Morphologically, Mech have three distinct tenses on verb. These are:

- i. Past Tense
- ii. Present Tense and
- iii. Future Tense

4.1.1. Past Tense

The main function of the past tense is to describe an action or situation in past time. The past tense markers are {-bai, -a, -mun}.

For example:

- i. /aŋ taŋ-bai /

I go-PAST

I have gone.

- ii. /aŋ hatay-aɔ taŋ-a/

I market-NOM go-PAST

I went to market.

- iii. Sona-a dudu luŋu-mun/

Sona-NOM milk drink-PAST

Sona used to drink Milk.

4.1.2. Present Tense

The present tense indicates an action or situation in the present moment. It is used to refer a universal or general truth. The present tense markers are {-u} and {-duŋ}.

For examples:

i. /aŋ za-u/
I eat- PRES
I eat.

ii. /aŋ ball gele- duŋ.
I ball play- PRES
I am playing.

4.1.3. Future Tense

The future tense describes an action or event not happened yet, but expected to happen in the future time. The future tense usually means the future relative to the moment of speaking. The future markers are {-nuuc^hui} and {-nai}.

For examples:

i. /aŋ nɔ-aɔ taŋ-nuuc^hui/
I home-LOC go-FUT
I am going home.

ii. /Bibari-ya uŋk^ham sɔŋ-nai/

Bibari -NOM rice cook-FUT

Bibari will cook rice.

5.0. Conclusion

From the above discussion it is clear that the Meche language which belongs to the Tibeto-Burman group of language has three distinct tenses viz. past, present and future depending on situation or event of time and action of verb. Tense markers functioned as affixes. Tense markers {-bai, -a, muun} is used for past, {-u, -duŋ} for present and {-nuuc^hui, -nai} for future tense.

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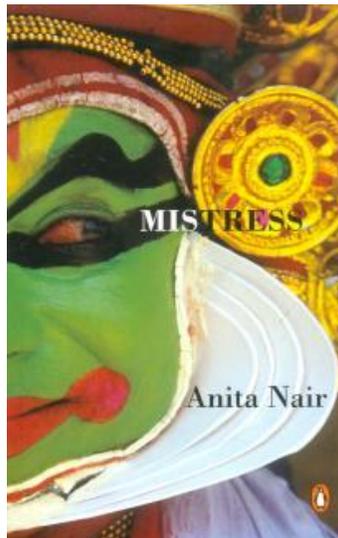
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Multifaceted Women in Anita Nair's *Mistress*

P. Saravanakumar, Ph.D. Research Scholar
Dr. D. Shanmugam



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Depiction of Real Life

Anita Nair is a bold and straightforward writer. Her novels depict the real life of her characters. Her novels reveal the effect of social conditioning on women. Society uses many different means to propagate beliefs. We have literature as one of the means to carry these ideas further, surrounded by such messages. They break the chains of social norms and do not confine themselves to the boundaries which limit women. So we can say that Anita breaks the chains of society in portraying her women characters, which usually leads to its fragmentation. She never hesitates to tell the truth, however bitter it is and simultaneously, she forces us to think of the importance of curbing adultery to save family life.

The Focus of This Paper

The aim of this paper is to explore and evaluate the position of women in Anita Nair's *Mistress* (2005). As Indian society still relies on many conventional norms and values and women have to deal with the tradition, the focus will be on the expectations the predominantly male-oriented society has, and also on the approaches the women in the novel adopt to either conform to them or revolt against them, taking into account the codes of their religion, caste and social status. The female characters in the novels come from different geographical regions, have different social and caste background, and profess different religions, reflecting thus the diversity of Indian culture, which would be difficult - or rather, impossible to generalize.

Bound to Marriage – Be a Good Wife

While reading Indian novels with prominent female characters, one can be surprised how much expectations are placed upon them. Almost all of them are bound to marriage. Not much else is expected from a woman than to get married in the best possible way. Although in recent years women are allowed more freedom and more rights, the main, and often the only thing that is expected from them is to enter a favorable marriage that would strengthen their family's prestige. Most of the expectations expressed in the novels are in one way or another connected to

marriage, either to what women are expected to do in order to be suitable and desirable brides, or to what they are expected to do to be good wives to their husbands.

Being a good wife is, as it will be shown, a responsibility not only to the man one is married to, or even to his family, but to the society as a whole. Marriage is a matter that concerns the society as a whole, not just the two persons that are directly involved. Ascribing such an importance to marriage, it is not of much surprise that it plays an extremely important role in the lives of women, the wedding being perhaps the most important event in one's life. Every important decision a person takes, is therefore examined in the light of what consequences it will have for their marriage. A convenient marriage is the ultimate goal in a woman's life and the main responsibility of her parents, as it is seen to appear in the novels.

Woman as an Object

Here again the notion of woman as an object who has no say in the decision of her future emerges and is confirmed by the tradition of arranged marriage. Even when Sethu asks the bank owner to find him a suitable girl that he could marry, her good reputation was the only ground on which he was making his decision. He does not find it important to meet her, as though not only the girl, but also her family as a whole were only supposed to accept his proposal:

"Don't be so hasty. Shouldn't you see the girl first?"
the owner of the bank said. Sethu may be given to
making snap decisions, but this was a little too rushed,
he thought.. "Should I?" Sethu asked. "Yes, you must.
They'll want to see you as well." (Nair 235).

Earning Good Reputation

As mentioned, good reputation was one of the crucial characteristics of a suitable bride. Chastity was such a basic requirement that it usually is only implied and hardly ever stated. This is by no way a surprising finding, reflected in the way the worlds of men and women were separated. Here, however, we can find differences between individual groups.

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In Saadiya's case, the unmarried girls were kept at home and were supposed to be guarded at all times. The only time Saadiya breaks the rules and wanders into the common alley, though supposedly clad in her burkha and unseen by anyone, she is severely punished. Her subsequent relationship to Sethu is not only a reason for her to be excluded from the community, but also for her father to be punished as his daughter's infringement is considered his failure. In spite of marriage being the main goal, a young woman has to face new expectations she is supposed to fulfill.

Transfer of Proprietorship

Through marriage, women cease to be their fathers' property and become the property of their husbands. No longer do they need to worry about meeting the requirements for brides. Now they have to face expectations held by their husbands and their families. They are supposed to take care of their new homes and of their husbands and - above all, give them children as soon as possible.

Giving Birth to Children

A marriage only becomes completely adequate when the wife gives birth to a baby, preferably a son, thus increasing her husband's respectability in the society. In some cases, giving birth to a son can be the only expectation the wife has to face. Once she fulfills it, her marital duties are over. That it is only after the son's and not the daughter's birth, moreover, is a typical trait for all the novels - the expectation of a son is always intimated by the context, though never explicit. On the contrary, when mentioning the duties a wife has, she is usually assured that the sex of the child is not an important issue, as long as there is a child in the marriage.

Having a child is such an automatic premise that anybody, it seems, is entitled to inquire about it. "Isn't it time you had a child?" demands Rani Oppol when Radha and Shyam are still childless in their second year of marriage (Nair 114). There are many prejudices a woman

without a child must face. Radha is discouraged to visit a social event on the grounds of being childless, in spite of her being married as long as two years:

"You know how people are; they think a married woman who hasn't had children for so long is a macchi. They wouldn't like it. It is inauspicious to have a barren woman at such functions... the evil eye, etc." (Nair 114).

Proof of Loyalty

In the wife-husband relationship, a child is also a proof of the wife's loyalty. A child is, it may seem, the husband's rightful claim. By giving a child to the man, the wife proves her devotion to the husband, or even her affection to him. This holds true not only in arranged marriages, but also in love marriages. There is, however, a number of other requirements besides giving the husband a baby, that a woman has to meet in order to be considered a good wife. Most of them similar to those she had to meet as a daughter.

Appearances

A good wife should in addition cultivate her good qualities, while disposing of her vices. As for her appearance, she is expected to keep her good looks for her husband, possibly also to impress his friends. It is expected that she will be loyal and obedient to her husband, always at his disposal. Furthermore, even now as a married woman she has to ensure that her reputation, as well as that of her husband and family, remains intact. To meet this requirement she has to manage the household so well, that it is a true home for the husband and act properly in society, keeping in mind that any possible small lapse on her side can affect his prestige.

The description of Sethu's second wife Devayani, may give us an idea of what a desirable traditional wife is like. Being regarded as a good wife, she is portrayed as "loving and considerate, and not given to emotional excesses. She smiled easily and seldom lost her temper. She ate well, slept well and loved well" (Nair 238).

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Women Need to be Looked After

In return for playing well the role of the wives, the women are promised to be looked after. The looking after is fitted to the male point of view, as is described in *Mistress* in Uncle's conversation with his guests about why he keeps Malini, his bird, in a cage. How different is it [keeping a bird in a cage] different from keeping your wife and daughters at home? Isn't that a cage, too? And he, for it is always a man, would laugh in disbelief. "How can you compare the two? Birds are meant to be free." "And women are not?" "Women need to be looked after," he would tell me, and his eyes would demand: What do you know about it? You don't have a wife or children to worry about. (Nair 74)

Hardly ever are there any higher expectations mentioned that women are supposed to meet in the relationship to their husbands, be it emotional or intellectual. Being a wife is being an object owned by her man more than anything else. She's supposed to do as he likes and be prepared that he does the same. This is what Radha upbraids Shyam for in one of their arguments: "Don't I have a right to an opinion? I am your wife. Your wife, do you hear me? But you treat me as if I am a kept woman. A bloody mistress to fulfill your sexual needs and with no rights" (Nair 73).

Characters in Traditional Roles

In *Mistress* there are several female characters who adopt the traditional role, however, most of them are broad-brush characters without individual traits. Their appearances are scarce and always very short. The only one who appears repeatedly throughout the novel and has a somewhat more important role in the novel is Rani Oppol, Shyam's older sister. Actually, what is known about Rani Oppol's life is usually an information that emerges from her conversation with Radha and Shyam.

There is not much information on Rani's life before she got married. It is mentioned, however, that her marriage was, in compliance with tradition, an arranged one and cost all the

family's fortune. Having her married to a suitable husband though preserved the family's good reputation and the money was therefore, considered well spent. In spite of her marrying a man of lower social status than Radha, she feels superior to her not only on the grounds of being her husband's sister, but also being a married woman who has had children.

Unlike Radha she is verifiably fertile and therefore, an undepreciated woman. Besides, she is a woman who honours traditions, something that Radha does not seem to care about. These two facts are the reason why she feels the need to tell her what to do and criticise her improper behavior. Radha's behaviour is considered improper for various reasons; what they have in common is that it on one hand, she, hardly ever conforms the traditional female role that Rani expects her to play, yet on the other hand denies even the role of a modern woman that Radha would like to be. Radha's disregard for both is in her eyes a tantamount to a violation of the rules. "This is how girls ought to be. Smart and intelligent," a remark commenting on Radha's staying at home instead of finding herself a job (Nair 60), can be thus seen as a variation of "Maybe there is something wrong with her. You must go to a specialist and get it verified" which Rani says to Shyam when discussing with him her problems (Nair 202). This is considered Radha's greatest flaw and a reason to denounce anything in her behaviour, her clothes, and even her cooking. Rani Oppol, herself sticking to the traditional image of women, expects others to act in the same way. Rani may resemble a modern woman and even maybe try to be one, yet her demeanor as well as remarks shows that she values most the traditional way of life. After all, even though implying that Radha should find herself a real job as a modern young woman, Rani still expects her to dress modestly in saris and have children. Unless Radha fulfils such expectations, Rani is not willing to consider her her equal. To her, Radha's reluctance to fulfill the traditional roles is of greater significance than her higher social status. Until she gives birth to an offspring, Radha's life is to be dominated by Shyam and Rani who know her responsibilities and want to make her meet them. As mentioned earlier, Rani Oppol is not a particularly big one. It is interesting to find out, that their opinion on a suitable wife is not completely a traditional one. She permits women to be independent to a certain degree - Rani Oppol - by allowing Radha the possibility to go to work - as long as it does not affect their performance as housewife.

Rani Oppol sees a woman's position as an object, a man's property, more important than her becoming a subject, i.e. someone who takes an active part in the decision making of their lives. They are women Loomba calls "disappearing women," in the sense that they have no say in the discussions on their position: "From colonial as well as nationalist records, we learn little about how they felt or responded, and until recently, there was little attempt to locate them as subjects within the colonial struggle" (Loomba 185). That is also what their traditional role entailed: not being considered subjects in any context, neither sought after as such.

Breaking Social Codes

By portraying women that find themselves in extraordinary situations at various points of their lives, Nair whose novel does not focus primarily on women - challenges the traditional roles Indian women are ascribed. Most of the women they depict in their novels are particularly strong women who are determined to fight for themselves no matter what. Doing so, they often break the codes that society has imposed on them, either deliberately or as a side effect. Crossing the lines of what is and what is not allowed in human relationships is what Nair's novel examines, as well as the consequences that it brings for all who are involved, either directly or indirectly.

Following Dreams

In *Mistress* there are a number of women who decide to follow their dreams and thus cross the line of what an appropriate behavior for a woman is. Nonetheless, the novel focuses rather on the introspective side of the characters than on the reactions they set in motion in their social environment. Some characters do not put up with their traditional roles and the expectations of the society. It will focus especially on what their motivation to fight for their decisions is, what their attitudes to the social norms are and what their limits are. Maya, from *Mistress* crosses the lines in order to meet her goals, not all of them do so systematically. Some of them cross them constantly in their pursuit of their rights, but some of them only break the rules once or twice, defending them against transgressors on other occasions.

Interest in Multiplicity

The different instances of breaking the codes, as well as the consequences that they bring, contribute to an extensive image of women's life experiences in their diversity. This is, as Boehmer reminds us, a main feature of post-colonial writings; the "more general postcolonial interest in multiplicity," expressed in "the concept of women's many-centred, constellated power, the stress being at once on the importance of diversity and on having the power to articulate selfhood" (Boehmer 227-228).

Resistance – An Alternative Way of Conceiving Human History

Boehmer's statement is not the only indicator that acts of resistance against society's traditional norms and expectations that discriminate and victimize women, the main theme of Nair's novel, is not a unique one, as far as post-colonial literature is concerned. Edward S. Said points out resistance as having an immense importance for the process of decolonisation, identifying as one of the "three great topics [that] emerge in decolonizing cultural resistance, [here] separated for analytical purposes, but all related" (Said 215). The "idea that resistance, far from being merely a reaction to imperialism, is an alternative way of conceiving human history. It is particularly important to see how much this alternative preconception is based on breaking down the barriers between cultures." (Said 216)

"Breaking down the barriers between cultures" is what is happening in many cases in the novels. It seems to be unsustainable to stick to traditional values that disregard woman as a human being equal to man in the world, to where one can see what possibilities women have in other parts of the world. Questioning the reasons for why it is so, leads consequently to resisting the social code and even revolting against them.

Increased Expectations –Saadiya's Life

Just as it will be shown in the case of most of the other women characters, Saadiya breaks the laws set out for her because of her dreams. Born into a Muslim community with rules as to

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what women's position in the society is, she has to face even more expectations than others. The core of the expectations is that she remain passive and obey the laws no matter what her own wishes are, being content with anything that comes her way. The disparity between her dreams and the reality is in fact the reason why, when she crosses the line, she does so with an unexpected determination.

Saadiya's first disobedience consists in a mere walk outside the back alley intended solely for women and wandering into the common alley. In spite of the severe punishment that follows the first case of her defiance, she goes on crossing one taboo of her community after another. From looking at a man at the very beginning to having a child with him, a man who is everything that her community despises. A man with no proper education, no proper job and no means to support his family, without a family of his own and, most importantly without the right faith.

Saadiya's motivation is not difficult to trace, as it is mentioned quite explicitly several times; whatever she does, is motivated by the longing for freedom and the "familiar sense of despair" she feels every time she contemplates her life within the walls. How important her need to follow her decision is, is apparent from how far she goes when pursuing it. The need to experience true freedom is a stimulus that makes her take one step after another until she meets her limits. Saadiya's faith that becomes more and more important to her. Crossing the limits of the external laws helps her to find her internal limits that, at the end, lead her to yet another infringement of the rules. Realizing that her faith brings her more freedom than she could possibly ever experience on her own merit, while her life limits the experiences of her faith, she takes a decision that is supposed to free her from both the freedom that limits her soul and the limits of faith that bring freedom to it. To reconcile the two longings she experiences, she aims at the freedom that death brings. This is, however not a mere search for the ultimate freedom; at the same time it is a new violation of another set of rules, a whole set as in order to do so, she has to abandon her son and her man. Saadiya's violation of the rules is motivated by the longing for freedom, which eventually brings her back to following the rules, although her reputation has been damaged and the limits will consequently be harsher. In this respect, her breaking the rules

can be understood as a bi-product of her search for freedom, thus being a limit in itself. Finding the freedom she was actively seeking, she paradoxically abandons everything that it offers.

Maya's Life

Maya is not a major character in *Mistress*, yet still, her story is in a way parallel to those of both Radha and Saadiya in that it is, too, a story of a woman who has to choose between conventions and her love. In the same way that Saadiya is torn between her love for Sethu and her loyalty to her father - and, more generally, her community's traditions and faith, Radha is unable to decide between the duty to her husband and the frivolous affair with Christopher, Maya stands between Koman (Uncle) and her husband. To her, however, there is no dilemma whom to choose over whom. Her relationship to the two men is complementary. To one she is a wife loyal at all times, except a couple of minutes twice a month when she calls Koman and, eventually, a couple of days when she visits him. Then, as though she changed her role completely, she is nothing but a lover. Her breaking of rules is, in contrast to Radha's and Saadiya's, a long-term one, and nowhere as dramatic. She is not motivated by a sudden outburst of affection or love or lust, her decision to cross the lines that conventions set out for her is a well-considered one. The motivation is difficult to trace, as she is portrayed as rather one-sided, that is from Koman's point of view. However, she clearly does not feel the need to choose between one or the other. She is married to her husband, who as the only one of the three has no idea of what is happening, and wishes to remain so, but when asked she accepts also Koman's proposal. This might be understood as an illustration of what her attitude to marriage is, a bond between two people, although there are still other people in one's life. Her marriage also demonstrates her attitude to crossing boundaries: instead of crossing and then repenting, she rather gets married twice. From now on, in spite of crossing the conventions, she is de facto not violating the law, being married to two men. Her crossing of boundaries, done on a whim, means in a way the end of the law of violation; one violation annihilating the others. Maya's character is a controversial one, as she is crossing the lines she herself acknowledges, yet does not impose on others. It has neither any importance for her life, nor an impact on it. Nor does it affect the lives of anybody else, her husband being ignorant of it, her lover not objecting.

Conclusion

Mistress portrays exceptional women in unexpected life situations and describe how they cope with the challenges they have to face. The social expectations prove to be coincident in the novel, indicating no difference in respect to the character's religion or regional background. Marriage is, however, primarily a bond between two families that is supposed to strengthen their prestige and respect. A bride is therefore considered a gift that affirms the bond and as such must possess the best qualities possible and is expected to retain and cultivate them further as a bride and a wife. Her role as a wife involves first of all giving her husband children, preferably sons. Women who do not succeed in meeting such requirements, as well as women who are not fit enough for marriage for any reason possible, be it a flaw in her character, physical deformity or a lack of dowry, are never considered equal to those who do. Being a mother is the ultimate goal in women's lives. Rani Oppol is the most distinctive character. She internalizes the laws that rule their lives and expects others to follow them themselves.

Such is also the case of Saadiya, who in pursuit of her love broke the social codes of her society and religion, yet kept to them in all other areas of her life. Saadiya's motivation to violate the limits is another feature that the two examples have in common. The only invariable aspect of the individual acts of resistance exercised by the characters is the punishment that follows the revolt. Any violation, with the exception of Maya who seems to stand beyond both the violation and the punishment principle, of the rules the society imposes on women, is punished. The punishment varies from case to case, yet no violation remains unpunished. In her novels, Anita Nair has depicted husband-wife relationship. Her female characters are bold enough to fulfill their desires by negating family bonds and go up to the extent of establishing physical gratification with other men. The faithfulness in husband-wife relationships is lost.

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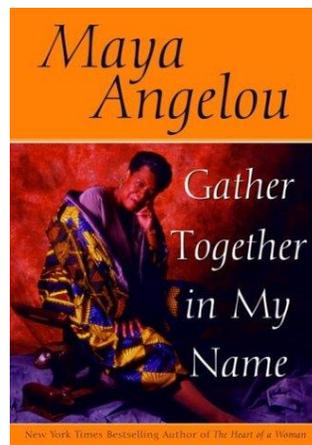
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Search for Survival and Identity in Maya Angelou's *Gather Together in My Name*

N. Sathiya, M.A., B. Ed., Ph.D. Research Scholar



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Issues in African American Literature

African American literature is famous black authors known for many talented writers such as Toni Morrison, Ernest J. Gaines, Alice Walker, Maya Angelou and Walker Mosley, and they are ranked along with the top writers in the United States. Some of the themes and issues explored in African- American literature are the depiction of experiences of marginalized women. They also point to the role of African-American women within the larger American society, culture, racism, slavery, and inequality.

Maya Angelou and Her Works



Maya Angelou

Courtesy: <http://robtshepherd.tripod.com/maya-angelou.html>

Maya Angelou was born on April 14, 1928 in St. Louis, Missouri, growing up in rural Stamps, Arkansas, with her brother, Bailey. She lived with her religious grandmother, who owned a General Store. Angelou has been an inexhaustible author for decades. She began her literary career as a poet, she is well known for her five autobiographical works, which depicts sequential periods of her life. The life experiences of the richly talented Maya Angelou are the cornerstone of her stories. Her stories trace the foundations of her identity as a twentieth-century Black American woman.

Gather Together in My Name

Angelou's second autobiographical novel, *Gather Together in My Name* (1974) covers the period immediately after the birth of her son, Guy and depicts her heroic struggle to care for

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him as a single parent. She makes a great deal to falsify the oppressive notion of motherhood for working-class women. After the success of *Why The Caged Bird Sings* Angelou takes three-and-a-half years to write *Gather Together in My Name*. This book deals with her travel experiences from San Francisco to San Diego to Stamps back to San Francisco to Stockton and finally to Oakland, all in a brief time-span: An apt title for the book could be “Travel with Maya”. Further, because of her displacement Angelou struggles with feelings of disappointment, guilt, and anger over the variance between the democratic ideology of American culture and her reality as an African American. Her illustrations of self, family, and community displacement thus provide the author the necessary latitude with which to explore the differences of her condition as well as her emotional reactions to those differences. In her search to identify her autobiographical self, Angelou is unmistakable, forced to consider the implication of her racial heritage. Angelou’s dual position as a woman and as an African American ultimately strengthens her development of self. Maya Angelou’s writings, like the individual that she is, are unique, yet they additionally reflect attributes common to African American autobiographical writings.

Search for Stability

Gather Together in My Name, is the individual search for stability and security as it recreates Angelou’s first attempt at motherhood, love, drugs, careers, show business, and prostitution against a backdrop of African American disillusionment with American ideology after World War II. What distinguishes *Gather Together in My Name* is the harmony it evokes between the autobiographer’s outward experiences and her quest for inward growth. At the age of seventeen Angelou looking for a job that will bring her recognition, money, and independence, but in a dominant white economy she lacks the skills to get a job. She decides to leave from her mother and step father thus creates a double bind for the struggling single mother, but at the same time she wants to be independent. This novel illustrates her emergence into the world of work, her pursuit of economic stability as she moves from job to job, such as short-order cook, night club waitress and dancer, a prostitute, and madam in charge of her own house of prostitution. Mary Jane Lupton states, “she was able to survive through trial and error, while at the same time defining herself in terms of being a Black woman”. (6)

A Question of Survival

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Angelou states that she wrote the book, in spite of potentially harming the reputation she gained after writing *I Know Why the Caged Bird Sings*, because she wanted to show how she was able to survive in the world where “every door is not only locked, but there are no doorknobs ... the children need to know you can stumble and fumble and fall, see where you are and get up, forgive yourself, and go on about the business of living your life” (45). In spite of great difficulty Angelou focused the theme of survival, identity, and admiration of literacy. She describes a series of incidents which are tied together to describe her quest for survival and identity. This book was more painful to write than *I Know Why the Caged Bird Sings*, she says, “Because it deals with unsavory parts of my past” (19). But it makes more powerful message of her survival. Angelou should be appreciated for facing and reporting unpleasant situations truthfully.

Seeking Solutions

Gather Together in My Name is the segment of daily journeys for seeking solutions. The following questionable characters populate her book: L.D. Tolbrook, a Pimp and con-man; Beatrice and Johnnie Mae, lesbians and prostitutes; Troubadour Martin, a dealer in stolen goods; Big Mary, who kidnaps Angelou’s son; and a sundry sprinkling of junkies. Angelou skirts the edge of the underworld, but her innocence and openness bring out the good in unsavoury people, and they keep her from personal harm. Her life is really enriched by her encounters with the fringes of society. In the opening of the novel, Angelou is black, female, and an unmarried mother with a two-month old son to support. She is without money or job skills. She is seventeen years old and has just graduated from high school. The place is San Francisco, and the time is the mid 1940s, just after the end of World War II. The job market has tightened and easy money dried up, making a living, honest or otherwise, became a fierce challenge. Angelou is still involved with her themes of protest and survival. She protests against prejudice, which shines more lightly upon the male and the white; of the need to survive and raise her son in a world dominated by the “loathsome white”. Her mother, grandmother, and her personal experiences all educate her about whites, but do nothing to lessen her aggravation or to develop within her an acceptance of feeling or acting inferior. During this period, she learns that it is white men who ask prostitutes to do “nasty things”. Furthermore, “white folks are vulgar, and white men are sad as lovers” (141). Angelou writes that the examiner for a test she takes for a telephone job is “A silly white woman who probably counted on her toes” (6).

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Abhorrence to Degrading Names

Angelou understands many of her mother's warnings that enable her to function in the general white world. One thing Angelou is not tolerating, however, is the use of the word "nigger" under any circumstances. It is deeply wounded, whether in a rural or urban setting. For African Americans naming is a sensitive issue. Because it provides a sense of identity in a hostile world that aims to stereotype blacks and erase their individuality and identity. Consequently, given the predominance of pejoratives like nigger so often used to cut down blacks, Maya notes the danger associated with calling a black person anything that could be loosely interpreted as insulting. There is a confrontation with a clerk in a general merchandise Store in Stamps when Angelou returns to visit Grandmother Henderson. At that time Angelou was misnamed by a Southern black as Margaret instead of Maya. This makes Angelou off, and she responds rashly and impulsively. She said "I slap you into the middle of next week if you even dare to open your mouths again" (77). The incidents that happened in Angelou's life show how dangerous life could be for African Americans.

Future Acceptance

Now Angelou is ready to take any challenge to survive and feels that she can apply her intelligence to any reasonable task. She neither understands nor accepts failure. She will tackle whatever comes her way. Her initial works of cooking and routine dance with R. L. Poole is given the bitter experience to Angelou. Then she is ready to prepare for future acceptance at the Purple Onion night club. The different kind of employment is no barrier to Angelou. She finds opportunity where others feel heavy. At the same time she continues her studies through wide reading of literature.

Fragmented Life

Gather Together in My Name has an expanded consciousness that enables the reader to identify with an African American woman experiencing life among a diverse class of people including prostitutes. Sondra O' Neale writes that Angelou; "so painstakingly details the girls descent into the brothel that Black women, all women, have enough vicarious example to avoid the trap" (32).

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This book reflects the “alienated fragmented nature of Angelou’s life” (63). The word “fragmentation” used to convey a sense of disconnection. Maya’s fragmentation can be observed in any number of her relationships with her mother, with the women she tries to control with her grandmother, with her lovers. Fragmentation is also a component of her relationship with other women. Maya has a girlfriend, Lousie Kendricks. The book mainly focuses on the lesbian contact between Angelou and Lousie. Maya becomes a madam and the women who work for her, Beatrice and Johnnie Mae, are lesbians and prostitutes. The relationship between Maya and her whores are fragmented, built on distrust, controlled by Maya’s desire for money. The relationship between Beatrice and Maya ends with the quarrel.

Racially Liberated

After that, Maya goes to Stamps, in search of the protective embrace of Momma Henderson. During her stay, Maya goes into the white area of town to purchase a sewing pattern. The day she returns to pick it up is a hot, hot southern day, so hot that Maya’s “thighs scudded like wet rubber” (75). At the store she gets into trouble for talking boldly to a saleswoman who has blocked her entry. Maya realizes that she has become too racially liberated to accept the restrictions of the white community. At the same time, Momma Henderson has remained fearful of white intolerance and continues to adhere to the unspoken rules concerning whites. Momma slaps her rebellious grandchild again and again, ordering her to leave from Stamps for her own protection and the baby’s. It is the last moment of contact between Momma and Angelou.

Seeing the Reality of Addiction

The climax of *Gather Together in My Name* occurs when an unexpectedly compassionate boyfriend, Troubador Martin, who could destroy her life, she learns that he is addicted to heroin. Before it is too late, he shows compassion for Angelou by forcing her to accompany him to a San Francisco safe house where she addicts to inject herself with heroin. While they are there, she witnesses her latest love interest injecting him with the needle - seeing the reality of heroin addicted first hand. Teetering on the brink of destruction, Angelou had a sudden glimpse of the hidden and wretched world in to which she is poised to fall. Dolly A. McPherson remarks:

Entering squalid humiliation and returning from it whole and hopeful, gather together in my name binds pain and humor together through its unique voice. While Angelou knows some of life's pleasure, she also knows its pain and offers up her autobiography as an extraordinary testament of disappointment and celebration. (78)

Realizing her mistake, Angelou separates herself from him and, as the volume ends she is once again ready to accept the challenges ahead for her and her son. Thus the book closes with an experienced Maya preparing to return to her mother's protection: "I had no idea what I was going to make of my life, but I had given a promise and found my innocence, I swore I'd never lose it again" (181).

Moral Integrity

Angelou in *Gather Together in My Name* is a person of potential strength and moral integrity, perhaps even "innocence" who is struggling against the temptations that the fast world of California is holding before her: sex, money, and getting high. This novel deals with the young mother roams the streets of San Francisco looking for a way to survive. Motherhood is one of the dominant themes in this name. In developing the theme of motherhood, she applies the same quality of honesty to her role of a mother as she does in her role of prostitute; in fact, the two tend to interconnect in their elements of pain, struggle, imperfection and loss. The end of this volume achieves the better understatement of a deeply felt truth:

The life of the underworld was truly a rat race, and most of its inhabitants survived like rodents in the sewers and gutters of the world. I had walked the precipice and seen it all, and at the critical moment one man's generosity pushed me away from Edge. (72)

Recreation of Life

In the end Angelou acknowledges defeat and recreates the alienation and fragmentation that characterised her life. She does so not because she wishes to reinforce a sense of defeat or victimization but to ensure that we all learn to recognize what constitutes vulnerability in

order that we can avoid the consequences. This recognition forces one to acknowledge the sources of one's pain and to reconcile oneself to bearing, in some degree, responsible for the pain. Thus *Gather Together in My Name* presents itself as the necessary purgation through which the initiate must pass in order to recapture and to redefine the social self to function in a relatively healthy manner in white America.

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Sandwiched Between Personalities – A Study of Bharati Mukherjee's *The Tiger's Daughter*

T. Sathyakala, M.A., M.Phil., Ph.D. Candidate



Bharati Mukherjee

Courtesy: http://www.indianetzone.com/16/darkness_bharati_mukharjee.htm

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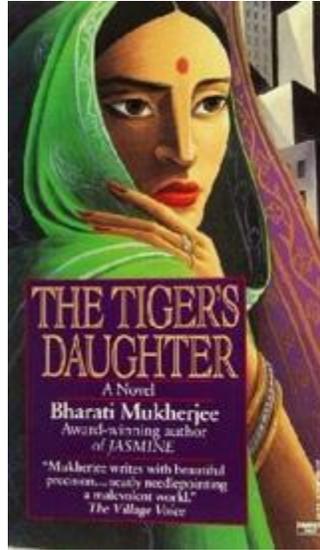
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Problems of Immigrants

Mukherjee's novels deal with the problems of immigrants. As an immigrant she feels and realizes the real problems of immigrants. Born in India, she lived as daughter in India, but she became a wife in America. During the the time in-between, she was shuttled between identities like many of her protagonists. She was feeling like an alien in Canada, but this experience made her a good writer. Bharti Mukherjee in an interview has clearly stated her aim in her novels. "We immigrants have fascinating tales to relate. Many of us have lived in newly independent or emerging countries which are plagued by civil and religious conflicts.... When we uproot ourselves from those countries and come here, either by choice or out of necessity, we suddenly must absorb 200 years of American history and learn to adopt to American society(1)(Quoted in Sunday Review, The Times of India, October 1, 1989, P.1)

***The Tiger's Daughter* – The Dual Cultural Conflicts**

In her novel *The Tiger's Daughter* Mukherjee deals with the dual cultural conflicts. Tara Banerjee the protagonist of 'The Tiger's Daughter' returns back to India after seven years' stay in America. Tara the protagonist had married an American and settled in America. She had a prolonged expatriate experience in America. She had been homesick and lonely for many days in her life abroad. During her time away from her home-land, "The immigrant, alienated from his hom-eland, his people and family, feels the wrench of separation. He had been pushed violently out from the nest of his birth. It proved a shattering experience and he longed to be back,. yearning for the security and warmth of the feathery place". (2) Tara's relatives receive her at the Bombay Airport, and she feels comfortable with them. Tara leaves India in search of her dream. This migration to Acculturation leads her to search for her identity. After Tara met her relatives in Bombay, she decided to leave Bombay and move to her homeland Calcutta. Her uncle asked her to travel by train and said that would be comfortable, and tried to arrange for AC Coach, but at the last minute all the AC tickets were booked and they could not get a ticket for her in the AC Coach. "Tara, is anxious to get started on the last lap of her journey home" (19).



Traveling in Unreserved Compartment of Indian Train

Tara travels in the general unreserved compartment and feels irritated because of the co-passengers like the Marwari and the Nepali families, who were quarrelling with each other for occupying the seats. “Before the train had made its first stop the Marwari and the Nepali were starting to beat each other. It began with a quarrel over luggage space” (P 20). Tara felt irritated with their quarrel and wanted to avoid the situation; and so she started looking outside the window. Such instances and situations forced her to realize that she is in India. She says “I have returned to dry holes by the sides of railway tracks, to brown fields like excavations for a thousand homes. I have returned to India.”(P21)

Getting Irritated and Disillusioned

Tara likes India and likes to visit India her mother country, but the circumstances and atmosphere make her irritated and she starts to think about the American way of life and its atmosphere etc. She often thinks about her mother’s warning about the Indian public places; on her journey from Bombay to Calcutta she recalls all the incidents and things related with her mother and feels that she is alienated from the both the cultures. She thinks that she is an Indian and her inner heart says that was not so. During her travel the Nepali co-traveler asks her

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“Madam, are you new here? “ Yes and No” says Tara, preparing to hide behind a Time magazine”. (22)

At the Howrah Railway Station and Among the Relatives

Tara reached the Howrah station she was surprised by the coolies and beggars, "coolies in red shirts broke into the compartment and almost knocked her down in an effort to carry her suitcase....” A Blind beggar who had slipped in and had begun to sing and rattle his cup was thrown bodily out of the train by Junjunwala (P 27). After experiencing all these things Tara meets her relatives, where she expected that they would welcome her very happily, but they did not do so; and Tara feels her loneliness and her alienation increases. For days they had chattered about welcoming little “Taramoni”, whom they claimed to remember vividly. But now that they were actually in front of Tara, they had nothing to say to her. Surrounded by this army of relatives who professed to love her... Tara felt completely alone. (P.28)

Mother Land versus Alien Land

Instead of rejoicing, she becomes saddened on taking her first step on the soil of her motherland India. It shows that the alien land has become far better as a real home, than her home-land. She repents she has come to India without her husband. She is unable to keep him off her mind, while another bitter experience for her is her travel from Bombay to Calcutta. She feels that Calcutta has totally changed and has become a place in the grip of violence due to riots caused by the conformation between different classes of society. Her changed personality often tells her that she is a misfit for this missed culture; it makes her unable to mingle with her relatives and the ritual functions at home. She herself feels that her mother’s attitude towards her has changed and she too appears to be very unhappy. Because her marriage to a foreigner is still unacceptable to her relatives, she cannot easily interact with them. In India she feels she was not married to a person, but to a foreigner and this foreignness is a burden. On many s occasions she compares her life in New York to the one in Calcutta; it makes her alienated from her relatives and at the same time she feels she missed the many rituals followed by the Hindu traditions.

Two Personalities Mingled into One

Tara has two personalities mingled into one: an Indian one and the an American. She is sandwiched between the two personalities and suffering between the cultures, shuttled between Indianness and Americanness. All these things make her feel isolated and alienated between ‘others’ and make her the ‘other’ person. After returning from America, Tara realizes she has lost her own cultural heritage. Tara provides a comparative picture of Calcutta and New York. She says “how much easier to live in Calcutta”; she wants to mingle with her relatives, but is always insulted by her relatives, because she was not behaving like an Indian Brahmin. She had also married a foreigner, and especially now, she had come without the company of her husband.

On her return from America, Tara finds it not only difficult, but impossible to communicate with her family.” (3)(P.32). She loves to visit her homeland after seven years. But in India she feels uncomfortable; all her friends also treat her like a foreign lady. She feels that Indians are very crazy to use foreign things, dress and items, but they do not accept marriage with foreigners. “Tara’s Indian re-education consists in breaking the barriers of her detachment, so that she is compelled to move beyond the circle of aristocrats and acknowledge the poverty-ridden, riot torn city.”(4)

Totally Alienated

Tara feels herself fully alienated; wherever she goes she is forced to look at her inner world consisting of two cultures and two different ideologies, which are worlds wide apart. She is unable to understand how those two cultures could become one, and knows it may be impossible. Tara wishes to go back to her husband David. But, towards the end Tara remains mysterious and there is a suggestion that Tara does not survive in this violence of the mob which does not even spare the old man Joyob Roy Chawdhury locked in the car, and ends her novel with these lines. “Still locked in a car across the street from the Catelli Continental, wondered whether she would ever get out of Calcutta, and if she didn’t, whether David would ever know that she loved him fiercely” (210)

“A close experience of both the worlds – the Western and the Indian – gives Bharati Mukherjee an authentic and objective perspective with a delicious combination of malice, charm, irony and sympathy” (5)

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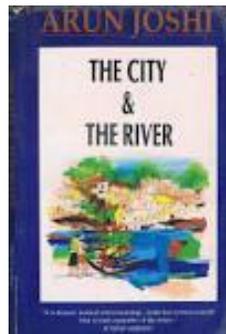
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Elements of Fantasy and Reality in Arun Joshi's Novels: *The City and the River and The Foreigner*

K. Santhi Malar, M.A., M.Phil.



Introduction

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K. Santhi Malar, M.A., M.Phil.

Elements of Fantasy and Reality in Arun Joshi's Novels: *The City and The River* and *The Foreigner*

Arun Joshi is one of the perceptive contemporary Indian English Novelists who have attempted to grapple with the predicament of modern man in their writings. Arun Joshi was born on 1939. Joshi has had a brilliant academic career. He obtained an engineering degree from the University of Kansas and a degree of Industrial Management from M.I.T., Cambridge, Massachusetts. For a brief period in 1957, he worked at a mental hospital in the United States. After returning to India in 1962, he joined DCM in a managerial capacity, on the recruitment and training side. After that he was an executive Director of the Shri Ram Centre for Industrial Relations and Human Resources.

Arun Joshi stands out as a highly significant novelist. He is quite different from his Indian or western counterparts, living or dead, since he has kept the novel form serious. Basically, he is a remarkable thought-provoking novelist with uncompromising propensity towards the moral and the numinous. His works read like the spiritual odyssey of twentieth-century man who has lost his spiritual moorings and is wandering aimlessly. The novelist has tried to project through experiences the crisis of the urbanized and highly industrialized modern civilization along with its dehumanizing impact on the individual who is ever eager to find out and reaffirm the value of meaningful relatedness in life.

His Influences

Arun Joshi belongs to the tradition of existentialist writers like Camus, Sartre, Kierkegaard, Saul Bellow and others. Joshi was obviously influenced not only by existentialist writers such as Camus, Sartre, in the main, but also by a number of other Western poets such as Thomas Hardy, T. S. Eliot and others. But Joshi has absorbed and assimilated all his influences, oriental as well as occidental, and fused them with indigenous traits, transmuting them into organic, well-orchestrated novels with the indelible imprint of his own individuality. His novels are structured in the immediate socio-cultural situations and are concerned with moral and spiritual problems of the contemporary Indian. Joshi responds to the challenges of his time and the problems resulting from the bi-cultural milieu of the century. Joshi reveals a wholeness of vision by going into the cultural and spiritual problems of his own countrymen.

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Elements of Fantasy and Reality in Arun Joshi's Novels: *The City and The River* and *The Foreigner*

About His Novels

Lord Macaulay wanted the Westernization of Indians through the introduction of the English Language. Then in the 1930s and 1940s there emerged a new trend in the Indian-English novel exhibiting social and political realism. The authors took up contemporary social and political problems. Mulk Raj Anand is the first writer to give the Indian-English novel a definite tone and texture. Many authors have emerged in those periods, who also wrote about the social problems. In his novels he was immensely influenced by leaders like Mahatma Gandhi, poets like T. S. Eliot and philosophers like Camus, and Kierkegaard.

Joshi came into the limelight with the publication of his very first novel, *The Foreigner*, which appeared in 1968. This novel talks about Kenyan-Indians mostly autobiographical. This was followed by the publication in 1971 of his second novel, a more imaginative one, *The Strange Case of Billy Biswas*. The book is about a mystical urge. Joshi's third novel, *The Apprentice* was published in 1974. It is different in tone from the earlier novels. Ratan Rathor, its hero, is Everyman - a contrast to other protagonists in so far as his intellectual level is much lower. Joshi's fourth novel, *The Last Labyrinth*, published in 1981, won Joshi the prestigious Sahitya Academy Award. Though basically a love story, it explores the hero's search for meaning of life.

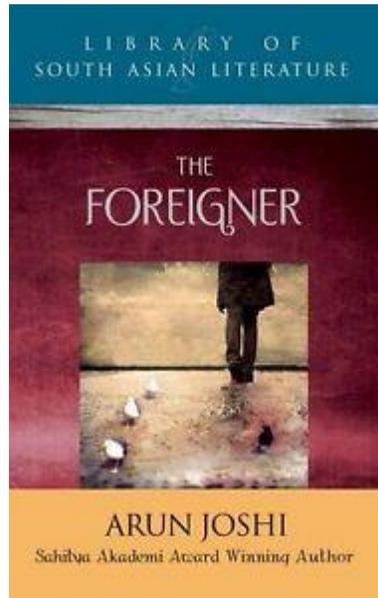
Along with novels, Joshi has also published a collection of Short stories entitled *The Survivor*. Though he has excelled in longer fiction and his novels have been more popular, it does not mean that his short stories are, by any means inferior. Arun Joshi's *The City and The River* (1990), the fifth and last novel strikes a unique note different from his earlier novels in many respects. Arun Joshi's first four novels are concerned with individual lives, but *The City and the River* is a departure from the existing themes of Arun Joshi as it is a commentary on the times and a political parable. Arun Joshi's novel mainly deals with the problem of the social economic and political situation obtaining in the 20th century and the development of Indian English Fiction.

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Elements of Fantasy in Arun Joshi's Novels *The City and the River* and *The Foreigner*



We will now look at fantasy in Arun Joshi's Novels. *The city and the River* and *The Foreigner*. The word 'fantasy' is derived from the Greek word '*Phantasia*'. It is a flight of fancy or imagination, something visualized which is entirely imaginary, unconnected with genuine events. Fantasy has the longest heritage of all of the forms of genre, in fiction. Indeed, fantasy could be said to be the progenitor from which the other forms came from. Fantasy's habit of taking real-life situations and characters and introducing them into a world where unexpected things happen have resonated with readers since the earliest days. He has used fantasy to reveal society, human life and the meaninglessness of life.

The City and the River novel opens with a Prologue which relates the last day of the Nameless-One with the Great Yogeswara his teacher. The narrative framework of the novel is mythical and its narration pattern reveals that it is a story told by an old wise teacher, a Guru, to his keen disciple - about the destruction of an old city. The City has seven hills and people live on them according to their social status and profession which determine the geographical locations given to them on those hills. The Middle class people live on a lower ground in pink brick buildings. The poor people including the boatmen live an area along the river bank which

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is lowest in height. The councilors of The Grand Master include the Minister of Trade, The Education Adviser, the Master of Rallies, the Astrologer, the Commissioner of Police, the Commander of the Army and general starch who assist the Grand Master from time to time.

Arun Joshi has used fantasy as a dream through the character, The Grand Master. The present Grand Master one day dreams that he becomes a king, sitting on the top of the hill surrounded by the waters of a river and by a circle of naked men closely cornering him to the extent of choking him by their close proximity. By this dream, The Grand Master entertains hopes of becoming the King and resorts to unethical ways to realize his dreams. Another Fantasy has been used through the character, Master Bhoma's disappearance, which is held up to be a mystery because this man simply disappears between his house and the first lock-up. This incident generates lots of fuss. The truth was that Master Bhoma had simply walked away when the jeep carrying him struck against a pole. The parable is one coined by Master Bhoma and after his disappearance it is retold by Shani to people gathered at the lottery stalls where the listeners get one rose free of cost. *The Foreigner* follows the elements of fantasy which reveals the contrasting worlds of America and India, the rich and the poor, vividly and realistically.

Elements of Romance

The elements of romance and fantasy enter the novel when it depicts the inner and personal life of the protagonists Sindi. Sindi is very realistic, practical and clear-headed when it comes to his assessment that is mechanical and unattractive. It is only when it comes to his own affairs that Sindi appears irrational, unrealistic and impulsive. Though he considers June's affair with Babu a dream, prides himself on his having lost the capacity to dream, one clearly finds that Sindi's own life remains shrouded in a dream. His parentage, his bringing up, his schooling, his asthmatic fits, his sense of alienation, his pretense of detachment, his affairs with women one after another, his wavering about marriage and his haunting obsession of guilt for the tragedy of Babu and June - all of these have a touch of romance and fantasy about them. Wide-ranging of fantasy Arun Joshi reveals the corruption of the society and the impact of Hindu religious tradition here.

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Next we shall look at the corruption of the society through the concept of realism. Realism in arts may be generally defined as an attempt to represent subject matter truthfully without artificiality and avoiding artistic conventions, implausible, exotic and supernatural elements. In its most specific sense, realism as an artistic movement began in France in the 1880s, after the 1848 Revolution. Realists rejected Romanticism, which had dominated French literature and art since the late 18th century. Realism revolted against the exotic subject matter and exaggerated emotionalism in the drama of the Romantic Movement. Instead it sought to portray real and typical contemporary people and situations that arise in ordinary life, and often reflected the changes wrought by the industrial and commercial Revolutions.

Arun Joshi has written an anguished man's quest for survival and search for viable alternative amidst materialism, corruption, cynicism, alienation and dwindling spiritual faith. *The City and The River* symbolizes Indian corruption through characters which are the Grand Master, Astrologer, The police commissioner and Courtiers. And the Indian middle class people situation has been shown through the characters like The Boatmen, Bhumiputra and professor. Arun Joshi's novel *The City and The River* portrayals are reminiscent of the emergency in India, as the aftermath in both cases proved ruinous to the rulers. It rightly claims a privileged place among the political novels of our literature, as it powerfully comments on the political scenario of the past, the present and the future. Joshi enlarges his canvas, turns his focus from the private to the public, and deals with the socio-political and existentialist crisis of the entire "City" which is every city. Joshi takes up his favourite existentialist issues, but sees them through the spectacles of politics and thereby elevates the novel of political-allegorical satire. The Indian Political scenario of the emergency is in many respects paralleled in the novel. The novel contains characters who are archetypes rather than recognizable human beings with individual characteristics. It is remarkable to see that the novelist succeeds in providing a message for us without the psychologically realized characters. The question is not of individual success or

failure, but of collective efforts for the common good. Through this we can get to see how Arun Joshi is deeply influenced by Indian politics, the Indian mindset, and the Indian life.

The novel *The Foreigner* also suggests the Indian materialistic society through characters like Mr. Kemka and the hopelessness of people is exposed finally through Sindi Oberoi. Through the concept of realism, Arun Joshi exposes the futility of human life. Sindi becomes a typical existential hero, the haunted anguished creature of Sartre who is absolutely alone and free, creating for him a personal way of life out of the void of nothingness all around him. Through the character and ordeals of Sindi, Arun Joshi demonstrates that non-attachment can be acquired in stages only. The juncture which Sindi reaches is an important intermediary stage of the individual's attachment to the world, combined with his non-attachment to himself. The transitory pleasures of life fail to satisfy him for they do not help him in finding the purpose of his life.

It is a rational decision based on deliberate reflections, but a random choice made by tossing up a coin. Equally strange and impulsive is his acceptance of a job in Mr. Kemka's establishment. Still more fantastic is his decision to return to Mr. Kemka's firm and run it in his own arbitrary manner. One is unable to understand whether he takes up his responsibility because of the persuasion of Muthu, an ordinary employee in the firm because of his secret love for Shiela. The novel begins as a crime story and ends as a mystery. Through this we can understand how Arun Joshi is deeply influenced by the social milieu, and meaninglessness of human life, with the concept of realism.

Narrative Technique

We shall now look at Narrative Techniques in Joshi's novels. One must make a study of Joshi's command over the unique narrative divide used to narrate what happens to people and what they do. Narrative technique is the method of telling a story effectively. Narration is the process of relating a sequence of events. History narrates events as they really happened in the life of a nation. Narrative involves subjective expression. It should have some proof to

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effectively express a particular idea. Narration is the most important technique in the process of creating a novel.

In Joshi's novels his narrative leads the reader to various spheres of time and space. Arun Joshi brings his technical skill into play to capture the back and forth movements of the protagonist's mind in the world. In both the novels *The City and The River* and *The Foreigner* Joshi deals with the theme of fanaticism and the reality of human psyche. Arun Joshi's fictional world is a revelation of a world where man is confronted by the self and the question of his existence. His search is directed at the inscrutable region of human psyche and he enters into that mysterious region of uncertainty and inscrutability.

The City and the River by using this theme and execution, proves that Joshi has been deeply influenced by the Hindu existential vision and the novel continues the spiritual quest of his earlier novels through a measure of rhythms of myths, legends and archetypes. Arun Joshi depicts realistically the horror and terror unleashed on society when a handful of individuals like the Grand Master become ambitious and selfish. Right from the start of the novel the reference to myths and archetypes is quite suggestive. The sound of the dance is the dance *tandava* of Lord Shiva to bring *pralaya* (Flood) in this world when it becomes sinful and corrupt. At the end of the novel we feel like we are completing a quest and it is a universal human quest for affirmation through the negation of self.

The Foreigner, written in the first person narrative mode, initiates us into an elitist world dominated by drinks, dance, clubs, by jazz and rock's roll, by sex and psychoanalysis, by economic, political and military crisis, by discussions relating to mysticism and skepticism, socialism, and capitalism. And though this world is darkened occasionally by the shadows of want and hunger and distress, still it remains a world of glamour and sophistication. *The Foreigner* story is told in a style of flashback narrative style ordering of past events. Further the novelist mixes together the past and the present, the world of imagination as well as reality to maximize the suspense. The point of view in the novel is autobiographical, because the narrator-protagonist begins the novel as a first person narrator. Such type of narration is necessary

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because the novelist deals at length with the hero's psychical contact with society and his psychological developments which enable him to solve his problems.

The title of the novel *The Foreigner* itself gains a symbolic importance in the larger context of human existence. It portrays the protagonist's sense of metaphysical anguish at the meaninglessness of his life. The unreality and transitoriness associated with the word 'foreigner' permeates the whole structure of the novel. From this view, the foreigner has a remarkable degree of maturity suited to its theme. We perceive the influence of many Western thinkers that go into the shaping of Joshi's thematic and technical structure and narrative skill; the same have been made of use in a very cautious manner that shapes the novel into an organic novel.

Conclusion

In the two novels *The City and The River* and *The Foreigner* Arun Joshi Deals With the inner recesses of human psyche, where one finds instinct and impulse at work; man seeks a process of reality which may lead him to the realization of the truth of his life. Joshi the artist is not content merely to restate experience in a cold scientific manner. He feels a need to discover the reality of life, which is hidden in the actuality of his own life.

Thus, Arun Joshi occupies a very high rank among the prominent Indian English Novelists. He experiments with the medium of literature for studying man's predicament, particularly in the light of motive responsible for his actions and the reactions of his psyche. Joshi's novels, *The City and The River* and *The Foreigner* make an efficient attempt towards creating a better understanding of the world of one's self.

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Relationship between Phonological Awareness and Reading Abilities in Malayalam Speaking Typically Developing Children

Somashekara H. S, MASLP, Amith Das, PG Student, and
Jayashree S. Bhat, Ph.D.

Introduction

Human communication demands listening and speaking and the use of acoustic and articulatory speech signals which entails phonological processing. Phonological processing refers to cognitive operations that rely on the phonological structure of language for their execution, especially those associated with the recognition, comprehension, storage, retrieval and production of linguistic codes. Phonological processing operations typically function automatically, such as during real time speech perception, but skilled language users gradually

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develop the ability to consciously consider and manipulate phonological information (Catts, Fey, Zhang, & Tomblin, 1999).

Phonological processing is in its own right worthy of extensive investigation, but it is the relationship of phonological processing with the development and performance of literate acts, most notably reading and spelling, that confers its prominence for those who study how children and adults use phonological information. It is critical for the development of proficient literacy skills, principally because alphabetic orthographies encode lexical entries more or less at the level of the phoneme, the smallest segment of a spoken language's phonological structure that cues meaningful differences between words.

Researchers have determined three kinds of phonological processing skills that are positively correlated to early reading skills: phonological (phoneme) awareness, phonological memory and phonological naming. Phonological awareness is one's awareness of and access to the sound structure of oral language and refers to the awareness of constituent sounds of words and the ability to detect and eventually manipulate auditory units that do not necessarily hold syntactic meaning (Goswami, 2000; Sodoro, Allinder, & Rankin-Erickson, 2002). According to Torgesen (1996), phonological memory (sometimes called memory span) is a process by which individuals store phonological codes in their working or short-term memory. Phonological naming refers to the rapid retrieval of phonological codes or information from long-term memory, typically assessed by tasks that involve rapidly named items such as pictures of common objects, colors, digits, or letters (Wolf, Bowers & Biddle, 2000).

Phonological Awareness and Reading

The relationship between reading and phonological awareness was studied by Liberman and colleagues since 1970s (Liberman, 1973; Liberman, Shankweiler, Fisher, & Carter, 1974). The difficulty in phonological awareness has an impact on one's ability to learn to read, as learning about letters and the sounds they represent requires an awareness of the phonemes in words. During the past three decades, voluminous amount of research supports the existence of causal relation between phonological awareness and reading acquisition in alphabetical languages.

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Many studies on first language reading have consistently found that among phonological awareness skills, phonemic awareness is a powerful predictor of future reading success (Liberman, Shankweiler, Fischer, & Carter, 1974; Lundberg, Wal, & Olofsson, 1980; Mann & Liberman, 1984; Share, Jorm, MacLean, & Mathews, 1984; Stanovich, Cunningham, & Cramer, 1984; Tunmer & Nesdale, 1985). Later Hulme et al., (2002) also reported that the phonemic awareness is a better predictor of early reading skills than onset-rime awareness.

Some research indicates that explicit training in phonemic tasks improves reading achievement (Bradley & Bryant, 1985; Lundberg, Frost, & Peterson, 1988; Cunningham, 1990; Ball & Blachman, 1991; Lie, 1991). In a longitudinal study Lonigan, Burgess, and Anthony (2000) followed a group of children from late preschool into kindergarten and first grade, and found that phonological awareness was the most stable and strong indicator of later reading skills, compared to many other predictors.

In another set of data, Catts, Fey, Zhang, and Tomblin (2001) identified that a kindergarten measure of phonological awareness was one of five factors that predicted the presence of a reading disability in second grade. Morais and colleagues (1979) showed that Portuguese adults who had not learned to read performed poorly on phonological awareness tasks than adults, who were illiterates but had subsequently learned to read. McBride-Chang and Kail (2002) measured phonological awareness in Chinese children and English speakers and found that syllable awareness predicted reading in Chinese children and in English speakers reading was predicted by syllable and phonemic awareness.

The relationship between phonological awareness and reading appears to exist even after accounting for variance due to factors such as IQ, vocabulary, memory, and social class (Bryant, MacLean, Bradley, & Crossland, 1990). The importance of phonological awareness assessment has been extended to separate good readers from poor readers. Smith, Simmons and Kameenui, (1995) stated that the presence of phonological awareness was a hallmark characteristic of good readers while its absence was a consistent characteristic of poor readers.

In general, there are three different views about the relations between phonological awareness and reading. The first view is that phonological awareness abilities influence

subsequent reading skills. Persuasive evidence for this view comes from longitudinal studies that showed phonological awareness to be a significant predictor of later reading skills (Wagner, Torgesen, & Rashotte, 1994), and from intervention studies that showed children to progress in reading abilities due to training programs aimed at the improvement of phonological awareness (Hatcher et al., 2006).

In addition, reading programs that have included explicit instruction in phonological awareness and phonetic decoding skills have shown improved reading performance in children who have low phonological awareness (Torgesen, Wagner, & Rashotte, 1994). Advocates of this view state that the relation between phonological awareness and reading is stable across time.

The second view is that phonological awareness develops as a consequence of learning to read, as demonstrated by research that showed illiterate adults and readers of a non-alphabetic script to have no awareness of phonemes (Lukatela, Carello, Shankweiler, & Liberman, 1995).

The last view is that the relation is bidirectional: the more rudimentary levels of phonological awareness promote the reading development, and, in turn, reading skills may influence the higher levels of phonological awareness (Perfetti, Beck, Bell, & Hughes, 1987).

Researchers have also found that training in phonological awareness resulted in improved reading scores (Chaney, 1998). Bradley & Bryant (1983) reported that children who get training in phonological awareness skills such as rhyme and phoneme categorization will be reading better than children who were not trained in phonological awareness skills. In a longitudinal study done in England by Bradley and Bryant (1983, 1985) in 400 children of four to five years of age, reading and spelling achievement were measured before and after three years. They found that the phonological awareness training improved the skill of connecting the sound segments in words to their corresponding letter symbols. And after three years when they see for the spelling, reading achievement increased due to phonological awareness training. They also point out that phonological awareness skills are precursors to reading.

Byrne and Fielding-Barnsly (1991, 1993) conducted a longitudinal study in 128 preschool children who were 4 years of age. Here in 1991 the control groups were given regular preschool training and the experimental groups were given phonological awareness training, and

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at the end of the training they were taught the letters that represented each phoneme. The experimental group outperformed the control group in both trained and untrained sounds, and the experimental group outperformed control group in word recognition test by decoding unfamiliar words. The experimental group also performed better in letter knowledge.

This provides evidence that the phonological awareness along with the letter knowledge instruction results in acquiring alphabetic principle. In the follow up study in 1993 tests like phoneme identification, phoneme omission, alphabet knowledge, word identification, non-word identification and spelling were administered in 63 experimental group children and 56 control group children. And the results showed that there were only two significant differences between the groups that are the group which was trained in phonological awareness skills performed better in reading non-words and identifying the final phonemes. As the individual differences in phonological skills in kindergarten are causally related to individual differences in subsequent growth of reading skills, it provides an important confirmation of phonological deficits as a possible cause of early reading failure (Torgesen, Wagner, & Rashotte, 1994).

Phonological Awareness: Indian Linguistic Context

Unlike in alphabetical languages phonological awareness is found to be not an important factor in children learning to read in alphasyllabary languages like Kannada and Malayalam (Rekha, 1997; Dinesh, 2002). Nag (2007) reported that syllable awareness is better compared to phoneme awareness in Kannada because of the unstable sound unit in the orthographic representations in the language. And she also reported that the phonemic awareness is better at the later developmental stages.

Gokani (1992) did a study in Gujarati speaking children in both English medium and Gujarati medium and found a relationship between phonological awareness and orthographic features in learning to read. The finding revealed that the syllable stripping task of phonological awareness had better scores for children who were exposed to semi-syllabic script than for those children who were exposed to alphabetical script. And in phoneme stripping task of phonological awareness the scores were better for children who were exposed to the alphabetic language. This is because the phoneme stripping tasks are very sensitive to orthographic variations.

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Iyyer (2000) did a study in Malayalam speaking children of grades one through four to find the relationship between reading acquisition and metaphonological awareness in Malayalam speaking children. The participants were Malayalam speaking children of four groups, i.e., 20 students each of first to fourth grade. The results showed that the phonological awareness is a significant factor in Malayalam reading, which is proved to be an important factor in reading alphabetic orthographies.

Tiwari, Krishnan, Rajashekhar and Chengappa (2011) investigated the reading acquisition in Malayalam – English biliterates. The participants were 210 children, 30 students each from 1st to 7th grade who were learning to read and write two distinct writing systems alphasyllabic and alphabetic at the same time. Assessments were done on phonological awareness word and non-word reading and orthographic knowledge task in each language. Rhyme recognition, syllable deletion, phoneme deletion and phoneme oddity were the phonological awareness tasks tested. Assessment of reading was done by two reading tasks, words and non-words in each language and orthographic knowledge task checked recognition and recall of letter or akshara in both languages. From this study they found a developmental trend on all tested skills in both languages. In the development of phonological awareness there was an evident difference across the languages and there was a gradual emergence of phonological knowledge in Malayalam when compared to English. They also observed that there was a maturational difference in the phonological awareness tasks across languages. Among the phonological awareness tasks the rhyme recognition and syllable deletion matured faster than phoneme deletion and phoneme oddity.

It is well documented that developmental reading disabilities are a problem with global dimensions (Katzir, Shaul, Breznitz & Wolf, 2004). Emerging data suggests that reading problems manifests in distinctively varied ways in different languages (Katzir, Shaul, Breznitz & Wolf, 2004).

However, most of what is known about the nature and origin of dyslexia comes from studies conducted in English-speaking countries. In fact, about two-thirds of all publications on the topic were conducted with English-speaking children (Ziegler, Perry, Ma-Wyatt, Ladner,

Schulte-Korne, 2003). Nevertheless, behavioral cross-linguistic studies suggest that the nature and prevalence of dyslexia might differ between orthographies (Ziegler & Goswami, 2005).

Although many researchers claim a causal relationship between phonological processing and reading, some claim that additional research should be conducted to provide unequivocal evidence for a causal relationship (Castles & Coltheart, 2004). Phonological processing skills are reported to have a crucial role in reading English (Wagner, Desmond, Demb, Glover, & Gabrieli, 1997).

Studies have shown that depending on the type of orthography of the language learned, phonological processing skills seem to affect reading to different degrees. Unlike English language which is alphabetical in nature, the understanding of contribution of phonological processing skills on reading abilities cannot be generalized to any other languages with different type of orthography, especially Dravidian languages which are transparent, shallow and alpha-syllabic in nature. This requires systematic, well controlled empirical studies to deduce any further understanding.

In 1990's a few Indian languages were studied exploring the relationship between phonological processing skills and reading abilities. However, to be precise, the focus was more on biliterate individuals. The general conclusion of a number of different studies in India is that phonological awareness is a factor in learning to read both alphasyllabary as well as alphabetic languages like English. The understanding of the present literature search revealed that the studies related to these issues are few in Indian languages, Malayalam in particular. The aim of this study is to unveil the relationship between phonological awareness and phonological naming with reading abilities in typically developing Malayalam speaking children within the age range of 5.7 to 8.6 years.

Method

Participants

A total of 60 typically developing children within the age range of 5.7 to 8.6 years participated in this study. All the participants were native speakers of Malayalam selected from

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different schools of Malayalam medium in Calicut, Kerala. The participants were divided into three groups based on their age range and standard in which they were studying.

The current study followed a cross-sectional study design and convenient sampling method to select the students from primary schools. The table I depicts details of 60 students selected for the study, in which 20 were from first standard (mean age 6.2 years and age range between 5.7 - 6.6 years), 20 from second standard (mean age 7.1 year and age range between 6.7 -7.6 years) and another 20 students from third standard (mean age 8.2 year and age range between 7.7 -8.6 years). The groups are designated as group1, group2, and group3 for 1st, 2nd and 3rd standard children respectively. In each group the male to female ratio was maintained, with 10 male students and 10 female students.

Groups	Standard	Age – range	Mean age	Female	Male	Total
I	I standard	5.7 - 6.6 years	6.2 years	10	10	20
II	II standard	6.7 - 7.6 years	7.1 years	10	10	20
III	III standard	7.7 - 8.6 years	8.2 years	10	10	20
	Total number					60

Table. I: Details of different participant groups

All the children who participated in the study were selected based on the Inclusion and Exclusion criteria. The inclusion criteria defined was, the participant should fit into the age and standard criteria. They were from the Malayalam medium schools for typically developing children speaking Malayalam as the native language. All the children had average to above average intelligence and reported to have average and above average scholastic performance by the class teacher. The children had normal speech and language development ascertained by an experienced speech language pathologist. All the children had normal hearing sensitivity and normal/corrected normal vision. The children who were not co-operative during the testing and faced difficulty in following the instructions were excluded. All the participants were devoid of

cognitive, sensory, emotional/behavioral deficits. The children with significant reading, writing and mathematical deficits identified by the class teacher were excluded from the study.

Material and Procedures

1. Assessment of Phonological Awareness Skills

In the current study, to assess phonological awareness skills in Malayalam, the stimulus material was separately prepared under various metaphonological tasks. The phonological awareness was assessed at rhyme, syllable and phoneme levels. The tasks included for the study were rhyme recognition, syllable stripping, syllable reversal, and phoneme detection. The developed stimuli were validated by three subject experts with more than five years of experience in the field. Later, the necessary modification was done to have a content validated material for the assessment of phonological awareness skills in Malayalam. Following are the brief description of the material, administration procedure and scoring involved in the assessment of various tasks selected for the study.

a. Rhyme Recognition

It consists of five pairs of practice words and twelve pairs of stimuli words with equal number of rhyming and non-rhyming words which were further randomized in the stimulus list. Prior to the actual testing, child was familiarized with the test procedure. During this process, feedback was given regarding the correctness of the response. There was no feedback given during the experiment. The standard instructions given before the testing was “Listen carefully, I will tell you two words, and you have to tell me whether the words are rhyming or not”. Every correct response was scored ‘1’ and ‘0’ for incorrect response.

b. Syllabic Stripping

The developed stimulus list consists of three practice words and fourteen two or three syllabic experimental words. All the stimuli in the list were randomized. Here the child’s task was to delete a part of the word (first, second or third syllable) specified by the examiner and to say the remaining part of a word. The order of the missing syllable was varied across trials. The

actual testing preceded a trial testing to familiarize the task to the child. During the trials, child was given the feedback of correctness of the response. Each child was instructed with the standard instruction like “I will tell you a word. Listen carefully. Then, you have to remove a specified part of the word and say the remaining part”. The correct responses were scored ‘1’ and ‘0’ for incorrect response.

c. Syllable Reversal

Here the stimulus list consisted of three practice words and twelve experimental words. The task was to reproduce the word in the reverse order, at the syllable level. The task was familiarized to the child using the practice items. Incorrect responses were corrected and the correct responses were praised and no such feedbacks were given during the experimental trials. Every child was instructed using standard instructions “I will tell you a word; listen carefully. Then, you should say the same word again in the reverse order”. The test was orally presented and the responses were scored as ‘1’ for correct response and ‘0’ for incorrect response.

d. Phoneme Detection

This task assesses the child’s ability to detect phonemes through a categorization task. The stimulus consisted of five practice trials and ten experimental trials. The child’s task was to identify the word beginning with a target sound specified from a group of three words. Initially the child was familiarized with practice items. Incorrect responses were corrected and the correct responses were praised and no such feedbacks were given during the experimental trials. Once, the child was familiarized actual testing begun with the experimental trials. The standard instructions were “Listen to the words carefully; your job is to identify the word in which you hear a sound specified by me”. The correct identification of the word in which the specified phoneme was heard was scored ‘1’ and incorrect identification of the word was scored ‘0’.

2. Assessment of Reading Skills

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In order to assess reading abilities in Malayalam, initially 400 words were selected from the child's school curriculum from 1st standard to 3rd standard and organized from very simple to complex based on the orthographic representations of words. Later, the words were given for familiarity rating by 3 speech pathologists and 3 school teachers. The rating incorporated was, most familiar (FM), familiar (F) and unfamiliar (UF). The final list of 150 words was prepared utilizing the words which were rated as most familiar in the rating. All the words were organized into simple to complex based on the orthographic representations. The study also involved identification of 51 letters of Malayalam script (15 vowels and 36 consonants). The participants were presented with the words visually and instructed to read out loudly. The accuracy of reading was calculated by scoring '1' for correct and '0' for incorrectly read words and alphabets. The order of presentation was identical, with word reading preceding the alphabet reading.

Results and Discussion

The aim of the current study was to find the relationship between phonological awareness and reading ability in typically developing Malayalam speaking primary school children. A total number of 60 children from first standard to third standards between the age ranges of 5.7 to 8.6 years were selected for the study. They were further divided into three groups group1 (1st standard), group2 (2nd standard) and group3 (3rd standard). All the children were tested for phonological awareness and reading abilities in Malayalam.

Phonological Awareness

The table II and figure 1 shows the mean and standard deviation for all the sub-tests of phonological awareness. In general, the scores of various phonological awareness sub-tests except the phoneme detection score indicate that, the overall performance of group3 was higher when compared to group2 and group1. It is evident from the table II, that the performance of group1 children was poorer in all the tasks except phoneme detection when compared to other two higher groups. The group2 children performed intermediate between group1 and group3 children. These patterns of performance show a definite interaction of the age on phonological awareness skills. The results demonstrated that, rhyme recognition skills were completely

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acquired by 2nd standard (7 years), but for the syllable stripping and syllable reversals skills the development is underway even at 3rd grade (8 years). On the contrary, Prema (1997) observed in her study that, the children by grade III approximated the maximum score of 12 on rhyme recognition and syllable stripping in Kannada which is an another Dravidian alphasyllabary language. These discrepancies indicate that the phonological awareness skill development followed different paths within the Dravidian languages. This contradictory findings also demonstrates that, the variation within the alphasyllabary languages itself has an effect on phonological acquisition though the hierarchy in the ease of acquisition remains unchanged. Our findings that the rhyme recognition and syllable stripping were the easiest among other skills under study were supported by her findings.

As it is evident from Table II, amongst phonological awareness skills, the hierarchy of task performance in terms of increasing order of complexity in all the groups was observed to be phoneme detection, rhyme recognition, syllable stripping and syllable reversals. The consistent performance on phoneme detection reaching the maximum score of 10 by all the groups proves that, phoneme detection task is the easiest task amongst all phonological awareness tasks considered in this study. Conversely, the performance of the children in group1, group2 and group3 on syllable reversals were seen to be having mean of 7.55 (SD of 1.50), 9.45 (SD of 1.23) and 11.1 (SD of .97) respectively.

Thus, the poor performance on syllable reversals indicates the complex nature of the task among the phonological skills assessed in the present study. However, the syllable stripping and rhyme recognition skills were placed intermediate. Moreover the rhyme recognition skills were better than syllable stripping skills. The trends of the phonological awareness in the present study are in line with the findings of Sethu (2003) who compared the metaphonological skills of typically developing children with Down's syndrome in Malayalam.

Though the performance was observed to be poorer in children with Down's syndrome in comparison with typically developing children, the performance difference across the tasks would be due to the operational procedure adopted for the task.

The rhyme recognition and phoneme detection item in the present study incorporated comparison tasks which involved the children to make comparison between the sounds in different words.

On the other hand syllable reversals and syllable stripping were the segmentation tasks which involved the children to reverse or delete the individual phonemes in words. In line with our observation, Catts and his colleagues (Catts, Wilcox, Wood-Jackson, Larrivee & Scott, 1997) also claimed that sound comparison tasks are easiest when compared to segmentation and blending tasks. Sound comparison measures are the sensitive at the emergent levels, while blending and segmentation measures are sensitive to difference among children during the later stages of phonological awareness development, which involves the refinements in explicit level of phonological awareness (Torgesen, 1998).

Skills	Maximum scores	1 st standard		2 nd standard		3 rd standard	
		Mean	SD	Mean	SD	Mean	SD
Rhyme recognition	12	11.7	.571	12	0	12	0
Syllable stripping	15	8.95	2.58	12.7	1.884	14.7	.66
Syllable reversal	12	7.55	1.50	9.45	1.23	11.1	.97
Phoneme detection	10	10	0	10	0	10	0

Table II: Describes the mean and standard deviation of sub-tests of phonological awareness for all the three groups.

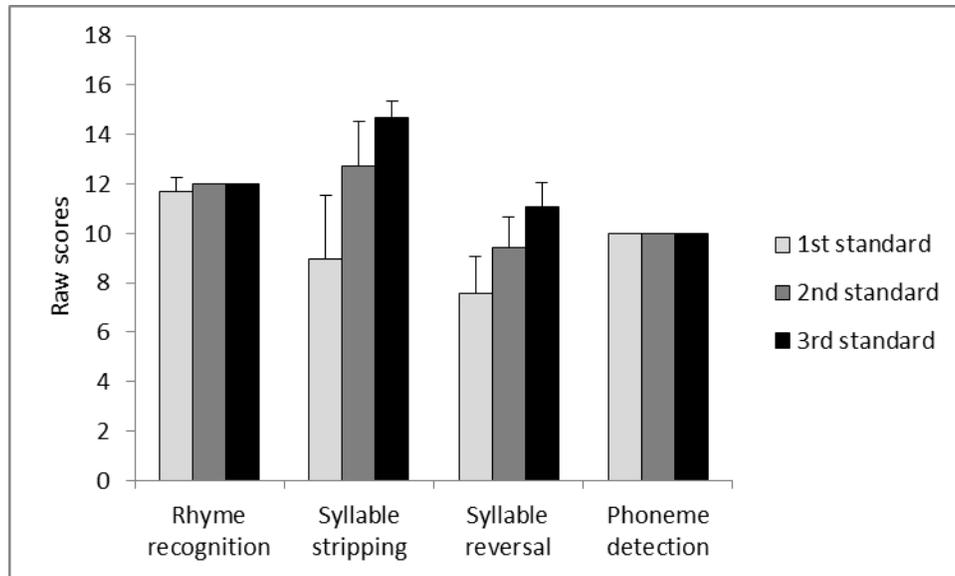


Figure 1: Bar chart depicting the mean scores and standard deviation for all the age group on phonological awareness tasks.

Reading skills

The mean performance of all the three groups on reading letters and words are shown in the table III. In general the performance on reading letters showed increase in the scores as the age increased. The lowest scores were obtained by group1, maximum scores obtained by group3 and group2 being intermediate in line with the observations for other skills. Figure 2, bar chart depicting the mean and standard deviation of reading letters and words for all the three groups. According to the results, it is clear that, no group obtained maximum mean scores (51) and however, group2 and group3 just approximated the maximum score of 51. Thus, it indicates that, the development of reading letters is not yet fully completed even at the age of 8 years; however the acquisition improved from 6 years to 8 years of age. One-way ANOVA showed that all the groups performed significantly different [$F(2, 57) = 74.51, p < 0.005$]. Subsequent Post-hoc Bonferroni revealed that, all the groups performed significantly different from one another at 0.05 levels of significance. Therefore, the performance of the children increases as the age increases. In contrary, Sethu (2003) compared the reading abilities of children with Down's syndrome and mental age matched typically developing children between the age ranges of 6 to 7.6 years. She confronted that, all the children including children with Down's syndrome

identified all the letters obtaining the maximum score of 51. However in the current study, maximum number of children identified all the letters at the age ranges of 6.7 to 7.6 and 7.7 to 8.6 years.

Tests	1 st standard			2 nd standard			3 rd standard		
	Mean	Mean %	SD	Mean	Mean %	SD	Mean	Mean %	SD
Reading letters	42.05	82%	3.28	48.1	94%	1.65	50.2	98%	.95
Reading words	93.05	62%	25.57	140.8	93%	4.15	148.9	98%	2.38

Table III: Depicting the mean scores, mean percentage and standard deviation of reading letters and words for all the three groups.

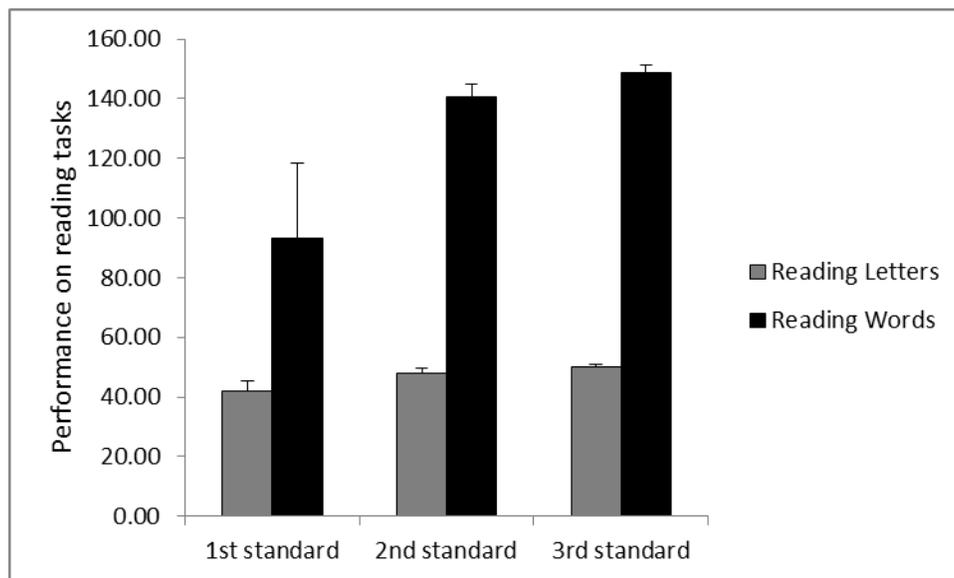


Figure 2: Bar chart depicting mean scores and standard deviation for reading letters and words for all the three groups

Table III also shows, the mean, mean percentage and standard deviation of reading skills at word level for all the three groups. In general, the mean scores of the reading words increased

with the age, group1 is being inferior, group2 being intermediate and group three being superior in performance. This indicates the development of reading skills in a hierarchical manner. One-way ANOVA revealed significant main effect of all the groups [$F(2, 57) = 74.51, p < 0.05$]. Further, post-hoc pair-wise comparison revealed that the group1 performed significantly different from group2 and group3 at $p < 0.05$. Moreover, the performance of group2 and group3 was statistically insignificant ($p > 0.05$). Therefore, the results of the present study infer that, the reading skills of 6 year old were poorer and different from 7 years and 8 years. However, there is no difference between the performance of 7 year and 8 year old children indicative of plateau in the performance. The present findings are in accordance with the Sethu (2003) observations.

Relationship between Phonological Awareness and Reading Abilities

In order to find the relationship between phonological awareness and reading abilities, Pearson's correlation co-efficient was calculated for the mean scores obtained in all the skills. A two-tailed test to check the significance of correlation was employed and it was calculated separately for each group. From the table IV, it can be observed that, phonological awareness correlated positively with the reading skills.

	PA	Reading
PA	1	0.747**
Reading	0.747**	1

** . Correlations is significant at the 0.01 level (2-tailed)

Table IV: Shows correlation matrix of all the skills for group1.

The correlation analysis did not reveal any significant relationship between phonological awareness skills and reading for group2 and group3, as it can be seen in the table V and VI.

	PA	Reading
PA	1	0.266
Reading	0.266	1

*.Correlation is significant at the 0.05 level (2-tailed)

Table. V: Shows the correlation matrix of all the skills for group2.

	PA	Reading
PA	1	0.041
Reading	0.41	1

** . Correlation is significant at the 0.01 level (2-tailed)

Table. VI: Shows the correlation matrix of all the skills for group3.

The consistency of phonological awareness in predicting the reading and spelling development in typically developing children as well as children with spelling difficulties in many alphabetic writing systems are well established (Muller & Brady, 2001; Caravolas, 2004, 2005). However, this consistency has been questioned by few of the Indian researchers in alphasyllabary languages owing to the change the orthography of the languages itself. Iyyer (2000) conducted a developmental study in Malayalam to understand the contribution of metaphonological skills in reading an Alphasyllabary language in children between I grade to IV grade. She found that phonological awareness appears to be an important factor in reading Malayalam like in any other alphabetical language systems. But, Rekha (1987) failed to observe the same relationship in Kannada language, yet another language possessing the similarities with Malayalam. She concluded that children, who are exposed to semi syllabic scripts thus, can become proficient readers without being good in phonological segmentation tasks. Furthermore, unlike in alphabetical languages phonological awareness is found to be not an important factor in children learning to read in Alphasyllabary languages like Kannada and Malayalam (Rekha, 1997; Dinesh, 2002). However, in the present study, the relationship between phonological

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awareness and reading was observed only for the lower age group, i.e., 1st standard children. But this relationship was not seen for group2 and group3. These findings partially support the bidirectional view of phonological awareness and reading which states that, the more rudimentary levels of phonological awareness promote the reading development, and, in turn, reading skills may influence the higher levels of phonological awareness (Perfetti, Beck, Bell, & Hughes, 1987).

Conclusion

Like any other transparent or opaque orthography, in Malayalam too developmental trajectories for phonological awareness, phonological naming and reading have been observed. Regarding the development of phonological awareness, it can be concluded that, phonological awareness development was not completed even at the age of 8 years. Since, there was an existence of strong correlations between phonological processing skills with reading, it can be concluded that, both phonological awareness plays an important role in the acquisition of reading skills. However, in view of insignificant correlations at later age groups between phonological awareness and reading, it can be concluded that the phonological awareness skills are crucial at the younger age but not later in learning to read.

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Acquisition of the Non-generic Uses of English Definite Article by the Adult ESL Learners

Tara Shankar Sinha, M.A. in TESL

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Abstract

The non-generic use of the English Definite article the can be divided into four major categories: structural, textual, situational and cultural. This study aims to determine whether these uses pose different levels of challenges for the adult ESL learners and whether they are acquired at the same time. This study also focuses on whether learners' performance in various non-generic uses of the English definite article *the* improves with context support.

The study is conducted with a group of adult learners having attended the Certificate of Proficiency (COP) course at The English and Foreign Languages University, India. Two types of tasks were used for data collection: a) a set of 24 isolated sentences and b) a paragraph with

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blanks. The data analysis reveals that the four non-generic uses pose varied levels of challenge for the adult ESL learners and there exists a natural order of acquisition. The issues related to this order of acquisition are discussed in the study. Besides, the pedagogical implications of the study, which include instructional sequence, task selection and strategies for the various uses of English definite article are discussed.

Key Words: order of acquisition, definite article, non-generic uses, context support

1. Introduction

In English, articles (a/an, the and the zero article) are one of the most commonly used words and EFL/ESL learners start learning these articles at an early stage of their education. Interestingly, it takes a prolonged period of time for the EFL/ESL learners to master over these articles. They continue to make errors in article use even at a higher level of proficiency. The main reason behind it might be the fact that there are too many complex rules for article use in English. These complex rules often make the English article system one of the most difficult grammatical items for the EFL/ESL learners. This study examines the adult ESL learners' acquisition pattern of English definite article. Within the definite article, this study solely focuses on the acquisition of the non-generic uses.

2. Literature review

The English article system has long been a matter of interest for language researchers. Brown (1973 cited in Gass & Selinker, 2008) showed that the English articles are acquired at a later stage than other morphemes in first language acquisition. Krashen (1977 cited in Krashen, 1982) also found that the English articles are acquired at a relatively later stage by the ESL learners. However, Bickerton's (1981) work is the most significant and enlightening one in the field of article acquisition research.

Bickerton argued that the semantic function of the NPs in discourse determine the use of English articles. According to Bickerton, the semantic function of an NP is determined by two binary discourse features: a) whether a noun is a specific referent (+,-SR) and b) whether the hearer knows the referent (+,-HK). Based on Bickerton's analysis we can say that the NPs will

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fall into four major semantic types. Type 1 is (-SR, +HK), also known as *generic use*, where the indefinite (a/an), the definite (the), and if the noun is plural, the *zero article* is used. Type 2 is (+SR, +HK) where the definite article is used. Type 3 is (+SR, -HK) where the indefinite or, if the noun is plural, *zero article* is used. Type 4 is (-SR, -HK) where the indefinite or, if the noun is plural, *zero article* is used.

Huebner (1983) introduced a new area of research in ESL article acquisition by using Bickerton's (1981) noun classification system. He used the two binary features that Bickerton developed and classified the semantic functions of NPs. With this classification of nouns, it became possible to examine the articles that an ESL learner uses with each type. Thus one can understand the learner's use of articles in a semantic context. Another major study in article acquisition was conducted by Hawkins (1978).

Hawkins (1978) developed a comprehensive theory to explain the various non-generic uses of the English definite article *the*. Hawkins's theory is known as the Location Theory. Hawkins identified a total of eight types of non-generic use. These eight types of use are presented here from Hawkins (1978 cited in Liu & Gleason, 2002):

1. Anaphoric use: use of *the* when something is mentioned a second time and subsequently (e.g., *Bill was working at a lathe the other day. All of a sudden the machine stopped working*).
2. Visible situation use: use of *the* with a noun mentioned the first time to refer to something that both the speaker and the listener can see. (e.g., *Pass me the bucket*).
3. Immediate situation use: very similar to type 2, the only difference is that the thing referred to may not be visible (e.g., *Don't go in there, chum. The dog will bite you*).
4. Larger situation use relying on specific knowledge: use of *the* with a first-mention noun because it is known in the community (e.g., *People from the same village talking about the church, the pub and so forth*).
5. Larger situation use relying on general knowledge: use of *the* with something that one can assume people from a country or around the world should know (e.g., *The White House referring to the U.S government*).

6. Associative anaphoric use: it is the same as type 1, the only difference is that the first-mention *the* is used with a noun that is related to a previously mentioned noun, rather than being the same noun (e.g., *We went to a wedding. The bride was very tall*).
7. Unfamiliar use in NPs with explanatory modifiers: use of *the* with a first-mention noun that has an explanatory or identifying modifier in the form of a clause, prepositional phrase, or noun (e.g., *I hate the name Algernon*).
8. Unfamiliar use in NPs with nonexplanatory modifiers: similar to type 7, the only difference being that the modifier does not provide explanatory information (e.g., *My wife and I share the same secrets*).

However, the theoretical framework of this study is chiefly drawn from two studies: one done by Haiyan and Lianrui (2010), and the other, by Liu and Gleason (2002).

Haiyan and Lianrui in their study (2010) investigated the accuracy order and usage pattern of English articles by Chinese learners of English. The research was based on the hypothesis that the definite article, *the* is acquired before *a/an* and the sequence of acquisition is *the*, *a/an* and *zero article* for learners whose native languages have article system. For learners whose native languages do not have article system, the accuracy order is *zero article*, *the* and *a/an*. Chinese language does not have article system. Two methods- tests and interviews were used to collect data for the research. A fill- in-the-blank test and a cloze test were used to determine participants' accuracy rate for article uses. Items that allow two possible options were not included in the test. The subjects of the study were 121 Chinese learners of English and they were divided into three groups according to their level of proficiency. For the convenience of the research, 80 samples were finally selected for analysis. The data analysis included both TLU (Target-Like Use) and UOC (Used in Obligatory Contexts). TLU was applied to measure article accuracy whereas UOC was used to analyze article usage. Percentage scores for correct responses were calculated for each article type and at each proficiency level.

The TLU score suggested that there was a positive relationship between English proficiency level and TLU score i.e., there was a positive relationship between article knowledge and proficiency level. It also found that the accuracy order was *the* > *a/an* > *zero*. It meant that

the use of *the* was more target-like than *a/an* or *zero article*. UOC score, on the other hand, revealed that the overuse of the article *the* decreased as English proficiency level increased whereas overuse of *zero article* increased with English proficiency level. The research also provides support for Liu and Gleason's (2002) finding that the cultural use of definite article poses the greatest challenge for the ESL learners.

Liu and Gleason (2002), in their study, examined the acquisition of the English definite article *the* by the adult ESL learners. They used Hawkins's (1978) eight types of non-generic use of *the* and divided them into four major categories: cultural, situational, structural and textual.

The first is cultural use, where *the* is used with a noun that is a unique and well-known referent in a speech community. The second is situation use, where *the* is used when the referent of a first-mention noun can be sensed directly or indirectly by the interlocutors, or the referent is known by the members in a local community, such as *the bookstore* in a town. The third is structural use, where *the* is used with a first-mention noun that has a modifier. The fourth is textual use, where *the* is used with a noun that has been previously referred to or is related to a previously mentioned noun.

The researchers aimed to find out whether these four uses present different levels of difficulty for ESL learners and whether they are acquired at the same time. They assumed that the four types of use vary considerably in rule complexity, and so they would not be acquired at the same time. 41 low, 49 intermediate and 38 advanced ESL learners served as subjects of the study. The low level learners had a TOFEL score below 500. Their average length of English study was 4.41 years. The intermediate and the advanced learners were undergraduate and graduate students and they all had a TOFEL score of 500 and above. The instrument used for data collection was a set of 91 sentences. In 51 of the sentences, there were a total of 60 deleted obligatory uses of *the*, with some sentences containing one and others containing more. The other 40 sentences were used as distractors.

In the test format, the researchers did not give blanks to fill up rather instructed the subjects to insert *the* wherever they felt necessary. In data analysis, the number of missed

obligatory uses and the number of unnecessary uses were calculated. The researchers included the unexpected uses (use of *the* in unexpected places) as they considered those instances as errors. The analysis of “missed obligatory use of *the*” revealed the fact that there was a hierarchy of difficulty among the four types of usage, and the cultural use was the most difficult one followed in order by textual use, structural use and situational use. The finding was quite surprising as the structural use should have been more difficult than the textual one. The researchers, however, explained that the finding could have been due to a task effect which was not communicative in nature.

The count of “overuse of *the*” showed that in cultural, general, and structural categories the intermediate students overused *the* more than both low-level and the advanced learners. Finally, the research confirms three important things: a) the four non-generic uses of the English definite article *the* present different levels of difficulty for ESL learners and they are not acquired at the same time, b) in the process of acquisition, students’ underuse of obligatory *the* decreases significantly as their English proficiency improves and c) overuse of *the* increases significantly from low to intermediate level but decreases as their proficiency improves from intermediate to advanced level. The reason behind the overuse of *the* is that when students learn the rules of the English definite article use at intermediate level, they tend to overgeneralize those rules. Their overuse of *the* decreases with the improvement in their proficiency because they start getting proper grasp over the rules of definite article use.

3. Aim of the Study

The aim of the present study is to find out whether there is an order of acquisition in the four non-generic types of uses of the English definite article *the*. In addition, this study attempts to examine whether the learners’ performance varies if these four types of uses are contextualized versus when they are used in isolated sentences. Liu and Gleason (2002) tested learners’ performance only in isolated sentences. Therefore, their study does not show what happens when these four types of uses are put in discourse. As we know that the use of definite article depends on the types of NPs that precede them in a text, there is a high possibility that students will perform better if the NPs are semantically connected. The assumption is that

students' performance in the four types of uses of the English definite article *the* will improve to a great extent in discourse, as NPs in discourse are semantically connected, and context provides psychological support for the learners.

4. Methodology

4.1 Research questions

The research questions of this study are:

- a) To what extent do adult ESL learners know that the use of definite article in English is governed by semantic rules?
- b) Is there any evidence of natural order of acquisition in the four types of non-generic uses of English definite article?
- c) How far does learner performance show improvement in contextualized tasks?

4.2 Subject Profile

The study is undertaken with a group of students having attended the Certificate of Proficiency (COP) course at The English and Foreign Languages University, India. This certificate course is part of the non-formal education program run by the university. The subjects of this study belonged to the intermediate level of proficiency and their total number was 23. The level of proficiency was determined by a placement test which each student must take at the time of admission. Most of the subjects of the study were students, while some had different professional backgrounds like teacher, civil servant and businessman. Two of them were housewives. The subjects were heterogeneous in terms of their first language though most of them had Telugu as their first language. One noteworthy point is that none of their first language had any article system like English. The following table shows the details of the subjects with regards to their mother tongue.

Table-1: Number of participants and their first language

First Language	Number of Participants
Telugu	20
Malayalam	1
Hindi	1
Marathi	1

All subjects were adult learners. Their age range varied from a minimum of 22 years to a maximum of 31 years, with an average of 26 years and 8 months. The number of years of exposure to English varied drastically in the group. The subjects had a minimum of 5 years to a maximum of 15 years exposure to English, with an average of 9 years. So, it is clear that different learners were introduced to English at different stages of their life. They came from different socio-economic background and had attended different types of school like English medium school and regional medium school. The following table gives an account of their age range and years of exposure to English.

Table-2: Age range and years of exposure to English

Age Range (Minimum-Maximum)	Average Age	Years of Exposure (Minimum-Maximum)	Average year of Exposure
22 years-31 years	26 years 8months	5 years-15 years	9 years

4.3 Method of Data Collection

Data for this study were collected through two tasks. The first task consisted of isolated sentences and the second one was a cloze test where a paragraph with blanks was given to test the subjects' accuracy in definite article uses. In the first test twenty four sentences were used and the sentences were adopted from Liu and Gleason (2002). The sentences were originally designed to find out the English definite article acquisition pattern by nonnative speakers of English. Six sentences were selected for each category: structural, textual, situational and cultural. In 12 of the sentences there were a total of 17 deleted obligatory uses of *the*, with some sentences containing one and others containing more. The remaining 12 sentences were used as distractors. Some sentences that were conceptually complex or culturally not suitable for the subjects were modified. For example: *Congress meets on Capital Hill* was modified as *Today*

Congress party meets at Janpat Road, New Delhi. The objective behind those modifications was to reduce the thematic and linguistic challenge of the sentences to suit the level of the participants. In the task format no blanks were used for the obligatory use or for the distractors. Participants were asked to read the sentences carefully and insert *the* wherever they felt it necessary.

In the second task, a paragraph with blanks were used and participants were asked to fill them up with *the* wherever they felt it necessary. For blanks that did not require *the*, participants were asked to use mark X. The paragraph was adopted from Haiyan and Lianrui (2010), which was used to test the English article acquisition pattern of Chinese learners of English. Here again, the paragraph was modified to serve the purpose. In the original paragraph the researchers left blanks for both definite and indefinite article uses. Blanks that required the use of indefinite articles (*a/an*) were deleted as the objective of this study was to test the participants' performance in definite article use only. A total of 18 blanks were left. Here, the rationale behind giving blanks was to see how far learners could utilize contextual clues in using definite article *the*. There was no instance for situational use of *the*.

4.4 Method of Scoring

In scoring the participants, correct and incorrect uses of *the* in both obligatory and nonobligatory contexts were calculated. The participant got 1 for each correct use, and 0 for each incorrect use. It means that they got one for each correct use in both obligatory and nonobligatory contexts. Similarly, they got zero for each incorrect use in both obligatory and nonobligatory contexts. Then the total number of correct and incorrect uses of *the* for each type in both obligatory and nonobligatory contexts was calculated. Finally, the percentage of correct and incorrect uses of *the* in both the tasks and for all four categories were calculated.

5. Results and Discussion

5.1 Overall Knowledge of Definite Article

The data analysis reveals that the overall correct use of definite article *the* is 58.85% whereas the overall correct use of *zero article* is 37.50%. This finding indicates that the participants knew when to use definite article better than when to drop it. It supports the study of Haiyan and Lianrui (2010), where the researchers found that the definite article *the* is acquired before the *zero article*. The order of acquisition found in that study was *the* > *a/an* > *zero article*. But this study contradicts with the study of Master (1987). Master (1987 cited in Haiyan & Lianrui, 2010) found that learners whose native languages do not have an article system acquire the *zero article* before the definite article *the*. The order of acquisition found in his study was *zero article* > *the* > *a/an*. However, Huebner (1979) found that learners, whose first language does not have an article system, use *zero article* in the place of definite article at an initial stage. This happens because of their first language influence. It does not mean that students have acquired the use of *zero article* in English language.

5.2 Knowledge of Definite Article in Isolated Form

In Task-1, 24 isolated sentences were used to test participants' performance in four sub-types of use of definite article *the* in obligatory and nonobligatory context. Here the overall correct use of definite article *the* is 49.70% whereas the overall correct use of *zero article* is 30%. The following table gives an account of the percentage of definite article and *zero article* uses in Task-1.

Table-3: Percentage of definite article and zero article uses in Test-1

Category	Obligatory context(use of <i>the</i>)	Nonobligatory Context(use of <i>zero article</i>)
	% of correct use	% of correct use
Situational	67%	32%
Textual	47.83%	27.54%
Cultural	46%	27.54%
Structural	38%	33%

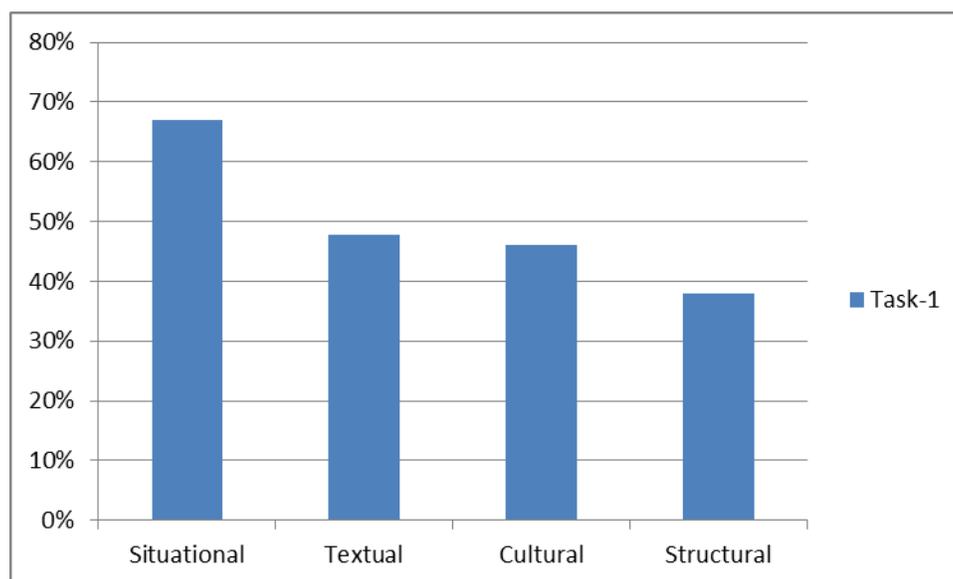
Table 3 shows that the accuracy in situational use is the highest (67%) in obligatory context. The reason behind such a high accuracy rate in situational use is that those instances frequently occur in spoken discourse. As a result, students were familiar with them and they could use definite article more appropriately than the other three categories. This finding also

confirms previous studies that situational use of definite article is the easiest among all four categories: structural, situational, textual and cultural. But when we shift our focus on situational use in nonobligatory context, we find a different picture. Here the percentage of correct use is only 32%. It means the overuse of *the* is 68% which is very high indeed. The reason behind it is that though the participants were quite familiar with situational use, they were not familiar with the exceptions of such use. For example, most of the participants used *the* with *door number one* in sentence, *The game show host says to the contestant, "What's behind door number one?"* and with *chapter twenty* in sentence, *The teacher says to his pupils, "Read Chapter Twenty in your book."* Though both are in situational use, conventional rule suggests that such NPs take *zero article*.

Use of definite article in textual condition comes next in the order with an accuracy of 47.83% in obligatory context. Here the interesting finding is that most participants performed well in anaphoric use. For example, most of them could use *the* appropriately in sentences like *Jane bought a ring and a necklace for her mother's birthday. Her mother loved (the) ring but hated (the) necklace.* They failed miserably in associative anaphoric use in sentence like *I read a book about New Delhi. Author, however, was from Kolkata.* Here the participants could not understand that in associative anaphoric use the NP in consideration is related to the previously mentioned NP though it is not exactly the same.

Now if we consider textual use in nonobligatory context, we find that the overuse of *the* is as high as 72.46%. It indicates that the participants did not have good command over the generic use of definite article as the distractors for textual use were of generic types like *I have read a few science fiction books this semester. Science fiction books are really interesting.* One big reason behind it is that generic use of *the* is not very frequent. So, the analysis of textual use suggests that those participants' acquisition of textual use is in a transitional period and they need to learn more about the rules of exceptions.

Figure-1: Percentage of correct uses in obligatory context



Use of definite article in cultural category comes in the third position with an accuracy of 46% in obligatory context. This finding is quite surprising as former studies have confirmed that cultural use is the most difficult one as it requires very culture specific knowledge. However, the explanation that can be provided for this is that the participants of the study were adult learners, and hence they had more exposure to the world. As a result, they could use their culture specific knowledge in using definite article *the*. Besides, it can also be suggested that those adult learners knew the rules of cultural use and they were quite conscious in using the rules. They knew that names of certain places and rivers require definite article. Another possible reason might be that some NPs like *White House* and *Congress Party* were familiar to them because of their frequency of occurrence in everyday life. But when we consider cultural use in nonobligatory context, the overuse of *the* is similar to the result found in textual use in nonobligatory context. Here again, the percentage of overuse of *the* is 72.46%. The explanation that can be provided for such overuse is that the participants has not yet mastered over the exceptions of cultural use. As a result, almost all of them used *the* before NPs like *Mount Etna* and *Lake Michigan*. They did not know that the names of single lakes and mountains do not take definite article *the*. Therefore, they overgeneralized their limited culture specific knowledge in definite article use.

Finally, the structural use appears to be the most difficult one in the order of acquisition. Here the accuracy of correct use is as low as 38%. Unlike other three types, structural use of *the* requires knowledge of syntax, especially understanding the position of NPs in a sentence. This intra-sentential phenomenon makes structural use different from other three categories. Thus, the low accuracy in structural use reveals that the participants do not have good syntactic knowledge for making judgments on use of definite article for structural reasons. For example, very few participants used *the* correctly in sentence, *(the) Man I met in New Delhi later became my husband* and in sentence, *Do you know (the) house we saw last week was burned down last night*. However, when we consider the participants' performance in nonobligatory context, we find that the conservative use of *the* is the highest (33%). There can be two reasons behind such accuracy: a) frequency of occurrence of the sentences and b) types of knowledge that is required for structural use. First, the sentences that were used as distractors occur quite frequency in different types of texts. Secondly, structural use of *the* does not require any other knowledge except the knowledge of acceptable sentence structure in a particular language. It neither requires culture specific knowledge nor does it require the understanding of the connections between NPs in a text. Once learners acquire the structural knowledge, they do not tend to make similar mistakes. So, the order of acquisition we find is that structural use is the most difficult, followed by cultural use, textual use and situational use. As mentioned earlier, the reason behind cultural use being easier than structural use is that adult learners have more exposure to the world, and they used rules consciously. As a result, they performed better in the cultural use of *the*.

5.3 Knowledge of Definite Article in Context

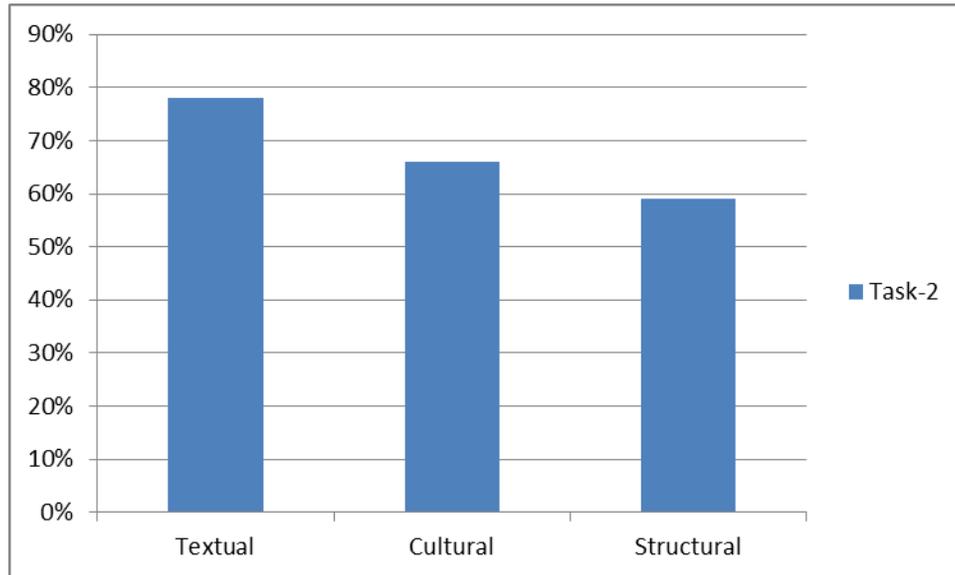
In Task-2, a paragraph was used and there were four instances of cultural use, three instances of textual use and five instances of structural use. There was no instance of situational use as the text was meant for writing and not for spoken context like dialogues. In Task-2, the overall correct use of definite article *the* is 68% and the overall correct use of *zero article* is 45%. It clearly shows that the learners' performance in both definite article use and *zero article* use improved in Task-2. The following table shows three types of uses namely textual, cultural and structural in obligatory context.

Table-4: Percentage of three types of definite article uses in Task-2

Category	Obligatory Context (use of <i>the</i>)
	% of correct use
Textual	78%
Cultural	66%
Structural	59%

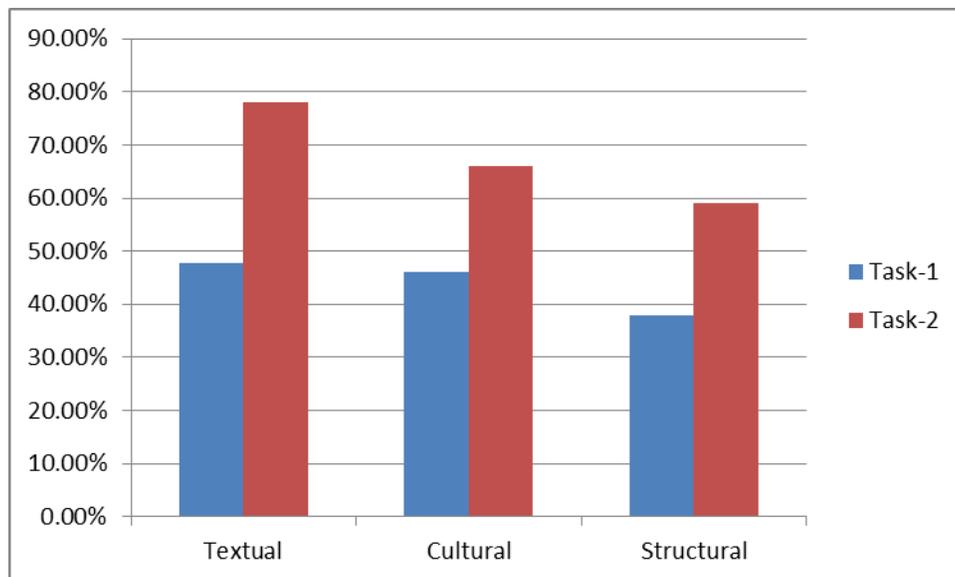
Table 4 shows that the accuracy is the highest (78%) in textual use. We had three instances of textual use in the paragraph. The accuracy indicates that most students performed well in textual use of *the*. The most possible reason behind it is that the paragraph had instances for anaphoric use only. As a result, students could easily find out the direct connections between NPs. Then we find the cultural use in second position in the order. There were four instances of cultural use in the paragraph. Here the accuracy of correct use (66%) shows that those adult learners have quite good culture specific knowledge. Another reason might be that all the NPs in consideration for cultural use were related to particular locations like *North America, United States*. As these NPs are related, the choice and the level of challenge were reduced to a great extent when compared to the first test where all the NPs that required cultural use were not connected with each other. Structural use, like in Task-1, appears to be the most difficult. Though the participants' accuracy in Task-2 improves from 38% to 59%, structural use remains the most difficult one for them. As mentioned in previous discussion, structural use requires the knowledge of syntax or grammar. As a result, even after context support, the participants' performance in structural use could not override other two types: cultural use and textual use.

Figure-2: Percentage of correct uses in obligatory context



So, the order of acquisition found here is the same: structural use is the most difficult type followed by cultural use and textual use. When the participants' performances in both the tests are compared, we get some important findings. The following figure shows subjects' performances in Task-1 and Task-2 in obligatory context.

Figure-3: Comparison between Task-1 & Task-2 in obligatory context



In Task-1, the four types of definite article uses (structural, cultural, situational and textual) were tested through isolated sentences whereas in Task-2, three types of definite article uses were tested through contextualized task. A comparison between two tasks shows that the learners' performance in three types (structural, cultural and textual) improves dramatically in Task-2 when compared to Task-1. Accuracy in structural use increases from 38% to 59% and accuracy in cultural use increases from 46% to 66%. The highest improvement in accuracy is found in textual use: from 47.83% to 78%. Here the context support has played an important role. The context support is the principal reason behind the improvement of the participants' performance in definite article use. Context helps learners to focus on a few NPs which are semantically connected. It helps them to get clues and naturally their performance in definite article use becomes better. This finding supports the hypothesis that learners' accuracy in use of definite article, *the* increases in contextualized tasks.

In case of *zero article* use, the participants' accuracy increases from 30% to 45% in Task-2. It is a clear improvement indeed, but still the high rate of incorrect use should be a matter of discussion. One important thing we should consider is that even after context support the overuse of *zero article* is as high as 55%. It indicates that those intermediate level learners do not have a proper grasp on the *zero article* use. Again, the participants used *the* in most *zero article* contexts in both the tasks. It means that they overgeneralized the use of *the* in those *zero article* contexts. Haiyan and Lianrui (2010), in their study, also stated that their subjects who were at the lower-intermediate and intermediate levels of proficiency overgeneralized the use of *a/an* and *the* in *zero article* contexts. However, the major findings of this study can be summarized in the following points:

- a) Adult ESL learners know that the use of definite article in English is governed by semantic rules and that knowledge of semantic rules varies across four categories of use of English definite article.
- b) There exists an order of acquisition in the four types of non-generic use of the English definite article *the*. Structural use is the most difficult type followed by cultural use, textual use and situational use.

- c) Learners' accuracy in non-generic use of definite article *the* improves in contextualized, communicative task as NPs in contextualized tasks are semantically connected and learners can use contextual clues.
- d) The *zero article* use remains problematic for the intermediate level learners and they tend to overgeneralize the use of definite article *the* in *zero article* contexts.

So the study confirms that the four types of non-generic use of English definite article pose different levels of challenge for the adult ESL learners and they are not acquired at the same time.

6. Pedagogical Implications of the Study

The study has some important pedagogical implications for grammar teaching, especially for teaching the four non-generic uses of English definite article in obligatory and nonobligatory contexts.

First, it is clear from the learners' performance in two different tests that the adult ESL learners' acquisition of non-generic uses of definite article follows a natural order. This order should be taken into consideration in both classroom teaching and material development. The main implication of this study is that understanding this order of acquisition of non-generic uses of English definite article will provide language teachers a better insight into the problems faced by the adult ESL learners. The understanding of the acquisition pattern will also help teachers develop effective strategies to deal with those problems. Besides, it will help teachers understand why learners continue to commit the same grammatical errors in article use even after getting adequate linguistic input. Many teachers, especially teachers in EFL/ ESL context seem to be very intolerant to learners' grammatical errors. If teachers realize that grammatical errors including errors in article use is a sign of natural language learning process, they will be more tolerant to those errors.

Secondly, understanding the order of definite article acquisition will help teachers frame instruction in an effective manner. Moreover, it will also help them to inculcate appropriate

learning strategies in learners. For example, to teach situational use, teachers can create situations for such use of definite article. In the case of structural use, learners should develop the ability to analyze structure to identify necessary information for using definite article *the*. Similarly, textual use will require a close analysis of the text to get clues for such use of *the*. Here understanding the semantic connection between NPs is the most important factor. In cultural use, culture specific knowledge is required. So, cultural use may require memorization of rules as such use depends on the conventions of particular language communities. But memorization is never an effective way of language learning as it does not help learners in the long run. It is also unrealistic to advocate for memorization of rules because there are too many complex and abstract rules, and it is very difficult for any learner to memorize them. So, the suggestion here is to maximize learners' exposure to cultural use of definite article through language use. They will naturally derive rules from language with time and experience.

Thirdly, the study provides guidelines for selecting appropriate materials and developing task for article teaching. The learners' performance, in the study, improved dramatically in contextualized task. As discussed earlier, the main reason behind it is that the NPs in contextualized tasks were semantically connected and learners could use contextual clues in making judgments for definite article use. On the other hand, in Task-1, there was no clue for the learners as the isolated sentences were not semantically connected with each other. So, the language support was minimal. However, as far as *zero article* use is concerned, it will gradually improve with the improvement in their level of proficiency. The study shows that even in *zero article* use, accuracy improved by 15% in contextualized task. It means context support helps in *zero article* use as well. All these evidences lead to the point that grammar teaching should be done in context to achieve desired goals. For Cowen (2008), Grammar teaching in context means following a variety of techniques to achieve certain goals, rather than following a series of prescribed steps.

If we consider materials for article teaching, it is better to use authentic materials for that purpose. Authentic materials provide language that is related to real life situations and learners can easily connect it with their everyday life experience. Tasks should be developed using authentic materials that will provide sufficient opportunity for the learners to use articles in an **Language in India** www.languageinindia.com ISSN 1930-2940 14:2 February 2014
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effective manner. The task should be communicative in nature. The objective in language teaching should be developing learners' *communicative competence* so that they can use language appropriately to meet the demands of real life situations and fulfill their communicative needs.

7. Conclusion

The findings of the study provide useful information about the adult ESL learners' acquisition of the four non-generic uses of English definite article. The study helps us to understand that the acquisition of the four non-generic uses follow a natural order. The study also helps us to get an insight into the difficulties that adult ESL learners face in using definite article appropriately. Besides, the study shows the positive effect of context in grammar learning, especially in learning the different types of non-generic uses of definite article. Though it might be difficult to draw generalizable conclusions based on a small scale research, EFL/ESL teachers should take these issues into consideration while teaching the non-generic uses of English definite article.

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Appendix A: Task-1

Personal Details

Kindly furnish some details about yourself against each blank. We assure you that the information you provide here will be kept confidential and will be used only for research purposes.

Name:
Date of Birth:
First language:
Place of Residence (mention state & country).....
Occupation:
Have you studied English before? If yes, how many years?
.....

WORKSHEET I

In English some noun phrases (NP) require the article “THE”.

For example:

a. I know THE girl who came first in class last year.

In the following exercise you will have to insert “THE” in front of some NPs where it is missing.

For example:

b. Do you know pilot who flies this plane?

↓
(the)

So the reworked sentence will look like: c. *Do you know the pilot who flies this plane?*

Therefore to do this exercise you need to pay attention to all the noun phrases (NPs) and then decide if they require “THE” or not. In cases where you feel “THE” is not required leave those places blank.

For example:

d. *I like to watch movies during evenings.*

In (d) the noun phrase ‘movies’ do not need the article “THE”.

Correct the following sentences by inserting “THE” wherever necessary.

1. I watched several old movies last weekend. I enjoy watching old movies.
2. Jane bought a ring and a necklace for her mother’s birthday. Her mother loved ring but hated necklace.

3. At dinner, the guest says to the host, "Could you please pass salt?"
4. Man I met in New Delhi later became my husband.
5. Do you know house we saw last week was burned down last night?
6. The teacher says to her students, "The meeting will not be held until next week."
7. I read a book about New Delhi. Author, however, was from Kolkata.
8. I've heard of parents who don't give their children enough to eat.
9. President of the United States lives in White House.
10. The game show host says to the contestant, "What's behind door number one?"
11. Mississippi river runs through Louisiana.
12. She is only Indian woman to have run for vice-president's post.
13. At bedtime, the mother said to the children, "Turn off television."
14. We got a new television for our house. I enjoy watching some programs, but in general I think that we should not spend time watching a lot of television.
15. While driving in their car to work, the husband asks his wife, "Could you open window please?"
16. Things of beauty always bring great joy.
17. Today Congress party meets at Janpat Road, New Delhi.
18. The boss says to his employees, "I'm not happy with your work. Things are really going to have to change around here."
19. John's wife died of cancer in 1996.
20. I look after a little girl and a little boy on Saturdays. Little girl is smart but boy isn't.
21. Mount Etna in Sicily is still an active volcano.
22. I have read a few science fiction books this semester. Science fiction books are really interesting.
23. The teacher says to his pupils, "Read Chapter Twenty in your book."

24. Lake Michigan is a large lake in North America.



Appendix B: Task-2

WORKSHEET II

In this exercise you will read a paragraph with some blanks. The blanks either need the article “THE” or no article. In cases where you do not need to use any article use the mark [X].

Read the paragraph carefully and fill in the blanks with “THE” as necessary.

The Jaguar and the Wild Pig

When hunters visit _____ south-western part of _____ United States, they often find _____ large, catlike tracks along _____ ground. These tracks are made by _____ spotted jaguar, _____ greatest hunter of all _____ North American animals and _____ largest member of _____ cat family on _____ American continent. _____ most animals have a favorite food. _____ favorite food of jaguar is wild pig. _____ wild pigs move in _____ bands of fifteen to twenty. They have _____ great courage and strength in a group. I once read a story about _____ courage and strength of these wild pigs. _____ story pointed out that these pigs sometimes even attack _____ human hunters.

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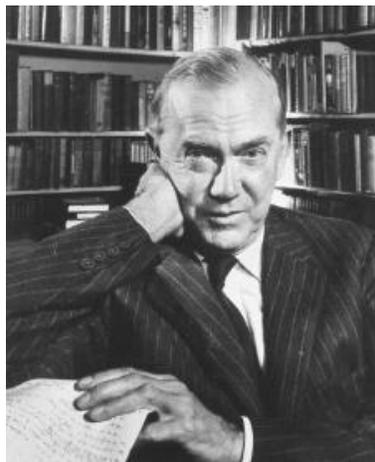
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Theme of Religion and Psychology in Graham Greene's
Select Novels: *The Power and the Glory* and *The Heart of the Matter*

T. Thenmozhi, M.A., M.Phil.



Courtesy: <http://www.notablebiographies.com/Gi-He/Greene-Graham.html>

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Graham Green

Graham Greene was one of the leading novelists of the twentieth century. Greene was a journalist, travel writer, short story writer, novelist, dramatist, and a film scriptwriter". He was born on October 2, 1904 in Berkhamsted, England. He was the fourth of six children of his parents, Charles Henry Greene and Marion Raymond Greene. His father was the Headmaster of an English public school at Berkhamsted. Greene was educated at this school until he went up to Balliol College, Oxford. He found school life rather difficult. He had a difficult childhood, and he attempted suicide on a number of occasions. After an episode when he was sixteen years, in 1920, in what was a radical step for the time, he was sent for psychoanalysis for six months in London. Later he returned to school as a day student. His therapist, Kenneth Richmond suggested that he took to writing as a way to deal with his troubled emotions.

Graham Greene's Novels

Graham Greene's first novel, *The Man Within*, appeared in 1929. It is a novel about a betrayal and it is set against a background of skeptical romance. The sense of sin does not predominate in this novel, as it does in his later works. The protagonist, Andrews, betrays his friend and leader, but does not account it a sin, though the feeling of sinfulness clouds his mind when he is seduced by Merriman's mistress. However, it was his fourth novel, *Stamboul Train*, published in 1932, which established his reputation as a novelist of promise.

Greene's famous novels are *The Man Within* (1929), *The Name of Action* (1930), *Rumour at Nightfall* (1931), *Stamboul Train* (1932), *It's a Battlefield* (1934), *England Made Me* (1935), *A Gun for Sale* (1936), *Brighton Rock* (1938), *The Confidential Agent* (1939), *The Power and the Glory* (1940), *The Ministry of Fear* (1943), *The Heart of the Matter* (1948), *The Third Man* (1950), *The End of the Affair* (1951), *The Quiet American* (1955), *Loser Takes All* (1955), *Our Man in Havana* (1958), *A Burnt-Out Case* (1961e), *The Comedian* (1966), *Travels with My Aunt* (1969), *The Honorary Consul* (1973), *The Human Factor* (1978) and *Dr. Fischer of Geneva*, or, *The Bomb Party* (1980).

A Playwright

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Apart from this copious flow of novels, Greene has also written a number of plays, books for children and collection of essays, which were well received, although he was always first and foremost a novelist. Greene won several honours and awards for his unique contribution in the field of the novel. In 1961 he was made an Honorary Associate of the American Institute of Arts and Letters. In 1962, the Cambridge University conferred the degree of D.Litt. on him. Balliol, his old college, had made him an Honorary Fellow in 1963. He was made a Companion of Honour in 1966. He had been enrolled to the Order of Merit in 1986. Honorary doctorates were conferred by Cambridge University (1962), Edinburgh (1967), Oxford (1979) and Moscow (1988).

Awards

Prizes awarded to him included the Shakespeare Prize (Hamburg, 1969), the John Dos Passos Prize (1980), and the Jerusalem Prize (1980). In France, he was made a Chevalier de la Legion d'Honneur (1967) and a Commandeur des Arts et Lettres (1984). He was made an Honorary Citizen of Anacapri in 1978 and was awarded the Medal of the City of Madrid in 1980, the Grand Cross of Panama's Order of Vasco Nunez de Balboa in 1983, and Nicaragua's Order of Ruben Dario in 1987. His name was also proposed, more than once, for the award of the Noble Prize, but he missed the honour narrowly. These are only a few of the numerous honours bestowed on him.

Religious Background

In some novels – especially *Brighton Rock*, *The Power and the Glory*, *The Heart of the Matter* and *The End of the Affair* – Graham Greene is manifestly Catholic. In these themes and issues, the major characters are Catholic. The chief figures show tremendous faith in God; they are redeemed of their sin and relieved of their suffering through God's grace and God receives them. The theme of sin and salvation is central in these novels and so is the problem of evil and suffering. The characters are aware of their sins; many of them confess; some fail to confess, yet they are loyal to God, and come back to Him by repenting.

A Great Fiction Writer

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Graham Greene is well-versed with the technique of fiction. He approaches all the techniques of fiction with a critical and imaginative eye, deriving the best of it for himself. In Greene, the writer has become director and producer who controls the action and moves it freely. His camera-eye is like the eyes of God, seeing all, but withholding judgment. His narrative technique has received favourable critical attention for its technical virtuosity, both in the revelation of character as well as in carrying the story forward, holding the reader's attention with complete success. Throughout Greene's long literary career, he has explored several kinds of narrative techniques, such as stream-of-consciousness, picaresque, first-person narration, intricate time-schemes and so on. The technique evolved by Graham Greene is suited to the pursuit motif that forms the foundation of most of his novels and the literary productions he chose to call the 'entertainments'.

Focus on Sinful Nature

Graham Greene is certainly one of the genuine voices of the age, proclaiming its disgust and despair, its guilt and anger, and its struggle to find faith. He is pre-occupied with faith and religion in many of his serious novels. At the same time, he never loses sight of the facts discovered by modern psychology. His obsession is with sin and the seediness of our civilization. Greene not only points out how sin and suffering are inevitable in this world from the point of view of the Christian religion, but he also presents man's sense of guilt and the importance of effort to prevent a repetition of the sinful act with great psychological insight. The main interest of Greene's novels lies in this.

Blending of Religion and Psychology

Greene's greatest contribution to modern fiction lies in the unique blending of religion and psychology, which he achieves while interpreting his characters and the human situation. Graham Greene makes the readers aware of the fact that there is a dimension to human personality that cannot be explained solely on scientific evidence; he shows that only a sound religious faith can rehabilitate the whole man, supporting him in crisis, and giving meaning and purpose to his life. Greene has made use of the concepts of religion and modern psychology to

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enter to the root causes of man's distress and has achieved something unique in English literature by this blending of religion and modern psychology in his works.

Greene's use of psychological analysis in the case of the whisky-priest begins in the opening chapter when he is on the way to a dying woman's home in the interior of the country, and when he begins to pray with his brandied tongue. But this is only a fleeting glimpse of the priest's mind. The detailed psychological analysis of the priest's mind is given when he is traveling on a mule to Maria's village. The readers get the glimpse of his whole past, his damned state as sinner, his failure, weakness and frustration, his mental agony, his despair and his willingness to repent. The priest's remorse and sense of the futile are brought out by means of his interior monologue in Maria's village.

Interior Thoughts

Greene also gives the readers an account of the priest's interior as regards his love for his child, his pride, his realization that the mestizo with whom he has travelled will betray him, and above all his self-realization when he says:

O God, forgive me – I am a proud, lustful, greedy man. I have loved authority too much. These people deserve a martyr to care for them – not a man like me, who loves all the wrong things. (PG 95)

When the whisky-priest is in prison, his past is brought to the notice of readers through the stream-of-consciousness method. The priest remembers how in the old days people used to come to him and kiss his gloved hand. He also realizes that he is not a saint. When the priest has finally been captured, the state of his mind during the night, which he spends in prison before his execution, is also revealed to the readers through an interior monologue. He is overcome by a feeling of his own inadequacies and worthlessness. He thinks of himself going to God empty-handed, with nothing done at all. He feels that it would have been quite easy to live like a saint if he had shown a little self-restraint and a little courage. He thinks of himself as a man who has missed happiness by a very narrow margin.

The priest's dreams and reminiscences also reveal his inner consciousness. His most significant reminiscence is the one, which relates to his days at Concepcion. He particularly

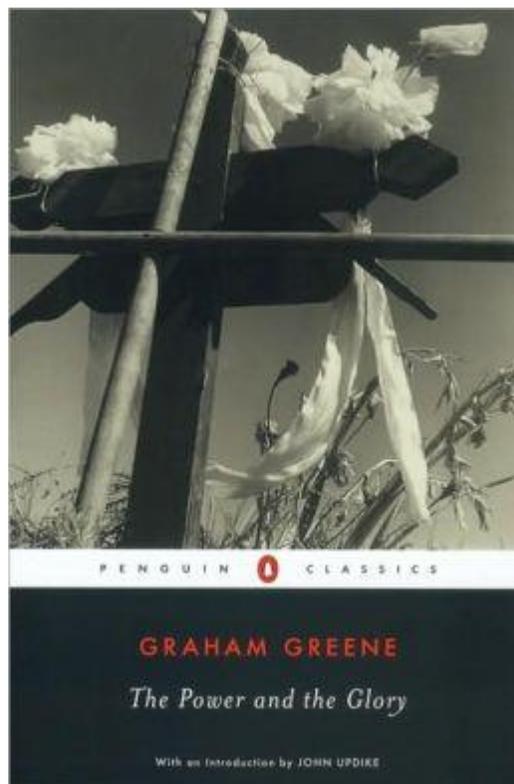
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thinks of a dinner-party held in honour of the tenth anniversary of his ordination. This reminiscence serves to show that the priest in his days of prosperity used to be a gay, carefree kind of man, fond of receiving the attentions of people, proud, ambitious, and not very particular about his duties as a priest. In his dream - dreamed the night before his execution, he finds himself sitting at a café-table with several dishes spread before him and eating hungrily. A priest is saying Mass, but this priest takes no notice of him. At last, all dishes are empty because he has eaten everything. Then he finds wine being served to him by the girl Coral from the banana station. This dream tries to show that the priest is still feeling guilty about his days of prosperity when he used to eat too much and also a sense of guilt in drinking and asking for drink wherever he had gone.

***The Power and the Glory* - More on Whisky Priest**



The central character of *The Power and the Glory*, the whisky-priest, is a staunch Catholic. Even at a time of religious persecution, he does not give up his faith and goes on allowing priestly services to the sick and suffering. He is hunted by the police for his religious beliefs, yet he is not afraid of material power and force. He goes on fulfilling his duties

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faithfully. Although externally he is a sinner who indulges in taking liquor and begets an illegitimate child, yet he has the real humanistic tendencies of a true devotee of God. He upholds God's principles of justice, truth, mercy, and does not let his belief in God slide even for a while.

The Power and the Glory is directly concerned with the issue of salvation and damnation. The hero of the novel is a weak priest who has broken the rules of the Church by fathering a daughter and by having formed the habit of drinking. Greene shows almost with eager care how unworthy this man is to be the final representative of the Church in a province cleared of priests. He is condemned and scolded; he faces humiliation. Captain Fellows calls his act of begging brandy "shameless". His mistress Maria virtually forces him to go out of her village and rebukes him: "The sooner you are dead the better". Yet he gets salvation through sacrifice and suffering; he dies the death of a martyr.

The whisky-priest has an unshakeable faith in God and His Mercy. He offers prayer to God, "O God, give me any kind of death – without contrition, in a state of sin – only save this child" (PG 82). The priest's death in a state of mortal sin suggests that the first prayer at least is answered. He repeatedly says that he is living in a state of mortal sin. The term mortal sin means sin of a very serious kind such as fornication, and it means spiritual death.

The whisky-priest is a lover of God. He sacrifices himself to the people he serves. His heart is filled with the love of God and "an enormous tenderness" for the image of God. When he dreams of his daughter, Brigitta, he prays, "Oh God, help her. Damn me, I deserve it, but let her live forever" (PG 208). His heart is filled with tenderness and love even for the half-caste who wanted to betray him to the police: "Christ had died for this man too: how could he pretend with his pride and cowardice to be any more worthy of that death than this half-caste?" Finally, the priest accomplishes the greatest act of love and sacrifice by laying down his life for God and the people he served.

Triumph of Religion

In spite of the opposition of the lieutenant and his advocacy of the power of materialism, the glory of the church, of God is victorious. Religion triumphs in the end. The priest is

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executed, but his prayer “Oh, God, send someone more worthwhile to suffer for” – is answered, and another takes his place. The lieutenant loses the unshakable conviction in his ideas and the boy Luis is won to the Church by the priest’s martyrdom.

The whisky-priest has abundant faith in God’s mercy, though he does not know the exact nature of this mercy. As he tells the lieutenant,

I don’t know a thing about the mercy of God; I don’t know how awful the human heart looks to Him. But I do know this . . . that if there’s ever been a single man in the state damned, then I’ll be damned too. (PG 43)

God’s mercy is not immediately comprehensible to him as it is not comprehensible to the readers, but He is merciful – the proof of which comes before us after his death when another priest resurrects him by his arrival to continue the work of God.

Revelation of Sinfulness

The whisky priest is overcome by his own faults, inadequacies and worthlessness. He is given too much to sin. His dreams also reveal his guilt. The dreams of the police officer reveal this obsession to completely annihilate religion from the Mexican state. Padre Jose lives under mental tension because he wished to be a priest but circumstances forced him to live as a common person. The ritual of the confession of sin is also a mixture of religion and psychology. It helps the sinner to get rid of his guilty conscience, he feels lighter after the confessions and is re-vitalized to begin life afresh.

Scobie in *The Heart of the Matter*

Similarly, Scobie in *The Heart of the Matter* is aware of the sins he has committed and the end for him is damnation. Scobie becomes an isolated creature because of his honesty and integrity. Scobie is heart-broken after the death of his only child and soon begins to pity the helpless Helen Rolt. However, the emotion of pity leads to many miseries for Scobie.

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The readers see a blending of religion and psychology in Greene's depiction of Scobie's sufferings. They see here Greene employing the Catholic idea of sin and damnation and at the same time presenting Scobie's state of mind with great insight. Scobie's sufferings lead to his spiritual purgation and his dying speech represents a completely Christian attitude towards suffering. He offers his life to God so that Louise and Helen may be happy, and he risks the damnation of his soul so that the others may live in peace. The suffering Scobie undergoes reflects his deepest motivations and the nature of his character.

Scobie's is the suffering of the soul rather than of the body. The suffering is the result of the evil of lust, which is an offshoot of his pity. His suffering is the ironic result of his own character and will. Because of his acts of sin, he feels the irreparable sense of loss, which represents the deepest level of suffering. Greene in Scobie, paints out the human tendency to demand that God should act according to man's idea of right and wrong or else, he should cease to be God. Scobie's sufferings and pain are, in fact, the results of his attempts to play the part of Providence. Greene shows how Scobie's actions based on pity, paradoxically lead to his own sufferings.

God's Justice

Greene shows that God's justice operates in a number of ways for the punishment of sin, and the sense of guilt is one of these ways. Scobie, for instance, does not foresee the chaos of guilt, fear, and anguish from which they later suffer. Christian theology considers spiritual pain as the worst punishment of the damned. The sinner, confronted with the moral choice between God's will and what is not God's will, chooses to cut himself away from God. In doing so, he brings about by his own act, the condition of separation from God, which if not altered by the

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time of death, becomes the basis of damnation and the cause of eternal agony. The punishment of the damned soul is to remain eternally in hell.

Blending Psychology and Religion

As a Catholic writer, Graham Greene deals with the problem of sin and evil, damnation and salvation. The basic theme of Greene is man within, that is, the exploration of man's psyche. He has conducted fine psychological studies of his characters. He shows how the tension within his characters is due to their faith in God and religion, getting revealed in the working of their minds through psychoanalysis. Thus Religion and psychology have been blended together in Green's Catholic novels - *The Power and the Glory* and *The Heart of the Matter*.

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Being Humorous: A Privilege for the English Language Teachers

G. Vijay, M.A., M.Phil.

Abstract

Humorous sense is much adored, appreciated and demanded by everyone. Teachers who have this potential will definitely be liked by all the students and the possibility of fulfilling the objectives of the syllabus or curriculum becomes more feasible. Being humorous is a charismatic attitude that every student welcomes with a happy face and handsome applause. Always being strict with focused instruction never installs hope among the learners and instead it may end-up with dejection and deprivation towards learning. Learning is an outcome of teaching. When teaching fails to serve its purpose, learning will never take place. When humour is blended with teaching, a delicious recipe can be made out of the syllabus or else the subjects will appear boring.

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Being Humorous: A Privilege for the English Language Teachers

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English teachers are much privileged as they could do variety of activities in the classroom by telling jokes, stories, and conducting games unlike the science teachers who are supposed to confine themselves to the stipulated content and the methodology.

This paper establishes the fact that teachers of the English language are bestowed with a special right of using joy and humour in the classroom to teach the target lessons. The paper also elucidates how congenial atmosphere can be created in the classroom using fun and humour.

Introduction

Humour can contribute much to the second language classroom as it enables the teacher not only to create a comfortable environment, but also being a source of entertainment. Language is an expression of life; it has the flavour of all emotions. Ironically, in the classrooms, teachers fail to use humour fearing the loss of control over the students. They strictly follow the ‘principle of being strict’ in the course of their lectures. But that will not serve the purpose since learning will take place only when the encoding and the decoding minds are parallel to each other. Humorous situations allow the students to express themselves without fear of criticism. Anxiety and stress is reduced and so the students will be encouraged to involve in the lessons.

Everyone wants to laugh but none cracks jokes. The fear of becoming a comedian regulates people, especially teachers, from unleashing their sense of humour. Paul-Emile Chiasson (2002) delineates that laughter helps us forget about ourselves, our problems, our fears and allows us to lose ourselves momentarily. This momentary loss may be interpreted by some teachers as a loss of control, poor classroom management and therefore something to be avoided. However, humour, as with all activities in the communicative language classroom, must be well prepared and have a specific objective

Importance of Using Humour in the Classroom

Researches state that the attention span of students is short and so the teachers have to find creative ways to draw the attention of the students for the entire session (Rosalia H Bonjour, 2011). Dry lessons without the aroma of interest will seldom fetch the results. Irony

of time will exist in the classroom if only the teacher is interested in teaching than the students in learning. If time evades in full pace for the teacher and in snail's pace for the students, it will not create healthy learning environment and outcome from the students will not be parallel to the efforts of the teacher. "It is the breathing-out of the soul, when during the lesson the pupils only listen to the teacher, who may be teaching in the same tone, and then it is as if they only breathe in and have no opportunity to breathe out" (Gatt, Joseph, 2000). Therefore the teachers must bring humor in the course of their lessons and this humor should rejuvenate the students and increase the vitality and momentum of the lesson. "The job of the teacher is to get students laughing, and when their mouths are open, to give them something on which to chew" (Paul-Emile Chiasson , 2002).

Special Privilege for English Teachers

Using fun and humour is possible in the language classrooms since it shall be related to the lessons taught but it is impossible in science classrooms since fun and humour stand isolated from the technical lessons. Whatever the English teacher does in the classroom, can be defended in the name of developing communications skills of the students. When debate and group discussions are conducted in the language classrooms, it may lead to emotional arguments among the students and as a result the classroom becomes rapturous which may offend the neighbouring class teachers. However, this is not offensive as it is one of the methods of second language training. The jokes that are told in the class may not have logical connection with regular lessons. If they are told in good English, even the irrelevant content gets the reverence. This is the reason why English teachers are more privileged than the technical teachers.

How to Use Humour?

Using humour does not mean only telling jokes, stories and other laughable agents. It may be even the mannerisms of the teacher like articulation, body language that causes laughter. Provine (2000) states, "Your reaction to their non-reaction may be the most amusing part." Humorous situations can be created in the class by making the students themselves the protagonists of those situations. While teaching grammar, the names of the students present in the class shall be used in the sample sentences so that they will be in active spirit. The names of the present super-heroes that bring keen interest among the

students shall be used for receiving a better attention from the students' side. "Total absence of humour renders life impossible; as teachers we are aware that, teaching grammar at times can become quite monotonous; in this context. Humor can be used as an effective teaching aid." (Nandana N.G, 2013).

The following examples are tried in the classes where the students are found be alert and in the happy state of mind.

- (i). Vijay dances well. (Simple present tense)
- (ii). Rajini Kanth has stopped acting in films (Present Perfect)
- (iii). Anna Hazare has been fighting against corruption, (Present Perfect Continuous Tense)
- (iv). CSE-A section is better than CSE-B section. (Comparative Adjectives)

However, teachers should note that

- Humour should arise naturally that fits one's personality. If it is forced, it never works.
- The classroom is made up of different individuals with different taste and so utmost care should be taken while delivering the content so that everyone is satisfied.
- Humour that creates sadistic pleasure, by affecting the sentiment of the individuals, by making sarcastic remarks on a particular group, nationality, faith and beliefs, should be avoided.
- Humour should be an integral part of the lecture and not as the main part. If it is over-used it will lose its effect.

Benefits of Using Humour

Before starting the class, the mood of the students should be analyzed and the lessons should be started only after extending general conversations with students, narrating an anecdote, telling a puzzle so that a convenient platform is laid to start the lessons. While teaching communication skills, presentation skills, conversation skills, relevant incidents, facts, and stories that provoke laughter may carefully be chosen and presented rather than simply reading out theories. There is a common saying that students perform well if they are

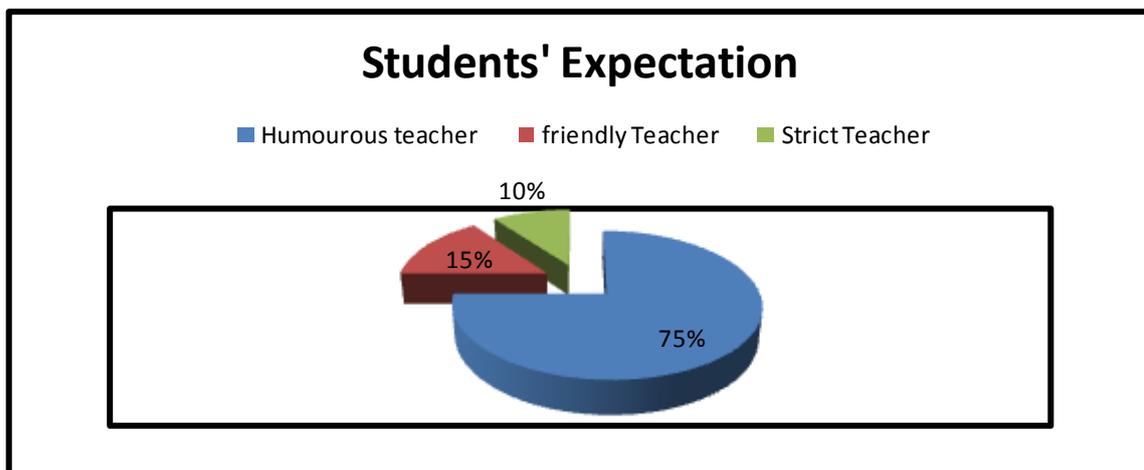
attentive in the class and if they love the subject. However, their attentiveness and their attachment towards the subject are determined only by the teachers' attitude and their efficiency in delivering the contents. If the students start liking their teachers, they will start liking the subjects taught by them and that will definitely increase the outcome. A strict teacher can be successful but a humorous teacher can be more successful.

Expectation of Students

Students of language learning expect something different and additional from the language teachers. "Unconditional acceptance, not a demonstration of perfection, is what students seem to expect from teachers" (Srinath,T.T, 2013). Srinath, T.T, an organizational and behavioural consultant, raised the questions of students' expectations from teachers in a workshop to which the teacher participants listed out the qualities like "a role-model, motivating them, not punishing, being fair, and being competent." At the end of the workshop, after many deliberations, he was able to arrive at a conclusive point from the teacher participants that students want the teacher to "be a happy person" and spread that happiness.

Findings

A class of sixty students was chosen at random for this study. The class had 38 boys and 22 girls who were doing I year B.E/B.Tech in PSNA College of Engineering and Technology, Dindigul. A questionnaire that consists of twenty five questions regarding the research topic was given to them and an analysis was made.



The diagram given above shows the percentage of expectation of the students from their teachers based on three qualities: humourous, friendly, strict. According to the details collected from the questionnaire, a humourous teacher is a person who teaches the lessons with appropriate doses of jokes and stories and makes the students laugh. A friendly teacher is a person who never punishes students for their mistakes. A strict teacher is one who is very serious in his teaching; never steps out of the syllabus; punishes students even for smaller mistakes. 75% of the sixty students in the selected classroom for this study wanted their teacher to be humourous. 15% of the students wanted their teacher to be friendly and 10% of the teachers wanted their teacher to be strict. Srinath.T.T (2013) clarifies this by stating “Home life for many children is a mixed fare, with love and distress in equal measure. When they come to school, where they meet their teacher, they want to experience a neutralizing effect, a removal of toxicity that they sometimes have to cope with outside in the world, and a sense of healing and celebration.” Hence, the teachers are expected to be an entertainer in the class along with the common duty of handling academic stuff. In this context, language teachers are much privileged as they can tell jokes, stories which may or may not related to the curriculum. However, if those items are narrated in good English, they can justify their role in the class in terms of ‘Teaching English through jokes’.

Role of Teacher

In the engineering colleges of Tamil Nadu, Technical English-I and Technical English-II are offered with various objectives. However, only grammar constituents are dealt in the classrooms. Along with mundane lessons of other technical subjects, the students are overloaded with grammar lessons which the students don’t relish. Ample time is available for the English teacher to complete the syllabus and so he/she can make use of the sufficient time for developing personal and professional skills. If personal and professional skills are taught with theory in the text books, it will not achieve its purpose. It needs delivery skills and a tone of conviction so that the principles of the proposed contents of teaching can be instilled in the learners. Teaching those skills becomes easy if the teacher is a happy and a humourous person and also if he/she is also able to radiate the same among the students.

Conclusion

It is commonly said that “Laughter is the best medicine”. It is found true in the world of medicine “Laughter Therapy” is patronized with an aim of relieving stress and improving both mental and physical health. Why couldn’t the same be used in the field of teaching? The teacher who provokes laughter in the classroom can easily find a special space reserved in the heart and soul of the students. It could cultivate positive learning environment in the classroom and may render the expected outcome in the examinations and in the personal life. However, the teachers should realize the common adage “too much of anything is good for nothing” and should use fun and humor only as catalyst to induce learning and improve performance.

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Being Humorous: A Privilege for the English Language Teachers

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Challenges and Possibilities of Implementing English as an International Language (EIL) Curriculum in Pakistan

Zahra Ali, M.A. (Master of Applied Linguistics)

Social Linguistic Complexity of English

The sociolinguistic complexity of English today is an undeniable reality, because it is an- and arguably- the international language. This status ascribed to English is a result of the growing number of countries granting a special role to English, either by making it an official language of the country or by fostering its growth as an additional language. Graddol (2006) estimated that “nearly 80% of today’s communication in English takes place between bi-/multilingual speakers of English”, meaning that the so-called ‘inner circle native speakers’ of English have more than likely become ‘the minority’ (Bloch & Starks, 1999; Graddol, 1999; Jenkins, 2009; McKay, 2003). This complexity is further enhanced by the characterization of today’s communicative exchanges by “variation in linguistic and cultural behaviour” (Xu,

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2002) as this language is being used as a “vehicle for users of English to project their cultural identities and to express their cultural conceptualisations” (Sharifian, 2011) to those outside their local environment.

It Is Now Ours

“The English language is now ours. We have colonized it too”: this statement by the Filipino poet Gemino Abad (1997) clearly remarks on the current position of English language in this part of the world. What is this world? Samuel Daniel, in his ‘Musophilus’ (1599) refers to it as the “strange shores” in which English enters and “these strange shores are not language less” (Marlina, forthcoming). English in this world is thence “appropriated” (Canagarajah, 1999) and “renationalized” (McKay, 2002) to “suit the local taste bud” (Marlina, 2010).

English in Pakistan

One of the “un-language less” strange shores in which English entered and became an additional language to its linguistic repertoire is Pakistan. However the issue in Pakistan dwells within the study of English language as a separate identity from the world in which they live: victims of linguistic colonization as this language does not belong to them. What is required is an understanding that, “the English language is nobody’s special property. It is the property of the imagination; it is the property of the language itself” (Walcott, 1986). Hence, this article moulds the coalescing of challenges in developing as well as implementing English as an international language (EIL) framework in curriculum design and ponders upon the possibilities for this achievement in the context of Pakistan. It is celebratory in the sense that it inculcates the understanding of EIL; what it means to teach English as a language that bridges nations and cultures and also fosters respect for the diversity of speakers who call English their tongue.

Debate Over Medium of Instruction in Pakistan

To begin with the ongoing challenges, the linguistic issue in Pakistan endures unrelentingly with an ongoing brawl over the ‘medium of instruction’ and the ‘national language’. With the status of English as the official language of Pakistan, the government fails to inculcate an understanding of this role of English by demonstrating in the Constitution of Pakistan 1973 (Section 251) the following clauses:

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1. The National language of Pakistan is Urdu, and arrangements shall be made for its being used for official and other purposes within fifteen years from the commencing day.
2. Subject to clause (1), the English language may be used for official purposes until arrangements are made for its replacement by Urdu.
3. Without prejudice to the status of National language, a Provincial Assembly may by law prescribe measure for the teaching, promotion and use of a Provincial language in addition to the National language.

The Official Status of English in Pakistan and the Role of English in Education

In light of these clauses, the official status of English in Pakistan requires serious deliberation. Despite English's constitutional trivialization, Urdu is still not the 'official language' of Pakistan nor has it entirely replaced English. This has also crippled the country's educational setup, polarising students according to English language capacity. Table 1 below (adapted from "Teaching and Learning in Pakistan: The Role of Language in Education", Coleman 2010) shows how Pakistan's language in education policy has evolved since independence in 1947.

Year	Event	Policy
Pre- 1947	Colonial Rule	Urdu medium for masses. English medium for elites.
1947	Independence	Urdu declared to be National language.
1959	Sharif Commission	Primary and secondary education in Urdu. Higher education in English.
1973	New Constitution	English to be replaced by Urdu within 15 years; province free to develop their own language policies.
1977	Coup by Zia-ul-Haq	Islamisation and Urduisation (of examinations)

1989	Benazir Bhutto elected	English to be taught from year 1.
1998	New education policy	No statement regarding language policy.
1999	Coup by Pervez Musharraf	English to be taught from year 1 (where teachers are available)
2007	White paper	English to be taught from year 1. Math and science to be taught through English from year 6.
2009	National Education Policy	Science and mathematics to be taught through English in years 4 and 5; all science and mathematics to be taught through English from 2014.

Impact of Urdu-English Policy

Passing down through history, this Urdu-English policy contributes to a drastic level of distinction between the government and private education system in Pakistan. The English syllabus at the national or ‘official’ level (government education system) designed as per the constitution unwaveringly gives precedence to Urdu. Besides this language precedence, the minor amount of teaching of English in government schools is highly “ritualised” (Coleman, 2010). For example, a detailed ethnographic study by Fauzia Shamim (1993) discovered the mechanized approach of teaching grammar at government-run schools, which consists of the following steps:

- 1) The form of grammar item is explained by the teacher.
- 2) Pupils write sentences illustrating the grammar item.
- 3) The teacher dictates an essay or letter or writes it on the blackboard to be copied by pupils.
- 4) Pupils memorize the essay or letter and reproduce it in the examination.

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Such provision of memorized texts means that teaching of English in government run schools neglects development of active and passive skills. According to Coleman (2010), “A government school pupil needs a further 2.5 years to achieve what a year 3 pupil in a private elite school can do in English”.

Reasons for Resistance to English

The major reasons behind this refusal by the government education system for using English language, English textbooks and resources as being taught in the private educational system are:

- 1) *Funding*: The insufficient amount of funds available for the government institutions is a reality one cannot deny. Masses of population from all walks of life secure their future in government institutions where education is free and textbooks are provided. Hence, a primary school textbook which, for instance, consolidates grammar conventions is unaffordable (AUD \$15.50 = PKR Rs.1459) especially by population residing in a government set up as “three-fifths of the population live on less than \$2 (Rs.188) a day and thus are unlikely to be able to spare funds for their children’s education” (Coleman, 2010)
- 2) *Westernization*: Inculcating cultures from around the world can result in “destruction of the older cultures and local self recognition” (Bacha, 2012).

Extreme Hardship at the Masters Level

With these linguistic battles taking place at the grass root level, a student managing to reach their master level are struck upon with the complexity of language being taught at this level. The standard of English at the master’s level takes a phenomenal leap ahead, the students especially from the government- run system who come this far are ineffectual at handling the highly complex course of studies in the language at this level. The proof lies in the continually deteriorating results of this exam over the past few years. “In MA English (2010, 2011) the pass percentages were 2.35% and 1.16% respectively. While in MA Final (2010, 2011) the pass percentages were 14.28% and 13.33% respectively” (Sarfaraz, 2013).

Status Symbol

On the other hand, the non-adherence to constitutional rules by the private education system has created severe ramifications for government-run schools which includes most essentially the discriminatory divide between the ‘educated’ (English users) and ‘uneducated’ masses. Unarguably, proficiency in English is among the outstanding status symbols in Pakistan, “English may be learned and used because it is associated with certain identities such as a ‘modern’ or a ‘social elite’ identity” (Clyne & Sharifian, 2008). Secondly, a most excruciating challenge still faced in the contemporary Pakistan is a ‘preferential treatment to white native speakers of English’ (Mahboob, 2009) in the private schools. According to Bacha (2012), “Many people in Pakistan still agree that native speakers are better English teachers than non-native English speakers”. The choice of a ‘native speaker teacher’ also advantages the choice of an ‘exonormative model’ which automatically undermines the value and apparent legitimacy of a local teacher’s own model of English. “Two tenets of native speaker English language teaching methodology are that English should be taught ‘monolingually’- this despite there being ‘no principled reasons for avoiding L1 in the classroom’- and that the ideal teacher is therefore a monolingual native speaker” (Kirkpatrick, 2007). Belief in these two tenets further undermines the value of multilingual local teachers.

Higher Education Commission Formulation

Based on this polarisation between the two education systems of Pakistan (government vs. private), the Higher Education Commission of Pakistan (HEC) has formulated some policies to equalize the educational margin but things start to go awry when it comes to implementation. “There is a missed connection between the constitutionally defined status of English and the HEC definition” (Sarfaraz, 2013). HEC policies (2012) regarding English at the BS/BA and MS/MPhil levels with reference to reading, listening, and speaking skills include:

- i. To develop the ability to communicate effectively.
- ii. To understand and use English to express ideas and opinions related to students real life experiences inside and outside classrooms.
- iii. Write organized academic texts including examination answers with topics or thesis statements and supporting details.

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- iv. Write argumentative essays and course assignments.

Evidently, none of these goals is being met since the “total proportion of population that speaks English is determined to be about three to four percent- a number startling enough to propel us into making a realistic assessment of where the state of English language is really going in the country” (Sarfaraz, 2013).

In light of the challenges posed above, there still remains a placated feeling mainly because solutions do exist and also due to the recent celebration of the localized variety of English in Pakistan. The ongoing battle between the government and private education system can only be resolved once the conflict between the constitutionally defined status of English and HEC (Higher Education Policy) is elucidated. The polarisation between students resulting in unequal accumulation of professional development can only be demarcated once the government reconsider the constitution and education policies in light of the current status of English as a global and international language.

A Proposed Strategy

For instance, a recent report by Hywel Coleman, “Teaching and Learning in Pakistan: The Role of Language in Education” based on his consultancy visit to Pakistan in March 2010 laid out a proposed strategy for the development of English and English language teaching supporting policy as part of 2009 National Education Policy of Pakistan, which includes:

- a. “A strategy for supporting the learning and teaching of English in Pakistan should be informed by the National Education Policy’s requirement and a comprehensive plan of action for English and these should give special attention to the poor and marginalised” (Coleman, 2010).
- b. “Raising awareness regarding the importance of mother tongue education” (Coleman, 2010).

The implementation of this policy has already been regulated in some of Pakistan’s well renowned private schools and surprisingly in some government schools through introduction of the ‘sandwich technique’ at Kindergarten level. This technique promotes the utilization of mother tongue in classroom to grasp the concepts better as an ESL learner. For instance, when introducing students to the concept of ‘apple’ in the classroom, there is

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inclusion of student's mother tongue *saib* (apple in Urdu). This classroom technique is then transferred outside by the students when they locate apples in a shop or at home and vocalize *saib* to an 'apple' thereby achieving the second policy of Higher Education Commission of Pakistan (2012), "to understand and use English to express ideas and opinions related to students real life experiences inside and outside classroom".

Growing Appreciation in Classrooms

More recently, Pakistani classrooms have also started observing an "appreciation of 'L1 use' and 'code-switching' as a valuable pedagogical tool in the classroom" (Llurda, 2004). Urdu borrowings as well as indigenous lexical and grammatical usages are beginning to find their way into locally produced English textbooks in Pakistan. For instance, Oxford University Press, Pakistan launched their recent "School Textbooks and Supplementary Readers Catalogue, 2013" which includes the following reading list for ages 3 years and up:

- i. *Ismat's Eid* (AUD \$1.35 = PKR Rs. 127)
- ii. *Babloo: The little boy who didn't like books!* (AUD \$1.35 = PKR Rs. 127)
- iii. *Where is Amma?* (AUD \$1.35 = PKR Rs. 127)

Code Switching and Other Processes

'Code switching' and utilization of 'local names' helps satisfy the needs of both the promotion of 'English' and in this particular case "Pakistani variety of English" while at the same time the teachers can internationalize the lesson, for instance, in teaching the lesson "Ismat's Eid" (Oxford University Press, 2013), teachers can inculcate readings like "Anjali's Diwali" (India) and "Kim's lunar festival" (China), where students will gain an understanding of how "speakers of different World Englishes employ features of English to express their cultural conceptualisations and world views" (Sharifian, 2009).

Localizing Textbooks

The reason for including the monetary value with the books mentioned above brings us to a harsh reality, "Pakistan ranks 141st from 182 countries in UNDP's Human development Index for 2009, placing it in the category that shares characteristics with some of the world's poorest nations" (Coleman, 2010). Hence, increasing government funding for education seems infeasible and what some might say idiocy. The solution has been provided

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by some local publishing companies of Pakistan which take the same book say, “Babloo: The little boy who didn’t like books!” (AUD \$1.35 = PKR Rs. 127), secure copyright for publishing and sell the same book for AUD 10 to 15 cents = PKR Rs. 10 to 15 (lack of quality in comparison to original). Therefore, one can see there is always a possibility: not only can the utilization of a ‘locally defined EIL curriculum’ solve the issue of affordability but help achieve what Widdowson (1998) stated, “Texts need to be localized to serve a meaningful communicative intent. What makes a text real or authentic is that it is meaningful and appropriate to a particular set of contextualised conditions”.

Think Globally, Teach Locally

Moving beyond the technical aspects, the focus of this article now shifts towards the ‘understanding of EIL and its teaching’ in Pakistan. Coined by Kramersch and Sullivan, “think globally, teach locally” (1996) will allow current and future teachers of Pakistan to take their baby steps towards the encompassing of English as an international language in their classrooms. This includes, firstly, provide students with an awareness of the “diversity of English use today so that they are better prepared to deal with English interaction in international contexts” (McKay, 2012). This can be achieved through:

1. Enhance learner’s receptive skills in processing different varieties of English (McKay, 2012).
2. Promote an awareness that EIL no longer belongs solely to the speakers of the inner circle (McKay, 2012).

Students generally in Pakistan have a conception of English as a ‘global lingua franca’, but what they fail to understand and disappointingly what is missed in the curriculum and teaching in Pakistan is ‘the recognition and awareness of this diversity in English being spoken across cultures’. Therefore, to stimulate students in thinking about the diversity of English today, a global pedagogical space can be created through:

1. Make students explore grammatical and lexical variations that exist within their own country. The legitimacy of varieties of English existing beyond the normative inner circle can only be achieved once students start taking ownership of the variety they speak. Works of scholars like Robert J Baumgardner (1987, 1990 & 1995), Tariq Rahman (1991) and Ahmar

Mahboob (2009) explore the indigenization of English in Pakistan and their research on Pakistani newspapers and Pakistani English literature can serve as useful pedagogical tools.

2. Have readings on the diversity of standards in English today. Books like “The Amazing World of Englishes: A Practical Introduction” (2012) contain resources (articles, texts) and activities about Englishes which can not only be adopted but also adapted to meet the local as well as global needs of the students.
3. The underlying issue is “the position in which the English language finds itself today as an international language” (Baumgardner, 2006) and “how” to pose this status is a critical subject that teachers are dealing with while designing and implementing an EIL mindset in their classrooms. In an EIL classroom if one were to merely expose students to different varieties of English in the hope of promotion and respect for these varieties, this might lead to “confusion or resistance when students are confronted with different types of English users or uses. Students may be shocked by varieties of English that deviate from the inner circle English, view them as deficient (rather than different), or grow disrespectful to such varieties and users, which seem counter-productive to facilitating international understanding” (Matsuda, 2003). In light of the above challenges of merely introducing varieties of English in a classroom, EIL literature guides in considering the specific functions for which learners need English today. Based on a survey reported in “Inside Guide – Pakistan” (British Council, 2013), “more than 25,000 Pakistani students are expected to pursue higher education at colleges and universities abroad in 2013-2014”. In view of Widdowson (1994), “the role of English is that of the world’s lingua franca in a myriad of diverse settings. More often than not, these diverse settings do not include a native speaker of English”, and most of these Pakistani students instead of pursuing education in the normative inner circle countries are expanding their horizon and selecting countries from the outer and expanding circles as according to a recent statistic, “over 5000 Pakistani medical students are studying in China as of September 2012” (British Council, 2013). Similarly there are “about 100 Pakistani students in the National University of Singapore, studying subjects

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such as health, engineering, computer science, law etc” (British Council, 2013): therefore, based upon the needs and goals of the learners in using English, one can take this as an opportunity of introducing diverse varieties of English (for instance Englishes spoken in China and Singapore) without the fear of shock or adamant towards these varieties. Secondly, awareness towards other varieties depends on the geo-political and socio-economic relationships of a country. To elaborate upon this, students might consider “A Guide to Vietnamese English” in a Pakistani context to be pointless and inconsequential based upon the minimal relationship Pakistan shares with Vietnam. On the other hand, if one were to introduce the “indigenization of English in China”, this might spark students’ interest in a Pakistani context due to the strong political, economic and cultural ties between these two countries. More often than not, business students are required to deal with issues surrounding communication with China while discussing for instance, the “Karakoram Highway” (highest paved international road connecting China and Pakistan) and this can be taken as a prospect by the teachers to explore the English used in China as being different and reflective of its culture. This will not only promote an awareness of the variety but inspire students to understand and negotiate across differences between their variety and the one utilized in China.

Conclusion

When a foreign tongue crosses the threshold of a strange shore and becomes reflective of its socio-cultural reality, it is altered so as to enable it to express the way this reality is created by its new users. This condition facilitates in understanding the lexical and semantic changes English has had to grow through in referring to the distinctive culture of Pakistan. English in Pakistan is evolving its own identity. With 18 million consumers of English, constituting 11% of total population of Pakistan (Boltan, 2008), English has been adapted enough to “acquire local traits and happily pass for an indigenized Pakistani language” (Hashmi, 1990). To elaborate upon this, take the following example (from Anwar, 2007)

“We in Pakistan are being pulled in different directions while the *Khakis* and their *Chamchas* control the country’s real estate” (Dawn Lahore, Daily Newspaper Pakistan, May 21st 2006).

To those non-Urdu speaking societies, this headline is probably incomprehensible. Yet, it is indicative of the linguistic changes which are taking place in English which is spoken today in Pakistan. Speakers of English are now taking advantage of and “exploring new dimensions of English usage, phonetically, lexically, syntactically, semantically and pragmatically” (Honna, 2005) in the light of reflecting a diversity of disparate cultures. These differences of English are not viewed as “inferior examples of incorrect speech” (Marlina, forthcoming) rather, as vehicles for projecting socio-cultural identities. Henceforth, English as an international language is no longer a romanticized notion, it is a ‘dynamic entity’ locally and globally unique and one of its kind.

To summarize, EIL is like a broth of distinct yet equal varieties and therefore each variety deserves to be tasted in light of the needs of the palate (contextual needs of the society).

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Zahra Ali, M.A. (Master of Applied Linguistics)

Challenges and Possibilities of Implementing English as an International Language (EIL) Curriculum in Pakistan

Xu, Z. (2002). From TEFL TO TEIL: Changes in Perceptions and Practices: Teaching English as an International Language (EIL) in Chinese Universities in P.R. China. In A. Kirkpatrick. (ed.), *Englishes in Asia: Communication, Identity, Power, and Education*, 225-240. Melbourne: Language Australia.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

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The Role of Multiple Choice Questions in Assessing Syntactic Aspects of Language With Reference to Tamil

Ms. R. Shakunthala, M.A., M.Phil.

Abstract

This paper makes an attempt to find out the role played by the Multiple Choice Questions in assessment of Syntactic Aspects of language with reference to Tamil. The text focuses on the two aspects, viz., syntactic aspects, i.e., constituent elements and their characteristics, and the description about multiple choice questions along with the strategies for assessing syntactic aspects. It suggests a prospective model as to how the language aspects with reference to syntax could be assessed. They are illustrated by citing examples from Tamil.

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Objective

To identify the usefulness of multiple choice questions in assessing syntactic aspects of language in order to fulfill the prerequisites of systematic assessment.

Introduction

Anything that we teach in the classroom is required to be assessed to know the mastery over the particular subject matter. To test the mastery or achievement of anything, 'content' is needed to be identified. Without 'test content', assessment may not be possible. According to Subbiah (2008), content has to be derived from the 'object' being taken up for assessment. The object may be anything, i.e., may be concrete or abstract; product or process, etc. For example, while assessing language, the language itself will become the object, then it is obvious that 'contents' are to be drawn from 'language' itself. Since this article intends to assess 'syntactic aspects of language' it is obvious that the contents are to be drawn from syntactic aspects only.

To assess the mastery over the contents, tools or scales are required. In the present scenario, many tools are available to assess various forms of content. One of the commonly used tools to assess the mastery over the content or subject matter is 'written test'. Construction of the test paper involves the preparation of the questions. And the questions are prepared by using different question formats. "Multiple Choice" is one of the available question formats. The question raised here is, how this particular format is helpful in language testing in general and testing syntactic aspects in particular.

Main Text

Language can be viewed as a system of elements arranged in a given order acceptable to the native speakers. The placement of each element and the way it is related to other elements are being defined within that system (Trask R.L., 1999). As enlisted in the General Frame of Reference - GFR (2002) for language, literature, & personality published by CIIL, the study of

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language can be divided into four levels, i.e., phonological level (the study of sounds), morphological level (the study of words), syntactic level (the study of sentence structure), and semantic level (the study of meaning of the words and sentences). Accordingly, syntax is one of the major components of language. According to Gleason (1970), syntax may be defined as the principles of arrangement of the constructions formed by the process of derivation and inflection into larger constructions of various kinds. Thus, syntactic level of language is concerned with sentence formation and word order including phrases and clauses. By arranging them under certain rules, one can produce indefinite number of meaningful sentences with limited lexical items, to conveying the message / information. The structural components that constitute syntactic aspects of language and their dimensional factors are discussed below.

Syntactic Components and Their Dimensional Factors

Assessment of ‘language being learnt’ is a lengthy process as it involves the identification and outlining of the constituent elements and the corresponding dimensional factors with reference to the syntactic level. According to GFR, the constituent elements that constitute the syntactic level are phrase, clause, sentence, sentence patterns, concord, etc. The dimensional factors of language are said to be form, boundary, structure, function, and meaning (Subbiah, 2008). Anything that we want to test is to be defined first. Therefore, we have to define the components that constitute the sentence and their dimensional factors. Since, the components that constitute the syntactic aspects are more than 40, only a few major components have been taken up in the present paper. These include Phrase, Clause, and Sentence and their dimensional factors Form, Boundary, Structure, Function, and Meaning.

Format of Multiple Choice Questions

To assess above said components, proper tool or scale is required. In general ‘test’ consisting of question items will act as a tool, and giving numerical values to each question items will act as a scale and sometimes even a single question item will be considered as a test. Therefore, to construct the better tool, appropriate strategies or methodologies are to be followed.

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According to Bejar (1983), there are different approaches of item generation; among them he highlights one of the approaches, 'item-form approach,' which is based on item formats.

Generally we have two categories of item formats, objective category and subjective category. Under each category, we have five types of item formats. Among them 'Multiple Choice Questions (MCQ)' is one of the formats under objective category. The description of MCQ is given below.

A multiple choice type of a question item is basically a selection type, where the students are required to select the correct or the most appropriate alternative out of those given. They have since long been the most highly regarded and widely used form of objective test item.

Three Physical Components of a Multiple Choice Question

As far as the construction of a multiple choice question is concerned, it has three physical components, namely, stem, distracters / alternative, and key. The first step in the MCQ construction is to prepare a suitable stem in which the problem is to be precisely and completely stated. According to H. S. Srivastava (1999), the stem can be constructed in two forms: a question form or a completion form. While constructing the completion form of the stem, it has to be ensured that all the alternatives are in a language form, which correctly completes the stem and make it a full sentence. Subsequently, the correct response or key is to be prepared and then the set of distracters (incorrect responses) or alternatives are to be developed.

Distractors

The purpose of a distracter in a multiple-choice item is to discriminate between those students who have command over the specific knowledge and those who do not.

While developing the distracters, some of the points are to be kept in mind:

- (1) The distractors / alternatives have to be homogenous.

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- (2) The distractors should invariably be of the same physical length.
- (3) None of the distractors should provide any clue about the correct alternative.
- (4) The alternatives should all be in the same language form.
- (5) The alternatives should all be plausible, that is, even the incorrect answers may be mistaken as correct answers.

Complex Multiple Choice

The above description speaks only about the basic and simple structure of any MCQ. According to Robert L. Ebel and David A. Frisbie (1991), there are also K-type items or several multiple choice or complex multiple choice items where the examinees select the correct combination of choices and thereby exhibit their Higher Order Abilities also.

Examples

An example for simple or basic format of multiple choice question is given below:

Choose the category of meaning that the underlined portion ⇐ (Instruction to the examinee.)
in the sentence conveys.

inta mōtiram cokkat taṅkattāl āṇatu.

⇐ Stem

a. akarātip poruL

⇐ Key

b. ilakkaṇap poruL

⇐ distractor

c. cūzal poruL

⇐ distractor

d. uṇarccip poruL

⇐ distractor

How to Assess Language Aspects by MCQ

Any test or assessment in the context of language may be of two types: (1) Testing of skills like listening, speaking, reading, writing, etc. Here the focal point is testing performance. (2) Testing of mastery over a language as a subject. Here the focal point is testing linguistic competence. Here, in this article our concern is to test mastery over the language with reference to syntactical level and the examples are drawn from Tamil language.

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"The scope of the term 'mastery' is limited and refers to only the knowing, comprehending, and recalling of a subject matter in terms of their rules, etc., implying that one who has mastered a subject" (Subbiah, 2008). In this perspective, 'mastery' of syntactic level of language mainly includes:

- Knowledge of the Terminology, facts and figures with reference to syntax, i.e., to test the knowledge of terminology related to syntax such as phrase, phrase structure, noun phrase, etc.

- Knowledge of tradition, convention, trends and movements, sequences, classification, categorization, frameworks, methods, and criteria related to the syntactic level of a language such as the rules governing arrangement of elements within the sentence, concord / agreement between subject and predicate, etc. Types and patterns of phrases, clauses, and sentences, method of arrangements of words, structural patterns, etc., can be assessed

- Knowledge of theories, principles, and structures of syntactic level of a language, e.g., structure of a particular language unit, theories, and principles behind the construction, etc., are assessed.

Likewise, it also includes

- Understanding / comprehension of syntactic aspects of language, i.e., comprehension of all the above components listed under knowledge level,

- Application: Applying the knowledge, i.e., ability to apply grammatical rules into practice, that is, rules of syntax.

These abilities are considered to be primary in 'mastery' and they can be very well assessed by MCQs except in a few cases. The following are some examples

Example -1

Choose the name of the resultant form after adding ' āna' suffix to 'mika vaLavaLappu' from the following

- a. adjective phrase
- b. adverbial phrase

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- a. ilaṅkaiyil celavitta tokai
- b. ilaṅkaiyil celavitta nēram
- c. ilaṅkaikkuc cenrap payaNam
- d. ilaṅkaiyil cantitta manitarkaL

Ans.: c. ilaṅkaikkuc cenrap payaNam

Here, knowledge of comprehension or the 'contextual meaning' is assessed.

Example - 5

Choose the correct answer from the following.

Find out the sentence which does not have the subject-verb concord.

- a. nāṅ cāppiTTēṅ
- b. avaL tūṅkināL
- c. nī pēciṅār
- d. atu varum

Ans.: c. nī pēciṅār

Here, knowledge of convention relating to 'pattern of a structure' is assessed. Here also it is only a process of identification.

Likewise we can assess each component through offering a variety of alternatives.

Limitations to MCQs

However, in spite of all these merits, the MCQs have their own limitations also. In the examples given above, we can see that only the dimensions form relating to content, structure relating to content, meaning relating to content, use relating to content have been assessed. The usage of a language unit in a context (function) is not effectively tested through MCQs. However, through MCQs we can assess the identification level and suitability level but will not be able to assess production level where the learner has to produce a new utterance. As regards

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the assessment of the components of syntactic concord, meaning relationship, etc., the MCQ is not a much suitable format.

Also MCQ has its own limitations in its construction. They are as follows: According to Christine Coombe, et al. (2007), MCQs are not suitable for testing of language skills or language as communication. MCQs encourage guessing, which can have an effect on exam results. But in the present situation this can be rectified through the statistical procedure 'guessing correction' which helps to find out the guessing probability.

Challenging and Time-consuming

It is challenging and time-consuming to write plausible distractors and produce good items. Also, according to Alderson J. Charles (1995), there is evidence that students taking multiple choice tests can learn strategies for taking such tests that 'artificially' inflate their scores. These include using techniques for guessing the correct answer, by eliminating implausible distractors, by avoiding two options that are similar in meaning, by selecting an option that is notably longer than the other distractors and so on. To avoid these things, proper measures have to be taken care of while preparing Multiple Choice Questions.

Since MCQs have certain drawbacks in assessing language aspects, it is therefore proposed to use other item types also for assessing many other aspects of language. For example, we can use completion type items in which examinees may be asked to put punctuation marks at the right places in a passage to discriminate between boundaries of different language units. The other problem is testing the usage of language effectively. For this we can use simple question, and conversion type and problem solving questions where the production of new language unit by applying knowledge can be assessed and they will be more suitable.

Conclusion

As far as language aspects are concerned we can assess all the abilities including higher order abilities and dimensional factors associated with the syntactic elements using MCQs. But,

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it is seen that the dimensional factors like boundary between language units (boundary markers, such as punctuations, function of an item to find out the usage of a particular language unit and the structure of concord), generally MCQ are not used. However, if the item writer is innovative, these aspects can also be assessed through the Multiple Choice Questions.

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सत्यमेव जयते

Census of India 2011

towards a bright future . . .





सत्यमेव जयते

Census of India 2011



Introduction

Pre-Census

Houselisting Operations



Population Enumeration

Post-census

**PROVISIONAL POPULATION
FIGURES 2011**

Definition



Home



President of India
enumerated



Prime Minister
being enumerated

“Population census is the total process of collecting, compiling, analyzing or otherwise disseminating demo-graphic, economic and social data pertaining, at a specific time, of all persons in a country or a well defined part of a country. As such, the Census provides a snapshot of the country’s population and housing at a given point of time.”



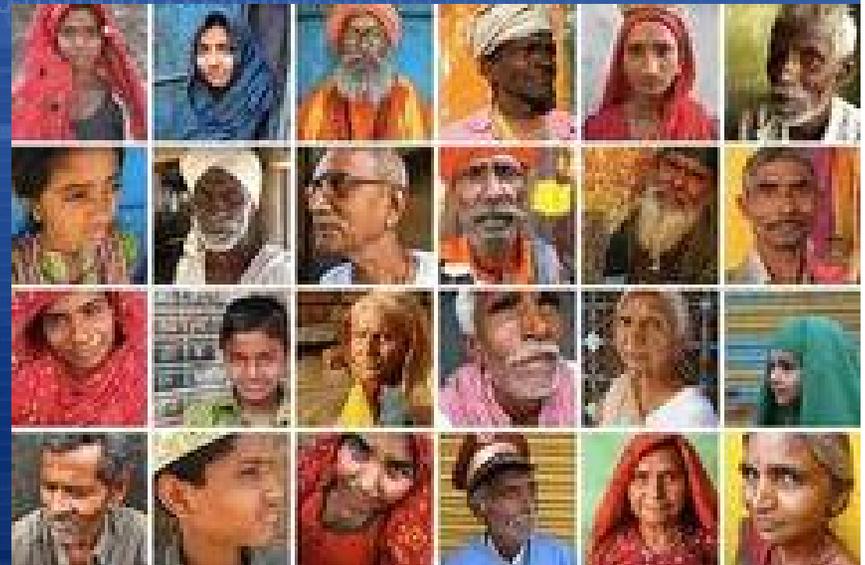
Wealth of Information



Home

It's the biggest source of comprehensive data on :

- Demography
- Economic Activity
- Literacy & Education
- Housing & Household Amenities
- Urbanization
- Fertility and Mortality
- Scheduled castes and Scheduled Tribes
- Language, Religion & Migration



Objectives



Home



Complete coverage and accurate enumeration of all the people :

- who and how many
- what do they do and how often
- kind of houses they live in
- household amenities and assets
- Individual level information



History



Home

Rig Veda

– 800-600 BC

Ain-e-Akbari

– Mughal King Akbar (16th Century)

1872

– the first systematic Census conducted all over India
(non synchronous)

1881

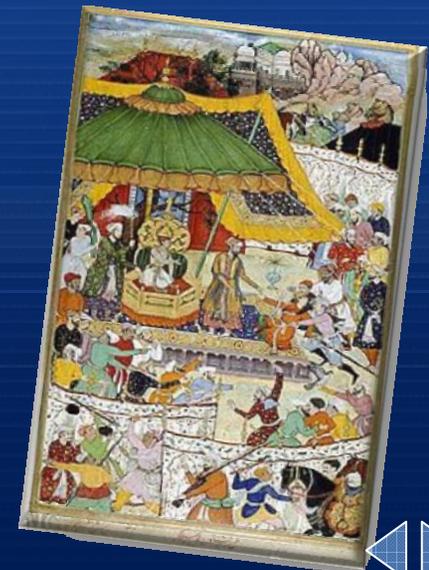
– the first synchronous Census conducted
all over India

1951

– the first Census of Independent India

2011

– the 15th since 1872
– the 7th since Independence



History



Home

Enumeration in Progress



Enumerating
President of India
1951 Census



Enumeration
in New Delhi
1951 census



Enumerating Prime
Minister of India
1961 Census



History



Home

Enumeration in Progress



Enumerating
Prime Minister
1971 Census



Enumerating
Deputy Prime Minister
2001 Census

Census 2011 will be the 15th Census in this series



Legal Provisions



[Home](#)



CENSUS OPERATIONS

Census Act 1948
&
Census Rules, 1990



Calendar



[Home](#)

1st Phase **Houselisting & Housing Census and collection of data on National Population Register**

April to September 2010

2nd Phase **Population Enumeration**

9th to 28th February 2011

[Home](#)





[Home](#)

Pre - Census Activities



Cost



[Home](#)

- Expenditure on Census 2011
- Rs. 2, 200 Crore
- The per Capita Cost is less than Rs. 18.33 (or USD 0.41)



Administrative Setup-Census



Home

Registrar General and
Census Commissioner, India

Directors of
Census Operations, State

Principal Census Officers

Charge Officers

District Magistrates/Collectors/
Commissioner Corporations

Tehsildars/Mamlatdars

Enumerators and Supervisors

State Coordinator Census will co-ordinate
between State & Central Government Offices



Pre-census Activities



Home

List of administrative

- units (e.g., states, districts, sub-districts, towns and villages) finalized
- Extent of Charge finalized
- Enumerators & Supervisors appointed

Number of units in 2011 Census

Administrative Units	India	Orissa	M.P.
States/UTs	35	-	-
Districts	640	30	50
Sub-districts	5,961	465	342
Towns	8,001	223	476
Villages	640,852	51313	54903
Enumeration Blocks (In lacs)	23.5		1.54
Households (Estimated in million)	240		15.1

Mapping Activities



[Home](#)

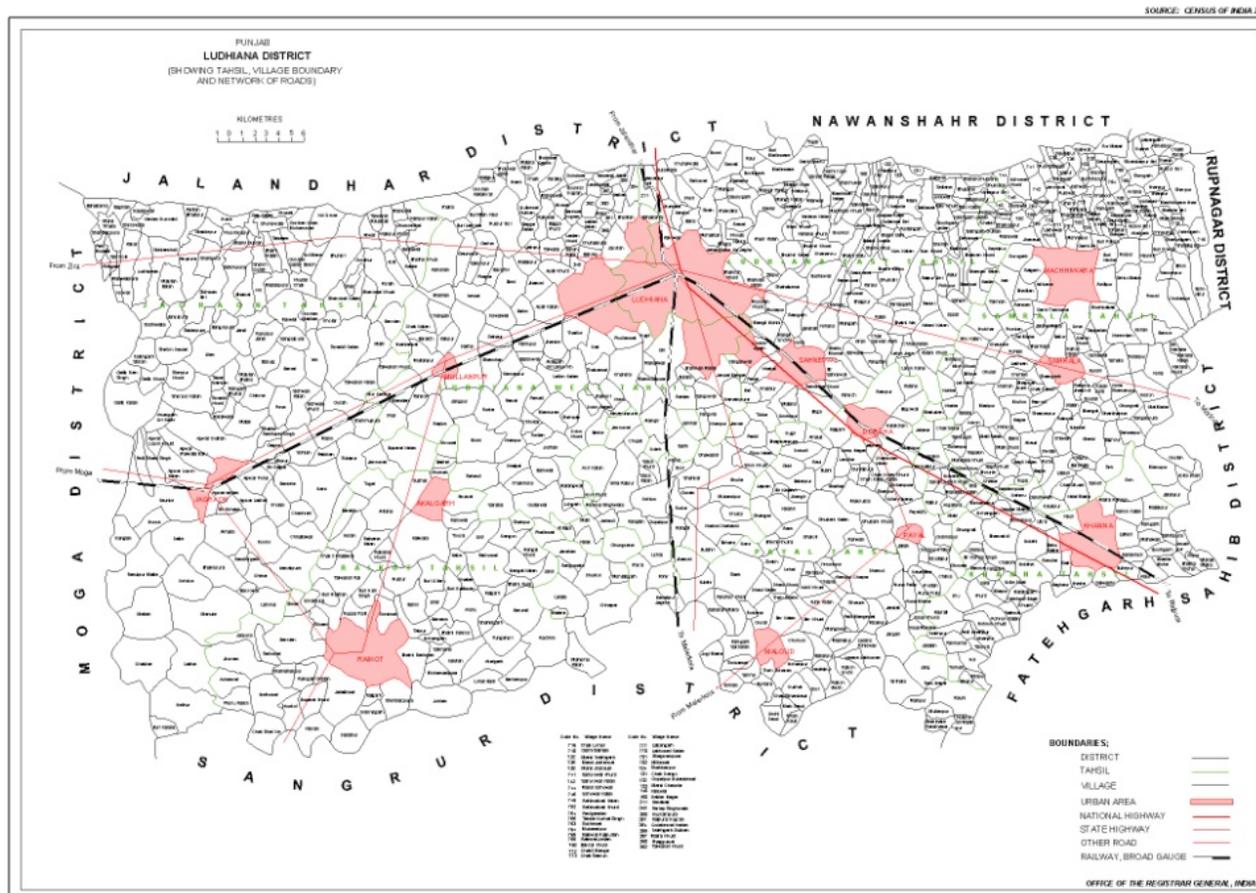
- The availability of accurate Maps as per the latest administrative boundaries is a pre-requisite for Census.
- The Cartographic Division of the Census Commission has evolved over the years and is now the largest producer of thematic Maps in the country.
- It has come a long way from the traditional manual cartographic methods used until 1981 and now utilizes the latest GIS software to produce digital Maps.
- The latest addition in Census 2011 is the preparation of satellite imagery based digital maps at the street and building level in 33 Capital Cities of the country.



Mapping Activities



Home



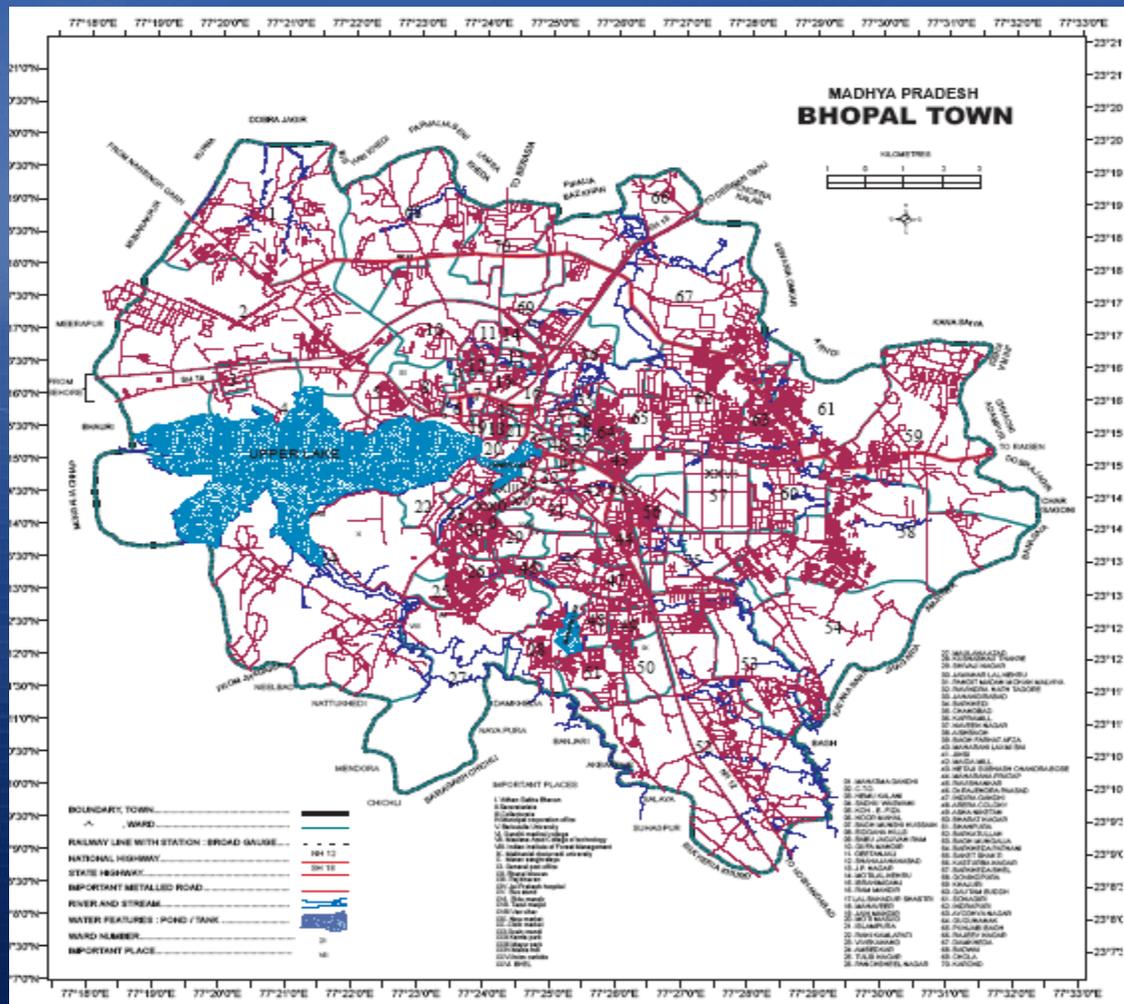
Map showing village boundaries in Ludhiana district of Punjab



From Manual Cartography to latest Technology

Home

BHOPAL CITY



Data User's Conference 2008



Home



Inauguration by the Home Minister



Session in progress



Printing



Home

- 5.4 Million Instruction Manuals printed in 18 languages
- 340 Million Census Schedules printed in 16 languages
- New Features
 - Bar Codes
 - Form Numbers
 - Location Particulars partly pre-printed



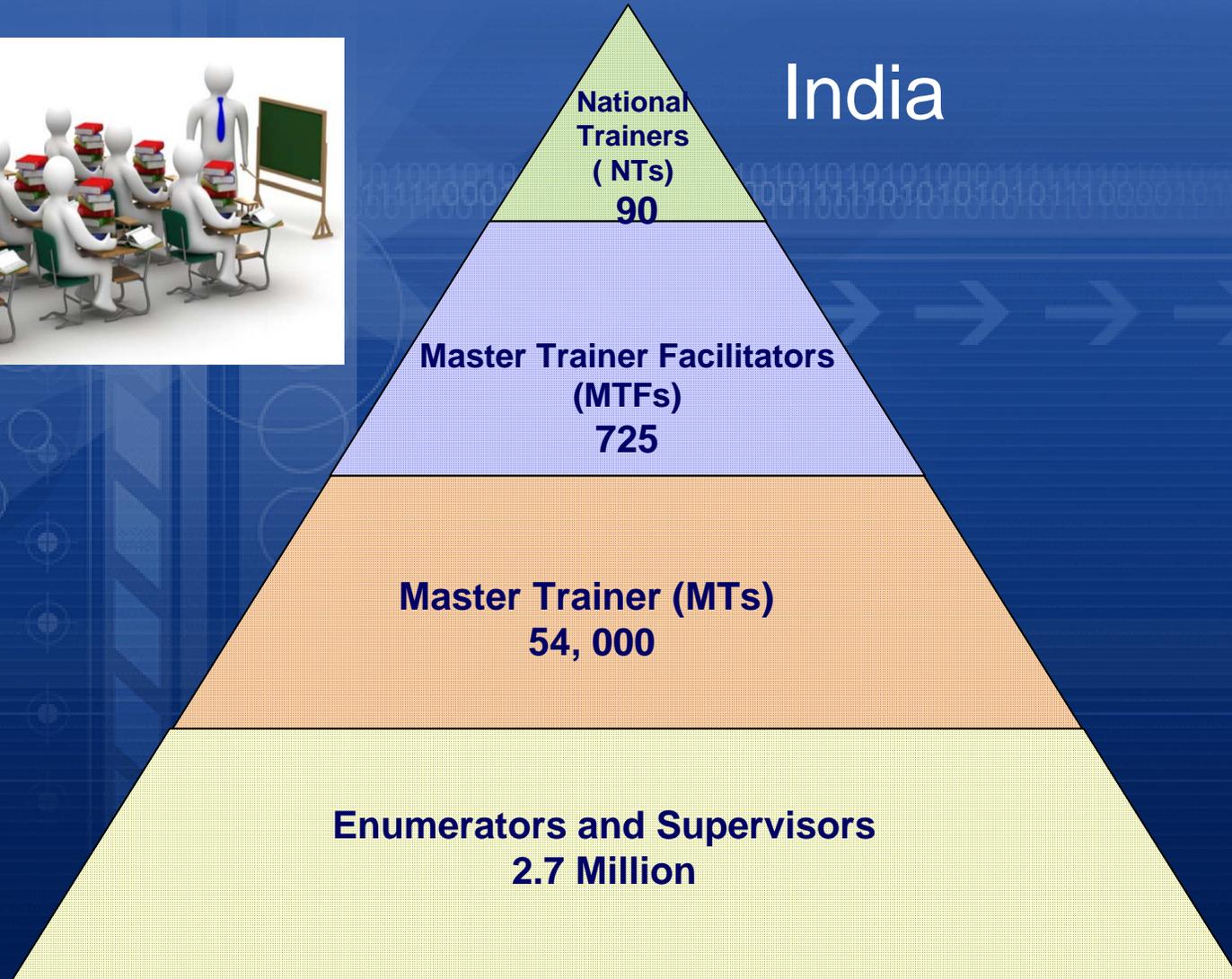
Process – Training Cascade



Home



India



Training Aids



Home

- Instruction Manuals
- Training Guides
- PowerPoint presentations
- Conventional methods – Blackboard & Chalk used
- e-Learning Modules on difficult concepts
- Role Plays
- Practice



Publicity



Home

- Campaign launched using:
 - Mass media
 - Public outreach
 - Digital media
- Special attention to rural areas
- Sensitization of critical issues
- In local language
- Involve all





[Home](#)

Houselisting & Housing Census



Overview



Home

- An important precursor to the population enumeration exercise
- Held 6 to 8 months prior to population enumeration
- Draws up a frame for population enumeration
- Identifies each building, structure and other places to find out its usage – residential, non-residential or any other purpose
- Collects data on housing conditions, amenities and assets – valuable for planning.



Schedule and Questions asked



Home

Census of India 2011 Housing and Housing Census Schedule

Confidential when filled

Page No.

SIDE- A

- Predominant material of roof, wall & floor of the Census House
- Use & Condition of Census House
- Name of Head of HH
- Ownership status
- Number of living rooms
- Number of married couples
- Amenities available:
 - Main source and availability of drinking water
 - Main source of lighting
 - Latrine within the premises
 - Type of latrine
 - Waste water outlet connected to

- Amenities available (contd):
 - Bathing facility within the premises
 - Availability of kitchen
 - Fuel used for cooking
- Assets possessed by the household
 - Radio/Transistor
 - Television
 - Computer/Laptop
 - Telephone/Mobile phone
 - Bicycle
 - Scooter/Motor Cycle/Moped
 - Car/Jeep/Van
- Availing banking services



[Home](#)

Population Enumeration



Calendar



[Home](#)

- In snow bound areas
 - Population Enumeration 11th to 30th Sep 2010
 - Revision Round 1st to 5th Oct 2010
- In all other areas
 - Population Enumeration 9th to 28th Feb 2011
 - Revision Round 1st to 5th Mar 2011



Challenges – Vast & diverse



Home



Population Enumeration (29 Questions)



Home

Demographic

- Name
- Relationship
- Sex – Male, Female and Other
- Date of Birth and Age

Marital Status

- Marital Status
- Age at Marriage

Cultural

- Religion
- SC/ST Status
- Disability
- Mother Tongue
- Other Languages Known



Population Enumeration (29 Questions)



Home

Literacy

- Literacy Status
- Status of attendance
- Highest Educational Level attained

Economic

- Work Status- Main, Marginal, Non-Worker
- Category of Work – Cultivator, Agricultural Worker, Worker in Household Industries or Other Worker
- Occupation
- Nature of Industry, Trade or service

Economic

- Class of Worker – Employer, Employee, Single Worker, family Worker
- Non Economic Activity – Student, Household Duties, Dependent, Pensioner, Rentier, Beggar, Others
- Seeking or Available for work



Population Enumeration (29 Questions)



Home

Travel to Place of Work

- Distance travelled
- Mode of Transport – On foot, Bicycle, Two wheelers, 4 Wheelers, Hired Vehicle, Public Transport, No Travel

Migration

- Birth Place/Place of last residence
- Whether the place from where migrated was rural or urban
- Reason for migration/Duration of stay since migration

Fertility

- Children surviving
- Children ever born
- Number of children born alive during last one year



Process

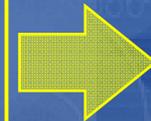


Home

**House to house canvassing
in Enumeration Block (21
days)**

**Revision Round
(5 days)**

**Preparation of Enumerators
Abstract**



**Declaration of Provisional
Population (Within three
weeks)**

**Finalisation of the Provisional
Population**





2011

[Home](#)

Post-census



Quality Check



Home

Objective

- To obtain accurate population counts for policy making
- Population Census represents a major undertaking towards this end
- PES provides an assessment of the accuracy of the census figures



Quality Check



Home

- Conducted through Post Enumeration Survey in India, shortly after the Census.
- It is an independent sample survey that replicates a census
- Since 1951, Indian Census Organization had been evaluating the results of the Population Census through Post Enumeration Surveys (PES), also called Post Enumeration Check (PEC)
- No attempts, however, were ever made to adjust the census results based on the PES results.



PES Provides Information on :



Home

- **Coverage Error :**

How accurately has every individual been enumerated in the Census? (Omission or duplication)

- **Content Error :**

How precisely have the particulars of individuals been recorded in the Census?



Omission rates – Selected countries



Home

Country	Year	Omission Rate (%)
• India	1981	1.8
• India	1991	1.7
• India	2001	2.3
• China	2000	1.8
• U.K.	2001	2.2
• New Zealand	2001	2.2
• Cambodia	1998	1.8
• Bangladesh	1991	4.6





Our CENSUS, Our FUTURE

PROVISIONAL POPULATION FIGURES 2011

Distribution of population : 2011

State/ UT Code	India/State/ Union Territory #	Persons
	INDIA	1,21,01,93,422
1	Jammu & Kashmir	1,25,48,926
2	Himachal Pradesh	68,56,509
3	Punjab	2,77,04,236
4	Chandigarh #	10,54,686
5	Uttarakhand	1,01,16,752
6	Haryana	2,53,53,081
7	NCT of Delhi #	1,67,53,235
8	Rajasthan	6,86,21,012
9	Uttar Pradesh	19,95,81,477
10	Bihar	10,38,04,637
11	Sikkim	6,07,688
12	Arunachal Pradesh	13,82,611
13	Nagaland	19,80,602
14	Manipur	27,21,756
15	Mizoram	10,91,014
16	Tripura	36,71,032
17	Meghalaya	29,64,007
18	Assam	3,11,69,272

State/ UT Code	India/State/ Union Territory #	Persons
19	West Bengal	9,13,47,736
20	Jharkhand	3,29,66,238
21	Orissa	4,19,47,358
22	Chhattisgarh	2,55,40,196
23	Madhya Pradesh	7,25,97,565
24	Gujarat	6,03,83,628
25	Daman & Diu #	2,42,911
26	D & N Haveli #	3,42,853
27	Maharashtra	11,23,72,972
28	Andhra Pradesh	8,46,65,533
29	Karnataka	6,11,30,704
30	Goa	14,57,723
31	Lakshadweep #	64,429
32	Kerala	3,33,87,677
33	Tamil Nadu	7,21,38,958
34	Puducherry #	12,44,464
35	A & N Islands #	3,79,944

Top five and bottom five States/UT by population size

Top Five States/UTs

State/UT	Population
Uttar Pradesh	19,95,81,477
Maharashtra	11,23,72,972
Bihar	10,38,04,637
West Bengal	9,13,47,736
Andhra Pradesh	8,46,65,533

Bottom Five States/UTs

State/UT	Population
Lakshadweep	64,429
Daman & Diu	2,42,911
Dadra & Nagar Haveli	3,42,853
Andaman & Nicobar Islands	3,79,944
Sikkim	6,07,688

India

- The population of India, at 1210.2 million, is almost equal to the combined population of U.S.A., Indonesia, Brazil, Pakistan, Bangladesh and Japan put together (1214.3 million) Growth during the decade is slightly lower than the population of Brazil.

Madhya Pradesh (17th in the world)

- Madhya Pradesh is the seventh largest state in the country with population 72.5 million which is more than Thailand, France, United Kingdom, South Africa. Its population is slightly lower than that of countries like Iran, Turkey and Germany. Its population is higher than the combined population of Australia, Sri Lanka and Afghanistan.
- The increase in population during decade is higher than the total population of Greece (1.13 crore)

Orissa (31st in the world)

- The population of Orissa at 41.9 million is more than that of many countries like Argentina, Kenya, Poland, Canada, Iraq .
- The population of Orissa is higher than the combined population of Zimbabwe, Netherlands and Senegal.
- The increase in population during decade is higher than the total population of Singapore (50.76 Lacs)

Decadal growth rate of population : 2011

State/ UT Code	India/State/ Union Territory #	Decadal growth rate
	INDIA	17.64
1	Jammu & Kashmir	23.71
2	Himachal Pradesh	12.81
3	Punjab	13.73
4	Chandigarh #	17.10
5	Uttarakhand	19.17
6	Haryana	19.90
7	NCT of Delhi #	20.96
8	Rajasthan	21.44
9	Uttar Pradesh	20.09
10	Bihar	25.07
11	Sikkim	12.36
12	Arunachal Pradesh	25.92
13	Nagaland	-0.47
14	Manipur	18.65
15	Mizoram	22.78
16	Tripura	14.75
17	Meghalaya	27.82
18	Assam	16.93

State/ UT Code	India/State/ Union Territory #	Decadal growth rate
19	West Bengal	13.93
20	Jharkhand	22.34
21	Orissa	13.97
22	Chhattisgarh	22.59
23	Madhya Pradesh	20.30
24	Gujarat	19.17
25	Daman & Diu #	53.54
26	D & N Haveli #	55.50
27	Maharashtra	15.99
28	Andhra Pradesh	11.10
29	Karnataka	15.67
30	Goa	8.17
31	Lakshadweep #	6.23
32	Kerala	4.86
33	Tamil Nadu	15.60
34	Puducherry #	27.72
35	A & N Islands #	6.68

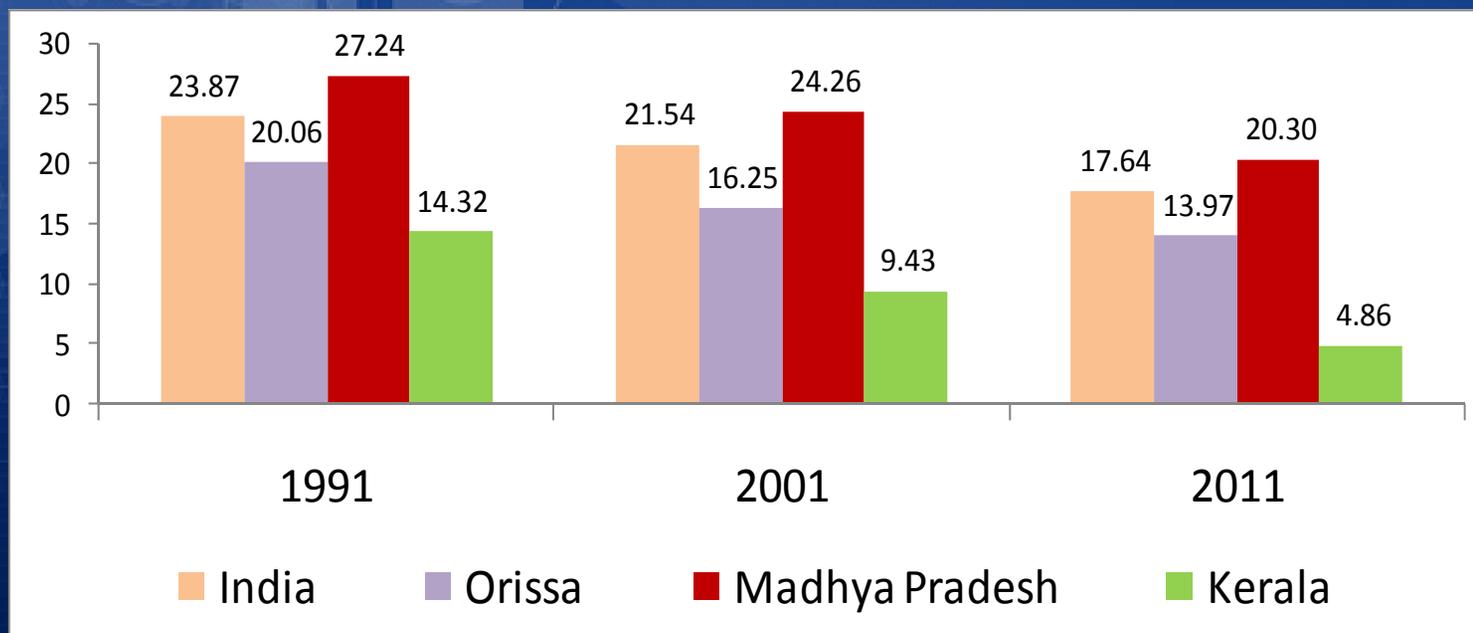
Top five and bottom five States/UTs by Growth Rate

Top Five States/UTs	
State/UT	Growth Rate
Meghalaya	27.82
Arunachal Pradesh	25.92
Bihar	25.07
Jammu & Kashmir	23.71
Mizoram	22.78

Bottom Five States/UTs	
State/UT	Growth Rate
Nagaland	-0.47
Kerala	4.86
Lakshadweep	6.23
A & N Islands	6.68
Goa	8.17

- In 2011 Census, India registered 17.64%, Madhya Pradesh registered 20.30% , and Orissa registered 13.97% decadal growth rate over 2001 Census.
- Growth rate in Madhya Pradesh is higher by 2.66 percent points compared to Country. Growth rate in Orissa is lower by 3.67 percent points compared to Country.

India/States	Growth rate of Population in the year 1991- 2011		
	1991	2001	2011
India	23.87	21.54	17.64
Orissa	20.06	16.25	13.97
Madhya Pradesh	27.24	24.26	20.30
Kerala	14.32	9.43	4.86



Top five and bottom five States/UTs by Population Density : 2011

Top Five States/UTs	
State/UT	Density
Delhi	11,297
Chandigarh	9,252
Puducherry	2,598
Bihar	1,102
West Bengal	1,029

Bottom Five States/UTs	
State/UT	Density
Arunachal Pradesh	17
Andaman & Nicobar Islands	46
Mizoram	52
Sikkim	86
Nagaland	119

- The population density of the country is 382 in 2011 Census as compared to 324 in 2001 Census - an increase of 58 points.
- In Madhya Pradesh, the population density is 236 in 2011 Census as compared to 196 in 2001 Census, an increase of 40 points
- In Orissa, the population density is 269 in 2011 Census as compared to 236 in 2001 Census, an increase of 33 points

Proportion of children 0-6 age group to the total population India

➤ Proportion of Child population decline from 15.93 percent in 2001 to 13.12 percentage in 2011. It shows a decline of 2.81 percentage point.

Madhya Pradesh

➤ Proportion of Child population decline from 17.87 percent in 2001 to 14.53 percent in 2011. It shows a decline of 3.34 percentage point

Orissa

➤ Proportion of Child population decline from 14.56 percent in 2001 to 12.0 percent in 2011. It shows a decline of 2.56 percentage point

Top three and bottom five States/UTs by Child population (0-6 years) -2011

Top Five States/UTs	
State/UT	Child population (0-6)
Uttar Pradesh	2,97,28,235
Bihar	1,85,82,229
Maharashtra	1,28,48,375
Madhya Pradesh	1,05,48,295
Rajasthan	1,05,04,916

Bottom Five States/UTs	
State/UT	Child population (0-6)
Lakshdweep	7,088
Daman & Diu	25,880
A & N Islands	39,497
Dadra & Nagar Havelli	49,196
Sikkim	61,077



2011

SEX RATIO

State/ UT Code	India/States/Union Territory #	Sex ratio (females per 1,000 males)	
		2001	2011
1	2	3	4
	INDIA	933	940
01	Jammu & Kashmir	892	883
02	Himachal Pradesh	968	974
03	Punjab	876	893
04	Chandigarh #	777	818
05	Uttarakhand	962	963
06	Haryana	861	877
07	NCT of Delhi #	821	866
08	Rajasthan	921	926
09	Uttar Pradesh	898	908
10	Bihar	919	916
11	Sikkim	875	889
12	Arunachal Pradesh	893	920
13	Nagaland	900	931
14	Manipur	974	987
15	Mizoram	935	975
16	Tripura	948	961
17	Meghalaya	972	986
18	Assam	935	954

State/ UT Code	India/States/Union Territory #	Sex ratio (females per 1,000 males)	
		2001	2011
1	2	3	4
19	West Bengal	934	947
20	Jharkhand	941	947
21	Orissa	972	978
22	Chhattisgarh	989	991
23	Madhya Pradesh	919	930
24	Gujarat	920	918
25	Daman & Diu #	710	618
26	Dadra & Nagar Haveli #	812	775
27	Maharashtra	922	925
28	Andhra Pradesh	978	992
29	Karnataka	965	968
30	Goa	961	968
31	Lakshadweep #	948	946
32	Kerala	1058	1084
33	Tamil Nadu	987	995
34	Puducherry #	1001	1038
35	Andaman & Nicobar Islands #	846	878

India and Other Countries

Country	Sex ratio
World	984
Russian Federation	1165
Japan	1054
United Kingdom	1037
Brazil	1031
South Africa	1028
United States of America	1026
Republic of Korea	1020
Australia	1011
Iran	968
India*	940
China	927
Myanmar	1048
Srilanka	1032
Nepal	1014
Bangladesh	978

- The sex ratio of a few countries is presented in the statement to understand the trend prevailing in various parts of the world.
- The sex ratio of India is slightly better as compared to China, the most populated country.
- However, the sex ratios in European, African and American countries are comparatively better than India.
- The sex ratio of Sri Lanka, Nepal & Myanmar is better compared to India.

* India as per provisional figures of Census 2011

(Source: World Population Prospects (mid year estimates), 2010 revision, Sex and age United Nation)

Top five and bottom five States/UTs by Sex Ratio : 2011

Top Five States/UTs		Bottom Five States/UTs	
State/UT	Sex ratio	State/UT	Sex ratio
Kerela	1,084	Daman & Diu	618
Puducherry	1,038	Dadra & Nagar Haveli	775
Tamil Nadu	995	Chandigarh	818
Andhra Pradesh	992	NCT of Delhi	866
Chhattisgarh	991	Andaman & Nicobar	878

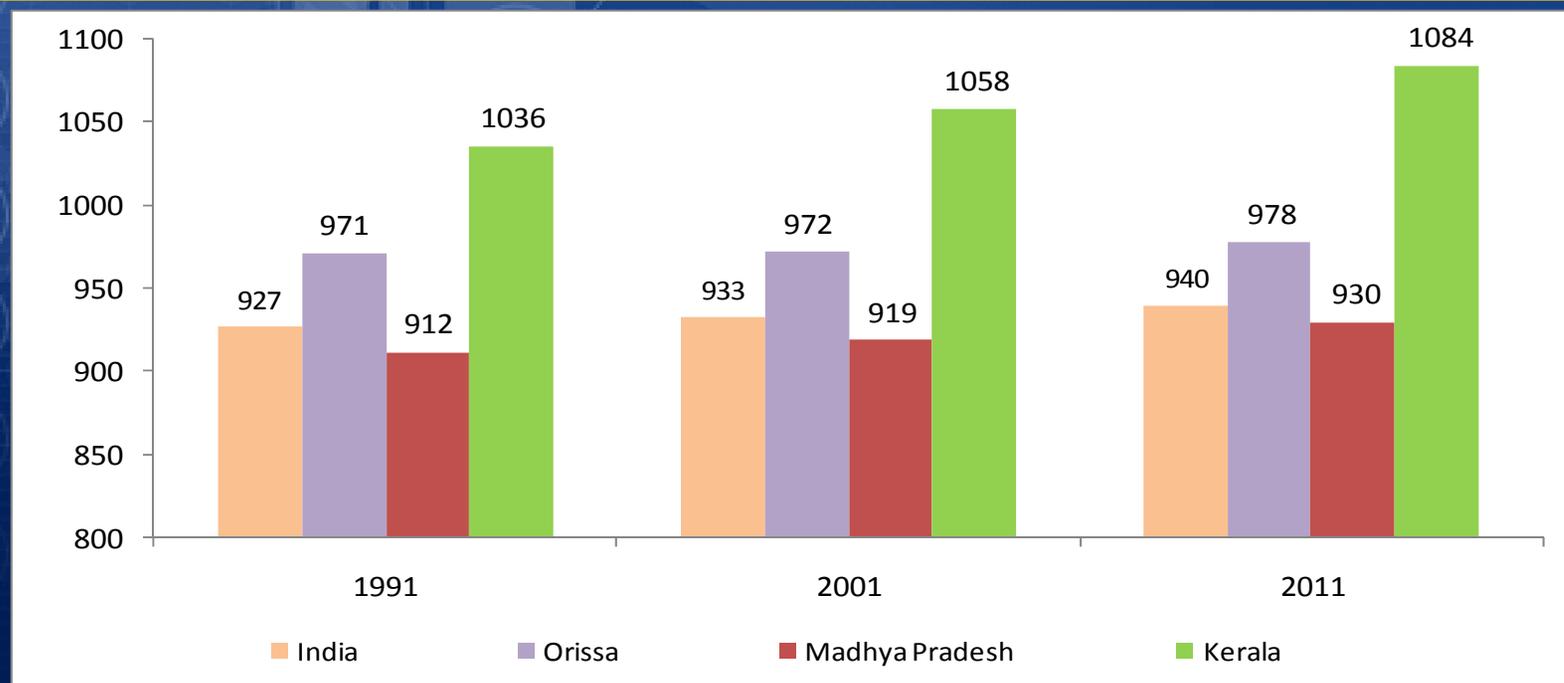
India

- Overall Sex ratio at the National level has increased by 7 points since Census 2001 to reach 940 at Census 2011. Increase in Sex Ratio is observed in 29 States/UTs

Madhya Pradesh and Orissa

- Sex ratio in MP has increased by 11 points since Census 2001 to reach 930 at Census 2011. Sex ratio in Orissa has increased by 6 points since Census 2001 to reach 978 at Census 2011

India/States	Sex ratio (females per 1,000 males)		
	1991	2001	2011
India	927	933	940
Orissa	971	972	978
Madhya Pradesh	912	919	930
Kerala	1036	1058	1084



CHILD SEX RATIO

State/ UT Code	India/States/Union Territory #	Sex Ratio in	
		Child population in the age group 0-6	
		2001	2011
1	2	5	6
	INDIA	927	914
01	Jammu & Kashmir	941	859
02	Himachal Pradesh	896	906
03	Punjab	798	846
04	Chandigarh #	845	867
05	Uttarakhand	908	886
06	Haryana	819	830
07	NCT of Delhi #	868	866
08	Rajasthan	909	883
09	Uttar Pradesh	916	899
10	Bihar	942	933
11	Sikkim	963	944
12	Arunachal Pradesh	964	960
13	Nagaland	964	944
14	Manipur	957	934
15	Mizoram	964	971
16	Tripura	966	953
17	Meghalaya	973	970
18	Assam	965	957

State/ UT Code	India/States/Union Territory #	Sex Ratio in	
		Child population in the age group 0-6	
		2001	2011
1	2	5	6
19	West Bengal	960	950
20	Jharkhand	965	943
21	Orissa	953	934
22	Chhattisgarh	975	964
23	Madhya Pradesh	932	912
24	Gujarat	883	886
25	Daman & Diu #	926	909
26	Dadra & Nagar Haveli #	979	924
27	Maharashtra	913	883
28	Andhra Pradesh	961	943
29	Karnataka	946	943
30	Goa	938	920
31	Lakshadweep #	959	908
32	Kerala	960	959
33	Tamil Nadu	942	946
34	Puducherry #	967	965
35	Andaman & Nicobar Islands #	957	966

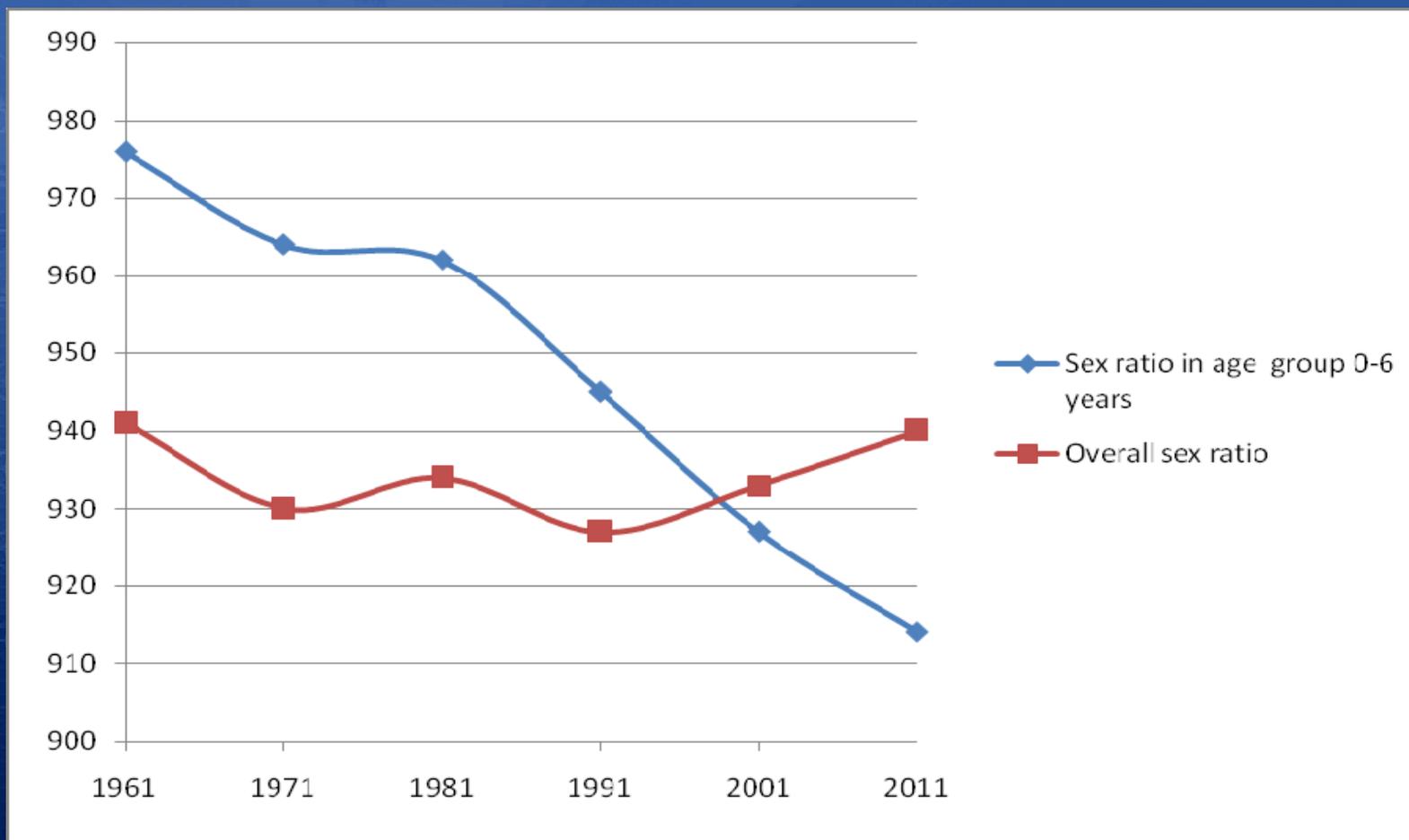
Top five and bottom five States/UTs by Child Sex Ratio (0-6) : 2011

Top Five States/UTs	
State/UT	Child Sex ratio (0-6 years)
Mizoram	971
Meghalaya	970
Andaman & Nicobar Islands	966
Puducherry	965
Chhattisgarh	964

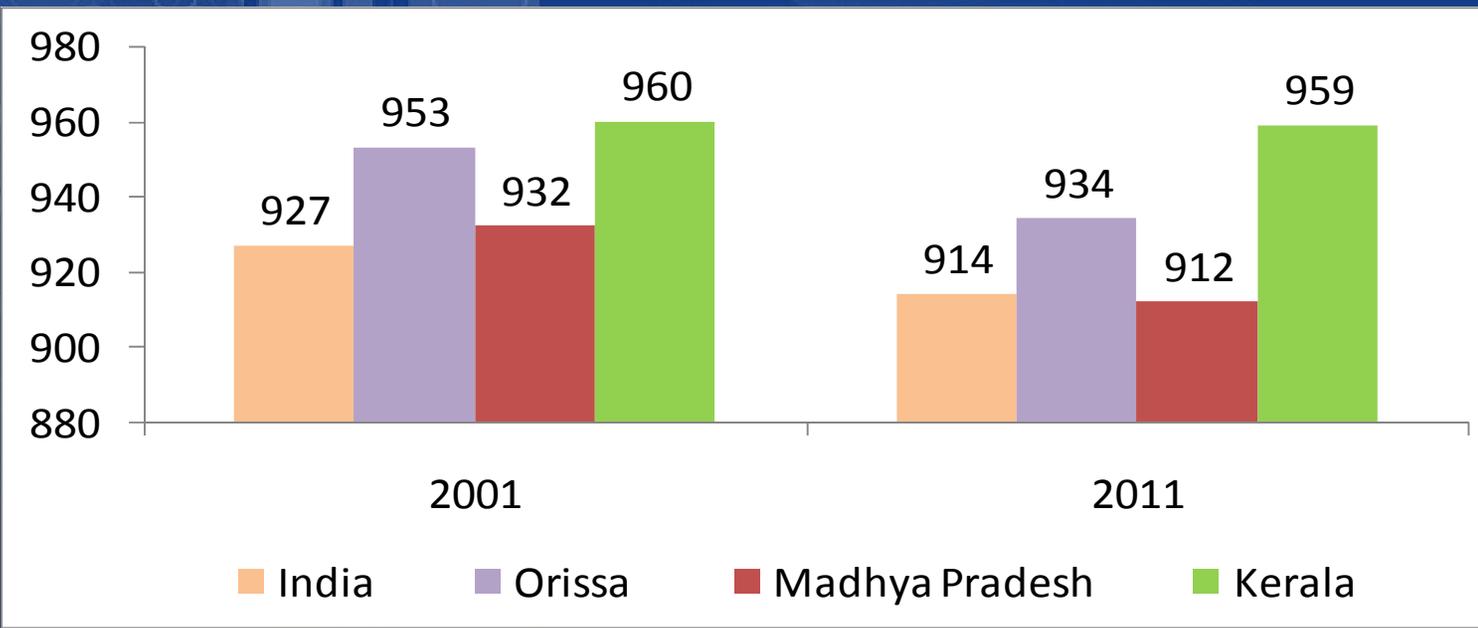
Bottom Five States/UTs	
State/UT	Child Sex ratio (0-6 years)
Haryana	830
Punjab	846
Jammu & Kashmir	859
NCT of Delhi	866
Chandigarh	867

* Sex Ratio is defined as the Number of females per 1000 males

TREND IN OVERALL AND CHILD SEX RATIO IN INDIA



India/ States	Child Sex Ratio	
	2001	2011
India	927	914
Orissa	953	934
Madhya Pradesh	932	912
Kerala	960	959



LITERACY RATE

State /UT Code	India/State/ Union Territory #	Literacy rate (%)		
		Persons	Males	Females
1	2	3	4	5
	INDIA	74.04	82.14	65.46
01	Jammu & Kashmir	68.74	78.26	58.01
02	Himachal Pradesh	83.78	90.83	76.60
03	Punjab	76.68	81.48	71.34
04	Chandigarh #	86.43	90.54	81.38
05	Uttarakhand	79.63	88.33	70.70
06	Haryana	76.64	85.38	66.77
07	NCT of Delhi #	86.34	91.03	80.93
08	Rajasthan	67.06	80.51	52.66
09	Uttar Pradesh	69.72	79.24	59.26
10	Bihar	63.82	73.39	53.33
11	Sikkim	82.20	87.29	76.43
12	Arunachal Pradesh	66.95	73.69	59.57
13	Nagaland	80.11	83.29	76.69
14	Manipur	79.85	86.49	73.17
15	Mizoram	91.58	93.72	89.40
16	Tripura	87.75	92.18	83.15
17	Meghalaya	75.48	77.17	73.78
18	Assam	73.18	78.81	67.27

State /UT Code	India/State/ Union Territory #	Literacy rate (%)		
		Persons	Males	Females
1	2	3	4	5
19	West Bengal	77.08	82.67	71.16
20	Jharkhand	67.63	78.45	56.21
21	Orissa	73.45	82.40	64.36
22	Chhattisgarh	71.04	81.45	60.59
23	Madhya Pradesh	70.63	80.53	60.02
24	Gujarat	79.31	87.23	70.73
25	Daman & Diu #	87.07	91.48	79.59
26	Dadra & Nagar Haveli #	77.65	86.46	65.93
27	Maharashtra	82.91	89.82	75.48
28	Andhra Pradesh	67.66	75.56	59.74
29	Karnataka	75.60	82.85	68.13
30	Goa	87.40	92.81	81.84
31	Lakshadweep #	92.28	96.11	88.25
32	Kerala	93.91	96.02	91.98
33	Tamil Nadu	80.33	86.81	73.86
34	Puducherry #	86.55	92.12	81.22
35	Andaman & Nicobar Islands #	86.27	90.11	81.84

Five Top States/Union Territories by Literacy Rate : 2011

Name of State / UT	Literacy Rate Person	Name of State / UT	Literacy Rate Male	Name of State / UT	Literacy Rate Female
INDIA	74.0	INDIA	82.1	INDIA	65.5
Kerala	93.9	Lakshadweep	96.1	Kerala	92.0
Lakshadweep	92.3	Kerala	96.0	Mizoram	89.4
Mizoram	91.6	Mizoram	93.7	Lakshadweep	88.2
Tripura	87.8	Goa	92.8	Tripura	83.1
Goa	87.4	Tripura	92.2	A & N Islands	81.8

Five Bottom States/Union Territories by Literacy Rate : 2011

Name of State / UT	Literacy Rate Person	Name of State / UT	Literacy Rate Male	Name of State / UT	Literacy Rate Female
INDIA	74.0	INDIA	82.1	INDIA	65.5
Bihar	63.8	Bihar	73.4	Rajasthan	52.7
Arunachal Pradesh	67.0	Arunachal Pradesh	73.7	Bihar	53.3
Rajasthan	67.1	Andhra Pradesh	75.6	Jharkhand	56.2
Jharkhand	67.6	Meghalaya	77.2	Jammu & Kashmir	58.0
Andhra Pradesh	67.7	Jammu & Kashmir	78.3	Uttar Pradesh	59.3

Literacy status: India- Census 2011,

Total population - 1,21,01,93,422

Literates persons - 77,84,54,120

Literates Males - 44,42,03,762

Literates Females - 33,42,50,358

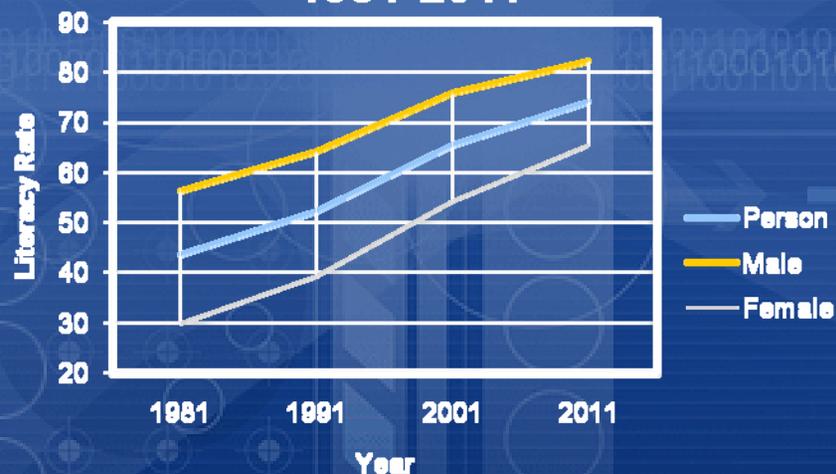
Literacy Rate

Literates Rate Persons - 74.0

Literates Rate Males - 82.1

Literates Rate Females - 65.5

**Literacy Rate by Sex: India
1981-2011**



**Literacy Rate by Sex: India 1981-
2011**

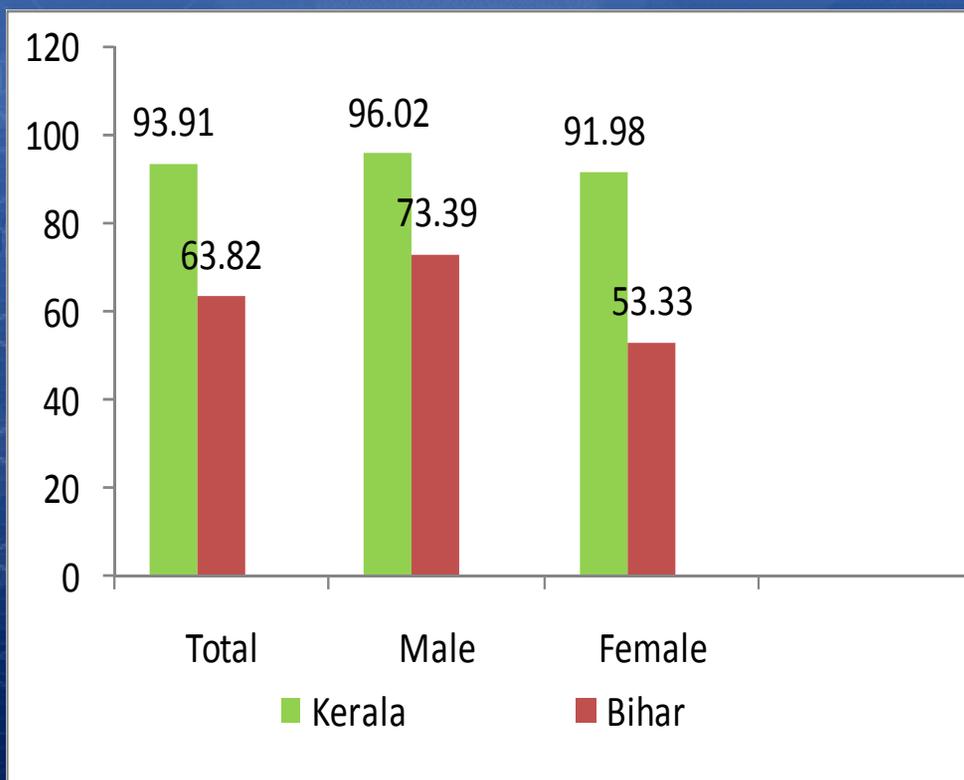
Year	Literacy Rate		
	Person	Male	Female
1981	43.57	56.38	29.76
1991	52.21	64.13	39.29
2001	64.83	75.26	53.67
2011	74.04	82.14	65.46

Note:

The Literacy rate for 1981 is **Crude Literacy Rate** whereas, **1991 onwards**

Effective Literacy Rate has been given.

LITERACY RATE

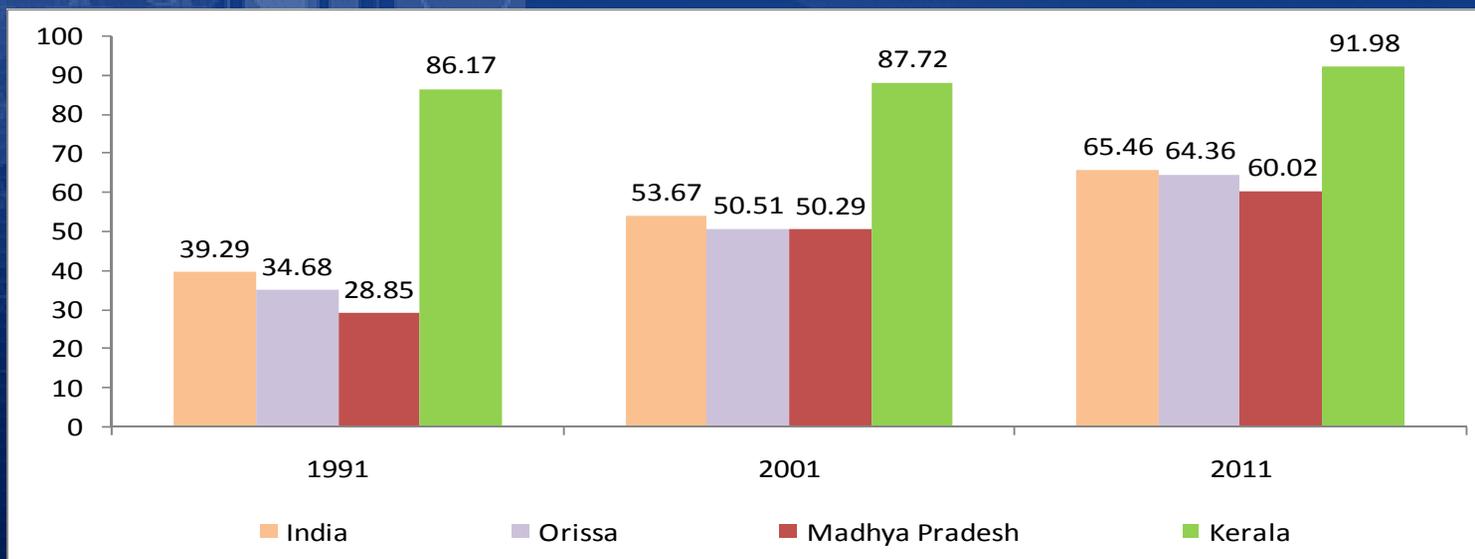


Kerala recorded the highest literacy rate whereas Bihar recorded the lowest among the States/Uts.

***Note-Literacy rate relates to population aged 7 years and above**

FEMALE LITERACY RATE

India/States	Female literacy		
	1991	2001	2011
India	39.29	53.67	65.46
Orissa	34.68	50.51	64.36
Madhya Pradesh	28.85	50.29	60.02
Kerala	86.17	87.72	91.98



CONCLUDING OBSERVATIONS

- The census 2011 can be described as a successful and gigantic management venture.
- The incipient decline in growth rate is a pointer that the country is heading towards population stabilization.
- Positive indications are observed in the achievement in female literacy and also increase in sex ratio all over the country.
- Worrying picture emerges from the decline of the child sex ratio.



For more information please visit:

www.censusindia.gov.in

www.censusmp.gov.in

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