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Collapse of Values as Picturised in John Updike's Novels - *Rabbit, Run* and *Rabbit Redux*

R. Aarthy, M.A., M.Phil.

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John Updike (1932-2009)
Courtesy: http://www.clivejames.com/updikeslast

Abstract

The paper entitled Collapse of Values as Picturised in John Updike's Novels, *Rabbit, Run* and *Rabbit Redux* attempts to picturise how values collapse in American culture and society. John Updike is one of the most prolific and important American Novelists. The Former Novel **Rabbit, Run** is unified around Rabbit's impulse for the natural and the consequences of this impulse. Rabbit, as a "Noble" urban savage, images modern man's traditionless character and portends his concomitant problems. The latter novel **Rabbit Redux** deals with the Collapse of values as depicted in itself. It is an attempt to depict the tumult of the era as it happens in contemporary American culture. The apocalyptic interpretation of twentieth century life is presented in **Rabbit Redux** through the annihilation resulting from the loss human values. Updike devised for himself a style of narration, an

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intense, present tense and free indirect style. The Rabbit novels were written by Updike in the present tense. Updike vividly portrays the collapse of values in American culture and society through his novels **Rabbit, Run** and **Rabbit Redux.**

Keywords
<div align="center">

Racism, American pragmatism, Hippies and Colloquialism.
</div>

John Updike – Love of Words and Ideas

John Updike is considered one of the greatest American fiction writers of twentieth century. He is a prodigy. His natural talent is so great that for some time it has been a positive handicap to him, in a small way by exposing him from an early age to a great deal of head-turning praise and in a large way by continually getting out of hand. His love of words and ideas for their own sake is almost Joycean. Updike's style is as winning and as polished as the people from whose voice it derives.

Careful Craftsmanship and Unique Prose Style

Updike was well recognized for his careful craftsmanship, his unique prose style, and his prolificness. Updike populated his fiction with characters that "frequently experience personal turmoil and must respond to crises relating to religion, family, obligations, and marital infidelity. His fiction is distinguished by its attention to the concerns, passions, and suffering of average Americans. His work has attracted a significant amount of critical attention and praise.

Principal Themes

The principal themes in Updike's work are religion, sex and American as well as death. Updike wrote about America with a certain nostalgia, reverence, and recognition and celebration of America's broad diversity. Updike's fiction always shows the dramatic moods of characters. His heroes have heroic tendencies but they seem to be heading to an absurd

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ending-probably less tragic in a sense. Updike's hero often finds himself in a cell made of women-his mother, his mistress and his wife. He has a feeling that life is pinned between anarchic and holistic impulses continually expressed in sexual ambivalences. The hero is often bewitched between his mistress and wife finding his destiny in sexual calamity. The various themes that Updike hastened to explore in his fiction take the shapes of dualisms: life vs death, the individual vs society, and love vs hate, matter vs spirit and intuition vs Christian institution. Updike looks very much concerned with the problems of the human heart in conflict with itself.

Focus of This Study

Among the novels of John Updike *Rabbit, Run* and *Rabbit, Redux* are chosen for this paper with the title "Collapse of Values as Picturised in John Updike's Novels: *Rabbit, Run* and *Rabbit Redux*." Through these novels, Updike attempts to picturise how values collapse in American culture and society. The Rabbit novels serve as a fictionalized time-line of the post-war American experience.

Rabbit, Run

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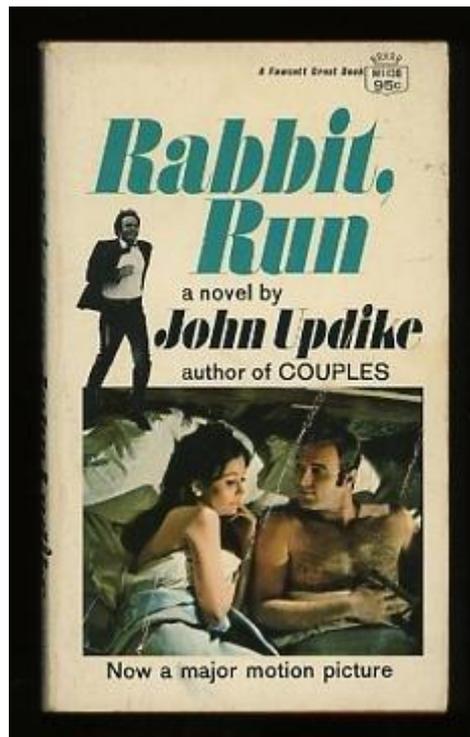
Rabbit, Run is Updike's first full-length consideration of the way sexual dissatisfaction and marital tension mask religious questing. The protagonist Harry Angstrom is meant to be a type of American "everyman". He is convinced that life has something better in store for him. As an athlete, he was able to separate himself from the masses. Now that his golden days are over, he has lost his ability to feel special. Rabbit cannot break free from his fate as an average citizen, and this is at the heart of his frustration. It is important to remember that Harry is only twenty-six years old. He has the problems of an adult without the maturity to deal with them. Rabbit simply needs to escape in order to turn out all right. His troubles are too complicated and ruin any hope of a simple escape plan. He realizes that his flight is no solution and retreats. His problems are rooted in the constraints of ordinary American life. It will follow him wherever he goes, which makes his attempted escape a failure. Television is a quintessential American institution as well. One of the sources of Rabbit's frustration with his married life is the fact that Janice is addicted to it. It perhaps makes her even more "dumb".

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Caught between Society's Markers of Success

Harry Rabbit Angstrom is caught between society's markers of success as money, happy family, respectable jobs and his own individual measures. He is fed up with his mediocre existence, so he decides not to play by the rules any longer. He leaves his wife and takes up with Ruth. He is an ambivalent individual who lacks drive and direction. Rabbit whole persona was problematic considering the conservative times of the 1950's. The fact that Rabbit leaves his son and pregnant wife to take up with a prostitute was certainly enough to elicit negative reactions in the American fifties.

Sex Becomes Lust

Sex becomes more than simply an act of lust, though it is never quite associated with love. When Rabbit was making love to Ruth for the first time and later, his failed attempt to do the same to Janice. On both occasions, the prime motif is that of a need to connect on both the physical and spiritual level. Instead, it emerges as an almost religious process, through which two humans strive to seek or create an invisible bond. Updike has tried to sources, to polarize it in its inner world (anima) against the family (res), that visible evidence of a character's past efforts to create a reality both embodying and transcending passion. The family is not merely a source of security and mutual affection, but also a prison. Likewise, adultery is a multifarious set of experiences ranging from boredom and disgust to beauty and tenderness.

Dialectic of Images

Updike has carefully tended a dialectic of images and "all the little congruences and arabesques" within and throughout the novel as Rabbit turns alternatively toward the matrix of family, responsibility, agape, sacrifice and then to the seemingly opposite values of

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independence, freedom, eros and selfishness. Rabbit is a family man who breaks one family to begin another, breaks that to reunite the first, and breaks that to run. Rabbit's young age is not to be forgotten. It is quite clear that a heavy burden has been placed on his shoulders at a time when he is obviously not mature enough to handle it. It is evident that Rabbit is ill-prepared for the strains of adult life. Rabbit is a man of faith, due to the ease in which he drops everything, his wife, his job, his standing in society.

Role of the Church

The church is generally regarded as an element of society with a moral authority over its members. It is easy to imagine Reverend Eccles as a kind of adversary to Rabbit, the force for "good" countering Rabbit's misdeeds. The irony is that although Rabbit is far from a typical God-fearing man, he possesses a strong faith, though at times it would appear that he only believes in himself. Jack Eccles, the episcopal minister, demonstrates the extreme example of ineffectual authority. He differs from Rabbit's father and Tothero in that he attempts to provide Rabbit with guidance. Part of his ineffectuality stems from his family's background of religious division. As a spiritual authority, Eccle's background lays out an inversion of Rabbit's problem. Eccles is swamped by a surplus of traditions which leaves him in the same predicament as having none.

Cultural Experience in All Its Complexity

Updike records the cultural experience in all its complexity and shows how the individual's attitudes, beliefs, and his very life are vulnerable to the pressures of external reality in times of cultural transition. The vital suburban cultural references were central to Rabbit's quest for something beyond, have been shattered. It spiritually meaningful quest in

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Rabbit, Run derives its richness and force from a highly subjective experience of patterned cultural activities.

Adamic Figure

In the solid American tradition of the anti-intellectual hero, Rabbit becomes another Adamic figure who ignores prescribed laws. He interestingly lacks even the mental ability to rebel against prescription. He is hardly aware of it. Rabbit's natural impulses only lead him into greater difficulties. But Updike breaks away from a heavy American tradition; he doesn't insist upon cataclysmic difficulties to a dynamic hero. He images the loss of traditional values and the encroachment of destroying nature in Rabbit's initial walk to get his car and son at the opening of the novel.

Lament for the Loss of Traditional Values: Muted Perspective

Although ***Rabbit, Run*** aligns itself with the twentieth century lament for the loss of traditional values, John Updike examines the loss from a refreshingly muted perspective. Updike colloquializes the lament without losing any of its seriousness. And more than simply examining and describing the problems of the traditions hero, Updike predicts effects. Rabbit is belabored by a permissive society. He not only lacks guidelines for action, but also he reverts to animalistic responses both in crises and in normal situations. The novel ***Rabbit, Run*** is unified around Rabbit's impulse for the natural and the consequences of this impulse. Since abstracted values promulgated by sublimating prescriptions have eroded, Rabbit must root his values out of the modern man's impulse for the natural; his instinct, is urged upon him by the breakdown of the prescriptive world.

***Rabbit Redux* – Depiction of the Tumult of the Era**

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THE NATIONAL BESTSELLER

John Updike
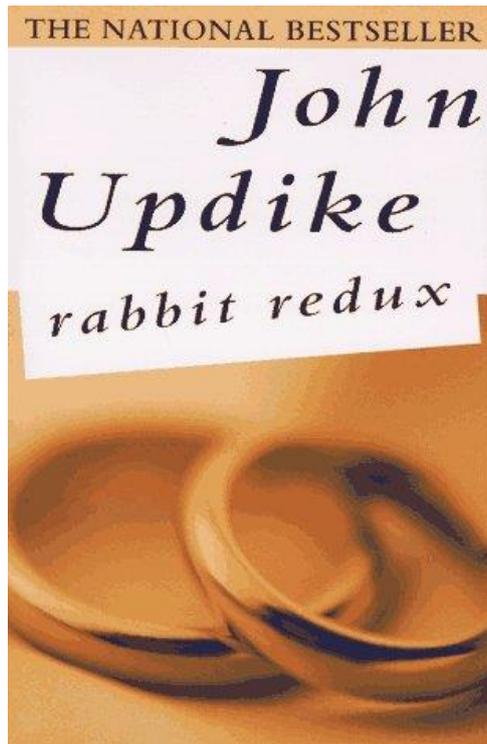
rabbit redux

Rabbit Redux, the second novel in the Rabbit saga, is a great achievement of John Updike and it stands almost alone as the sole attempt to depict the tumult of the era as sit happened in contemporary American culture. *Rabbit Redux* (1971), takes up the story of Harry Angstrom ten years later at the age of thirty-six Updike continues Rabbit's story against a background of current events. The apocalyptic interpretation of twentieth century life is presented in *Rabbit Redux* through the annihilation resulting from the loss of human values. The moon shot is a splendid display of American technology, but symbolizes nothingness. The war in Vietnam is seen as merely a way of diverting attention from problems at home. Finally sexual freedom is nothing more than another form of exploitation that harms and enslaves.

Harry – A Representative of the Times

Harry defends conventional values like family loyalty, hard work and sexual compromise. But in 1960s such values are obsolete and they put him in conflict with

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everyone around him. His life has become sexless and joyless and he represents the silent majority of the decade. His nationalism is largely directed by the three forces of the sixties: hippies, blacks and foreigners. His research for something beyond is replaced by a vague hope generated by American pragmatism. Despite the horrors of Vietnam War, Rabbit gullibly lays faith in the material prosperity of America. The superficial faiths, the sham attitudes and the plastic culture of the sixties which lacked depth and conviction are all heightened so as to bring to the limelight the spiritual poverty and pangs of insecurity in the American conscience. Updike weaves the novel ***Rabbit Redux*** through the counterculture of the sixties that razed to the grounds the former assumptions of the Americans. Closer to their hearts in the sixties lay the gloomy halo of the Vietnam War and its resultant indignities which entirely transformed their perception. Skeeter, a Black revolutionary, with a rigid value system in his racial memory sees the war and its significance in thematic opposition to Rabbit's attitude of supporting the war. According to Skeeter, Vietnam was the culmination of all the past wars that America had fought so far and it was the most conspicuous product of the capitalist, racist tendencies of America.

Concern about America's Wrong-Doing Abroad

In ***Rabbit Redux*** Updike not only brings out his deep concern of America's wrong-doing abroad in its unwarranted, unleashing of violence in Vietnam but also at home in its hard- handed treatment of their Black brethren. Centuries of deprivation and ruthlessly indiscriminate exploitation have strengthened the pent-up energies of the blacks and this gains force and momentum in the strife-torn sixties. Through this novel, Updike projects the blacks as still holding their purity, not having been entirely emasculated by the technology boom. They are seen as virile men vehemently opposed to sterile technology.

Widespread Loss of Spiritual Substance

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Updike perceives in contemporary America, a widespread loss of spiritual substance that results in various embodiments of the Antichrist, a god of chaos, destruction and despair. Traditional religion is slowly by secular surrogates. In 1960s, the rise of technology has resulted in the questioning of the presence of God and Christian belief. People are in the dilemma of whether the religion can solve the problems of racial and religious hatred, and loss of human values. Updike believes that modern America fails to achieve joy, love, warm family ties and social injustice not because of loss of faith in god but because of technology. Harry has become a confused and a baffled soul and gained a comprehensive knowledge that man cannot be the spiritual source for his own well-being. His prayers have been irregular. Janice discards the Christianity and the traditional value assigned to her. Jill has dismissed the old god and substitutes a vague new god perceived through the illumination of drugs.

Futility of Methods of Transcendence

Harry realizes the futility of the methods of transcendence that are available through sex and decides not to try these ever again. While the Christ of light is the messiah of order, the Christ of darkness Skeeter is the messiah of chaos and the Christ of the new religion. He is the forerunner of God's hardness of heart and of God's fault in the manufacture of death. Besides being black Jesus, Skeeter is a literal one as well. He is the incarnation of the shallow cast by God's light. His teachings have both a historical and a theological component. Harry's sister, Mim believes in the religion of her own body and struggles for its preservation. She represents the generation that is stripped of religious values. Her cardinal rule is never to have intercourse with any man more than three times. None of the characters in *Rabbit Redux* confess or practice the Christ centric value system.

Substitute Families

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Rabbit Redux clearly shows Updike's awareness of the energy in patterns of disintegrating and substitute families. The substitute family Rabbit soon finds gathered at his home consists entirely of persons floating free because of family and social breakups. Sex without commitment is available to some people in this world. Rabbit has a casual attitude toward sexual intercourse as a recreational activity. Rabbit is presented with the dream of many a bored middle-aged married man: a young healthy pretty new source of sex. As the novel opens, Rabbit and Janice have virtually exchanged roles. He has become passive. His desire to flee all but bled out of him by ten years of 9 to 5 work, and his passivity is connected to the failure of sex as a mode of escape. After giving up running in order to return, he finds himself increasingly incapable of having sex with his wife and he refuses to let her conceive again. . Sex has become the memory of death, the death of their baby girl. Because he associates sex with Janice to death and he is quick to try to reestablish the ecstatic in his life.

Although in *Rabbit, Run* Harry was the complete outsider, he is still in *Rabbit Redux* an outsider but one who defends conventional values and enjoys confronting and testing those values. Through *Rabbit Redux*, Updike contrasts old values and he sets up Rabbit to shoulder the burden of the change. And thus he is always reminded how the traditional values of family and country are slipping away.

Narrative in the Present Tense and Other Techniques

The Rabbit novels were written by Updike in the present tense. This stylistic selection cast the novels as reportage of current personal relationships within social events. Each novel represents a decade of American culture from the 1950s through the 1980s. Another technique Updike used was to present fictional characters. The Rabbit novels exist in the human realm of family rather than the intellectual realm of family rather than the intellectual

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realm of cold doctrine. It reveals the full complexity of Updike's views and images- making

skills. Updike vividly portrays the collapse of values in American culture and society

through his novels ***Rabbit, Run*** and ***Rabbit Redux***.

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Potentials of Post-MT Editing as a Teaching Method to Promote Translation Quality & Time Spent

Mohammed Mohammed Al-Aqeeli
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Abstract

The current study aims at providing a substantial knowledge that helps integrating and streamlining the post editing process of the entire machine translation production flow. It attempts to quest for the potentialities that may show how to strengthen the students/translators' abilities of using MT. Thus, students and instructors in a translation class can benefit from using this technology to know more about the differences between any two languages, making this area of research worthy of investigation. It investigates whether MT is useful to produce an eligible translation when students/translators come to post edit and correct errors of a given text or not. It aims at gathering an understanding of what happens when students come to post edit the raw MT output: How do they deal with it; do they get less errors; do they save time; and what results they generally gain when using MT in translating texts.

Key words: Machine Translation (MT), Post-editing, Raw MT output, With Ready Machine Translated Texts (WRMTT), No Ready Machine Translated Texts.

Introduction

Issues of utilizing technology in the field of language have become a vital aspect and many researchers of computational linguistics are opting for it as it provides an incredible assistance for humans in various aspects of life. Therefore, they are rapidly moving towards discovering and suggesting ways of increasing the whole translation productivity process, including both human and MT. They applied themselves to incorporate the human correction activities within the translation process itself, thereby shifting the MT model to that of computer-assisted translation, considering the essential role of the human in such a process and not neglecting him since s/he is the inventor of the MT itself.

Building a fully automatic machine translation that did not require any intervention by the human was the primary objective of machine translation. At a 1953 conference, however, Yehoshua Bar-Hillel, one of the first MT researchers, reported that building a fully automatic translation system was improbable and years later still remained convinced that the fully automatic high-quality machine translation system was essentially unattainable (Bar-Hillel 1960/2003: 45). As a replacement for fully automatic translation, machine translation has emerged in its place, which is placed between Fully Automatic High Quality Translation FAHQT and Human-aided Machine Translation HAMT. The main aim of machine translation is still to generate translation automatically, but it is no longer required that the output quality is high, rather than it is high, rather that it is fit-for- purpose (C.K. Quah, 2006: 7). In fact, discussing the issue of machine translation is opening a number of issues relating to translation and technology. These issues have

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confirmed that translation theory has been highlighted by linguistic theories and various formalisms in the development of rule-based machine translation systems.

Researchers need to realize that talking about MT is a try of discovering or suggesting ways of increasing the productivity of the whole translation process (MT plus human work) and to incorporate the human correction activities within the translation process itself, thereby shifting the MT paradigm to that of computer-assisted translation. It is not neglecting the essential role of the human since s/he is the inventor of the MT itself.

A. Background

The first real concern about Machine Translation (MT) started after the Second World War. At that time, Alan Turing's team in the United Kingdom invented the first computer as part of the new famous code-breaking operation at Bletchley Park (Hinsley and Stripp 1993). With the beginning of the Cold War in the late 1940s, one finds significant investment for the cause of MT by the US government in automatic Russian–English translation systems for the military purposes. Similar but small programs were invented by France, Japan, and the Russian. These first-generation systems were known as 'direct' systems since they were basically word-based 'direct replacement' systems; each SL word would be looked up and replaced by a corresponding TL term. Word-for-word substitution is not a solid base for translation. Without significant progress, MT's reputation fell very low in the 1960s following damning criticism by Yehoshua Bar-Hillel in his Report on the State of Machine Translation in the United States and Great Britain (1959) and in the report published in 1966 by the Automatic Language Processing Advisory Committee (ALPAC). Instead the focus shifted to more basic questions of language processing, the field that became known as computational linguistics (Jeffery Davis 2007).

Utilizing computers to translate text from one natural language to another with or without human intervention was the notion argued by many researchers, Hutchins was the famous one. But it was until the 1970s that various research projects led to working, commercially available systems (Arnold et al., 1994).

Machine translation refers to automated process that utilizes computers to translate text from one natural language to another with or without human intervention (Hutchins, 1992). The internet boom in the 1990s ushered MT into a new era, as the numerous amount of available multilingual documents enabled corpus-based MT techniques, consequently motivating ever more research effort into online MT systems. The successful results of these systems should mean that MT is established, in both areas of legitimate research and useful applications of technology. Nonetheless, MT is still heavily debated regarding its usefulness and efficacy in the real translation world.

As a technology, free online MT is also an important application in the issue of translation technology. It is considered as the most accessible form of MT, although it is not the most representative sample of MT performance and is mostly used for assimilation purposes, as pointed out by Gaspari (2007), to get the gist of what a foreign text says, but not so much for dissemination purposes where output of a higher linguistic quality is often required. Unfortunately not all students are aware of these two main uses of MT and of the fact that free online MT is not particularly suited for the latter because free online MT constitutes a 'black-box' system that cannot be customized according to the language pair, the type of text to be translated, its complexity and purpose. Even so many students, especially weak students or students with

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a low command of the target language, use free online MT output as a language resource for their FL written production assignments, mainly FL writing and translation into the FL.

Increasingly, post editing the output of MT is becoming the common use by many translators. Upon this, many studies and experiments have been conducted to measure and estimate post editing effort and time spent in comparison with the output of translation from scratch. These studies concluded that post editing sufficiently high-quality MT produce benefits for translation productivity, whereas post-editing poor machine translation can require more effort than translating from scratch. In addition, an increasingly common use for machine translation is producing texts to be post-edited by translators. While sufficiently high-quality MT has been shown to produce benefits for productivity, a well-known problem is that post-editing poor machine translation can require more effort than translating from scratch. Measuring and estimating post-editing effort is therefore a growing concern addressed by Confidence Estimation (CE) (Specia 2009b). Time spent on post-editing can be seen as the most visible and economically most important aspect of post-editing effort (Krings, 2001); however, post-editing effort can be defined and approached in different ways. Maarit Koponen (2012) points out the division of post-editing efforts as discussed by Krings (2001). She cites:

> "Krings 2001 divides post-editing effort into three types: 1) Temporal, 2) Cognitive and 3) Technical. Temporal effort refers to post-editing time. Cognitive effort involves identifying the errors in the MT and the necessary steps to correct the output. Technical effort then consists of the keystrokes and cut-and-paste operations needed to produce the post-edited version after the errors have been detected and corrections planned." (2012: 181)

These different aspects of effort are not necessarily equal in various situations. In some cases, the errors may be easy to detect but involve several technical operations to be corrected. In other cases, parsing the sentence and detecting the errors may require considerable cognitive effort, although the actual technical operations required are quick and easy. According to Krings (2001), temporal effort is a combination of both cognitive and technical effort, with cognitive effort being the decisive factor. Assessing and reducing the cognitive effort involved in MT post-editing would therefore be important but the task is far from simple. Past experiments have involved cognitive approaches such as think-aloud protocols (Krings, 2001; O'Brien, 2005; Carl et al., 2011)

In her study, Chung-Ling Chih (2007) concluded that MT errors refer to the inappropriate translations at the lexical, pragmatic and syntactic levels in the MT output. She continued illustrating that, human editing is required to improve the quality since there is a lack of producing a satisfactory MT output by the MT systems and this process hereafter is known as post-MT editing. Post-MT editing, as defined by Juan C. Sager, is "the adaptation and revision of output of a machine translation system either to eliminate errors which impede comprehension or to make the output read like a natural- language text" (1994: 327). Melby defined this term as "the process of revising a translation after the draft translation has been completed" (1987: 146). In short, all mentioned researchers tend to employ human editing in developing MT raw output quality, so they propose to say that, post-MT editing can be mainly undertaken to improve the quality of the MT output for publication purposes.

B. Aims

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1-   Analyzing college students' translation production when they post edit ready machine translated texts or when they use MT to translate texts and comparing it with their translation from scratch for the same texts.

2-   Analyzing the raw MT output problems from many aspects of language structure for suggesting further potential development of the translation software applications.

C. Hypothesis

This paper presents a controlled experiment comparing post editing (hereafter "post-edit") to unaided human translation (hereafter "unaided") for two language pairs. We test two hypotheses: (1) post-editing reduces translation time, (2) post editing increases translation quality.

D. Procedures

Two phases were followed to conduct the current study; the first phase involved using in-depth interviews with the students. Interviews and tasks of filling the questionnaire relating to their reaction and reflections towards the use of machine translation were conducted after they had already finished the experiment of translating the texts using both tasks; (1) translation from scratch NRMTT and (2) translation with the use of MT WRMTT. For a critical analysis, researcher interviewed three teachers of translation about their familiarity and knowledge towards the use of machine translation and potentialities of using machine translation in their classrooms. They were asked to fill a small questionnaire aimed to measure the extent of familiarity and use of the machine translation by the tutors of translation.

E. Sample

A group of 20 students were asked to translate a selected text from their scratch. Then they were asked to translate an equivalent text using ready machine translated texts in a try to rephrase and correct the errors produced by machine translation. This is what we actually know as post editing the outcome which aims at providing an eligible and appropriate translation. They were given an equal specific time in each task they had been asked to do.

F. Results and Discussion

Regarding the teachers of translation, researcher was contented with conducting some interviews and listening to them writing down many suggestions and modifications by them. In fact, an essential improvement had been made in many aspects of the questionnaires and tasks of translation experiments prepared to be given to the chosen sample of the study. Upon their suggestions, some new topics had been added and some had been omitted according to the suitability of the real field of application. Researcher also found that he has to change the way of introducing the experiments when he came to collect the data.

Figure 1 shows the total amount and percentage of the time spent by students to translate text in both tasks – translation from scratch and post editing the MT output.

Fig. 1 shows amount and percentage of the time spent in translation

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Time Spent in Translation

	Total amount	percentage
■ Translation from scratch	445	74.16%
■ Post editing MT output	440	73.33%
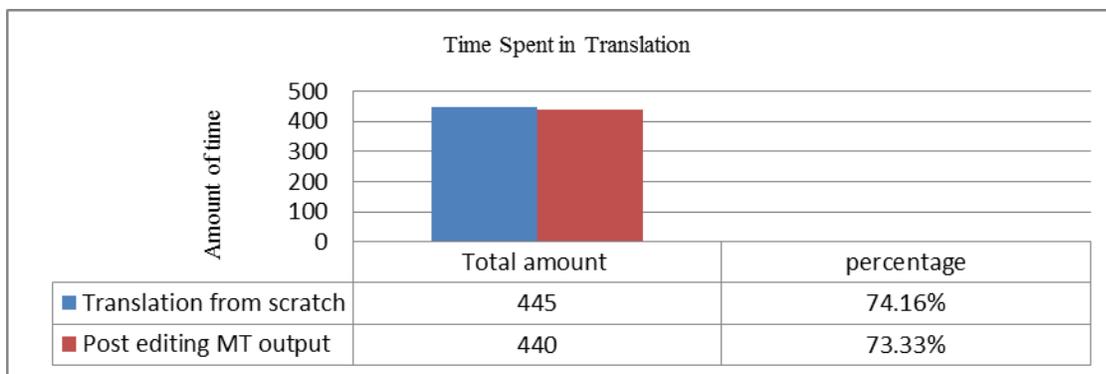
With translation from scratch the total percentage is 74.16% whereas, the total percentage of time spent on translation using machine translation was 73.33%. This percentage clearly, indicates that the amount of time spent in translating texts has a slight statistical difference. From the point of view of the researcher, that slight difference occurred in favor of the task of translation with the use of machine translation.

With regard to error analysis, it is clearly shown in figure 2. Results showed 180 varied errors were detected in the translation of the students as they translated from scratch, whereas a number of 90 errors were detected in their translation when they post edited MT output, which clearly indicates the reduction of errors in the case of using machine translation tasks.

Figure 2 beneath shows the total account of errors committed by students in both translation tasks, from scratch and post editing MT output. It shows the frequencies of three types of errors grammatical, lexical and spelling, which were chosen for the current study.

Errors frequencies in each categeroy

	Gramatical errors	Lexical errors	Spelling errors	Total number of error
■ Student translation from scratch	50	70	60	180
■ Post editing MT output	35	35	20	90
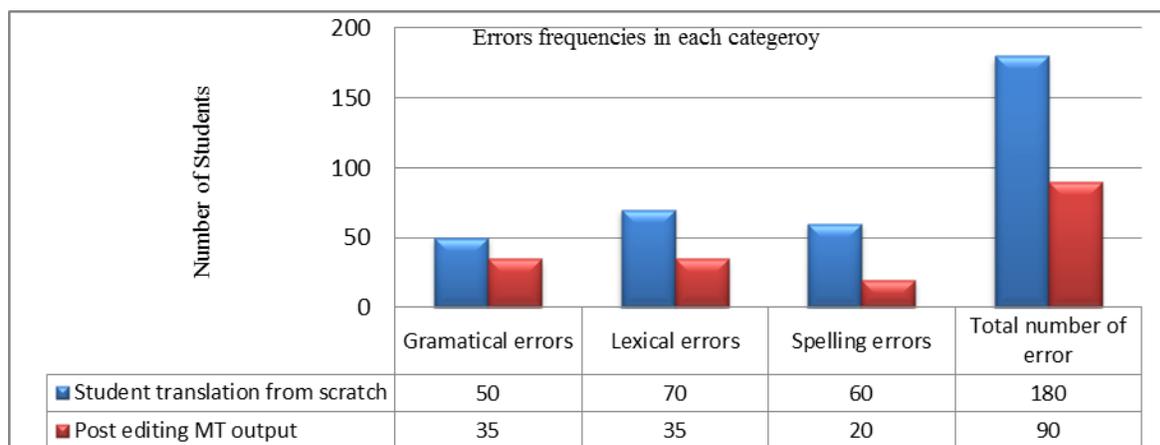
Fig. 2 shows the errors in each category

It clearly shows that the occurrence of errors in the part of translation from scratch was double in size compared to post editing MT output, which gives a positive clue about MT post editing and pushes us to think seriously about those challenges and potentialities of utilizing MT

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in classrooms as a method to practice translation. Regarding the students' reflection toward the use of machine translation in translating texts, results showed that they were interested in using machine translation.

Conclusion

Results clarify the value of post-editing: it decreases time spent to some extent since a slight difference occurred in favor of the task of translation with the use of machine translation and, surprisingly, decreases errors and improves quality for each language pair. Results push us to think seriously about those challenges and potentialities of utilizing MT in classrooms as a method to practice translation. We find that MT suggestions prime translators but still lead to novel translations, suggesting new possibilities for re-training MT systems with human corrections.

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Rhyme and Phonemic Awareness Skills in Kannada Speaking Children with Cerebral Palsy

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Abstract

Rhyme and phoneme awareness are skills that are essential for learning to read and spell. Their significance has been well established in alphabetic languages. Few studies have ventured to understand these skills in an alpha-syllabary language such as Kannada, where their significance has been debated. However, research related to these skills in childhood conditions like cerebral palsy is scarce. The present study aimed to understand the rhyme and phonemic awareness skills through the tasks of rhyme recognition, phoneme stripping and phoneme oddity for non-words using Metaphonological Skills Test (Prema, 1997). The participants were Kannada speaking children with cerebral palsy (n=12) and language-age (> 8 years) matched, typically developing peers (n=30). The results showed a significant difference between groups for phoneme stripping alone. This implies a lag in the development of phoneme awareness skills in children with cerebral palsy (CWCP). This necessitates early metaphonological instruction and inclusion in the educational curriculum of CWCP.

Key words: Rhyme awareness, phoneme awareness, syllabary, Kannada language, cerebral palsy, phoneme stripping, phoneme oddity.

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Introduction

Metaphonological awareness is the ability to consciously and purposefully reflect on the sound structure of language (Gillon, 2004). It is an umbrella term that includes word, syllable, onset-rime and phoneme awareness. Phoneme awareness is the last skill to develop (Catts, 1991) following word, syllable and onset-rime awareness. This skill is not possessed by pre-literate children (Dodd & Gillon, 2001) but develops with exposure to literacy (Anthony & Francis, 2005). Rhyme awareness includes the ability to identify, generate and judge rhymes whereas phoneme awareness involves being able to blend, segment and manipulate phonemes.

In alphabetic languages, rhyme and phoneme awareness play an important role in learning literacy skills (Adams, 1990). Phoneme awareness influences spelling (Juel, Griffith & Gough, 1986) and along with letter knowledge, aids in sounding out unfamiliar words (Muter, 1996). Rhyme awareness aids children in reading unfamiliar words (Goswami & Bryant, 1990), adds advantage to reading by analogy (Anthony & Lonigan, 2004) and may aid in reading and spelling words that are similar (Goswami & Bryant, 1990). Sensitivity to rhyme predicts reading and spelling skills (Goswami & Bryant, 1990; Muter, Hulme, Snowling, & Taylor, 1998). Children who learn to read quickly possess better rhyme and phoneme detection ability (Wagner & Torgesen, 1987). Development of phoneme awareness and the ability to reliably identify rhymes occurs within 5-7 years of age (Hodson, 2005, cited in Rhyner, 2009).

Although these metaphonological skills have been less studied in non-alphabetic languages (Mann, 1986; Leong, 1991; Loureiro et al., 2004), rhyme

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awareness and phoneme awareness have been investigated in Kannada by few researchers in typically developing children (Prakash & Rekha, 1992; Prema, 1997; Ramakishan, 1989). Rhyme recognition develops earlier with scores approximating maximum in Grade 3 while the skills of phoneme deletion and oddity improve across grades to beyond fifth grade (Prema, 1997). The skills of rhyme recognition, phoneme oddity and phoneme deletion show significant correlation to reading performance in Grade 2 whereas in Grade 3, only phoneme deletion continues to show a significant correlation with reading (Prakash, Rekha, Nigam, & Karanth, 1993). At present, a consensus exists that these skills may not play as crucial a role in reading in alpha-syllabary languages when compared to alphabetic languages. However, instruction focussing on improving metaphonological skills in Kannada-speaking (Shilpashri, 2004) and Malayalam-speaking dyslexics (Ponnumani, 2003) has proved beneficial.

In CWCP, the development of phonological skills is influenced by the accompanying dysarthric speech impairment. Rhyme recognition skills of verbal CWCP were on par with typically developing children when stimuli were presented verbally (Bishop & Robson, 1989). Children with impaired but intelligible speech performed significantly poorer on phoneme awareness tasks compared to children with natural speech (Vandervelden & Siegel, 1999). Brewis (2002, cited in Card & Dodd, 2006) stated that structured training of phonological awareness skills is necessary in CWCP based on observations of their literacy learning. The domain of rhyme and phoneme awareness in CWCP exposed to Kannada has not been explored. The aim of this study was to understand the rhyme and phonemic awareness skills in Kannada-speaking verbal CWCP. The objectives were to compare the skills of rhyme recognition,

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phoneme stripping and phoneme oddity between CWCP and typically developing peers.

Methodology

This observational study which utilised convenience sampling was part of a larger study delving into the metaphonological skills of CWCP speaking Kannada. It included the study of syllable awareness skills (Selvakumar, John, Kanaka & Rajashekhar, 2014) which involved the same study participants who were allocated into two groups. Group 1 comprised of CWCP (n=12; 08 – spastic cerebral palsy, 04 – mixed cerebral palsy) while Group 2 (n=30), of typically developing peers matched for language age of 8 years through informal language evaluation. The chronological age of CWCP ranged from 10 to 19 years while that of typically developing peers was 8 years. CWCP were in a special school with an average of 6.25 years of literacy experience. Typically developing children were in a regular school with an average of 3.8 years of literacy experience. The native language of all the children was Kannada and both groups had normal hearing and vision. Those with multiple disabilities and recurrent middle ear infections were excluded from the study. Informed consent was obtained from all the study participants and their parents/teachers. This study received ethical clearance.

The test of choice was the Metaphonological Skills Test (Prema, 1997) containing the sections of rhyme recognition, phoneme stripping and phoneme oddity (non-words). Prior to test administration, practice items were presented and the children familiarized with the task. Responses were recorded and analysed. Maximum obtainable score in each section is 12. For the task of *rhyme recognition*, two words were presented at a time. Each child was required to say verbally if the two words rhymed or not, or else point to a correct mark to

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indicate 'rhyming' and an incorrect mark to indicate 'not rhyming'. Three practice items were administered first. For the task of *phoneme stripping*, the participants were instructed to produce a said word after deleting a target sound from it. e.g.: /se:du - s/ = ? Their understanding of the task was checked by administering the eight practice items, followed by the 12 test items. In *phoneme oddity*, four words were presented in order and the children were instructed to indicate which word was the 'odd one out' through either of two response modes i.e. a verbal response or else a pointing response wherein he/she was shown four squares each containing a number from one to four, among which he/she was required to point to the number of word which was the 'odd one out'. Four practice items were completed initially. The 12 test items were administered later.

Mean and Standard deviation were obtained for rhyme recognition, phoneme stripping and phoneme oddity. SPSS software (version 16.0) was used to perform the Student t-test (independent samples) to compare the performance of both groups (p value < 0.5).

Results & Discussion

The current study aimed to investigate the rhyme and phonemic awareness skills in Kannada speaking CWCP. The results are discussed below in terms of the performance in rhyme recognition, phoneme stripping and detection of phoneme oddity for non-words.

Rhyme Recognition

In rhyme recognition, CWCP had a mean of 11.33 (SD=1.23) and typically developing children, 11.73 (SD=0.69) as depicted in Table 1. No statistically significant difference between the means of both groups was

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evident. A lack of significant difference between both groups along with the fact that performance had almost approximated the maximum indicates that this task was relatively easy.

Table 1 - *Overall mean performances in rhyme recognition*

Sub-tests	Group 1*		Group 2*			
	Mean	*S.D*	*Mean*	*S.D*	*t value*	*'p' value*
Rhyme Recognition	11.33	1.23	11.73	0.69	-1.34	0.188

(*Group 1 = CWCP, *Group 2 = Typically developing children)

Dahlgren Sandberg (1998) explained that rhyme recognition would be the easiest among different phonological awareness tasks since a bigger unit is involved here, the processing steps involved are few (perception of stimuli, holding them in memory, comparing and making the judgement) and no active manipulation of the sound is required. Prema (1997), Akila (2000) and Seetha (2002) have reported that rhyme recognition abilities approximate the maximum by Grade 3 i.e. by 8 years of age in typically developing children exposed to non-alphabetic languages of Kannada, Tamil and Malayalam respectively. The findings of this study are in consonance with their findings since children in both groups had a language age greater than 8 years of age. Card and Dodd (2006) also reported that verbal CWCP with age comparable to that in the current study performed as well as typically developing controls on the spoken rhyme recognition task.

Phoneme Stripping

In phoneme stripping, CWCP exhibited a mean of 5.5 (SD=2.59) and typically developing children, 8.03 (SD=2.60) as shown in Table 2. Statistically

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significant difference was obtained between the means of both groups with a 'p' value of 0.011 indicating that the performance of typically developing children was significantly better than CWCP.

Table 2 - *Overall mean performances in phoneme stripping*

Task	Group 1*		Group 2*			
	Mean	*SD*	*Mean*	*SD*	*t value*	*'p' value*
Phoneme Stripping	5.5	2.59	8.03	2.60	-2.66	0.011

(*Group 1 = CWCP, *Group 2 = Typically developing children)

Card and Dodd (2006) explained that this task of phoneme deletion depends on an access to the articulatory code wherein children must covertly rehearse the stimulus in order to be able to delete the target sound or else in order to execute this task they must be able to mentally visualize the stimulus, delete the phoneme and read out the answer. Peeters, Verhoeven, de Moor and van Balkom (2009) also highlighted on the facilitating role of overt or covert speech, explaining that children who use overt or covert skills in different phonological awareness tasks are likely to have better phonological awareness skills. In the current study, it was observed that children tended to overtly repeat the stimulus before responding with the answer. This was more so in CWCP i.e. they relied on the articulatory code to a greater extent rather than depending on the mentalised visual representation. Hence, the poor performance of CWCP is not due to difficulty in accessing the articulatory code but to insufficient exposure to Kannada orthography. The significantly better performance of typically developing children in this task could possibly be attributed to their awareness of Kannada orthography since non-alphabetic scripts also facilitate

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development of phonemic awareness due to alphabetic like features of the script (Morais, Cary, Alegria, & Bertelson, 1979; Akila, 2000).

When an error analysis was done, it revealed that deletion of a phoneme from a consonant cluster was very difficult and that children from both groups tended to delete the entire cluster/syllable. For example, if /s/ is to be removed from /svʌru:pʌ/, the expected answer is /vʌrupʌ/. However, majority of children in both groups came up with the answer of /rupʌ/ by deleting the syllable /svʌ/. This response was observed recurrently. This finding is in consonance with that of Anthony and Francis (2005) who reported that in phoneme level tasks, consonants in clusters are relatively difficult to manipulate. Another study that lends support to this finding is that of Bruce (1964), who reported that phoneme deletion tasks involving clusters in words is difficult until age 9 or 10 for most children.

It was also observed that typically developing children tended to produce the word after removing the entire syllable containing the target phoneme to be deleted instead of producing the word after deleting the target phoneme alone. For example, if /m/ was to be removed from /mi:nu/ , the expected answer was /i:nu/. However, the observed response was /nu/. In spoken Kannada, the smallest unit is a syllable, not a phoneme wherein the consonant has primary position with the attached vowel being represented in a secondary form. When a consonant phoneme is to be deleted from a syllable, the secondary form of the vowel is to be retained. Since the children were unable to retain the secondary features of the vowel, it implies that they treated the syllable as the smallest unit and deleted it. It can therefore be hypothesised that the phoneme deletion skills of the typically developing children can further improve with the provision of more explicit instruction in English.

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Phoneme Oddity

With respect to phoneme oddity in non-words, CWCP had a mean of 5.45 (SD=1.43) and typically developing children had a mean of 5.82 (SD=1.80) as shown in Table 3. No statistically significant difference between the means of both groups was obtained.

Table 3 - *Overall mean performances in phoneme oddity*

	Group 1*		Group 2*			
Sub-tests	*Mean*	*SD*	*Mean*	*SD*	*t value*	*'p' value*
Phoneme Oddity	5.45	1.43	5.82	1.80	-0.601	0.55

(*Group 1 = CWCP, *Group 2 = Typically developing children)

The performance of both groups was nearly the same with the poorest scores being obtained on this task when compared to all the other tasks. In general, oddity tasks are reported to be more difficult than deletion tasks and they develop later since they require mediation of higher cognitive skills apart from metaphonological skills as reported by Van Kleeck (1982). Prema (1997), Akila (2000) and Seetha (2002) also have reported poorest performance on phoneme oddity tasks when compared to other tasks in Kannada, Tamil and Malayalam respectively. They reported that scores on this task did not approximate maximum even by seventh grade (12 years of age) suggesting that the development of this metaphonological skill is not complete by 12 years of age and progresses beyond that age.

In phoneme oddity, CWCP found it more difficult to detect the 'odd one out' among the four words when the common phoneme was a vowel rather than

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a consonant. Similar findings were noted for the typically developing children. For example, the children found it more difficult to detect which word was the odd one out if the stimulus was /sovʌ - turʌ - dikʌ - bʌtʃe/ rather than /tʃoti - bikʌ - tʃemʌ - tʃuli/. (In the above examples, the 'odd one out' has been underlined.) Prakash et al., (1993) reported that typically developing, native Kannada speakers found deletion of a consonant phoneme in the phoneme deletion task easier than deletion of a vowel phoneme. This is attributed to the fact that in Kannada, it is the consonant that is stressed in a syllable. Hence, they reported that more attention is paid to the consonant which occurs in its primary form and less attention to the vowel which commonly occurs in secondary form when in combination with a consonant. This can be extrapolated to support the finding in the current study i.e. detection of phoneme oddity when the common phoneme is a consonant is easier than when it is a vowel phoneme since it is the consonant which is stressed.

Despite CWCP having almost double the years of school exposure compared to the typically developing children, performance on the metaphonological skills tasks was not equivalent. This could be due to the academic curriculum followed in a special school being simpler and less demanding than that followed in regular schools. Further, less time is devoted to education as compared to regular schools since children with special needs often require other services such as physiotherapy, occupational therapy and speech therapy.

Conclusion

Despite the fact that both the groups of children were matched for language age of greater than 8 years, the metaphonological skills of CWCP

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were poorer than the typically developing group on the phoneme deletion task. This implies a lag in their development of phoneme awareness skills and is attributable to insufficient exposure to Kannada orthography. This emphasizes the need to target metaphonological instruction early and have it as a part of the educational curriculum of children with cerebral palsy. Focused training in phonological abilities with early practice with word games, manipulation of sounds, and rhymes should be a vital part of their education along with letter knowledge.

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Kala Ghoda Poems:
Anguish Brought by Hypocrisy of Progress

Dr. Mrs. Anisa G. Mujawar, M.A., M.Phil., Ph.D.
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Courtesy: http://www.cse.iitk.ac.in/users/amit/books/kolatkar-2011-collected-poems-in.html
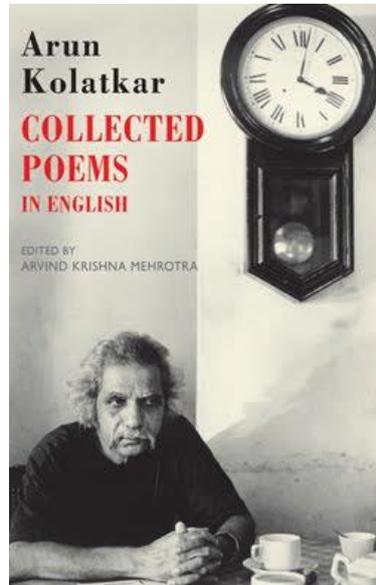
Abstract

Arun Kolatkar's *Kala Ghoda* depicts postmodern socio-political India. It represents the life of the underprivileged and highlights its absolute disparity with the technological and material progress of India. It portrays the lives of people living on the streets - sweepers, lepers, prostitutes, beggars, drunkards, and others like them. It brings objects, animals, rubbish, and ecology together. Kolatkar observes the marginalized poor, against the overcrowded, advanced, capitalistic Mumbai, to pinpoint that their condition has not changed in post-colonial India. Their condition was neither good in the pre-British times, nor did it improve in the colonial period, and continues to go on in the same miserable drudgery even today! The features of postmodernism like irony, humour, minimalism, techno culture, writing of the long poem by dividing it into shorter pieces, consumerism, commodity glorification, identity crisis and so on, are all reflected in *Kala Ghoda*. Kolatkar does not indulge in the past traditions of India, but focuses on the wider, modern world and the people living in capitalist urbanization.

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This paper attempts to highlight the life of Mumbai portrayed in "Breakfast Time at Kala Ghoda". The scene of the underprivileged coming together for breakfast and enjoying life quite optimistically stands entirely in contrast to the lives of their masters. This poem emphasizes their pangs. It gives a call in a humorous and ironical tone to the entire humanity to think of the hypocrisy of progress affecting the lives of the poor of India.

Keywords: Kala Ghoda, Mumbai, the marginalized poor, postmodernism, hypocrisy of progress, commodity glorification

Arun Kolatkar's Works
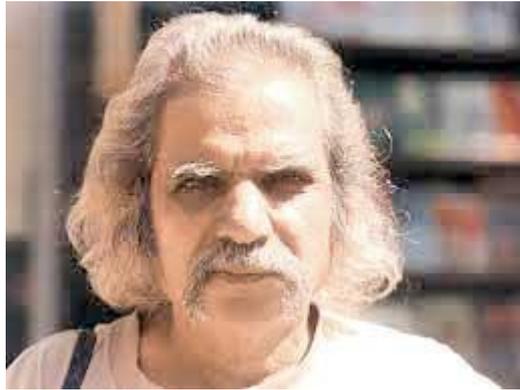
Arun Kolatkar (1932-2004)

Arun Kolatkar wrote both in Marathi and English. His poetry reveals his passionate surveillance of the life around him. He used to observe the life of South Mumbai from his Café table at Kala Ghoda and it resulted in his *Kala Ghoda Poems*. The title 'Kala Ghoda' comes from a highly crowded area in South Bombay. The famous Jahangir Art Gallery is located at this place. This space includes colonial monuments like the Rajabhai tower and the Prince of Wales museum. The literal meaning of Hindi phrase 'Kala Ghoda' is 'black horse'. It refers to a monument of King Edward VII in black granite. It is a statue donated by Sir Alfred Sassoon in commemoration of the King's visit to India and to Bombay in 1876. This monument was damaged in 1965. This place now comprises the zoological gardens of the Jijamata Udyan in Byculla, Bombay. But the area continues to be called by this absent statue of colonial domination.

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Kala Ghoda Poems
Arun Kolatkar

Kala Ghoda Poems depict postmodern socio-political India. The poems represent the life of the underprivileged and highlight its absolute disparity with the technological and material progress of India. These poems portray the lives of the people living on the streets - sweepers, lepers, prostitutes, beggars, drunkards, etc. They put before the readers objects, animals, rubbish, and ecology together. Kolatkar observes the marginalized people against the overcrowded, advanced, capitalistic Mumbai to pinpoint that their condition has not changed in postcolonial India. Though India got its freedom and struggled to become modern, it has failed to bring happiness and solve the problem of hunger and poverty in the postmodern period. 'Kala Ghoda' reminds the Indians of the British colonial rule. It is substituted by the capitalist, neo-colonial India. Mumbai stands as a city occupied with the wretched and colonized by the neocolonial power structures.

Post-modernist Features of *Kala Ghoda Poems*

The features of postmodernism like irony, humour, minimalism, techno culture, writing the long poem by dividing it into shorter pieces, consumerism, commodity glorification, identity crisis and such, are reflected in *Kala Ghoda Poems*. Kolatkar has put a blank space before starting each poem. The gap prepares readers to read the truth about the Indian scenario in this postmodern period. The gap makes the readers stop and contemplate the development of India. The gap also stands as the symbol of the gap between the life of the white-collared upper class and upper middle-class and the life of the blue-collared, the poor, the down-trodden, and rootless people. The use of gaps is a postmodern style of writing. The poet does not indulge in the past traditions of India but focuses on the wider, modern world and the people living in capitalist urbanization.

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Focus of This Paper

This paper attempts to underline the life of Mumbai portrayed in "Breakfast Time at Kala Ghoda". The scene of the underprivileged coming together for breakfast and enjoying life quite optimistically stands entirely in contrast to the lives of their masters. This poem emphasizes their pangs. It gives the call in a humorous and ironical tone to the entire humanity to think of the hypocrisy of progress, affecting the lives of the poor in India.

Breakfast Time at Kala Ghoda

"Breakfast Time at Kala Ghoda" contains 31 poems. The first poem begins with the reference to the life at Tokyo and Seoul. The poet thinks of the time at these places. He puts into words the prosperous life of these places, because he prepares readers to see the actual life of the poor, underprivileged Indians. It begins with the reference to a clock 'the big daddy of all clocks'.

In the second poem he refers to America, Peru, Alaska, and Russia. He describes the food taken by people as per their geographical and social culture. The time of the western countries stands in contrast to the time in the eastern countries. Besides the time, the poet contrasts the rich food of the west and the scanty food of the east taken by the poor.

The Lonesome Jew

The poet brings readers to the east and then specially to Mumbai by referring to a 90-years-old Jew lady, Leja. He portrays the lonesome Jew in Mumbai. She is living all by herself in the one-room apartment in Baniocha, near Warsaw. She remembers her father and his bread factory. Probably she has lost all her dear ones and is living a lonely life in Mumbai. Mumbai gibves shelter to such lives.

Nameless People

In the fourth poem the poet begins to give the picture of the nameless people living at Kala Ghoda. He highlights postmodern India striving for food and survival without any medical facilities. It gives the picture of a 15 year old, Nagamma, a Gola woman's struggle to feed her baby. She has brought her baby into the world, by:

> -cutting the birthstring
>
> with a flintknife,

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cleaning up afterwards –

doing it all by herself

like any other Gola Woman. (7-12)

Nagamma's delivery highlights the situation of poor mothers delivering their babies without nurse, doctor, medicines, and sanitation. She comes out of her hut for breakfast and crawls in the direction of two idlis which she intends to convert into milk for her child:

- a miracle

she alone

can perform. (37-39)

The poverty and helplessness of Nagamma at Kala Ghoda is compared in the fifth poem to the four Dalits, the downtrodden in Andhra Pradesh. The poet focuses on the discrimination based on caste system in India. The Dalits are forced by the high-caste Hindus to eat human excreta because they had let their cattle graze in the jowar field of an upper-caste landlord. The capitalistic system has maintained the difference between the privileged and the underprivileged. Postmodern India cannot stand on social equality. It is very remarkable to note how the element of colonialism can be found in postmodern and postcolonial India. About colonial period Jasbir Jain says:

The colonial period not only created a sense of alienation from the native cultural tradition, but also ingrained an attitude of subjection. There is a division at several different levels: a division between the world of ideas and one of reality and a division in the self. By placing the norm, the measuring stick outside the native society, it has taken away its centre from it; a kind of hatred for the self has been allowed to grow. (3)

Post-colonial Modern India

This view can truly be part of the neo-colonial postmodern India which has forced an attitude of subjection at different levels upon the downtrodden and homeless. The reforms to educate and civilize Indians have alienated these poor natives.

Prisoners' Lives

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The poet highlights in the sixth poem prisoners' lives by describing the suspects in Byculla jail. These suspects come from the economically and socially backward classes. Postmodern India cannot improve the situation of the suspects. These suspects are the products of a society that indulges in all kinds of addictions. They are not familiar with education and elite culture. Hence, they are not interested in obligatory education given to them in jail. They are:

> Interested more in horseplay,
>
> fisticuffs, insider trading
>
> in cigarettes and charas pills. (13-15)

The suspects do not want education obligatory to them in the jail.

Rich Variety of Food in Hotels in Mumbai

In the seventh poem the poet turns to various hotels in Mumbai where food is served in its rich variety. He very effectively brigs the postmodern Mumbai based on high modification of food habits for those who can afford them. This time he prepares readers to know the contrast between the lives of the people at Kala Ghoda with the lives of people who can enjoy a variety of food.

The Homeless

In the eighth poem the poet describes the homeless and deserted Indians surviving in postmodern Mumbai, a city with technological advancement and material prosperity. The poet depicts a woman at Kala Ghoda carrying:

> a jumbo aluminium box full of idlis
>
> - lying
>
> like an infant Krishna. (7-9)

The Lady of *Idlis*

In the ninth poem the poet calls the Lady of Idlis 'Annapoorna'. When she brings idlis, life of the people living on the street at Kala Ghoda gets some sense as it promotes movement.

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Other Poems

In poem number ten and twelve he describes the blind man, his kitten and the yellow dog at his feet, his grandma, little vamp all rush for the idlis and the breakfast time at Kala Ghoda begins.

In the fifteenth poem, these persons are followed by the ogress, the rate poison boy, the pinwheel boy, the 'hipster queen of the crossroads', 'the Demosthenes of Kala Ghoda', 'the pregnant queen of tarts', 'the laughing Buddha', 'the knucklebones champ' and so on. In the sixteenth poem the poet refers to each and every soul:

> within a mile of the little island
>
> is soon gravitating towards it
>
> to receive the sacrament of idli. (2-4)

They came 'walking, running, dancing, limping, stumbling, rolling'. The homeless and hungry woman eating idli is called 'the laughing (and sometimes giggling) Buddha' in the seventeenth poem. She has wrapped her body in something like a bed sheet. The picture of this woman confirms that India has succeeded in enhancing the technological progress, has successfully tested the atomic power, but has failed to abolish the hunger of the poor. India has failed to provide space to the persons like the shoeshine boy, toiling and earning a pittance on the streets in the nineteenth poem. The progress of India cannot give food, shelter, and clothing to the poor and the marginalized. The technological progress has generated a rift between the 'haves' and the 'have-nots'.

Focus on Haves and Have-nots

About the negative side of such progress, Nirmal Selvamony rightly says:

> Considering the negative development of the colonies, we might say
> that the unity of the families is imperiled, their histories and
> memories are obliterated by forces such as urbanization, employment
> abroad, expatriation and dislocation. Economic development is
> negative when man is isolated from his communitarian bonding with
> other men, nature and supernatural powers and seen as an individual
> with infinite potential and wants. (62)

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The rich hotels serve a variety of high quality food to those who are able to pay for it. The rich Indians can also afford highly effective medical help. But the hungry paralytic in a wheelchair in poem number twenty has to use his 'wheelchair made by cannibalizing two bicycles'. Like him is the 'legless hunchback' in poem number twenty one. Nobody on the road is surprised to see him, the speed-king of Bombay:

> pushing the road back, expertly,
>
> with his bare hands,
>
> and with a big grin on his face. (13-15)

All the homeless persons enjoy idlis in their bowls, katoras, mugs, plates or almond leaves in poem number twenty two. Such homeless and beggars in India disturb writers like V. S. Naipaul who says, "the beggars have become a nuisance and a disgrace. By becoming too numerous they have lost their place in the Hindu system and have no claim on anyone". (58) Of course, Kolatkar does not speak about the homeless of any particular religion living at Kala Ghoda. He seriously ponders over the pathetic conditions of the wounded indigenous. They are not a nuisance for him, but they are helpless Indians who are denied the comforts of social equality.

God's Glory for All

In poem number twenty five, the poet shows a leper whose clean-shaven head is glistening to god's glory'. It puts forth the situation of the helpless lepers in postmodern India. One hippy also comes to this area. After asking him about his whereabouts, the street people of Kala Ghoda offer him idlis because he is hungry and they take him to be their friend.

The poet sarcastically depicts the positive attitude and happiness of the downtrodden in poem number twenty seven. The street-person is happy to find a shelter to rest on the road. He is thankful for the blocks of concrete on the street. It gives him the pleasure of being in a house.

In poem number twenty eight, the poet describes a naked child killing a rat with the help of his bat. His mother brings him back, puts some clothes on him and takes him to the

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little traffic island to feed him. The poet brings all the mothers in the world to her level of motherly love and says:

> Like all good mothers, she knows
>
> that good breakfasts
>
> make good cricketers. (49-51)

The rich cricketers are cared for by their mothers who give them good breakfasts, but the poor mother can give only meager food to her child and make him survive. The poet contrasts the grand life of cricketers with the naked child on the street skillfully using his bat to kill a rat.

Realistic, Passionate and Loving Description of the Poor and Unwanted

To accompany the hungry and the marginalized, the Kala Ghoda is visited by a 'delegation of crows' in poem number twenty nine. The area of one mile radius from the Kala Ghoda becomes very active and resourceful with the arrival of Annapurna. When she packs up and leaves the place in poem number thirty, a sort of after-image lingers behind her. She goes away with a lighter basket on her head, an empty bucket in her hand, and a full purse at her waist.

In poem number thirty one, the poet calls the situation around Annapurna a cafeteria which disappears 'like a castle in a children's book'. After the breakfast, the traffic island at Kala Ghoda becomes a flat old boring self.'

Conclusion

The poems in "The Breakfast Time at Kala Ghoda" depict the social outcastes living the impoverished life in postmodern India. They are the strings of indictments on the downtrodden. Human beings are at their centre. The poet is interested in humanizing the victims of the capitalistic society which has created a vast gap between the privileged and the underprivileged. He deals with the life of these people in postmodern Mumbai. The pre-British past, as well as the colonial past of their lives are in no way different from its present. The poet writes about this situation because he is a conscientious writer who cannot ignore it. His poems insist on granting the legitimate human worth, value, and respectable position to the oppressed and the neglected.

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The people living on the streets of Kala Ghoda do not revolt or fight for their identity or alienation. The poet very succinctly, but ironically emphasizes that these people are the victims of social, economic, and cultural inequality. The poems are endowed with radical humanism which becomes a perpetual foundation for universal values of human life. Such a work becomes naturally a means of achieving identity for the homeless, oppressed, and marginalized people. They portray India with innumerous, minute details. The poet's concerns call entire humanity to see the pangs of the underprivileged. These poems focus on the dearth of food and also the dearth of sensitivity of the privileged towards the unfortunate.

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Politeness Strategies and Address Forms Used by Filipino Domestic Helpers in Addressing Their Malaysian Employers

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Francisco Perlas Dumanig, Ph.D.

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Abstract

Politeness is important in any interaction and is considered sensitive in interactions between interlocutors who have different role relationships. In interactions between employers and employees, role and power relations come into play. In most conversations, it can be observed that both interlocutors particularly between employee and employers maintain their face. However, employees may struggle to maintain politeness in order to mitigate face-threatening acts (FTA). In this research, politeness strategies used by Filipino domestic helpers in Kuala Lumpur, Malaysia are examined. More specifically this research focuses on politeness as seen in the use of address forms. Twenty (20) Filipino domestic helpers participated in an interview. The findings show that Filipino domestic helpers use certain patterns when communicating with their Malaysian employers. It shows that the use of Title (T), Title and First Name (TFN), Title and Last Name (TLN), and First Name (FN) are used as politeness strategies. It reveals that role relationship, social distance and age influence to such use of address forms. Moreover, the findings also reveal that the address forms used by the Filipino domestic helpers are influenced by the Filipino, Malaysian and Western cultures.

Keywords: Politeness, politeness strategies and address forms.

1. Introduction

Politeness is viewed differently in various cultures although Brown and Levinson (1978) claim it to be universal. It can be seen in social interactions across cultures and manifests itself in the language used. Politeness can be seen as a social phenomenon and

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understood to be culturally bound where people from different cultures may perceive an action or statement as polite or impolite. Consequently, sometimes an act or statement can be considered polite in one culture but impolite in another. Watts (2003:8) explains a discursive dispute of what is polite or impolite is predominantly dependent on how behavior is interpreted and perceived in the entire social interaction and not merely at the level of language usage. This means that politeness is observed in the linguistics, pragmatic and non-linguistic features such as gestures and other movements of the body. As a result, politeness can be considered discursive. The discursive feature refers to the varying interpretations in evaluating behavior as polite or impolite.

Brown and Levinson (1978:68) describe politeness as a strategic behavior especially in structuring an utterance. They explain how individual speakers take part in a conversation and take into account the possible threats it may cause the hearer. Politeness holds that everyone has both negative and positive face, both of which are threatened by or the other at times, and that individuals will use the politeness strategies before performing a face-threatening act (Brown & Levinson, 1987:62). Politeness strategies are also held not only to mitigate face threatening acts (FTA) but also to fulfill the speaker's or listener's positive and negative face (Kitamura, 2000). To explain the concept of politeness, Brown and Levinson (1987:69) classify politeness into four main types such as bald on record, negative politeness, positive politeness and off-record or indirect strategy.

Bald on record strategy does not aim to minimize face threatening acts (Brown and Levinson, 1978:94). For instance, a discourse between close friends can be direct as they have developed closeness and familiarity. In this context, the role relationship between the speaker and listener is important, the closer the participants the higher the possibility of being direct in their discourse. On the other hand, negative politeness is a strategy that considers the context and the situation of a hearer (Brown and Levinson, 1978:129). For instance, when speakers presume to impose or demand something from the hearers they consider the actual capability of the listeners, thus knowing the negative face of the listener could be used as a strategy to impose (Brown & Levinson, 1978). In this case, the hearer's autonomy is preserved by considering his or her inability to act in a given context or situation.

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Positive politeness is a strategy that seeks to minimize the listener's face (Brown & Levinson, 1987). It considers the capability of the listener in a situation where he or she is being imposed on. It is used to avoid conflict especially when dealing with those who are fairly close to the speaker. Positive face is evident through the use of hedging which is an effective strategy of minimizing the impact of any face threatening acts. Lastly, off-record or indirect politeness is a strategy that separates speakers from being compelled in any given situation (Brown and Levinson, 1978:211). For instance, if a wife is hungry, instead of telling her husband that she wants to eat she might ask the husband if he is hungry. In such context, the wife is indirectly asking the husband to eat as it is understood and expected that she will also be asked in return.

Numerous empirical studies (Lakoff, 1975; Leech, 1980; Fraser and Nolan, 1981; Arndt and Janney, 1985; Brown and Levinson, 1978; Hill *et* (at) 1986; Ide, 1989; Kasper, 1990; Holmes, 1995) have been conducted to address politeness in social interactions. One model that has influenced the study of social interaction is Brown and Levinson's politeness theory. However, due to criticisms that emerged in the 1980's, several researchers have come up with a wider outlook to study linguistic politeness.

According to Watts (2003)**,** politeness is not natural for humans as social beings but it has to be acquired and learned through social interactions and cultural practices. People characterize politeness according to their own perceptions. Some characterize politeness as a behavior that shows respect to others, or evaluate someone as polite by looking at the language used (Watt, 2003:1). Considering all levels of interpretations in understanding politeness, people perceive and evaluate politeness differently. Watts (2003) explains that the varying interpretations of politeness are caused by people's linguistic and socio-cultural practices and their language. For instance, in Japanese culture, power dimension in relation to politeness is relatively important as compared to the individualistic culture of the Americans where social distance is associated with politeness (Koyama, 2001). It must be noted that Watts' (2003) notion of politeness does not focus on the overt politeness of the interlocutors' language use or the linguistic choice, but he provides a broader description by including the society as a whole. Therefore, when interpreting politeness as a way of behavior it includes

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the language use in expressing politeness and how behavior is interpreted in socially and culturally bound interactions.

Politeness is categorized into two major distinctions, such as first-order politeness and second-order politeness (Watts, 2003; Ide and Ehlich, 1992). First-order politeness refers to the lay interpretations of politeness which include on how people evaluate and interpret a particular behavior as polite (Watts, 2003:9). On the other hand, second-order politeness refers to the linguistic politeness based on the theoretical perceptions on the study of social interaction (Watts, 2003:4). In studying politeness, it is necessary to consider both lay people's interpretation and the linguistic interpretation. This will give a clear explanation in identifying the process on how politeness is evaluated and manifested in an interaction. Undoubtedly, Watts (2003) aims to provide sufficient basis in analyzing politeness which largely includes language, culture and society that results in the discursive nature of politeness in social interpretation.

To explore politeness strategy, there are features that must be taken into consideration particularly the address forms which vary in different cultures. The use of address forms signal respect or disrespect to the addressee depending on how it is uttered and perceived. It also varies depending on the level of formality of interaction and the role relationship between the two interlocutors. Holmes (2008) explains that forms of address are derived from identity in a specific context (e.g., your honor, Prime Minister, madam and sir).

It is important to note how politeness influences the interaction of people particularly those who come from different cultural and linguistic backgrounds, specifically the occurrence of politeness in relation to address forms. One of the less studied phenomena is the interaction between a domestic helper and employer. In employer-employee interactions, the address terms might be used frequently. This study analyzes how politeness strategies are manifested in address forms used by Filipino domestic helpers when they interact with their Malaysian employers. Due to different linguistic and cultural backgrounds of employers and employees, miscommunication is most likely expected. However, the occurrence of miscommunication can be minimized through the use of politeness strategies such as the use of appropriate forms of address. The analysis of the politeness strategies, particularly the

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forms of address used by Filipino domestic helpers will help to uncover how politeness strategies influence the interaction between Filipino domestic helpers and Malaysian employers.

1.1 Politeness Strategies

In everyday conversation, interactants have their own ways of fulfilling their wants. Regardless of the people and situation that speakers are in, they still manage to formulate an utterance that would suit a given communicative event. This is similar to Aristotle's (1969) 'practical reasoning' that emphasizes how rational beings achieve ends through means. In spite of this, people tend to act differently according to the context and participants. For example, when surrounded by a group of people in a formal context, an utterance may be formal and reserved in which speakers may use certain modalities and hedging devises such as "could, shall, is it okay, if it's ok, I'm sorry to disturb etc." to show respect or politeness towards others. The participants, context, and the social situation as a whole may influence the use of certain strategies, and modify the utterance by choosing appropriate words in a particular communicative instance. Watts (1989) 'politic behavior' explains how people position themselves in a particular social interaction and stress on the pre-structured behavior of interactants before entering in an interaction which encompasses both linguistic and non-linguistic behavior. 'Politic behavior defined as:

> "Socioculturally determined behavior directed towards the goal of establishing and/or maintaining in a state of equilibrium the personal relationship between the individuals of social group" (Watts, 2003:20)

In studying politeness, it is difficult not to include the concept of face which refers to the respect that an individual has for him or herself, and maintaining that "self-esteem" in public or in private situations (Goffman, 1955). Usually, you try to avoid embarrassing the other person, or making them feel uncomfortable. Face Threatening Acts (FTA's) are acts that infringe on the hearers' need to maintain his/her self-esteem, and be respected. Politeness strategies are developed for the main purpose of dealing with these FTA's.

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In addition politeness has been principally approached from the face-saving perspective (Brown and Levinson 1987). Differences in the cultures have received attention both at the linguistic (language used) and corporate (type of business environment) level, and Bargiela-Chiappinis, 2009 study shows that differences in the cultures among interlocutors suggests that clarity motivated by efficiency supersedes politeness.

Longcope (1995) has identified how people act in a particular communicative event that individual has its own way of constructing his utterance with respect to communicating with others. It is then necessary to employ a specific way or manner when communicating with others. Any occurrence of verbal interaction between interlocutors ought to have specific communicative intent. This would entail that the intention of both interlocutors are employed with specific strategies in mitigating face threatening acts (FTA's). The use of strategies are largely dependent on three factors, such as 'the social distance or the symmetric relation of the speaker (S) and hearer (H) ', 'the power relation or the asymmetric relation of the speaker (S) and hearer (H), and the ranking of imposition' of the speaker (S) and hearer (H) (Brown and Levinson 1978:79).

Apart from power relations, politeness can be influenced by speakers' socio-cultural background. Considering the fact that interlocutors come from different linguistic and cultural backgrounds, varying interpretations among interlocutors becomes inevitable. Thus, an utterance with the same intent might be perceived and interpreted differently by both interlocutors who come from linguistic and cultural backgrounds. Therefore, thorough understanding why people use politeness strategies does not only include social stratification of interlocutors, it is also vital to consider the interlocutors' language and socio-cultural upbringing. This explains why people employ some politeness strategies.

It must be noted that communication itself is not an easy task because both interlocutors are constantly engaged in alteration of their utterance either to employ or show politeness or to avoid face threatening acts of a certain utterance. To show politeness, speakers tend to use certain politeness strategies such as the use of address forms by using titles and honorific titles. Moreover, the use of request forms is also considered as a type of

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politeness strategy as it seeks to mitigate any utterance that threatens the speaker's negative face.

1.1.1 Address Forms

The use of address forms in communication plays a crucial role especially in a socially stratified society. In many languages, the use of address forms is one of the strategies that are commonly used. For example in Malaysia where politeness is highly observed, the use of titles or honorifics is an important aspect in an interaction as it shows the social positions of the respective individuals (Kuang, David, Lau and Ang, 2011). Its usage has its own purpose especially in labeling and classifying individuals in communicative contact (Hayakawa, 1978). The use of address forms in a particular communicative event, would classify interlocutors in a "definable category" (Hayakawa 1978:16). For instance, Brown and Gilman (1960) examine the French pronouns "*tu* and *vous*" and argue that the use of non-honorific pronoun would build solidarity between interactants, whereas the use of honorifics would create distance between interactants. Hence, address forms can serve different functions whether to claim intimacy or to create distance (Brown and Ford, 1964).

The use of address forms is also evident in Holmes' (1995:15) diagram of social distance, particularly in her study about Women, Men and Politeness which illustrates how address forms affect solidarity or intimacy and vice versa (see figure 2.2). The diagram illustrates the constant alteration of a particular communicative event with regard to address forms as politeness strategy.

Intimate   Distant

High solidarity   Low solidarity

Figure 2.2 Holmes' social distance diagram

The use of address forms is salient when expressing politeness in an interaction among interlocutors and is evident in many forms of communication in relation to

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participants and context. However, the use of address forms varies from one culture to the other. For example, in English speaking-countries, the use of first name and title such as Mr. Mrs. and Miss appears to be common while in Asian countries like Malaysia and the Philippines, the use of title and kinship terms is also common to express politeness and show respect in communication (Gaudart, 2009). Undeniably, the address forms have been widely used where role-relationships are situated. Brown and Ford (2003) suggest that people speak according to the relation that governs the speaker and addressee. They utilize the selection of linguistic form which is vital for the success to engage in certain interactions or even in the entire duration of interaction. Brown and Ford (2003) show a significant explanation and descriptions on the patterns of address forms used in American English. It reveals that the use of first name (FN) and title with the last name (TLN) which has a reciprocal exchange and the use of non-reciprocal exchange of first name (FN) and title with last name (TLN), are evident. The use of address forms in American English includes: the use of titles (T) (e.g. sir, ma'am, madam) which serve as a substitute to (TLN) and is commonly used to address a newly acquainted person that possesses a higher status. The use of last name (LN) (e.g. Richardson, Lewis) acts as a substitute to (FN), which occurs when interactants develop a much closer relationship with one another and is used to replace (FN) when it consists a polysyllabic form. Multiple names (MN) is used in various ways (e.g. using first name (FN) or title with the last name (TLN) to the same addressee), to foster closeness between interlocutors (Brown and Ford, 2003:235).

These address forms are differentiated in terms of intimacy factor between interactants. The use of first name (FN) in the level of reciprocal pattern shows a greater intimacy compared to the use of title with the last name (TLN). In addition, in an event of non-reciprocity, interaction is differentiated when a person of a higher status initiates an interaction using the first name (FN) towards an addressee of a lower status and in return the latter uses the title with the last name address form (TLN) when adding the former (Brown and Ford, 2003).

The use of address forms is influenced by the person's higher status, considering the fact that the speaker sets the pace of an interaction. In an event where a person of a lower status initiates a conversation by using the first name, he has the risk of being rejected. On the

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other hand, if a person of a higher status initiates an interaction using different address forms from both dyadic patterns, a slight chance of refutation from the person of a lower status is expected (Brown and Ford, 2003:243).

In Asian context, people use kinship terms as address forms to express politeness although speakers have no blood relationship (Baron, 2007). Kinship terms such as "aunty and uncle" are used to address older people as a sign of respect (Kuang, 2008). In fact, such use of kinship terms is evident among Chinese speakers. Gaudart (1999) identified address forms used by the Chinese in Hong Kong and discovered that Chinese names usually consist of three parts. The first part of the name is the surname and the next two parts are the first names. Chinese people do not have a middle name in their given names although most of their names are made up of three parts. The study shows that honorifics with the first part of the name are commonly used to address an interlocutor with a higher position (Gaudart, 1999:59). It is only with close friends that the given name can be used to address an interlocutor in a conversation (Gaudart, 1999).

The use of address forms in interactions can be useful in mitigating a face threatening act particularly in making request. Since making requests is a directive act, using the address forms help to show politeness. In fact, the use of politeness strategies is also evident in making requests.

2. Methodology

This study examines the politeness strategies and address forms used by Filipino domestic helpers when communicating with their Malaysian employers. This study uses two theoretical frameworks to explain the occurrence of politeness when using the address forms in interactions between Filipino domestic helpers and Malaysian employers. The concept of politeness by Richard Watts (2003) helps to explain the cultural aspects of politeness while the politeness theory of Brown and Levinson (1987) explains the occurrence of positive and negative politeness in interactions.

The participants of the study were all Filipino domestic helpers who worked in Kuala Lumpur with Malay, Chinese, or Indian employers. Filipino domestic helpers who studied at

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the Filipino Workers' Resource Center (FWRC) – the Philippine Embassy's livelihood/training courses in August 2010 and other domestic helpers referred by other Filipinos were used as participants in this research.

The data were collected through interviews which were conducted individually in the Philippine Embassy every Sunday where Filipino domestic helpers gathered together to attend various livelihood classes. There were 20 Filipino domestic helpers who took part in the study. The use of qualitative approach is believed to be useful in gathering comprehensive information as to how Filipino domestic helpers used forms of address and forms of request when communicating with their Malaysian employers. In order to triangulate and validate the data, a set of questionnaire was distributed after the interviews to provide written examples when making requests. In addition to the interviews, all audio recorded information was transcribed and analyzed.

3. Results

The analysis was based on the transcribed interviews. The emphasis was on the politeness strategy in addressing the employers. The analysis is presented by discussing the patterns of address forms, the relationship between the address forms and politeness, and the role of culture when using certain address forms.

3.1 Patterns of Address Forms

The findings show that in interactions between Filipino domestic helpers and Malaysian employers, common patterns of address forms are used. The use of the Title (T), Title and First Name (TFN), Title and Last Name (TLN) and First Name (FN) are some of the common patterns of address forms that emerged in the data collected (see Table 3.1). However, addressing the employers using the Title (T), Title and First Name (TFN), Title and Last Name (TLN) or First Name (FN) depends on the relationship between the employer and employee.

Table 3.1 Common address forms used by Filipino domestic helpers

Title (T)	Title and First Name (TFN)	Title and Last Name (TLN)	First Name (FN)

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Ma'am, Sir, Datu, Datin	Datin Ana, Mr. John, Sir John, Ma'am Christine	Mr. Lim, Ms. Lim	Christine, John

Table 3.1 shows the different titles used when addressing the employers. The address forms vary in various cultures and contexts. Consequently, different address forms are used with different people. For instance, the use of title "Datu and Datin" may apply only to Malaysians who possess such titles. However, it is evident from the data that domestic helpers pronounce "Datu" in a number of different ways such as "Dato and Datuk". The use of "Title and Title with First Name such as, ma'am, sir, Mr. Lim, Ms. Lim" appears to be common. However, using the first name basis like "Christine, John" is seldom used.

Malaysian employers did not tell or remind the Filipino domestic helpers of the kind of address forms they prefer. In fact, the address forms used by Filipino domestic helpers were determined by them. Perhaps, the use of address forms can be considered inherent in Philippine and Malaysian cultures where respect and politeness play an important role in most interactions, more specifically between people of different social status. Hofstede (1984), as cited in Kuang, David, Lau and Ang (2011), mentions that Malaysia is a hierarchical society and its people tend to place high value on social distance and power. This is even reflective in Filipino language in which "po" or "ho" are used when talking to the elders and other people of higher status (Dumanig, 2006).

Addressing the employers varies most of the time and this is revealed in the interviews conducted. The participants of the study commented:-

> "I usually call him sir and that's what he prefers"
>
> "I call her madam because for me, it's a sign of respect"
>
> "I call them "Datu[*] or Datin"(Titles used in Malaysia)
>
> "My employer, I think prefers to be called Mr. John"
>
> "I call my male employer as Mr. Lim"
>
> "I'm close to my employer and I call her Christine"

The term Datu was pronounced Dato and Datuk

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The findings of the study show that the Title (T), Title and First Name (TFN) and First Name (FN) are the address forms used. For instance**,** saying *"I usually call him **sir** and that's what he prefers, I call them **Datu or Datin**, I think my employer prefers to be called **Mr. John*** and *"I'm close to my employer and I call her **Christine**"* reflect how the Filipino domestic helpers use different forms when addressing their employers. Different employers are addressed differently depending on their status. The number of occurrence of these address forms is tabulated below to show which of the three address forms are commonly used.

Table 3.2 Forms of address used by Filipino domestic helpers when addressing their Malaysian employers

Title (T)	Title and First Name (TFN)	Title and Last Name (TLN)	First Name (FN)
10 (50%)	6 (30%)	3 (15%)	1 (5%)
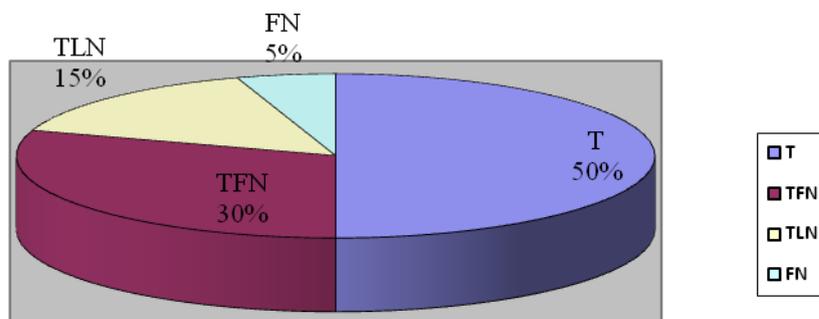
Chart 3.1 Address forms used by Filipino domestic helpers

Table 3.2 and chart 3.1 show that (5%) of Filipino domestic helpers use the First Name (FN), (15%) use Title and Last Name (TLN) like "Mr. Lim, Ms. Lim", (30%) use Title and First Name (TFN) like "Sir John, Maam Christine", and (50%) use Title like "Sir, Ma'am, Dato and Datin" when addressing their Malaysian employers. The findings show that 50% of Filipino domestic helpers prefer to address their employers using the Title (T) like

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"Sir, Ma'am, Madam, Dato, Datin." These forms of address are used to show politeness and respect to their employers which also reflect the cultural backgrounds of Filipino domestic helpers. For Filipinos, respect and politeness are essential in order not to lose one's face. The Filipino culture emphasizes the importance of respect specially when communicating with people who hold higher roles. Since the employers are of higher status than that of the employees, respect using the address forms is always expected. Failure to use the appropriate form of address can be deemed impolite and disrespectful.

In the interviews conducted, the participants explained that they can use their own way of addressing their employers. However, in other cases, the address forms used may sometimes depend on employers' wishes. They explicitly ask their employees how they would like to be addressed.

---

*"Sometimes I will ask if I can call them by their name or I call them **ma'am or sir** or I will call them **Mr. or Ms**."*
"I call my employer as Mr. Lim."
*"If they say oh no, just call us by **name** then I will do it."*
"Sometimes they tell me how to address them"

The interviews show that 10 of 20 Filipino domestic helpers asked their employers if the address forms that they use would be appropriate. This is evident when the participants said; *"Sometimes I will also ask if I can call them by their name or I call them **ma'am or sir** or I will call them **Mr. or Ms**.,"* *"If they say oh no, just call us by **name** then I will do it."* and *"Sometimes they tell me how to address them"*. From the interviews conducted, it would mean that the address forms used by Filipino domestic helpers sometimes depend on how the employers perceive the address given. If the address is favorable to the employers, they easily give an approval. However, if employers do not show any approval, they usually tell their employees how they should be addressed. This is evident when participants said *"If they say oh no, just call us by **name** then I will do it"* and *"you can address me by my name."* This is expected because there are people who prefer to be addressed by first name basis particularly those who were exposed to western culture. This is possible since some employers were educated in the United Kingdom.

The cultural differences in using the address forms are important particularly in interactions between two people of different social status: superior and subordinate. In the Philippines for instance, using the First Name or Title such as "John, Mr. or Miss" when addressing an employer is not commonly practiced. The use of Title like "ma'am and sir" seems to be common among Filipinos especially when both interlocutors come from different social status. In fact, the Philippine kinship terms such as "*ate* or *kuya*" (*elder sister or elder brother*) are commonly used by house helpers when they address their employers. The address terms, "*ate* or *kuya*" can be literally translated as "sister or brother" but it has a deeper meaning because it signals the relationship between the house helper and the employer. In this context, the Filipino address forms like "ate and kuya" would resemble the English forms of address "ma'am or sir"

In Malaysian context, the use of "ma'am and sir" are not common address terms because for Malays they use the Malay forms of address like **"abang"** (*elder brother*), **"kaka"** (*elder sister*) or **"adik"** (*little brother or little sister*)" which are sometimes also used when addressing Malays, Indians and Chinese. Despite these address forms which are common in Malaysia, some Filipino domestic helpers still bring their own culture by addressing their employers as "sir or ma'am" which is related to "ate or kuya" in Filipino language. Although, it must be noted that the use of "ate or kuya" has deeper cultural meaning. Such use of address terms reflects the way Filipino treat their house helpers as part of their family.

3.1.1 The Use of the Title (T)

The use of the title (T) like "ma'am and sir" is prevalent among Filipino domestic helpers when addressing their Malaysian employers. In the interviews conducted, the participants said:

> "If I talk to my employer I call her ma'am."
>
> "Sir or ma'am is what I always use every time I talk to them and they call me by my name"
>
> "Of course, ma'am and sir. If I call them by their names they might slap me (laugh)"

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The use of the Title (T) has been commonly used by Filipino domestic helpers when they address their Malaysian employers. From the use of Title when addressing the employer, it can be assumed that these Filipino domestic helpers have brought the Philippine culture in their workplace because Titles like "ma'am or sir" appear to be commonly used in the Philippines. From the interviews conducted, the use of Title (T) when communicating with the employer follows a pattern of interaction between a Filipino domestic helper and a Malaysian employer which is shown in Figure 3.1.
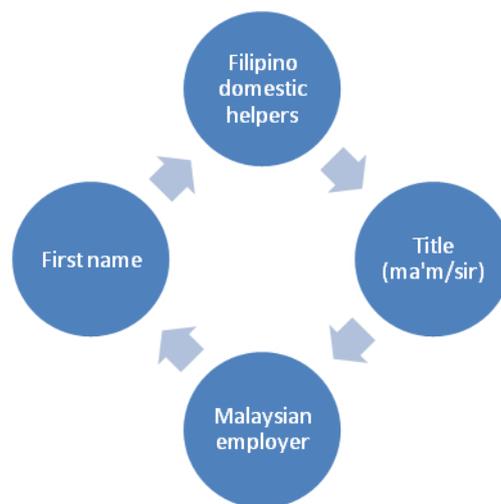

Figure 3.1 Patterns of address forms between Filipino domestic helpers and Malaysian employers

Figure 3.1 shows the address forms used by Filipino domestic helpers when addressing their Malaysian employers and the address forms used by the Malaysian employers when addressing their domestic helpers. Since some Malays and Tamils do not have surnames, the pattern reveals that Filipinos use the Title "ma'am or sir" when addressing their Malaysian employers. Addressing the employers with their title indicates high respect from the employers. However, the employers use the first name to address their helpers. Using the Title "ma'am or sir" in this context is a form of showing respect to the employers who are superior. On the other hand, employers use the First Name (FN) when addressing their helpers. Using such address forms reveals that both speakers, the employer

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and the employee, are aware of their social role and status which is reflected in the way they address each other.

The use of the Title (T) when addressing an employer can be interpreted as politeness strategy which specifically emphasizes respect and formality in interactions. Addressing a superior using the Title "ma'am or sir" is one way of mitigating a face-threatening act. Having been aware of the speakers' role and status, the use of a specific address form is expected of those who are in subordinate status. In addition, since people would always want to appear pleasing to others and fear the loss to face, the use of address form becomes essential. In the interviews conducted, the Filipino domestic helpers said:-

"Addressing my employers using ma'am or sir is a polite way of calling them."
"Ma'am or sir is more polite than calling their names"
"In Philippine culture using ma'am or sir is more polite"

The participants clearly state that *"Addressing my employers using ma'am or sir is a polite way of calling them."* Addressing the employers using the Title can be considered as a polite strategy of Filipino domestic helpers. They believe that using *"ma'am or sir"* is more polite than calling their names. Such a view is perhaps a transfer from the Filipino culture where the use of *"ma'am and sir"* is considered a polite way of addressing people, particularly those who are superior.

In the home domain, the employer is always considered to be of superior status. In addition, such a use of address forms is perhaps influenced by the educational training of most Filipinos who were trained to use "ma'am or sir" when dealing with older people or people who are of higher social status.

3.1.2 The Use of the Title and First Name (TFN)

Apart from using the Title when the addressing the employers, it is also found that 6 domestic helpers address their Malaysian employers using both the Title and First name

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(TFN). They address their employers like "Ma'am Cathy or Sir Joseph." In the interviews conducted, they said:-

> "When I first met my employer I called him Sir John because I heard a lot of Malaysians say that"
>
> "I call my employer as Ma'am Claire because it sounds formal. If I call her just Claire it's not right and it sounds rude to me"

Filipino domestic helpers address their employers using the Title and First Name which shows respect and formality. This is evident when they say: *"When I first met my employer I called him Sir John because I heard a lot of Malaysians say that","I call my employer as Ma'am Claire because it sounds formal. If I call her just Claire it's not right and it sounds rude to me".* The TFN is used because Filipino domestic helpers might have heard other Malaysian employees use this form when addressing their employers. Filipino domestic helpers perhaps learn to use the appropriate address forms and in a way accommodate to the Malaysian norm of name calling. Such use of address forms can be used similarly in giving the Title which is to show respect. However, this address form can perhaps be traced in the Malaysian culture where the use of First Name is common, particularly among the Malays and Tamils. In addition, using this type of address form maintains formality between the two speakers. The pattern of using TFN when addressing the employers is shown in Figure 3.2.
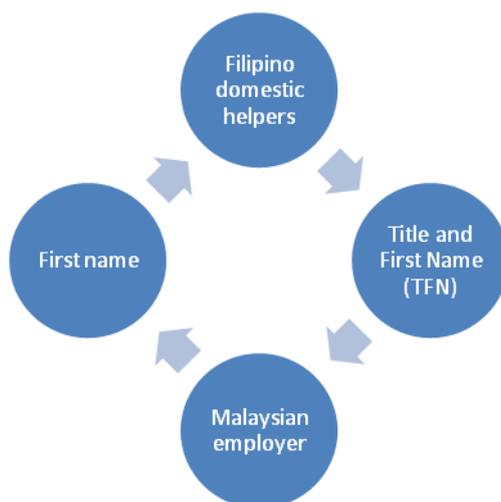

Figure 3.2 Patterns of using the Title and First Name (TFN) when addressing the employers

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The pattern of address forms shown in Figure 3.2 reveals that 5 Filipino domestic helpers use the Title and First Name (TFN) when communicating with their employers. However, the employer calls the domestic helpers by their first name. This pattern is similar to the situation where the employee addresses the employer using Titles but the employer addresses their employees using their first name which can be classified as non-reciprocal address form (see Figure 3.2).

The use of the Title and First Name (TFN) is also a politeness strategy used by Filipino domestic helpers when addressing their employers. The term of address used sounds polite due to the presence of the Title "ma'am or sir". The use of Title and First Name (TFN) is common in Malaysia since the Malays and some Indians do not have their surnames. Consequently, the use of their First Name which is preceded by the Title, "ma'am or sir," makes the interactions less face-threatening.

It is evident that using TFN can be an influence of the Malaysian way of addressing others using the First Name since Malays and some Tamils do not have surnames. Foreigner, who observes such terms of address, may think this is an acceptable norm in the society and he or she might use it. This is clear when one participant said, *"When I first met my employer I called him Sir John because I heard a lot of Malaysians say that."*

In interactions between Filipino domestic helpers and Malaysian employers, the address form like the Title and First Name reveals politeness to other interlocutors. Such use of address forms defines the speakers' role relationship and their level of social distance scale.

3.1.3 The Use of the Title and Last Name (TLN)

The use of the Title and last Name (TLN) is not commonly used as compared to the Title (T) and Title and First Name (TFN) (see Table 3.1). However, TFN is used by 3 Filipino domestic helpers when addressing their Chinese employers. The Chinese always

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emphasize their surnames because when they write the surname comes first and this is then followed by their first name, for example "Chan Hock Tian".

In Malaysia, the use of TLN may not be common for the Malays and Indians but this is prevalent among the Chinese. The use of TLN can be heard mostly in the Chinese communities where some of them are identified and labeled by their surnames. In the interviews conducted, the Filipino domestic helpers narrated how they interact with their employers using the Title and Last Name (TLN). The pattern of interaction is shown in Figure 3.3.
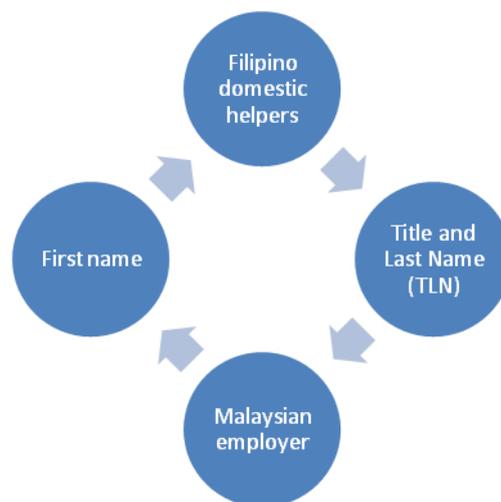
Figure 3.3 Patterns of using the first and last name when addressing the employers

Figure 3.3 shows that Filipino domestic helpers address their Malaysian employers using the Title and Last Name (TLN). This form of address is used mostly with the Chinese employers. However, the employers address the Filipino domestic helpers by their First Name (FN) which is also common to all Malaysian employers regardless of ethnicity.

In the interviews conducted, three Filipino domestic helpers said:

"My employer is Miss Cheng and I call her Miss Cheng and most people call her like that"
"When I talk to my boss I always say Miss Tan because it is formal and polite"
"Calling my employer as Mr. Chong is formal"

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The use of the Title and Last Name (TLN) is formal in nature. This is evident when they said, *"When I talk to my boss I always say Miss Tan because it is formal and polite"* and *"Calling my employer as Mr. Chong is formal."* However, this is not surprising because using such address form shows social distance between the employer and the employee. This is possible because sometimes speakers would set a distance particularly in the Asian context where hierarchy is common.

The use of TLN when addressing the husband as "Mr. Chong" shows formality and social distance between the domestic helper and the employer.

The use of the Title and Last Name as a form of address normally occurs only in formal setting. It is a polite address form used in formal context like in the work place, school and other formal domains of communication. For Filipino domestic helpers, the use of TLN is focused more towards politeness, formality and respect. Even if the interactions occur in the home domain which is an informal domain but for domestic helpers it is a different context because it is considered as their workplace. The home domain is the workplace domain of domestic helpers and is sometimes perceived as a formal domain. Consequently, the use of formal address term is used.

On the other hand, the use of TFN can be cultural. In the Philippines, TLN is common when addressing a lecturer or a teacher using the Title and Last Name to show respect, politeness and authority. Similarly, in this research the use of TLN is used as a form of showing politeness. Filipino domestic helpers would like to show politeness but at the same time would like to establish social distance with their employers. It can be said that the address forms define the speakers' role relationship and their level of social distance scale. This means that using TLN also indicates the subordinate status of a domestic helper and the higher status of the employer.

3.1.4 The Use of the First Name (FN)

The use of the First Name (FN) as an address form is common in many Western countries because it creates solidarity between the two speakers. In other cultures, particularly the Western culture, using the First Name (FN) is a form of showing their respect and

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politeness to others by addressing them by their first name regardless of the role and status of the speakers (Holmes, 2008). However, in the Asian context the use of First Name when addressing the employer is seldom used. Culturally, it is impolite to address older people or a superior with their first name due to the existence of social hierarchy in the society which influences the type of address forms to be used. This means that the role of the speakers is highly emphasized by using different address forms that is appropriate with the status of the speakers. Despite this Asian hierarchical mindset, the findings of the study reveal that the use of First Name (FN) when addressing the employer is used by Filipino domestic helpers. In the interviews conducted it shows that 5 % of Filipino domestic helpers use the First Name (FN) when addressing their Malaysian employers.

They said:

> *"I call my employer by their First Name because that's how they wanted me to call them. At first it was awkward for me but later on I get used to it."*
>
> *"I called them by their First Name when I talked to them like for example I just say, Peter and that is how I show my respect"*

The use of First Name when addressing an employer is not common with Filipino domestic helpers. However, the domestic helpers who were interviewed mentioned that they address their employers by their names. The preference of such address forms could have been influenced by the Western culture since these two Malaysian employers were educated in the United Kingdom as narrated by the participants. Consequently, they might have adopted the Western culture.

Using such address forms has also contributed in establishing better relationship between the employer and the employee. This is evident because using the First Name (FN) when addressing another person is made only when both interlocutors are already familiar with one another. On the other hand, the use of First Name when addressing the employers can perhaps be related to the age of the speakers. Since the some domestic helpers are older than their employers they feel more comfortable when addressing them by their names. Such

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address forms may not be interpreted negatively by the employer. Based on the narratives of the domestic helpers, it is observed that they follow a certain pattern when addressing each other. The pattern of using the First Name (FN) when addressing the employers and employees is shown in Figure 3.4.
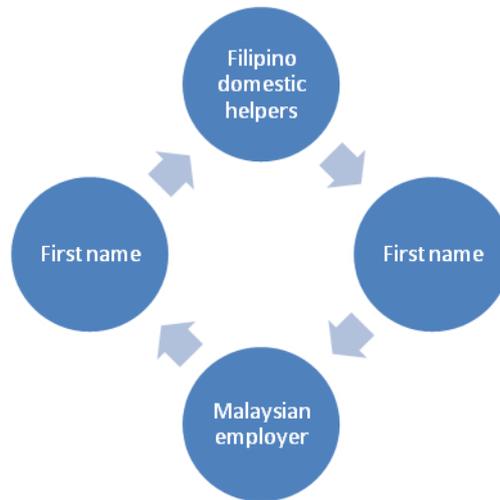

Figure 3.4 Patterns of using the first name when addressing the employers

Figure 3.4 shows how employers and Filipino domestic helpers interact and how they use the First Name (FN) when addressing their employers. Similarly, the employers also address their house helpers by their First Name (FN). Using the First Name can be interpreted as a way of establishing closer relationship and showing solidarity. It minimizes the formality of interactions, thus making the conversation more casual and informal.

Section 3.1.4 reveals that using the First Name (FN) to address the employer can be interpreted as politeness strategy because according to the participants that is how they show respect. However, their close relationship and solidarity that they establish are somehow influenced by their years of work. The longer they work they became more familiar with their employers. Because better relationship has been established, the use of First Name (FN) has become natural. In fact, addressing the speaker using the First Name has been used as an address form. Therefore, it can be said that using the First Name when addressing the employer in Malaysian context is influenced by the number of years and close relationship of the speakers. This means that using the First Name does not occur immediately. It takes time until the employer and employee become very familiar with one another and their

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relationship has been strengthened due to the number of years they have worked for the employer.

3.1.5 Title (T) and Title and First Name (TFN) Continuum

It is evident that Filipino domestic helpers usually address their employers using the Title (T) and Title and First Name (TFN). However, it is also evident that using the Title and Last Name (TLN) and First Name (FN) are also used to address the employers.

In the data analysis, a continuum of using the Title and First Name emerges. Such occurrence can perhaps be attributed to the cultural backgrounds and years of stay of both interlocutors. The continuum is shown in Figure 3.5.

Address forms

Title (T)   Title and First Name (TFN)

Domestic helper's years of stay with the employer

Figure 3.5 Title (T) and Title and First Name (TFN) continuum

Figure 3.5 shows that using the Title (T) when addressing the employers may move as time go by and may result in the use of Title and First Name. The moment both interlocutors establish a closer relationship, the address forms also change. This is evident that the address form has become an indicator of solidarity in interactions. From the interviews conducted, it is clear that Filipino domestic helpers address their employers as "sir, ma'am, or madam" during their few years of stay, however with time, they become more familiar with the employer and the use of First Name is added and it results in Title and First Name (TFN). In the interviews conducted, 6 out of 20 Filipino domestic helpers said:-

> *"When I came here I called them "ma'am or sir" but later it was just changed and I started adding their names"*

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> *"I stayed with my employer for many years then we become close and now I am calling them as "Ma'am Carol and Sir Nick".*

The continuum of the address forms Title and Title and First Name can perhaps be considered as cultural products of Philippine and Malaysian cultures. The use of "sir or ma'am" is inherent in Filipino culture and the use of First Name is common among Malaysians because some Malays and Tamils do not have surnames. The convergence of two cultures may have contributed in the continuum which starts from using the Title to the use of Title and First Name.

3.1.6 Hierarchy in Address forms: Filipino and Malaysian Cultures

The Philippines and Malaysia are countries that have hierarchical orientations (Dumanig, 2010). This means that people highly value the importance of hierarchy in identifying the role and status of every speaker in the society. This cultural practice is reflected on the address forms that they use which is essential when showing politeness in interactions. It is always expected that in hierarchical society, speakers of lower status must always show politeness to their superiors. In the interviews conducted with the Filipino domestic helpers, it is evident that power relation and status is observed in most interactions.

They commented:

> *"I always call them "ma'am and sir" because they are my boss and I'm just working for them, so I have to respect them."*
> *"Calling them as "sir or ma'am" and their names is a form of recognizing that they are my employers, no matter what, they are always superior than me"*
> *"Even if I'm a college graduate, I would still say that my employer is higher than me because they are my employers. (laugh)"*

The hierarchical nature of the society is reflected in how the speakers address the employers. The interviews show that Filipino domestic helpers address their employers to show respect. They acknowledge their employers with high regard which is reflected when they said, *"Calling them as "sir or ma'am" and their names is a form of recognizing that*

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they are my employers, no matter what they are always superior than me" and *""because I work for them", I would say that my employer is higher than me because they are my employers (laugh)."*

4. Conclusion

The findings reveal how the Filipino domestic helpers address their Malaysian employers. Filipino domestic helpers employ various address forms when communicating with their Malaysian employers. When addressing their Malaysian employers, they follow certain patterns like using the Title (T), Title and First Name (TFN), Title and Last Name (TLN) and First Name (FN) as politeness strategies. The use of such address forms also indicates the role relationship, social distance scale and age of the speakers. In addition, the address forms used by the Filipino domestic helpers is not only dependent on the role relationship, but is also influenced by the Filipino, Malaysian and Western cultures. In both Filipino and Malaysian cultures, the importance of politeness is reflected in the use of address forms. Such appropriate address forms does not only reflect politeness but it enhances the relationship between the employer and employee. Developing better communication is seen to be essential between the employers and domestic helpers to minimize problems and misunderstanding in the home domain.

The findings of the study are clear that the use of address forms in interactions between Filipino domestic helpers and Malaysian employers are influenced by the speakers' role relationship (see Brown and Levinson, 1987). Moreover, the Filipino and Malaysian cultures are seen to be as important factors that influence the address and request forms (see Watts, 2003).

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Theme of Suppression in the Selected Novels of Taslima Nasrin - *Lajja* and *French Lover*

A. Aruna Devi, M.A., M.Phil.
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Abstract

The article **Theme of Suppression in the Selected Novel of Taslima Nasrin - *Lajja*and *French Lover*** brings out the sufferings of common people under the name of religion and culture of the South Asian Society as picturised by Taslima Nasrin. ***Lajja*** is an account of the religious and social discrimination and suppression which became more virulent with the outburst against the demolition of the Babri Masjid in India on 6 December, 1992. It is a serious indictment against continuous and sustained subjugation of the minority community. ***French Lover*** documents the failure of the institution of marriage to protect women in any culture which is based on a concept of women's dependence on the male protector. The paper deals with the various techniques employed by the author in the novels. Taslima Nasrin convinces the readers that the fundamentalist forces can be stopped if all of us who are secular and humanistic join together and fight their malignant influence.

Key words: Taslima Nasrin, colonial society, religion, Babri Masjid, *Lajja, French Lover,* failure of marriage institution, feminist writing

TaslimaNasrin's Feminist Writing

At this juncture the emergence of Taslima Nasrin's feminist writings inaugurates one of the controversial moments in the annals of South Asian literature. Taslima Nasrin, a woman writer of Bangladesh, is an award-winning writer, physician, secular humanist and human rights activist. She is known for her powerful writings on women oppression and unflinching criticism of religious fanaticism.

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Focus of This Paper

In this paper, Taslima Nasrin's *Lajja* and *French Lover* are chosen for discussion. Through these novels, Nasrin brings out the sufferings of the common people under the name of religious and cultural practice of the society. She elaborately discusses the patriarchal institutions and customs of Bangladeshi society. She has shown that the patriarchal institutions and customs of Bangladeshi society constitute the armour for the contending male rendering the female helpless. By unveiling the patriarchal agenda of subordinating women, and by introducing overt and covert strategies to subvert this agenda, she has pioneered the feminist discourse in South Asian society.

Lajja
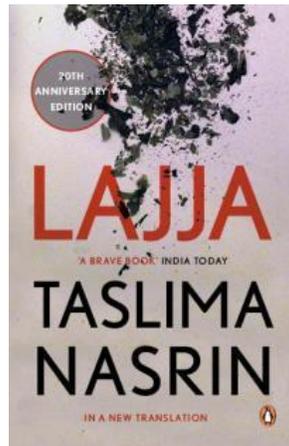
Lajja is a moving story of protest, passion, principle and persecution. The novel *Lajja* portrays the horrendous and horrifying experience of a minority family, the Duttas- Sudhamony, Kironmoyee and their two children. Suranjan and Maya have to face so many trials and abuse without any rhyme or reason- just only because of their Hindu identity in Bangladesh.

Sudhamoy and His Family

Sudhamoy an atheist, still believed with a native mix of optimism and idealism that his motherland would not let him down. But the demolition of Babri Masjid in Ayodhya in December 1992 triggered a spurt of communal violence in Bangladesh. The Hindus, those like the Duttas, became the victim of religious attack. Sudhamoy's family which is the focal point in

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the novel depicts the pangs of sorrow and anxiety of their community through the personal suffering of each member of his family.

Sudhamoy's house was completely ravaged and Maya, his grown up daughter was forcefully kidnapped before his very eyes. Helpless Sudhamoy suffered a severe attack of paralysis and his voice became slurred. Kironmoyee, who ran after the kidnappers, was hurt in the head and she fell down unconscious on the road. Suranjan, the son, brought up with his father's idealism was now at the verge of a helpless desperation and complete frustration. He seeks the help of his friend Haider to trace Maya but realizes that he was of no help at all. All attempts to find his sister were fruitless.

Suranjan realizes that he had been a victim of religious discrimination at every step of his life. He recalls how his brief stint with Parveen came to an end because he was a Hindu. Even his last hope to make up for his wasted life by settling down with Ratna, a girl of his community too was thwarted when she accepts a Muslim husband for herself. Blinded by a fury of frustration, he intends to rape a Muslim girl on victory day, the independence day of Bangladesh. But he only ends up bruising, scratching and raping a poor prostitute Shamima who had to trade her body for a little food.

During all these moments of crisis, Kironmoyee remains poised and nurse her husband as she had done earlier. The mass exodus of 1947 was being repeated once again. Yet she is undaunted and courageous enough to reply to Aleya Begum's suggestion to migrate to India that she wouldn't do so because this was her own identity. Aleya was surprised at her reply but Sudhamoy lying on the bed realizes that the two women can never be equal citizens in this country.

Still further, to his utter dismay, Sudhamoy finds his youthful son burning all the books of Lenin, Marx, Dostoevsky, Nehru and Azad and many more. One more realization descends on him that his idealist secular minded son has already been forced to the brink of religious fanaticism. He was wounded and full of pain. He had been hurt by his family, society and above all his country and today he was burning himself in the surging flames of an inferiority complex which is typical of every ethnic community striving to survive.

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Suranjan was determined now not to cling to his father's empty idealism anymore. The inhuman cruelty and violence that had been heaped on his community at the wake of every national disturbance must bring sense to his father. He implores him to leave such a nation that has betrayed them again and again

> However much we call ourselves atheists, however much we call ourselves humanists, these people out there will call us Hindus. They'll call us bastards. The more we love this country, the more we think of it as our own, the more we'll be forced into a corner. The more we love the people of this country, the more they will isolate us **(Laj 213).**

Sudhamoy replies with concern

> It will be a rootless existence [. . .] **(Laj 214).**

To which his son's question is emotionally charged.

> What will you do with your roots, Baba? If your roots are so powerful then why are you hiding behind locked doors and windows? Will you stay this way all your life? **(Laj 214).**

Sudhamoy's replay was a firm "No" at the moment:

> Is India your father's home or your grandfather's? From your family, who the hell stays in India? Do you want to run away from your own homeland [. . .] doesn't it make you feel ashamed? **(Laj 213).**

Later in the darkness of the night awakening of a sinister kind rises inside him and fills his heart with fear and apprehension. Before his very eyes ivory tower of his lifelong idealism and sacrifice had crumbled to pieces. The nation of his blood and hope has let him down. Now he must leave with his wife and son for a life free from worries and anxieties, insecurity, torture and death. He must deliver his battered and bruised family from the clutch of this ever- hunting nightmare. Sudhamoy's decides to migrate to India.

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Thus, the story of Sudhamoy, Kironmoyee and their two children Maya and Suranjan may be the fictional story of these fictional characters but it may reflect the story of thousands of Sudhamoys, Kironmoyees, Suranjans and Mayas in Bangladesh.

Nasrin's Narrative and the Goal

Taslima Nasrin deals with the universal problem of fanaticism and fundamentalism. Though it is not a very well-structured novel, it gives voice to the bold belief of Taslima Nasrin in her own kind of secularism which tells us that if the Hindu and the Muslims are true followers of their respective religions, the communal violence can never, never take place. Her aim is never to exclude religion from her discourse of secularism, but to relate it to the shared cultural and national identity. She seems to believe in Asghar Ali Engineer's words that "Religion, if properly understood and interpreted cannot be antagonistic to healthy secularism".(qtd.in Naikar 155) Taslima makes a positive authorial intervention to bring about reconciliation between the two warring communities, the Muslims and the Hindus - of Bangladesh.

French Lover
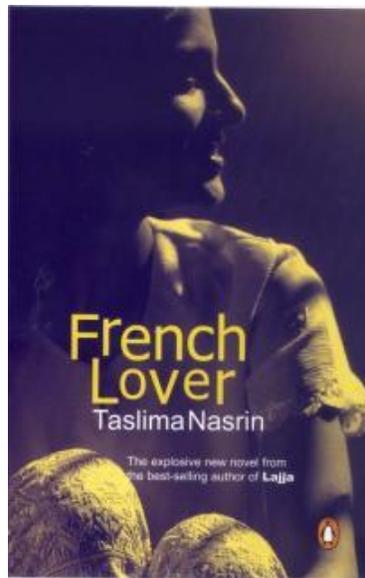
In *French Lover,* the story revolves around an Indian bride and how she becomes a liberated woman afterwards. The novel focuses also on the less fortunate women who are considered objects of sex and gratification as many women in the developing countries. This

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novel describes how the indiscriminate sexual subjugation under different men and the frustration and the self-pity at the inability of her own self to avert such pathetic situations and at the selfish nature of the men in her sexual encounters, the betrayal of her beloved husband, friend and lover enlighten Nila, the innocent and ignorant dreamy bride into a hardcore feminist.

Marriage is Exploitative

TaslimaNasrin's novels present marriage as exploitative and it inevitably ends in divorce, preceded by husband's polygamous marriage. It is through the perspective of displaced woman that the institutions and practices of marriage and divorce are examined. She uses daily events as evidence for the conclusion that subordination and economic exploitation of women are embedded in patriarchal marital relationship.

It is a universal fact that the tradition and custom of any nation demands marriage as the legitimate institution to organize a family, the core part of which is centralized in a man and his wife. Love and affection seems to be the password for emotional attachment and adjustment for a happy married life. A couple of two different temperaments, if united in marriage, find it a difficult relationship where in the mutual adjustments and tolerance towards each other gets dissolved in an atmosphere of bleak disheartedness.

Though there is much talk about women's liberation it is a truth that society expects a woman to make comprises to keep the family intact and happy.

> Marriage is an obligation for womanhood but it makes a demand on woman. She is expected to go through a long process of learning what she has to learn in order to adapt herself to her new environment **(qtd. in Shirwadadkar 60).**

The institution of marriage, with all it expectations falls heavily on a woman. When it becomes a battlefield between two egoistic individuals who are not ready to comprise, it proves that fittest can survive. The strategy of survival varies from woman to woman. When she succumbs to the internal pressure of her own self and the external pressure from the society she

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either commits suicide or loses her identity. The brave one does not want to make a compromise and comes out of the shackles of the union.

Nasrin's Nila

Nasrin's protagonist Nila proves to be a brave character and she wants to retain her individuality against the destructive forces that threaten her identity as an individual and as a woman since marriage subjugates her. Through the character of Nila, Nasrin portrays the inner struggle of an artist to express her feminine urge for self-expression.

Story of Patriarchal Control

Nasrin's novel *French Lover* tells the story of the patriarchal control exerted on the protagonist Nilanjana by her father, her husband Kishanlal and the domination of friends and lover. *French Lover* is her medium to convey her views on various sociological, political issues which encompass not only the fate of any nation but also that of women everywhere. It is argued that the roles assigned to men and women grant a dignified position to women. But, with rapid changes, especially in the field of behavioural patterns, the whole harmony between them has broken down. The reason is that the traditional and modern values affect the position of women in a society. Evidently, the traditional values, which insist on truthful devotion and love, have been continually evolving from generation to generation to cripple the growth of women and thwart the development of their personality. So, they work against 'the mortiferous values' in order to safeguard their position. Their voice against the   so-called 'cultural conditioning' is termed as 'liberation'.

Nila's Life

Nilanjana Mandal alias Nila, the heroine of *French Lover***,** is a young lady of twenty seven. She is a woman who really searches for 'true love'. Her life is marked by three stages known as the pre-marital, marital and post-marital stages. In all these stages, she is stunted and ditched by man's parochial and superior strength. But her mental maturity helps her to become a woman of courage and wisdom.

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Nila has been conditioned all her life by the example of her mother to cater to the men of the family. So initially in her marriage, she tries to do just that. She tries to cook and clean for her husband and lay herself prostrate before his desires. The conflict comes to a head when Nila gets a job for herself and then one day invites her friend's home to a non-vegetarian meal cooked by her. But this creates a rift between husband and wife. ". So, she positively makes up her mind that she need not make any compromise and tries to be a dauntless woman.

Breaking away from Mismatched Marriage

Nila's decision to break away from the mismatched marriage and her refusal to accept the life offered by Benoir and her self-discovery as an individual reveals that a female self can discover herself as an individual. Nasrin introduces Nila as an apostle of the liberation movement, advocating freedom from the tradition bound Indian woman. Nasrin's heroine is more a creature of instincts than of intellect. Her whole journey, thus, is flawed and centres only around her. She accuses Benoir of being selfish without seeing that she too has managed to survive only because of her air-centeredness. All the men in the novel are blackguards and epitomes of selfishness. The novel shows its gender bias in this way. The characters believe in being superficial and here is very little, that is genuine about them.

The Theme of Injustice against Women and Their Oppression

Injustice against women and their oppression happens to be an equally important theme in TaslimaNasrin's novels. As a woman, she understands how the whole society dominated by males creates paradigms the purpose of which is to subjugate woman and turn her into a subservient individual sans any freedom, sans any free will or choice. She confronts the nasty truth that women are mere passive objects in the matters of sex and other matters too. They are only to be possessed and mastered. With her own experience and the experience of her sisters in Bangladesh and not only Bangladesh but the world over, she realizes the fact that all the inalienable rights prescribed for human beings are denied to women because of a vicious conspiracy between religion and society in order to subjugate a woman's free will. The texts and sub-texts of all the discourses in Islam regard woman as a very potent agent of corruption. Ironically, there is a parallel stream which presents woman as an erotic object to be possessed

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and enjoyed but who has no right for equal participation even in this intimate act of union. Thus, she is a double victim - on the one hand, she is taken to be possessed and used as an agent of pleasure, and on the other hand, she is recognized as an agent of corruption and hence is required to be kept under control of man.

A Crusader

TaslimaNasrin in her novels emerges as a crusader for women's rights; she acts as a champion for women's right of living with honour and independence in the framework of human dignity and equality. She also vociferously advocates a woman's right to have a free choice in matters of love, marriage, sex and in choosing friends. She talks of a woman's natural right to live in peace and harmony in a place which she can call her own.

Male Supremacy

In her novel *French Lover*, Taslima Nasrin reveals that male supremacy is an acknowledged fact everywhere-in the East as well as the West. Nila, the protagonist leads a discontented life with her husband Kishanlal who is an utter mismatch to her and emerges in the novel to be a male chauvinistic prig. He keeps his wife confined in his home for his own pleasure and denies her any kind of freedom. Eventually, Nila rushes into the arms of a French Benoir Dupont, but soon realizes that the Western males are also chauvinistic in their own refined manner. Mithu, a minor character in the novel, and Nila's mother Molina serve as examples of suffering as they have to succumb to the tantrums and mechanisms of their patriarchal heads. Mithu commits suicide; Molina dies of cancer in want of proper medical treatment while Nila lives a wholly bleak existence at the end.

Documenting the Failure of The Institution of Marriage

Thus, Taslima Nasin's novels document the failure of the institution of marriage to protect women in a culture which is based on a concept of women's dependence on the male protector. By unveiling the patriarchal agenda of subordinating women and by introducing overt and covert strategies to subvert this agenda, Taslima has pioneered the feminist discourse in Bangladeshi society.

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The novels of TaslimaNasrin, ***Lajja***(1993) ***French Lover*** (2002) clearly reveals that she does not believe in the theory that art is for art's sake. She seems to believe that art is for life's sake. She does not write fantasies or romantic stories to entertain an idle reader. She writes with a purpose and the purpose is to oppose and fight against oppression and gender bias. She is with the victim and the marginalized and against irrational authority; it does not matter whether this authority is religious, social or patriarchal. TaslimaNasrin convinces the readers that the fundamentalist forces can be stopped is if all of us who are secular and humanistic join together and fight their malignant influence.

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Case in Reang

Y. Arunima Singha, Ph.D. Research Scholar

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Abstract

This paper attempts to describe the various case markers used in Reang which show the relationship between the noun and pronoun with other constituent elements in a sentence. Case is a grammatical category whose value reflects the grammatical function performed by a noun or pronoun in a phrase, clause or sentence. It deals with the nominative, accusative, genitive, instrumental, locative, ablative and associative markers in Reang.

Key words: Reang language, case markers, noun, pronoun, phrase, sentence.

1. Introduction

Reang is one of the tribal languages spoken by the Reang people in different parts of North East India, and Chittagong Hill tracts of Bangladesh. Ethnically, Reangs are mongoloid and their language may fall under the Bodo-Garo group of the Tibeto-Burman language family. The speakers of Reang are mainly found in three districts of Tripura, namely, West, South and North Tripura. They are also found in Northern part of Mizoram and Southern part of Assam. It is the second largest majority among the tribes in the state of Tripura.

2. Seven Case Markers in Reang

2.1 Nominative Case -thaŋ

Nominative case is the naming case, used for the subjects of the sentence. Nominative case marker in Reang is –thaŋ and is not found obligatory. For example:

Buŋ   thaŋ   toŋuo
He   NOM   goes

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'He goes.'

Buŋ   (thaŋ) mai   cauo

He   NOM food   eats

'He eats food.'

Ram le Shyam no buou

Ram   TOP shyam ACC. Beats

'Ram beats Shyam.'

2.2 Accusative Case -no

The direct object case is accusative case, used to indicate direct receivers of an action. The accusative case marker is not completely optional. However, occurrence of the accusative is more commonly used.

John   Marino   hamyakuo

John   Mari-ACC   loves

'John loves Mary.'

John   Marino   nuhpaiha

John   Mary-ACC   saw

'John   saw   Mary.'

Buŋ bini mpha no chresta khe toiŋ

He his   father ACC care takes

'He takes care of his father.'

The accusative marker –no usually occurs with indirect objects, and not with direct objects.

John poem pore uo

John poem   reads

'John reads poem.'

Buŋ coffee nuŋo

He coffee   drinks

'He drinks coffee.'

2.3 Genitive Case -ni

Genitive case is the possession case, used to indicate ownership. It indicates the relationship between two substantives in which the preceding substantive acts as a qualifier of the succeeding one. Genitive marker in Reang is –ni.

Aini   boi

I GEN book

'My book'

In the above sentence it is to be noted that in Reang the word aŋ stands for I but when the genitive marker -ni is added to aŋ it becomes aini.

Bini   kutai

He GEN shirt

'His shirt'

In Reang buŋ stands for he. But when ni is added it becomes bini as in the sentences given below.

Bole aini kolom sei

This I GEN pen EMP

'This is my pen.'

Bole ram ni bak paimi sei

It   Ram GEN for buy EMP

'I buy it for Ram.'

2.4 Instrumental Case -bai

The instrumental case is a grammatical case used to indicate that a noun is the instrument or means by or with which the subject achieves or accomplishes an action. The instrumentality of an object with reference to an action is expressed by instrumental case – bai.

Aŋ   phaikho-bai   mai   cauo
I   spoon INST   food   eat
'I eat food with a spoon'

Aŋ   thaino daplai bai   rauo
I   fruit   knife   INST   cut
'I cut the fruit with a knife.'

Mari kolom bai cithi soio
Mary pen INST letter write
'Mary writes a letter with a pen.'

Buŋ slai bai msa no mthoi uo
He gun INST tiger ACC kill TM
'He kills the tiger with a gun.'

John le yaukoŋ bai silchar thaŋ ou
John TOP leg   INST silchar   go PRE
'John goes to silchar by walking.'

Buŋ bini room no ruŋ khaŋ bai
He   his   room ACC colour green INST
'He painted the room with green colour paint.'

Aŋ university o gari bai thaŋ ou
I university LOC car INST go PRE
'I went to University by car.'

2.5 Locative case -o

The locative case marker expressed the place of location of an object or event. Locative case marker in Reang is –o.

Indication of location of an object or event or place is done as follows.

John   Delli   O   toŋo
John   Delhi-LOC   lives
'John lives in Delhi.'

Tebl   O
Table   LOC
'On the table.'

Lekha boi le tebl O   sei
The book   table LOC EMP
'The book is on the table.'

John le silong O se rethaŋha
John   shillong LOC Perf. Go PST.
'John has gone to Shillong.'

2.6 The Indication of Time

Salboi aŋ school O 10 O'clock O thaŋ ou
Everyday I school LOC 10 O'clock LOC go PRE
Everyday I go to school at 10 O'clock.

2.7 Ablative Case -ni

Ablative case is a case in various languages that is used generally o express motion away from something. The ablative marker expresses separation, source and direction of movement from one to another. It is indicated by –ni.

Aŋ   Gauhati   ni   phaiha

I   guwahati   ABLA came

'I came from Guwahati.'

Mphaŋ mthai kra ni

Tree fruit   fall ABLA

'The fruit falls from the tree.'

Buŋ le Gauhati ni

He TOP Guwahati ABLA

'He is from Guwahati.'

2.8 Associative Case -bai

This case expresses social accompaniment. The associative marker in Reang is –bai. It is used to indicate that the action has been performed in conjunction with another person.

Buŋ john bai   toi   O   aa rom ni thaŋ ha

He john ASSO. River LOC fish catch to go PST

'He went with John to the river to catch fish.'

John bai kla kenoi field O thuŋpai toŋo

John ASSO boy two field LOC playing

'John with two boys are playing in the ground.'

3. Conclusion

On the basis of the above analysis, it is seen that there are seven case markers in Reang. It is also seen that the genitive case marker –ni is homophonous to the ablative case marker. Similar is the case with instrumental case marker and associative case marker.

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Rituporno's *First Person*
An Inward Journey

Barnali Sikder, M.A., B.Ed.

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Rituporno (1963-2013)

Courtesy: www.currentbooks.com

Thinking Differently

Rituporno Ghosh was a creative genius. As a filmmaker his contribution is known to all but as a writer he is exposed to the world through the publication of *First Person*. *First Person* vol-1 and vol-2 edited by Nila Bandyopadhyay, and published by Deys Publishing is a compilation of Rituporno Ghosh's column called **First Person** in *Sangbad Protidin*: *Robbar*. With the publication of *First Person* in 2013, posthumously Rituporno Ghosh is revealed as a person who could think differently.

Visualizing Life and Experience with Cinematic Understanding

Written in Bengali these two volumes are subdivided into twelve chapters, namely. *Elomelo Deshkal, Bishmito Anbeshan, Mone Elo, Antor Mahal, Charitgatha, Eligi, Chayachobi,*

Kotha O Kobita, Pothik, Utshob, Prosongo Robbar, bichitrita.. In every chapter we get to know a new shade of Ghosh. He has tried to visualize life and its every experience with a cinematic understanding. Ghosh's acute observation and his strong vibrant voice is the soul of *First Person*. Here he is in the charge of telling out his pain, his truth, his anxieties, his art, and his never ending thrust of moving ahead. In a nut shell, *First Person* is the mirror of Ghosh's existence.

A Revolutionary Fighting Against Every Obstacle

We can call him revolutionary when we read him writing about issues like Nandigram, M F Hussain's painting of Saraswati, Suchitra Sen's seclution, and even about his own single status. Beyond this revolutionary nature readers can easily catch a normal- sensitive person who tries to fight against every obstacle of his life. For this reason Ghosh can indulge himself in wrapping out the bright and colorful picture of Kolkata through the window of a hospital room – which he compares with the process of "back projection" (185) a technique used in old cinemas.

Rituporno

Courtesy: www.ndtv.com

Film is His Passion and Life – Hope and Lament

Film is his passion, his poetry, and his life. His interest in film developed watching Satyajit Ray, and his inspiration of giving life to moving pictures came from his reading of Rabindranath Tagore . *First Person* is full of references of Tagore's presence in Ghosh's life. His

journey towards success accompanies hope and lament – as can be seen and read in the lives of Tagore and Satyajit Ray.

Aesthetic Language – Cinematizing Reality

Rituporno's style and language in this book is brilliantly aesthetic. His observation and view come together in his reflective expressions. It is his capacity of cinematizing reality which is evident enough in every page of *First Person.* It appears as if his narrative is ornamented with audio visual effect just like a cinema. The acquired quality of a director -- drives its readers towards visualizing the truth which is seen through the focal lens of a camera. These cinematic expressions come alive in Bengali. Keeping Tagore and Satyajit Ray at the back of his mind he has knitted a web of realistic experiences which directly connect with the readers.

Bold to Discuss Issues

Rituporno Ghosh is incomplete without cinema. From the first page of this book till the end of it, his love, passion and aspiration for cinema can be clearly pointed out. In his writing he has thoroughly acclaimed the works of many of his contemporaries and even of those who have contributed a lot in making the world of cinema magical. We can feel the presence of Rinadi or Aparna Sen, Prosenjit and many others in his life as an inevitable part. When he cannot avoid writing about Prity Zinta's comment on Borkha, how can he forget about M F Hussain and his tragic journey? It was his brave and repulsive nature which forced him to write about those issues which we generally avoid discussing. He is vocal when he writes about *Elomelo Deshkal.* In the same way his strong voice can be heard in a different tone in the last chapter *Bichitrita.*

Glimpse of a Pending Script

The second part of *First Person* begins with the chapter *Chayachobi* , which means cinema. In the chapter *Chayachobi* Ghosh presents the reader the delight of getting the first glimpse of his pending script of a film which was supposed to be produced by Ishkon. Ishkon suspended its decision of producing the film claiming that the script is written from the point of view of an artist not from the point of view of a devotee. The first ten pages of the script are deliberately presented here as Ghosh aims at sharing his creation with the expected audiences who may be his readers also. Justifying the title of this chapter along with the ten pages of a film

script, here he focuses on his journey as a film maker. From our discussion on the first chapter of the second part of *First Person* if we glide directly to the last chapter of it we the readers get a variation in his chosen topic of discussion. He ends up with a small discussion on a particular place 'Chandimandap' which glitters in colour during the time of Durgapuja, Basantipuja, Jagadhatri puja, but after puja this place serves as a restroom for passengers, judgment place for the villagers, a platform of discussion for political party leaders and so on. Here Ghosh has questioned the existence of this kind of *pandals* in modern times, calling these *pandals* as a holy place of democracy.

A Wide Spectrum of Rituporno's Vision

First Person is a great read. Rituporno Ghosh has presented a wide spectrum of his cinematic vision through his words in *First Person*. The strong poetic quality of his narrative gives justification to his subjective account. Nila Bondopadhaya's arrangement and editing is exceptionally good which helps the reader to dig out new layers of the narrative in every page they turn.

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Numerals in Hrangkhawl

Surath Debbarma, Ph.D. Scholar

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Abstract

According to Sir G.A. Grierson, 1903, *Linguistic Survey of India*, Vol-lll, Part-lll, Pages 181-187, "Rangkhol are found in Hill Tippera and North-Cachar". The figures are in Hill Tippera 4500 and North Cachar 2400. According to his survey report Hrangkhawl belongs to the Kuki-Chin sub-group of the Tibeto-Burman family. In India Hrangkhawl speakers are found in Tripura, Mizoram, Assam and Manipur. However, the present study will concentrate on the Hrangkhawls of Tripura only. The main objective of the present study is to highlight and analyse the numerals in Hrangkhawl language.

Key words: Hrangkhawl, Kuki-Chin, Tibeto-Burman, numerals

Introduction

Hrangkhawl belongs to the Kuki-Chin sub-group of Tibeto-Burman family falling under the Sino-Tibetan language family. In Tripura it is mainly spoken in Teliamura, Ambassa and Siphaijala sub-division. The Hrangkhawl is a sub-tribe of Halam, which is one of the Scheduled Tribes in Tripura. It is difficult to trace the historical origin of the Hrangkhawl at present, because there is no literature written on them. According to the present random survey report, the total number of Hrangkhawl speakers in Tripura is estimated about seven thousand. Like many other tribal languages of North-Eastern states do Hrangkhawl also does not have its own indigenous script. Hrangkhawl shows close affinity with many other Tibeto-Burman languages like Hmar, Darlong, Kaipeng, Molsom, Ranglong, Korbong, etc.

Data and Methodology

The data is collected from two main sources: Primary and Secondary. The primary data was collected through observation and through the use of a questionnaire to elicit information from several informants of the language. The data was recorded with the help of

a tape recorder and was transcribed phonetically. The data was cross-checked with the other speakers of Hrangkhawl, varying in age, sex, etc. The Teliamura and Shipahijala sub-divissions of Tripura were visited for the collection of Primary data. The secondary data was collected from the written materials like books, journals and articles through library work.

Cardinal Numeral

According to David Crystal, Cardinal is a traditional term retained in some models of grammatical descriptions, referring to the numerals *one, two*, etc., in contrast with the ordinal *first, second,* etc.

The basic cardinal numerals of Hrangkhawl can be divided into two types:

1.1.   Basic Cardinal

1.2.   Compound Cardinal

1.1.   Basic Cardinal

The basic cardinal numbers in Hrangkhawl language can never begin without the prefix /kʰat-/. The following are the basic cardinal numerals of Hrangkhawl.

kʰat-k↔	'one'
kʰat-nik↔	'two'
kʰat-tʰumk↔	'three'
kʰat-lik↔	'four'
kʰat-r↔Nak↔	'five'
kʰat-rukk↔	'six'
kʰat-sirik↔	'seven'
kʰat-ratk↔	'eight'
kʰat-kuk↔	'nine'
kʰat-somk↔	'ten'

1.2.   Compound Cardinal

Compound cardinals are formed by the compounding of basic cardinals. It can be divided into two types:

1.2.1. Additive Compound

1.2.2. Multiplicative Compound

1.2.1. Additive Compound

Additive compounds are formed by the addition involving decade numerals, multiplicative compounds and basic numerals. In Hrangkhawl, from 11-19 are additive compounds. They use a marker /lai/ as an additive marker, which is added between the decade numeral and the basic numeral.

kʰatsom-lai-kʰatk↔	(10 + 1)	'eleven'
kʰatsom-lai-kʰatnik↔	(10 + 2)	'twelve'
kʰatsom-lai-kʰattʰumk↔	(10 + 3)	'thirteen'
kʰatsom-lai-kʰatlik↔	(10 + 4)	'fourteen'
kʰatsom-lai-kʰar↔Nak↔	(10 + 5)	'fifteen'
kʰatsom-lai-kʰatrukk↔	(10 + 6)	'sixteen'
kʰatsom-lai-kʰatsirik↔	(10 + 7)	'seventeen'
kʰatsom-lai-kʰatratk↔	(10 + 8)	'eighteen'
kʰatsom-lai-kʰatkuk↔	(10 + 9)	'nineteen,

1.2.2. Multiplicative Compound

Multiplicative compound are formed by compounding of basic cardinals to each other. It may be divided into two types

      1.2.2.1.   Lower multiplicative Compounds

      1.2.2.2.   Higher multiplicative Compounds

1.2.2.1.   Lower Multiplicative Compound

Lower multiplicative compound can be expressed as the multiplicative cardinals that form the numerals from twenty to ninety. In Hrangkhawl , they are formed by the use of decade term /som/ multiplied by the basic cardinal numerals 2, 3, 4, 5, 6, 7, 8 and 9 respectively as in the following examples.

kʰatsom-nik↔	(10 x 2)	'twenty'
kʰatsom-tʰumk↔	(10 x 3)	'thirty'
kʰatsom-lik↔	(10 x 4)	'fourty'
kʰatsom-r↔Nak↔	(10 x 5)	'fifty'
kʰatsom-ruk↔	(10 x 6)	'sixty'

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kʰatsom-sirik↔	(10 x 7)	'seventy'
kʰatsom-ratk↔	(10 x 8)	'eighty'
kʰatsom-kuk↔	(10 x 9)	'ninty'

1.2.2.2.   Higher Multiplicative Compound

Higher multiplicative compounds may be expressed as the multiples of hundred and thousand. In the formation of these numerals in Hrangkhawl, the basic numerals are suffixed to the /r↔za/ 'hundred' and / saN/ 'thousand'.

r↔za-k↔	(100 x 1)	'one hundred'
r↔za-nik↔	(100 x 2)	'two hundred'
r↔za-tʰumk↔	(100 x 3)	'three hundred'
r↔za-lik↔	(100 x 4)	'four hundred'
r↔za-r↔Nak↔	(100 x 5)	'five hundred'
r↔za-ruk↔	(100 x 6)	'six hundred'
r↔za-sirik↔	(100 x 7)	'seven hundred'
r↔za-ratk↔	(100 x 8)	'eight hundred'
r↔za-kuk↔	(100 x 9)	'nine hundred'
saN-k↔	(1000 x 1)	'one thousand'
saN-nik↔	(1000 x 2)	'two thousand'
saN-tʰumk↔	(1000 x 3)	'three thousand'
saN-lik↔	(1000 x 4)	'four thousand'
saN-r↔Nak↔	(1000 x 5)	'five thousand'
saN-ruk↔	(1000 x 6)	'six thousand'
saN-sirik↔	(1000 x 7)	'seven thousand'
saN-ratk↔	(1000 x 8)	'eight thousand'
saN-kuk↔	(1000 x 9)	'nine thousand'

2. Ordinal Numerals

A number to indicate order as position such as a specific seat. In other words, it refers to the class of numerals – first, second, third, etc., by contrast with the cardinal numbers one, two, three etc.

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First	apʰotna
Second	vainik↔na
Third	vaitʰumk↔na

The terms indicating *once, twice, thrice*, etc. in the language are formed by prefixing/ vai/ to the cardinal number as in the following examples:

vai-k↔	'once'
vai-nik↔	'twice'
vai-tʰumk↔	'thrice'

3. Distributive Numerals

A distributive numeral is a numeral which expresses a group of the number specified. In Hrangkhawl, the distributive numerals are formed by reduplicating the numerals.

kʰatk↔-kʰatk↔	'one each'
kʰatnik↔-kʰatnik↔	'two each'
kʰattʰumk↔-kʰattʰumk↔	'three each'

4. Restrictive Numerals

In Hrangkhawl, restrictive numerals are formed by adding the suffix /rok/ to the cardinals.

kʰatk↔-rok	'only one'
kʰatnik↔-rok	'only two'
kʰattʰumk↔-rok	'only three'
kʰatlik↔-rok	'only four'
kʰatr↔k↔-rok	'only five'

Conclusion

From the above discussion, it may be observed that the basic cardinal numbers in Hrangkhawl language can never begin without the prefix /*kʰat*/. In Hrangkhawl, compound cardinal are formed by compounding of basic cardinal numerical. From 11-19 are additive compounds. They use a marker /*lai*/ as an additive marker, which is added between the decade numeral and the basic numeral. Multiplicative compounds are formed by compounding of basic cardinals to each other. Lower multiplicative compounds are formed

by the use of decade term /*som*/ multiplied by the basic cardinal numerals 2, 3, 4, 5, 6, 7, 8 and 9 respectively and the higher multiplicative compound are formed when the basic numerals are suffixed to the /*r↔za*/ 'hundred' and /*saN*/ 'thousand'. The terms indicating *once, twice, thrice*, etc., in the language are formed by prefixing /*vai*/ to the cardinal number. The distributive numbers are formed by reduplicating the numerals and restrictive numerals are formed by adding the suffix /*rok*/ to the cardinals.

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The Theme of Love and Marriage in Jane Austen's Novels: *Pride and Prejudice* and *Sense and Sensibility*

S. P. Guna Sundari, M.A., M.Phil.

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Jane Austen (1775-1817)

Courtesy: http://www.janeaustenfestival.org/

Abstract

The Victorian Period begins with the traditions that have so many aspects in common. The period covered by the present chapter is that of the middle and later stages of the eighteenth century. Jane Austen's, the daughter of Hampshire clergyman was born at Stevenson. She was an English novelist whose work of romantic fiction. Austen wrote as women about women. Her first novel was **Pride and Prejudice**. It is a set primarily in the country of Hertfordshire. The Bennet families are living a calm and quiet life in Longbourn. With the arrival of Mr. Bingley and his friend Mr. Darcy and later enter in the story a

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clergyman Mr. Collins and officer of Mr. Wickham. Mrs. Bennet finds herself surrounded by possible matches for her daughters. Mr. Bingley find himself attached to Jane while Darcy turns out to be the perfect husband for Elizabeth and Mr. Wickham, the villain of it, finally has to be settle for Lydia, the youngest of the girls. Elizabeth has an uncomplicated, funny and witty in nature; he is rather snobbish proud and reserved: Almost both of them meet and ends up the quarrel. She hates and teases him frankly. She realizes that Mr. Darcy, willing to forgive her. Finally got married and live happily ever after. The Second novel of Austen's **Sense and Sensibility** is about two sisters had different characters Marianne believed in Sensibility and eager in everything. On the other hand Elinor Professes had an excellent heart, mutual attachment has developed between Edward Ferras, the brother of Mrs. John Dashwood. Marianne happens to meet Willoughby, cousin, Mrs. Smith. Suddenly he leaves for London and Marianne takes the departure very sentimentally. At the time Lucy elopes with Robert. Thus hearing Edward free to Marry Elinor. Jane Austen's plots through fundamentally comic, highlight the dependence of women on marriage to secure social standing and economic security. She considers love and marriage to be fundamental problem of the human life

Key words: Jane Austen, *Pride and Prejudice*, *Sense and Sensibility*, plot, characters

Novels in Victorian Times

Nearly all Victorians wrote copiously and had little regard for eighteenth century ideals of terseness and epigrammatic point. The novel replaced the poem as the most fashionable vehicle for the transmission of literature. This fundamental shift in popular taste has remained to the present day. Publications of serials in magazines and journals became more and more popular, and soon these pieces were being bound and sold in their complete forms. Until the Victorian period, the novel had been frowned upon as a lesser form of writing than the lyrics poetry. The novel appealed to a popular, often female readership, but critics dismissed it as artless and dull. However the later Victorian novelist and proved that the form could attain the

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heights of artistic achievement which was reserved only for the poetry. Thomas Hardy pushed the novel to its heights.

The Victorian novels were idealized portraits of difficult lives in which hard work, perseverance, love and luck won at the end. Virtue was rewarded and wrongdoers were suitably punished. It was a principle that those who struggle to attain morality would most probably achieve positive results in the end.

Jane Austen's Novels

Jane Austen, the daughter of Hampshire clergy man was born at Staunton. She was an English novelist whose work of Romantic fiction, set among the landed gentry, earned her a place among the writers of English Literature. Her realism, biting irony and social commentary have gained her historical importance among scholars and critics. She lived her entire life as part of a close unit family located on the lower fringes of the English landed gentry. She was educated primarily by her father and elder brothers as well as by her own reading. The eldest brother was critical of her development as professional writer. During this period she experimented with various literary forms, including the epistolary novel which she then abandoned. From 1811 to 1816, she published *Sense and Sensibility* (1811), *Pride and Prejudice* (1813), *Mansfield Park* (1814) and *Emma* (1816). She achieved success as a writer her novels Northanger Abbey and Persuasion, were published posthumously in 1818.

Jane Austen's Plots

Jane Austen's plots, though fundamentally comic, highlight the dependence of women on marriage to secure social standing and economic security. Her works, though usually popular, were first published anonymously and brought her little personal fame. **A Memory of Jane Austen** introduced her to a wider public, and by the 1940's she had become widely accepted in academic circle as a great English writer.

In 1793, Austen began and then abandoned, a short play, entitled **Sir Charles Grandson or the happy man**, a comedy in 6 acts, to which she returned and completed around 1800.

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Austen decided to write for profit to make stories her central effort. To become a professional writer she began to write longer, more sophisticated works. Her first novel was *'Pride and Prejudice'* (1796-1797published 1813). The heroine is a girl of spirit, but she has no extraordinary qualities: her prejudice and the pride of rank and wealth are gently but pleasingly titillated, as if they are being subjected to an electric current of carefully selected intensity.

Sense and Sensibility
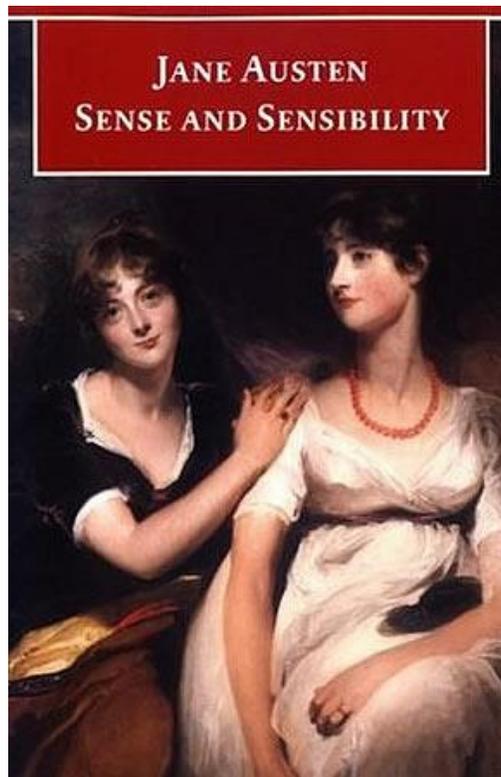
Sense and Sensibility [1797-98, Published 1811] was her second novel, and it followed the same general lines as its predecessor. Jane Austen is the first modern novelist of England. She is one of the important women writers who wrote pure novels concentrating upon human beings and their natural relations. Love and marriage and matrimony are the basic themes of her novels. Austen wrote as women and about women. She was a practical idealist; she is preoccupied with the business of making matches of her heroines. Generally the heroines meet the right man and after a series of misunderstandings frustration occur to delay but never to

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prevent their union. Morning, calls, dinner, parties, dances, shopping expeditions, weddings etc take place in her novels...In 19th century Jane Austin was a famous writer. She considers love marriage to be the fundamental problem of human life. She placed love larger than social contest. She stirred at love that failed to meet the demands of social life. She presents a very practical view of life and marriage in her novels. She occupies a foremost place among the English novelists.

Pride and Prejudice

http://bookriot.com/2013/05/14/five-reasons-dudes-should-read-pride-and-prejudice/

Courtesy: http://bookriot.com/2013/05/14/five-reasons-dudes-should-read-pride-and-prejudice/
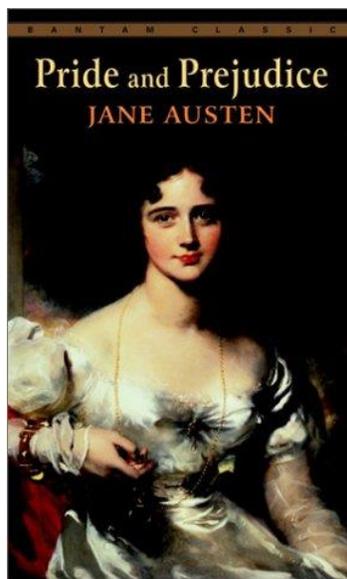
Pride and Prejudice by Jane Austen tells the readers about the heart – warming story of winning love of dreams and all the troubles that are connected with it. It is set primarily in the county of Hertfordshire. The Bennet family is living a calm and quiet life in Longbourn. But tempers are rising high when news enters the house that Mr. Bingley a young man of fortune, is going to become their neighbour. With the arrival of Mr. Bingley, his proud and mysterious friend Mr. Darcy clergyman Mr. Collins and officer of Mr. Wickham, Mr.Bennet finds herself

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surrounded by possible matches for her daughters. With embarrassing simple- mindedness she tries her best to get those men's attention for her daughters.

Mr. Bingley finds himself attached to Jane, while Mr. Darcy turns out to be the perfect husband for Elizabeth, and Mr. Wickham, the villain of the story, finally has to be settled for Lydia, the youngest of the girls. Mr. Collins, who is to inherit the estate of Bennet after the death of Mr. Bennet, sees it as his duty to propose to one of the Bennet girls. But after being rejected by Elizabeth, he finally turns his eyes on her good friend Charlotte Lucas, and marries her. Looking at Jane, it seems predictable that she is going to have the least trouble with her man, because Mr. Bingley immediately falls in love with her, and she too is very fond of him. Mr. Darcy gets the impression that his dear friend is only being liked for his money, and Jane is interested to be married to a wealthy man. For this reason, Jane remains heartbroken. But due to the intervention of Mr. Darcy, they finally get together.

Almost each time Mr. Darcy and Elizabeth meet, things end up in quarrel and Elizabeth hates and teases him frankly. But her eyes open when Mr. Wickham, the former center of her admiration, turns out to be a liar, and she has admitted that she had done injustice to Mr. Darcy, who is willing to forgive her. They finally get married and live happily.

Sense and Sensibility – About Two Sisters

Jane Austen's **Sense and Sensibility** is about two sisters. These two sisters have different characters. Elinor and Marianne Dashwood present the views of Jane Austen. Marianne believed in sensibility and was eager to know everything. Neither in her sorrows nor in her joys did she have any sense of moderation. She was generous, amiable, interesting; she was everything but prudent. Elinor, on the other hand, professed strength of understanding and coolness of judgment which qualified her. She had an excellent heart; her disposition was affectionate, and her feelings were strong but she knows to govern them. The family of Dashwood had been settled in the country of Sussex. They had a large estate.

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Elinor discovers that Edward had been engaged to Lucy steels, an ambitious and scheming young woman. Edward feels honored to Mary Lucy in view of the long standing engagement between them. Suddenly Willoughby leaves for London and Marianne takes the departure very sentimentally. At that time Mrs. Jennings invites the sister to her house in London. Marianne herself had believed that he would in due course marry her. Then everybody learns that Willoughby has married a rich heiress. Suddenly Lucy Steele elopes with Edward Ferrars younger brother of Robert, thus leaving Edward free to marry Elinor.

As an Expression of True Life

We admire Jane Austen for her influence bringing her novels back to their true place as an expression of human life. Principle theme of her novels is matrimony.

The Focus of This Paper

This present paper deals with the **"Theme of love and marriage in Jane Austen's *Pride and Prejudice* and *Sense and Sensibility.***** It limits its scope to Jane Austen's *Pride and Prejudice* and *Sense and Sensibility.* These two novels have the same theme of love and marriage.

The Theme of Love and Marriage in *Pride and Prejudice*

In the Nineteenth Century Jane Austen was one of the most famous women writers and she takes love and marriage as the central theme for her novels. She considers love and marriage to be the fundamental problem of human life. After Shakespeare, sheis the only writer to have taken a totally realistic view of love. She placed love in the larger social context. She sheered at love that failed to meet the demands of social life.Jane Austen's heroines are very sensible in love. No fictional heroine outside Jane Austen's novels thought more of her lover's intelligence than of her good looks. She presents a very practical view of life and marriage in her novels. She occupies a foremost place among the English novelists. Charlotte Bronte made the following comment on Jane Austen:

She does her business of delineating the surface of the lives of gentle English people curiously well .There is a Chinese fidelity a miniature delicacy in the painting. She ruffles her reader nothing profound. The passions are perfectly unknown to her; she rejects even a speaking acquaintance with the stormy sisterhood. Even to the feelings she vouchsafes, no more than an occasional graceful but distant recognition-too frequent converse with them would ruffle the smooth elegance of her progress. Her business is not half so much with the human heart as with the human eyes, mouth, hands and feet. What sees keenly? Speaks aptly, moves flexibility, it suits her to study but what throbs fast and full, though hidden, what the blood rushes through, what is the unseen seat of life and the sentiment target of death this Miss Austen ignores.**(qtd. in Walt 127).**

Context

Jane Austen wrote ***Pride and Prejudice,*** during the time when women were expected to stay at home, reproduce, bring up children, cook and clean. Women were also expected to sew, sing, dance, write, read and play musical instruments well. They were expected to just marry any man as long as they were safe and secure with money and comfortable home. Her novel, ***Pride and Prejudice*** is written beautifully and realistically. It is so utterly controversial with the cultures of that time and therefore it has made a unique impression with the theme of love and marriage.

The Plot

Thus the plot of ***Pride and Prejudices*** is far from being grotesquely improbable. Everything goes on by contraries yet all the ironies do not affect the probability of the story. Nor does the plot turn upon any strained or improbable incidents. The theme of love and marriage stands out as the biggest topic used throughout. Jane Austen was a practical idealist. She believed in an ordered and balanced life and considered a suitable marriage as the best way to it. Her conception of a happy marital relationship was loftier than that of the sentimental enthusiasts of her age. Marriage to Jane Austen meant perfect unions with one's spiritual counterpart with such happy results as self-knowledge, self- control and self-respect.

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The Theme of Love and Marriage in *Sense and Sensibility*

Jane Austen was a realist who drew her materials from actual life as she saw it. Her stories are perfectly credible and convincing. She depicts the social life of her time and is thus practitioner of the domestic novel or the novel of manners. Realism is the keynote of her novels whether they are considered from the point of view of story, characters, or selling. She considers love and marriage to be the fundamental problem of human life. Beatrice Kean Seymour says that Jane Austen's heroines

"…..had to fall in love and find their happiness not alone in marriage but in the best kind of marriage" **(qtd. in Singh 40)**.

Emotional Treatment

The theme of love requires an emotional treatment of love in Austen's novels. Therefore, it is never an explosive passion. Jane Austen deliberately robs love of all its romantic glamour. She takes a very practical view of life. The principal theme of her novels is matrimony. She is the only writer to have taken a totally realistic view of love. Her novels ***Pride and Prejudice, Sense and Sensibility*, *Persuasion, Emma and Mansfield Park*** deal with love and marriage.

Matrimony

The principal theme of her novels is matrimony. She is preoccupied with the business of making matches of her heroines. Her novels are all comedies in which she exposes the absurdities and failings of her characters. Her vision is ironical and satirical. However, her humour is not of the boisterous type: it is a mild and subdued kind of humour.

***Sense and Sensibility:* A Story of Two Sisters**

Sense and Sensibility is chiefly the story of two sisters Elinor Dashwood and Marianne Dashwood, and their emotional involvement and the outcome of those involvements. The two sisters present a sharp contrast to each other so far as their temperaments and natures are concerned; and yet there is much common between them. Each of the sisters develops a love-

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affair with a young man who attracts them and who is attracted by them; and the love –affairs develop in more or less parallel manner, though the final outcome in each case is different. Although these two sisters are the main focus in the story, their lovers and a number of other characters too figure prominently in the novel, and add to its interest. At the very outset it would be useful for the reader to know that Elinor is intended by the novelist to embody her concept of "sense" and Marianne is intended by her to embody her concept of "sensibility"; and it would also be useful to keep in mind the fact that there is some overlapping in these two concepts and that they are not altogether mutually exclusive. Elinor is not altogether without a certain degree of sensibility in her nature, while Marianne is not entirely devoid of sense. It would also be useful to remember that as the two sisters hold most of the reader's attention almost equally, they may be regarded as joint heroines of the novel particularly as there is much to admire in each.

Marianne

Marianne was highly romantic. She feels strongly and reacts warmly. Naturally she falls passionately in love with Willoughby. Soon her imagination was busy, her reflections were pleasant, and the paint of a sprained ankle was disregarded. Both of them were very romantically advance in their love. When he returned the next day to inquire about her recovery, her smile was sweet and attractive and in her eyes, there was a life a spirit, an eagerness which could hardly be seen without delight. She offers a powerful defense of Sensibility.

Lucy

Lucy was now hoping to get married to Edward; and the thought of his marriage had been weighing upon Elinor's mind because she felt certain in her mind that Edward loved her and that he would never be happy with Lucy as his wife. Colonel Brandon continued to be in love with Marianne though Marianne was totally unresponsive to him even after learning the true facts of Willoughby's past life and his recent desertion of her.

Returning Home, Getting Married

Elinor and Marianne now decided to return home to Barton Cottage. On Mrs. Palmer's suggestion, they agreed to travel in her company by her own carriage as far as Cleveland where

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Palmers lived, and then to proceed to Barton Cottage by themselves. A day after their arrival at Cleveland, Marianne caught cold through her indiscretion and then fell ill with pneumonia. Her illness soon took a serious turn. Colonel Brandon undertook to bring Mrs. Dashwood from Barton Cottage to Cleveland by his own carriage so that he could see herself Marianne's critical condition. However, before Mrs. Dashwood arrived at Cleveland, Willoughby made his appearance there. Elinor was astonished to find him at that place, and simply failed to understand why he had come. He told her that he had come to know of Marianne's critical illness from Sir John Middleton in London, and that he had rushed to this place in order to apologize to her and to seek Marianne's forgiveness for his misconduct. He told her that he had never harboured any intention to marry Marianne and that he had formed a friendship with her only for the sake of the social pleasure which her company gave him. This was a strange explanation but Elinor accepted it because of the obvious sincerity behind Willoughby's desire for forgiveness. Willoughby then left, while Mrs. Dashwood arrived in Colonel Brandon's company.

Elinor got married to Edward Ferrars at Barton church soon afterwards; and then they settled down at Delaford parsonage though they did spend a few days at Colonel Brandon's residence in Delaford as his guest before moving to the official residence of the parish clergyman. Mrs. Jennings began to visit Elinor and Edward.

Now only one thing remained to complete the happiness of Mrs. Dashwood. She desperately wanted that Marianne should agree to marry Colonel Brandon who had been in love with her. Marianne had, expressed the view that Colonel Brandon, could marry only a woman of rheumatism. But the same Marianne now began to feel drawn towards him even though the difference between their ages was still eighteen years and though Colonel Brandon still wearing a flannel waistcoat most of the time. Eventually Marianne married Colonel Brandon, to the satisfaction and joy of everybody, except that of Willoughby who experienced a pang at the thought of Marianne married to Colonel Brandon. Mrs. Dashwood's third daughter, Margret, would acquire a lover and suitor for herself.

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Matrimony is the leading theme of this novel. Mrs. Henry Dashwood wants her daughter to be married happily. She feels very happy to perceive a growing attachment between Elinor and Edward Ferrars, and she begins to feel confident that the two would get married soon. Similarly, she begins to hope for a marriage between Marianne and Willoughby soon after Willoughby has first met Marianne and has subsequently become a daily visitor of Barton Cottage. The Elinor – Edward and Willoughby – Marianne affair, followed eventually by Elinor'smarriage to Edward and Marianne's marriage to colonel Brandon, which constitute the two major stories of this novel. This is certainly a realistic aspect of the novel because most mothers in those days in England, and everywhere are preoccupied with the matrimonial future of their daughters. The modern mother has her own hobbies, amusements and pleasures, and she leaves her daughter free to find her own husband if she can.

Fanny's Attitude and Argument

Thus the readers are given a true and realistic picture of the way in which women generally behaved towards the relatives of their husbands. The opening chapters of this novel describe the conduct of Mrs. Fanny Dashwood towards her husband's stepmother and step-sisters. Fanny's attitude towards these relatives of her husband is characterized by coldness, selfishness and narrow – mindedness. John Dashwood would like to make a gift of some money to his step-mother and step-sisters; but Fanny argues the matter with him in such a shrewd way.

Mrs. Jennings, Sir John Middleton and Others

Mrs. Jennings and Sir John Middleton, give us a notion that apart from engagements and marriages, there are other occupations of the people. She is talkative to the point of silliness. Robert Ferrars is another example for shallow mindedness. His mother is also a silly woman, though she shows in quiet a different way.

Willoughby's expressiveness and dissipation are the result of the irresponsibility of his yearly youth. There is nothing fanciful about the portrayal of Willoughby though his conduct towards woman cannot be regarded as the warmth of the conduct of the youth of the times. *Sense and Sensibility* is not wholly a realistic novel. It is not a realistic novel through and through. It

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has a large component of romance in it. Marianne's love affair with Willoughby is a romantic affair. It reads life as a fairy tale. Colonel Brandon's love affair with Eliza Williams and Willoughby's seduction of Eliza William, followed by a duel between Willoughby and Colonel Brandon, belong undoubtedly to the domain of romance.

When she comes to know of Edward's engagement with Lucy, she is not shattered like Marianne. Her love is guided by mind and not by heart alone. Ultimately she is united in a happy marriage with Edward Ferrars. Jane Austen proves that romantic love is dangerous to our happiness. She believes in love which results in happy marriage.

Sensible in Love

Jane Austen avoided actual sense between lovers. Her heroines are very sensible in love. They always regarded marriage as an essential process of education and improvement for the lovers. The readers find that Jane Austen presents a very practical view of love and marriage in her novels. This practical attitude of Jane Austen has misled some critics to believe that she has approved of mercenary marriages without love. They are of the view that she has considered human relationships to rest entirely on money.

Exposition of the Economic Basis of Social Behaviour

Jane Austen's novels, according to critics, offer an honest exposition of the economic basis of social behaviour. Writing in the same context, a critic says

> Critics have remarked that there is no real delineation of true love in Jane
> Austen, and that is true enough, for Miss Austen knew only too well that
> in that kind of society genteel young ladies cannot afford true love: their
> objective must be marriage, and marriage with someone eligible. In Jane
> Austen, only the poor can afford passion. All this is obviously an evidence
> of Jane Austen's common-sense. It would be wrong to interpret it in any
> other way. Jane Austen with her keen observation of life must have
> realized that it was not possible for all to marry only for love. She knew

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that sensible, unromantic marriages held out better prospects of happiness.

(qtd. in Walt 129).

Condemning Marriages of Pure Convenience

Jane Austen of course, condemns marriages of pure convenience, but at the same time she also admits that sometimes it may become absolutely necessary for a girl in love with one person to accept another for whom she can at best feel only a certain liking. Jane Austen believed that there is no wound of life which cannot be healed. She never considered love and marriage to be an exclusively personal affair. Marriage was a social institution and love and marriage, therefore, were to be considered in the larger social context. Thus Jane Austen took a very practical view of love and marriage. She approved only of love that resulted in the best kind of marriage. As her characters possess common sense and have a practical attitude towards life, they are never disappointed in their love. Their love always results in prudent and successful marriage. Above all Jane Austen believed in the stability of life. A stable and integrated life is the basis of real happiness and peace. This stability of life depends completely upon the stability of society.

Artistic Treatment

Jane Austen was very particular about the material she took up for artistic treatment in her novels. She had a very strict sense of form, and knew that the compact form of the novel depended mostly upon the nature of theme. She restricted her range of social portrayal of three or four. Families in a village and within this narrow range she was meticulously selective. She was interested principally in the essentials of human relationships that provided a theme for her novels and it was between man and woman.

Jane Austen dealt with the problem of love and marriage in all her novels and excluded everything else. The readers find her deeply concerned with the problem of proper adjustment between man and woman. She restricted herself almost exclusively to the English country gentry. Even within narrow social orbit her attention was focused only on a few families. If there are characters representing other classes, they are always on the periphery and do not have any

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serious impact on her theme. Even her mood in all the novels is uniformly comic. This uniformly comic vision also imparts a sense of unity to her theme. David Cecil aptly writes:

A Writer of Comedy

Jane Austen was a comedy writer. Her first literary impulse was humorous; and to the end of her life humour was an integral part of her creative process; as her starts to function, a smile begins to spread itself across her features. And the smile is the signature on the finished work. It is the angle of her satiric vision, the light of her with that gives its peculiar glitter and proportion to her picture of the work **(qtd. in Lascelles 101).**

Love and Passion

In Jane Austen's novels, love is neither a terrible thing nor a very deep passion. It is just a necessity of life at a certain age. Passion is unknown to Jane Austen and persons do not fall in love at first sight. Austen does not deal with the illicit love.

Jane Austen could approve only a sensible husband to a sensible wife and foolish one to the foolish. In the novel *Pride and Prejudice* Mrs. Bennet gets what she deserves, Mr. Collins chooses a companion unlike himself, while Jane and Elizabeth select persons agreeable and suitable to their temperament and personality. Both Jane and Bingley are of good nature and so deserve to be each other's partners.

Elizabeth and Darcy form another pair of lovers whose nature is more or less similar. Both are remarkably intelligent. Elizabeth becomes unduly prejudiced against Darcy, partly because of his pride and the false presentation of his character by Wickham. But at the story progresses, Elizabeth's prejudice against Darcy and his pride against Elizabeth are removed, and eventually they are married. In their case, Jane Austen approves of the marriage of good persons of similar nature and temperament.

Heart under the Control of Head
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In the world of Jane Austen, heart must be controlled by head; feelings must be subordinated to reason. Elizabeth is fascinated by the sweet manners and charming personality of Wickham. But on the sound advice of her aunt Mrs. Gardiner, she controls her feelings. Lydia has neither sense nor character to put a cheek on her feelings. She elopes with Wickham at the first opportunity, bringing disgrace on herself and her family.

The real object of marriage according to Jane Austen is not home and house-keeping, parish and poultry, but something higher. It is companionship, and intellectual and emotional association between husband and wife, and she would not approve of a marriage where such an association is wanting. She had little sympathy for romantic imprudence or credulous good nature. She was impatient of people with hearts of gold and heads of woods. And though she was not a slave to worldly considerations. It was wrong to marry for money, but it was silly to marry without it.

Elinor Dashwood and Marianne Dashwood are shown pursuing their private lives according to their individual outlook and belief. The fate in each case is an unhappy love –story, but this provides us with parallel plots which are demonstrations of the dual thesis. Character and theme are firmly presented in the opening chapters, Marianne was generous, amiable, interesting, she was everything but prudent. Elinor on the other hand, possessed strength of understanding and a coolness of judgment. She had an excellent heart; her disposition was affectionate and her feelings were strong but she knows how to govern them. At the death of her father she shows her control over her feelings while her mother and sister give themselves up to an excess of sensibility.

Irony, Humour and Surprise and Abundance of Characters

Jane Austen's use of irony, humour and surprise moments in the chosen two novels are remarkable. Her novels *Pride and Prejudice* and *Sense and Sensibility* contain a number of interesting incidents and situations to arouse the reader's interest.

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Jane Austen gives us an abundance of characters in her novels *Pride and Prejudice* and *Sense and Sensibility*. She is not only concerned with sketching the externals of characters, but also with the psychological portrayal of characters. Thus Jane Austen has skillfully and subtly handled the theme of love and marriage in the two novels *Pride and Prejudice* and *Sense and Sensibility*

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Diasporic Experiences in Jhumpa Lahiri's
Interpreter of Maladies and *Unaccustomed Earth*

C. G. Karthikadevi, M.A., M.Phil., M.Ed.

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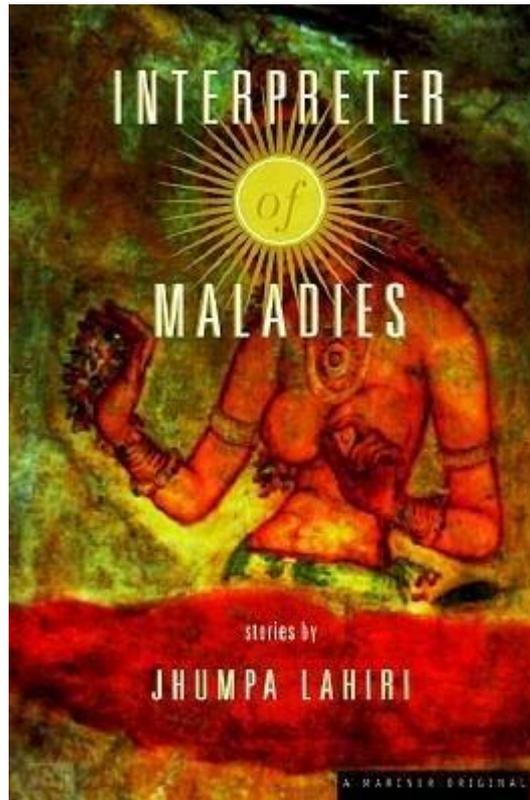
Abstract

Indian writing in English has acquired a great significance in recent years, not only in India but all over the world. Short story is obviously the most popular literary form. The short story writers in English come from different parts of the country and they have diverse social, cultural and family backgrounds but what unites them is the use of English as their mode of expression. The short story genre is highly favoured by women writers of the South Asian diaspora. Jhumpa Lahiri, through her short stories addresses sensitive dilemmas in the lives of Indians or Indian immigrants with themes such as marital difficulties, miscarriages and the disconnection among the immigrants. *Interpreter of Maladies* is a collection of nine short stories. It is about the experiences of Indians who live in an alien country and how they are

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deeply crushed under the burden of alienation and rootlessness. The collection attempts to be simultaneously both an anthology of outstanding short stories and virtually a casebook on relationship between the sexes. Lahiri has been acclaimed a dominant diaspora writer depicting the complexities of immigrant experience in diaspora in her *Unaccustomed Earth.* This collection of stories is a well thought-out addition to her oeuvre of fiction writing. The stories depict different aspects of the Bengali migrant experience. The eight stories in the collection revolve around quest for identity in relationships. The stories examine the difficulties the central characters have in integrating and relocating their identities beyond their familial homes.

Key words: Short stories, Indian Writing in English, Jhumpa Lahiri, *Interpreter of Maladies, Unaccustomed Earth,* Indian diaspora, relationship between sexes

Short Stories

The short story genre is highly favoured by women writers of the South Asian diaspora. The short stories by women of South Asian diaspora are often located in the present and they deal with immediate social realities, but they also contain personal memories or they traverse the space between the homeland and the diasporic location. In the evocative and poignant instances of female oppression narrated in these stories, a transnational resonance is evident. Not only are there similarities between women from different South Asian diasporic locations, but also many patterns of subjugation and gender discrimination common to other cultures and nation is apparent. The plurality and specificity of lived moments and everyday reality are captured in these stories. Much of the literature by women of the South Asian diaspora is drawn from personal experiences and deeply intimate concerns. Thus it often relies on personal memory, and sometimes on the synthesizing of facts, events, people, settings from the author's own life, with imagined characters and events.

Themes Adopted by Expatriate Writers

The expatriate writer undergoes the pain of homelessness, alienation, and loss of belongingness. He struggles between two ways of life, which leads to the feeling of depression and frustration. The loss of homeland is the consequence of consciously opting a new home in a foreign or, an alien land. The old memories keep on hovering in his mind and the new land and unfriendly surrounding leads to the feeling of frustration and depression. It is a complex state of mind and emotion, which includes strong craving and longing for

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homeland or the past. When a person leaves his own homeland and enters another, his old values comes in conflict with the new one, which he has adopted. Thus 'Diaspora' is a dislocation from a geographical location of origin and relocation in another territory or country. A number of Indian English Writers can be recognized under such category of expatriate writers: Salman Rushdie, Anita Desai, V.S.Naipaul, Rohintan Mistry, Abraham Varghese, Amitav Ghosh, Hanif Kureishi, Ved Mehta, Meera Syal, Bharati Mukherjee, Jhumpa Lahiri, etc.

Sensitive Dilemmas Addressed by Jhumpa Lahiri

Jhumpa Lahiri, through her short stories addresses sensitive dilemmas in the lives of Indians or Indian immigrants with themes such as marital difficulties, miscarriages and the disconnection among the immigrants. Like other expatriate writers, Jhumpa Lahiri too suffers the same dilemma and undergoes the strong longing for Indian culture, which is a part of every Indian as an individual. Nilanjana Sudheshna Lahiri was born in London on 11 July 1967 and grew up in South Kingstown, Rhode Island. She was the daughter of Indian immigrants from the state of West Bengal. Her family moved to the United States when she was two. Lahiri considers herself an American, stating "I wasn't born here, but I might as well have been." Lahiri finished her Ph.D. in Renaissance studies. Daughters of Calcuttans, Jhumpa Lahiri and Chitra Banerjee Divakaruni delineate the Indian American's relationship to their homeland, as well as their responses to immigration and assimilation.

Interpreter of Maladies

Lahiri's debut short story collection, *Interpreter of Maladies* was released in 1999. Interpreter of Maladies received the 2000 Pulitzer Prize for fiction. Lahiri has won many awards for this collection. These awards and honours include The Transatlantic Review award from the Henfield Foundation, the Louisiana Review Award for short fiction, The O. Henry Award for Best American Short Stories, The PEN Hemingway Award, The New Yorker Debut of the year Award and The American Academy of Arts and Letters Award. Lahiri also received a nomination for the LA Times Book Prize. The stories address sensitive difficulties and the disconnection between first and second generation United States immigrants. Lahiri married Alberto Vourvoulias-Bush, the deputy editor of the Latin American edition of Time in 15 January 2001. In 2003, Lahiri published The Namesake, her first novel.

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A Dominant Diaspora Writer

Lahiri has been acclaimed a dominant diaspora writer depicting the complexities of immigrant experience in diaspora in her Unaccustomed Earth (2008). This collection of stories is a well thought-out addition to her oeuvre of fiction writing. It has won the coveted Frank O' Connor award of € 35,000, the richest short story prize in the world. The stories have been acclaimed for depicting different aspects of the Bengali migrant experience. The eight stories in the collection revolve around quest for identity in relationships. Jhumpa Lahiri was appointed as a member of the Committee on the Arts and Humanities along with five members in February 2010. In September 2013, her novel The Lowland was placed on the shortlist for the Man Booker Prize. In October 2013, it was also long-listed for the National Book award for fiction.

Realistic Experiences as the Basis

Jhumpa Lahiri's themes such as alienation and assimilation, love and marriage, home, exile, and self-identity, are quite interesting and grasp the essence and experiences of Lahiri. Her realistic experiences take the readers to journey the new world of a foreign land. Her theme makes the readers to be aware of displacement by emphasizing the pain of exile. Lahiri is undoubtedly the most commanding literary figure in English.

Contents of *Interpreter of Maladies*

Interpreter of Maladies is a collection of nine short stories. It is about the experiences of Indians who live in an alien country and how they are deeply crushed under the burden of alienation and rootlessness. The stories present Lahiri's inter-continental journey during which she gets herself accustomed to both the cultures by her long stay abroad and regular trips to India during every summer. It seems that for Lahiri, the western culture forms a part of her emotional make up. Her writings are scattered with the details of traditional Indian names, food, flavour and wardrobe which collectively give shape to her stories. Three of Lahiri's stories are set in India and employ the narrative voices and indigenous experiences of Indians living in India. She focuses on people meeting each other, or separating, or on their subtle tensions and quiet moments of happiness or pain. Lahiri portrays Indians abroad, who face displacement, adhere to their native culture, attempt to integrate themselves into their adopted homeland and suffer tensions over moral and emotional issues.

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Focus of *Interpreter of Maladies*

Jhumpa Lahiri's *Interpreter of Maladies* focuses on immigrants or expatriate Indians who have been on the move from India to United Kingdom and to the United States or are on a short visit to their native country, either way confronting surprising, even baffling, cultural differences. Lahiri has direct experience of these continents. It is quite natural that in her stories the two worlds of the East and the West have been brought together, as if in a simile— or even in a metaphysical conceit—which tease and please the reader. Whether they are set in Bengal or Boston, these sublimely understated stories, spiced with humour and subtle detail, speak with universal eloquence to anyone who has ever felt the yearnings of exile or the emotional confusion of the outsider.

Narrative – Spatial rather than Sequential

Jhumpa Lahiri's narrative tends to be spatial rather than sequential. Her detached, impassionate style, structure, and characters force the reader to see the verisimilitude of the object. Lahiri's narrative world shuttles between India and the United States. Her excellent narrative techniques establish her as one of the towering figures in World Literature. Lahiri's works are necessarily the narratives of pain. She alludes to her constant listening to the tales of inconveniences, her parents or the friends of her parents encountered in their lives. She feels her sense of pain, alienation, and marginalization, to be a kind of inheritance from her parents. Home, homeland and food are the most significant elements of nostalgia. As such the metaphors of food and home make their presence strongly felt in Lahiri's works. As food provides a link, it induces a sense of belonging in an alien world.

Depiction of Protagonists

Depicting all Lahiri's protagonists with their several senses of exile, Lahiri relates them with their fondness for food. Images of food have functioned in many different and often contradictory ways in literary works, particularly in writing by women. Food is seen as a cultural signifier. It is a source of empowerment and control on the one hand and of powerlessness and domination on the other. It is also of bonding as well as of separation, of a form of resistance to assimilation and at the same time a nostalgic longing for a lost world; in short, it could define one's identity in positive and negative, complex and complicated ways.

Unaccustomed Earth

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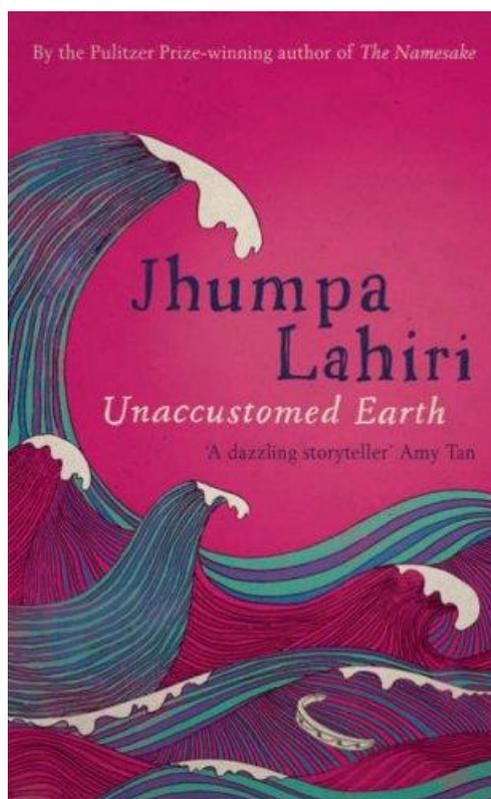
Unaccustomed Earth symbolizes the new earth and soil in which the descendants of immigrants as well as their parents submerge their roots and culture. The title conveys a dual meaning. First, it is suggestive of the world of the first generation immigrants who are now not accustomed to the world of their children. Secondly, a different kind of world is occupied by the children of immigrants who often look up to the associative life which they share with their parents but can no longer connect emotionally and psychologically with them. Lahiri's narration and plot construction are distinct. Every word assumes significance and language bears lucid and lyrical verve. Alienation, nostalgia, yearning for the native land and the dissatisfaction and mental agony resulting from them has been recurrently exposed in the stories.

Unaccustomed Earth examines the difficulties the central characters have in integrating and relocating their identities to an empowered space beyond their familial homes. Their identities are hybrid but they are of a vexed hybridity, deeply troubled by complicated and unresolved connections to their multi-cultural families of origin. Most of the marriages are mixed or inter-cultural marriages. In these marriages two persons of distant historical, social and cultural backgrounds share their experiences with each other and out of

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these shared experiences emerge a 'third space.' These marriages between Indian Bengali man or woman and American woman or man create a "hybrid culture," a new form of culture where both of them negotiate at various fronts of life. Their encounter between two cultures i.e. eastern and western constructs a hybrid culture where both the parties negotiate and interact to reframe and restructure ethnic essentialism, nationalism and fundamentalism.

Exploration of the Powerful Familial Ties

Lahiri explores the very powerfully familial ties and emotional relationships. Her intricate dialogues with detailed observation render the stories powerful and universal in application. Lahiri has successfully touched the hearts of her readers with the losses and uncertainties in the title story. The story revolves around minute observation of life with humour and suspense. The story being elegiac leads the readers through a kind of personal introspection in relationships. She is able to enter into her characters thoughts and feelings like a superb psychoanalyst.

Different from Other Indian Writers Writing in English

Jhumpa Lahiri is different from other Indian writers writing in English. Most of the Indian fiction writers writing in English are born and brought up in India, although the writers like Anita Desai, Kamala Markandaya, Jhabvala, Vikram Seth and Salman Rushdie are living either in England or America. Lahiri was born in London, of Bengali parents and grew up in Rhode Island, United States. Jhumpa Lahiri has evidently benefitted from all three cultures. Their aroma drifts from the pages of her first collection of short fiction. Naturally, her connection with India may be through her parents and grandparents. So her knowledge of India is bound to be confined to the stories from her grandparents, parents, books and newspapers. India would appear to Lahiri sometimes full of wonders and sometimes full of beggars. But the writers who live outside India and confidently write or comment on the economic, social, political and religious scenario may appear very often exaggerating or under-rating. They are liable to lack honesty and authenticity which a writer should possess. From this standpoint, Jhumpa Lahiri is honest and authentic to her experiences.

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Desires and Conflicts in Female Bonding in Chitra Banerjee Divakaruni's Novels:
Sister of My Heart and *Vine of Desire*

K. Nagajothi, M.A., M.Phil.

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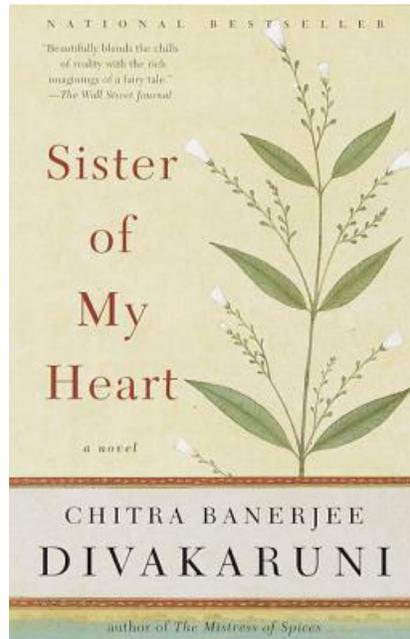
Abstract

Chitra Banerjee Divakaruni, an avowedly feminist writer of the Indian diaspora in the US, excels in probing the unplumbed depths of women's sensibility. *Sister of My Heart* examines the emotional bond and the tension between the desires, which the women characters, Anju and Sudha go through in the process of their growth. Despite their closeness, they have different personalities and approaches to life. Sudha discovers a dark secret about her father's betrayal from her aunt Pishi and suffers from a guilt complex which tests her relationship with Anju. She even sacrifices her love for Ashok in order to prevent her cousin's match in a traditional family from breaking up and renounces herself to an arranged marriage. Marriage entails not only their first separation but also their first rivalry with each other, a rivalry not of material possessions but of heart. Cracks appear in their relationship as Anju goes to America

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and Sudha enters a loveless partnership in India. The pregnancies of both women bring increased pain and a new relationship between them.

The Vine of Desire is a sequel to *Sister of My Heart*. Anju and Sudha reunite after a year of living separate lives. At first, the women are overjoyed to see one another and their bond seem strong enough to suggest that each woman's unselfish goal is possible. Anju's startling realization of her husband Sunil's passionate obsession with Sudha shatters any illusion and causes a seemingly irreparable rift between them. Tormented respectively by guilt and bitter jealousy, Sudha and Anju individually grapple with both their inner pain and the outside pressures of frenetic, impersonal city life in America as they journey towards independence. Thus, the creator and her creation face up to standards laid down, boldly and create new spaces and voices for themselves.

Key words: Chitra Banerjee Divakaruni, *Sister of My Heart*, *The Vine of Desire*

Chita Banerjee Divakaruni's Works – Friendship with Women and Sisterly Bonding

Chita Banerjee Divakaruni is an Indian American author and poet. She is an award winning author. She has got the nationality of India as well as of the United States. She made an indelible impression on the literary world with her first novel, *The Mistress of Spices*, a magical tale of love and herbs. Her novels portray the forbidden aspects of women's habited world and their creative imagination through earthly desires. Woman is the centre of her fictional world − her efforts, desires, and failures in the traditional Indian society and western society are the main focus in her novels. Her illustration of women's world is realistic, credible, and authentic. She deals with the inner world of the Indian women as well as the immigrant women in her novels. The sisterly relationship between Anju and Sudha in Chitra Banerjee Divakaruni's *Sister of My Heart* and the complications that cause conflicts in Anju and Sudha's sisterly bonding in *The Vine of Desire* are scrutinized in this paper.

> Chitra Banerjee focused her writing on friendships with women and trying to balance them with the conflicting passions and demands that come to women as daughters and lovers, wives and mothers. She believes that female bonding is unique because of life-changing experiences that they share-menstruation, childbirth, and menopause. In an interview she states that the force behind her writing
>
> . . . is the desire to put women in the centre of stories, to have their voices be the voices of interpretation, their eyes the ones that we see through. There just hasn't been enough of that in the world, if you look back at literary history (qtd.in *Lalitha* 23).

Sisterhood

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The major theme in all her writings is sisterhood, that mysterious female bonding which goes far deeper than conventional familial ties and which insistently surfaces in women's relationships despite all patriarchal conditioning. *Sister of My Heart* explores the particular nature of sisterhood relationship in a traditional Bengali household. It is based on her short story "The Ultrasound" (*Arranged Marriage* 1995). The emotional portrayal of the two women at the heart of the *Sister of My Heart* is narrated in an artistic manner of the characters' inner and outer worlds that usher in rich emotional experiences to uplift the story about Anjali (Anju) and Basudha (Sudha), who learn to make peace with the difficult choices, and circumstances that have been forced upon them.

Sister of My Heart opens with the Chatterjee family already deprived of its male figures and its former economic status. As the three widows (Pishi Ma, the cousin's paternal aunt, and their mothers) and two young girls of this family meander their way through the drama of life, facing marriage, motherhood, divorce, widowhood, etc., each stage brings into focus a certain aspect of the upper-class Bengali culture and tradition.

Structural Characteristics of Divakaruni's Novel

The chapters in Divakaruni's novel are named after the central characters. In *Sister of My Heart* the chapters are alternatively named after Anju and Sudha. This is a very exclusive pattern of writing which evidently brings out the internal feelings of the protagonists. This narrative technique itself underlines their twinning as much as the events of their lives and endows them with not only the capacity to tell their own stories but also invest them with the power to interpret and shape their reality.

Story of Two Cousins

The author tells the moving story of two cousins, Sudha and Anju Chatterjee who began their lives in close contact with a growing emotional bond for each other. The two women share an irrevocable bond, since they are "born stuck together" (SMH 39). It was Anju who called Sudha out into the world. When Nalini, Sudha's mother, tells the story of Sudha's birth, she remembers how she had trouble in labour. Then Anju's mother, Gouri who had delivered only a few hours before, walked across the hall and put Anju's face down on Nalini's stomach. Anju lay there for a moment and gave a loud cry, and right then, Nalini felt her contractions and soon the midwife handed Sudha to her saying, "It is another girl" (SMH 43). Hence, Sudha calls Anju her twin. "That's why Anju is my twin, don't you see" (SMH 43).

Sudha and Anju were born twelve hours apart in the same house, they considered themselves twins, and from a very early age were provided everything they needed from life − love, respect, council, and friendship− from each other. Together they experienced the joys, pains, mystical tales, and tiresome tasks that inevitably accompanied them while growing up in a

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traditional Indian Bengali family in Calcutta. This exceptional sister-knot remains the core of the novel and their affection for each other increasingly shapes the course of their lives.

Anju utters her feelings for Sudha thus:

> Some days in my life I hate everyone. . . . But never Sudha. I could never hate Sudha. Because she is my other half, the sister of my heart. I can tell Sudha everything I feel and not have to explain any of it. . . she understands me perfectly. Like no one else in the entire world does. Like no one else in the entire world will (SMH 31).

Sisterhood and Feminist Theory

Sisterhood to them is not just a matter of ties of blood but of love. Commenting on this relationship, Hudson Weems asserts,

> This kind of friendship these women have goes beyond confiding in one another and sharing commonalities. Not only do they share, they share material things as well (Americana Womanism 97).

In *Feminist Theory* Bell Hooks remarks on female bonding:

> We must learn to live and work in solidarity. We must learn the true meaning and value of Sisterhood (63).

Hooks encourages a woman to believe in female friendship and understand its significance and the well-being it can provide them. Anju and Sudha adhere to Hook's philosophy since they share joys and sorrows, and they not only sympathize with each other, they also empathize. They carry this bonding well into their womanhood in spite of their mothers failing to comprehend it.

Simple Plot

The plot and structure of the novel are relatively simple. The book alternates the narration of Sudha and Anju, providing their different perspectives of events. The opening words of this novel are "They say in the old tales . . . (SMH 14)" and stories from Indian culture and mythology punctuate the narrative. Sudha and Anju are so much influenced by the stories narrated to them such as the "Princess in the Palace of Snakes", the tale of Bidhata Purush and stories from Hindu mythology. When they were children, their favourite game was acting out the fairy tales Pishi told them, where Sudha was always the princess and Anju the prince who rescued her. Together, their lives parallel many of the old tales they have heard and in turn tell one another and their babies.

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Differences in Socioeconomic Backgrounds

Their love for one another is on an equal plane but their socio-economic backgrounds are different. Anju has more social and economic advantages than Sudha, because Anju's family is wealthy and socially prominent. Anju's family's wealth and social position permit her to transcend the restrictive demands of traditional Hindu Indian female gender notions, which might eventually prevent her from fulfilling the roles of wife and mother. Anju gets the privilege of concentrating on her studies as well as her career, despite the calamities that she faced in her life. On contrast Sudha and her mother are not economically independent. They have to depend on the good graces of Anju's family for survival. As Sudha is socially and economically disadvantaged, she is more likely to succumb to the Hindu Indian gender norms.

Discovery of a Dark Secret

Sudha discovers a dark secret about her father's betrayal from her aunt Pishi and suffers from a guilt complex which tests her relationship with Anju: "Something has changed between us, some innocence faded like earliest light" (SMH 91). She is the one who learns of the destructive secret that could destroy the bonds between her and Anju. She is aware of the fact that they are distinct and separate individuals. She comes to realize that the past is not the firmly rooted banyan tree as she once believed. It is a secret that ultimately changes Sudha's life, as she vows to spend the rest of her life making for the way in which her father had deceived Anju's.

Changes in Life

The incident that changes their normal course of life spurs from a fugitive and illicit trip to the cinema which leads to a chance meeting between Ashok and the beauteous Sudha. They fall instantly and irrevocably in love, but Sarita, one of the friends of Nalini is at hand to drag Anju and Sudha back home for retribution. She wants to spend her life with Ashok but being a fatherless child she cannot afford to take a radical step of getting married against her mother's desires. The girls are forced to enter into arranged marriages not out of desire but out of a sense of familial obligation. The plot thickens inexorably from here. More than that Gouri Ma's heart attack adds to the fire which hastens the marriage and also scupper's Anju's college plans. Sudha who is tormented by guilt for her father's actions and feels herself the recipient of her aunt's charity, sacrifices her love for Ashok in order to prevent her cousin's match in a traditional family from breaking up and renounces herself to an arranged marriage.

Separation through Marriage

Marriage entails not only their first separation but also their first rivalry with each other, a rivalry not of material possessions but of heart. Hitherto they have been cocooned in the matriarchal household, chafing a little at the restrictions on them, and troubled by the mysteries surrounding their father, but from their birth they have found happiness and total understanding

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in each other's company. From the beginning, there are hints about how their futures will diverge. As the girls speak or narrate the incidents alternatively, the readers can see life through the eyes of each of them separately at eight years, then at twelve, then as convent school girls escaping to the cinema unchaperoned and finally as married women, one believing in the new world and the other in the house of her husband for whom she learns to have affection but not love.

Anju on their wedding day itself has noted that her husband Sunil, a computer scientist has been attracted towards Sudha:

> The wedding dinner is over. We rise. Ramesh and Sudha walk ahead. His arm under her reluctant elbow. She pulls out a handkerchief to wipe her face. She replaces it – but no, it falls behind the table. No-one notices Sunil bending to pick it up, to slip it into his pocket where he fists his hand around it. No one except me. (SMH 611)

The girls knew what it was to feel suspicion and distrust − Sudha, because she felt a shame that she could not share with Anju; and the latter, because she discovers the seductive power of her sister's beauty, a power Sudha herself is incapable of controlling. Circumstances created a little emotional distance between the sisters, resulting in giving extra importance to the mistakes. When Anju observes his love-lorn look, there is the initial pang of jealousy in her. Hence, she could never stop loving Sudha.

Migrating to the United States

Anju informs Sudha of the arrival of her visa, Sudha is upset by their physical separation. She reflects: "My dear cousin, how far she would be going from everything familiar from me" (SMH 353). Sudha wishes Anju to be satisfied with what she will find on the other side of the world, i.e., the United States of America. As girls they grow up negotiating their mothers' traditional Indian value systems and desires with the Westernized philosophies influencing their own generation, and afterwards compromise with their spouses. Anju follows her husband to America and grows stronger and more independent as she undergoes acculturation processes.

Life in America

Anju is not even clever enough to discern what Sunil thinks of Sudha. Sunil inquires about the welfare of the mothers, but he does not pronounce a word about Sudha, does not even pick up the mail, if there is one from Sudha in the stack. Anju could never forget the look on Sunil's face as he gazed after Sudha and picks up the handkerchief that had fallen from her waistband on the eve of their wedding. The fetish temperament of Sunil plagues Anju. She is aware of Sunil's disposition. Anju is not ignorant of Sunil's deception. The deceptive personality

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of Sunil is shocking to Anju, because she is only an immigrant. Anju discovers that marriage and her adopted land America belie her expectations.

Anju gets pregnant at that time and she feels her baby can batch up their marital disharmony. Sudha also gets delighted at the fact that both the sisters are pregnant at the same time. Things take on a different frame, when the tests establish that Sudha will deliver a girl baby. Mrs. Sanyal declares that, the eldest child of the Sanyal family has to be male and hence Mrs. Sanyal forces Sudha to undergo an abortion. In such a situation Sudha takes a firm decision to step out of the home. The conflict in every woman between the desire to please the people around as taught in childhood and the desire to fight for justice as a reaction to the existing situation has been pictured well through Sudha's life. This conflict within her explains her delay in taking a decision. The marital disharmony that is common in the modern age has been highlighted through Sudha- Ramesh relationship. The entire social system comprising religion, myth, education and other social norms focuses on women having to endeavour to come out of these shackles created and maintained carefully through generations.

Feminist Thinking Overtakes

Sudha's feminist thinking overtakes her and she realizes the meaninglessness of her mechanical life with Ramesh. Sudha's decision shows that a marriage bond has meaning only if there is mutual love and respect. She successfully wriggles herself out of the stifling influences of tradition and begins to think about living her life for herself and her daughter Dayita. She plans to soar up high into the heavens of fulfilment as a woman. Sudha emerges as a woman of authority and determination. She becomes empowered when she has to confront and tackle the problem of her pregnancy and abortion.

Pishi and Gouri Ma extend a warm welcome to Sudha. Gouri Ma adjudges Sudha to be old enough to make her own decisions and offers to support Sudha. Aunt Pishi instructs Gouri Ma to sell the traditional Chatterjee house to support Sudha and her child. Pishi consoles Sudha that the Sanyals have not realized the worth of Sudha. The Sanyals have lost out, and not Sudha. Sudha asserts that she has a whole life in front of her and her life will be a success and that will leave the Sanyals gaping .When Pishi pronounces it with such zest, Sudha's future offers scope for a happy life ahead. Sudha desires the women of the Chatterjee home to bless her to be like the Rani of Jhansi, the Queen of Swords.

Another Complication in the Life of Sudha

Abandoning the Sanyals, Sudha proceeds to Calcutta, only to tackle another complication. She confronts Ashok, her first love, who wants to marry her. But, he insists that he leaves a few years alone with her and wants Dayita her daughter to stay with the grandmothers. Sudha will not wrest herself from Dayita. Sudha abandoned the Sanyals because they planned to

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abort the child in the womb. Next, Ashok also refuses to take care of her child, so she turns down his wish.

Queen of Swords – Departure to the United States

Sudha's life in the second section of the novel, Queen of Swords is distinctive from the first part of the novel, "Palace of Snakes". Life is so secure in the Palace of Snakes. In the "Queen of Swords", life moves on a different perspective where Sudha is the architect of all her accomplishments. Sudha is overwhelmed to behold Dayita, who is the root cause of all the modifications in Sudha's life. To turn down Ashok's request for marriage, Sudha opts to depart for America with Dayita.

Anju and Sudha Coming Together Again

Anju is elated to welcome Sudha. Yet Anju is confronted with a confused state of mind. Anju speculates as to why Sudha has abandoned Ashok, the man whom Sudha loved zealously. She also toils extra hours to save money for Sudha's ticket. Sunil is not pleased about Anju's exertion. Inspite of her pregnancy, Anju strains physically and that results in an abortion. Anju forfeits her son Prem for the sake of Sudha. On the other hand, Sudha is given a second chance of happiness that Ashok agrees to take into his custody Dayita also, after Ashok's marriage with Sudha. But Sudha is obstinate and she does not acquiesce to the marriage. Sudha is determined to fly to America to meet Anju, because in a sense, Sudha is responsible for Anju's miscarriage. Sudha is prepared to leave for America with Dayita.

Anju and Sudha come together again, sharing the joy of parenting a daughter who binds them together as they integrate their time-tested bond with the renewed hope for a fulfilling future. The novel closes with the image of a tableau, of two Madonnas with a child between them, who have come together, ironically, in a 'foreign' land that lies beyond the "vale of sorrow" (SMH 658) that circumscribed their lives on the 'home' ground.

Sister of My Heart – A Female Bildungsroman

Sister of My Heart is a kind of female bildungsroman. It is a genre which focuses on the psychological and moral growth of the protagonist from youth to adulthood. The novel tells the readers about the coming of age; a story in which the protagonist undergoes growth throughout the entire narrative, generally starting off by being removed or chased from their home. Their growth is often impeded by opposition of their desires by other characters. Chitra Banerjee tries to take her readers into the mind of the protagonist who put some light on her condition and all loose strings are tied at the end.

Profound Intricacies of the Bond between Sisters

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The intricacies in the bond between the sisters become profound in *The Vine of Desire*, the sequel to *Sister of My Heart*. The novel picks up where *Sister of My Heart* left off, and continues the saga of the sisters and best friends from Calcutta, India. After their arranged marriages in Calcutta, the spirited and independent Anju had followed her husband, Sunil to San Francisco, while the beautiful Sudha remained behind in India with her husband. The two women followed individual paths after their married life. The novel is the reunion of the sisters in America. Chris Barsanti comments on love portrayed in the novel:

> Love is a tangled thicket of thorns in Divakaruni's new novel of Indian immigrants who try to keep their lives together in San Francisco despite the distractions of family pressures and unspoken tensions. (qtd. in Ophilia 103)

The Vine of Desire
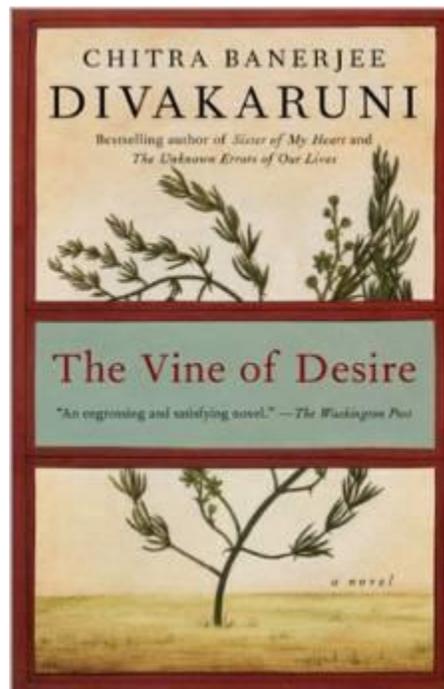
In *The Vine of Desire*, devastating events in the lives of both the cousins bring them together: Anju in America has had a miscarriage, and Sudha has walked out of her husband's house to avoid her mother-in-law's compulsion to abort the female foetus. She also tries to escape from the suffocating embrace of her first love with her former boyfriend, Ashok who insists on taking care of her and her daughter. Hurt and saddened by the events of their lives, they reach out to one another for comfort and affection only to cause further tension in their lives.

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At first, the sisters are overjoyed to see one another. They focus on Sudha's toddler Dayita whom they adore, especially Sunil who forms a special relationship with her. Anju tells Sudha:

> "When he's with Dayita, Anju tells me later, all the bitterness falls away from
> him. He used to be like that when I was pregnant. Boyish and excited and
> tender. He'd make a world of plans − all the things he wanted to do for − " she
> swallows – Prem. (VD 30)

Anju's Agony

Anju remembers Prem and tortures herself by thinking about the past. So Sudha scolds her: "There's no point in torturing yourself over what's happened already" (VD 30). Even as she tried to stitch up the chasm of a wound, it still runs jagged between their bodies. When Sudha enters the house, she feels once again the sisterly love and affection of Anju. Sunil feels thankfulness for the arrival of Dayita and Sudha because he could see happiness in Anju's face. Soon after Sudha arrives in America Anju resumes her work towards a college degree and begins to find her merit in writing classes. She is particularly inspired by an instructor who introduces her to the letters and journals of 18th and 19th century women writers. Anju embraces loneliness and seeks out a solitary space at the college where she can write. Anju's loneliness intensifies emotional rapture. She finds herself brooding, at the same time she adjusts and diverts her mind into the college assignments.

Sunil is Attracted to Sudha

Anju alienates Sunil and thereby diverts his attention to Sudha and this is evident when he outwardly showers his love on Dayita. When he sees Sudha in private, he cannot control himself and kisses her. Sudha remembers Pishi's words "A woman's beauty can be her wealth, but also her curse" (VD 69). She feels guilty for accepting Sunil's kiss. Sunil's desire has been fuelled with years of longing and the flame of passion was burning bright and it would readily engulf her. Sudha also realizes the fatal folly that she has committed in accepting Anju's offer, as Sunil is attracted towards her. The tension between the wife and husband mounts when a third person (Sudha) enters into their conjugal life.

Sudha Yearning for Sunil

Sudha having fled an unhappy marriage in Bengal, yearns for Anju's husband Sunil. Her mind cautions her by uttering the words, "The husband of my sister" (VD 80) whereas her flesh pronounces "I don't care" (VD 80). Sudha understands her weakness for Sunil and wants to stay away from Anju. She even reveals her desire to Anju in her mind, "I've done that which I shouldn't have" (VD 108) wishing Anju to hear: "I've kissed your husband and liked it" (VD

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108). On the other hand, Anju confides in Sudha– "You're the one closest to me, the one who understands me best. The one I trust most of all" (VD 108).

Sudha succumbs to the call of her flesh. Sunil's showering of love on Dayita, could be one of the reasons of why Sudha succumbed to Sunil, because her first love Ashok denied her daughter, though he accepted to marry Sudha. When Sudha sleeps with Sunil, she not only hurts her sister of heart, Anju but also puts an end to their relationship. Their close bonding turns into an estranged relationship overnight. Sudha could not remain with Anju after the ultimate treachery that she has committed to Anju. Aftermath, she learns her mistake and laments that she has added to her friend's sorrow. She is deeply ashamed that her jealousy has cast out her reverence. She decides to get separated from Anju and Sunil and finds a job as a caretaker. Thus the first part of the novel 'Subterranean Truths' ends with passion running high and the sisters entangled in a vine of desire, unable to separate from their wishful world i.e. from emotions to the reality.

Sunil, Anju and Sudha on a Different Plane – Changing Patterns

In Book Two, 'Remembrance and Forgetting', Divakaruni projects the characters of Sunil, Anju and Sudha on a different plane. Anju waits for her husband to be relieved from Sudha's attraction, wherein the trust necessary for sisterly friendship gets destroyed. She is torn between her love and affection for Sudha and her suspicion that Sunil is still attracted to her. Anju feels sad and forlorn when their relationship comes to an end. There is an emotional break in their marriage because trust has been betrayed. She wants to save her dignity and so she allows him to go out of her life forever. She collects her will power to live alone in America and decides to go on a happy, lonely journey through life.

Anju transpires as a woman of independent strength as the story progresses. The author very convincingly portrays the changes in the thought process of Anju by making her letters bolder and closer to reality, lifting the veil of dependency that shrouded her from facing her real life. Anju's assignments, letters, and other fragments, in conjunction with the comments and the feedback offered by her professors, the novel becomes a meta-fictional response to the creation of a narrative out of the dislocations of Anju's immigrant life.

Anju overcomes the deep sense of betrayal by Sudha and turns to scholarly pursuits and creative outlets for self-determination. Sudha, in order to provide shelter and food for her daughter, Dayita, works for a bitter octogenarian Indian, Sen. He lives in America and pines for his homeland, India. Sudha's work and her new formed connection with the octogenarian prove to be a way for her to come to terms with her feelings of estrangement with her cousin Anju. Sudha realizes at a young age that she and her mother lived on the charity of Anju's mother since the last thirteen years. She feels that her self-respect has been shattered all these years. When she gets her first salary, she feels happy because for the first time in her life, she has her own money.

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Emboldened by her own strength, Sudha opts to lead a meaningful life of her own and for her daughter.

Simon de Beauvoir in *The Second Sex* writes,

Once a woman is self-sufficient and ceases to be a parasite, the system based on her dependence crumbles; between her and universe there is no longer any need for a masculine mediator (289).

Attempt at Reconciliation

Sudha comes to know about Anju's divorce with Sunil and she tries her best to talk with Anju about her unwillingness to marry Sunil. Sudha is also depressed at Anju's resentment. So she sends Lalit as a messenger to Anju. Lalit tries to meet Anju and explains about Sudha's feelings and longing to meet Anju. But Anju does not want to know anything about Sudha. She feels that Sudha is responsible for her breakup with Sunil and bursts out:

I can't talk to her, or even write. Not yet. Not until I work out some things myself. The streetlamp, which has just come on, throws pools of blackness under her eyes. I, too, love her too much. I think I just rediscovered that. (VD 324)

Sudha's Bond with the Old Man

Sudha is successful in establishing a bond with the crabby old man, Trideep's father, and at the end of the novel, she decides to relieve the old man from his homesickness and secure a life for her daughter and herself. She becomes instrumental in fulfilling the old man's dream of returning home. Sudha's life in Trideep's family gives her a lot of chance to think about the disparities between the two cultures. She has mustered the courage that is essential for her to survive in the world. Nevertheless she is not going back to the old home but to a new abode, a new independence and a new life.

Lalit wants Sudha to stay in America and continue to pursue her studies. She does not have enough money and her visa will run out in less than a month. So she cannot live in America. Even though Lalit likes to take care of her, she refuses. Sudha receives a letter from Ashok in which he tells about his visit to America. She refuses to acknowledge Ashok's invitation. When he meets her after a long time, Ashok understands that something has shaken her up more than leaving her husband, Ramesh. She is surprised to hear his words. He also feels sorry for not being there with her in difficult times. Sudha tells heatedly that it's not his job to take care of her.

Sudha even tells him that he should not have come to America and asks him to forget her. Yet Ashok loves "the real" Sudha that is pure, innocent and loving woman and does not care

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about her past. She left Sunil not because of her guilt but because "Sunil frightens me. There was such a need inside him, need like a black bottomless pit. Even I poured my entire self into it, I couldn't fill it" (VD 337). Ashok is surprised to view the changes in Sudha's attitude. He is unable to believe her words and says "I'll go because I can see that you have, indeed, detached yourself from your past completely− I hadn't quite believed someone could do that . . ." (VD 337) Ashok feels pain and understands that he has lost her love. He gives his notepad as the last gift with pages filled with the picture of Sudha.

Sudha, Lalit and Ashok

Sudha is pursued by Lalit, Sunil and her Indian boyfriend Ashok. She feels that none of them are right for her. Sudha's flight from the three men who want to marry her and seeking financial independence and self-reliance brings the readers back to the fundamental concept of feminism by Virginia Woolf in *A Room of One's Own*. Sudha is happy to know that Ashok has returned to India and she also waits for Anju's letter.

Reconciliation between Anju and Sudha

Anju and Sudha come together after a period of long separation. When Sudha apologizes to Anju for whatever has happened, Anju says "No, . . . I don't want to hear it. . . . It took me a long time to close that door. Don't start opening it again." (VD 361-362) Anju further states that whatever has happened to her was like a dream. She doesn't care whether it is a good or a bad dream because neither kind will help her to lead her life in the present. In a letter dispatched by Sunil to Anju, he has expressed his desire to meet Anju in San Francisco. He does not expect anything except forgiveness: "forgiveness itself is a large thing to hope for." (VD 365) "This is what you do with grief; you lean into it and open your fingers"(VD 372) As her name Anjali means 'a good woman who offers up her life for others', Anju forgives her husband Sunil and her cousin Sudha who betrayed and cheated on her. Forgiveness is a harder punishment and requires a greater state of mind. Divakaruni writes that forgiveness brings peace and tranquility in one's lives.

No Journey is a Commonplace

At the end of the novel, before Sudha's departure to India, Anju has news for her: "You won't believe it Sudha," Anju says, "I've learned to fly." (VD 368) Anju masters the art of living, shows resilience in her attitude and finds home in the 'world'; the home of solitude in the alien land. Divakaruni says "No journey is commonplace. Each person's journey is unique and changes that person in a special way. I hope I am able to show that through my different characters." Divakaruni portrays remarkable characters, every characters yarn a hope in an alien country, where the immigrants venture to set an identity amidst suffering and overcoming tormenting emotions, discard the cultural differences exhibit resilience.

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Anju and Sudha learn to make peace with the events life seems to thrust on them. They try to correct their mistakes. Realization dawns on them that if they have to progress for the better and march towards freedom. They have to wrest from men what they do not want to give: control, power and privilege. They are no more passive agents; they have become activists who have taken steps to remove many of the misconceptions imposed on them in the family as well as in the society and grow as they hope for progress and peace. Sonia Chopra observes:

> The tormenting emotions that result when the characters choose to throw the baggage of their culture and create a new identity . . . the choices they make and the interaction they have with the immigrant community in America and through contact with their family . . . forces them to question their existence and mortality and find answers.(qtd. in Ophilia 105)

The sisters Anju and Sudha both emerge as best sisters and best supporting system during the time of need. They learn to make peace with the difficult choices and circumstances that are forced upon them. Anju and Sudha grew up and moved on; they got separated on their marriages on the same day. The physical displacements do not bring change in the relationship the sisters' share from their childhood. Divakaruni uses the female bonding in her novels to assert not only the possibility of building and maintaining such bonding, but also to demonstrate how vital these relationships are to immigrant women in America.

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The Effect of Short Message Service (SMS) on Learning Phrasal Verbs by Iranian EFL Learners

Parvin Pirasteh, M.A.
Vahid Reza Mirzaeian, Ph.D.

Abstract

Despite the enormous potential of mobile assisted language learning (MALL) in teaching and learning foreign languages, no serious attention has been paid to develop this phase of education at schools and universities in Iran. This study aimed at investigating the effectiveness of SMS as a subset of MALL on learning phrasal verbs among university students in Iran. Also, the role of gender in learning phrasal verbs by SMS was investigated. A group of 75 students were selected from 90 students who were studying different engineering fields at Arak University of Technology. They were assigned randomly into two experimental and control groups. During the study which lasted 25 days, participants in control group received 25 phrasal verbs in a booklet and participants in experimental group received 25 phrasal verbs via SMS. The pre- and post-test scores of two groups were compared using ANCOVA. The results of data analysis showed that experimental group outperformed control group. But there was no relationship between gender and learning phrasal verbs.

Key words: language learning, mobile assisted language learning (MALL), short message service (SMS), phrasal verbs, gender

Introduction

In 2001, Marc Prensky warned teachers, "Our students have changed radically. Today's students are no longer the people our educational system was designed to teach" (p.1). He intended to describe how these "digital natives" are exposed to more gadgets, tools and technology than was ever thought possible. This has a deep effect on the ways through which

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children learn. They are more engaged in learning when using the latest technological gadgets, because it is what they are most used to interacting with. "Students do not just want mobile learning; they need it" (Wylie, 2010).

In recent decades, we have witnessed a slow shift in the trends of language learning theories from behaviorist to communicative, contextualized and constructivist approaches (Chuo 2004). The progress in Computer-assisted language learning (CALL) and mobile assisted language learning (MALL) balances these shifts. While the behaviorists focused on vocabulary acquisition and grammar drilling, those embracing the communicative use of technology stressed the use of language in simulations and text reconstruction (Warschauer& Healey 1998).With the increasing interest in comprising authentic learning and mobile-assisted language learning (MALL) into the area of language learning (e.g. Goodman & Goodman 1990; Hobbs 2001), it is expected that the emerging of CALL and mobile learning can become a suitable solution to combine learners' learning environment into their real-life contexts.

Popularity of English in Iran's Current Educational System

In Iran's current educational system, English is mainly considered to be the first foreign language (Kassaian & Chalak, 2010). English is taught at different levels in educational systems in Iran, varying from primary schools to high school as well as in private language schools. Therefore, knowing and learning English has increasingly become more common and more popular, particularly among high school and university students.

Importance of Phrasal Verbs

One of the most commonly overlooked aspects of the English language is also one of the most important aspects: Phrasal Verbs.

Phrasal verbs are really important for EFL Learners to study because they are used all the time by native English speakers, and are a key factor in speaking "natural" English. Despite the importance of phrasal verbs in learning English, no serious attention has been taken to learning them in language textbooks at universities in Iran.

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Usefulness of SMS in Language Learning/Teaching

On the other hand, Technology has been regarded as a beneficial and effective teaching aid which would offer a number of affordances and merits for both teachers and students. One of the most useful features of a mobile phone is SMS (Short Message Service). Via SMS, we can provide a list of words with their meaning in English, synonyms and antonyms, as well as examples of application of these words in different sentences. Similarly, the use of SMS in terms of education provides the opportunity to train at a specified time intervals and limited quantities.

In Iran there are only two hours per week for the English class in most universities, so the English class becomes the only time to use English and learners face the challenge of lacking exposure to English. Because of class time constraint and the importance of phrasal verbs, most of reinforcement and study is the responsibility of students outside the classroom. Teachers should find ways to promote their students to use English anytime anywhere. With that in mind, the researcher examined the effectiveness of using SMS as a replacement of traditional methods in learning phrasal verbs by Iranian EFL students.

Review of Literature

This idea of using a mobile phone as a support tool for working alone on assigned tasks is supported by researchers such as, Lu (2008), Kennedy and Levy (2008), and Cavus and Ibrahim (2009). Some researchers believe that mobile technology can help extend learners' opportunities in meaningful ways. Thornton and Houser (2005) state that:

"The teacher must make difficult choices about how to use that limited class time to promote language learning. Since foreign language students usually have opportunities to speak and hear the target language in the classroom, it makes sense to use as much class time as possible in communication activities. This means that other kinds of practice and exposure must be provided in other ways" (p.218).

From a pedagogical pint of view, Kukulska-Hulme and Shield (2007) argue that activities that emphasize on mobility and portability which are considered as the principle and base for

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using mobile technologies are not as regular as one might hope, and although the "anywhere" factor is often not a matter, the anytime part is, where learners are sent messages by email or SMS at either fixed times, or times that is suitable for the teacher, a tendency which seems to defeat the purpose of using mobile technologies at all (Derakhshan & Khodabakhshzadeh, 2011).

So (2009) states that "the most ubiquitous and stable technologies, namely Short Message Service (SMS) texting or cellular phones, have great potential in education". He also believes that SMS is the most reliable type of communication on mobile phones today, because if the phone is powered off or out of range, messages are stored in the network servers and delivered to our phone as soon as it is again available.

Hayati, Jalalifar and Mashhadi (2011) studied idioms among other language components, to be taught via mobile phone's short text messages. They argued if there were any significant differences in students' learning of idioms via SMS vis-à-vis two other methods of delivery, i.e., contextualized learning and self-study approach and how learners perceived the use of mobile phone's SMS for learning idioms. The results of the study were suggestive that SMS, as the most user-ready and cost effective function of mobile phones, could be regarded as a viable medium for teaching and learning English idioms.

Mahmoud (2013) examined the effect of using English SMS on the development of the foundation year students' speaking and writing skills at King Abdulaziz University (KAU). Findings showed that students who practiced SMS with their teacher noticeably improved their writing and speaking performance.

According to these cases, this study tried to investigate the effectiveness of SMS as one of the most accessible and the cheapest facilities of mobile phones on students' learning phrasal verbs according to their gender.

To gain this aim, the researcher postulated these hypotheses:

1. Using SMS does not have any effect on learning phrasal verbs by Iranian EFL learners.

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2. There is no relationship between gender and learning phrasal verbs by SMS.

Methodology

Participants

The participants in this study were 75 students from Arak University of Technology. They were selected from among 90 students studying various engineering fields. 24 participants were female and 51 participants were male. Their ages ranged from 18 to 22 years old and all were native speakers of Persian. Having taken the Nelson as proficiency test, they were divided randomly to two groups. 38 participants including 26 male and 12 female were assigned to experimental group and 37 participants including 25 male and 12 female were assigned to control group. The homogeneity of both groups was examined by using unpaired T-test. The participants in experimental group received 54 SMS during 25 days including 25 phrasal verbs, meaning and some related examples. The SMS they received every day included one phrasal verb, its meaning and 2 or 3 related examples. The participants in control group received a booklet whose content was the same as SMS. Participants in control group were asked to study just one phrasal verb and its attachments daily.

Materials

To collect the required data, several instruments were employed in this study, including:

1. Nelson test: In order to make sure that all participants were homogenous and truly at the same level of language proficiency, the Nelson test (version 100A) developed by Fowler & Coe (1976) was administered.

2. Phrasal verb test: In order to assess the participants' level of achievement through the study, an English phrasal verb test was developed by the researcher including 25 multiple choice items of phrasal verbs. In the preparation of questions researcher got help from different websites such as, English club, stuff.co.uk, ecenglish.com, english-test.net, and aj.cz. The reliability of test was estimated at 0.868.

3. Booklet: Participants in this study were divided randomly into two experimental and control groups. The participants in control group received treatment in form of a booklet. The booklet that was prepared by researcher included 25 phrasal verbs with their

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meaning and some related examples. In the preparation of content, researcher got help from different websites such as, English club, stuff.co.uk, ecenglish.com, english-test.net, aj.cz , as well as two online dictionaries namely, Merriam-Webster and Glosbe. During the process of selecting and gathering phrasal verbs, researcher took into consideration selected phrasal verbs which were functional and not very difficult or out-of-date.

4. Short Message Service (SMS): Participants in experimental group received treatment in form of SMS. The content of SMS was the same as booklet, but the way of receiving SMS was totally different.

Procedure

In the process of carrying out the study, researcher took the following procedure to achieve the objective of the current study.

At the first step of the research, to ensure the homogeneity of participants at the outset of the study, a Nelson Test was administered. Having analyzed data, the researcher selected 75 students (N=75), including 24 females and 51 males. They were randomly assigned into two experimental (N=38) and control (N=37) groups. In the next step the homogeneity of two groups were investigated using unpaired T-test. The P-value was estimated at 0.34, showing that there was no significant difference between two groups' performance in their proficiency test.

In the next phase of the study, the participants in both groups took a pre-test. The aim of pre-test was to assay participants' knowledge of phrasal verbs before treatment. To gain this aim, a test consisting of 25 multiple choice items of phrasal verbs was administered. Participants had sufficient time to answer items. Participants in experimental group were asked to write their mobile number on top of the answer sheet.

Then participants in control group took a booklet containing 25 phrasal verbs, their definition and examples. They were asked to read just one item on a day. Participants in experimental group took phrasal verbs through SMS. Depending on the length of the items, they received each phrasal verb by 2 or 3 SMS.

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Having finished the treatment, which lasted for 25 days, students in both group participated in post-test. Since, the gap between tests was long enough, the post-test was the same as pre-test. In order to answer the research questions and test out the null hypotheses, some statistical data analysis was done using statistical software, SPSS.

Results and Discussion

Several statistical analyses were conducted to answer and test the research questions and hypotheses designed for this study.

1. Results of Nelson Test as the Homogenizing Instruments

Table 1

Results of Descriptive Statistics for Nelson as Homogenizing Test

Test	Mean	SD	N
Nelson	30.24	4.20	75

As the result in table 1 shows, the mean is 30.24 and standard deviation is 4.20. So, only participants (75) whose scores were between 26.04 and 34.44 were selected to take part in this study.

Table 2

Results of Descriptive Statistics of Experimental and Control Groups

Groups	N	Mean	SD
SMS (Exp.)	38	29.05	8.817
Booklet (Cont.)	37	30.86	7.399

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However, to make sure that participants (N=75) in control group (N=37) and experimental group (N=38) were homogeneous an unpaired T-test was performed.

Table 3

Results of Unpaired Samples T-test Analysis for Nelson as Homogenizing Test

Groups	N	Mean	SD	T	df	*p*
SMS (Exp.)	38	29.05	8.817	0.95	73	0.34
Booklet (Cont.)	37	30.86	7.399			

As the results of table 3 shows, [t (73) = 0.95, p= 0.34 (two-tailed)] between control [(m=30.86, SD=7.39)] and experimental group [(m=29.05, SD=8.817)] by conventional criteria, this difference is not considered to be statistically significant and it can be inferred that they were completely homogenous (p>0.05).

2. Results of Phrasal Verb Test (Pre-test and Post-test)

ANCOVA is a statistical method that is used in comparing groups with pre-test and post-test design. ANCOVA is usually used in pre-test post-test designs especially when participants are randomly assigned in experimental and control groups. ANCOVA assumes that variance of the dependent variable is equal across groups .The Levene's test can be used to verify that assumption.

Table 4

Results of Levene's Test of Equality of Error Variances

Dependent Variable: Post-test

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F	df1	df2	Sig.
0.853	3	72	0.469

a.   Design: Intercept+ pre-test+ group+ sex+ group

As seen above $p= 0.469$, so the ANCOVA's assumption is accepted and it can be said that variances are homogenous.

Table 5

Results of Descriptive Statistics for Pre-test and Post-test of Experimental and Control Groups

Group			Pre-test	Post-test
SMS	N	Valid	38	38
	Mean		11.46	15.23
	Std.Deviation		4.376	5.173
Booklet	N		37	37
	Mean		10.03	11.81
	Std.Deviation		3.555	4.684

The results of descriptive statistics show that both groups outperformed in post-test. But experimental group have higher mean scores than control group in post-test.

Table 6 shows the results of descriptive statistics for pre-test and post-test of control and experimental groups with regard to gender.

Table 6

Results of Descriptive Statistic Regarding Gender for Pre-test and Post-test of Experimental and Control Groups

Group	Gender		Pre-test	Post-test
SMS	Boy	N	26	26

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		Mean	11.04	14.85
		Std.Deviation	4.024	5.566
		Mode	9[a]	10[a]
		Minimum	4	1
		Maximum	19	25
SMS	Girl			
		N	12	12
		Mean	12.42	16.08
		Std.Deviation	5.143	4.252
		Mode	6[a]	16[a]
		Minimum	4	7
		Maximum	20	21
Booklet	Boy			
		N	25	25
		Mean	9.80	11.56
		Std.Deviation	3.764	5.091
		Mode	7	10
		Minimum	5	1
		Maximum	17	20
Booklet	Girl			

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N	12	12
Mean	10.50	12.33
Std.Deviation	3.177	3.846
Mode	11	9
Minimum	5	7
Maximum	18	20

a. Multiple modes exist. The smallest value is shown.

As shown in table 6 the results of post-test in experimental group include for boys (M=14.85, SD=5.566) and for girls (M=16.08, SD=4.252). The obtained results of post-test in control group for boys include (M=11.56, SD=5.091) and for girls include (M=12.33, SD=3.846). Results show that post-test scores of experimental group are higher than control group in both genders.

The following table shows the results of descriptive statistic of post-test for control and experimental groups regarding gender in terms of mean and standard deviation. As seen in table 7, in experimental group both genders have higher mean scores than control group.

Table 7

Results of Descriptive Statistics for Post-test of Experimental and Control Group Regarding Gender

Group	Gender	Mean	Std. Deviation	N
SMS	Boy	14.85	5.566	26
	Girl	16.08	4.252	12
	Total	15.23	5.173	38
Booklet	Boy	11.56	5.091	25
	Girl	12.33	3.846	12

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	Total	11.81	4.684	37
Total	Boy	13.27	5.545	51
	Girl	14.21	4.403	24
	Total	13.57	5.201	75

In order to test the null hypotheses, tests of between subjects effect was conducted. The following table serves two purposes. First, it was used to test if there was any linear relationship (significance difference) between the use of SMS and learning phrasal verbs. And second, if there was any linear (significance) relationship between gender and learning phrasal verbs by using SMS.

Table 8

Tests of Between-Subjects Effects

Dependent Variable: Post-test

source	Type III sum of squares	df	Mean square	F	Sig	Partial Eta Squared	Noncent parameter	Observed Power[a]
Corrected model	1031.262[b]	4	257.816	18.352	.000	0.508	73.410	1.000
Intercept	185.538	1	185.538	13.207	.001	.157	13.207	.948
Pre-test	791.742	1	791.742	56.360	.000	.443	56.360	1.000
Group	78.136	1	78.136	5.562	0.021	0.073	5.562	0.643
Gender	.337	1	.337	.024	0.877	.000	.024	.053
Group* Gender	0.043	1	0.043	0.003	0.956	0.000	0.003	0.050

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Error	997.409	71	14.048
Total	16015.000	76	
Corrected Total	2028.671	75	

a.   Computed using alpha=0.5

b.   R squared= 0.508 (Adjusted R squared=0.481)

As table 8 indicates, the results show that: F (1, 71) = 5.562, p=0.021. So there is a significant effect of using SMS on learning Phrasal verbs after controlling for the effect of pre-test scores. So, the first null hypothesis was rejected.

As seen in table 10, after controlling the effect of pre-test scores, the following results were obtained. F (1, 71) = 0.003, *p*=0.956. So, the result does not support the effect of gender on learning phrasal verbs by using SMS. Therefore, the second null hypothesis was accepted.

Using ANCOVA and T-test to analyze the obtained data indicated that there was significant effect of using SMS on learning phrasal verbs. So, the first null hypothesis of this study was rejected. In addition, data analysis regarding the role of gender in learning phrasal verbs by using SMS revealed that there was no significant interaction between gender and learning phrasal verbs toward learning English. So, the second null hypothesis was accepted.

The results of this study are in line with the research undertaken by Lu (2008). He examined the effectiveness of SMS vocabulary lessons of limited lexical information on the small screen of mobile phones. Students recognized more vocabulary during the post-test after reading the regular and brief SMS lessons than they did after reading the relatively more detailed print material.

The findings of the present study are partially in line with the findings of study was done by Thornton and Houser (2002; 2003; 2005). They developed several innovative projects

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providing vocabulary instruction by SMS, paper and web. The results indicated that SMS students learned over twice the number of vocabulary words as the web students, and that SMS students improved their scores by nearly twice as much as students who had received their lessons on paper.

Conclusion

Due to the growing role of language learning in today's life, research into the effectiveness of various types of language learning methods as well as instructional techniques has been of considerable value to second/foreign language research and pedagogy. One such way is through an interaction between teacher and students via SMS. SMS can be applied in language teaching and learning as a complementary teaching aid since language learning can be improved by its portability, immediacy, novelty, motivation, and the spacing effect it generates (Thornton &Houser, 2005).

This study aimed to explore the effectiveness of using SMS as a replacement of traditional methods in learning phrasal verbs by Iranian EFL students. Also, the present study aimed to discover the role of gender in learning phrasal verbs by using SMS.

So, this study was carried out with the purpose of addressing the following questions:

1. Does using SMS have any effect on learning phrasal verbs by Iranian EFL learners?

2. Is there any relationship between gender and learning phrasal verbs by SMS?

The result of this study revealed that using SMS has a significant effect on learning phrasal verbs because the participants in experimental (SMS) group outperformed those in control (booklet) group in post-test. It can be concluded that student learning is flexible in terms of time and/or place by using SMS. As the findings of this study demonstrated, SMS can facilitate different forms of language learning. Since SMS can be easily sent at predetermined times and intervals, they can be stored systematically and are available for later retrievals. In other words, Language learning by SMS can provide conditions for students' regular study at home. Since, regular study in its turn leads to more exposure to the target words and more

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vocabulary items gains than detailed presentation, it is the important factor in success in language learning. The results suggest that SMS Learning did contribute to improving learning.

According to the findings of this study, there was no significant relationship between participants' gender and learning phrasal verbs by using SMS.

Pedagogical Implication

The findings of this study might benefit those involved in the issue of language teaching and learning, including teachers, students, managers of language institutes, language textbook authors and language materials and educational aids suppliers. The findings of this study may have some insights for English teachers and educators. One of the effective implementation of mobile learning requires a pedagogical approach, identification of specific learning needs and goals. So, the teachers should be directly involved in decisions on planning and curriculum use (Perry, 2003). SMS can be a complementary teaching material that offers multiple learning opportunities. With support from technological advancement, other forms of SMS application in second/foreign language acquisition are around the corner. For example, the following are some applications: quizzes via SMS marked with immediate feedback, classroom monitoring and control using SMS, a classroom response system using SMS as a tool for conducting language activities, learning projects integrated with more 'game' elements (Naismith et al. 2005).

Another point is that future technology developers should find ways to take advantages of m-learning to increase the students' exposure to the target language and ensure that this new learning is highly situated, personal, collaborative, and long term. Educators will need to adapt from a role as transmitters of knowledge to guiders of learning resources.

Finally, the anytime, anywhere capabilities of mobile devices encourage learning experience outside formal education. It should be mentioned that the beauty of this system is that the learning process takes place away from the classroom environment while the students are involved with their everyday activities. In case SMS is used properly, teachers can devote the constrained class time to other productive skills such as listening or writing.

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A Thematic Study of Shobhaa De's Novels --
Socialite Evenings and *Second Thoughts*

D. Ponezhil, M.A., M.Phil.
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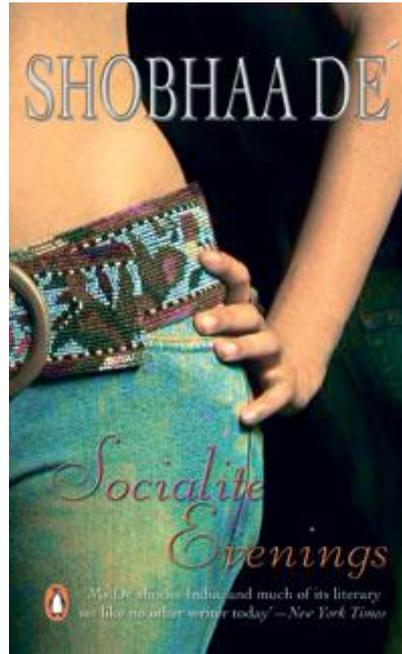
Lawrentian Shobhaa De

Shobhaa De began a career in journalism in 1970 in the course of which she founded and edited three popular magazines *Stardust, Society* and *Celebrity* and was consulting Editor to *Sunday* and *Megacity*. She earned both name and fame while working as a freelance writer and columnist for several leading newspapers and magazines. Shobhaa De, a modern novelist, famous for portraying the sexual mania of the commercial world in a very frank and straight forward way, shot into literary limelight by writing her first novel*, Socialite Evenings* which is lawrentian in expression. She believes that a man's personality can be judged in a true perspective only when one goes into the interior more than his exterior behaviour. Sex, 'the root of all our energy' plays a very vital role in the fictional world of Shobhaa De. Most of her novels analyse the various aspects of sex, a great urge of human beings.

A Prolific Creative Writer

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Shobhaa De

Courtesy: http://www.ndtv.com/article/india/netas-vs-shobhaa-de-no-regrets-for-threats-sexist-remarks-399875

Shobhaa De is an author of twelve books. Her works generally start with the letter 'S'. Her first novel was the best-selling *Socialite Evenings* (1989). In 1990 she published *Starry Nights.* Her other works are *Sisters* (1992)*, Strange Obsession* (1992)*, Sultry Days* (1994)*, Snapshots* (1995)*, Second Thoughts* (1996)*, Uncertain Liaisons* (Co-edited with Khushwant Singh, 1993), *Shooting from the Hip*: *Selected Writings* (1994), *Surviving Men*(1997), *Selective Memory* (1998), *Small Betrayals* (1995), *Speedpost* (2000), *Spouse* (2004), *Super India* (2008), while *Swabhimaan Kity Party* and *Sukanya* are her TV serials telecast by DD1 and DD2 in 1997, 2001 and 2003-2004 respectively. She is also renowned as a freelance writer and columnist for several leading newspapers and magazines.

Tactful Treatment of Themes and Characters

Shobhaa De as a writer is gifted with an extra-ordinary ability to discuss very sensitive aspects of human life tactfully. The way she narrates each and every aspect of human relationship in general and man-woman relationship in particular, is really insightful. Conservatives in India may criticise her for her open discussion on sexual matters. But her fiction has got tremendous response from all over the world including several European countries.

Second Thoughts

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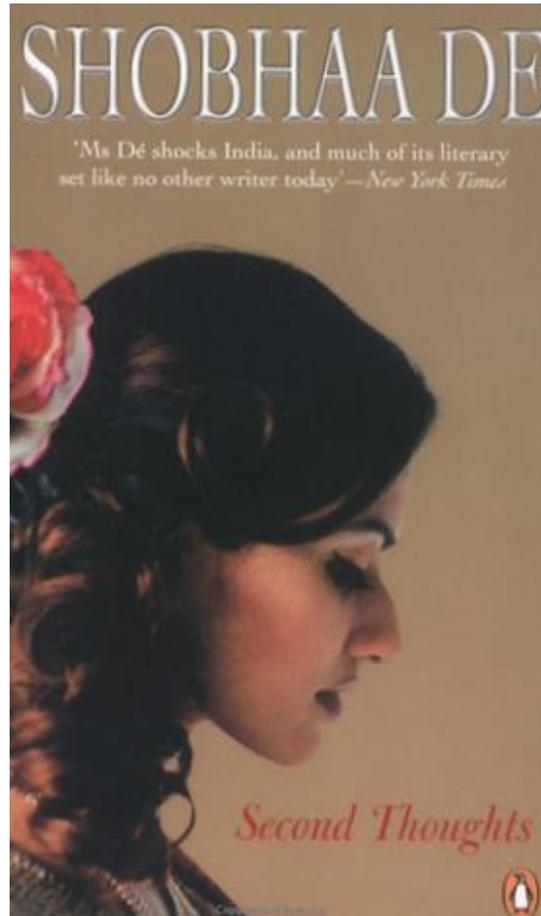
From *Socialite Evenings* to *Second Thoughts*, Shobhaa De evolved as a sensitive writer. Because of the type of stories Shobhaa presents in her novels one may assume that there is little insight into human nature and very little effort made to probe into human nature and feeling. However, Shobhaa De's stories are real stories, still happening in real life. Human relations based on gender distinctions, masculine domination, women's predicament relating to tradition and modernity are all important issues. And Shobhaa De, through ordinary stories, brings out the reality of our world around us.

From High Society to Middle Class

A departure from her earlier novels, *Second Thoughts* is a bitter sweet love story of the nineties. The high society, which was the familiar background of the novels, has been replaced by middle class society.

Maya and Ranjan

Maya, pretty and young, is eager to escape her dull and middleclass home in Calcutta and plunges into the whirl of Bombay, where she moves after her marriage. Ranjan,

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handsome, hard-driving and ambitious, has the glamour of an American University degree and a wealthy family background. But soon she finds herself trapped and stifled by the confines of an arranged marriage to a man who she discovers is rigidly conservative and indifferent to her desires and does not respect her feelings. She begins to experience utter loneliness. She then strikes a friendship and love affair with Nikhil, her charming college going neighbour.

Depiction of the Psyche of a Married Indian Woman

In *Second Thoughts,* with regard to projecting the psyche of a married Indian woman who is caught and crushed between the nature-culture wheels on the one hand, and pulled apart on one side by the centrifugal acts of Ranjan, her husband and on another side by the centrifugal acts of Nikhil, her lover. Some of us may feel that if we take a very critical view of ill-treatment meted out to women, Maya's affair with Nikhil may be justified. When Ranjan is of no use for her, she has no other way out. Even the title *Second Thoughts* is also quite suggestive as far as the protagonist's affair with Nikhil is concerned. The novel also reveals Shobhaa De's exploration of new horizons.

Karuna in *Socialite Evenings*

Socialite Evenings, the first novel of Shobhaa De, is about the journey of a prominent Bombay socialite Karuna, from a gauche middle class girl to a self-sufficient woman. Karuna is born in a dusty clinic in Satara, a remote village in Maharashtra and does not remember much of her childhood except the strict vigilance of her father. Her mother, who was preoccupied with domestic chores, does not devote much time to "know" her daughter. Karuna's life starts only when they migrate to Bombay because of her father's official transfer. She meets Anjali, a prominent socialite and the wife of a wealthy playboy.

Karuna and Her Husband

Karuna's world changes and Karuna starts dreaming of a career in films and holidays abroad. When she enters college and gets married to Bunty, a rich business man, the family accepts him because of his social status. But he is not the right "husband material", discovers Karuna. "He was just an average Indian husband-unexciting, uninspiring, untutored... He wasn't looking for any stimulation either intellectually or emotionally". She gets bored with

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her husband who does not share her interests, tries to down her blues in reading books and crossword puzzles.

Beginning Affairs and Changes in Life

Anjali suggests that she should try an affair as an antidote. Krish comes her way. Ritu, her friend who had practised flirting as an art educates her about the rules laid down for adultery-"no calls on Sundays, no calls at home, letters to be destroyed immediately after reading... no presents"(171).

All the women in the novel are attractive, self-assured, and conscious of their plus points and are clever enough to hide their drawbacks. They are happy with health, happy with the pleasures which they could buy with money and the new-found freedom. Anjali leaves behind her teenage daughter under her husband's care, allows her to take any man to bed, as long as she did it discreetly. The pretty, young wife was only another status symbol for him.

Karuna did not want to have a baby, and seeks abortion when she gets pregnant, and later learns that she cannot conceive any more. In the process of establishing her identity, she divorces her husband and takes up journalism as her career. Ranbir, her colleague, is interesting enough to have fun but not to live with. Finally she ends up a loner who finds her evenings lonely in spite of her active participation in "Socialite Evenings".

Against Patriarchal Hegemony

Shobhaa De constantly tries to shatter patriarchal hegemony and raises a voice against the male-dominance by presenting the concept of the 'New Woman' who is new literary female model, assertive and self-willed, searching to discover her true self. The new woman is in fact an urban middle –class woman who still suffers but not in silence as she need to be.

The modern Indian woman who is at the centre of fiction of Shobhaa De, is no longer a model of Vedic or Pre-Vedic woman, nor is she modelled on the past-Aryan woman who is portrayed passive in nature and accepts the dominance of men in society. Her women characters in most of her novels like *'Socialite Evenings', 'Starry Nights', 'Sisters', 'Strange Obsession', 'Sultry Days', 'Second Thoughts', 'Snapshots', 'Shooting from the Hip', 'Small Betrayals', 'Surviving Men'* etc., represent the picture of a new woman.

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Protest against the Ideal

A close study of Shobhaa De's works reveals her protest against the good and ideal image of woman. She writes about female gender and gives graphic depiction of their pursuits and attitudes. These create a cry against the male-dominated Indian society where women are denied freedom and forced to act at the whims and wishes of their husbands. In fact, in doing so, Shobhaa De provides enough ground for criticism from the orthodox Indian society! But she keeps on writing without being disturbed.

A Feeling of Incompleteness and Stereotypes

The feeling that *Socialite Evenings* first induces in us is of incompleteness. De's novel is populated with more stereotypes than characters. The stereotypes are mainly of women. The heroines all subscribe to a role-model tailored by the patriarchal set-up. The character Anjali, described very early as "memsaaby", (SE 9) is a good example. De portraits her as an apparently independent lady: rich, confident and beautiful. De however etches a subtle mark onto this near-flawless picture. The readers are told that "like most women in her circle, she (Anjali) had started dabbling in fashion designing and advertising" (SE 10).

Sexual Dependence - "I-cannot-live-without-a-male"

A more effective mode of male control is reflected in De's portrayal of the woman's sexual dependence. The heroines start off as sexual libertines. And yet, they all fall prey to the "I-cannot-live-without-a-male" syndrome. Anjali gives up her career, independence and a husband for the homosexual Kumar. The heroines are attracted to the masculinity of the male in *Socialite Evenings*.

Karuna is herself attracted to a different kind of masculinity – to the intellectual snobbery of Girish (film director). Thus, the heroines of De ascribe to their men a definite higher status sexually and intellectually. The men therefore automatically become protector-provider for the women, a truly romantic "knight-in-shining-armour" feature. The dependency and vulnerability of the heroine is tied to the theme of chastity/purity. In *Socialite Evenings,* women fail in their relationships until they turn monogamous (monogamy for women being a male-prescribed requirement). Extra-marital affairs do not fetch happiness for the women.

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Dependence on Pre-determined Ideals

Heroines in De's novels institute their identities in line with male pre-determined ideals. Karuna is initiated into the life of a model by her mentor Anjali (SE 10-12). Karuna had always "yearned to be a part of the smart and beautiful set" (SE 10). Modelling helps her create an identity for herself. The glamour is retained up to a point and then quickly tarnished. The reader can understand that Anjali's own tragedy with her husband Abe. Karuna wants Anjali "to remain her queenly self" (SE 29).

In *Socialite Evenings*, the woman is constantly reminded of her identity until she assimilates this identity as herself. In De's novel, this assimilatory process is helped by the roles of media and the flow of information. Unlike in early romances, the heroine's virtues are not narrated in epideictic speeches to people but embodied as images.

Second Thoughts

In *Second Thoughts,* the storyline of the novel is not very intricate and arresting. It revolves round the charming and young Maya. In order to escape her dull, middle-class home in Calcutta, she marries Ranjan and plunges into the "whirl of Bombay". Maya, though determined to be an ideal wife, discovers herself stifled by the confines of an arranged marriage. Although the man (Ranjan) she marries has all the glamour of an "American degree" and a "wealthy family" background, yet he is completely indifferent to her desires. Experiencing utter loneliness of a stranger in Bombay, she begins an explosive affair with Nikhil, a young college-going neighbour. The novel ends on a note of bitterness.

Maya , Ranjan and Nikhil are the main characters around whom the story in the novel revolves. The other insignificant characters – Maya's mother, father, uncle, Nikhil's mother and Ranjan's mother – just help in the development of the storyline. The noteworthy feature of De's characters is that her male characters are weaker protagonist in the novel. Maya is charming with "gleaming jet black hair" and "large dark eyes". She, "a trained textile designer," is depicted in the novel as a non-conformist.

Shobhaa De's realism is responsible for the various situations and themes described in her novels of a particular class of people and a particular aspect of the world of glamour

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which are deceptive to the core and eventually detrimental to innocent and unsuspecting young girls and ambitious women. Indisputably her images and metaphors may appear to be lewd, licentious and crossing the limits of decency. However, the novelist has described truthfully not only in the matter of theme but also through the linguistic expressions the man-woman intimate interaction in life as she witnessed.

The ending of the novel is abrupt, no doubt, but Shobhaa De has successfully depicted the tension arising out of the failure of the Indian women (and also men) in properly negotiating the conflicting situations emerging from a clash between conservatism and liberalism. The gender issue of male chauvinistic dominance and non-acceptance of a liberated woman by the Indian society, the gnawing questions of sexual, familial, and individual dilemma have been dexterously highlighted by Shobhaa De in *Second Thoughts.*

However, the most significant aspect of this novel is that the author has once again raised the burning issue of women's freedom in contemporary India where the protagonist finds herself in a complex human situation aggravated by social, historical and cultural changes.

Surrendering the Will and Identity Crisis

Though Maya's efforts at new ways of self-determination led by the logic of cultural transition fail, yet she survives the spiritual claustrophobia by surrendering her "will" to the prevalent social mores. Social oppression leads to an identity crisis in women and women's fiction gives this aspect priority. Shobhaa De's women in her novels are no exception to this process. In fact, her novels ought to be understood and interpreted both from the sociological as well as the psychological point of view for they portray women torn between tradition and modernity. The novels of Shobhaa De uses bold sexual imagery. There lies sufficient food for thought under the surface which provides an in-depth study of the female psyche narrated so dexterously.

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A dissertation submitted in partial fulfillment of the requirements for the award of the degree of

Master of Education of

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CHENNAI

Investigator

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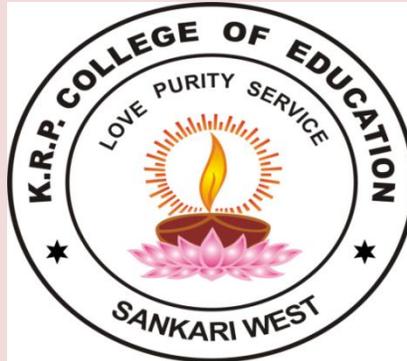
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CERTIFICATE

This is to certify that the dissertation entitled "**OPINION OF THE HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION",** submitted to K.R.P College of Education, Pachampalayam, Sankari West, affiliated to Tamil Nadu Teachers Education University, Chennai, in partial fulfillment of the requirements for the award of the degree of **Master of Education**, is a record of original project work done by **M. RAJKUMAR, Reg. No: 1141810MD020** during the academic year 2010 – 2011 under my supervision and guidance. This dissertation has not been previously formed the basis for the award of any other diploma/ degree/ associate ship/ fellowship/ or any other similar title to any candidate of any University.

Signature of the Principal   **Signature of the Guide**

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DECLARATION

I do hereby declare that this dissertation entitled "**OPINION OF THE HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION",** submitted to the Tamil Nadu Teachers Education University, Chennai – 05, in partial fulfillment of the requirements for the award of the degree of Master of Education, is the original work done by me in K.R.P College of Education, Pachampalayam, Sankari West. This dissertation has not been previously submitted in part or in full for the award of any other diploma/ degree/ associate ship/ fellowship/ or other similar title to any candidate of any University.

<div align="right">

Signature of the candidate

(M. RAJ KUMAR)

Reg. No: 1141810MD020

</div>

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CHAPTER – I

1.1 INTRODUCTION

"A good Teacher himself is a fellow traveler in the exciting pursuit of knowledge".

Dr.S.Radhakrishnan.

Education is an essential input to the quality of life of an individual. Education promotes and enhances the outlook and behavior of an individual in a civilized society. Education from time immemorial has been given due importance in all spheres of life in India.

Tagore considers Education as the most important mission of a country, which leads to more concentrate on the intellectual forces present.

According to the late Prime Minister, **Indira Gandhi**, Education is not just passing the examinations or even gathering of knowledge. It is the training of the mind to think and judge appropriately at the different point of view.

Pestalozzi says that, Education is the natural, harmonious, development and progressive development of man's innate powers.

Leading from the unreal to the real, from darkness to light, from death to immortality-*'Brihadaranyaka 'Upanishad'*

Making life harmonious with existence. – *Tagore*

Manifestation of perfection already in man. – *Vivekananda*

By Education, I mean, an all – round drawing out of the best in child and man, body, mind and spirit. *- Mahatma Gandhi*

According to **Redden**, Education is the deliberate and systematic influence extended by the mature person upon the immature through instruction and discipline for the harmonious development of physical, intellectual, aesthetic,

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social and spiritual powers of the human being according to their essential hierarchy by and for the individual; and social uses and directed towards the union of the educe and with creator as the final end.

The way an individual feels about himself has much to do with the kind of learning he achieves throughout the process of his growth and development. A child who fails to believe in himself as he is, may hold back because of fear of failure.

Plato says "Education is the capacity to feel pleasure and pain at the right moment and it develops in the body and in the soul of the pupil. So as **Pestalozzi** stated, education is natural harmonious and progressive development of man's power.

In order to develop powers and make it useful to the society a belief in the self, contentment and self – command are necessary. That is why Aristotle expects education to create "a sound, mind, in a sound body."

1.2 IMPORTANCE OF EDUCATION

The very emergence and healthy existence of a progressive and prosperous nation should have as its foundation educational systems which will contribute to the development of democratic ideals and attitudes. India from time immemorial has given due importance to education. Tagore considers education as the most important mission of a country to concentrate the intellectual focus. According to our former Prime Minister **Mrs. Indira Gandhi**, Education is not just passing of examinations or even the think and judge. Kothari calls education, "the main instrument of change". "The destiny of India is now being shaped in her class rooms".

1.3 PRESENT STATUS OF EDUCATION

In the twentieth century, due to the technological and scientific development, many changes have taken place in the education system.

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Modernization has taken place and the schools were no more expected to teach only, logic, grammar, philosophy etc. The expectations of the society from the educational institutions, is much higher than those of the bygone age. Democracy cannot succeed in an illiterate country. Education is not a privilege as in an illiterate country. Education is not a privilege as on the part, but a national duty. So mass education, compulsory and a free education, as well as adult education has been introduced through five-year plan. Now education has so much developed with the help of computers. Teacher's position will be questionable in future. Most of our teachers are computer illiterate, when the students are skilled in computer field.

1.4 THE PURPOSE OF EDUCATION

The whole purpose of teaching of education should be to help students be help students become their own best teachers, take full control over and responsibility for their own learning. The teacher who learns how to help students take control of them also learns more about teaching with every effort, and learns from his students.

1.5 THE REAL EDUCATION

Education is the only thing, which makes a normal human into a super human. In reality education is an enjoyable experience, which paves way to a student to change in three ways:

(1) In mental strength

(2) Skillful level

(3) Knowledge level

Education should be not restricted within a vicious circle to the student's community; also learning the lessons and their subjects alone is not a complete

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education. Education consists of so many dimensions it is a multidimensional factor. Knowingly or unknowingly education is a continuous process in every common man's personal life whether he is well educated or not through various situations and the experiences which they all acquiring. Simply we can say, "The real education is a collection of different experiences of a human's life".

A part from school subjects' teachers can guide the students to learn so many extras such as music, yoga, exercises, meditation, which paves way to keep the children in a relaxed new state in their everyday life. Also they may motivate them to study the biographies of world famous scientists, inventors, inventions and great people's life experiences, from which the students can learn that the ups and downs are the existing reality in a normal life. They can realize that the sophisticated life which we all enjoying today was the tremendous hard work bigger than their life of unknown ancestors. Motivating the students to study good literature, non-faction as well as fiction will enable their creativity in creating new literature and poems. These kinds of studies and guidance to variety of fields of education will make the students to go along with their inner hidden frequencies in a particular chosen field.

If a student finds out the right path in a right dimension in his young age, he will become a gift to the society and its well-being. So far the great people who ruled the world, lived and living with great names are all pursued their career through their inner intention, which is the real education too.

1.6 QUALITY OF EDUCATION

Generally the quality of education depends upon the quality of the teacher. So, the quality of the society depends upon the quality of the teacher. If the teacher is not good how can there be a good social change and good social atmosphere. And in other words we can say that social improvement is impossible without a

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good teacher. Every person can never be competent in all social activities. So every teacher can never be a competent teacher.

1.7 PRESENT EDUCATIONAL SYSTEM

The present educational system of India is an implantation of British rulers. Wood's Dispatch of 1854 laid the foundation of present system of education in India. Before the advent of British in India, education system was private one. With the introduction of Wood's Dispatch known as Magna Carta of Indian education, the whole scenario changed. The main purpose of it was to prepare Indian Clerks for running local administration. Under it the means of school educations were the vernacular languages while the higher education was granted in English only. British government started giving funds to indigenous schools in need of help and thus slowly some of the schools became government-aided.

Contemplating on the new system which was introduced Mahatma Gandhi expressed his anguish in following words, "I say without fear of my figures being challenged successfully, that today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the soil and began to look at the root, and left the root like that, and the beautiful tree perished. The village schools were not good enough for the British administrator, so he came out with his program. Every school must have so much paraphernalia, building, and so forth. Well, there were no such schools at all. There are statistics left by a British administrator which show that, in places where they have carried out a survey, ancient schools have gone by the board, because there was no recognition for these schools, and the schools established after the European pattern were too expensive for the people, and therefore they could not possibly overtake the thing. I defy anybody to fulfill a program of compulsory primary education of these masses inside of a century. This very poor country of

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mine is ill able to sustain such an expensive method of education. Our state would revive the old village schoolmaster and dot every village with a school both for boys and girls".

1.8 STAGES OF EDUCATION SYSTEM IN INDIA

❖ Pre- Primary - It consists of children of 3-5 years of age studying in nursery, lower kindergarten and upper kindergarten. At this stage student is given knowledge about school life and is taught to read and write some basic words.

❖ Primary - It includes the age group of children of 6-11 years studying in classes from first to fifth.

❖ Middle - It consists of children studying in classes from sixth to eighth.

❖ Secondary - It includes students studying in classes ninth and tenth.

❖ Higher Secondary - Includes students studying in eleventh and twelfth classes.

❖ Undergraduate - Here, a student goes through higher education, which is completed in college. This course may vary according to the subject pursued by the student. For medical student this stage is of four and a half years plus one year of compulsory internship, while a simple graduate degree can be attained in three years.

❖ Postgraduate - After completing graduation a student may opt for post graduation to further add to his qualifications.

1.8.1 PRIMARY EDUCATION is the first stage of compulsory education. It is preceded by pre-school or nursery education and is followed by secondary education. In North America, this stage of education is usually known as elementary education and is generally followed by middle school.

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In most countries, it is compulsory for children to receive primary education, though in many jurisdictions it is permissible for parents to provide it. The transition to secondary school or high school is somewhat arbitrary, but it generally occurs at about eleven or twelve years of age. Some educational systems have separate middle schools with the transition to the final stage of education taking place at around the age of fourteen.

The major goals of primary education are achieving basic literacy and numeracy amongst all pupils, as well as establishing foundations in science, mathematics, geography, history and other social sciences.

Typically, primary education is provided in schools, where the child will stay in steadily advancing classes until they complete it and move on to high school/secondary school. Children are usually placed in classes with one teacher who will be primarily responsible for their education and welfare for that year. This teacher may be assisted to varying degrees by specialist teachers in certain subject areas, often music or physical education. The continuity with a single teacher and the opportunity to build up a close relationship with the class is a notable feature of the primary education system.

Traditionally, various forms of corporal punishment have been an integral part of early education. Recently this practice has come under attack, and in many cases been outlawed, especially in Western countries.

1.8.2 MIDDLE SCHOOL and JUNIOR HIGH SCHOOL are levels of schooling between elementary and high schools. Most school systems use one term or the other, not both. The terms are not usually interchangeable.

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1.8.3 SECONDARY EDUCATION is generally the final stage of compulsory education. However, secondary education in some countries includes a period of compulsory and a period of non-compulsory education. The next stage of education is usually college or university.

Secondary education is characterized by transition from the typically compulsory, comprehensive primary education for minors to the optional, selective tertiary, "post-secondary", or "higher" education (e.g., university, vocational school) for adults. Depending on the system, schools for this period or a part of it may be called secondary schools, high schools, gymnasia, lyceums, middle schools, colleges, vocational schools and preparatory schools, and the exact meaning of any of these varies between the systems.

The enrollment at secondary school throughout the country was close to 28 million in 1998-99. Efforts are being made to increase this figure through the implementation of proposed new educational strategies. Education system in India is making fast progress.

1.8.4 HIGHER SECONDARY EDUCATION (also known as HSC) is a centralised examination that students in India take up after class 12. All the State School Education Boards, CBSE, CISCE and NIOS conducts exams during the period of March-April every year. The number of subjects, type of examination (theoritical, practical or both) and grading methods differ among the boards and states. Clearing HSC is mandatory for pursuing Higher education.

1.8.5 UNDER GRADUATE is an education level taken prior to gaining a first degree (except for an associate's degree). In India it takes three or four years to complete a "graduate" degree. The three year undergraduate programs are mostly

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in the fields of arts, humanities, science etc., and the four year programs are mostly in the fields of technology, engineering, pharmaceutical sciences, agriculture etc. However, for medicine, law and architecture, the period has been five years.

1.8.6 POST GRADUATE EDUCATION involves learning and studying for degrees or other qualifications for which a first or Bachelor's degree generally is required, and is normally considered to be part of tertiary or higher education. In North America, this level is generally referred to as graduate school.

The organization and structure of postgraduate education varies in different countries, and also in different institutions within countries. This article sets out the basic types of course and of teaching and examination methods, with some explanation of their history.

1.9 TEACHING – A PROFESSION

Teaching is considered to be the noblest of all professions. The secondary education (1952 - 53) has rightly started, we are, however, convinced that the most important factor in the contemplated education reconstruction is the teacher, his personal qualities, his educational qualification is the community".

Now with the increasing complexity of modern times, education faces ever-changing new demands, and mostly teachers have to bear to burn of the changes, hence the teachers need to change their role.

1.10 AUTHORITARIAN TEACHING BEHAVIOUR

This is a type of teaching behavior, which is based on classical theory of organization: Task centered. It has an assumption that members of organization are primarily passive instrument, capable of performing work and accepting direction but not initiating actions.

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1.11 CONCEPT OF TEACHING

B.C.SMITH (1984) defines "Teaching as a system of action, which intends to introduce learning through, inter personal relations".

N.L GAGE (1962) has defined; Teaching is a form of interpersonal influence aimed at changing the behavior potential.

According to **Burton**, Teaching is stimulation, guidance, direction and encouragement of Learning.

YOAKMAN AND SIMPSON write, "Teaching is a means where by society trains the youth in a selected environment as quickly as possible to adjust themselves to the world in which they live".

1.12 SALIENT FEATURES OF TEACHING

- o Teaching is causing to learn.
- o Teaching is helping the child to respond to his environment in an effective manner.
- o Teaching is encouragement and stimulation of the child
- o Teaching is imparting information.
- o Teaching is training the emotions of the child.
- o Teaching is modifiable by the mechanism of feedback devices.

1.13 TEACHING AS A RELATIONSHIP

Teaching is a relationship, which is, established between three focal points, the teacher, the child and the subject. Teaching is the process by which the teacher brings the child and the subject together. The teacher brings the child and the subject together. The teacher and the taught are active, the former in teaching and the latter in learning.

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1.14 THE TEACHER

For the emergence of human beings and lousier quest evolution of human society is the world, a teacher has even been a constructive up bringer of the young. It is the teacher who has been doing this rote. He has always been respected is the society by all. The teacher has even been doing noble work is the society by upbringing the youngster. So the teaching profession was considered as a noble profession. In older days, the teacher, who was given the teaching job was a point in the society for the social development. He was a preacher first and a teacher later.

The teacher was based on exposition at nature to the students and learning was mainly a basis of debater and symposiums. This process used to give the students a chance to think, to reason, analyze, comprehend and finally to learn or to motivate the students for self-learning. Such a type of education was purely based on conservative methods of teaching and was purely for the preparation for life making a person for same social life while living. In older days the aim of education was to establish a stable sore co-operative and honest atmosphere in the society which was only possible when the future guardians might be honest, corruption free and diligent citizens.

Now, because of scientific revolution and consequent industrial development particularly due to population explosion education of the young got a boost, everybody has right to education.

So number of educational institution, like schools, technical institution and universities, has enormously increased. This requires a large number of teachers. So the scope of teaching profession has also enormously increased. Also fear of fall is the standards of teaching profession cannot be ruled out. So there appeared a lot of changes in the teaching profession. New teaching methodologies, techniques, and various ways of presentation, use of teaching aids have also emerged. But due

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to overloaded curriculum and process of formal education teaching profession became mechanized and purpose of teaching became more of passing information and not as like of older days methodology (i.e.) Taking out of knowledge through debates and symposiums.

In some schools the number of teachers is less. It becomes more difficult when some teachers avoid such extra teaching on some pretexts, as they are not proficient in the particular subject. In such a situation the arrangement periods are forced on some co-operative teachers, which become tiresome for them. In such a situation teaching becomes a new formality, in some schools there are teachers who are incompetent being products of the so-called commercial teaching institutes.

Hence, these kinds of problems lack in efficiency and poor involvement in the noble profession of the society makes the teachers to do some others activities apart from teaching profession. Also the blind expectation from the students without understanding the input provided by the teaching society is also an important reason. Along with this specific character, behaviors and mind set of teachers make them to behave in an illegal rude form instead of having a clear thought that they are involving in creation of better human beings for the society. By summing up such illegal characters we can call the specific behavior of teachers as authority behavior. Let us a well-detailed explanation of the above mentioned illegal behaviors in the fore coming topics.

1.15 PROFESSIONAL REQUIREMENTS OF THE TEACHER

Herbert Spencer said that the main purpose of the teacher is "the formation of character especially in the early stages of youngster's lives, so that the child's mind could be rational he may think, rationalize and react in a creative way".
Our ancestors gave the third place to the teacher in society the first being the mother, the second father and the fourth place to the God. The influence of the first

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two persons is inevitable for each and every child in their home. The children proceed to the next sacred place to temple of learning. That is school, where they are influenced by various situations of classrooms. Lacunae are there in the behavior of the children; they are compensated and corrected by teachers in a school complex. That is why it is said, parents are the first teacher of a child and the teacher is the second parent of a child. Now a days, each pupil is taught by a number of teacher is taught by a number of teachers who differ in achievements, either in one subject or in different subjects taught by different teachers in the classroom.

The teacher is one who teaches. The word 'teach' is a derivation from Anglo Saxon word 'Taecon' meaning to 'impact', 'to instruct', 'to train', to make aware of. In other words when a person who has know ledged if any fields to tries to pass on his/ her acquired and accumulated knowledge to any person who is ignorant about that kind of knowledge, the process can be termed as an act of teaching. The act of teaching is as old as human civilization. Since the evolution of man and society, the act teaching has been prevalent in various forms. Man has been teaching so many things to his off springs viz., to live a social life, earn livelihood, lead a family life, learning social. Spiritual and moral values so on and so forth. As such man has continuously been preparing the youngsters to live in the society purposefully and cohesively and meet life situations.

1.16 ROLE OF THE TEACHER

The teacher in the emerging Indian society has a vital role to play in the social reconstruction and in the transmission of wisdom. Knowledge and experiences of one generation to another. Children are the potential wealth of nation. They are always exposed to the information of the teacher. A teacher is not only a custodian of nation's values but also an architect par excellence of new values. A teacher can help our country in the process of reconstruction. But so far

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we have not been able to harness this hugely useful manpower. This could be possible if teachers' role is properly recognize and She/he is in a proper frame of mind to understand the problems of the country and make a sincere effort to create a climate in which society can move forward. Dr.Radhakrishnan has aptly remarked, "Teacher's place in society is vital importance; he acts as the points of the transmission of intellectual tradition and technical skill from generation and helps to keep the lamp of civilizations burning".

The Education commission (1964 – 1966) has emphasized the role of the teacher in the following words. "Of all different factors which influence the quality of education and its contribution and character of teachers are undoubtly the most significant. Nothing is more important than securing a sufficient supply of high quality recruits to the teaching profession, providing them with the best possible professional preparation and creating satisfactory conditions of work in which they can be fully effective".

1.17 TEACHER AS A COMMUNITY LEADER

C – Stands for – **C**aliber of the Community.

O - Stands for – **O**rganizing Abilities of the Community.

M - Stands for – **M**ultiple resources of the Community.

M - Stands for – **M**asters of the Community.

U - Stands for – **U**nderstanding of the Community.

N - Stands for – **N**ature the Community.

I - Stands for ☐ – **I**ntimate relationship of the community.

T - Stands for ☐– **T**ransmissions of Right values to the Community.

Y - Stands for – **Y**earn for the Community.

1.18 TEACHER AS A PROTECTOR OF THE ENVIRONMENT

Traditionally the teacher has been called the "Maker of History" Social Engineer" and "Builder of the Nation". The teachers of 21ˢᵗ century should be called as "protectors of the Environment"' and "Saver of the Environment", "Purifier of the Environment" and Manager of the Environment'.

1.19 TEACHER AS A CHARACTER BUILDER

The school plays a vital role in the moral development of the students and the most important agent in the school is the teacher. Nothing is more effective and helpful in moulding the child's moral behavior. So the teacher has to set an example to the students.

1.20 TEACHER AS THE BUILDER OF THE NATION

The teachers are rightly called as the "Builder of the Nation". Of all different factors, which build the young India into an emotionally integrated nation, the role of the teacher is undoubtedly the most significant. The emotional integration of the Indian people is a challenge that cannot be ignored. Clarity and compassion must be practiced if they are not to remain catchwords and empty phrases. Integration touches all points of national life and depends, in the final analysis, on the type of education given to our young people in schools and colleges.

1.21 DEDICATION

The teacher has to commit to logical teaching and should devote to teach professional ethics for the individual development of the child. Though the pay of the teachers are comparatively low than the employees of other organization. Yet teaching and educating of the youngsters is relatively very important for the rational development. If the teacher compares their pay packets with other social organizations, they can't do their noble profession whole-heartedly.

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1.22 SELF-LEARNING

Apart from the subjects which the teachers handling, they should go through wide study habits of all subjects, worldwide knowledge, details of scientists, discoveries, current events etc., Also the habit of writing, experimenting, analyzing the surroundings and himself and the innovative ideas will motivate the students to the different plane. The total profession can be concluded, that the teaching, which is done, is an August job. He/She should never be satisfied with his/her acquired knowledge. The teacher must be proficient in communication skills. He/She should be human, kind and sociable. He/She should always possess a wonderful character. He/She should be sober, patient, and tolerant. More than all these, he/She must be able to establish good relations and rapport with the students and renounces magnanimity.

1.23 LEARNING ENVIRONMENT

Learning cannot be visualized without teaching they are inter related one cannot exist without the other. To have a proper prospecting of the Leaching process, we must consider it in the teaching Learning situation teacher, student, Learning and the interaction.

Mostly in modern days the term Learning environment means nothing but the school apart from other as the rest like home, modern electronic gad gars, Mass media etc. took a lesser place of occupation and they would create supportive information to the prime knowledge gained from the formal institution irrespective of the level of learning.

1.24 MEANING OF SCHOOL

A school is the institution where schooling is provided to the young students. It is a place for Learning and education. It is also called a temple of Learning; the Learners assemble here sit together under the same roof and on the

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floor or carpet or desks and Learn from the same teacher irrespective of castes, co lour and creed. It is here that teaching – Learning has been institutionalized.

In a school teaching and learning process takes place conveniently in classroom and Library respectively. Among these two the first and foremost one that occupies the pivotal factor in school education is Classroom.

Class in a school is a small room enough to allow its pupils to know one another personally. In this first the class in school is what is known as a workshop.

1.25 MEANING OF EXAM

An exam is a procedure for measuring ability, knowledge or performance developed during a course of learning or possessed by experience. A test or an examination (or "exam") is an assessment intended to measure a test-takers knowledge, skill, aptitude, physical fitness, or classification in many other topics (e.g., beliefs). A test may be administered orally, on paper, on a computer, or in a confined area that requires a test taker to physically perform a set of skills. Tests vary in style, rigor and requirements. For example, in a closed book test, a test taker is often required to rely upon memory to respond to specific items whereas in an open book test, a test taker may use one or more supplementary tools such as a reference book or calculator when responding to an item. A test may be administered formally or informally. An example of an informal test would be a reading test administered by a parent to a child. An example of a formal test would be a final examination administered by a teacher in a classroom or an I.Q. test administered by a psychologist in a clinic. Formal testing often results in a grade or a test score. A test score may be interpreted with regards to a norm or criterion, or occasionally both. The norm may be established independently, or by statistical analysis of a large number of participants.

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1.26 CHARACTERISTICS OF A GOOD EXAM

    1. Validity

    2. Reliability

    3. Reproducibility

    4. Practicability

    5. Comparison and Discrimination

1.26.1 VALIDITY

A good exam should possess validity. It should measure what it is intended to measure and noting else. If validity concerns what goes into a text or contend, is called content validity. If validity concerns what learners and teachers thing of, the test is called face validity.

1.26.2 RELIABILITY

A exam is reliable if the exam scores are consistent. (eg) If a student gets 80% in an English test on Monday and he gets 82% in the same English exam after a few days, the exam is said to be reliable. The difference of 2% is negligible. If he gets 80% and 55% in the above two tests then the test is not reliable as the variation is too large.

1.26.3 REPRODUCIBILITY

A exam should be reproducible without adopting any cumbersome procedure. Different groups and different situation should be able to use the exam constructed once.

1.26.4 PRACTICABILITY

This is the administrative aspect of testing. (eg) the exam items, language, duration of the test, cost of the test paper etc. It should be possible for the institution to produce within the means, preserve, distribute and use for the purpose of testing.

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1.26.5 COMPARISON AND DISCRIMINATION

A good exam compares one learner with another. It also compares a learner's earlier and later performances. The scores obtained by learners should also discriminate the abilities of individuals who take the exam. It includes different types of test. They are: Progress Test, Achievement Test, Proficiency Test, Aptitude Test, and Diagnostic Test.

1.27 EXAMINATION AND ITS PROBLEM

It is perceived that there is a general opinion about the cancellation of SSLC examination. It explain the problems faced by the students in the examination. A teacher has to understand the psychology of the students. Due to examination, teachers are not able to concentrate on any other extra activities apart from studies.

Cancellation of examination gives more time to the students and also for the teachers to concentrate on other important skills. To eliminate the depression formed during examination. For students, the examination results create negative attitude. The student's development is blocked due to these results. As we all know some students are committing suicide due to failure. All the students will not be able to produce learnt material in their papers due to many reasons like, physical, health problem etc.... Psychologically three hours of the examination cannot judge the intelligence of the students. It could one of the ways to judge the intelligence and knowledge of the student but the complete stuffed cannot be determined.

1.28 STUDENTS DEVELOPMENT DUE TO ERADICATION OF EXAM

1. Students can concentrate on extracurricular activities.

2. Students can develop skill on their interested field.

3. Along with educational qualification, there is a chance for growth of technical knowledge and interpersonal skill.

4. Psychologically, there will be less mental pressure among students.

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1.29 MENTALITY OF THE STUDENTS BEFORE EXAMINATION:

1. Students are forced to study at all times without relaxation.

2. This resulted in increase of high mental conflict in their minds.

3. If they not able to read the full portion, there is a chance of   missing some chapters.

4. Students are preparing the lessons exam point of view.

5. Sometimes they are forced to memories the question and   answers.

1.30 MENTALITY OF THE STUDENTS AFTER EXAMINATION:

1. There is a great relief which is not permanent. They will feel depressed again after the paper evaluation (During results).

2. They will forget the memorized items. Students will not be able   to retaining for a long time without proper understanding.

3. Due to hurry-burry preparation, some chapters are completely neglected thinking that they are not important for exam.

4. Some students will be de-motivated due to bad results.

5. Some will use defense mechanism in order to escape from the current situation.

1.31 NEED FOR THE STUDY

Examination plays important role in determining the students achievement by evaluation based on the curriculum and syllabus. The overloaded nature of present syllabus create more burden to students while preparing Examination. Public examination create more fear and stress to students rather than developing life, curricular, co-curricular and extracurricular skills during their course of study. Teachers and parents expect more (from) performance and achievement in examination crating more tension and psychological problems among students failures in examination create negative attitude among students. In order to promoting harmonious situation to develop interpersonal skills and involvement in

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extra-curricular activities, there is a need of opinion of cancellation of public exam at 10th standard level. At present, CBSE public exam at 10th standard level was cancelled by central government and writing public exam at 10th standard level is left to the choice of student.

1.32 STATEMENT OF THE PROBLEM

The statement for the present study is entitled as "Opinion of the High School teachers about the cancellation of SSLC Examination."

1.33 DEFINITION OF KEY ITEMS:

1.33.1 SSLC EXAM:

The term 'SSLC' stands for Secondary School Leaving Certificate colloquially known as Boards/Public Exam/Xth Standard. The word is common in parts of Tamil Nadu, Karnataka, Kerala.

1.33.2 HIGH SCHOOL TEACHERS:

Teachers who are handling classes level at IX and X standard students level in secondary pattern of education system in India called as high school teachers.

1.34 OBJECTIVES OF THE STUDY

1. To find out the significant difference in the opinion of the high school teachers about the cancellation of SSLC examination with respect to

   - Gender

   - Marital status

   - Religion

   - Location of school

   - Educational qualification

   - Medium of study

   - Major subject studied

   - Teaching experience in years

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- Participation in text book writing
- Residential area
- Syllabus overloaded
- Subject handled

1.35 HYPOTHESES OF THE STUDY

1. There is no significant difference in the opinion of Male and Female high school teachers about the cancellation of SSLC examination.

2. There is no significant difference in the opinion of Married and Unmarried high school teachers about the cancellation of SSLC examination.

3. There is no significant difference in the opinion of Hindu and Christian high school teachers about the cancellation of SSLC examination.

4. There is no significant difference in the opinion of Urban and Rural high school teachers about the cancellation of SSLC examination.

5. There is no significant difference in the opinion of UG and PG holders of high school teachers about the cancellation of SSLC examination.

6. There is no significant difference in the opinion of PG and M.Phil holders of high school teachers about the cancellation of SSLC examination.

7. There is no significant difference in the opinion of M.Phil and UG holders of high school teachers about the cancellation of SSLC examination.

8. There is no significant difference in the opinion of Tamil and English medium high school teachers about the cancellation of SSLC examination.

9. There is no significant difference in the opinion of Arts and Science major subject of high school teachers about the cancellation of SSLC examination.

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10. There is no significant difference in the opinion of teaching experience less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination.

11. There is no significant difference in the opinion of participation in writing text book and do not writing Text book of high school teachers about the cancellation of SSLC examination.

12. There is no significant difference in the opinion of Urban and Rural residential area of high school teachers about the cancellation of SSLC examination.

13. There is no significant difference in the opinion of teachers felt Syllabus overloaded and do not felt Syllabus overloaded of high school teachers about the cancellation of SSLC examination.

14. There is no significant difference in the opinion of Tamil and English subject handling of high school teachers about the cancellation of SSLC examination.

15. There is no significant difference in the opinion of English and Maths subject handling of high school teachers about the cancellation of SSLC examination.

16. There is no significant difference in the opinion of Maths and Science subject handling of high school teachers about the cancellation of SSLC examination.

17. There is no significant difference in the opinion of Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination.

18. There is no significant difference in the opinion of Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination.

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1.36 TOOLS OF RESEARCH

For the present study, the investigator used the self prepared and standardized questionnaire as a tool.

1.37 METHODOLOGY

For the present study, the investigator has adopted the normative survey method of research. The normative survey method is a scientific method of describing and analyzing the present events condition.

1.38 LIMITATION OF THE STUDY

No research study can do without certain limitations. The present investigation has the following limitations.

1. The investigator confined his study with 103 samples from Namakkal District.
2. The investigator restricted this research work to six high schools only.
3. This research work is simple normative survey type.
4. The investigator limited his study to get opinion only from government and private schools in Namakkal district.

1.39 A BRIEF RESUME OF THE SUCCEEDING CHAPTERS

- First chapter discuss about the problem of study, hypothesis of study, objectives and limitations of study.
- Second chapter theoretical background of study and details about the previous studies undertaken the study ie. Review of related literature.
- Third chapter give detail description about the methodology of study, sample size, experimental procedure and design of study.
- Fourth chapter give details about statistical analysis of data collected and interpretation of summary.

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- Fifth chapter give details about summary of findings, conclusion and recommendation for further study.

CHAPTER – II

REVIEW OF RELATED LITERATURE

"The literature in any field forms

The foundation upon which all

Future work will be built"

Waiter R. Borg

2.1 INTRODUCTION

Review of related literature helps to have a sound understanding of the relationship between what has been already done and what will be done. A literature review of usually a critique of the status of knowledge on a carefully defined educational topic. The review of literature enables the researcher to gain further insights from the purpose and the results of a study.

It also enables the researcher to define and limit the problem. Place the study in a historical and associational perspective, to avoid unintentional and unnecessary replication, select promising methods and measures and to related the findings to previous knowledge and suggest further research.

2.2 NEED FOR THE REVIEW OF RELATED LITERATURE

A review of related literature pertaining to the problem under investigation is a fundamental importance of the research. The literature review is the basis of the most of the research project. It implies locating, reading and evaluating the reports of the research. Research can never be done in isolation of the work that has already been done on problems which are directly or indirectly related to the problem of new or present research. A study of the related literature must precede any well planned research. It allows the researcher to acquaint himself with current knowledge in where he proposes to do research. It helps the researcher to avoid unintentional duplication of well established theories. Until we have learnt what

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others have done and what still remains to be done in our area, we cannot contribute to new knowledge in the field of research.

A careful review of chapters entitled recommendations for further research in various research studies guides us regarding the suitability and relevance of the problem and in delimiting the research problem and in defining it better. In short we can say that as a light house is used for sails the review of literature is used for the researchers.

According **to Best (1977**) "A brief summary of previous research and the writings of recognized experts provides evidence and researcher is familiar with what is already known and with what is still unknown and untested. This step helps to eliminate the duplication of what has been done and provides useful hypothesis and helpful suggestion for significant investigation".

Walter R Borg says "The literature in any field forms the foundation upon which all future work will be built. In the words of carter **V. Good,** "the keys to the vast store house of published literature may open doors to source of significant problems and explanatory hypotheses and provide helpful orientation for the definition of the problem, background for the selection of the procedure and comparative data for interpretation of the results. In order to be truly creative and original, one must read extensively and critically as a stimulus for "thinking".

The investigator has made a study of all the available literature related to the present study. However the studies which are very much related to the present one are classified into two groups.

a. **Indian Studies**
b. **Foreign Studies**

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2.3 STUDIES CONDUCTED IN INDIA

1. Research author (year): Petry, John R. (1984)

Title: Validation of the National Teacher Examination Core Battery and Specialty Area Tests: Standard Setting Results (1984).

Abstract: This paper is a report of study designed to develop recommendations on minimum qualifying scores for National Teacher Examinations (NTE) that are valid for certification and endorsement in Tennessee. The functions performed n the review of the NTE Core Battery and Specialty Area Tests were conceptualized as panel activities. The number of panels required for the study as determined by the number of tests and the functions to be performed. The size of each panel was based on the scope of the test content and panel's functions. Separate panels were utilized to perform the knowledge estimation function for each objective test or test section. A separate panel was employed to conduct these functions for the Essay section of the Test of Communication Skills. The Standards Committee was responsible for developing recommendations on minimum qualifying scores for the valid NTE tests. The Standards Committee recommended a four-step progression of minimum qualifying scores on the NTE Core Battery and Specialty Area Tests over a five year period. In the fifth year, the required scores for minimally qualified certification and endorsement applicants.

2. Research author: Owings, Jeffrey (1995)

Title: An Examinations of NCAA's Proposition. Statistics in Brief.

Abstract: This study looked at 1992 high school seniors to see how many of them would have met the new National Collegiate Athletic Association's (NCAA) Proposition 16 eligibility requirements for freshman participation in Division I college varsity sports. The new, stricter requirements are based on a combination of the high school grade point average in 13 core courses and specified Scholastic Assessment Test or American College Testing Program Scores. These

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requirements were applied to the transcripts of a National Education Longitudinal study of 1998 sample of 1992 college-bound high school seniors. Findings revealed that (1) 83.2 percent met earlier NCAA standards while only 64.7 percent met the Proposition 16 requirements; (2) only 46.4 percent of black and 54.1 percent of Hispanic students in the sample met the stricter requirements as compared to 67 percent of white and Asian seniors; (3) college-bound high school seniors from the lowest of the socioeconomic status levels were the least likely to meet the requirements with only 42 percent qualifying to participate; and (4) college-bound high school athletes met the requirements at the same rate as non-athletes. Contains two tables and five figures.

3. Research author: Bruton, David P. (2002)

Title: At the Busy Intersection: Title VI and NCAA Eligibility Standards.

Abstract: Examines whether Title VI reaches the National Collegiate Athletic Association (NCAA) and if so who enforces it, then analyzes Cureton V. NCAA, which applied disparate impact theory to invalidate the minimum test score requirement for athletic eligibility. Asserts that academic eligibility standards should be accorded the judicial preference normally given to academic standards set by schools. (EV)

4. Research author: Dr. Darshana P.Sharma (2009)

Title: Attitude towards national eligibility test

Abstract: Attitude towards national eligibility test (net among 173 repondents) post graduate, research scholars and teacher of Jammu University of colleges of affilitated to Jammu University. The purposive sampling technique was used to select the sample out of 173 respondents, the responses of 155 respondents were found valid and were given statistical treatment.

2.4 STUDIES CONDUCTED IN ABROAD

5. Research author: ALLAN, HENRY C., JR.(1972)

Title: The Evolution of Credit-By-Examination at Moraine Valley Community College.

Abstract: Two programs were introduced at Moraine Valley Community College (Illinois) in an effort to assess, evaluate, and assign hour equivalency credit for the non-traditional learning experiences of mature vocational and technical students. Equivalency credit was granted for performance on the College-Level Examination Program (CLEP), military service, and technical competency. A test center, open to all members of the community, was set up for the administration of CLEP exams. A seminar program was established to prepare individuals to take the examinations through directed review. Individuals qualifying on the CLEP tests could then apply to Moraine Valley or any other college or university for advanced standing. (RG)

6. Research author: Cimbala, s (1974)

Title: Campus Location and Student Performance: A Preliminary Examination.

Abstract: Several studies have attempted to hypothesize about the probable effects on student academic performance at the Commonwealth campus versus University Park freshman admission for the Pennsylvania State University. This report imposes a framework of predictive modeling on the data in order to derive some notion of the weight of variables in predicting academic success in the university. Within that context, the importance of the issue of campus location at entry can be examined. The author concludes that whether students begin their careers at Penn State at the Delaware County Campus or at University Park, based on inferences that can be made from the data presented, makes little or no difference when effects are measured in multivariate procedures. The statistical tables included in the text are reproduced from the best available copy.

7. Research author: Woman, Farris W: Mc Cluskey, Jimmy D. (1974)

Title: The American College Test as a predictor of success on the college Level Examination Program.

Abstract: More than half of the colleges and universities in the U.S. require entering freshman to present scores on the American Corkage Test (ACT) as a condition of admission. Within recent years, Colleges and universities have been asked to determine procedures whereby prior educational achievement and life experiences could be evaluated and college level Examination Program (CLEP). As interest in CLEP grew, it became readily apparent that validation of prior achievement and experience needed additional information in order to make realistic choices. Since the ACT examination already had been established as a condition for admission, the ACT appeared to be the most satisfactory instrument to use for prediction success on CLEP. The method that proved to be most satisfactory was the tally matrix from which probabilities were computed, as described in this report. The probabilities of earning credit based on ACT scores are disclosed in the tables accompanying the text. The method described for obtaining probabilities was computerized, thus permitting a generalized application of the technique. Nevertheless, the procedure can be accomplished manually and can be of significant value in counseling students, in program planning, and in evaluation monitoring of the CLEP program.

8. Research author: Brooks, A. DeWayne

Title: Testing for Student Teaching Competence and Its Implications. (1985)

Abstract: A discussion is presented of the component in the Educator Improvement Act (mandated by the state of South Carolina) which provides an evaluation procedure for prospective teachers beginning in the freshman year in college and ending during the first year of teaching. A description of the basic skills Educational Entrance Examination includes information on the ratings of

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selected public and private colleges for fall, 1984. Figures show some of the national teacher examination specialty area tests required by the state board of education, along with their qualifying scores and performance ratings of South Carolina students. A description is given of the assessment of performance in teaching (APT) instrument, which was designed to measure minimal competency in planning, teaching, classroom management, communication, and attitude. A summary is also given of APT procedures. The performance of South Carolina students on the APT is discussed. Evaluation procedures and special assistance for first year teachers are described. Appendixes include an outline of the South Carolina teacher area examinations and minimum scores, and samples of test items.

9. Research author: Mahoney, Susan S. (1990-1991)

Title: Credit by Examination at the University of Texas at Austin.

Abstract: This report documents the results of the credit by examination program at the University of Texas a5t Austin during the 1990-91 testing year. Credit earned by examination at this University is equivalent to credit earned by taking the course, but not to credit earned in residence. In this report, numbers relating to eligibility for credit are derived from comparisons of test scores with qualifying score ranges for the 1990-1991 test year, which began in Apriln1991. Scores from the nine colleges and schools of the University participating in this program (Business Administration, Communication, Education, Engineering, Fine arts, Liberal arts, Natural Sciences, Nursing and Pharmacy) are provided, including 23,748 test scores for 51 subject areas taught in 32 departments. Many of the students took more than one test. There were 10,582 participants in the program, of whom 69% earned credit for at least one course. On 12,704 (53%) of the tests, students most often attempted to earn credit by examination: English and Spanish in the college of Liberal Arts, and Mathematics in the college of Natural Sciences.

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During the 1990 91 testing year, 75% of the test scores evaluated were in these three subjects. Test results from 18 academic subjects. Test results from 18 academic subjects are reported alphabetically. Ninety four data tables and give graphs are provided.

10. Research author: Manos, Harry

Title: University Entrance Examinations in China and Japan. (1992)

Abstract: Discusses (1) Japan's use of a combination of the National Uniform Test and locally administered exams as the sole for criteria for university admission and (2) China's use of a National Entrance Examination, experimental examinations administered in Shanghai and Guangzhou, and a Qualifying Test for students over age 25 as university admissions criteria.

11. **Research author:** Burke, Karen (2005)

Title: Teacher Certification Exams

Abstract: Policy makers in states across the country are taking a hard look at prospective teachers and the colleges that them. Anyone who seeks permanent certification to teach in elementary or secondary schools in most states is now required to achieve a qualifying score on a set of tests administered by the State Teacher Certification Examination Program. Institutions of higher learning must publicize individual results of the passing percentages for the certification tests in comparison to the other Colleges and Universities in the state. This research investigation was conducted to determine the data that are possible predictors of success on teacher certification exams. To investigate associations between individual academic indicators this researcher conducted correlation and regression analyses. The purpose of these statistical analyses was to establish the relationships among possible predictor variables and indicators this researcher conducted co relational and regression analyses. The purpose of these statistical analyses was to establish the relationships among possible predictor variables and indicators of

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success on the LAST and ATS-W. The study took place in a relatively small urban college in New York that offers an undergraduate teacher education program. The students in this discussion included the total enrollment in student teaching seminar during the spring 2004 semester. Participants were 40 female seniors completing their Bachelor of Arts degree in elementary and special education.

At a time when most American states have embedded an initial certification test into their teacher preparation programs, Canadian educational authorities are faced are faced with a choice: to test or not. One province, Ontario, has experimented with a standardized entry-to-the-profession testing instrument. For three years, 2002-04, teacher candidates were required to take an externally-administered examination, on top of the normal Bachelor of Education requirements, prior to certification. The results were decidedly missed: politically viable, but pedagogically questionable. Now, the debate has been re-opened, as a new government seeks a more effective form of entry-level assessment for aspiring teachers.

12. Research author: Glassford, Larry A. (2000-2005)

Title: The case of the Ontario Teacher Qualifying Test

Abstract: At a time when most American states have embedded an initial certification test into their teacher preparation programs, Canadian educational authorities are faced are faced with a choice: to test or not. One province, Ontario, has experimented with a standardized entry-to-the-profession testing instrument. For three years, 2002-04, teacher candidates were required to take an externally-administered examination, on top of the normal Bachelor of Education requirements, prior to certification. The results were decidedly missed: politically viable, but pedagogically questionable. Now, the debate has been re-opened, as a new government seeks a more effective form of entry-level assessment for aspiring teachers.

13. Research author: Chudowsky, Naomi; Chudowsky, Victor (2007)

Title: State Test Score Trends through 2007-08, Part 5: Are there Differences in Achievement between Boys and Girls.

Abstract: This report by Center on Education Policy (CEP), an independent nonprofit organization, looks at the achievement on boys and girls on the state reading and mathematics tests used for No Child Left Behind (NCLB) accountability. The report addresses four main questions: (1) what is the current status of performance differences between boys and girls in reading and math at various grades and achievement levels?; (2) what trends have emerged in the achievement of boys and girls at the elementary, middle and high school levels since 2002 in the year NCLB took effort?; (3) what trends have occurred since 2002 in the performance of male and female 4th graders at the basic, proficient, and advanced levels of achievement?; and (4) Have achievement gaps between boys and girls narrowed since 2002?; The data for these analyses were drawn from an extensive set of test data that has been collected from all 50 states by CEP with technical support from the Human Resources Research Organization (HumRRO). This research revealed several specific main findings: (1) In math, there was no consistent gender gap in 2008. Rather, there was rough parity in the percentages of boys and girls reaching proficiency at all three grade levels; (2) In grade 4 math, states tended to have greater shares of girls reaching the basic level and greater shares of boys reaching the advanced level; (3) In reading, girls outperformed boys in 2008 at the elementary, middle, and high school levels; (4) In grade 4 reading, higher percentages of girls than boys reached the basic, proficient, and advanced achievement levels in 2008; (5) Although reading achievement gaps between boys and girls have narrowed in many cases according to the percentage proficient indicator used for NCLB, boys have made less progress in catching up to girls according to average test scores, which are a better indicator for this purpose; (6)

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For both boys and girls, states with gains in reading and math proficiency between 2002 and 2008 far outnumbered states with declines at the elementary, middle, and high school levels; and (7) In a majority of the states with sufficient data, both boys and girls in grade 4 have made progress in reading and math since 2002 at the basic, proficient, and advanced achievement levels.

14. Research author: Parker, Candace (2008)

Title: An examination of the inter relationship between social demographic factors and multiple intelligences among college students.

Abstract: The purpose of this research was to examine the interrelationships among four social demographic variables and Gardner's eight multiple intelligences among college students; This cross sectional exploratory study used the Multiple Intelligence Inventory (MII), a self-administered questionnaire that emphasized intelligence preference not ability. It was used to examine the multiple intelligences among 475 first year college students in the Baltimore metropolitan area using convenience sampling. The majority of participants were female (65.1%) Caucasian (58.7%), approximately 37% attended a community college, 35% a public university, and nearly 28% a private university.

Results revealed that college students preferred interpersonal and linguistic intelligences; and that the Multiple Intelligence Inventory as a total sum score was an instrument with low to moderately reliable (α=.69). In the multivariate analysis of variance, the Wilk's lambada results revealed that both gender (F=9.77, p<.001) and race/ethnicity (F=4.30, p<.001) were statistically significant, whereas college type was not significant. These finding indicated that differences existed in multiple intelligences between gender and race/ethnic groups. The position adopted for this study, identified multiple intelligence preferred as the degree to which a college student may learn best and should not be confused with learning styles or learning ability. Therefore, the study findings of linguistic and

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interpersonal intelligences preference provide possible suggestions of how college students may learn.

The intelligence of students is dynamic and as such requires a multi model approach. This study reinforced this concept because it revealed that difference among the multiple intelligences exist between gender and race/ethnic groups.

15. Research author: Glass, Arnold Lewis (2009)

Title: The Effect of Distributed Questioning with Varied Examples on Exam Performance on Inference Questions.

Abstract: The purpose of this study was to investigate whether the distributed presentation of different versions of a question would produce better performance on a new version of the question than distributed presentation of the same version of the question. A total of 48 four question sets of five alternative multiple-choice questions were presented during a college lecture course. The answers to all the four questions in each set required an inference from the same fact statement. One question in each appeared on both a block exam and the final. Each of the other three questions was presented either on an online quiz before class, during class or on an online quiz a week after class. Answering different versions of a question before class, during class and after class. On the final exam, 44 questions were answered twice, first under a time constrain of 90 seconds and then when response time was unlimited. The two responses were virtually identical.

16. Research author: Jeong, Dong Wook (2009)

Title: Student Participation and Performance on Advanced Placement Exams: Do State – Sponsored Incentives Make a Difference.

Abstract: Many states provide incentives to students, teachers and schools for the participation and success of students on Advanced Placement (AP) examinations administered by the College Board. The purpose of this article is to examine whether these incentives help students enroll and succeed in AP exams. An

analysis of nationally representative AP exam data, taken from the Education Longitudinal study of 2002, revealed that AP exam fee exemption, the most prevalent incentives, leads to an increase in the likelihood of AP course enrollees taking the exam—in particular, the disadvantaged. In contrast, little evidence was found that performance—based incentives, to which several states link AP test results, are helpful for improving AP exam participation and performance.

17. Research author: Zhang, Lawrence Jun; Wu, Aikido (2009)

Title: Chinese Senior High School EFL Students Meta cognitive Awareness and Reading – strategy use.

Abstract: This paper reports findings from a study that assesses meta coginitive awareness and reading – strategy use of Chinese senior high school students who are learning English as a foreign language (EFL). A total of 270 students responded t a 28-item survey of reading strategies (SORS). The strategies were classified into 3 categories: global, problem-solving and support. The results showed that the students reported using the 3 categories of strategies at a high-frequency level. Both the main effect for strategies and the main effect for learners proficiency were significant. The high-proficiency group outperformed the intermediate group and the low-proficiency group in 2 categories of reading strategies. Pedagogical implications of these findings are discussed in relation to the changing Chinese society.

18. Research author: Sun, Yu-Chih (2009)

Title: Using a Two-Tier Test in Examining Taiwan Graduate Students perspectives on paraphrasing strategies.

Abstract: This study examines Taiwanese English as foreign language (EFL) graduate students perspectives on paraphrasing strategies. A two-layer scenario survey was developed to identify the reasoning behind students judgments that certain paraphrasing is appropriate or inappropriate. The first-layer scenario is in a

true –false format that consists of nine paraphrasing scenarios and that served to elicit from students their declarative knowledge of appropriate paraphrasing strategies. The second-layer scenario survey is in an open-ended question format that explores students explanatory knowledge underlying their first-layer choices. In addition, an attitude survey and a demographic survey were designed and implemented to explore learner variables in relation to the learners perspectives on paraphrasing strategies. A total of 141 EFL graduate students participated in the study. The results shed considerable light on students diverse perceptions and reasoning regarding paraphrasing strategies. More than half of the students considered surface-level paraphrasing (patch writing) to be acceptable strategy use. Significant correlation was found between students responses to the acceptability of paraphrasing strategies and the following factors: (1) perceived difficulty in paraphrasing , (2) perceived value of appropriate source use, (3) perceived competence in overcoming the temptation to plagiarize, (4) perceived disadvantage as a foreign-language learner with paraphrasing, (5) gender, and (6) paraphrasing-related training. Pedagogical implications of the results are discussed.

2.5 CONCLUSION

From the above referred studies, it was concluded that no study have not been conducted towards the opinion of the high school teachers about the cancellation of SSLC examination in educational research.

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CHAPTER - III
RESEARCH METHODOLOGY

3.1 INTRODUCTION

Research is means for knowledge and a never ending search for truth research must be connected on the basis of facts. According to **John W. Best** researchers is more systematic activity, directed towards discovery and the development of an organized body of knowledge.

According to **Francis** "Activity of collecting information in and orderly and systematic fashion" is called research.

George G. Momly remarks research as a systematic intensive process of carrying on the scientific method of analytic.

Methodology is essential in systematic research methodology is a science of orderliness. It is a teaching adopted for an orderly arrangement of facts and principles and techniques used for the collection of data.

3.2 METHOD USED FOR THE STUDY

The normative survey method is a scientific method of describing and analyzing the present events and condition John W. Best (1989) defines the survey method as one that is concerned with the conditions or relationship that exists practices, that prevail view on attitudes that are held process; that are going on; effects that are being felt or tends that are developing.

The survey research gives maximum contribution when it organizes from a problem existing within frame work of theory and when it is oriented towards the identification of factors and relationship worthy of investigations under controlled conditions.

Survey method is concerned with the present attempts to trace the status of phenomenon under investigation. No category of education research is more

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widely used than the type known variously as the survey, the normative study and descriptive research. Surveys are oriented towards the isolation of factors.

Surveys most do more than merely uncover data; they must interpret synthesis and point to implications another relationship.

The survey approach to educational problems is one of the most commonly used approaches. It is followed in studying local as well as state, national and international aspects of education.

3.3 RESEARCH METHOD

Research methods are classified into three major categories. They are:

(i)   Historical method

(ii)   Experimental method

(iii)   Survey method

(i) Historical Method

Historical approach to the study of any subject denotes on effort to study the past events. Historical studies discover, describe and interpret what existed in the part.

(ii) Experimental Method

Experimental method research is the description an analysis of what will be or where will be occurring under controlled condition. This method in educational research is the application and adoption of the classical method of science laboratory.

(iii) Survey Method

The term "Survey" suggests gathering of evidence relating to current conditions. Surely research is the method for collecting and analyzing data obtained from larger number of teachers of a specific population collected through

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highly structured and detailed questionnaire or interviews. It helps to collect descriptive data which people can provide from their own expenses.

3.3.1 SURVEY METHOD

The survey method data from relatively large number of causes at particular time. It is not concerned with characteristic of individuals. It is concerned with generalized statistics that result when data are abstracted a number of individual cases. The survey should cover all the aspects of the subject selected for the study.

In analyzing political, social or economic conditions, one of the first steps is to get the facts about the situation or a picture of conditions that prevail or they are developing. The data may be gathered from survey of the entire population. Other are inferred from a study of sample group, carefully selected to be representation of the total population at times, the survey describes a limited population which is the only group under consideration. It involves a clearly defined problem and define objectives. It requires expert and imaginative planning, careful analysis and interpretation of the data gathered and logical and skillful reporting of the findings.

Thus are different surveys such as social surveys, school surveys, public opinion surveys, market surveys. The survey method is applied to the analysis existing social conditions including educational conditions and to the analysis of public opinion.

In short, survey deal with what is taken place at present. A list of the data gathering devices that have proved useful in educational research includes schedules, questionnaires, opinions, observation, check list, rating scales, score cards, scaled specimens, document or content analysis, interview, psychological test and inventories, socio grams "guess who" techniques and social distance scales.

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Survey research is method for collecting and analyzing data, obtained from the specific population collected form a population through some form of direct obligation such as face to face interview, questionnaire or schedule.

According to John W. Best the survey is extensive and cross sectional dealing with a relatively large number of cases at a particular time and yielding statistics that are abstract from particular time and yielding statistics that are abstract from particular cases.

3.3.2 NATURE OF SURVEY METHOD

The nature of the survey method is as follows

1. It deals with the present.

2. It has a fact finding approach

3. It studies significant relationship among phenomena.

4. It is generally based on cross sectional samples.

3.3.3 PURPOSE OF THE SURVEY METHOD

The following purpose is served by survey method

1. It provides necessarily information which helps the administrator for making decision.

2. It is more realistic because investigation is done in this method in natured setting.

3. It provides necessary information and plan for improvement.

4. It is the only method through which the researcher can obtain the opinion, attitude and suggestions for improvement.

The advantage of survey method is that it becomes to study a problem thoroughly and deeply in all aspects.

For the present study, the investigator has adopted the normative survey method of research. The normative survey method is a scientific method of describing and analyzing the present events condition.

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3.4 SAMPLING

i. MEANING FOR SAMPLING

Selection of small unit is a small number from a population is called sample.

ii. SAMPLING IN EDUCATION

Sampling is essential in educational research sampling avoid the difficulties such as:

i.   Appointment of large number of investigators.

ii.   Cost of training given to them.

iii.   Tools given to investigators.

iv.   Visit different areas.

v.   Consumption of time and money spent to collect data.

Sampling is the representation of the whole group since, the sampling has a small number of times, the values can be easily found out linguist defines sample as "any number of measures of a population that have been selected to represent the population in order to make inference about the whole".

Thus the concept of sampling is essential in educational research. Because sampling avoids the difficulty of collection of large number of data and solve many problems.

The process of drawing sample is called sampling. Under this method a limited group selected from the larger group. The selection of limited group is called a sample. The sample is a portion of population under study.

iii. SAMPLING UNITS

When the population is subdivided into many parts, the parts are called sample units; there are four types of sampling units viz. In education the sampling is used to know the characteristic of educational problems.

Various methods are used to draw a sample from a population. The selection of sample relies on the nature of the problem.

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3.4.1 METHODS OF SAMPLING

The following are some of the methods of sampling.

3.4.2 RANDOM SAMPLING

It is subdivided into

i.   Simple or unrestricted random sampling.

ii.   Restricted random sampling.

The restricted random sampling is further subdivided into

i.   Stratified sampling

ii.   Systematic sampling

iii.   Cluster sampling

iv.   Multi stage sampling

3.4.3 SIMPLE RANDOM SAMPLING

A random sample is known as a probability sample. Under this method the selection or items for a sample depends on chance. Each and every item of population will have equal chance of being included in the sample.

As a result, the element of personal bias is altogether avoided here. The researcher cannot exercise his discretion in the selection of sample items.

It is expected that by allowing equal probability to all population units, the different characters that are present in the universe are given adequate representation to make it a probability sample.

3.4.4 STRATIFIED RANDOM SAMPLING

In the case, the population is divided into several groups known as strata. If a given population has distinct characters, it is represented as heterogeneous population. In such instances adequate care shall be taken to ensure proper representation to all the distinct characters of the universe. In order to ensure proportionate representation of all characters, the technique of simple random sampling is not considered suitable.

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Therefore, an improved device is adopted in the name of satisfied random sampling. In applying this technique, the population is called a stratum. A group comprises of units with a particular homogeneous character. All the units of universe possess one chief homogenous character but can be divided as separate parts, each of which again possesses one uniform character.

3.4.5 SYSTEMATIC SAMPLING

Given the entire list of observations of the universe in a serial, this technique becomes relatively simple. This technique indicates selection of observations with equal spacing the first unit of the sample being taken at random. The sampling interval is decided based on the number of units within the sample proposed and size of universe.

3.4.6 CLUSTER – SAMPLING

Certain categories of units are concentrated in certain areas or geographically located in certain area. The cluster sampling technique is a relatively easy device to select sample units on the premise that units belonging to one category exist at specified geographical location. It is presumed that units available at a particular locality or area belong to one homogenous group.

Thus, by applying simple principles of random sampling the sample unit can be selected easily so that they belong to the desired or specified category. This technique can be applied in two stages for selection of a sample. In the first stage, various homogeneous groups are selected from the population depending on the nature of enquiry. These are termed as primary sampling units. In the second stage, elementary sampling units are selected from each of these clusters. The technique of selecting sample observations from each cluster is known as sub sampling. On geographical consideration, if specified groups exist at specified, locations and random sampling technique is applied when selecting sample observations accordingly it is then termed as area sampling.

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3.4.7 MULTI-STAGE SAMPLING

As the nature suggests, the sampling procedure is carried out in several stages. The population is first divided into large groups known as first stage units. Every first stage unit is divided into smaller groups, known as second stage units.

These second stage units are further divided into third stage units and so on until the final stage units are reached. A sample from the first stage units will be selected by any suitable method such as random sampling.

Then a second stage unit is selected from each of the first stage units again by applying a suitable technique the technique applied may be the same as in the case of selecting first stage units or an altogether new technique can be employed.

This process is repeated at every successive stage until the final sampling units are drawn.

3.4.8 SAMPLING TECHNIQUE AND SAMPLE

The investigator, for the present study has selected103 samples using the random sampling technique. The sample selected for the study consists of high school teachers from different schools in Namakkal district. From 103 teachers were taken for this study, 55 teachers were drawn from Government School and 48 teachers were drawn from Private school.

Table 3.1 shows the distribution of the sample with respect to type of school.

Table: 3.1

S. No	Name of the School	No. of Teacher in school	Percentage
1	Government Boys Hr. Sec. School, Tiruchengode.	12	11.65%
2	Government Girls Hr. Sec. School, Tiruchengode.	12	11.65%
3	Government Hr. Sec. School, Kozhikalnatham.	6	05.82%
4	Government Hr. Sec. School, Ulagappampalayam.	12	11.65%
5	Government Hr. Sec. School, Vaiyappamalai.	11	10.67%
6	Government Hr. Sec. School, Manickampalayam.	9	08.73%
7	Kongunadu Hr. Sec. School, Velagoundampatty.	12	11.65%
8	Shri Ranga Vidhyalaya Hr. Sec. School, Rayarpalayam.	9	08.73%
9	SPM High School, Kozhikkalnatham.	15	14.56%
10	Shri Vidhya Bharathi Hr. Sec. School, Sakkarampalayam.	5	4.85%
	Total	103	100

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Table 3.2 shows the distribution of the sample with respect to sex, location and type of school.

Table 3.2

Variable	Category	Number	Percentage
Sex	Male	55	53.39%
	Female	48	46.60%
Location	Rural	35	33.98%
	Urban	68	66.01%
Type of school	Government	62	60.19%
	Aided	41	39.80%
Total		**103**	**100**

From the table it is inferred that, 53.39% of the sample are male and 46.60% of them are female. Among them 33.98% are working in school in Rural and 66.01% are studying in Urban area. In the sample 60.19% are from Government and 39.80% are from Private schools.

3.5 TOOLS OF RESEARCH

For the present study, the investigator used the self prepared and standardized questionnaire as a tool.

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3.6 CONSTRUCTION OF THE TOOL

1. At first, the investigator collected the opinion of the high school teachers about the cancellation of SSLC Examination from nearby schools in Namakkal District.

2. Then, the investigator standardized the questionnaire under the reference made from article presentation published in Edutracks (March 2009) and experts from relevant field.

3. Finally the tool can be finalized to twenty three items with two point rating scale "yes" or "no" options.

3.7 DESCRIPTION ABOUT THE TOOL

The prepared and standardized tool consist of 23 statements with 'yes' or 'no' option. All the statements prepared for this research tool are positive type.

3.8 ESTABLISHMENT OF VALIDITY

The validity of a test may be defined as the accuracy which the test measures what it purpose to measure. Here the investigators check the face and content validity from various experts.

3.9 ESTABLISHMENT OF RELIABILITY

At first, the investigator administrated the tool to twenty teachers and got the response. After the interval of ten days he gave the same question to the same set of teachers for establishing reliability of the tool by using to test the reliability. Correlation coefficient was found to be 0.76 which shows the reliability of tool.

3.10 SCORING PROCEDURE

Each statements consisted "yes" or "no" options. If the statements are positive, the score will be allotted as "2"for yes and "1" for no option. If the

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statements are negative, the score will be "1" allotted as for "yes" option and "2" for no option respectively.

Total score of the tool is 23.

Table 3.3 shows the scoring procedure of tool.

Table 3.3

S.No	Statements	Item no	Scoring procedure	
			YES	NO
1	Positive	1, 2, 3,….. 21, 22and 23	2	1

3.11 ADMINISTRATION OF THE TOOL

After the required permission had been sought and obtained from the institutions for collecting information from teachers, the investigator personally met the respondents. Each one of them was required to respond to the questions. Precautions were also taken to obtain unbiased results. The responses were scored according to the scoring methods of the respective scale measures and the results were tabulated, analyzed and discussed.

3.12 CONCLUSION

This chapter outlines the design of the present study, the procedure followed and the nature of the sample. It describes the hypotheses to be tested, the tools to be used and the method of selected and scoring. The method of investigator designed was found to be quite appropriate and effective for the study.

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Next chapter dealt with the analysis and interpretation of data.

CHAPTER IV

ANALYSIS OF DATA

4.1 INTRODUCTION

Statistical analysis is the process of collecting analyzing and interpreting the Numerical data. It is one of the basic steps of research process. In this chapter, the investigator uses the mean, standard deviation, t-test analysis of data means studying the tabulated material in order to determine inherent facts of meanings. It involves breaking down existing complex factors into simple parts and putting the parts together in new arrangements for the purpose of interpretation pre plan of analysis could be made I advance before the actual collection of data. The collected data have been analyzed and presented under the following heading.

4.2 OBJECTIVES OF THE STUDY

The present study has been under taken with the following objectives.

1. To find out the opinion of the high school teachers about the cancellation of SSLC examination with respect to

   - Gender
   - Marital status
   - Religion
   - Location of school
   - Educational qualification
   - Medium of study
   - Major subject studied
   - Teaching experience in years
   - Participation in text book writing – yes /no
   - Residential area
   - Syllabus overloaded
   - Subject handled

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4.3 HYPOTHESES OF THE STUDY

1. There is no significant difference in the opinion of Male and Female high school teachers about the cancellation of SSLC examination.

2. There is no significant difference in the opinion of Married and Unmarried high school teachers about the cancellation of SSLC examination.

3. There is no significant difference in the opinion of Hindu and Christian high school teachers about the cancellation of SSLC examination.

4. There is no significant difference in the opinion of Urban and Rural of school of high school teachers about the cancellation of SSLC examination.

5. There is no significant difference in the opinion of UG and PG holders of high school teachers about the cancellation of SSLC examination.

6. There is no significant difference in the opinion of PG and M.Phil holders of high school teachers about the cancellation of SSLC examination.

7. There is no significant difference in the opinion of M.Phil and UG holders of high school teachers about the cancellation of SSLC examination.

8. There is no significant difference in the opinion of Tamil and English medium high school teachers about the cancellation of SSLC examination.

9. There is no significant difference in the opinion of Arts and Science major subject of high school teachers about the cancellation of SSLC examination.

10. There is no significant difference in the opinion of teaching experience less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination.

11. There is no significant difference in the opinion of participation in writing Text book and do not writing Text book of high school teachers about the cancellation of SSLC examination.

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12. There is no significant difference in the opinion of Urban and Rural residential area of high school teachers about the cancellation of SSLC examination.

13. There is no significant difference in the opinion of teachers felt Syllabus overloaded and do not felt Syllabus overloaded of high school teachers about the cancellation of SSLC examination.

14. There is no significant difference in the opinion of Tamil and English subject handling of high school teachers about the cancellation of SSLC examination.

15. There is no significant difference in the opinion of English and Maths subject handling of high school teachers about the cancellation of SSLC examination.

16. There is no significant difference in the opinion of Maths and Science subject handling of high school teachers about the cancellation of SSLC examination.

17. There is no significant difference in the opinion of Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination.

18. There is no significant difference in the opinion of Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination.

4.4   STATISTICAL ANALYSIS EMPLOYED

An experiment usually results in some means or proportion affected of different groups such as control and treated animals. Means will differ because each animal is different. Proportions affected could differ by chance. Means and proportions may also differ as a result of the treatment. The aim of the statistical analysis is to calculate the probability that differences as great as or greater than those observed could be due to chance. If this probability is high, then chance may

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be the explanation, if it is low then a treatment effect may be the explanation. These days the actual calculations are almost always done using a computer.

For the present study, the following are the suitable descriptive and differential statistical techniques were used for the interpretation of the data to draw a more meaningful picture of results from the collected data.

DESCRIPTIVE ANALYSIS

Descriptive analysis involves computing measures of central tendency measure of variability like percentage analysis, mean and standard deviation.

ARITHMETIC MEAN

Mean is the simplest measures of central tendency which is calculated by adding all the scores and dividing the sum by the number of score.

STANDARD DEVIATION

Standard deviation is defined as the square root of mean of squares of the items take from the arithmetic mean of distribution.

DIFFERENTIAL ANALYSIS

It involves the most important procedure by which the researcher makes inferences involving the determination of the statistical significance of difference between groups with reference to selected variable.

't' TEST

With help of test we can compare two samples. The ' t' test generally the significant difference between two mean.

4.4.1 ARITHMETIC MEAN

The investigator has used the following formula for calculating arithmetic mean.

$$\bar{X} = \frac{\Sigma x_i}{N} = \frac{x_1 + x_2 + \dots x_n}{n}$$

Where,

   X = The Symbol we use for mean (Pronounced as X bar)

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Σ = The Symbol for summation

x_i = Value of the ith item X, i =, 1, 2 ……….n

n = Total number of items

N = Number of scores

4.4.2 STANDARD DEVIATION:

The investigator has used the following formula for calculating standard Deviation,

$$SD = \sigma = \frac{1}{N}\sqrt{N\Sigma X^2 - [\Sigma X]^2}$$

Where,

SD(σ) = Standard Deviation of the scores

Σx = Sum of the score

Σx^2 = Sum of score squared

N = Number of scores

4.4.3 CRITICAL RATIO TEST:

Critical ratio test ('t' test) is used to find out the significant difference between the means of different variables for different subgroup.

$$t = \frac{M_1 - M_2}{\sqrt{\frac{S_1^2}{N_1} + \frac{S_2^2}{N_2}}}$$

Where,

M_1 & M_2 = Mean of the first and second groups

S_1 = Standard Deviation of the first group

S_2 = Standard Deviation of the second group

N_1 = Size of the sample in the first group

N_2 = Size of the sample in the second group

4.5 DATA ANALYSIS

HYPOTHESIS: 1

There is no significant difference in the opinion of Male and Female high school teachers about the cancellation of SSLC examination.

TABLE 4.1

Table 4.1 shows the mean score of male and female high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Male	55	17.70	2.7385		
Female	48	16.74	3.3484	1.5786	NS

From the above table 4.1, The calculated 't' value (1.5786) is less than table 't' value (1.980). So there is no significant difference between Male and Female high schools teachers in the opinion of cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference between Male and Female high schools teachers in the opinion of cancellation of SSLC examination.

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Figure 4.1

DIFFERENCE BETWEEN THE MEAN SCORE OF MALE AND FEMALE HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.
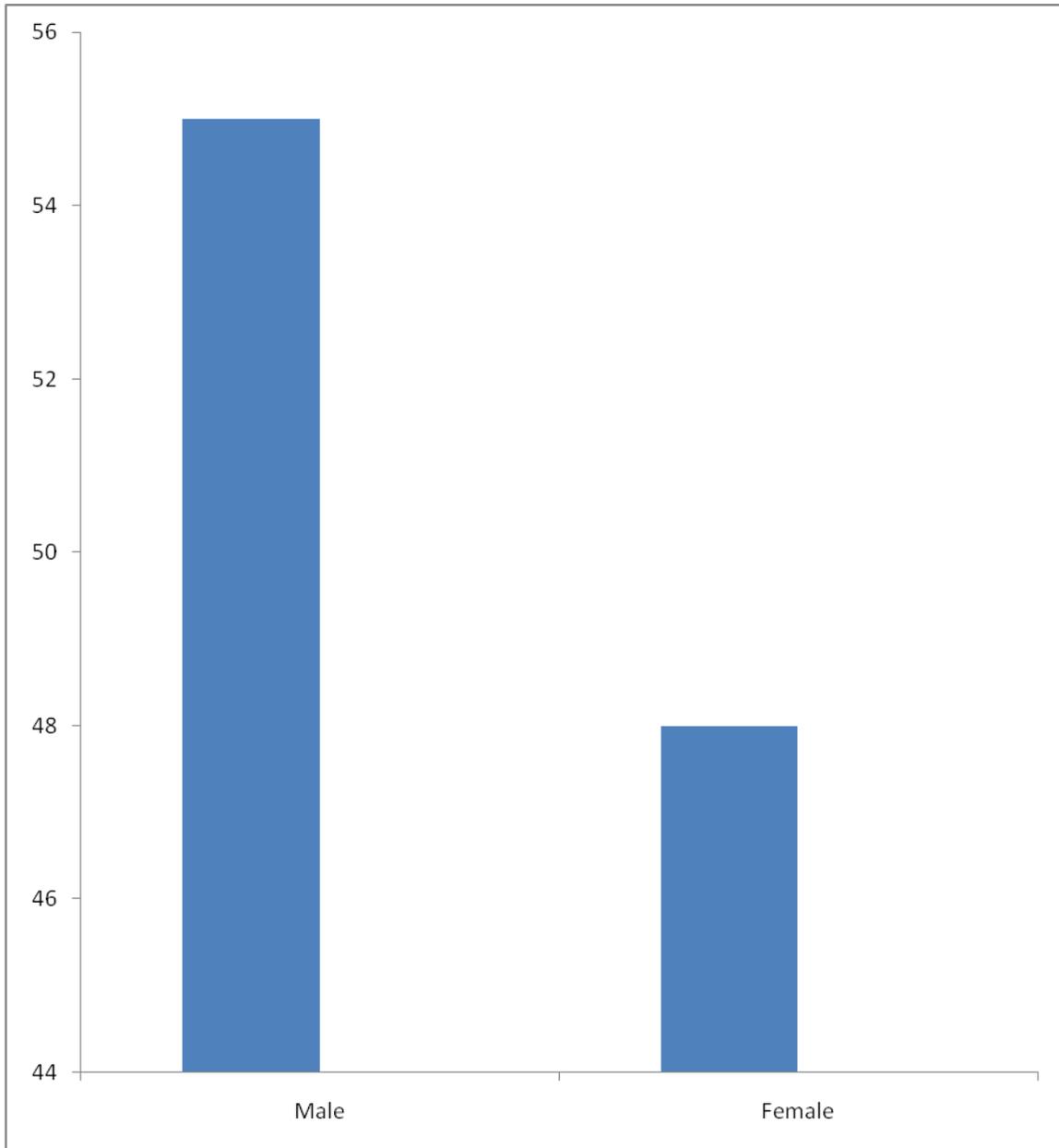
HYPOTHESIS: 2

There is no significant difference in the opinion of Married and Unmarried high school teachers about the cancellation of SSLC examination.

TABLE 4.2

Table 4.2 shows the mean score of Married and Unmarried high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Married	64	17.14	3.1084		
Unmarried	39	17.44	2.9988	0.4857	NS

From the above table 4.2, The calculated 't' value (0.4857) is less than table 't' value (1.980). So there is no significant difference between Married and Unmarried high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of Married and Unmarried high school teachers about the cancellation of SSLC examination.

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Figure 4.2

DIFFERENCE BETWEEN THE MEAN SCORE OF MARRIED AND UNMARRIED HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.
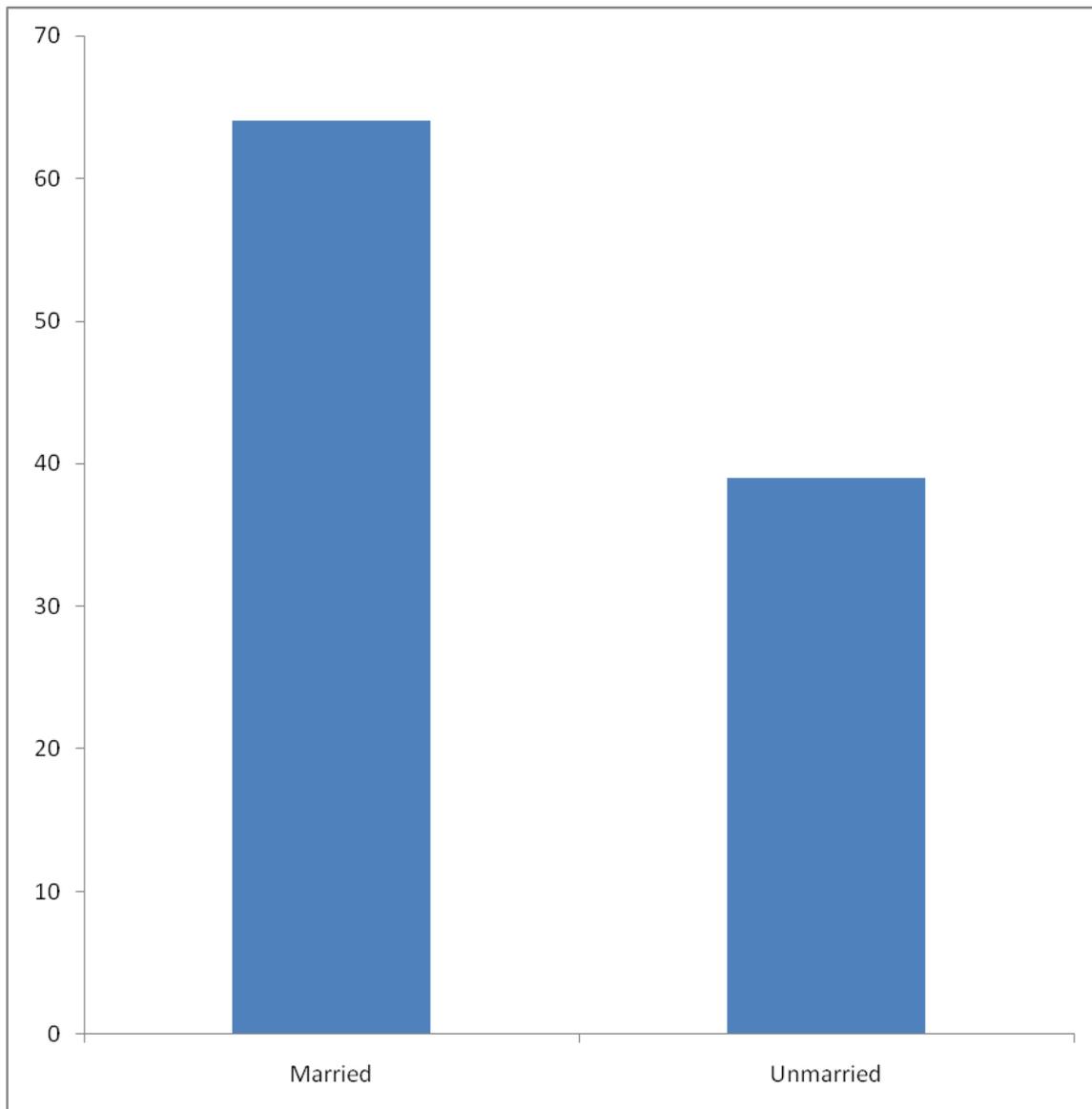
HYPOTHESIS: 3

There is no significant difference in the opinion of Hindu and Christian high school teachers about the cancellation of SSLC examination.

TABLE 4.3

Table 4.3 shows the mean score of Hindu and Christian high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Hindu	95	17.55	2.8838	2.0533	S
Christian	8	14.27	4.4400		

From the above table 4.3, The calculated 't' value (2.0533) is greater than table 't' value (1.980). So there is a significant difference between Hindu and Christian high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

RESULT:

There is a significant difference in the opinion of Hindu and Christian high school teachers about the cancellation of SSLC examination.

Figure 4.3

DIFFERENCE BETWEEN THE MEAN SCORE OF HINDU AND CHRISTIAN HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION
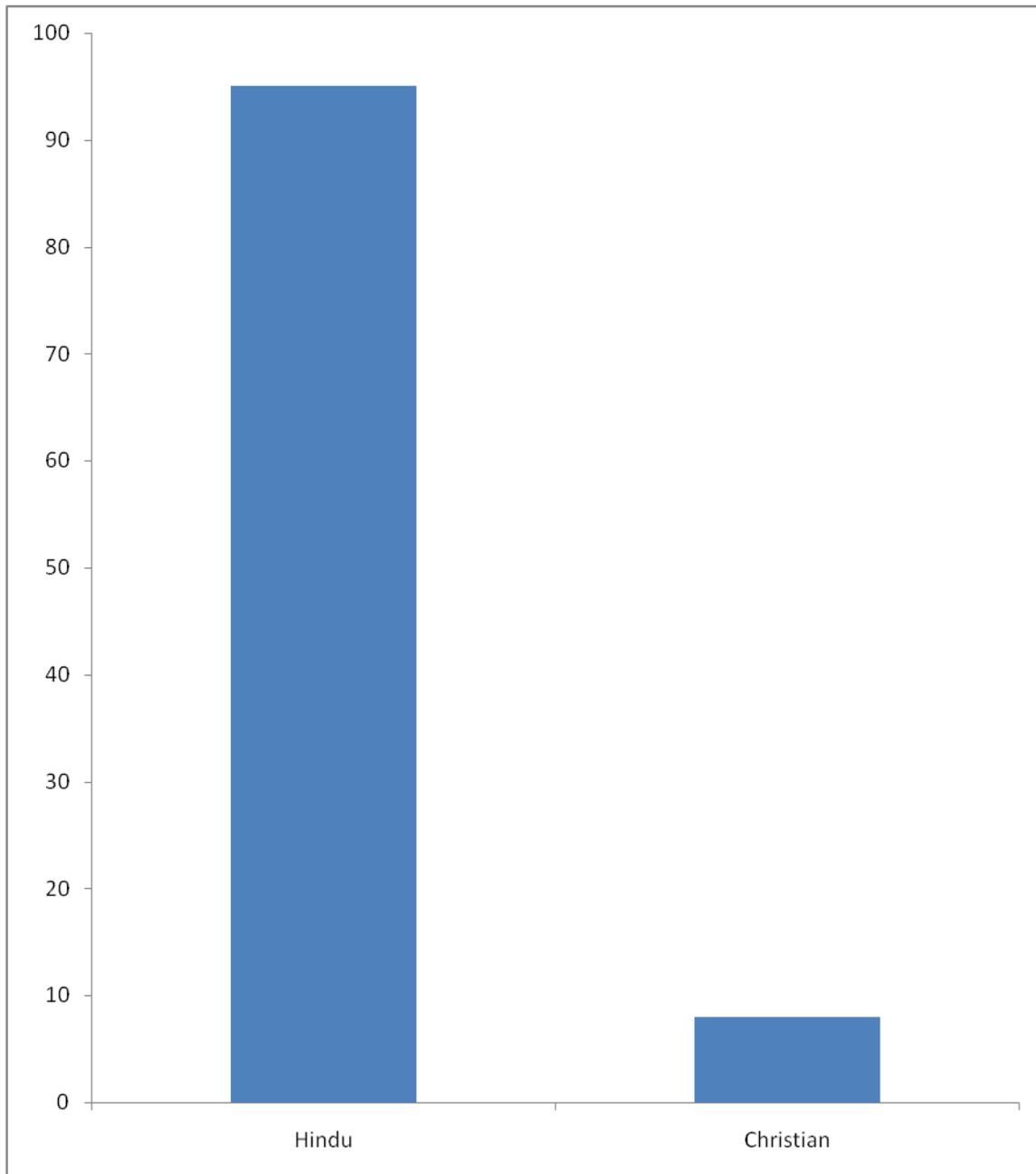
HYPOTHESIS: 4

There is no significant difference in the opinion of Locality of school of high school teachers about the cancellation of SSLC examination.

TABLE 4.4

Table 4.4 shows the mean score of Urban and Rural high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Urban	35	18.03	2.1056	2.1995	S
Rural	68	16.84	3.3610		

From the above table 4.4, The calculated 't' value (2.1995) is greater than table 't' value (1.980). So there is a significant difference between Urban and Rural high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

RESULT:

There is a significant difference in the opinion of Locality of school of high school teachers about the cancellation of SSLC examination.

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Figure 4.4

DIFFERENCE BETWEEN THE MEAN SCORE OF LOCALITY OF SCHOOL OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.
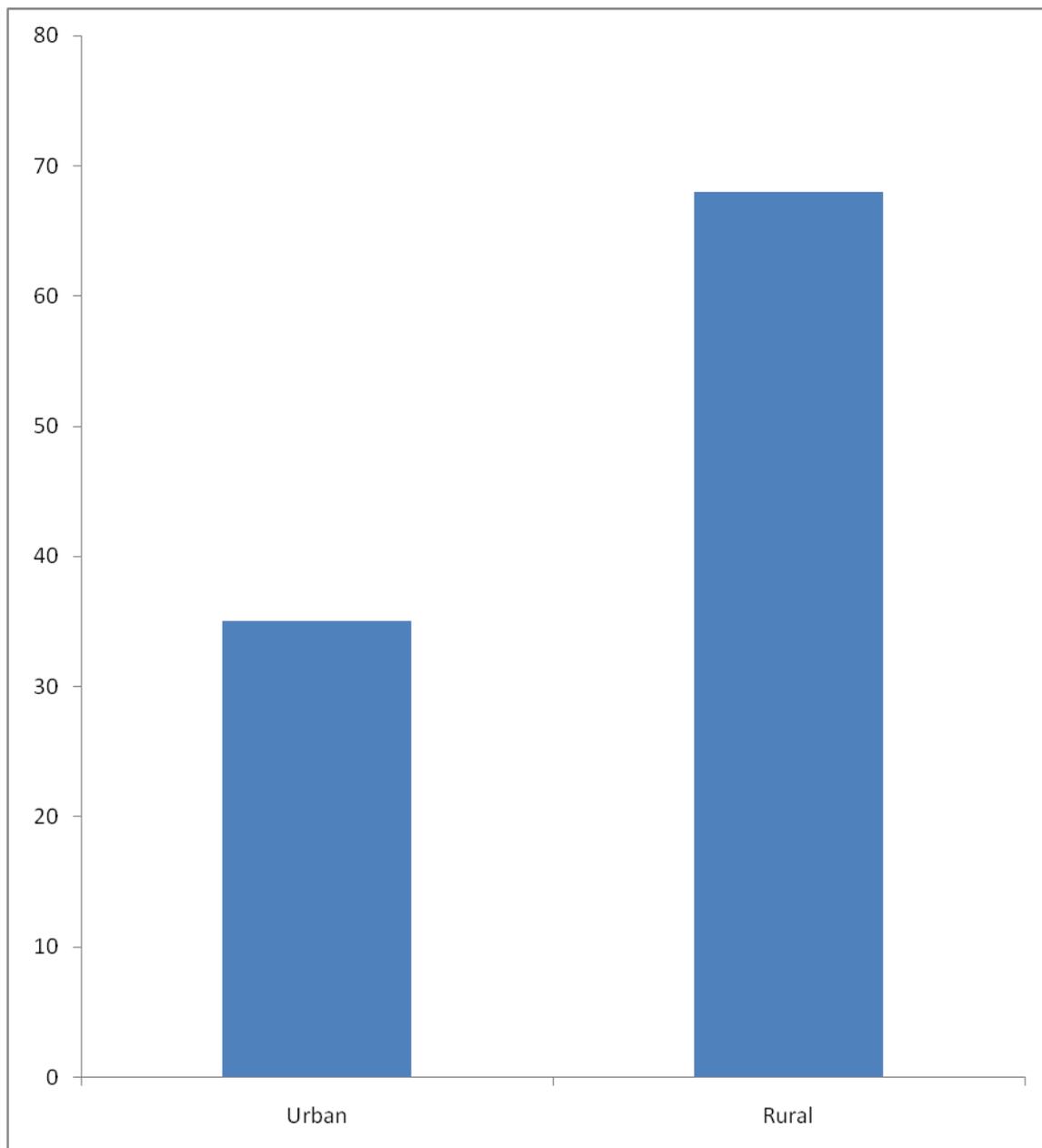
63

HYPOTHESIS: 5

There is no significant difference in the opinion of UG and PG holders of high school teachers about the cancellation of SSLC examination.

TABLE 4.5

Table 4.5 shows the mean score of UG and PG holders of high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
UG	53	18.02	2.4711		
PG	50	16.43	3.4121	2.6953	S

From the above table 4.5, The calculated 't' value (2.6953) is greater than table 't' value (1.980). So there is a significant difference between UG and PG holders of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

RESULT:

There is a significant difference in the opinion of UG and PG holders of high school teachers about the cancellation of SSLC examination.

Figure 4.5

DIFFERENCE   BETWEEN THE MEAN SCORE OF UG AND PG HOLDERS   OF   HIGH   SCHOOL   TEACHERS   ABOUT   THE CANCELLATION OF SSLC EXAMINATION.
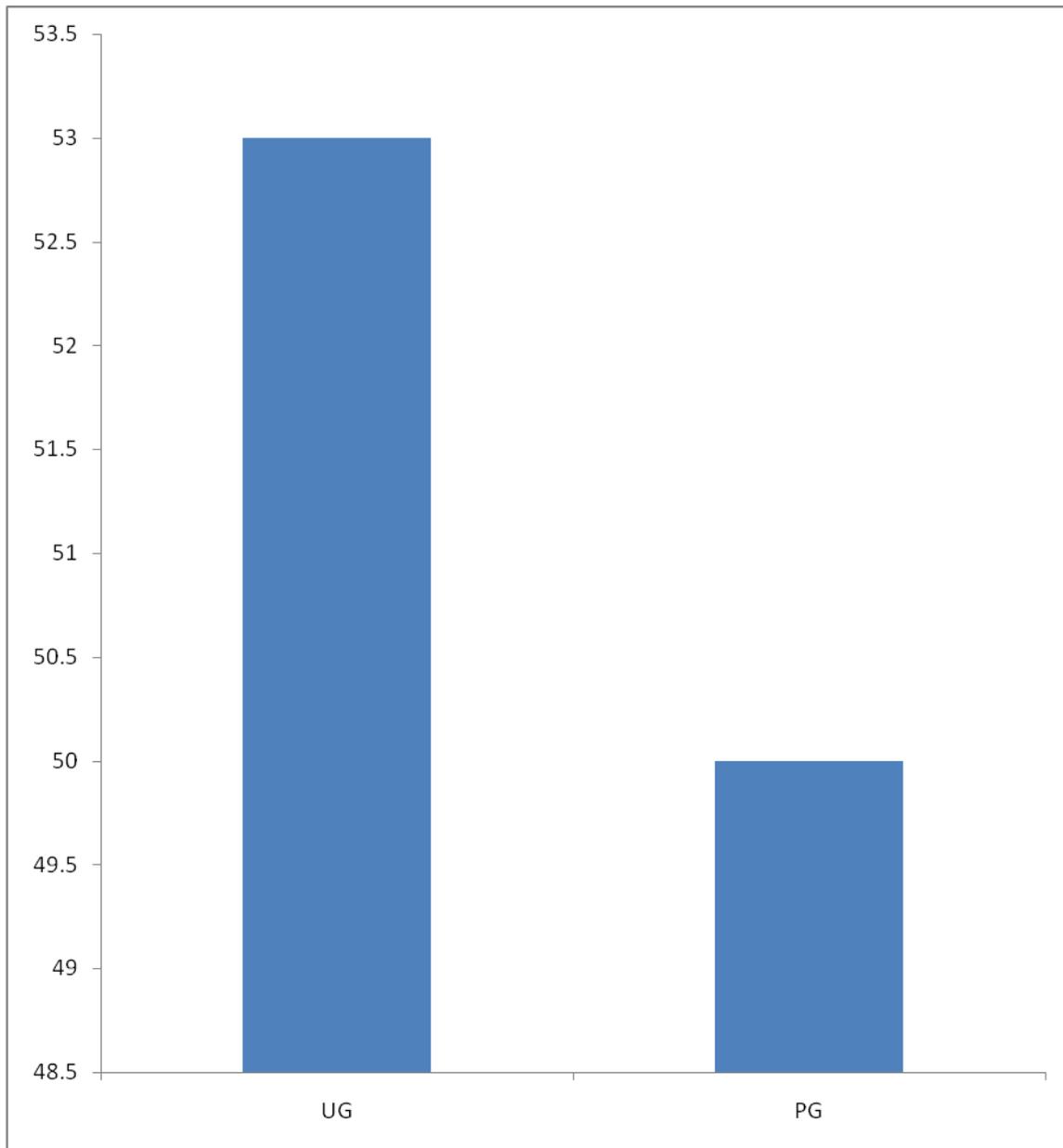
HYPOTHESIS: 6

There is no significant difference in the opinion of PG and M.Phil holders of high school teachers about the cancellation of SSLC examination.

TABLE 4.6

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Table 4.6 shows the mean score of PG and M.Phil holders of high school teachers about the cancellation of SSLC examination.

| Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
PG	50	16.43	3.4121		
M.Phil	10	14.85	3.3665	1.2581	NS

From the above table 4.6, The calculated 't' value (1.2581) is less than table 't' value (2.000). So there is no significant difference between PG and M.Phil holders of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of PG and M.Phil holders of high school teachers about the cancellation of SSLC examination.

Figure 4.6

DIFFERENCE BETWEEN THE MEAN SCORE OF PG AND M.Phil HOLDERS OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.
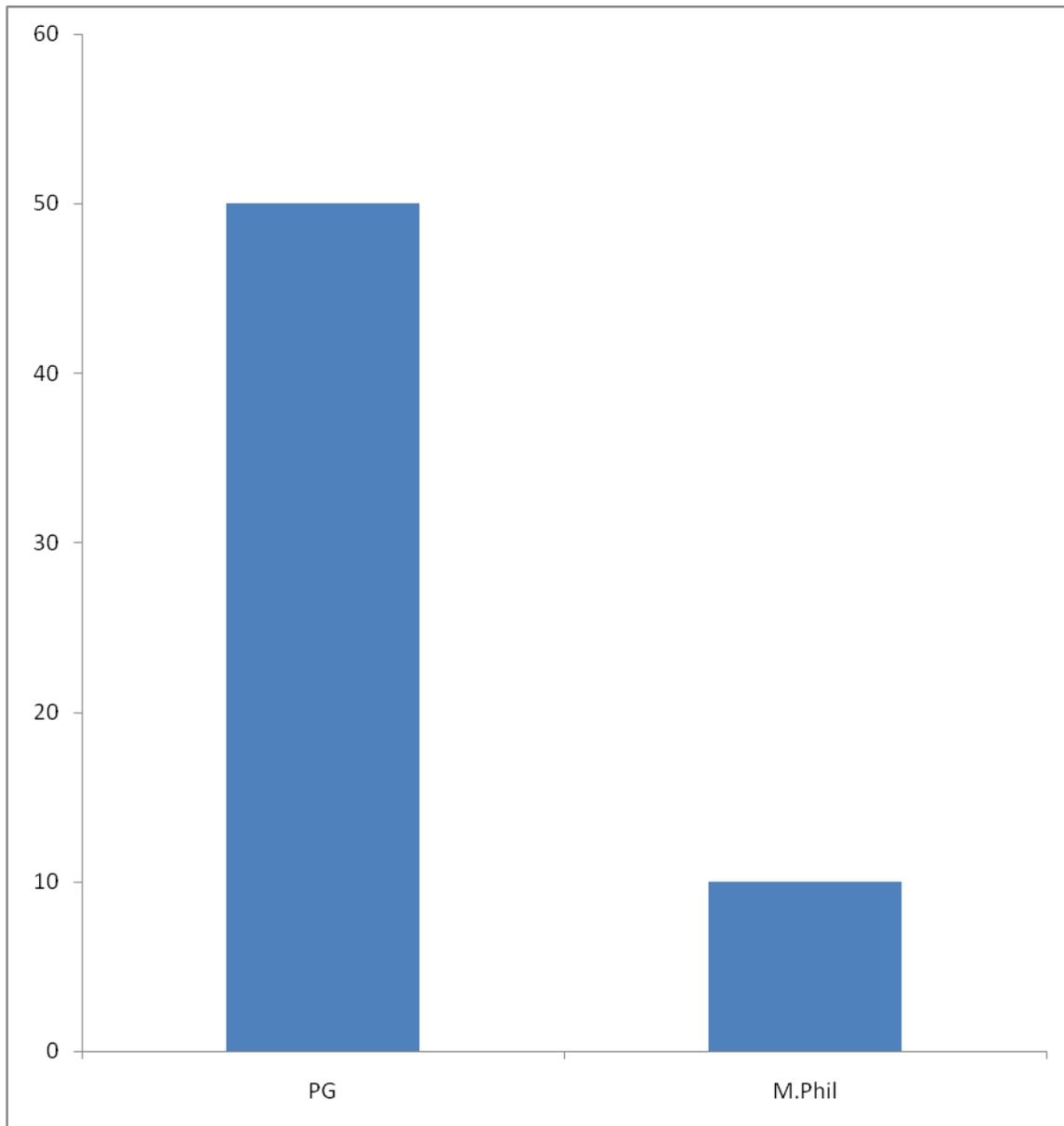
HYPOTHESIS: 7

There is no significant difference in the opinion of M.Phil and UG holders of high school teachers about the cancellation of SSLC examination.

TABLE 4.7

68

Table 4.7 shows the mean score of M.Phil and UG holders of high school teachers about the cancellation of SSLC examination.

| Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
M.Phil	10	14.85	3.3665		
UG	53	18.02	2.4711	2.8370	S

From the above table 4.7, The calculated 't' value (2.8370) is greater than table 't' value (1.994). So there is a significant difference between M.Phil and UG holders of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

RESULT:

There is a significant difference in the opinion of M.Phil and UG holders of high school teachers about the cancellation of SSLC examination.

Figure 4.7

DIFFERENCE BETWEEN THE MEAN SCORE OF M.Phil AND UG HOLDERS OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.

HYPOTHESIS: 8

There is no significant difference in the opinion of Tamil and English medium high school teachers about the cancellation of SSLC examination.

70
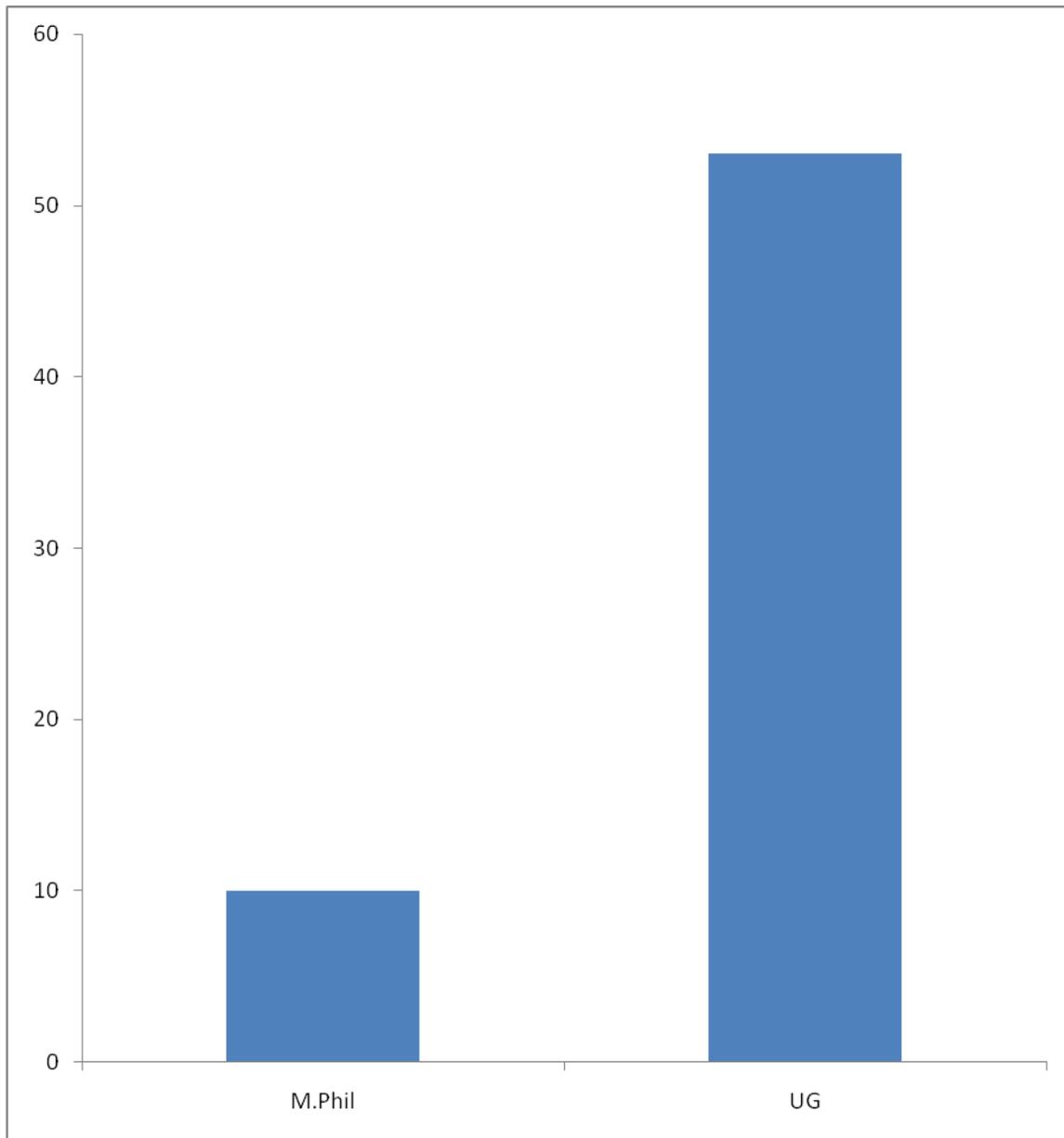
TABLE 4.8

Table 4.8 shows the mean score of Tamil and English medium high school teachers about the cancellation of SSLC examination.

| Categories	Number of students	Mean	Standard Deviation	T value	Significance level of 5%
Tamil	85	17.62	2.9187		
English	19	15.93	3.6257	1.8989	NS

From the above table 4.8, The calculated 't' value (1.8989) is less than table 't' value (1.980). So there is no significant difference between Tamil and English medium high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of Tamil and English medium high school teachers about the cancellation of SSLC examination.

Figure 4.8

DIFFERENCE BETWEEN THE MEAN SCORE OF TAMIL AND ENGLISH MEDIUM HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.

HYPOTHESIS: 9

There is no significant difference in the opinion of Arts and Science major subject of high school teachers about the cancellation of SSLC examination.

72
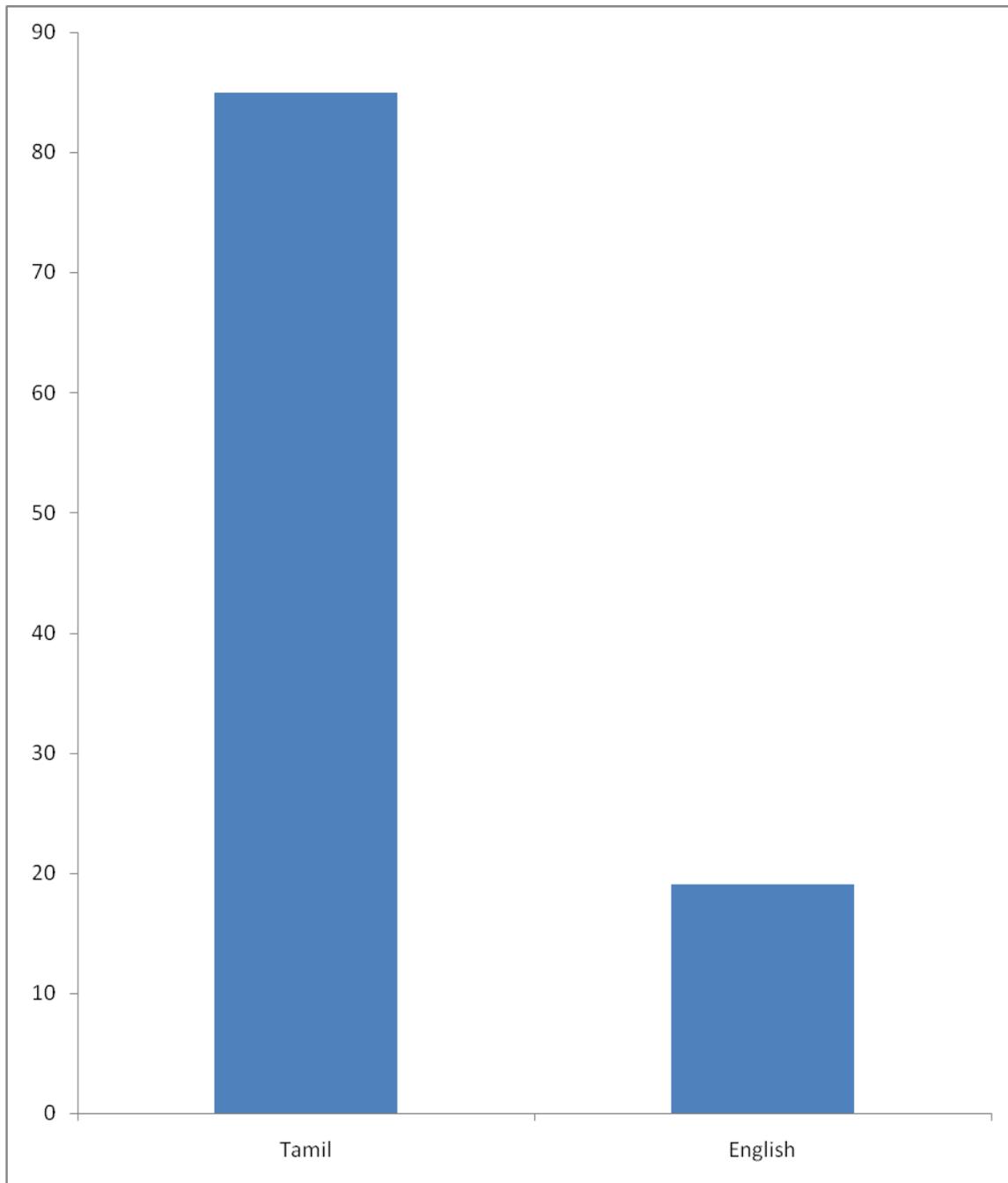
TABLE 4.9

Table 4.9 shows the mean score of Arts and Science major subject of high school teachers about the cancellation of SSLC examination.

| Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Arts	57	17.67	2.9692		
Science	46	16.74	3.1337	1.5330	NS

From the above table 4.9, The calculated 't' value (1.5330) is less than table 't' value (1.980). So there is no significant difference between Arts and Science major subject of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of Arts and Science major subject of high school teachers about the cancellation of SSLC examination.

Figure 4.9

DIFFERENCE BETWEEN THE MEAN SCORE OF ARTS AND SCIENCE MAJOR SUBJECT OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.

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HYPOTHESIS: 10

There is no significant difference in the opinion of teaching experience less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination.

74
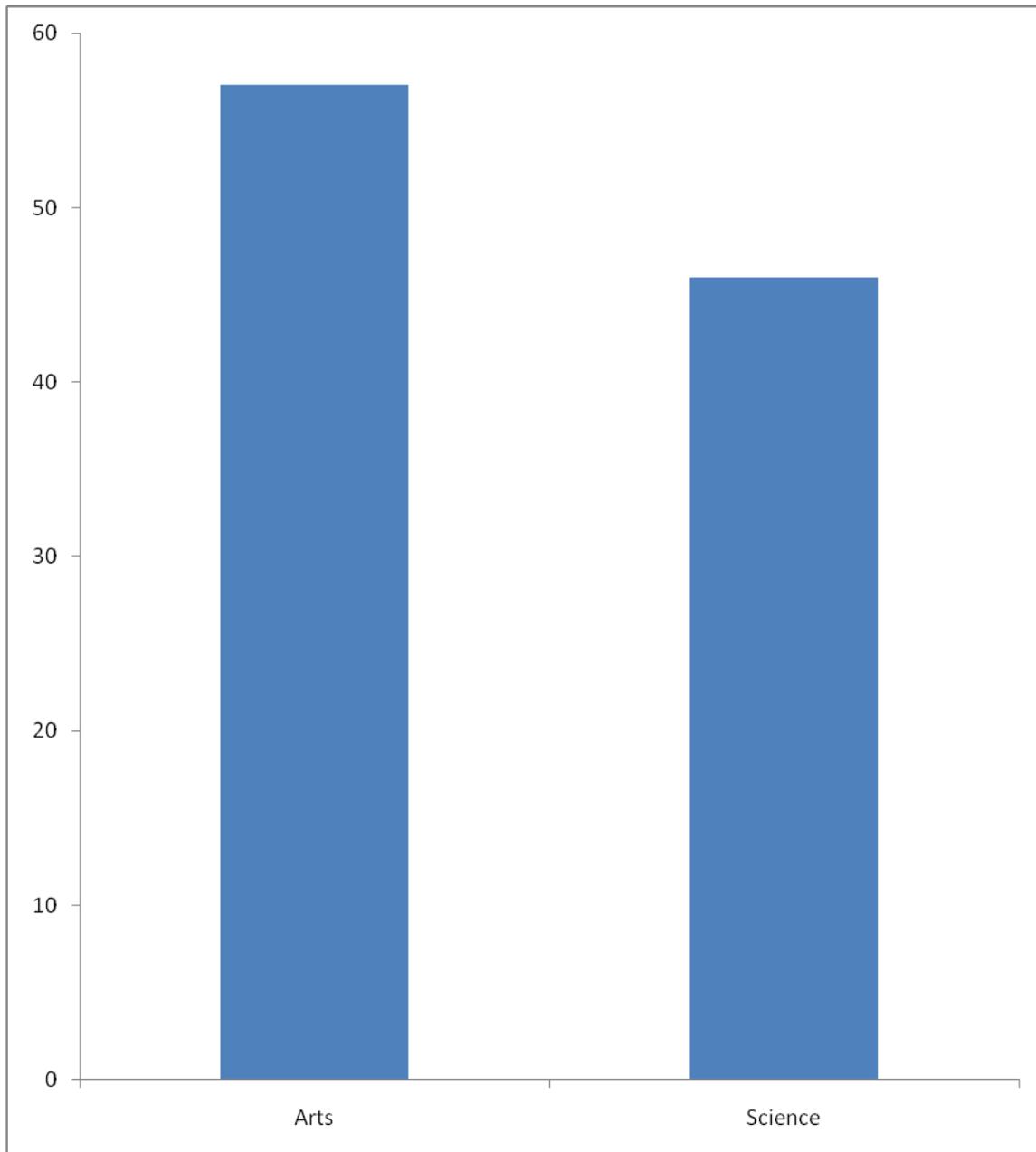
TABLE 4.10

Table 4.10 shows the mean score of teaching experience less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination.

| Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Less than seven years	73	17.40	3.0629		
Greater than seven years	30	16.90	3.1015	0.7461	NS

From the above table 4.10, The calculated 't' value (0.7461) is less than table 't' value (1.980). So there is no significant difference between teaching experience less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of teaching experience less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination.

Figure 4.10

DIFFERENCE BETWEEN THE MEAN SCORE OF TEACHING EXPERIENCE LESS THAN SEVEN YEARS AND GREATER THAN

SEVEN YEARS OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.

HYPOTHESIS: 11

There is no significant difference in the opinion of participation in writing and do not writing Text book of high school teachers about the cancellation of SSLC examination.

76
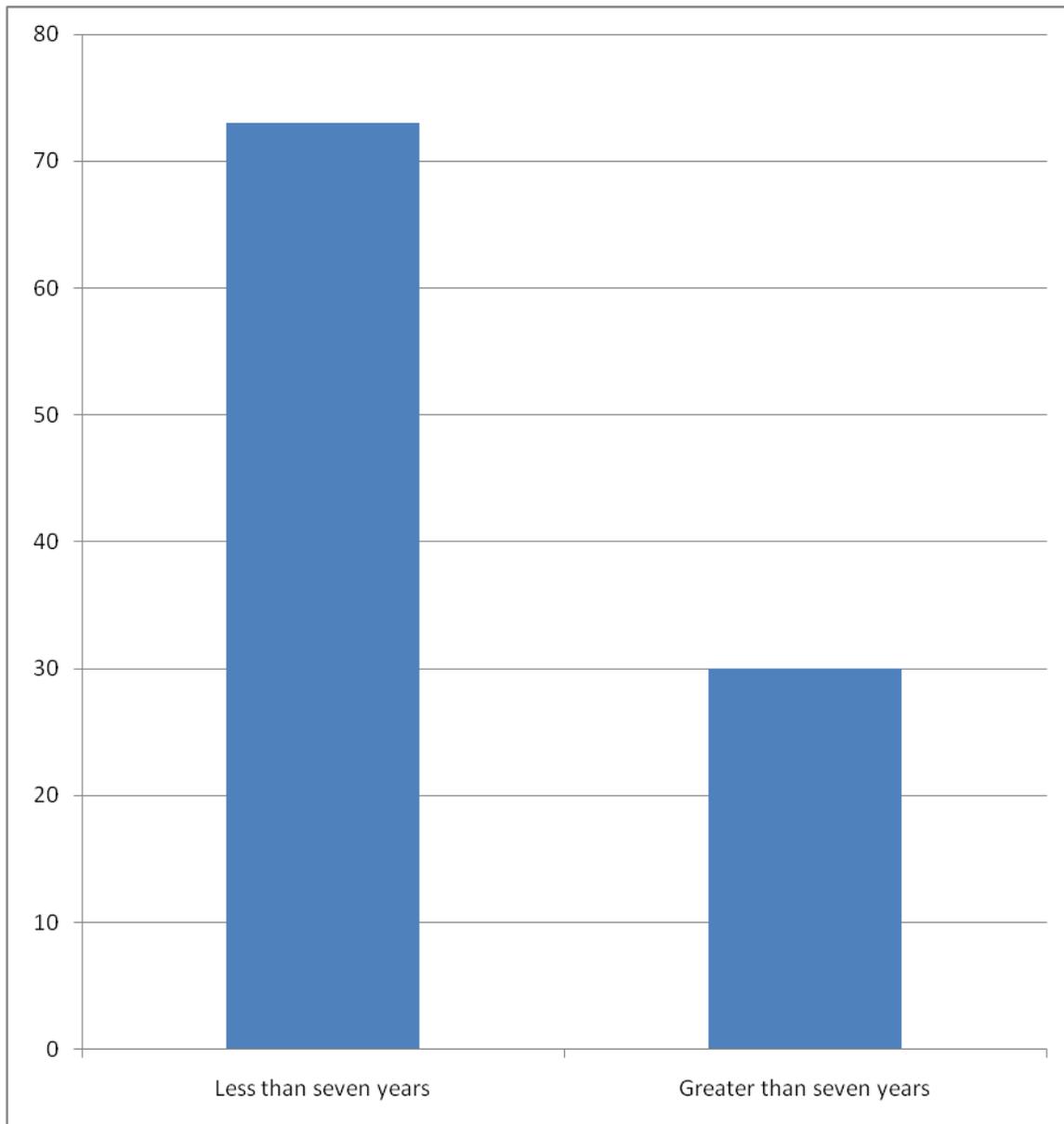
TABLE 4.11

Table 4.11 shows the mean score of participation in writing and do not writing Text book of high school teachers about the cancellation of SSLC examination.

| Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Participation in writing text book	10	16.88	1.7763	0.6151	NS
Participation in do not writing text book	93	17.28	3.1604		

From the above table 4.11, The calculated 't' value (0.6151) is less than table 't' value (1.980). So there is no significant difference between participation in writing Text book and do not writing Text book of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of participation in writing and do not writing Text book of high school teachers about the cancellation of SSLC examination.

Figure 4.11

DIFFERENCE BETWEEN THE MEAN SCORE OF PARTICIPATION IN WRITING TEXT BOOK AND DO NOT WRITING TEXT BOOK OF

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HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.

HYPOTHESIS: 12

There is no significant difference in the opinion of Urban and Rural residential area of high school teachers about the cancellation of SSLC examination.

78
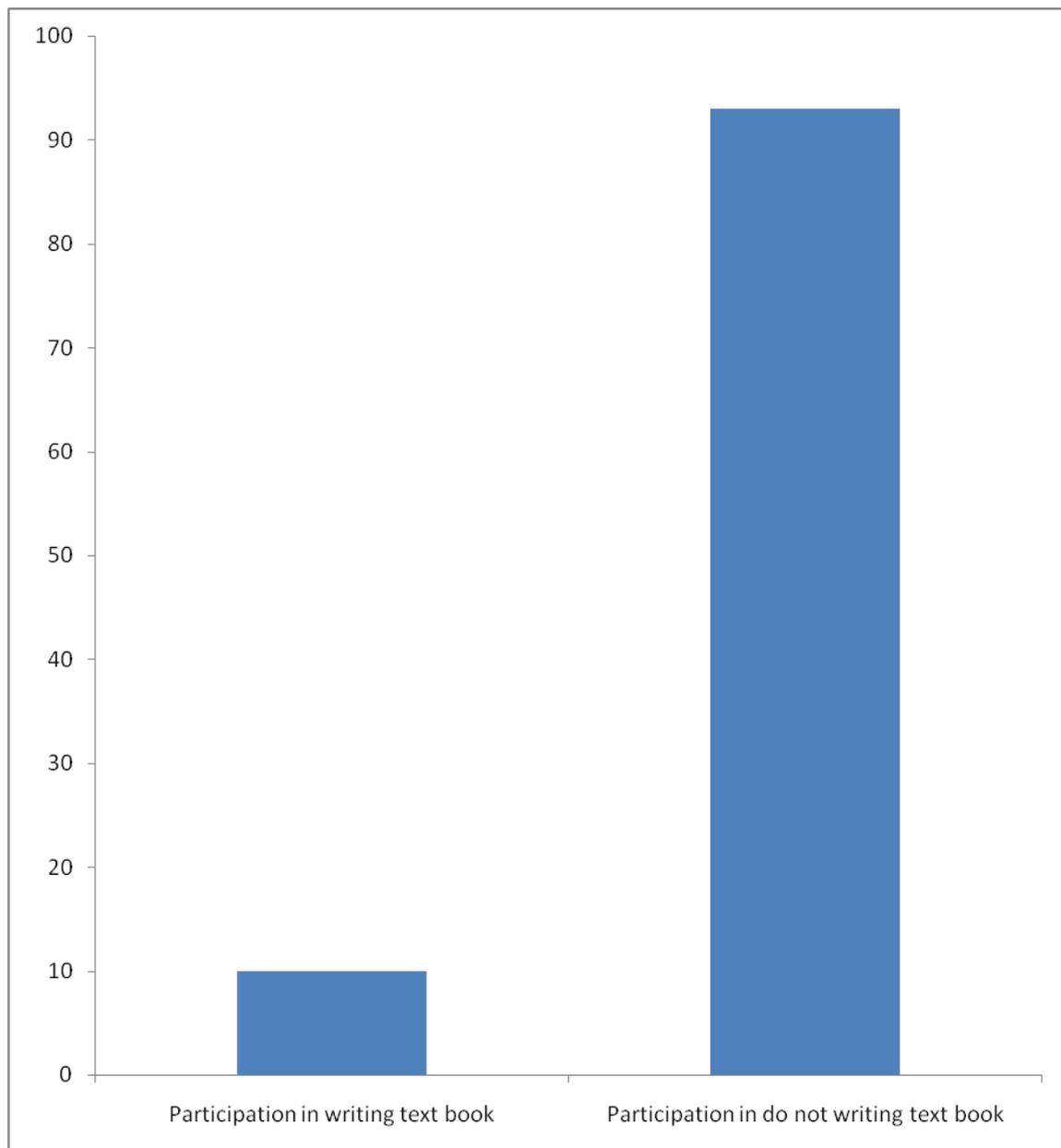
TABLE 4.12

Table 4.12 shows the mean score of Urban and Rural residential area of high school teachers about the cancellation of SSLC examination.

| Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Urban	44	17.50	2.7103		
Rural	59	17.07	3.3023	0.7250	NS

From the above table 4.12, The calculated 't' value (0.7250) is less than table 't' value (1.980). So there is no significant difference between Urban and Rural residential area of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of Urban and Rural residential area of high school teachers about the cancellation of SSLC examination.

Figure 4.12

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DIFFERENCE BETWEEN THE MEAN SCORE OF URBAN AND RURAL RESIDENTIAL AREA OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.
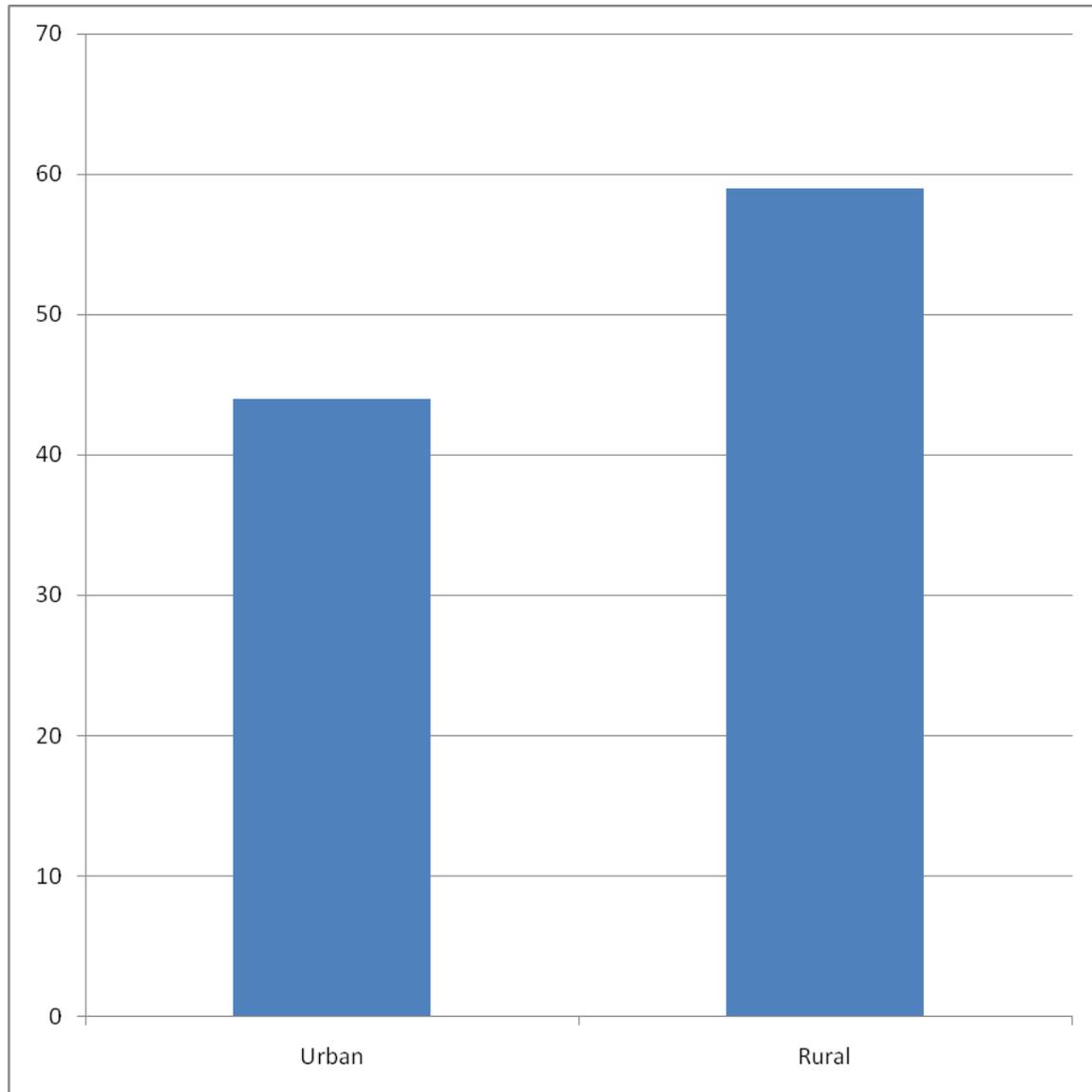
HYPOTHESIS: 13

There is no significant difference in the opinion of teachers felt Syllabus overloaded and do not Syllabus overloaded of high school teachers about the cancellation of SSLC examination.

TABLE 4.13

Table 4.13 shows the mean score of teachers felt Syllabus overloaded and do not Syllabus overloaded of high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Teachers felt Syllabus overloaded	60	18.11	1.7378	3.1508	S
Teachers felt Syllabus do not overloaded	43	16.06	4.0052		

From the above table 4.13, The calculated 't' value (3.1508) is greater than table 't' value (1.980). So there is a significant difference between teachers felt Syllabus overloaded and do not Syllabus overloaded of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

RESULT:

There is a significant difference in the opinion of teachers felt Syllabus overloaded and do not Syllabus overloaded of high school teachers about the cancellation of SSLC examination.

Figure 4.13

81

DIFFERENCE BETWEEN THE MEAN SCORE OF TEACHERS FELT SYLLABUS OVERLOADED AND DO NOT SYLLABUS OVERLOADED OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.


HYPOTHESIS: 14

82
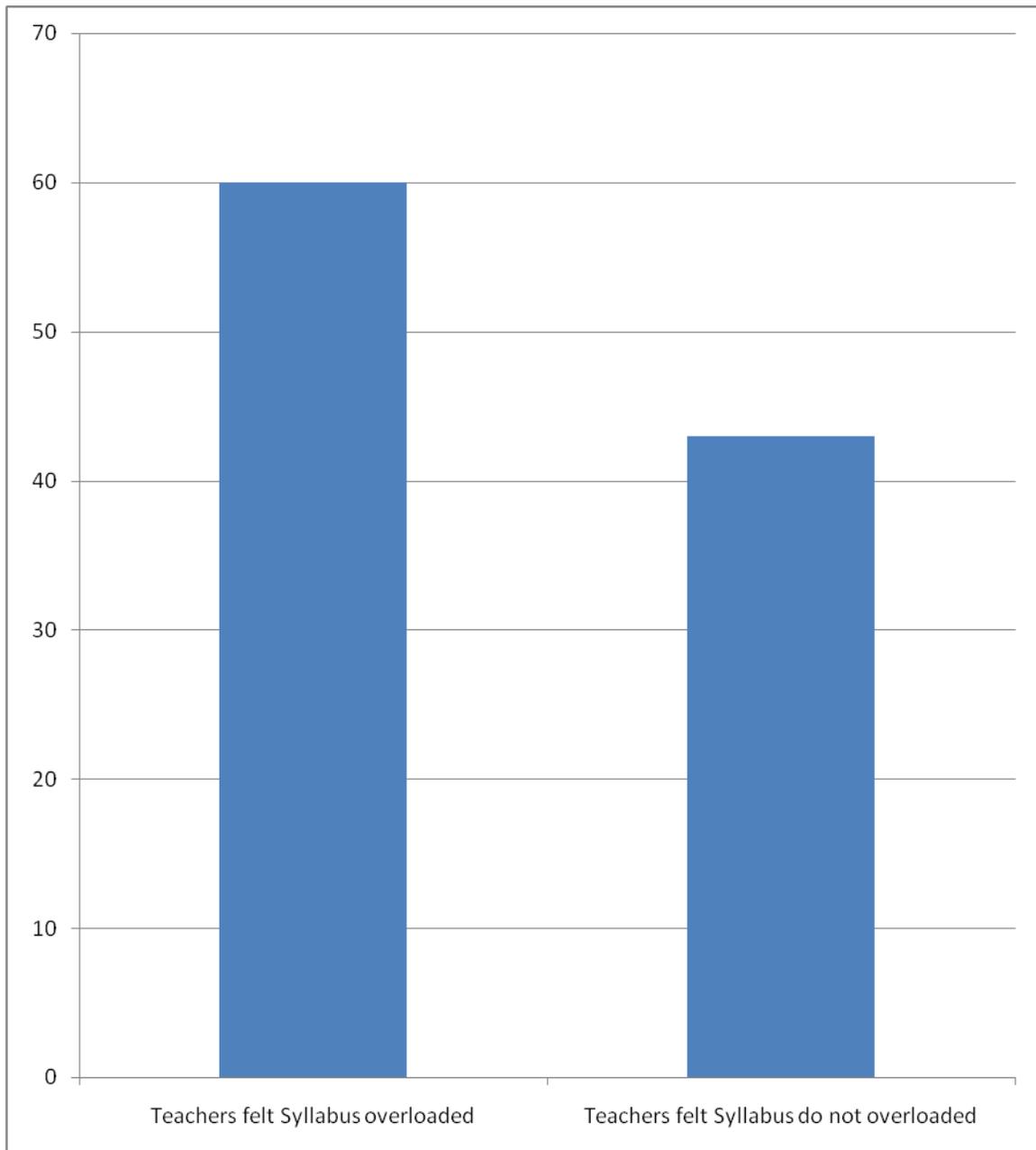
There is no   significant difference in the opinion of Tamil and English subject handling of high school teachers about the cancellation of SSLC examination.

TABLE 4.14

Table 4.14 shows the mean score of Tamil and English subject handling of high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Tamil	23	17.21	3.1283	0.4668	NS
English	19	17.64	2.8346		

From the above table 4.14, The calculated 't' value (0.4668) is less than table 't' value (2.009). So there is no significant difference Tamil and English subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of Tamil and English subject handling of high school teachers about the cancellation of SSLC examination.

Figure 4.14

83

DIFFERENCE BETWEEN THE MEAN SCORE OF TAMIL AND ENGLISH SUBJECT HANDLING OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.

HYPOTHESIS: 15

84
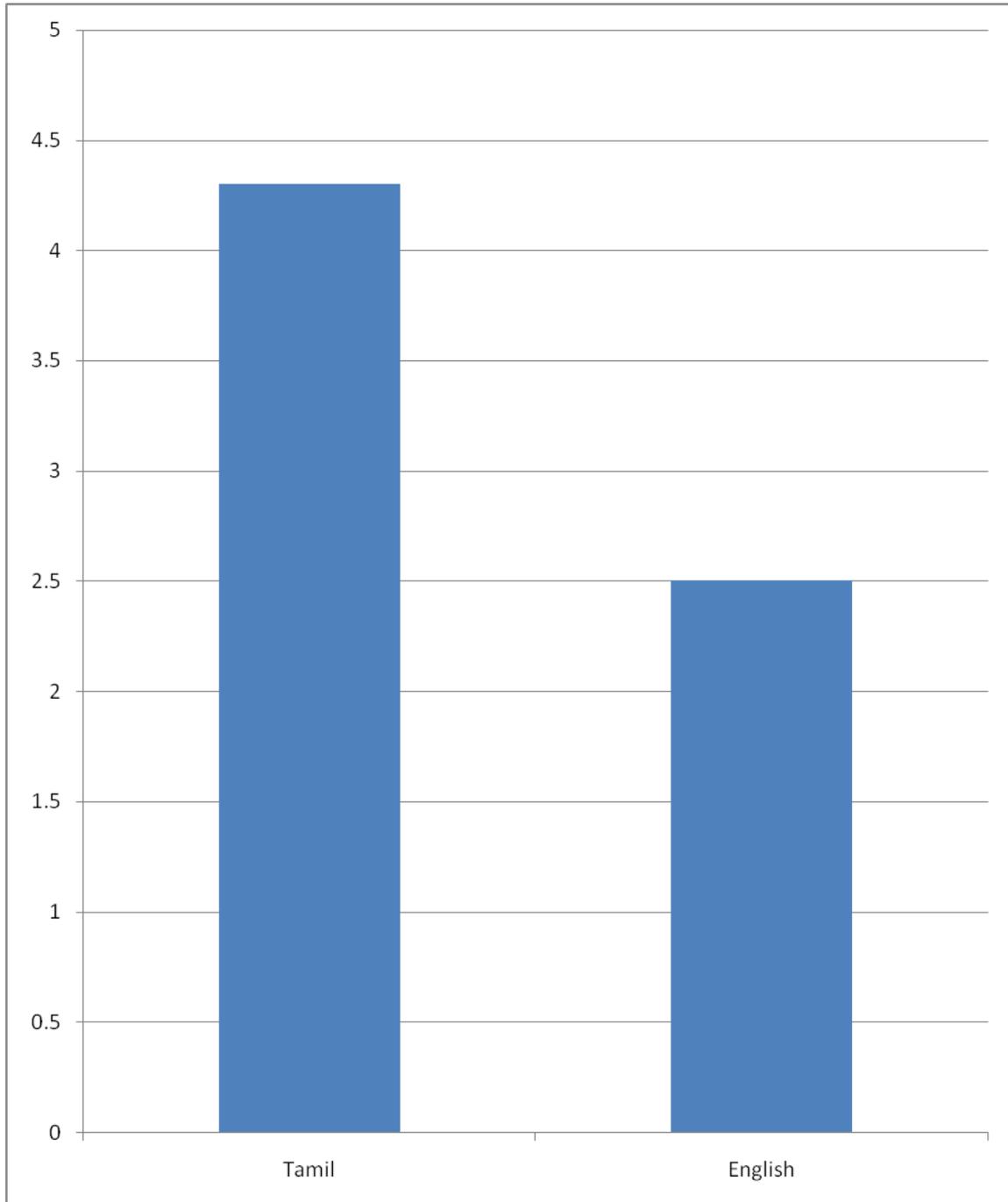
There is no significant difference in the opinion of English and Maths subject handling of high school teachers about the cancellation of SSLC examination.

TABLE 4.15

Table 4.15 shows the mean score of English and Maths subject handling of high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
English	19	17.64	2.8346		
Maths	21	16.26	3.7321	1.3242	NS

From the above table 4.15, The calculated 't' value (1.3242) is less than table 't' value (2.021). So there is no significant difference between English and Maths subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of English and Maths subject handling of high school teachers about the cancellation of SSLC examination.

Figure 4.15

85

DIFFERENCE BETWEEN THE MEAN SCORE OF ENGLISH AND MATHS SUBJECT HANDLING OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.
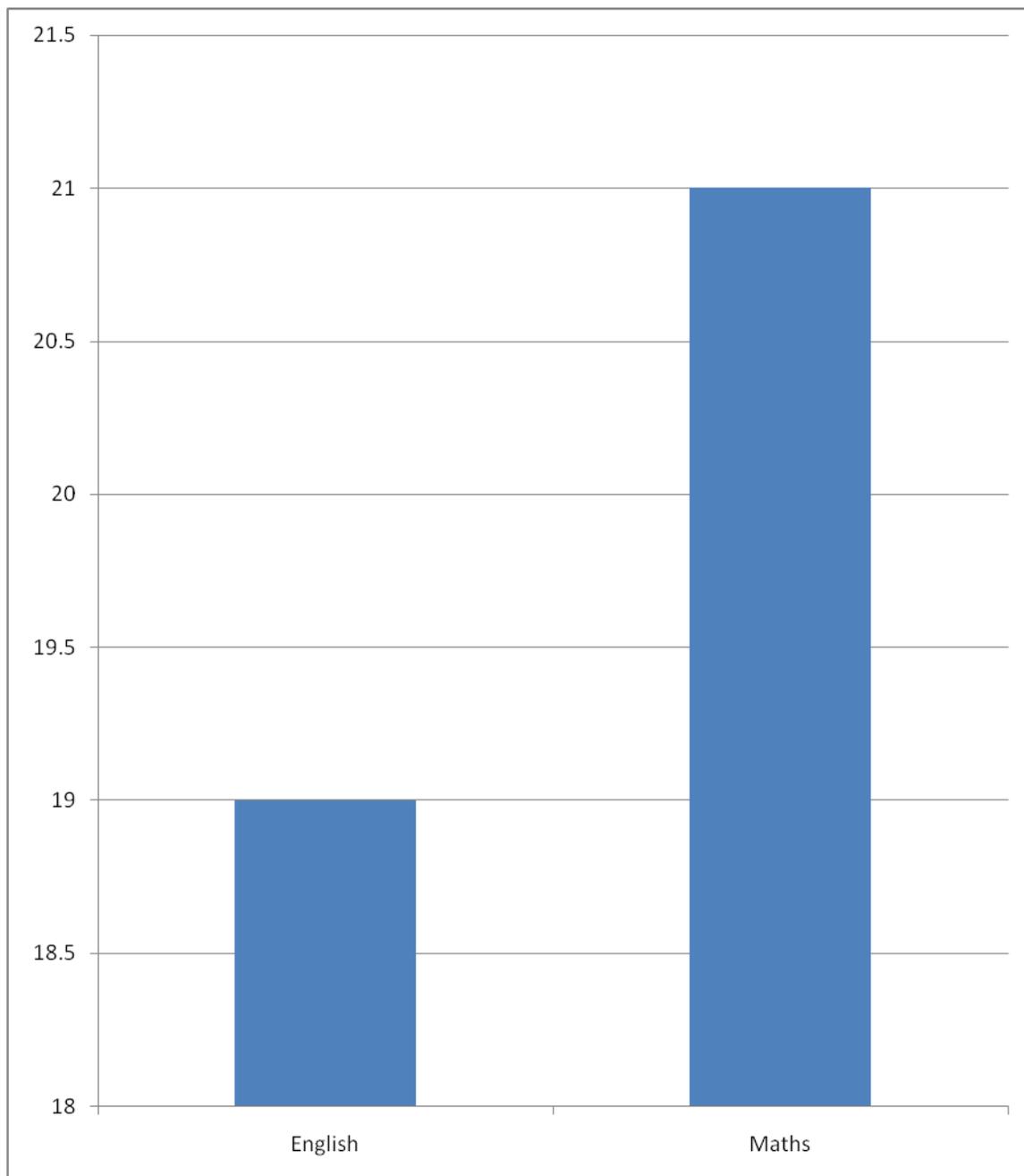
HYPOTHESIS: 16

There is no significant difference in the opinion of Maths and Science subject handling of high school teachers about the cancellation of SSLC examination.

TABLE 4.16

Table 4.16 shows the mean score of Maths and Science subject handling of high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	T value	Significance level of 5%
Maths	21	16.26	3.7321		
Science	24	16.58	2.6484	0.3273	NS

From the above table 4.16, The calculated 't' value (0.3273) is less than table 't' value (2.009). So there is no significant difference between Maths and Science subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of Maths and Science subject handling of high school teachers about the cancellation of SSLC examination.

Figure 4.16

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DIFFERENCE BETWEEN THE MEAN SCORE OF MATHS AND SCIENCE SUBJECT HANDLING OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.
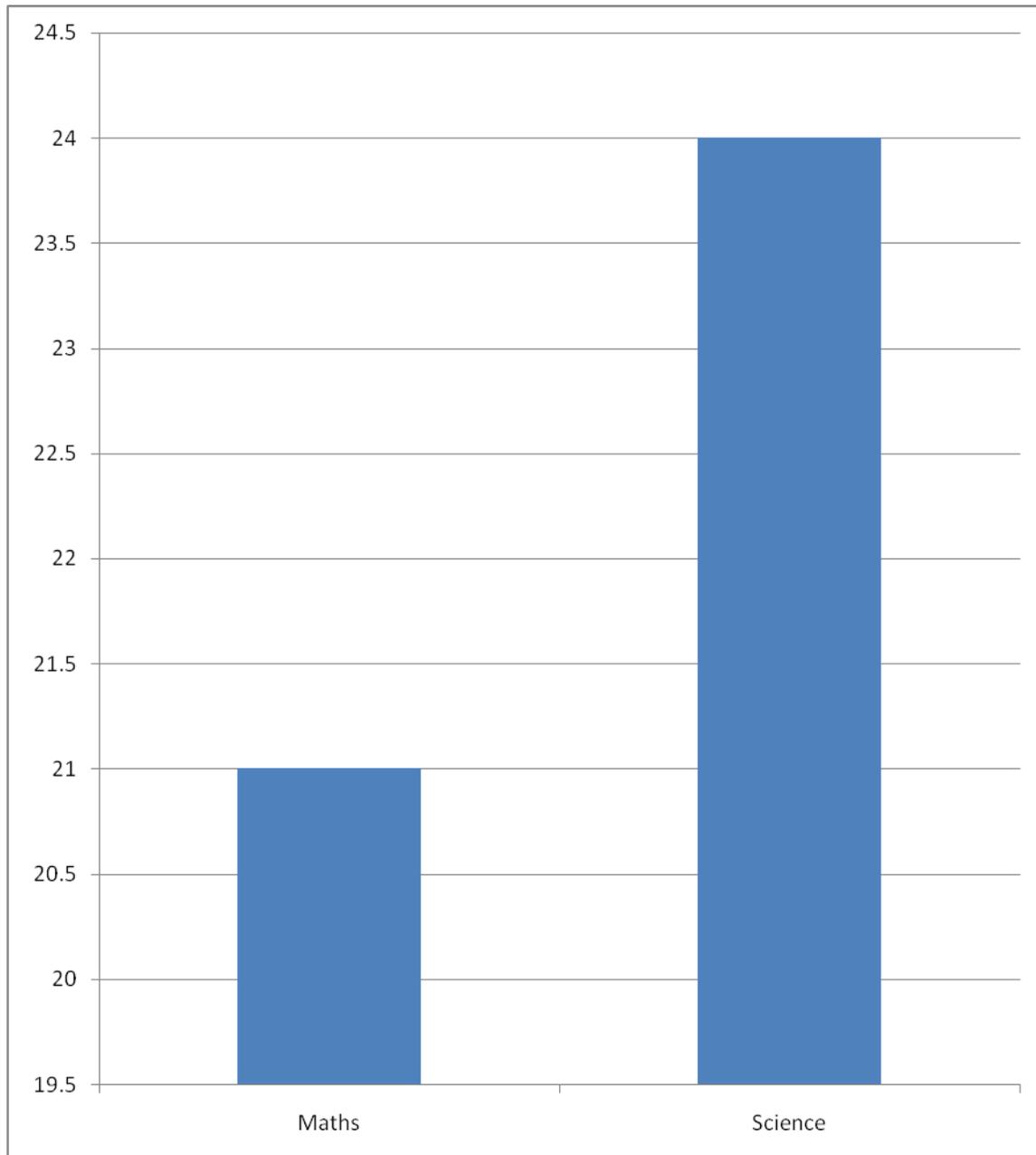
HYPOTHESIS: 17

There is no significant difference in the opinion of Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination.

TABLE 4.17

Table 4.17shows the mean score of Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Science	24	16.58	2.6484	0.0663	NS
Social Science	16	16.64	2.8982		

From the above table 4.17,   The calculated 't' value (0.0663) is less than table 't' value (2.021). So there is no significant difference between Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination.

Figure 4.17

DIFFERENCE BETWEEN THE MEAN SCORE OF SCIENCE AND SOCIAL SCIENCE SUBJECT HANDLING OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.
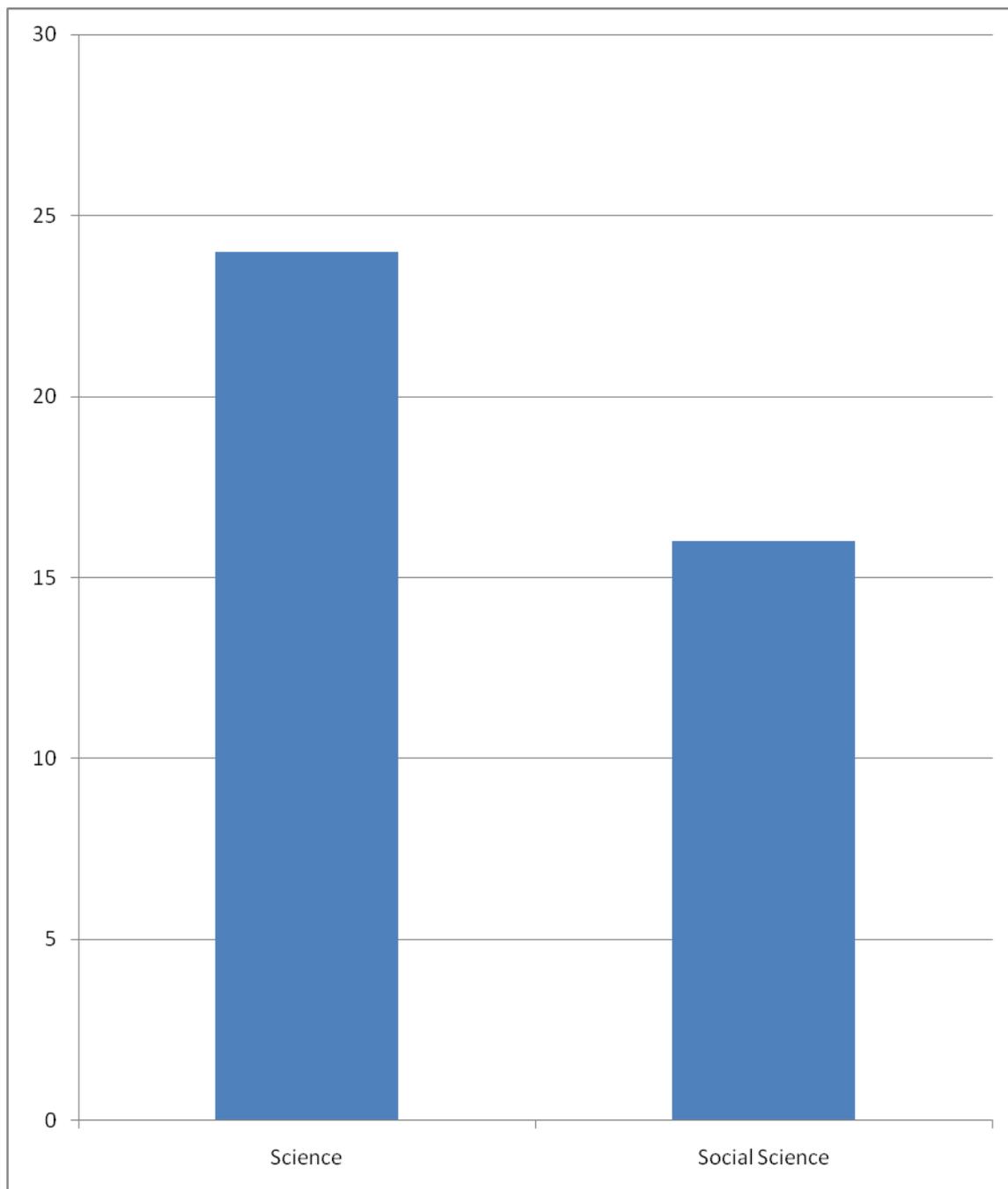
HYPOTHESIS: 18

There is no significant difference in the opinion of Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination.

TABLE 4.18

Table 4.18 shows the mean score of Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination.

Categories	Number of students	Mean	Standard Deviation	t value	Significance level of 5%
Social Science	16	16.64	2.8982		
Tamil	23	17.21	3.1283	0.5847	NS

From the above table 4.18, The calculated 't' value (0.5847) is less than table 't' value (2.021). So there is no significant difference between Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

RESULT:

There is no significant difference in the opinion of Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination.

Figure 4.18

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DIFFERENCE BETWEEN THE MEAN SCORE OF SOCIAL SCIENCE AND TAMIL SUBJECT HANDLING OF HIGH SCHOOL TEACHERS ABOUT THE CANCELLATION OF SSLC EXAMINATION.
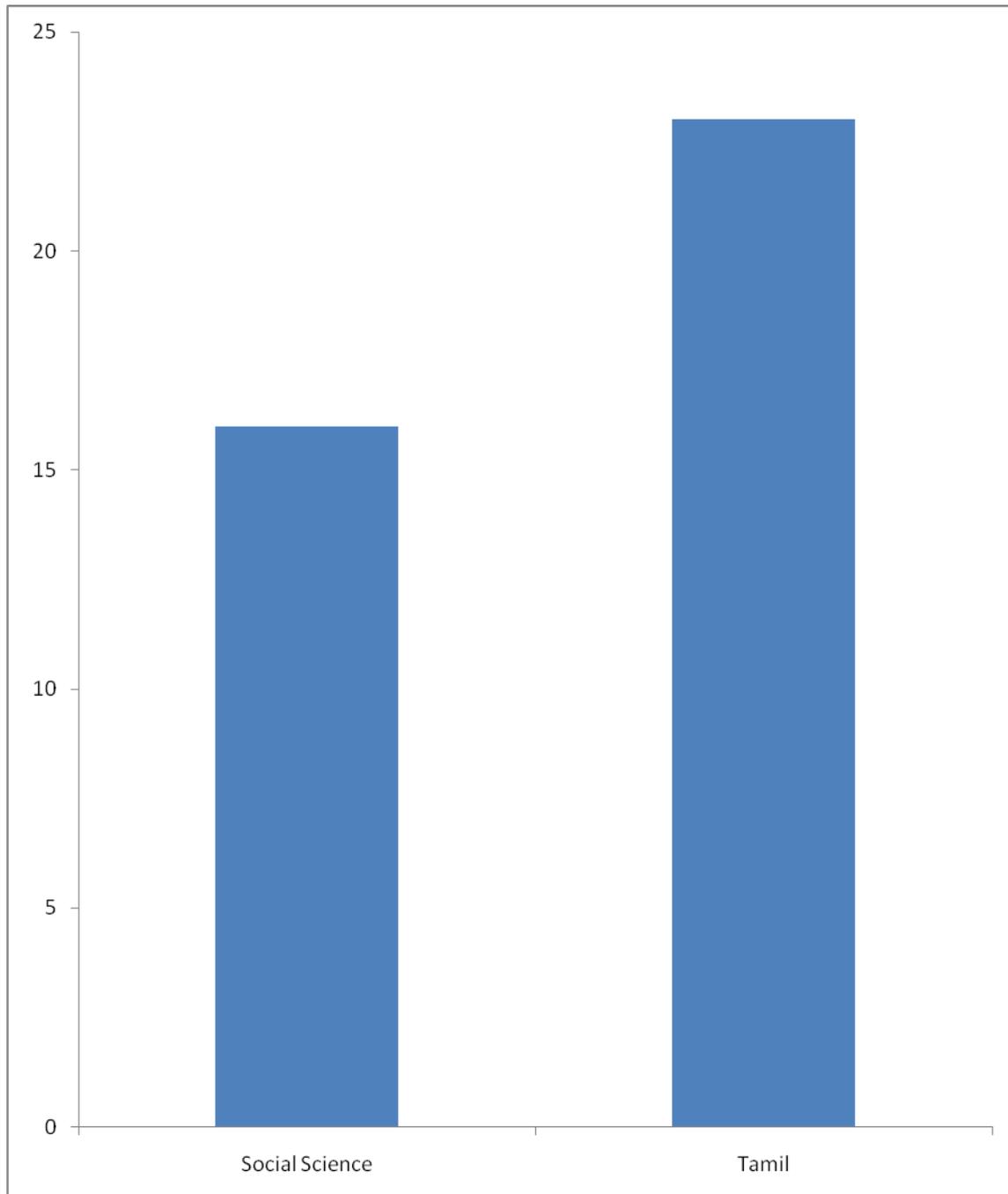
4.6 CONCLUSION

In this chapter, we were discussed about the objectives of the study, hypothesis of the study, statistical analysis employed, analyzing the collected data and findings. The next chapter deal with the summary of findings, interpretation and recommendation for further study.

CHAPTER – V

FINDINGS, INTERPRETATION,
RECOMMENDATION AND SUGGESTION

5.1 INTRODUCTION

The investigator selected 103 samples from six schools in Namakkal district. The investigator used descriptive analysis to find the awareness of high school teachers towards cancellation of SSLC examination with respect to the variables as

- Gender
- Marital status
- Religion
- Location of school
- Educational qualification
- Medium of study
- Major subject studied
- Teaching experience in years
- Participation in text book writing – yes /no
- Residential area
- Syllabus overloaded
- Subject handled

The investigator used statistical techniques like descriptive analysis, differential analysis which includes mean score, standard deviation and 't' tests to analyze and interpret the data.

5.2 OBJECTIVES OF THE STUDY

1. To find out the significant difference in the opinion of the high school teachers about the cancellation of SSLC examination with respect to

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- Gender

- Marital status

- Religion

- Location of school

- Educational qualification

- Medium of study

- Major subject studied

- Teaching experience in years

- Participation in text book writing

- Residential area

- Syllabus overloaded

- Subject handled

5.3 HYPOTHESES OF THE STUDY

1. There is no significant difference in the opinion of Male and Female high school teachers about the cancellation of SSLC examination.

2. There is no significant difference in the opinion of Married and Unmarried high school teachers about the cancellation of SSLC examination.

3. There is no significant difference in the opinion of Hindu and Christian high school teachers about the cancellation of SSLC examination.

4. There is no significant difference in the opinion of Urban and Rural high school teachers about the cancellation of SSLC examination.

5. There is no significant difference in the opinion of UG and PG holders of high school teachers about the cancellation of SSLC examination.

6. There is no significant difference in the opinion of PG and M.Phil holders of high school teachers about the cancellation of SSLC   examination.

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7. There is no significant difference in the opinion of M.Phil and UG holders of high school teachers about the cancellation of SSLC examination.

8. There is no significant difference in the opinion of Tamil and English medium high school teachers about the cancellation of SSLC examination.

9. There is no significant difference in the opinion of Arts and Science major subject of high school teachers about the cancellation of SSLC examination.

10. There is no significant difference in the opinion of teaching experience less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination.

11. There is no significant difference in the opinion of participation in writing text book and do not writing Text book of high school teachers about the cancellation of SSLC examination.

12. There is no significant difference in the opinion of Urban and Rural residential area of high school teachers about the cancellation of SSLC examination.

13. There is no significant difference in the opinion of teachers felt Syllabus overloaded and do not felt Syllabus overloaded of high school teachers about the cancellation of SSLC examination.

14. There is no significant difference in the opinion of Tamil and English subject handling of high school teachers about the cancellation of SSLC examination.

15. There is no significant difference in the opinion of English and Maths subject handling of high school teachers about the cancellation of SSLC examination.

16. There is no significant difference in the opinion of Maths and Science subject handling of high school teachers about the cancellation of SSLC examination.

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17. There is no significant difference in the opinion of Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination.

18. There is no significant difference in the opinion of Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination.

5.4 METHODS OF RESEARCH, SAMPLING, TOOLS USED

5.4.1 RESEARCH METHOD

Research methods are classified into three major categories. They are:

(i) Historical method

(ii) Experimental method

(iii) Survey method

(i) Historical Method

Historical approach to the study of any subject denotes on effort to study the past events. Historical studies discover, describe and interpret what existed in the part.

(ii) Experimental Method

Experimental method research is the description an analysis of what will be or where will be occurring under controlled condition. This method in educational research is the application and adoption of the classical method of science laboratory.

(iii) Survey Method

 The term "Survey" suggests gathering of evidence relating to current conditions. Surely research is the method for collecting and analyzing data obtained from larger number of teachers of a specific population collected through highly

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structured and detailed questionnaire or interviews. It helps to collect descriptive data which people can provide from their own expenses.

5.4.2 SAMPLING

i. MEANING FOR SAMPLING

Selection of small unit is a small number from a population is called sample.

ii. SAMPLING IN EDUCATION

Sampling is essential in educational research sampling avoid the difficulties such as:

i.   Appointment of large number of investigators.

ii.   Cost of training given to them.

iii.   Tools given to investigators.

iv.   Visit different areas.

v.   Consumption of time and money spent to collect data.

Sampling is the representation of the whole group since, the sampling has a small number of times, the values can be easily found out linguist defines sample as "any number of measures of a population that have been selected to represent the population in order to make inference about the whole".

Thus the concept of sampling is essential in educational research. Because sampling avoids the difficulty of collection of large number of data and solve many problems.

The process of drawing sample is called sampling. Under this method a limited group selected from the larger group. The selection of limited group is called a sample. The sample is a portion of population under study.

iii. SAMPLING UNITS

When the population is subdivided into many parts, the parts are called sample units; there are four types of sampling units viz. In education the sampling is used to know the characteristic of educational problems.

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Various methods are used to draw a sample from a population. The selection of sample relies on the nature of the problem.

5.4.3 TOOLS OF RESEARCH

For the present study, the investigator used the self prepared and standardized questionnaire as a tool.

5.4.3.1 CONSTRUCTION OF THE TOOL

1. At first, the investigator collected the opinion of the high school teachers about the cancellation of SSLC Examination from nearby schools in Namakkal District.

2. Then, the investigator standardized the questionnaire under the reference made from article presentation published in Edutracks (March 2009) and experts from relevant field.

3. Finally the tool can be finalized to twenty three items with two point rating scale "yes" or "no" options.

5.5 STATISTICAL TECHNIQUES USED

For the present study, the following are the suitable descriptive and differential statistical techniques were used for the interpretation of the data to draw a more meaningful picture of results from the collected data.

5.6 FINDINGS OF THE STUDY

HYPOTHESIS: 1

There is no significant difference in the opinion of Male and Female high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (1.5786) is less than table 't' value (1.980). So there is no significant difference between Male and Female high schools teachers in the opinion of cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference between Male and Female high schools teachers in the opinion of cancellation of SSLC examination.

HYPOTHESIS: 2

There is no significant difference in the opinion of Married and Unmarried high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (0.4857) is less than table 't' value (1.980). So there is no significant difference between Married and Unmarried high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference between Married and Unmarried high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 3

There is no significant difference in the opinion of Hindu and Christian high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (2.0533) is greater than table 't' value (1.980). So there is a significant difference between Hindu and Christian high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

INFERENCE:

There is a significant difference between Hindu and Christian high school teachers about the cancellation of SSLC examination.

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HYPOTHESIS: 4

There is no significant difference in the opinion of Locality of school of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated't' value (2.1995) is greater than table't' value (1.980). So there is a significant difference between Urban and Rural high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

INFERENCE:

There is a significant difference between Urban and Rural high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 5

There is no significant difference in the opinion of UG and PG holders of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated't' value (2.6953) is greater than table't' value (1.980). So there is a significant difference between UG and PG holders of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

INFERENCE:

There is a significant difference in the opinion of UG and PG holders of high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 6

There is no significant difference in the opinion of PG and M.Phil holders of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (1.2581) is less than table 't' value (2.000). So there is no significant difference between PG and M.Phil holders of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of PG and M.Phil holders of high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 7

There is no significant difference in the opinion of M.Phil and UG holders of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (2.8370) is greater than table 't' value (1.994). So there is a significant difference between M.Phil and UG holders of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

INFERENCE:

There is a significant difference in the opinion of M.Phil and UG holders of high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 8

There is no significant difference in the opinion of Tamil and English medium high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (1.8989) is less than table 't' value (1.980). So there is no significant difference between Tamil and English medium high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of Tamil and English medium high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 9

There is no significant difference in the opinion of Arts and Science major subject of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (1.5330) is less than table 't' value (1.980). So there is no significant difference between Arts and Science major subject of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of Arts and Science major subject of high school teachers about the cancellation of SSLC examination.

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HYPOTHESIS: 10

There is no significant difference in the opinion of teaching experience less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (0.7461) is less than table 't' value (1.980). So there is no significant difference between teaching experiences less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of teaching experience less than seven years and greater than seven years of high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 11

There is no significant difference in the opinion of participation in writing and do not writing Text book of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (0.6151) is less than table 't' value (1.980). So there is no significant difference between participation in writing Text book and do not writing Text book of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of participation in writing and do not writing Text book of high school teachers about the cancellation of SSLC examination.

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HYPOTHESIS: 12

There is no significant difference in the opinion of Urban and Rural residential area of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (0.7250) is less than table 't' value (1.980). So there is no significant difference between Urban and Rural residential area of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of Urban and Rural residential area of high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 13

There is no significant difference in the opinion of teachers felt Syllabus overloaded and do not Syllabus overloaded of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (3.1508) is greater than table 't' value (1.980). So there is a significant difference between teachers felt Syllabus overloaded and do not Syllabus overloaded of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is rejected.

INFERENCE:

There is a significant difference in the opinion of teachers felt Syllabus overloaded and do not Syllabus overloaded of high school teachers about the cancellation of SSLC examination.

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HYPOTHESIS: 14

There is no significant difference in the opinion of Tamil and English subject handling of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (0.4668) is less than table 't' value (2.009). So there is no significant difference Tamil and English subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of Tamil and English subject handling of high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 15

There is no significant difference in the opinion of English and Maths subject handling of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (1.3242) is less than table 't' value (2.021). So there is no significant difference between English and Maths subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of English and Maths subject handling of high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 16

There is no significant difference in the opinion of Maths and Science subject handling of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated't' value (0.3273) is less than table't' value (2.009). So there is no significant difference between Maths and Science subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of Maths and Science subject handling of high school teachers about the cancellation of SSLC examination.

HYPOTHESIS: 17

There is no significant difference in the opinion of Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated't' value (0.0663) is less than table't' value (2.021). So there is no significant difference between Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of Science and Social Science subject handling of high school teachers about the cancellation of SSLC examination.

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HYPOTHESIS: 18

There is no significant difference in the opinion of Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination.

FINDINGS:

The calculated 't' value (0.5847) is less than table 't' value (2.021). So there is no significant difference between Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination. Hence the null hypothesis is accepted.

INFERENCE:

There is no significant difference in the opinion of Social Science and Tamil subject handling of high school teachers about the cancellation of SSLC examination.

5.7 INTERPRETATION

Both Male and Female teachers are having similar opinion towards the cancellation of the SSLC examination. Similar opinion was found out on the cancellation of SSLC examination between the teachers whose age groups are below and above 40 years. Teachers qualified U.G., B. Ed., and the other teachers qualified P.G., B.Ed., are having similar opinion towards the cancellation of SSLC examination. Similar opinion was found on cancellation of SSLC examination between the teachers working in Government and private management based schools. Teachers of locality of both urban and rural are having similar or equal opinion which supports as well opposes the cancellation of SSLC examination. There is a significant difference exist between the opinion of the high school teachers about the cancellation of SSLC examination. Significant correlation has been found on the opinion of the high school teachers about the cancellation of SSLC examination. There is no significant difference in the opinion of the high

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school teachers about the cancellation of SSLC examination on the basis of their gender. There is no significant difference in the opinion of the high school teachers about the cancellation of SSLC examination on the basis of their marital status. There is no significant difference in the opinion of the high school teachers about the cancellation of SSLC examination on the basis of their medium of study. There is no significant difference in the opinion of the high school teachers about the cancellation of SSLC examination on the basis of their teaching experience in years. There is no significant difference in the opinion of the high school teachers about the cancellation of SSLC examination on the basis of their participation in text book writing – yes/no. There is no significant difference in the opinion of the high school teachers about the cancellation of SSLC examination on the basis of their residential area. There is no significant difference in the opinion of the high school teachers about the cancellation of SSLC examination on the basis of their syllabus overload. There is no significant difference in the opinion of the high school teachers about the cancellation of SSLC examination on the basis of their syllabus handled.

5.8 RECOMMENDATION

Government and educational departments may organize some special guidance programmes for students improving the positive opinion in the writing SSLC examination. The school should organize compulsorily extracurricular activities and games for the students. Parents may be given education on motivating their school going children's to face SSLC examination. Various personalities test could be conducted and help the students to face the SSLC examination. The schools should have counseling and guidance centres, so that the students can get help from difficult situations.

5.9 SUGGESTION FOR THE FURTHER RESEARCH

The same study should be duplicated by taking more number of samples. The same study should be duplicated by getting opinion from subject experts and high school headmasters. Similar survey research can be carried out in other areas and educational ranges of the same schools as well as in the other schools which may be also compared with each other. A study can also be conducted on the opinion of school students about the cancellation of SSLC examination. A study may be also conducted comparing the opinion of the teachers and parents/students in a brief survey.

5.10 CONCLUSION

It is concluded from the findings of the study that most of the high school teachers opinion is moderately high for the cancellation of SSLC examination. The difference opinion is to be explained by various factors, which is typical unique and contextual. Even the sickness of the patient is not curable until the patient sick is confirmed or examined or diagnose. In the same way, the teacher's opinion is not only advisable for this cancellation of SSLC examination and the students' opinion in this regard also imparted.

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S.NO	STATEMENTS	YES	NO
1	The present SSLC or 10th Standard curriculum is not suitable for the students.		
2	There is an unnecessary burden put upon the students for studying over crowded syllabus		
3	Most Private schools offer tenth standard syllabus even at ninth standard level.		
4	The students don't get adequate holidays.		
5	Most of the schools do not allow games period for secondary students.		
6	Teachers give more work load to the students.		
7	Freedom of the students at studying in tenth standard is restricted.		
8	The expected knowledge of the students is not imbibed properly.		
9	There are more units for each subject to teach.		
10	Mental maturity of adolescent age is not enough for students to appear SSLC Exam.		
11	Public exam of tenth standard create more fearness among students.		
12	Failures in public exam make the students to suicide attempt.		
13	Cancellation of SSLC public examination is a need of hour.		
14	SSLC public exam is a turning point of students career.		
15	Parents expect more achievement from their children at SSLC exam level.		
16	Failure in SSLC public exam creates inferiority complex among students.		
17	Students are more afraid to fulfill their parents expectation (in exam).		
18	Co-curricular activities of students are restricted.		
19	Rote memory is only promoted while in preparing exam.		
20	Present tenth standard syllabus doesn't provide equal educational experiences.		
21	More home work, tuition and class test creates hesitation among students in preparing exam.		
22	Do you feel the cancellation of public examination in CBSE board is correct.		
23	Leisure time for tenth standard students is very low.		

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The Reasons for Disparity between the Language Institutions of Australia, Britain Canada and USA

Reem Alsuhayyan, M.A. in Linguistics

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Abstract

It is clear that there are differences between the four nations (Australia, Canada, Britain and USA) when it comes to the use of language variety in their institutions. There are various factors such as ethnic groups, type of educational programs offered, the social and cultural systems in the countries, education system, and the immigration and movement of people which result in such differences in the use of language style in these nations.

The common language between these nations is English, which is also a leading international language. This does not, however, translate into having a similar language style or accent in the countries' institutions. The contributing factors can be viewed in different perspectives. There may be some advantages and disadvantages of such varieties in language styles used in institutions, when nations have many different ethnic groups. The use of different language styles and conventions may prove to be a hindrance to some people when they seek jobs after they are through with their education. Although they use the same language, their acceptance in workplaces may depend on the language style they use.

Keywords: Language styles, language use, differences in language use, common language

Introduction

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The different languages may be used by different people groups within the same nation. Even when they use the same language, there may be differences between them as to how they use this common language, what styles they adopt and how they choose words to communicate their nuances, etc. There is usually a demand to harmonize the styles of the common language to form uniformity of some degree in order to give equal chance to students in different countries, who learn the preferred language as a second or foreign langue. This, however, can prove to be a huge challenge since the difference in language styles stems from different reasons. At the ssme time, the differences can be used to gain knowledge of the trends which may help us to develop a commonly agreed upon style/s.

Changes need to be done in education systems, in different countries, in order to embrace the characteristics of other systems. This helps in making the overall education system more similar in some aspects such as the age of admission to different levels of learning. More exchange programs can be initiated to help students adapt to the different language styles used for education. Language difference is a field that needs to be addressed to help harmonize the field of education.

One thing is notable, though, there are major causes of the disparity in language in the institutions of the four countries (Australia, UK, Canada and USA) which use the same language as the primary medium of communication in all fields.

Methodology

The study method used in the present paper includes reviewing of the studies carried out in the past. The data from secondary sources provides the main basis of the study through the analysis of previous studies.

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The present research intends to study the reason why there are language differences in the language institutions in Australia, Britain, Canada and USA.

Research Question

The main research questions are: why there exists language differences in language institutions in Australia, Britian, Canada and USA? How can the problem be addressed?

Significance of the Study

Through the research, we will identify the reasons why language differences emerge in the institutions of these nations even though the same language is used. Findings also assist in coming up with a syllabus that can take into consideration the differences and as such bridge the language gap. Such outcomes can help improve language efficiency among the learners.

Background of the Study

Language is influenced by many things, including culture and origin of a person and the nurturing environment that one grows up with. The reasons for language differences in language institutions can be traced to several factors. The study looks at the factors as described in various studies conducted on the same issue.

Literature Review

Language can be termed as a complex system of communication adopted by human beings in their daily life. Linguistics can be said to be a scientific study of languages, and a language is one of the systems. Human language has different characteristics, which show productivity, displacements and disparities. The disparity is defined as unequal, or lack of similarity, thus making language style differences which exist between languages in different

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institutions, in the world. Different factors contribute to these disparities, in different regions of the world. This forms the main intent under discussion which entails the different reasons behind language disparities in the language institutions of Australia, Britain, Canada and USA.

Racial or Ethnic Disparity

Somnath Saha, et al. (2007) suggest that language barrier serves as one of the key factors that lead to disparities among languages in various institutions. For exsample, Whites seem to be more acquainted with the language within the locality than others within the region. Racial background influences understanding of the system adopted in language institutions. Racial or ethnic disparity forms the major ethnographic attention that shapes the language within institutions. Australian institutions adopt ethnographic characteristics based on an Australian code of ethics or racial dimensions. This is similar to the situation prevailing in the institutions of other countries, thus creating the difference. Having different racial or ethnic ideologies influences the language acquisition by different institutions by affecting the language framework set. Ethnic background influences the inter-institutional relation.

Social Systems

Language may vary in the different institutions due to their different characteristics. The social systems are different; attitudes and even demographics are also different. Australians are stereotyped as being a bit extroverted, louder, and rougher, direct, open and at times very expressive than the persons from other countries. This is a trait that contributes to their demeanor and language too. This is visible in institutions where there is more interaction and higher concentrations of people in one place. Some of these traits lead to temperament, which influences the kind of language one uses. Different people from different countries have different temperaments and hence a different language influence.

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The difference in countries such as the Britain and the US may be due to their history. Most commonwealth countries use British English, which includes Australia and Britain, among the other 54 commonwealth countries. This excludes Canada, where like in the USA, American English is used. Some Canadians also tend to speak a mixture of American and British English due to their proximity to the US and yet still maintain their British spelling. Australian culture is derived from the British and is, therefore, influenced more by their language British English than American English. Similarities between the Australian and Birtish English are identified also in the overall common culture adopted by them.

Immigration and Movement

According to a study by Choudaha, R. (2012) on the trend of students' movement around the globe in search of education, four countries, USA, Canada, Australia and UK are the leading destinations for students. There are increasing numbers of students travelling to the four countries for education. There are different languages that are assembled together in these nations due to the huge movement of students. The accents that each student has, moving from one country to one of the other four, is influential on the language that is used. The language that is present in all four countries, though common, is open to misinterpretation by these students. This is a contributing factor to language disparities in the four countries. The difference emerges due to the number of students in the institutions.

Another contributing factor to the disparities in language is due to the level of language tests that are used by the countries for one to be accepted into another country. According to a study by Merrifield (2008), the levels of achievement demanded in the countries are different depending on the significance placed behind the tests. The reasons that justified the level of

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language that one needs to be allowed passage into another country influenced their understanding of the host country language. In some countries, the level required is different from others. This ultimately influences the language in the institutions in the different countries.

In some countries, such as Australia, there are different languages used -- indigenous languages and other foreign languages. This has raised a debate on whether to teach a second language in schools. Educational institutions want to have a common second language that they can teach. As a result, it greatly influences the disparity of language with the other countries. Though this is influenced by the immigration that took place in past years, it has brought about the difference in language in the institutions. The need to adopt a second language has raised a huge debate in the country since 2009. This can be seen as a factor in the language disparity, in institutions within the four nations (Bianco, 2009).

Systems of education adopted by various language institutions serve as another factor for this difference. There is a disparity in the mode of teaching in Britain, Canada, Australia, and the United States. This is mostly influenced by resources availability, in terms of teaching staff and learning resources within the region. The perception within individuals in the institutions influences the methods of language teaching and applications, in the regions. The education system further defines the nature of languages being taught in the institutions. In an attempt by institutions to structure themselves, in order to have self pattern perception, the disparity on the nature of restructuring appears. Depending on the nature of how students are in different educational level and structure, different language perception is adopted. In the present world, there is no language normalization within institutions, enabling every institution to have its own standards and settings for language teaching.

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In today's world, many students are seeking education from the best schools worldwide. This may be best in ranking from the performance or the best according to the student's preference. More students travel to the four countries; US, Australia, Canada, and Britain, for their education away from their original countries. Student exchange programs have increased around the world,with more students going to the best institutions in different countries from their original homes. This is a major factor inthe language disparity in the institutions.

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ESL Instruction Based on Learning Style for the Faculty of Arts First Year Tamil Medium Undergraduates – University of Jaffna, Sri Lanka

M. Saravanapava Iyer, Ph.D.
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Abstract

Among learner factors, one of the most important aspects is age. With this factor there are other factors also which play a significant role in differences in the achievement level of proficiency. For example, language aptitude of a learner, knowledge factors, personality, attitude, motivation, individual cognitive factors, learning style, hemisphere dominance and learner strategies are some of them. However, in this research I do not attempt to maintain that these are the only factors, which have an influence on differences in the achievement level of proficiency of a learner. There are other factors which are also contributing in differences in the achievement level of proficiency in ESL across individuals (for example, genetic factors, gender, etc., are a few to state).

To recognize one part of the solution for learning issues in ESL classrooms relevant to individual variations, this study attempts to examine the role and effectiveness of learning style in the learning process. The increasing attention in recognizing the effectiveness of learning style based instruction in second language is evidenced by the release of a large number of scholarly publications based on empirical classroom researches. These large volumes of studies provide adequate insights into the learning styles preferred by the learners and the effectiveness of learning style preference based ESL instruction in the classroom.

Given the importance of this, the present research was evolved to examine the effectiveness of learning style-based ESL training to 12 Tamil medium undergraduates at the University of Jaffna for 12 weeks (with unlimited hours of informal meetings) in our context. Having employed the qualitative methodology with participant observation, informal interviews and researcher intervention, the present study found out that the ESL learners have adopted their own learning styles to achieve their required language proficiency level.

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Key words: Learning style, visual, auditory, kinaesthetic learning preference, tactile way of learning, group/individual learning preference.

1. Introduction

One of the most important mysteries in the area of Second Language Acquisition/Learning is the issue of differences in achievement level of proficiency across learners in the same ESL classroom. After recognizing and acknowledging the above concept, slowly the notions of 'learner-centredness', 'student-centredness', and 'personalized' have entered the field of English as a Second Language (ESL) teaching to shape the model of second language classroom instruction advantageously. This shift towards learner-centred programmes emphasizes the centrality of the learner in the teaching and learning processes of ESL classrooms; every learner in the classroom is unique but they do not adopt the same approach of learning due to the influence of learner factors. Thus the proponents of this view suggest that since learner factors have significant effect on learning, they have to be seriously taken into account for the successful teaching and learning enterprise.

Among learner factors, one of the most important aspects is age. With this factor there are other related factors as well, which play a chief role in differences in the achievement level of proficiency. For example, language aptitude of a learner, knowledge factors/background knowledge, personality, attitude, motivation, individual cognitive factors, learning style, hemisphere dominance and learner strategies are some of them. However, in this research I do not attempt to maintain that these are the only factors, which have an influence on the differences in the achievement level of proficiency of a learner. Certainly there are other factors contributing to the differences in the achievement level of proficiency in ESL across individuals (for example, genetic factors, gender, traits, etc., are a few to state).

Presently, we live in the information age and there is an information explosion everywhere in the world. This explosion, coupled with developments in various knowledge domains, demands communication among people compulsorily around the world. Since English happens to be the vehicle of communication in the international communities, the need to master English language skills is felt by people and governments all over the world. Countries which were Non-English Speaking (NES) countries until recently have also embarked on 'learn English' programmes with greater focus. The clear distinction between ESL and EFL is gradually eroding and the status of

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English has begun to move towards a higher level, if not the L1 position. That is, at present, in NES countries, English has become an important language just as their L1 languages. Currently emergence of various fields such as advertising network, e-commerce, global communication, and cyberspace in NES countries demands learning English language for varieties of purposes: ESL for academic purposes, ESL for business/conference purposes, ESL for job recruits and ESL for news reporters. Hence, the emphasis of teaching of ESL has currently acquired greater prominence in these settings.

Studies reported in Cornett (1983), Keefe and Ferrell (1990), Kyriacou, Benmansoure, and Low (1996), Reid, (1987) and Riding and Rayner (1998) provide insights into the learning styles preferred by the learners and the effectiveness of learning style preference based ESL instruction in the classroom. Following the lead given by these studies, the present research was undertaken to examine the effectiveness of learning style-based ESL training to Tamil medium undergraduates (tertiary level) in the University of Jaffna.

Background and Objective

This study took place in the University of Jaffna. The subjects were Tamil medium undergraduates in the faculty of arts. They were all proficient learners in their L1 (Tamil) and were very successful at the school level. They were able to pass the examination of General Certificate of Education − Advanced Level (G.C.E. − A/L) and they performed well in their majors at the university level. However, they were unable to achieve the satisfactory level (minimum requirements of the University of Jaffna) of proficiency in English language. Therefore, this study made an attempt to gain insights into the learning processes of ESL employing learning style based ESL instruction of the tertiary level learners in the University of Jaffna.

Actually, the method of teaching and classroom techniques generally employed in the classroom are not conducive for improving ESL general proficiency level in the University of Jaffna. We notice that in most of the ESL first year Faculty of Arts classrooms, teacher-centred approach is still employed by the teachers. This traditional type of approach does not permit the teachers to consider and utilise learners' resources as capital in the ESL classroom beneficially. Generally, time is not allotted for clarifications during the learning process, and discussion is not often encouraged. Peer/group discussion is completely restricted to maintain classroom discipline.

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In other words, the emphasis is normally laid on reproduction of language rather than innovative and creative use. Further this conventional type of approach still believes chalk and talk as effective tools for ESL teaching. Hence, this study attempted to reveal the effectiveness of learning style based instruction which helps recognize learners' learning preferences and use it profitably in the ESL classroom. Therefore, the major objectives of this study were: recognizing ESL learning problems of the University of Jaffna faculty of arts undergraduates, then identifying the preferred learning styles, afterwards implementing ESL instruction employing identified learning styles to the subjects with appropriate tasks in the classroom, and finally checking out periodically the efficacy of the instruction to make the unsuccessful ESL learners to become smart learners.

Some Definitions and Different Views of Learning Style

In recent times, the notion "style" has been very much correlated with personality, cognition, communication, motivation, perception, learning and behaviour of an individual. Now we shall observe how different scholars view the concept of "style" associated with the learning pattern adopted by an individual. Styles of an individual are broadly categorized into *learning style* and *cognitive style*. Learning style is classified based on learning centred-approach, whereas cognitive style is classified based on cognitive-centred approach (Riding & Rayner, 1998). Cornett (1983) defines learning style as "the overall pattern that gives general direction to learning behaviour" (p.09). Keefe and Ferrell (1990) claim

> learning style, a complex of related characteristics in which the whole is greater than in parts. Learning style is a gestalt combining internet and external operations derived from the individuals' neurobiology, personality and development, and reflected in learning behaviours (Keefe & Ferrell, 1990, p.16).

From these definitions it can be concluded that learning styles of an individual can be observed explicitly. They have strong association with an individual's behaviour. They can be modified according to the needs of classroom situations. Learning styles are organized under four groups:

1) Style models based on the learning processes,

2) Style models grounded in orientation to study,

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3) Style models based on instructional preference, and

4) Style models are based on cognitive skills.

Kyriacou, Benmansoure, and Low (1996) provide us a more elaborate description on learning style. These scholars categorize learning styles into six major divisions:

1) Deep approach, surface approach, and strategic approach

2) Field-independent (holistic), and field-dependent (serialist)

3) Converger, and diverger

4) Concrete and abstract

5) Reflective and active, and

6) Solitary and social (Kyriacou, Benmansoure, & Low, 1996).

On the other hand, Riding and Rayner (1998) maintain, "a person's cognitive style is probably an in-built and automatic way of responding to information and situation" (Riding & Rayner 1998, p.07). It has a physical basis of an individual; therefore, it is a stable characteristic of a person's psychology, which does not seem to change. It is also impossible for an individual to alter his cognitive styles.

Cognitive style can be classified into two categories: the whole list-analytic dimension and the verbal-imagery dimension. Cognitive style, however, can be recognized from an individual's chosen and habitual approach to systematize and represent information. A current theory pertaining to cognitive style seems to develop from four segments of psychology, namely:

1) Perception

2) Cognitive controls and cognitive process

3) Mental imagery and

4) Personality constructs.

Riding and Rayner (1998) also consider about personal style and describe it as,

the way in which a person habitually approaches or responds to the

learning task. It comprises two fundamental aspects: first cognitive

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style, which reflects the way in which the individual person thinks; second, learning strategy, which reflects those processes, which are used by the learner to respond to the demands of a learning activity (Riding & Rayner, 1998, p.07).

The above discussion clearly distinguishes cognitive style from learning strategy. According to these authors, cognitive style is perhaps an innate ability and unconscious type of reacting to information and circumstances, whereas learning strategy can be noticed while a learner reacts to the demand during learning-activity and they can be overtly observable and modifiable. Elaborate debates on learning style with different learning style inventories and cognitive style with cognitive style indexes based on empirical study can be found in Riding and Rayner's (1998) work.

In a recent study Leaver, Ehrman and Shekhtman (2005) make use of the phrase "learning style" as an umbrella concept to cover both "learning styles" and "cognitive styles". They claim that learning styles can be sliced in at least four ways:

1) Sensory preferences (visual, auditory, motor learning)

2) cognitive styles (Ehrman & Leaver construct or E&L construct)

3) Personality types and

4) Environmental needs.

These authors offer ten subscales to explain cognitive styles:

1) Analogue – Digital scale

2) Concrete-Abstract scale

3) Field Independence – Field Dependence

4) Field Sensitive – Field Insensitive Scale

5) Global – Particular Scale

6) Impulsive-Reflective Scale

7) Inductive-Deductive Scale

8) Levelling-Sharpening Scale

9) Random-Sequential Scale

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10) Synthetic-Analytic Scale.

More elaborate discussion on these styles can be viewed in Leaver, Ehrman and Shekhtman's (2005) work.

The awareness of learning style and cognitive style is vital in the classroom settings for an ESL teacher. This will help the teacher harmonize learning styles, cognitive styles and classroom activities in a positive manner and which can be equipped for a successful learning condition without any classroom clashes.

Table – 3.1 - Learning styles

	Learning styles	Descriptions
1.	Visual	learning by seeing/looking at things & learning
2.	Auditory	Learning by listening
3.	Tactile	Learning by hands on activities
4.	Kinaesthetic	Learning by involving themselves
5.	Group	Learning by group work
6.	Individual	Learning individually

Descriptions

1. Those who desire visual learning fashion,

- Desire to watch drawings, pictures, charts, diagrams, graphs, models, slides, transparencies, posters, animation pictures and video clips while they learn.
- Frequently identify words by seeing.
- Employ lists to systematize their attention.

2. Those who enjoy auditory learning pattern,

- Like the lecturer to present oral information.
- Enjoy dialogues, discussions and plays during learning.
- Work out problems by discussing.
- Apply rhythm/tunes and sound as recalling aids.

3. Those who prefer tactile manner of learning,

- Employ writing and illustrations/drawings as memory aids.

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- Learn better in hands-on performances like projects, experiments and demonstrations.

4. Those who desire kinaesthetic learning tendency,
  - Learn best when they occupy and dynamic in the classrooms.
  - Find it complicated to sit still for long periods to learn.
  - Apply motion and action as memory supporting aids.

5. Those who enjoy group activities,
  - Learn fast and better when they are engaged in group activities.
  - Study adequate enough when they share ideas among group members.
  - Find it difficult to listen to instructor's coaching alone.
  - Are ready to acknowledge their friends' views without any disagreement.

6. Those who choose to find out individually/independently,
  - Learn effectively when they study single-handedly in the classroom.
  - Never recognize other's view and suggestions; they always rely upon their own findings.
  - Retain information and recollect factors effortlessly.
  - Enjoy listening to the teacher and learn quickly.

Therefore, recognizing learning style is supposed to be a prerequisite in the classroom settings for an ESL teacher and learner. Recognising appropriate learning style will help the teacher orchestrate learning styles and classroom activities. This type of classroom instruction is hoped to enhance learners' learning process. A properly design learning style inventory can be employed to trace the appropriate learning style.

Generally, ESL practitioners adopt varieties of learning style inventory models to determine the learners' different styles. This inventory is expected to help the teacher mostly in the classroom management during the implementation of tasks/stimuli in ESL classrooms. From this inventory, language teachers can pull together learners' learning preferences which are strongly believed to enable the teachers to organize matching classroom activities. Internationally accepted models of learning style inventory are Reid's (1987) and Richards and Lockhart's (1996) models (Annexure-I).

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Appropriate learning style recognition becomes essential for an ESL teacher because if a learner having individual learning style is asked to work in the group/pair work in the classroom, he/she might be affected psychologically. This mental nature may hinder his actual language learning and performance. Therefore, to avoid such an unusual situation and for the teachers' fair classroom role, the learning style inventory is strongly believed to enhance the classroom management, planning the teaching and classroom activities.

Research Design and Method

Subjects for this study were twelve first semester Tamil medium undergraduates of mixed ability in the faculty of arts at the University of Jaffna, Sri Lanka. They included five girls and seven boys. In this research, it was felt to employ a qualitative method using multi data gathering tools such as questionnaire, learning style inventory, participatory observation and post test with periodical classroom assessments. Initially questionnaire and learning style inventory (model based on Reid, 1987; Riding, & Rayner, 1998) were planned to employ to investigate learners' background information, barriers encountered by the ESL learners, their learning needs and preferred learning styles; thereafter, it was planned to implement preferred learning style based ESL instruction to the subjects. Periodical checking was planned to examine the effectiveness of the intervention programme; the subjects of this study confirmed that they liked to learn with visual support and in group work/activities.

In the intervention programme, which was carried out for a period of 12 weeks (approximately 32 hours), learners' preferred learning style based ESL instruction was implemented using varieties of tasks and classroom activities. This intervention programme has included participatory observation, casual discussion, and consecutive classroom assessments with a post test. These tools successfully helped evolve the effectiveness of learning style based ESL instruction for the Tamil medium, Faculty of Arts undergraduates, University of Jaffna.

Results and Discussion

The learning style inventory of my subjects indicated that most of them preferred ESL instruction with visual clues and group activities in the classroom. When I planned the ESL intervention programme, these aspects were taken into consideration. Hence, based on these results, and learners' requirements, more appropriate visual clues and group activities were

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included throughout the intervention programme with the input; while performing the teaching the researcher carefully observed the effectiveness of this teaching style.

Visual Clues

It was observed during the classroom activities that learners enthusiastically participated in ESL learning with visual clues. They often associated words with visual clues and performed well in the ESL class. Regular assessments and post test result also confirmed this. It was further observed that their background knowledge was activated rapidly during learning process when visual clues were introduced in the classroom. Apparently, ESL teaching seemed extremely smooth when visual clues were coupled with input text.

Group Work and Learning from Peers

It was found from my observation that some learners were slow and took time to internalise the instructions and the advice of teachers during learning process, but they picked them up from the peer group members later. It was found that some of them were not completing the tasks suggested by the teacher individually at the initial stage but later when they worked and interacted with other members and exchanged their ideas with them, they completed those tasks quickly. It was noticed that, it was very beneficial to allow the learners to work in groups since this system allows them to interact among themselves in order to get their doubts clarified in the ESL classroom.

From my findings, it was further observed that free discussion among group members during ESL instruction session encouraged our subjects to learn independently and involved in self-evaluation activities. Since this style of ESL instructional approach was exclusively new for our subjects, they found it innovative and enjoyed participating in it completely. This feeling enabled them to minimise their anxiety and increase self-satisfaction and also get some practice in using English.

Conclusion

As I explained above, the primary mission of the present study was exploring learning issues of Tamil medium undergraduate L2 learners of the faculty of arts in ESL classrooms in the University of Jaffna, Sri Lanka, identifying their learning style preferences and study the impact of ESL instruction based on learning style preferences. My study very clearly evidenced and

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confirmed that there were some important learning style preferences of our subjects and they play a vital role for the successful ESL instruction in the classroom.

In my preliminary investigation, I found that my subjects were all Novice-High proficiency level ESL learners according to The American Council on the Teaching of Foreign Languages (ACTFL, 1986) proficiency descriptors. For them I provided ESL instruction based on preferred learning styles (visual support and group learning) ESL training for approximately 32 hours and in the end it was proved that appropriate selection of learning style preference and ESL instruction based on preferred learning styles would enhance our ESL undergraduates' learning processes and that would help improve their proficiency level to intermediate – mid level according to ACTFL (1986).

Their classroom performances, participatory observational data, feedback reports and assessments with post-test provided evidences to suggest that they were able to perform well if they were given instruction based on preferred learning styles.

Therefore, a carefully planned ESL instruction based on preferred learning styles instruction will help the University of Jaffna, Faculty of Arts novice - high learners to capitalize on the input that they receive in the classroom based on preferred learning style, and to attain success in ESL learning. It is felt that ESL instruction based on preferred learning styles instruction accompanied by proper tasks are valuable tools for ESL novice learners because they lead less frustrating and more successful paths to successfully learn ESL compared to the conventional classroom teaching approach.

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Annexure I

Learning Style Inventory

(Reid – 1987; Richards & Lockhart – 1996)

Name: ------------------------------------- Date: ---------------------------------------

Scoring procedure

Read each statement on the following page. Please respond to the statements as they apply to your study of English. Decide whether you agree or disagree with each statement. For example, if you strongly agree, give 5 points, if you agree give 4 points, and so on.

Strongly agree   = 5 points

Agree   = 4

Undecided   = 3

Disagree   = 2

Strongly disagree   = 1

Now read the following statements and put the points in the appropriate boxes.

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		Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1.	When the teacher tells me the instructions, I understand better.					
2	I prefer to learn by doing something in class.					
3	I get more work done when I work with others.					
4	I learn more when I study with a group.					
5	In class, I learn best when I work with others.					
6	I learn better by reading what the teacher writes on the chalkboa					
7	When someone tells me how to do thing in class, I learn better.					
8	When I do things in class, I learn better.					
9	I remember things I have heard in class better than things I read.					
10	When I read instructions, I remember them better.					
11	I learn more when I can make a model of something.					
12	I understand better when I read instructions					
13	When I study alone, I remember things better.					
14	I learn more when I make something for a class project.					
15	I enjoy learning in class by doing experiments.					
16	I learn better when I make drawings as I study.					
17	I learn better in class when the teacher gives a lecture.					
18	When I work alone, I learn better.					
19	I understand things better in class when I participate in r playing.					
20	I learn better in class when I listen to someone.					
21	I enjoy working on an assignment with two or three classmates.					
22	When I build something, I remember what I have learned better					
23	I prefer to study with others.					
24	I learn better by reading than by listening to someone.					
25	I enjoy making something for a class project.					
26	I learn best in class when I can participate in related activities.					
27	In class, I work better when I work alone.					
28	I prefer working on projects by myself.					
29	I learn more by reading textbooks than by listening to lectures.					
30	I prefer to work by myself.					

When you have completed transfer all the points in the respective category, add them and multiply
by two, you will get score for each category.

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VISUAL	TACTILE	AUDITORY
6. -------	11. --------	1. --------
10. -------	14. --------	7. --------
12. -------	16. --------	9. --------
24. -------	22. --------	17. -------
29. -------	25. --------	20. -------
Total ----- X 2 = ------- **Score**	Total ----- X 2 = ------- **Score**	Total ----- X 2 = ------ **Score**

GROUP	KINAESTHETIC	INDIVIDUAL
3. ------	2. ------	13. -------
4. ------	8. ------	18. -------
5. ------	15. -----	27. -------
21. -----	19. -----	28. -------
23. ------	26. ------	30. ------
Total ----- X 2 = ------- **Score**	Total ----- X 2 = ------- **Score**	Total ----- X 2 = ------- **Score**

Results

01. Major learning style preference   -   37 – 50

02. Minor learning style preference   -   25 – 36

03. Negligible   -   0 - 24

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(This paper was read at the Forum, Faculty of Arts, University of Jaffna, Sri Lanka. This paper was not published and with necessary suggestions I present here for publication).

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Cross-Cultural Interactions in Ruth Prawer Jhabvala's Novels – *Esmond in India* and *A Backward Place*

S. Selva Roja, M.A., M.Phil.

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Ruth Prawer Jhabvala (1927-2013)
Courtesy: http://pensionerblog.blogspot.com/2014/09/ruth-prawer-jhabvala-interview.html

Abstract

Ruth Prawer Jhabvala confines her attention to the Indian middle classes and the expatriates and her novels deftly ring the chimes on the same themes, tracing numerous permutations on family conflicts. The title and themes of the novels coincide with Jhabvala's different experiences in India. *Esmond in India* presents a new dimension in Ruth Prawer Jhabvala's creativity. The novel delineates a disaster in marital relationship between an Indian wife and an English husband. Life partners from two distinctly different cultural backgrounds obviously tend to feel the tensions, conflicts and marital misgivings. As a westerner who has close ties with the Indian family norms, Ruth Prawer Jhabvala realistically portrays the problems of Gulab. *A Backward Place* is a novel in which Jhabvala for the first time is more concerned with foreigners who happen to come to India. Jhabvala concentrates on their reaction and different attitudes toward the country. The western wife Judy puts up

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with all hardships and prepares for a battle against a backward place like India. The novel also deals with the different kinds of expatriates who feel differently about India, which is a "backward place" in the eyes of the Europeans. Jhabvala feels the ache at the heart of humanity. She is appreciative as well as critical of both the cultures.

Key Words: Ruth Prawer Jhabvala, *Esmond in India*, *A Backward Place*, Clashes between two cultures, Indian middle class, traditions

Focus on Family Life

In her novels, Ruth Prawer Jhabvala concentrates upon family life, social problems and personal relationships, with all its opportunities for intrigue, clash between generations and marital feuding. Her novels deftly ring the chimes on the same themes, tracing numerous permutations on family conflicts.

Esmond in India – **A Complex Fabric**
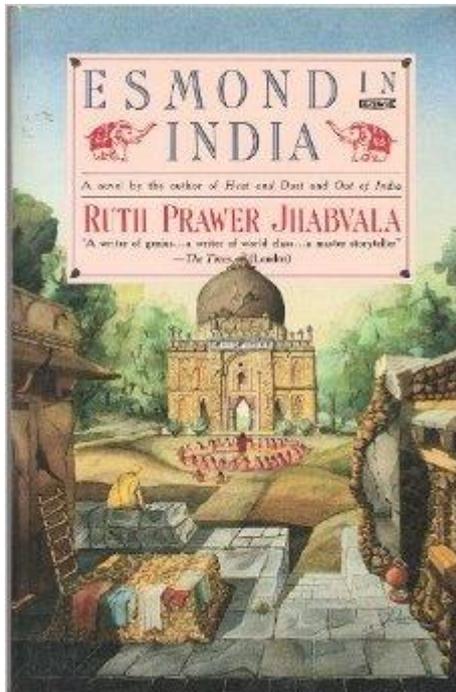
In her novel *Esmond in India*, the cross-cultural interaction is deftly projected through an inter-racial marriage between a lazy and stupid but beautiful Indian girl and a snobbish and colonial-minded English expatriate. In such a marriage, the thin veneer of superficial modernity is of no avail.

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The world of *Esmond in India* is ideologically confused and confusing. In its complex fabric, modern western modes of life and thought are seen to be closely woven with traditional Indian living patterns. Esmond Stillwood restates the doctrine of Asian inertia and European dynamism. In his initial reaction to India, the East and all that is foreign to him, he avidly studies up on Indian folklore, traditional poetry and history. He is greatly attracted towards Indian art and culture. Esmond Stillwood is an impoverished expatriate, who earns his living by giving private tuitions to foreign ladies, tourists and the elite.

Gulab and Esmond – Conflict in Ways of Living

Gulab is so charmed by Esmond's speeches and marries Esmond against the wishes of her mother, Uma. She is not a true representative of Indian culture and neither is Esmond a true representative of the British in India. Esmond cannot leave his pseudo modernity and self-centeredness, and Gulab cannot free herself from the shackles of her traditions. She has followed modernity only on the surface level in marrying Esmond. She tries to confirm to Esmond's household rules and she reverts to her way of doing things the moment he is out of sight, both in the food she eats and in her affectionate and deeply physical way of nurturing their child. Gulab likes the comfortable way of living without any formality.

Gulab loves eating sweets and oily food. The novelist depicts convincingly Gulab's Indian tastes and habits and how they are resented by the very English Esmond.

Esmond loves salads and boiled European food. The couple differs not only in their food habits but also in the way they eat.

The Indian way of dressing is also quite different to the European. Gulab may imitate the European style but she feels comfortable and at ease only in her own style. Jhabavala succeeds eminently in catching and conveying the 'Indianness' of Gulab's mode of living.

Esmond decorates his flat and the furniture is modern but Gulab finds it a hindrance. He is very particular about keeping the house clean and dislikes Gulab's untidiness.

Deterioration of Married Life

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The married life of Esmond and Gulab deteriorates after the birth of a son, Ravi. Esmond wants to bring up the child in the European way and keep him away from Indian food.

There are other small problems, like giving a massage to the child and the 'shaving ceremony', that highlight the two extreme modes of living and thinking. According to the traditional belief, the 'shaving ceremony' is compulsory, but to Esmond it is a barbaric custom. Gulab is neither mentally satisfied nor physically comfortable in her husband's house.

Cultural Clash between East and West in Personal Lives

Jhabvala describes the cultural clash between East and West skillfully and in detail. Esmond and Gulab are brought into very close association with a view to highlighting the differences between them. Although a lover of Indian culture and life, he is unable to understand it completely and cope with its oddities. Esmond likes parties and socializing, whereas Gulab feels happy and contented at home and dislikes attending formal parties.

The root cause of their dissonance is the racial and cultural gap which leads to the severing of their marital ties. Esmond is selfish and mean and Gulab is sluttish and unsophisticated. The sharp contrast between the two ways of living and thinking causes awkward and unseemly situations in their conjugal life. Their relationship is not peaceful. The differences in the life-styles of East and West lead to misunderstanding and discord. Consequently their relations are strained and they drift apart.

Jhabvala probes the mind and heart of her characters trapped in an unhappy marriage. They fail to understand each other's different life-styles.

A Backward Place

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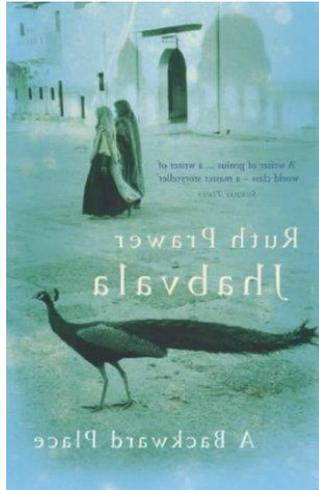
      A Backward Place portrays a number of Europeans trapped in India, unable to adapt to its ways and consequently, lead lives of misery and frustration. Judy, the central female figure is married to an Indian actor Bal. She was born in a British society but did not really belong to it. She is already a mother of two children when the novel opens and she is very deeply involved with them. Her husband Bal is the embodiment of undue and flimsy optimism. He is so involved in the world of stage and screen that he does not realize the daily needs of his family. Judy is fully aware of his failings, but she is passionately in love with him. It is only due to her love that she is able to transcend the barriers of English culture as she learns to live in a Hindu joint family.

Judy and Bal

      With her quick adaptability, Judy succeeds in claiming the affection of her in-laws. Judy is downright practical and wise, whereas Bal is an irresponsible young man of romantic temperament. The real cause of their dissonance is not racial but temperamental. Judy always tries to shoulder her responsibilities, whereas Bal evades them as far as possible. Judy is also a homely type of woman who has gone out to work not so much out of choice as necessity.

      Judy has genuine attachments and affection for her children. Bal merely seems to be acting his part without genuine involvement. This contrast between the two ways of living causes awkward and unseemly situations in their married life.

      Bal's immaturity, lack of planning and foolish dreams perplexes her. She gets integrated with the Indian culture. She even wants to look like an Indian. So she starts

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wearing a sari and has grown her hair which she wears in a plain bun. When Bal presses her to go to Bombay, she refuses, not because of her arrogance, but because she does not want to lose the security of her home and job.

Judy's Decision to Stay on

The most striking feature of *A Backward Place* is Judy's decision to stay on with Bal in spite of the fact that she knows all about India and its backwardness. She understands the country of her choice better than others who come there for short periods or those belonging to the country who come under the superficial impact of the west and condemn their own heritage in their false enchantment with modernity.

Foreigners At Home in India

In Judy's character, Jhabvala has portrayed those foreigners, who come to India, and accept the country totally, both physically and mentally, and have no complaints whatsoever. Judy finally agrees to go to Bombay with Bal, leaving behind the security of her job and income. It is Judy's love for Bal and her readiness to adapt and accept, that help her to be happy and contented in the face of adversity and want too.

Presentation of Incongruities

Jhabvala excels in presenting incongruities of human character and situations. These incongruities have social, familial and cultural implications and consequently they become the source of the comic. Jhabvala dramatizes the clashes between two families or two individuals in the context of the present day changes in urbanised India. The tension in Indian societies today such as those between the young and the old, the upholder of orthodox tradition and the rebels against that tradition characterize the social world of Jhabvala's fiction. These situations are individual in the deepest sense as well as representative of social change and almost archetypal in the universality of their consciousness. The experience of such individuals caught up in the whirlpool of social change is essentially Indian as much as it is universal in a large sense. Jhabvala is much preoccupied with portraying the predicament of individuals in their relationship to the family, to the social group, in a way which demonstrates her Indianness. Jhabvala reveals the pains and predicaments of her characters in a very effective manner, but while doing so she doesn't fail to make light of the situation by injecting into her fictional world doses of humour and irony.

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Use of Irony in Narration

Jhabvala's use of irony must be distinguished from her employment of sarcasm or satire. Irony is a kind of utterance, which postulates a double audience comprising one party that hears but does not understand, and another party which hears as well as realizes the deeper significance of the expression. Jhabvala succeeds in splitting her audience between those who perceive and those who cannot. Her language then becomes 'exclusive' or 'private' to a set of characters, to perceive the meaning that lies beneath the surface statement, the gulf that lies between the appearance of a situation and the reality. Jhabvala uses different forms of irony such as verbal irony or rhetorical irony, but her fiction does not provide many examples of dramatic or tragic irony. She is also ironic in the general sense of that word sometimes used by the New Critics to indicate the total context of a poem projecting several disparate elements of experience. Her fiction is ironic partly because it recognizes and registers the complexities and incongruities.

Conflict between the Eastern and the Western

Jhabvala beautifully brings out the problems and conflicts facing people belonging to the eastern and western parts of the world. They do not come to terms with one another because no sincere effort is made to narrow down the gap separating the east from the west. There is a desire for friendship and relationship and sometimes it appears to be coming from the heart but even then it does not have an element of solidity and firmness because though it comes from the heart, it does not include the heart. The theme of marital conflict in Jhabvala's fiction has a much larger scope than is evident in East-West confrontation or co-existence. Indian husbands and their Indian wives too appear to be falling apart in a purely Indian familial and social situation. This has its roots in the clash of personalities, temperaments and also values. Jhabvala appears to be suggesting that getting married does not mean enjoying the bliss of heaven and this is clearly brought out her novels.

Poetic Moments

Jhabvala does have poetic moments. One has a distinct feeling that she has more of a poet in her than she permits herself to indulge in. She is such a committed, conscientious artist, and there is so much evidence of revisions that the instant rapture of a poet is often lost to her. Jhabvala's style is the 'subject' and not 'the man' and this 'subject' is India in relation

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to a western creative writer's sensibility. This is both natural as well as human. Although technique is in a certain sense discovery or vision, often a point, technique and talent appear to go their own way in different directions.

Simple Language Portraying the Complexity of Human Mind

Jhabvala writes in a deliberately down-to-earth language, emphasizing realization details of incident and object while under playing the complex working of the human mind. She never allows the reader to know the characters from inside. Her approach to the theme and situation of the Indian setup is realistic and photographic. She doesn't dispense with the minimum requirement of art to entertain and engage the readers. She works in the style of a painter who is given visual and imaginative description of life rather than to psychological analysis on exploration of the inner world of the characters and the Indian society to which they belong. Jhabvala's contribution to Indo-English fiction is remarkable.

Shifting Cycles of Cultural Interaction

The theme of cultural interaction which Jhabvala explores through the shifting, turning circles of activity is the predicament of the westerner for whom initial delight in India gradually turns to disillusionment.

Jhabvala is human enough to feel the ache at the heart of humanity. She is appreciative as well as critical of both the cultures. If she is critical of the Indian tendency to sloppiness and self-indulgence, she is equally unsparing in her criticism of the pretentiousness, snobbishness and meanness of the Europeans living in India. The vision of the novelist is ironic and comic, but there is no trace of hatred for anything Indian. This can be interpreted as the novelist's endeavour to come to terms with her adopted country.

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FICTION FOR CHILDREN AND YOUNG ADULTS IN INDIA: CRITICAL ESSAYS

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Author's Note

Indian writing in English for children and young adults has come of age, with a plethora of talented and dedicated writers contributing their creative efforts towards the growth of this new field.

From the re-telling of folk tales, mythological stories and classics such as the *Panchatantra, Hitopadesha* and the *Jataka Tales*, Indian writing for the young passed through a phase of western influence and has now emerged with a voice of its own.

Indian fiction in English for children and young adults is realistic and deals with the problems and interests of the day. It is neither sentimental nor overtly didactic, but has attained the golden mean. Humour and fantasy, too, have their place, as do mystery and adventure stories, tales of the supernatural, science fiction and historical and mythological creative fiction. Writers for the young have also shown their concern for ecology and the natural environment.

Prominent writers include Nilima Sinha, Ranjit Lal, Deepak Dalal, Ira Saxena, Paro Anand, Devika Rangachari, Anushka Ravishankar, Asha Nehemiah, Monideepa Sahu, Payal Dhar, Zai Whitaker, Harini Gopalswami Sreenivasan, Vandana Singh, Suniti Namjoshi,and Deepa Agarwal, among others. Writers such as Anita Desai, Chitra Banerjee Divakaruni, Anita Nair, Mahaswetha Devi and Sashi Deshpande have also written for the young.

Apart from long-established publishers such as Children's Book Trust and National Book Trust, highly innovative publishing houses such as Tulika, Tara, Katha, Pratham Books, Karadi Tales, Terrapin, Red Turtle, Young Zubaan , Duckbill and India Ink, to name a few, have emerged successfully.

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More academic interest in this burgeoning field which has immense possibilities for fresh research is the need of the hour. This collection of research papers is a humble effort towards this worthy end.

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Empowerment through the Interrogative:
Mahasweta Devi's *The Why-Why Girl*
==

Mahasweta Devi
Courtesy: http://www.harmonyindia.org/hportal/VirtualPageView.jsp?page_id=12534

Mahasweta Devi

Mahasweta Devi (1926-) was born in East Bengal. Starting out as a teacher and a journalist, she went on to become a full-time writer and social activist. She has published twenty collections of short stories and nearly one hundred novels, mainly in Bengali. She is the recipient of several literary prizes, including the Jnanapath and the Magsaysay awards.

Mahasweta Devi raises issues of politics, gender and class in her works. She is chiefly interested in the lives of the tribal communities of India, known as *Adivasis*. She calls them "the suffering spectators of the India that is travelling towards the twenty first century". (Spivak xi) Besides championing their cause through literature, she has donated her award money towards their welfare (Wikipedia).
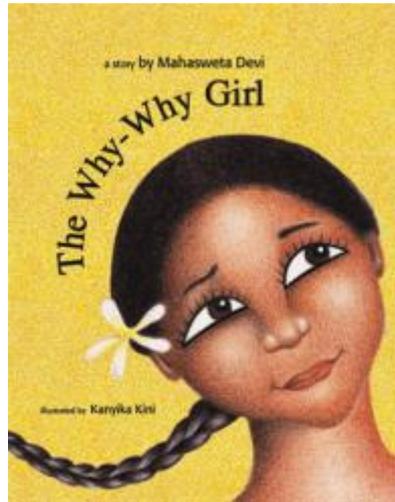
The Why-Why Girl

    The Why-Why Girl, her first picture book for children, has, unlike many of her other works, been written originally in English. The response to this twenty-four page story (which is not paginated) was immediate and overwhelming. Eminent literary figures such as Girish Karnad and Ambai came forward to translate it. *The Why-Why Girl* is now available in six regional languages.

Moyna and Questions

    Children are full of curiosity about the brave new world around them. It is a child's nature to ask questions. Adults are generally indifferent to the child's need to know and understand. But sensitive ones appreciate this trait and answer the child's questions or direct it towards sources of knowledge. Traditionally, the interrogative forms the basis of education. In India, the *gurus* of ancient times would impart knowledge only when the pupil raised questions. They interpreted it as readiness to learn.

A Tribal Girl

    The book relates the heartwarming tale of the ten-year old Moyna who belongs to the Shabar tribe, an exploited and marginalized hill people. They own no land and are practically

slaves to the local landlords. Moyna is burdened with the triple handicap of being a child, a female and a tribal. Yet, unlike her passive companions, Moyna raises new and troubling questions. These questions reveal the plight of the forest-dwellers, and the casual way in which their hardships are accepted.

The Context and the Environment

The narrator is Mahasweta Devi herself, who is staying in a tribal village to further the workings of the *Samiti*, a group which is striving towards the education and welfare of the tribals. It has as its centre a community building, known as the *Samiti* office, which is a place where the local people, especially women and children, can get together, learn, organize their lives more efficiently, and also relax.

Why Not to Catch a Snake?

The opening "scene" of the book is shocking. "But why"? asks the small tribal girl, and the reader gets to know that the question is in response to Mahasweta Devi's urgent call not to catch a large snake which is passing that way. Devi explains that it is a dangerous cobra, but the girl Moyna is not perturbed. To her, a cobra means food and money, "We eat snakes, you know," Moyna said, "The head you chop off, the skin you sell, the meat you cook." The innocent girl's words bring out the harsh reality of her existence. She persists in her attempt, but is finally distracted through her love for questioning. "But why?" she asks again.

A Continuous Stream of Activity

Devi drags Moyna to the Samiti office, where Moyna's mother Khiri sits weaving a basket. Moyna refuses to take any rest, denying that she is tired. Her life is one continuous stream of activity and she does not regret one moment of it. She has plenty of work to do. If

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she takes rest, "Who will bring the goats home? And collect firewood and fetch water and lay traps for the birds?" she demands. It is revealed that the Shabars did not usually send their daughters to work. Moyna has to earn because her mother has a bad leg and cannot walk properly. Moyna's father has gone off to Jamshedpur in search of work. Her elder brother, Goro, collects firewood in the forest. Theirs is a difficult and thankless existence. But they live close to nature and are by temperament cheerful people.

Can't Help Questioning Unfairness

Moyna is happy, but she is so very intelligent that she cannot help questioning the unfairness of her life. She asks uncomfortable questions such as, "Why do I have to walk so far to the river to fetch water? Why do we live in a leaf hut? Why can't we eat rice twice a day?" These innocent and sensible questions show how easily the hardships of the downtrodden are taken for granted. The Shabars are deprived of what people in the mainstream of society enjoy as a right.

Are They Entitled for Human Dignity?

Socio-economic inequalities are rampant in the tribal belts, with the *babus* or landowners expecting all labour of drudgery from the poor people. In return for their labour, the *babus* bestow upon the tribals a few crumbs of their leftover food. By tradition, the *adivasis* are expected to accept these with profound and abject gratitude. Through Moyna's questions, Mahasweta Devi asks the reader whether the tribals are entitled to fundamental human dignity. Devi writes, "Moyna tended the goats of the village landlords or babus, but she was neither humble nor grateful. She did her work and came home in the evening." Moyna does not want to eat the landlords' leftovers. She prefers to cook a delicious meal for her family with greens, crabs and rice.

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Do They Thank Me?

Moyna's attitude displeases her mother who wants her to thank the landlord for the rice that he has sent. Moyna is boldly outspoken when she asks "Why should I?... Does he ever thank me? Why should I?" She is well aware that the hard work that she does, sweeping the cowshed, grazing the goats and doing "a thousand jobs for him" does merit some acknowledgement. She further questions why a little girl like her has to do such hard work. "Why do I have to graze the Babus' goats? Their boys can do it." This, in an adult, would amount to serious subversion of hierarchical norms. But in the voice of a ten-year old, it takes on a pathetic and thought-provoking tone.

The Why-Why-Girl

Moyna asks so many questions that the postmaster dubs her the "Why-Why Girl." Khiri finds her daughter's habit of questioning a nuisance. She is worried that her child is obstinate and not meek like other girls. But Devi finds her "Whys" inspiring and refreshing, and develops a liking for Moyna. This is reciprocated by the little girl, who declares that she would move into her hut. This she says in a casual, offhand manner, after taking an arbitrary decision. To her mother's objection, Moyna answers that the hut is a large one, and that "one old woman" (Mahasweta Devi) does not need much space! This is an example of the straightforwardness of the tribals. She firmly says that she would go to work and return to the hut in the evenings. This right decision appears to be an instinctive step towards the fulfilment of her destiny.

Why Do Stars Look So Small?

Moyna soon appears, with a change of clothes done up in a bundle and her pet, a baby mongoose. Malati, the Samiti teacher, warns Devi that the girl would exhaust her with her

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questions. Indeed, Devi finds that Moyna asks questions not just about society, but also about the world of nature, for which she has a true love. Moyna asks, looking up at the sky, "Why do stars look so small if many of them are bigger than the sun?" This question is evocative of the tribal people's existence. Their lives are rich and their contribution to the economy of the nation is huge, but they are ignored and belittled, not only because they live far away from the political and economic centres of the country, but also because they are tribals who are not highly advanced, nor do they belong to the upper castes.

Fascination with the Reading Habit

Devi's reading habit fascinates the child. Soon, she learns that books hold the key to all her questions - they have the answers to her whys! If she wants to satisfy her curiosity and her thirst for knowledge, she needs to learn to read. Necessity propels her to become literate. Moyna applies her quick brain to learning and soon becomes an avid reader. She starts to share her new-found knowledge about the universe, good habits and so on with the other children, including her siblings.

You Know Nothing – Do You Know Why?

The next year, when Devi returns, she hears the little girl arguing with the Samiti teacher. Moyna and the other village children are unable to study because they have to graze the cows and goats in the morning. The school hours are only from 9 to 11 am. She tries to persuade the teacher to hold classes after 11 AM so that the children could come to study. This is a sensible suggestion since commonsense dictates that facilities should suit local needs. Moyna is successful in her efforts. She gets a positive reply to her cry of appeal, "Why shouldn't I study too?" A little thinking and a few timely words change her existence. Proud of her victory, she tells her brother and sister, "You know nothing – do you know why? Because you don't attend classes at the Samiti." Mahasweta Devi then raises a question of her

own, albeit a rhetorical one: "Who do you think was the first girl to be admitted to the village primary school? Moyna." This is a personal victory for her and a boon for her companions.

Ask Questions, Ask Questions!

At the end of the story, Moyna is eighteen. She is a teacher at the Samiti. Moyna trains her young pupils to ask questions and so become well-informed and assertive human beings. Devi remarks jocularly that if she knew that a book was being written about her, Moyna would characteristically ask, "Why?"

Moyna's thirst for knowledge, her child-like curiosity, her innocence, frankness, sense of responsibility and self-respect attract the reader. Her revealing questions carry a wealth of meaning and throw light on the grim reality of tribal existence. Moyna's determination to get educated, enriches her life as well as that of her people. She is able to find the answers to her many questions and to prepare the next generation to take their rightful place in society.

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The Dilemma of the Dispossessed in Nilima Sinha's
Red Blooms in the Forest

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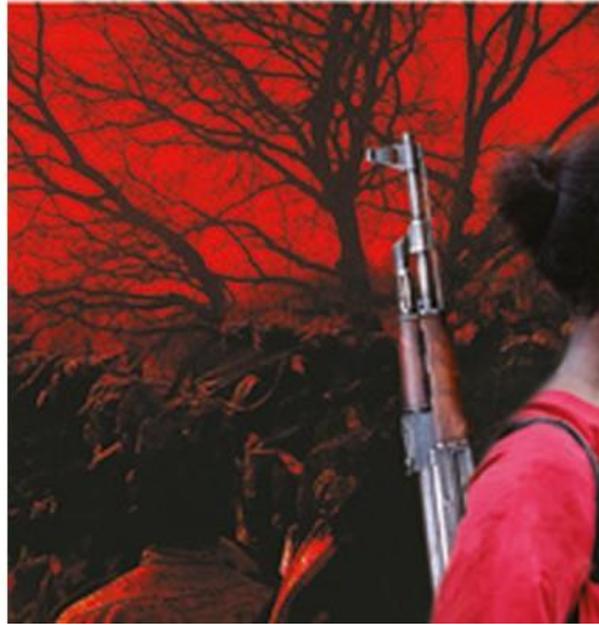
First Hand Knowledge of Tribal Belt in Jharkhand

Nilima Sinha

Nilima Sinha is an acclaimed writer of children's books with several distinctions to

her credit. Her book, *Adventure before Midnight*, was selected for the White Raven List for

libraries internationally. Smt. Sinha writes both in English and in Hindi. A translator, writer,

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editor, critic and storyteller, she is President of the Association of Writers and Illustrators for Children (AWIC), the Indian Section of the International Board on Boo for Young People (IBBY). Her books on mystery and adventure include *The Mystery of the Falling Mountains*, *The Chandipur Jewels* and *The Search for the Sacred Gem.* Her extensive travels across continents have further strengthened her knowledge of literature. As wife of Shri Yashwant Sinha, former Cabinet Minister and MP from Jharkhand, and also of mother of current central minister and MP from Jharkhand, Shri Jayanth Sinha, she has interacted closely with the local people of Jharkhand, especially women, and is familiar with life at the grassroosts level in the Naxal-affected Hazaribagh District.

Young adult fiction in India has come of age, covering not only the concerns of urban youth, but also the marginalized, non-elite sections, living in villages and small towns. Nilima Sinha, distinguished bilingual author of fiction for children and young adults, has, in *Red Blooms in the Forest,* utilized her first-hand knowledge of life at the grassroots level in the tribal belts of Jharkhand.

Champa and Her Life

The novel centres round the life of the teen-aged girl, Champa, whose father, Ganeshi Mahto's land is forcibly taken away by a factory owner, who pays a mere pittance for it. So the dispossessed farmer is force to work in a cement factory as a daily labourer. He has no other source of livelihood. Rice is sold at the shops at prices above the market rates and the shopkeeper refuses to give him credit. As Champa says, but for their cow they would have starved.

Though the villagers live surrounded by scenic beauty, the landscape holds no fascination for them. The surrounding forest is a forbidden and threatening area, inhabited by the 'jungle folk,' as they call the Maoists.

Entry of Naxalites

The peace of Champa's existence is disturbed when armed naxalites break down the door of their house and demand dinner. They kill Champa's younger brother Gopal's little goat and force Champa to cook the meat. This incident is brought to the notice of the police by their neighbours. The police, suspecting that they are Maoist sympathizers, drag Ganeshi off to prison in spite of his pleas. Uneducated, poor and utterly helpless, the innocent man is unjustly imprisoned. Champa's stepmother orders the girl to obtain the release of her father by any means. Champa goes to the police station to appeal to the officers there. She barely escapes being assaulted.

Helping Hand of Vijay, a Maoist

Champa then calls the mobile number of Vijay, one of the Maoists who had visited their house. Vijay's background is an interesting one. He comes from a well-to-do family, but is cheated by his relatives of his inheritance when his father dies in an accident. After his mother's death, his college education comes to an end. His dreams of entering the civil services and fighting corruption are shattered, because he no longer believes that he could fight corruption through that avenue. It is then that he listens to his friend, Sudhir, the son of a rich lawyer who is filled with disgust about the graft in society. Sudhir tells him how his father once defended a man guilty of raping a poor girl and how this had led to his disillusionment: "I want the world to be fair and equal towards all. Why should someone from a rich family get away with crime, while someone who is weak anyway has to suffer? It is not right". (23) Sudhir tries to persuade his father to take up Vijay's case, but to no avail. His father refuses because many influential people are involved. Sudhir, who has no great respect for the law, resorts to subterfuge in order to obtain pension for a poor widow. He feels that the end justifies the means. Vijay does not agree with this, but is persuaded by his friend

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to meet certain people who are struggling to create a just society. In this way, he is inducted into the Maoist movement. He becomes a firm believer in the cause. As he later tells Champa, "The government has no feelings. Their people will harass the poor and the helpless, and will suck up to the rich". (34)

Encounter with Maoist Group

Vijay takes Champa deep into the jungle to meet his colleagues. The Maoist group is led by Commander Bhaskar Reddy, a former physics professor. Bhaskar, too, has had bitter experience with rich and powerful people, who murdered his sister and got him dismissed from his faculty position. Commander Bhaskar has now evolved into a brilliant strategist. Champa is astounded to find that the camp is well-organised and very neat. The girls and boys there attend classes on Maoist doctrine and are trained to handle weapons, thus empowering themselves with self-confidence. This appeals to Champa, whose education has been cut short by her stepmother. She finds there an opportunity to exercise her intellectual skills. So, though hesitant, she agrees to stay on and be part of the group.

Stories of Suffering

The girls in the camp relate stories of poverty, deprivation and discrimination. Champa's friend Munia had fled her home in Bihar because her parents, who could not afford a decent dowry, had planned to marry her off to an old man.

Usha, from Odisha, had run away because it was decided that she would be sent to Delhi to work as a maid-servant. The sisters Sita and Uma came from a nearby village. Their parents found it difficult to feed and clothe their nine daughters and so had sold them to the jungle people for a few hundred rupees.

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Ganga, from Chhattishgarh was the eldest of seven siblings. She had never been sent to school, because she was needed to look after the young ones. Her parents, who were laqbourers, chose to turn a blind eye on their lecherous landlord's attempts to seduce her. She had left in a hurry after attacking her would-be rapist with a sharp instrument. "Molested, exploited and hurt by both near and dear ones as well as those in authority they had set out to make new lives for themselves". (73) "A majority of the trainees were uneducated, unemployed youngsters recruited from the tribal villages close by.

Coming from desperately poor families, they were glad to join the guerilla army for paltry salaries, sometimes only because by joining the squad they got enough to eat". (161)

Commander Rekha

The exception was Commander Rekha, a medico who had left her rich husband, because she believed in the Maoist doctrine. Some villagers like Dipu Oran, who gave the group information about police activities are attached to the jungle folk, whom they considered beneficiaries. Even Champa's stepmother is not averse to taking payment for food from the Maoists.

Marxist Literature, Extreme Violence

Vijay and Sudhir read naxalite literature which believes in the annihilation of class distinctions, if need be, with extreme violence and the establishment of a classless society across various states of India. The group plans two missions - the kidnapping of a rich man's son for ransom, and the raiding of a police outpost in order to capture arms and ammunition.

Kidnapping of Manas Gupta

Manas Gupta, the grandson of Ram Prakash Gupta is the chosen victim. He has just arrived for a vacation after graduating from Harvard. His kidnapping is justified by the Maoists because they think that his grandfather had made his fortune from illegal coal deals and from selling spurious liquor. The kidnap operation is successful, though Manas is shot in the leg by Vijay when he attempts to escape. However, the raid on the police station is a failure. The police are forewarned and forearmed. Sudhir is killed in the raid and his death is a big blow to Bhaskar, who loves the company of argumentative and intellectual young people.

Manas Gupta and Naxalites

In order to find a substitute for Sudhir, Bhaskar adopts a friendly approach towards his victim. He hopes to convert Manas to his cause, since he feels that the mechanical expertise of the bright IIT-Harvard graduate would be useful. So he provides him with Maoist literature and explains his point of view. The strength of the novel lies in the arguments between the dispossessed and the rich and educated youth. But Manas has nothing but scorn for the outlaws, whom he considers more dangerous than wild beasts. "I see that you are a young man, about my own age, maybe well-educated . . . yet you live in the jungle, killing and destroying . . . why?" he questions Vijay. It is Champa who replies: "To stop the rich from troubling us…. You have no idea about the poor . . . what they must go through!" (143) Vijay tells Manas: "You are so used to your own comfortable life you are blind to the problems of others". (144) But there were many brave and unselfish people who chose to give up their safety and luxuries in order to help the people by living in the jungles.

Manas asks sarcastically, whether by living in the jungle those people would save enough money to help the poor. Vijay says that they want to create an ideal world by destroying the bourgeoisie. Manas argues in favour of law courts and democracy. But Vijay

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and Champa are not convinced. Even voting out a corrupt government would not destroy corruption, they argue. What was needed was a revolution. Commander Bhaskar enters at this juncture and remarks that their cause needs educated youth who need not join them in the jungle, but could work for their cause in many ways. He hopes to indoctrinate Manas, whose courage he appreciates.

When asked by Bhaskar whether he had gone through the naxalite literature, Manas replies: "it is a call to act against your own people, your own nation, your own Constitution. You wish to wage a war against our own country? Everything's wrong. . . .Your way is not the right way". (159) However, Bhaskar is happy that he has read the literature and finds his reaction quite normal. He hopes to gradually bring about a change in the young man's mind.

Change of Heart

As Bhaskar anticipates, Manas does begin to understand and appreciate the viewpoint of Marx, but does not feel that Marxism approves of kidnapping and ransom. Bhaskar replies: "Let me inform you. Violence is only a means to achieve your goals. . . . if the ultimate goal is to help the helpless and downtrodden, any means is justified". (172-73)

"Yes, the world is not fair towards the weak..... The capitalists consume everything, leaving nothing for the poor. . . I also agree that a new world order must be created where there is no exploitation and no inequality. You are very right about it all". (173) Bhaskar's delight at his words is momentary, since Manas goes on to explain his stance - he still believes in non-violence and democracy! The disappointed Bhaskar retorts that democracy belongs to the weak; it takes courage to shed blood. But Manas says that the youth of the country is idealistic and desire to bring about transformation. They will fight corruption with their enthusiasm, intelligence, expertise and hard work. Bhaskar retorts that consumerism and the love of soft living will prevent them from doing anything constructive. He asks: "Tell me,

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have you done any good at all, to anyone in the world ever?" (176) The professor's query strikes at the heart of the young man, who concedes, "You have a point, Sir . . .". (176) But in order to change society, money was necessary. So making money was not a crime, as long as it was for the benefit of society. There, he differs from the Marxist belief that the rich are villainous. Bhaskar is happy to find the seeds of social awareness springing up in the youth.

It is noteworthy that while the debate goes on, each speaker looks at Champa to watch her reaction. Champa acts as a sounding board and is symbolic of the effect of both parties on the future of the country.

Manas' Influence over Champa

Champa starts being subtly influenced by Manas. He tells her that the jungle people are using the poor of the region for their own ends. They are not interested in providing them with the means to overcome their disabilities. Education was the only means of removing ignorance, and, consequently, poverty. "You should acquire skills . . . I think you will make a good nurse". (189) Champa starts worrying about the future. She cannot be a blind follower like Vijay.

Bhaskar's Killing and Torturing Villagers

Soon, Bhaskar's cruel temperament raises its ugly head. He has no compunction in torturing and killing villagers whom he suspects of passing information to the police. A vivid description of a jungle stream which runs pink with the blood of a beheaded man is given to let the reader understand the other face of Bhaskar. He is inhuman is his belief that nothing should stand in the way of his aim. He also sets Vijay the task of extorting money from the contractors involved in the laying of road and railway lines. Vijay threatens a contractor with his gun almost like a highwayman. It is clear that any development work undertaken in the

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region is subject to payment of protection money. Bhaskar feels that Vijay is too soft and he could leave the group unless he is involved in criminal activities such as kidnapping, killing and extortion and so he deliberately sends his lieutenant on such missions. Manas's grandfather refuses to pay ransom and instead sends the police force with a helicopter to fight the guerillas. Bhaskar, already furious that Manas refuses to join the group, orders his torture and execution.

Champa Saves Manas

However, Manas is saved by Champa, who is horrified by Bhaskar's order. Manas gains his freedom with her help. Many members of the group, including Commander Rekha and Munia are killed. Champa, who learns that her father has been released, urges Vijay to come with her to the village. When the loyal Vijay prefers to join Bhaskar in hiding, Champa resolves to leave behind her love, determined to pursue her studies and to empower herself thereby. Manas decides to stay back in India to build schools and colleges, where people like Champa would be provided with education free of cost.

Authentic Setting and Realistic Characterization

The novel impresses us through its authentic setting, realistic characterization and unbiased, daring portrayal of both the authorities and the insurgents. It emphasizes the truth that the solution to the problem of poverty and violence lies in making education affordable and accessible to all the people.

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Ira Saxena's *The Curse of Grass*:
An Ecofeminist Reading
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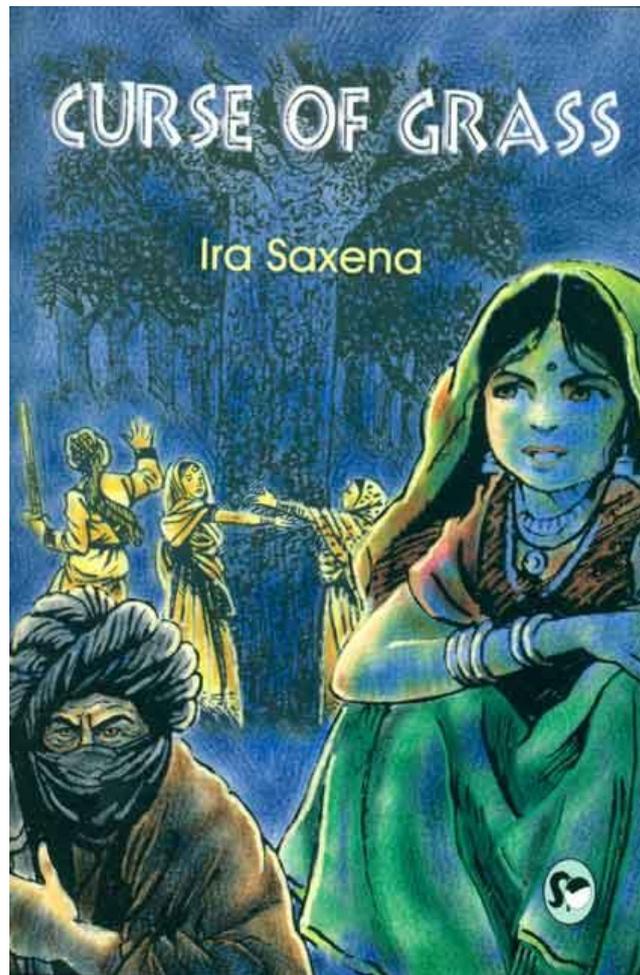
The Rise of Eco-criticism

One of the offshoots of postcolonial criticism is the rise of eco-criticism which studies

the relationship between literature and the physical environment. (Glotfelty xviii. Feminist

eco-criticism takes the standpoint that man is the exploiter of both woman and nature.

Women have been perceived, down the ages, as nurturers and protectors. Women have often

taken on the role of activists, the Chipko movement being a prime example of their

participation in the effort to prevent deforestation.

Imparting Value-based Experience

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The creators of children's fiction in India have always been keenly sensitive to the need to inculcate a value-based experience to their young readership.

Dr. Ira Saxena

Ira Saxena, one of the most respected writers and critics of children's literature in India, has dealt with eco-centric themes in many of other her fictional narratives, *The Green Planet* and *Panna, The Lonely Duckling* and so on. The Chipko movement of the eighteenth century in which the Bishnoi people living on the banks of the River Luni near the Thar Desert laid down their lives to protect the *kejari* trees, forms the background of *The Curse of Grass*.

After her graduation in Psychology, Ira Saxena studied child-behaviour and worked for her doctoral degree. She completed her doctorate in Child Psychology in 1983. She began her career as a lecturer in Psychology. Reading English and Hindi literature has always been a passion with her and she indulged in painting landscapes in oil, as a hobby. Her writing, which started with articles in college magazines and local papers, took a professional turn as she began to writing stories for children. She gave counselling to children and parents and wrote stories, novels, non-fiction in Hindi and English. Many of her stories have been published in various story-collections, magazines, text books and her own story collection.

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Of her publications 'Caught by Computer' and 'The Virus Trap', both computer crime novels have been popular with child readers, 'For the Green Planet' is a science fiction, 'Manmauji Mamaji'(in Hindi) relates the humorous adventures of a favourite Uncle, and 'Gajmukta ki Talaash'(in Hindi) is a tale reinforcing the Gandhian principles of non-violence. She started exploring themes of adventure writings include adventure novels, computer crime stories and weaving the interesting aspects of developing technology.

Eventually writing about the Independence struggle in India her stories and novels portrayed more meaningful adventures (Curse of Grass, Faces in my cupboard) with an undercurrent of Gandhian thought and non-violence. She has won many awards for her stories and books, the most prestigious being **Shankar's Award for Writing 1996** (Gajmukta ki Talaash) and **White Raven's Selection 2000, Germany** (The Virus Trap). The status of children's literature and the rich cultural heritage of stories caught her attention as she wrote articles and research papers on children's literature. She is one of the founding members of the Association of Writers and Illustrators for Children (AWIC) which is the Indian Section of IBBY. She has been actively involved, now for the last twenty five years, in various programmes of AWIC, first as a Treasurer and then as the Secretary, organising seminars, exhibitions, developing and editing books. She has participated in many national and international conferences speaking about the aspects of children's literature and the need for good books. For a decade years she stayed in U.K. where she was teaching Psychology in college, verbal skills to little ones and participated in conferences on children's books. She received Unesco study fellowship at the International Youth Library, Munich and studied the Depiction of Indian Characters in English books for children. Once again she is back with her unconditional support to AWIC and involvement in Children's Literature.

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She has been on the Board of International Board on Books for Young People, Jury member of the international IBBY-Asahi Reading Promotion Award.

Currently she is spearheading the Book Therapy Project aimed to heal children traumatised by disasters and psycho-social problems through the use of appropriate literature. In February 2012, on behalf of AWIC, she chaired a three-day International Conference on Book Therapy – Reading is Healing in New Delhi. She presented the Keynote Address – 'Reading is Healing'.

The Curse of Grass

The legend of Amrita Devi, the newly-married daughter of the village chieftain who persuades her mother-in-law and then the rest of the village women to passively resist the efforts of the *diwan* to cut down the trees still survives in folk-tale and song. It is significant that it is the women who hug the trees, and, through this brave and non-violent act fire the enthusiasm of their men to follow. Hundreds of Bishnois died, leading Mother Earth to curse the land with barrenness.

Chipko Movement

Inspired by these eighteenth- century martyrs, Chipko was revived in 1970 by female mountain-dwelling peasants from the Himalayas. Under Sunderlal Bahuguna's leadership, Chipko, which was Gandhian in spirit, took on new life. Non-violent tree- hugging has become a symbol for environmental conservation, both protection and restoration.

Protection of Trees – Gauri's Narrative

The need to protect trees in order to prevent desertification is effectively brought out through *The Curse of Grass*, in which women are the protagonists. The story is narrated from the point of view of Gauri, a thirteen-year-old Bishnoi girl. Through her the reader learns that

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the Bishnois share a symbiotic relationship with the forest, which stands as a bulwark against the onslaught of the Thar Desert. Bishnois do not spare anyone who dared to assault their forests and wild animals. To them, chopping a tree is the most grievous sin. Followers of Guru Jambeshwar Maharaj, the Bishnois consider conservation as their religion.

Not Intimated by Authority

Gauri is not intimidated by the authority of the king's men who kill wild animals. She is furious that the king has forgotten his promise to ban *shikar* in the forest. "Does he want to invoke the curse of our Gods?" she fumes. (11) It is Gauri who helps Prince Rattan Singh who is hiding in the forest. She teaches him to love the land and presents him with *kejar*i seeds, which he later plants in the palace garden, symbolically acknowledging his debt to the Bishnoi.

Evocative Forest Scenes

The forest scenes in the novel are evocative: "Thick clusters of trees and hanging creepers made it hard for even the sunlight to intrude. Black bucks, great bustards, dancing peacocks. . . . Even hissing cobras and fearless fowls were her [Gauri's] friends". (9) Gauri knows the traditional secrets of survival in the forest. When her bare foot is pricked by a poisonous thorn, she pulls it out and squeezes the wound so that blood oozes out and infection is averted. The traditional medical practices learnt from her grandmother help her. When she sustains a bullet injury, the herbal medicine, made out of the produce of the forest, administered by the *vaid* (traditional physician), enables her to continue her quest to Ramsarai to enlist the help of the ruler.

Eco-friendly Bishnois

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The lives of the Bishnoi are very eco-friendly. Women wear clothes brightened with vegetable dyes, and, on festive occasions, apply *mehandi* to their palms and decorate the entrances of houses with colourful figurines painted with vegetable dyes. The identification of the Bishnoi women with the forest and its animals are complete. A tiny fawn of a black buck which has been tragically killed by poachers is rescued by the tribal people. It is taken to Raaja, a new mother to nurse. This surprises, Dhai Ma, the Queen Mother. The wise old woman, Jiya smiles, "We do it all the time. The little fawns are just like our own children". (70)

Listening to the Prophetic song

The village women listen avidly to the prophetic song of the legendary Gauri and Karmani who oppose the felling of the trees to prevent a royal resort from coming up: "Sarsate roonch rakhe, tab bhi sasto jaan …(take my head, let the tree live, a noble bargain for us to give)" (51), sing the girls and then proceed to plunge daggers into their hearts to bring about a change of heart in the villains. The song extols Gauri and Karmani who were "raised in sami [*kejari*], lived in sami". (52) Jiya, the grandmother calls the sacrifice of the girls, the note of the Bishnoi creed. "We Bishnois are born to die for our land – so great, so beautiful. Without our sacred sami, Sanskrit name for *khejari,* the soil would erode, the great Luni will disappear and our green heaven would be turned into an ugly desert. If our forests live, we live". (52-53) "The Trees hold the earth and protect it from the invisible sandy monster of the desert. You can't see the monster, it is made up of tiny sand particles. Once it opens its mouth to swallow, it is too late to save yourself," she warns, and goes on to emphasize that, "The Bishnoi tribes and the stout *khejari*, alone, fought the onslaught of growing desertification". (39)

Wicked Diwan's Plan to Cut Trees

When the wicked Diwan Girdhardas plans to chop down the *kejari* trees in order to make room for a summer palace, Amrita, the newly-married village headman's daughter wants to kill herself before the Diwan's eyes like the girls in the song. She is dissuaded by her mother-in-law, the elder Amrita who tells her that her sacrifice would be futile since the Diwan had no heart. Gauri suggests helf-jestingly, "If the situation demands this and the trees are threatened just cling to the trees – Chipko! If they come to hack our trees – Chipko! Do not be scared, just Chipko! No arms, no violence is necessary for resistance. Surely, nobody can chop us all with the tree. Women can do this. It requires no special effort, only a strong indomitable will. We don't need weapons to show our anger, we only need to get rid of our fear and show our resolve". (98)

Brave Amritas

The men of the village are captured by the Diwan and forced to join the king's soldiers in clearing the forest. At this juncture, the two Amritas, mother-in-law and daughter-in-law gather the women of the village together with their inspiring words:

> "Surely we cannot fight a war but we are not weak, are we? We have
> the power to endure suffering and sacrifice. Don't we? We need a
> strong will to resist. Let us decide that we will save our trees. There
> is no way left for the menfolk. It is for us to show the way now. Men
> are doing their duty to protect us. We will do ours to protect all of us.
> We are equally responsible, aren't we?' she [Amrita)] asked. "We
> grew up under the shade of *khejari;* our children desire the same too.
> Are we going to leave behind a barren land captured by the Thar
> demon? Just because another demon wants to have his way, must we

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submit? These are our trees, our land. . . . Chipko will be our war

cry". (108-9)

The Battle

The soldiers with axes force the unwilling village men to come with them to cut down the trees. They are greeted by high-pitched singing. The women are dressed in their traditional bridal red and yellow sequinned *odinis*, singing with devotion –"Sarsate roonkh rakhe, tab bhi sasto jaan," the anthem of their faith. The men of the village weep. Arjun, the younger Amrita's husband, throws his axe away. The other men follow his example. The soldiers swing into action. "Then came "a shrill cry – Chipko – The women ran towards the trees and clung to them". (111) 'We won't leave the trees, Chop our heads off first, before you touch our sacred sami' Amrita declares firmly. (111)   The men, too, cling to the trees and are lashed. But every time they are dragged away by the soldiers, they return. The Diwan then gives orders for his soldiers to depart, warning the villagers that he would return the next day with his men with terrible consequences if they continued their protest.

Appeal to the King

Gauri and Bhagu, her friend, meanwhile reach Dhai Ma and Rattan Singh. They find that the prince has planted a neat row of khejari trees in the palace garden, grown from the seeds given by the Ramsari people. That evening, Maharaja Abhai Singh, Rattan Singh's grandfather, announces the award of the title 'Guardians of the Forest' with accompanying rights to the Bishnois of the Thar region. So, the *khejari* forest along with the Luni River legally comes under the protection of the Bishnois.

Women Running Around the Trees Singing

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Tragically, the announcement comes too late for the protesters. The desperate soldiers pull and push the women, who at first dodge, run round the trees singing. They are flogged, then dragged and kicked ruthlessly. The Bishnoi men rush to protect their womenfolk, bravely suffering the blows on their wounded backs.

Tragedy of Killing

The two Amritas cling to the trees despite warnings. The senior Amrita is beheaded, Her daughter-in-law suffers the same fate. Then it is Arjun's turn. Ten Bishnois are beheaded. "Nobody had shunned the trees. They held on to them as if they were embracing life. Tears steamed down ttheir eyes, as they repeated their song". (121)

The next day. Two young girls, Ratni and Bhagu and little five-year-old Achi, sacrifice their lives. Three hundred and twenty-three Bishnois are killed mercilessly. Jiya says, "Amrita is not dead. She'll live forever. My old eyes can see her in every sprouting sapling, all over the forest in every single *khejari*. (124)

Nothing Could Move Nature

In the Epilogue, the author writes: "Nothing could move Nature any more in Khejarli. . . . That voluminous ochre patch of earth has since remained dry, tough and barren. Surrounded by scattered clusters of khejari trees the land has not borne a solitary shrub, not a blade of grass. . . It was the curse of grass. The forests decreased. Desert spread". (127)

Thus, the drama of the colonizer and the colonized is enacted against the background of eco-feminist discourse in *The Curse of Grass*, justifying the critical statement that "environmental crisis is a feminist issue". (Curry 1)

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The Hunter as the Hunted: The Plight of the Modern Tiger in Deepak Dalal's *Ranthambore Adventure*

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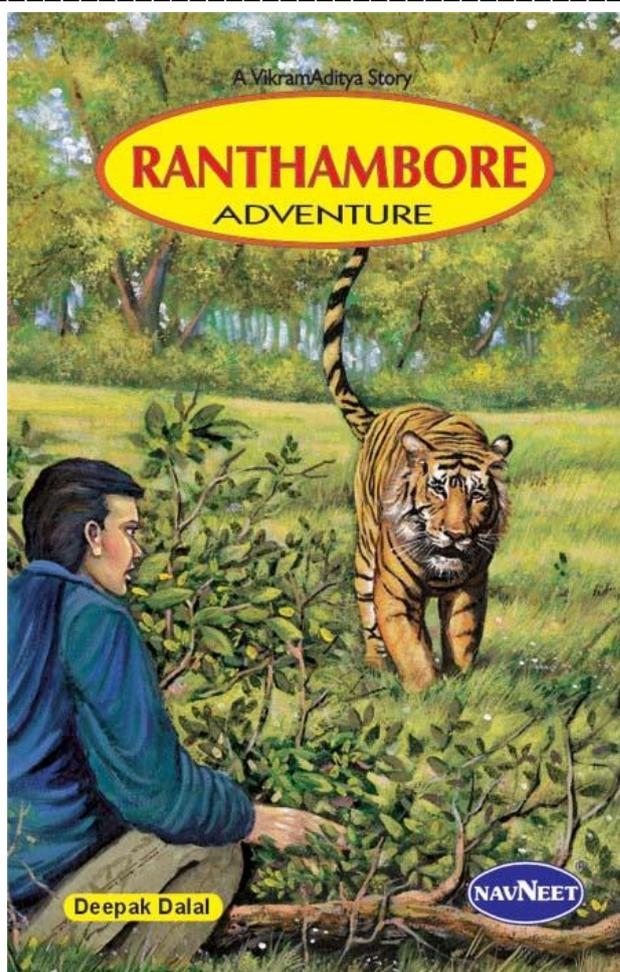
"The tiger is the greatest symbol of our national heritage and unless we

save it, future generations will be unable to witness the splendour of one of

nature's finest creatures." Valmik Tapar

Relationship between Literature and Physical Environment

One of the offshoots of postcolonial criticism is the rise of eco-criticism which studies

the relationship between literature and the physical environment. It seeks to counter the

anthropocentric view that tries to justify the exploitation of natural resources which spells

doom to our planet. The creators of children's and young adult literature in India have always

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been keenly sensitive to the need for providing a value-based experience to their young readership and so have aimed at ecological literacy. "Ecological literacy refers to conscious awareness and understanding of the relationships among people, other organisms, and the environments in which they live. Texts themselves work toward ecological literacy, whether specifically or tacitly". (Dobrin and Kidd 233)

Deepak Dalal
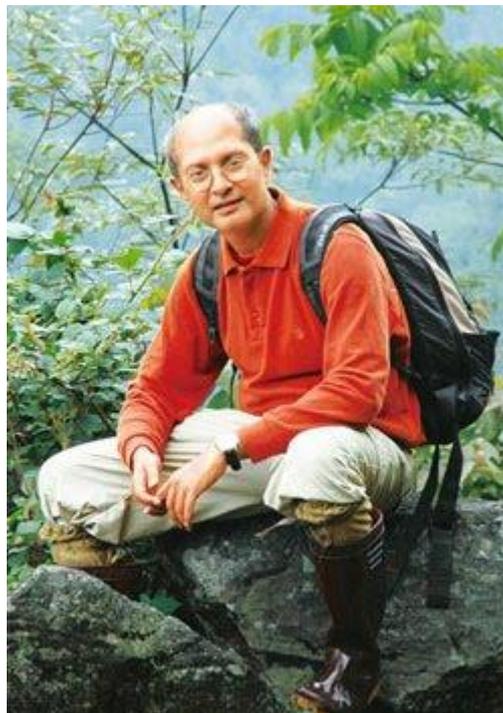
Deepak Dalal is one of the foremost writers of Indian young adult fiction today. A chemical engineer by profession, Deepak Dalal set out to write "Indian tales for Indian children" in 1995.Thus was born the Vikram-Aditya series of adventures, set in some of the most picturesque places in India, with a strong focus on environment and travel. With an idea towards connecting young people with the wilderness, his stories highlight issues of conservation of forests and wildlife. The stories are drawn from his own experience.

Ranthamore Adventure

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In *Ranthamore Adventure*, Dalal addresses the issue of tiger poaching which is rampant in our wildlife sanctuaries. He exposes the operational tactics and network of poachers as well as the potential market for tiger bones. Dalal also portrays the noble work of dedicated forest officers.

The story is humanized by following the story of Genghis, the king of the Ranthambore tigers. Mr. Reddy, Chief Forest Officer of Ranthambore National Park, records through photographs a tigress and her cubs. The story follows the birth of the tiger cub Genghis in the cold season in the valley in between steep cliffs. The care taken by the tigress to ensure the safety and happiness of her offspring is touching. The mother tigress looks after her new-born and teaches them to take their first steps. She took many great precautions to avoid predators, especially those of the two-legged variety. "She trusted humans seated in vehicles, but humans on foot were another matter altogether". (9) She would be very still until they passed.

Narratives of Tigers and Youngsters

Deepak Dalal alternates chapters devoted to the tiger's narrative to that of youngsters Vikram, Aditya Khan and Aarti. Vikram's father heads a wildlife conservation organization, Wilderness Conservation India (WCI), where they learn about India's Tiger Crisis. Tiger bones are valued in Chinese medicine and so poaching is rampant in the sanctuaries. The poacher-smuggler nexus depletes wildlife. Aditya tells Arthi that killing wildlife for meat is forgivable; hunting for fun is unpardonable; but the worst offenders are those who hunt for profit. (15) Deepak Dalal includes information about animal behavior and human-animal conflict supported with statistical data in an ideal combination of fictitious narrative backed with solid facts in order to imbue the minds of his readers with environmental awareness.

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Human Intrusion into the Sanctuary

The intrusion of people into the sanctuary disturbs its peace. Cattle-grazing is a bane to wild animals. "The presence of humans and their cattle disturbed the forest equilibrium". (72) Since the tiger's natural prey disappeared when they saw humans, the tiger was forced to hunt domestic cattle, and this caused humans to invade forests to hunt the tiger, which they perceived as the enemy. The vicious circle was initiated by human beings and led to the vilification of a beast which was naturally reclusive.

Genghis' Discovery of Mother's Skin and Flesh

One of the most pathetic episodes in the book is the discovery by Genghis of his dear mother's skin and flesh, abandoned near an unused human dwelling in the forest.

> On one side of the dwelling, he came upon portions of crumpled
>
> tiger skin. The smell of the skin had been unmistakable; the familiar,
>
> comforting, all-enveloping odour of his childhood - the scent of his
>
> mother. Whoever had killed her had sliced her body apart. Her flesh
>
> was a bloodied mess on the ground, but her bones were missing. (73)

Two of the tigress's cubs had been slaughtered along with their mother. The third had possibly escaped, but "the death-dealing humans had ensured its demise. The tiny animal was too young to hunt and there was no mother to provide for it anymore. The cub would die a slow, lingering death by starvation; or, if it were lucky, suffer a quick end at the claws of an opportunistic predator". (73) As Huggan et al. warn, "The ultimate concern about species is that they may become extinct due to human activities. . . .The death of an individual is also the death of its kind". (177)

The Cruelty of Poaching

The cruelty of poaching is graphically illustrated by Dalal when he describes how a trap, "a murderous mechanism" (74) slices into Genghis's leg: "It was as if a million ants were digging pincers within. Blood pumped forth, staining the grass red. The tiger collapsed, his calls of distress shattering the peace of the night". (74)

Early next morning, two men enter the reserve with a sack, a gun and a spear. They follow the blood trail of the wounded tiger. They had been promised Rs.10,000/- for procuring tiger pelt and bones. For this paltry sum, the equivalent of the biblical thirty pieces of silver, they are willing to deprive the country of its national animal.

Genghis Did Not Attack Humans

The encounter with Genghis is something they would never forget. The magnificent terror of the powerful beast stuns them. Still, the tiger does not strike. "Some inner sense-instilled by his mother prevented the tiger from ever attacking humans". (75) The man drops his gun when "the tiger's flaming eyes were locked with his, reflecting a terrible anger." He seemed "unable to withstand the animal's accusing glance". (75)

Poachers' Perfidy

The enormity of poachers' perfidy is exposed. Even though Genghis escapes being killed by the greedy men, he cannot fend for himself. Dalal describes the tiger's plight very accurately through the words of the Chief Forest Officer Mr.Reddy: "Can a limping tiger bring down fleet-footed deer and antelope? Even healthy tigers, with four good legs, rarely succeed". (77) The forest officials had to attempt to capture the tiger and treat him for his injury. But since traps were designed to bring about permanent disability, the tiger's chances of recovery were slim. He would have to be taken to a zoo. A wild tiger who had lost his freedom would not survive long. It would be a delayed death sentence for him.

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Meanwhile, Genghis, with the tenacity inherent only in tigers, somehow overcomes his terrible pain and tries to hunt. But he is by and large unsuccessful and has to subsist on very small animals and birds. Nearing starvation, he does not care anymore and prepares to die.

Attempts to Save Genghis

The forest officials try to bait him with live prey. It is a difficult task, since, "like all wounded animals, Genghis had sought deep cover". (78) They manage to shoot a tranquilizer dart at him. But Genghis disappears, causing the officers much anxiety. The temperature of a tranquilized tiger shoots up abnormally and unless he is caught and treated, he could die. A thrilling encounter with the injured Genghis who has sought refuge in a cave follows. The drugged tiger falls down while in pursuit of a forest official and is examined and treated by a veterinarian before being released into the wild. It is due to Mr.Reddy's intervention that he is not sent to a zoo. Genghis soon regains his position as the king of Ranthambore, but not before inadvertently giving the poacher, Shankar Chand, the shock of a lifetime. The tiger survives to live a life of dignity in the sanctuary.

A Well-researched Work on Web of Life

Deepak Dalal's well-researched book, based on his actual experiences in the sanctuary, carries the message that conservation of the forest depends upon the conservation of the tiger, justifying Rachel Carson's words: "The predator and the preyed upon exist not alone, but as part of a vast web of life, all of which needs to be taken into account". (253)

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Accepting the Other: Overcoming Communal Barriers in Paro Anand's *The Wild Child and Other Stories*

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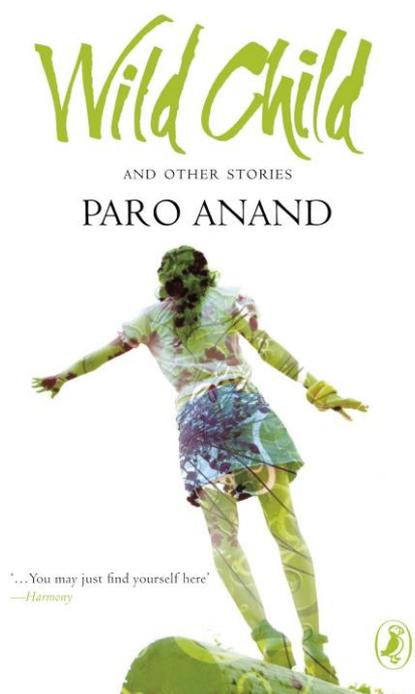
A Land of Acceptance

India is viewed as a land of acceptance, a country which is home to several major religions. Plurality based on a philosophy of inclusion has been the cornerstone of Indian society down the ages. However, in recent times, the demons of terrorism and religious bigotry have raised their ugly heads in this land of peace. Misconceptions and mutual suspicion between Hindus and Muslims have seeped down from adults to children. It is at this stage that children's literature, which has an undoubted influence on young minds, needs to jump into the fray to cleanse the evil influence of communalism and to restore the innocence of happy childhood friendships which would act as the pillars of a harmonious state in the future.

Paro Anand – A Writer of Fiction for Children and Young Adults

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Paro Anand
Courtesy: www.mid-day.com

Paro Anand, one of the well-known writers of fiction for children and young adults in India has addressed the question of communal harmony is a number of works, including *No Guns at My Son's Funeral* and *Wild Child and Other Stories*. This paper is based on three of the short stories from the latter - "This is Shabir Karam," "Those Yellow Flowers of August" and "Eid."

This is Shabir Karam

"This is Shabir Karam," which is based on a true story, portrays the feelings of children from the terrorist-ravaged state of Jammu and Kashmir.

Militancy and Grief

The children, both Hindu and Muslim, have suffered personal losses and have been, as a result, psychologically affected. They find it difficult to communicate with children belonging to the other community, whom they have been taught to regard as enemies. The story is narrated from the point of view of Shabir, a fourteen-year -old Muslim boy whose parents have been killed in a bomb blast. Shabir is taken to a shelter run by NGOs for the orphans of militancy in Kashmir. The NGOs have put the Hindu and Muslim children together with hopes of fostering understanding.

Refuse to Remember Names

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The grief-stricken Shabir replies in a barely audible tone when the teacher asks him his name. The children are made to play a game in which they have to remember the names of everyone in their group. Shabir hears the sharp voice of a young girl who says in an aggressive and scornful manner, "Sorry, Sir, but no way can we remember these people's names. They are so different from ours!" (12-13) Shabir is taken aback by the vehemence in the girls' statement and a shudder goes through his small frame. This is the first time that he has come across a Hindu and the girl's unfriendly behaviour creates a bad impression on him. He now tends to give credit to the stories that he had heard about the Hindus being a resentful lot who were in the habit of blaming Muslims for all their ills.

Battle Lines

Another Muslim boy consoles Shabir by saying, "Well, we can't remember *their* names either . . . after all, these Hindu names are different for us". (14) However, Shabir feels that "the battle lines were drawn and that there could never be peace between Hindus and Muslims". (14) His mind wanders to the scene of his parents' death. His gentle father, who was a vendor of beautiful Kashmir silks, and his loving mother, who had brought lunch for him, were blown up before Shabir's eyes by a suicide bomber in the market-place. Shabir now has only a piece of his father's shirt as a memento.

Friendship and Sympathy are Still Possible

Shabir now feels the eyes of the Hindu girl resting on him with a mixture of curiosity and sympathy. She has either heard his tragic story or had read the deep anguish reflected on his face. The girl, herself a victim of terrorism, instinctively empathizes with him. She smiles and pronounces his name affectionately when her turn comes. Shabir smiles back, pleased that she had remembered his name. The Hindu girl asks him a silent question by narrowing

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her eyes and raising her eyebrows. In reply, he shrugs his shoulders and gives his head a slight shake.

The Bond of Loss That Unites the Children

Shabir now muses on the bond of loss that unites the children, something that he had not thought of before. He was not the only one who had suffered. "All the children here, the Muslims and the Hindus. They've all lost. They are all lost". (18) He now looks at the Hindu girl and thinks "she seems nice" and "maybe, just maybe, they can be friends, after all". (18) The story ends on a note of understanding and hope for the healing of wounds and the forging of friendships.

Those Yellow Flowers of August

"Those Yellow Flowers of August" portrays a similar story told from the point of view of a teen-aged Hindu schoolgirl, Nithya, who begins with the dramatic statement: "I HATE MUSLIMS. I always have". (99) She had, embedded in her mind, stereotypes of Muslim men as people in dark clothing with long beards and that of Muslim women as "just baby machines . . . shrouded in black." She clarifies that she hates Muslims, not because of their appearance but because "they're all first-class killers". (99) The reader learns that Nithya's father, like Shabir's, had been killed in a bomb-blast in the market place. She says, "If I could, I would kill a few [Muslims] myself. But I'm not Muslim, so, I'm not into killing". (100)

There are a few newcomers in Nithya's class, one among whom is a good-looking boy to whom she feels attracted. When the time comes for the new students to introduce themselves, she is shocked to find that the boy is a Muslim named Khalid. After that, she starts giving him furious glances.

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Working in Groups – Anger, Arguments and Understanding

Nithya's class is asked to work in pairs and try to enact an impromptu play. Nithya finds herself paired with Khalid, who happens to be the only Muslim in the class. Nithya's teacher refuses her permission to change her partner. Nithya does not shake hands with Khalid. However, the boy's sense of humour and his infectious smile makes her wish that he was not a Muslim, and thus her sworn enemy. Khalid gently probes for the reason behind her anger. He then asks quietly, "Was it a Muslim or a terrorist that killed him [Nithya's father]?" He explains that "Muslim" was not synonymous with "terrorist." Nithya asks angrily, "Why not, why not? My father is dead and it was a Muslim that killed him". (106) Khalid proudly retorts that his own father was in the Indian Army and he was certainly not a terrorist. He risked his life daily to protect his country. "He's trying to stop more Nithyas from losing their fathers". (106)

Khalid's words bring a feeling of normalcy to Nithya who is then able to smell the flowers that surround her, the "yellow flowers of August" (107), which symbolize life and happiness. The patience and affection of the Muslim boy brings about a healthy change in the mindset of the traumatized Nithya.

Eid

"Eid" is set in the aftermath of the Mumbai bomb blasts. Eleven-year-old Ayub comes tearfully back home from school with the question, "Papa, are we Muslims?" (100) Ayub is taunted by his classmate Shaan and his gang call him a traitor and ask him, "Do you drink blood instead of milk?" Shaan states callously, "It's you guys who do it every time . . .You Mossies are just killers". (110) That particular day, the gang had crossed all limits of decency and had resorted to physical violence. Young Ayub repeats to his father fearfully, "They say, 'we should kill all Muslims and only then will the world be peaceful". (112)

Direct Approach to Clarity

Ayub's parents take quick action. After consulting the school authorities and obtaining their permission, they go to Ayub's class and address the children. Ayub's parents reveal that theirs is an inter-religious marriage. Ayub's father is a Muslim and his mother, a Christian. They read out to the class passages from the holy books of different religions which all advocate peace and brotherhood. They explain that they celebrate festivals of all religions at home, but in a thoroughly secular manner. The bully, Shaan and the rest of the class are taken aback by this direct approach. Shaan "could hardly believe his ears" (115) when Ayub's mother invites all the children, including him, to celebrate Eid at their home. The children are filled with shame and remorse.

Eid Celebration with All

When the first car arrives, Ayub feels "almost faint with surprise, joy and terror". But his mother stands by his side and reassures him with a "small, secret squeeze" on his shoulder. (116) Together with Ayub's father, they welcome the guests to Ayub's first official Eid. Ayub is thus happily accepted into the peer group.

A Call for Understanding and Amity

Paro Anand's sensitive stories focus on the adverse effects of terrorism, religious prejudice, suspicion, hatred and stereotyping during the crucial formative stage in the lives of the citizens of tomorrow. She suggests amity, empathy born of mutual suffering and forgiveness as antidotes to the poison of religious intolerance that threatens our nation.

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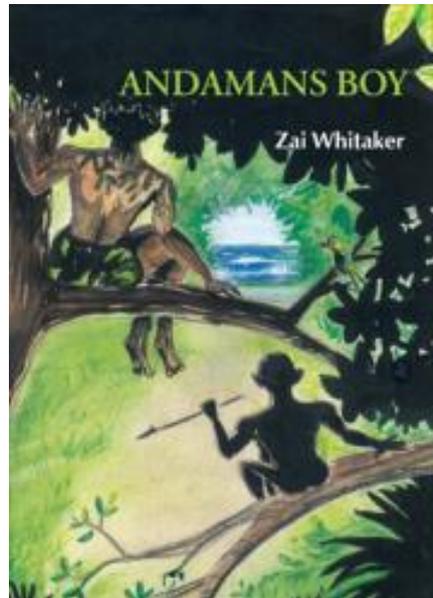
On Defining Development

One of the central tasks of postcolonial eco-criticism has been to contest western ideas of development (Huggan and Tiffin 27). These ideas, based on occidental consumerism, took root during colonization and continued thereafter in the new avatar of neo-colonization, resulting in the wiping out of the traditional societies by the dominant culture. Concern for indigenous people and the dangers to their environment has also pervaded the area of children's literature.

Zai Whitaker's Interest in Ecological and Environmental Issues

Zai Whitaker, niece of Dr.Salim Ali, the Birdman of India, is one of the foremost writers of Indian children's fiction today. She has dealt extensively with ecological and environmental issues in her works. *Andamans Boy* portrays the life of the reclusive Jarawa tribe of the Andaman Islands, who lead a symbiotic existence with their surroundings.

Author, naturalist and educator Zai Whitaker has written a dozen books, most of them for children and young readers. She writes about wildlife and conservation. Her interest in this area started when she was a young girl in Mumbai, because of the several naturalists in her family. These included Dr Salim Ali the ornithologist, who is known as the Bird Man of India. After college, Zai worked at the Snake Park and Crocodile Bank in Chennai. At both places, she spoke and wrote about the fascinating lives of these animals, and the importance of protecting them. She has studied and worked with people of the Irula community, who are snake catchers. Zai is a director of the Irula Tribal Women's Welfare Society, which helps the community in many ways. Zai enjoys writing both fiction and non-fiction, and also poetry. Her story "What Happened to the Reptiles", with its message of communal harmony, is being used by several human rights groups to discuss this important issue with youngsters

Through the Eyes of Arif, a Rich but Orphan Boy

Through the eyes of the ten-year old orphan boy Arif, the reader gets to know about the attempts made by unscrupulous land developers and timber merchants to influence government officials to lure them away to settlements in the name of tribal welfare. Deliberate misinformation about the tribe's fierceness and alleged atrocities is spread abroad in order to garner public support for their transportation.

The ten-year-old rich but ill-treated orphan boy, Arif, runs away from his foster parents in crowded Mumbai. He takes a train to Chennai and thereafter manages to board a ship heading towards the Andaman and Nicobar islands. He is excited by the prospect of going there, since his school textbooks have taught him about the "coral reefs, mangrove forests, incredible numbers and varieties of fish and other strange marine animals and plants. And absolutely the best, there were tribes who had never been contacted by outside people".

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(Whitaker 28) But nothing prepares him for the actual contact with the stunning biodiversity of the region which he experiences on arrival.

On Board the Ship

On board the ship, Arif witnesses the adaptive behavior of the seagulls who relish the south Indian snacks brought by the travellers. He is surprised because "in science books birds always picked up worms and insects. . . . they had changed their habits to survive in their new environment of crowds and garbage.

Mistaken Identity

Arif is mistaken for the boy who is in charge of looking after the goats which are to be ceremoniously handed over to the tribal people as part of the TUS (Tribal Upliftment Scheme). He learns that this is done as part of a publicity campaign. It is a well-known fact that introduction of new species into an ecosystem disrupts the food chain and ultimately leads to the destruction of the habitat. So, trying to befriend and "tame" the Jarawa by making them bring up livestock, goes against the laws of ecology.

Nature as Surrogate Mother for Arif

Nature plays the role of surrogate mother to Arif, in the absence of his real one. "From now on, he tells himself, I will look for comfort and love in these things: the ocean, the trees, the antics of gulls and terns. These things never go away, never let you down". (Whitaker 39)

The Jarawas

The talk on the ship turns to the Jarawa tribe, the original inhabitants of the islands. The sea near the Jarawa Reserve is rich in fish, but anyone who ventures there is met with a

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shower of arrows. The Jarawa, which meant "The Other", like to lead exclusive lives and avoid contact with outsiders. Some of the people on the ship call them "barbarians" and say that they should be wiped out with machine guns. But Uncle, Arif's mentor asks, "Whose land is it please? Who broke the law and trespassed?" (Whitaker 44) Shomitra, one of the passengers agrees: "It's their land, and they're dependent on it for food, water, medicines, everything. After all, when the Pakistanis cross into our territory we fight them don't we?" (Whitaker 44)

Fairy Tales?

The Jarawa stories seem like fairy tales to Arif, who wonders whether there were still people who had never seen or used money, bread, butter, shoes, books, rice or sugar. The northernmost group, which still refused contact with outsiders, shot arrows at the sacks of gifts sent by the government as gestures of goodwill, and dumped them into the sea. "They didn't want trash like cloth and buckets. Instinctively, they seemed to know that their survival depended on being left alone". (Whitaker 45) Yet one group, the Friendly Jarawa as they were called, had started accepting gifts. Hence, they were in danger. Quite insensitive to the greatness of tribal society, a passenger callously remarks that they had to adapt since "they can't go on living like junglees forever". (Whitaker 45)

Arif Gaining Ground

Arif first works in a zoo, but later escapes to Twin Island because there is a nation-wide search for him. He builds a hut there and spends his days among the coral reefs, getting familiarized with his new habitat. He meets the Jarawa boy Eetha Aleho while swimming in the water. To his surprise he finds that he is rescued from drowning by "the hostile, uncivilized" Jarawas. (Whitaker 108) Despite their ignorance of each other's language, the boys communicate and soon they become friends. The Jarawa boy offers Arif a piece of

sweet honey-comb and introduces his friend to some marine life. But very soon an arrow hits Arif. Eetha protects Arif and introduces him to his parents. He tells his father that it was Arif who saved him from drowning. His suspicious father does not believe this story and demands to know whether Arif had won Eetha's friendship with gifts of food. He is also worried that Arif is not alone and that others have used him to get access to their closed community.

Joining the Jarawa

After much discussion, they decide that the boy is harmless and decide to take him along to their forest. Their caution is well-founded because the Andamanese, who had mingled with the mainland people had fallen prey to alcohol and diseases. Their population had fallen from 4,000 to practically zero in fifty years, after the misery and confusion of losing their land, culture and identity.

Arif enjoys living in the Jarawa homeland. The people there eat natural, locally grown food without salt. There are heated discussions among the women about the pros and cons of life before the "outside things came". (Whitaker 120) Huwaned ame, a wise old woman says that one had to beware of things that were too easy. They call the intruders "ghost people." "Our grandfathers and fathers talked of a time when there were no ghost people. Only our type of people. Then suddenly there were ghost people everywhere and the forest people disappeared". (Whitaker 121) Gifts such as red plastic buckets and red cloth have won the hearts of some tribal women and their unity has been disrupted. "Our minds have broken wings,' says Natalang Kaye. (Whitaker 121) The outsiders offend the dignity of the indigenous people. Kaye says, "They tell us to dance, and laugh at us They look at us as we look at some rare kind of sea creature . .. hmm, interesting, the way it moves . . ." (Whitaker 121) Arif recalls how the Onge tribe of Little Andaman island, were wiped out once they started adopting the 'civilized' way of life.

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Sensible Habits of Jarawa

Whitaker tells us that the Jarawa have sensible habits. They cleanse their hands with a purifying mud before eating. Local produce ensure a balanced diet. They carefully clean their pearly-white teeth with fishbones. Pregnant women are given nutritious food. There is a peaceful social order. They depend on consensus; rarely is there any split among them because of differences of opinion. Whenever one of them is in danger, there is an unspoken law that all the other members of the tribe follow him to help. Yet, European culture and those who fall under its influence view indigenous cultures as "primitive". (Huggan and Tiffin 5)

Collecting Gifts from Ship

A big launch called the M.Y. Nicobar comes close offshore; the Jarawa swim to it to receive their gifts. Some of the manners of the tribal girls are embarrassing to the mainland people. Even Arif thinks that the tribals behave like beggars, but soon reasons that they have no idea about possessions and take what they like, just as they would pick fruit from a tree in the forest. One of the mainlanders, a government official, comments: "See how shamelessly they snatch up everything! Sharmaji [a higher government official] will be pleased". (Whitaker 123) The official is happy that there has been an improvement from the previous year, when the gift-dropping did not elicit much response His remark shows that the Jarawa are weakening in their resolve to remain independent.

Ill-conceived Plan of Government Officials

The government officials, who had no idea that Arif could overhear them, talk to each other about their plans. They would give some of the tribal children a ride on their boats and whisk them away to the Jarawa home in Port Blair. This would aid in the promotion of

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Sharmaji, because then his minister could fly down and be photographed with the children. The Jarawa children would not be sent back, but be given gifts of red cloth and plastic buckets and would "soon appreciate the conveniences of modern life – electricity, running water, proper clothes". (Whitaker 125) A man, whose name is Rahul, remarks sarcastically, "Oh yes. So they can be like us. And we, of course, are the best!"(Whitaker 125) The older man does not like this attitude. He asserts that the Jarawa are living on the Government of India's land. Rahul, defending the rights of the indigenous people retorts, "They were here much before the Government of India was even dreamed of". (Whitaker 125) Rahul's superior warns him that he would not get promoted if he "talks like a revolutionary." But Rahul says that the new Prime Minister is against the exploitation of the tribals. The government official says, "The Government is going to make over a hundred crores from these forests. We will have 700 square kilometers to parcel out to settlers. Don't you think that's more important than 300 junglees who can't even read and write?" (Whitaker126) Here, the ethical and legal rights of tribals as well as the efforts of the dominant society to absorb them and thereby lay claim to their land is seen. Whitaker's views are in keeping with postcolonial eco-criticism which is "morally attuned to the continuing abuses of authority that operate in humanity's name'. (Huggan and Tiffin 13)

No Understanding of Hypocrisy and Betrayal

Arif's attempts to explain to the Jarawa the perfidy of the government officials is at first meet with disbelief since the latter have no idea what hypocrisy and betrayal were. They also cannot grasp the concept of money and the greed that it engenders. But after great effort and much discussion, they decide to defy the officials and to refuse their gifts. The Jarawa men, including Arif, who has been accepted into the tribe, hide in the trees and shoot arrows at the huge mound of worthless "gifts" brought by the "ghost people". Arif recognizes the

Prime Minister of India (whose description fits the late A.K. Gujaral) among those who land. The Prime Minister is under the impression the Jarawa have voluntarily agreed to leave for the Jarawa home. When he finds that they are being lured away by gifts, he categorically states that he does not want any of his citizens to be kidnapped. He orders the officials not to send any more gift boats, but to leave the Jarawa in peace. His calm bearing and fearless attitude wins the admiration of the Jarawa chieftain, who comes down from his tree and presents the delighted Prime Minister with his bow and arrows.

Imposition of Tourism to the Jarawa Land

Arif is happy that his warning has been heeded by the tribe. He had previously been confused as to whether his call for ignoring the gift boats was justified. But the pieces of conversation he overhears at Port Blair about the proposed tourism to the Jarawa Reserve the next year after it was "cleared," the value of the land as real estate and the profits to be derived from the sale of timber, convince him that the forest people and with them, their environment, were in grave danger. Arif's action saves the whole ecosphere. He continues to live as one of the Jarawa, turning his back on "civilization," and the enormous fortune awaiting him at Mumbai. Arif's decision is not a romantic celebration of "the noble savage", but a mature choice based on experienced reality.

Myths of Development Exposed

Thus, in Andamans Boy, Whitaker exposes myths of development – "amenity," "benefit," "improvement" (Huggan and Tiffin 71) for what they are - masks of exploitation by the dominant majority. The description of the flora and fauna of the land, as well as the Jarawa way of life is realistic, since it is based on actual first-hand research by the author. This mingling of fact and fiction has the desired effect of instilling ecological and sociological values in young minds.

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Healing the Hurt - Resolution of Man-Animal Conflict in Leela Gour Broome's *Flute in the Forest*

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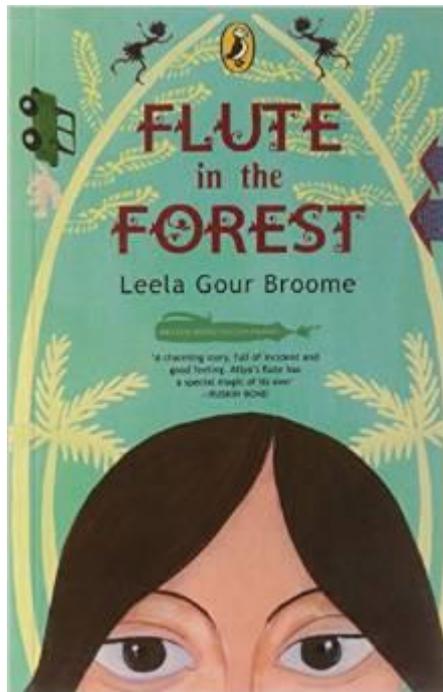
A Variety of Themes in Children's Literature

Children's literature in India has come of age with a plethora of themes relevant to contemporary needs. Creating awareness about environmental issues is viewed as a priority by creators of Indian children's fiction.

Bringing about Positive Changes

<p style="text-align:center">Leela Gour Broome</p>

Leela Gour Broome has worked with children since 1983, initially as a music, mime and dance teacher with several schools. In 1990 she and her husband moved to their farm in Pune and opened nature and environment education camps for 7-12 yr olds, the first residential camps for this age group in India, at the time. Since 2006, she has been writing fiction, publishing my work in local papers for children. Running nature and environment camps nurtured her understanding of YA 12+ generation, and she soon realized there was an enormous dearth of books relevant to this age group. Her first published book, Flute in the Forest, has however been inspired by her years living on the tea estates, and several trips through the forests of South India over the past 35 years.

Leela Gour Broome, a Pune-based writer and environmentalist whose first published novel for older children, *Flute in the Forest* is based on the author's personal experiences in the forests of southern India. It is the tale of how a young girl brings about a positive change in the lives of both an embittered old man and a wild elephant through the combined power of love and music.

Physically Challenged Ariya Sardare and Her Achievements

Thirteen-year-old Atiya Sardare is the physically-challenged daughter of Forest Officer Ram Deva Sardare. She is used to various forests and sanctuaries in South India, since her father has been transferred from and moved to different sanctuaries. Wherever he is posted, her father and his dedicated team considered it "their" forest and would not tolerate poachers. Atiya is taught to respect the forest and its rightful inhabitants. 'It is the home of the wild animal,' her father had instructed, 'We are only guest in the jungle. Like a good guest, you must be quiet and respect their space'. (4)

Rangappa the Rogue Elephant

Atiya hears stories of the rogue elephant, Rangappa, the menace of the sanctuary. Rangappa, who terrorizes the region, is a loner with long tusks. The Kurumba tribal people who inhabit the forest avoid him because he is unpredictable. Usually, if the tribal people came across a herd of elephants at night along their usual route, they would collectively yell: "Ayyapppa, po! Ayyappa, po!" (god, go!). "Somehow the elephants understood the people's fear. Slowly and quietly the huge animals would walk back into the forest and leave the people alone". (27) However, Rangappa was different. He seemed to enjoy frightening people, as if he had a grudge against mankind. He used to appear suddenly, then make a mock charge, but never actually hurting anyone.

German Photographer Crushed

However, things took an ugly turn when the German photographer, Mr. Kronhaage came too close, despite the warnings from the animal, who was in (seasonal frenzy of the male in heat) *musth.* The angry elephant lifted the photographer and his camera clean off the ground, threw them down and stamped on them. This is described by father to daughter, perhaps to make her realize the very real dangers of the forest and understand, how respecting the private spaces of animals was a prerequisite to survival.

Nine Deaths to Rangappa's Record – Why These Deaths Were Caused?

Rangappa, when provoked turned into a killer and had nine deaths to his record. Some people were demanding that he be shot: "They were discussing Rangappa as if he was an evil criminal", Atiya thinks sadly, and wonders quite correctly: "Why do we humans always think we can reason things out better than the animals who share the earth with us?. . .. If Kronhaage had given some more space to Rangappa; if he had not invaded it with total disrespect for the animal, things could have been different". (113)

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Another example of how human ignorance of animal psychology can prove disastrous is demonstrated through the incident of the encounter of Atiya's bus with the rogue elephant. When the inexperienced bus driver comes across Rangappa on the slope of a narrow road, he raises the engine and honks his horn while the passengers scream hysterically, stand up and make more noise. They do not pause to think that wild animals are used to the peace of the forest, are upset by the discordant noises of human habitations.

The infuriated elephant, is unable to bear the horrifying racket, mock-charges, "then he backs off, ears flapping in fury, his front feet and trunk stirring up the mud on the roadside in a mass of brown dust". (114) Suddenly, the bus passengers who do all the wrong things, hear the most terrifying sound from the animal's throat - "A deep, menacing, stupefying rumble that kept on and on and on! No sound they had heard was o terrifying as this one!" (114) "He pulled branches and leaves, tufts of grass and bits of sticks and hurled them towards the bus, growling deep in his throat". (115) The sequence of events of this man-animal conflict situation is described by the author with immense drama, and realism.

Possible Positive Steps Not to Infuriate Elephants

It is the wise young Atiya who takes over by asking the driver to shut off the engine and keep quiet. The villagers tell the driver to listen to her because she is the forest officer's daughter and so probably had sound knowledge about the ways of wild animals. Gradually, the elephant calms down, turns back and then walks down a slope. Thus, disaster is averted by using animal psychology, through the young girl's wisdom.

Calming Techniques

Atiya uses the same calming technique with 'Ogre Uncle,' the aged anthropologist who lives on the edge of the forest. He is old, blind and embittered. He vents his anger,

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stemming from helplessness, on his daughter, Mishori, who patiently bears his tantrums. The girl, whose late mother was a tribeswoman, has keen insight into the nature of both human and animal, and perceives similarities between the two:

> 'I think I can see why the elephant is so bad-tempered,' Mishora said
>
> with sympathy, 'People probably do no leave him in peace. The
>
> jungles are getting smaller all the time, less wild and there are more
>
> and more of us around. How can the poor beast stay aloof, when there
>
> are so many 'invasions' into his private space?' (126)

Humans and Elephants – Ogre Uncle and Rangappa Story

Atiya too understands that Ogre Uncle and Rangappa were "two of a kind", (133) separated from fellow beings, sick and misunderstood. When she describes the large, lonely animal to her mentor, she deliberately draws parallels in an effort to effect a change in the old man's attitude. She says that Rangappa is a shrewd and clever animal, who longs for recognition. When he does not get the required attention from his fellow elephants, he tries to attract attention to himself by uprooting trees and terrifying human beings.

The old man plays the flute beautifully, and Atiya becomes a worthy pupil. Soon, the trilling, warbling bird notes of the tribal bamboo instrument fill the clearing. It has a soothing effect on Atiya, who is hurt because of the rude behavior of her classmates who ignore her because of her handicap. It also begins to have the same effect on the isolated Ogre Uncle and, quite unexpectedly, on Rangappa. The music of the wind passing through the bamboo groves in the forest attracts the elephant, who has been isolated both from its kind and from the human race. It is revealed that Rangappa was once a domesticated elephant who turned wild due to grief when its keeper died.

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Ranngappa appears silently and stands on the opposite bank of the river when the music lessons begin. The elephant listens to their voices and smells them from afar with his trunk. "Yes, he is mean and nasty and doesn't like people", Atiya informed him [Ogre Uncle] quietly". (131) She speculates that Rangappa could be unwell or old. "Her father had often told her [Atiya] that these mighty animals couldn't see too well, but they had a very keen hearing and a sense of smell. They also had very good memories".(132)

Ogre Uncle becomes intensely interested in the pachyderm. Atiya wants to teach him, and the elephant, to trust humanity again. "My father once told me that in life, everything is symbiosis, an inner-dependency that is constant and needed for life to be meaningful. We must teach him that he needs us as much as we need him", (134) Atiya tells Ogre Uncle.

When Atiya plays tribal music on her lf flute, the great elephant flaps his ears in appreciation. He watches them and then silently leaves after the lesson is over. This happens every day. "It was almost a spiritual moment when the Ogre and Rangappa had stared silently and with mutual respect for each other". (138)

Ogre Uncle begins to appreciate Mishora's loving care and Atiya's talent. He wants his young pupil to carry on his research on the Kurumba tribe. The author goes on to say, "The elephant now looked a gentle, grey giant cuddly toy, harmless and not menacing at all". (150) The gradual change in his personality is noted by the rangers and the tribals. No one except Atiya knows the reason for his transformation.

Rangappa appears to inform Atiya that Ogre uncle is dying. He knows instinctively He comes to the far end of her garden, trumpeting to call attention. Atiya talks to him. Ram Sardare wonders at their communication and closeness. The non-threatening aspect of the killer elephant astonishes the forest officer and he begins to appreciate Atiya's music.

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What Makes Them Misfits

It is the truauma of loss - his wife in the case of Ogre Uncle and his mahout in the case of Rangappa that makes them misfits. Thus, the human and the animal are not so very different "Recognised as a cornerstone of deep ecological thinking, identification constitutes an awareness that humans are inextricably enmeshed in broader bio-social relations". (Curry 161) It is the healing power of patience, affection and music which brings peace to the hearts of both. Integration with the harmony of nature, signified by the flute, proves that "both are related to a fuller context". (Danby 53) One may conclude with the words of Atiya's song:

> The Breeze blows my song through the ancient Forest, / Hear it, my
>
> Friend, oh hear it, then!/ Casting a spell over all us Creatures . . /
>
> Peace, it says, is a Friend we all can share, / Join hands . . . and . . .
>
> catch the Breeze! (193)

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Ecological Perspective in Vandana Singh's
Younguncle Comes to Town
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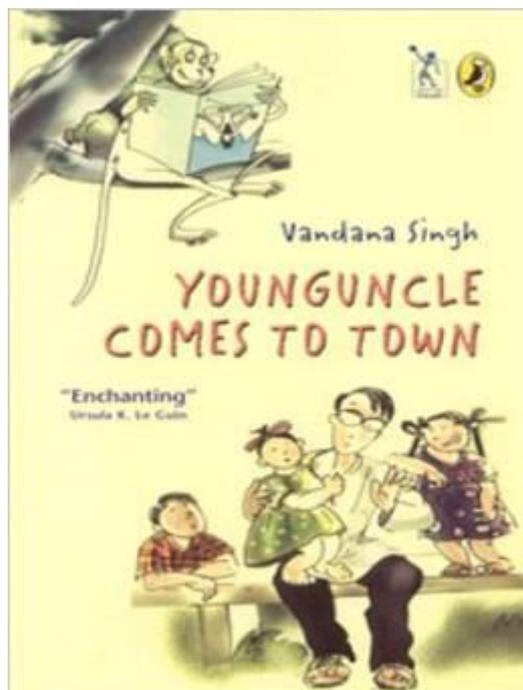
Small Town Setting and Wodehousean Humour

Younguncle Comes to Town, a collection of short stories by Vandana Singh reflects her life-long interest in ecology and the natural environment. All the five stories in this collection, especially the title story, "Younguncle Comes to Town," and also "Younguncle and the Monkey Summer" and "Younguncle's Village Visit" contain descriptions of trees, birds and animals, though they mostly have a small-town setting. The Wodehousean humour of the author ensures that ecological wisdom blends well with the text, avoiding platitudes and the overt moralizing tone that were the drawbacks of children's fiction in previous times.

A Grownup with a Heart of a Kid

Even in the introductory story, the reader gets the impression that Younguncle, "a grownup with the heart of a kid", as Sangeetha Barooah puts it, is a person who lives in harmony with his environment. He does not get irritated because he is rain-soaked.

Younguncle "was looking about him with eyes full of approval, as though the rainstorm had been just the thing he had ordered with his lunch". (4) He deliberately lets rain drops fall into the earthern tea-cup that has brought back from his train journey and scratches a nearby buffalo's head in a friendly manner. Younguncle's intrinsic love of nature perhaps springs from his experiences of living close to nature in his native village. Thus, character is influenced by setting.

Display of Eco-friendly Behaviour

Younguncle definitely displays eco-friendly behaviour .Coming to stay with his brother and his family, he appears with an odd tin plate on his head. Younguncle explains that he had exchanged his umbrella for the tinplate to feed birds. He is not afraid to appear ridiculous, when he knows that what he is doing is good. "A mere umbrella for this antique plate in which three generations of bird-sellers have fed their stock and fended off the rain" (6) He does not bring his things in plastic suitcases, but in "wooden cases covered with soggy newspaper". (7)

Releasing the Birds in Cages of Wire and Wood

The reader learns that he had bought a number of birds imprisoned in "small, crude cages made of wire and wood" (5) at the railway station. They are not presents for his nephew and nieces. He had bought them in order to release them, and he does so in front of the children, teaching them an invaluable lesson. The birds fly away in "a great flurry of wings and colours". (5)

Eco-friendly Gifts

Younguncle brings the children small gifts that are definitely eco-friendly and are meant to inculcate in them the love of nature. His suitcase "was filled to the brim with the

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most unusual things. An enormous conch shell he had found on the shores of the Arabian Sea, a fragile piece of coral that had been washed up on the beach in the Andaman islands, a sculpture of twisted vines that been given to him by an artistically inclined monkey from the forests of Assam . . .". (7) It is to be noted that it is "washed up coral," which has not been deliberately broken off from a reef by humans. By acknowledging the artistic tendencies of monkeys, Younguncle endows them with the right to be treated on par with mankind. Indeed, the children hear that "He had been kidnapped as a child by the monkeys of Govindpur temple and returned safely to his family after a wild joy-ride among the trees". (35)

The Monkey Summer

"Younguncle and the Monkey Summer" deals with the problem of animal-human encounters that take place during times of scarcity. The scorching summer had deprived the monkeys in the forest of water. This could be because human habitations had invaded monkey territory. This is implied by the semi-urban small-town setting of the stories. The monkeys, upset by lack of food and water in their home territory, are forced to seek the same in the town. ." Troupes of thirsty monkeys come into town to eat fruit and steal whatever little water was used for vegetable gardens". (35) Though people were afraid of monkeys, they considered them to be sacred, so they were left undisturbed. Thus, traditional beliefs help in the conservation of nature.

Younguncle's Precaution

The monkeys play havoc in all the gardens, except that of Younguncle's brother. This is probably due to Yunguncle's friendship with the monkeys and also due to his precaution. He provides drinking water and gives them small presents of fruits, instead of driving them away, which would have been a futile effort. He shows that humans and their animal neighbours can live in harmony, each helping the other in times of need. It is seen that

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elephants who invade human habitations, do not harm people who have a supply of water ready for them. The children and their uncle play ball with the simians. This helps Younguncle to lead the monkeys to the rescue of the cow, Janaki, who had been stolen by the avaricious Paytu Lal.

Monkeys Using the Hand Pump for Water

The monkeys do not stay all summer. Yusuf, Younguncle's friend, a wildlife expert, begins an innovative project to restore water supply to the forest. In a small clearing in the camp, Yusuf had a well dug and topped with a hand-pump. "The monkeys learned to use this in no time and shared the water with ''creatures not blessed with opposable thumbs''. (50)

Learning a Variety of Words

Vandana Singh names a number of birds, animals, trees and fruits in her short stories. In the first story, for example, Younguncle's benevolence extends to "green and yellow parakeets, tiny multi-coloured munias, dove and pigeons with iridescent wings. (6) The neem, banyan, shishum and guava trees feature in the stories. Younguncle's friend Yusuf, is a wildlife expert "who could make the most amazing animal noises" to entertain the children. Notable are his imitations of a "dyspeptic water buffalo" and "a hoolock gibbon in full howl" (53). He brings them a picture book full of all kinds of animals.

Exceptional Description of Nature

The stories contain exceptional descriptions of nature. Younguncle , on entering his brother's gate sees the "Lush, rain-soaked garden and the dripping trees". (3) Seasonal changed is described poetically: "Summer had been washed away by the monsoons, and after a month of steady rain, the clouds receded to make way for the cooler season". (50) During the bus-ride to his native village, Younguncle sees that "The fields were yellow with mustard

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flowers as far as eye could see and here and there were dark smudges of mango groves. Water gleamed in nearby creeks where children bathed and splashed, and little thatched-hut villages appeared like mushrooms in the midst of the fields". (54) In the Neelamgiri Sanctuary, "The forest rose up into the distant blue hills, and the birds anticipated the dawn with a cacophony of sound". (75) Bakvasnaath, the family ghost, makes his feelings known by sending down "a gentle shower of leaves". (90) It is to be noted that though the story has a small-town setting, the charms of the countryside lie within it, as seen in the descriptions of bullock-carts and muddy roads and in the near-rustic simplicity of the household. As Kamala Platt observes, "In an Indian home, nature is not separate from home". (195)

Safety for the Sanctuary

Younguncle becomes a hero when, in "Younguncle's Village Visit," he saves the Neelamgiri Wildlife Sanctuary and its pride, a grand old tiger, from the clutches of the Gobarmal clan, who had been terrorizing the area for generations. Yusuf, the wildlife expert shares with Yunguncle his concern for the safety of the Neelamgiri national Sanctuary. It is a small, protected forest, "one of the last resorts of the Indian tiger". (54) But all the forest rangers he appoints leave after a week or so without putting forth any reason. He requests his friend to look into the mystery.

Travel by the Bullock Cart

Younguncle leaves for his father's village where he had "spent memorable summers as a schoolboy". (50) His great-uncle and great aunt, Ancient Uncle and Ancient Aunty live there. Younguncle is met on the way by Ancient Uncle driving a bullock cart. Bira, his bullock goes very fast because of his friendship with Hira, the horse. "Bira moved like a great, humped mountain, streaks of dust and sweat gathering on his white flanks". (60) The bullock-cart overtakes the bus with ease! Due to his friendship with Hira, Ancient Uncle's

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swift horse, Bira runs much faster than the average bullock. Vandana Singh's domestic animals, be they Ramu's cow Janaki who produces the "best, tastiest, richest milk in town" (50), or Hira and Bira, leave a mark on the mind.

Ancient Uncle and Aunty – Their Love for Sanctuary: Gobarmal Story

Gobarmal the Younger and his family, the local landlords, had been terrorizing the area for generations. They regularly violate the Neelamgiri Sanctuary. "Sanctuary-banctuary!" Ancient Uncle said scornfully, "It is used by the Gobarmal clan as their private hunting ground, and nobody can stop them". (65) There was a room in their mansion filled whith the heads of all the animals they had killed in the forest. - "Deer, bears, panthers, and probably a tiger or two" (65).

Ancient Uncle says that there was an old tiger there that Gobarmal had been trying to hunt for years unsuccessfully. Younguncle cleverly learns when the next tiger-hunt is to take place and goes to the Neelamgiri forest. He feels the irony in the sign which says, "Neelamgiri Wildlife Sanctuary: No Hunting". (73)

Younguncle finds that Gobarmal's men had dug a huge pit to entrap the beast. He waits for old Gobarmal and his foolish young son to come. Knowing jungle etiquette, Younguncle does not make any sudden moves and so does not frighten off the ducks in the pond. He is also able to get into close proximity with the tiger that comes to the pond to drink water. In contrast, Gobarmal and son do not care to be quiet. They bring with them a donkey as bait and also a huge quantity of food for themselves.

Honouring and Offering to the Old Tiger

Younguncle quietly departs with the food; Younguncle pays obeisance to the old tiger when he meets him and places the food on a platform as offering. The old tiger relishes the

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spread, feeling that "all that he had that before this banquet seemed crude by comparison". (80) Younguncle's action of feeding the tiger human food, could off course be construed as unwise ecologically, but seen in the context of the plot, makes good sense. Thanks to Younguncle's efforts, the grand old tiger escapes falling victim to Gobarmal. The erring duo is humiliated in public and the people lose their fear of the erstwhile tyrants.

After the defeat of Gobarmal, the new park ranger had no trouble. Yusuf says, "Nobody hunts in the forest any more". (92) However, the ranger soon finds work of a different kind on his hands. The old tiger, unable to hunt, raids his kitchen and comes there regularly for meals, having developed a taste for fine cuisine. The ranger becomes the tiger's cook. The tiger has a surprising partiality to spinach paneer. But Vandana Singh implies that it is better that the tiger becomes a spinach-eater rather than a man-eater.

Good versus Bad

Simplicity marks "good" character such as Younguncle and Ancient Uncle, whereas the "bad" ones such as Gobarmal and Paytu Lal are huge consumers. Gobarmal steals Hira the horse. He has a huge mansion, hunts for trophies and is a glutton. Paytu Lal maintains a luxurious garden of fruit trees behind his high walls even when the village and the nearby forest reels under water scarcity. He steals Janaki the cow. It is seen that the villains are rich and powerful, displaying Vandana Singh's eco-Marxist leanings.

Vandana Singh's *Younguncle Comes To Town* justifies eco-critical examination is seen in the interaction between character and setting, descriptions of the landscape, fauna and flora; in the attitudes displayed; portrayal of eco-friendly and eco-activist behavior as well as in representation of ecological problems such as animal-human encounters and poaching. The success of the stories led the author to write *Younguncle in the Himalayas*, which deals with deforestation and a Chipko-like resistance movement.

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The Power of Sanctuary: Animals and Humans in Ranjit Lal's
The Small Tigers of Shergarh

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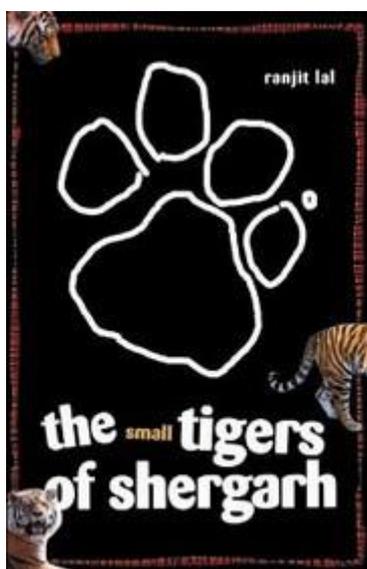
Ranjit Lal is one of the prominent faces of contemporary English-language fiction for children and young adults. Besides being a novelist, he is a freelance writer and columnist. His books include *The Crow Chronicles*, *Faces in the Water*, *Battle for No.19* and *Mostly Birds, Some Monkeys and a Pest*. His works are marked by humour and satire.

Ranjit Lal

Ranjit Lal is a freelance writer cum columnist for over two decades. He has written over 1,000 articles, short stories, features and photo-features that have been published in over 50 newspapers and magazines. He writes on natural history (birds and birding), photography (birds and nature), humour, satire and automobiles. He also writes for children and young

adults. He says his books are "for everyone from age 10 to 100."

Ranjit Lal brings a keen eye and a robust sense of humour to his writings on birds, animals and insects. In That *Summer at Kalagarh*, his first with Tulika, elephants had starring roles. Korean rights for the book have been sold. Then followed *Birds from my Window*. The third, a picture book called *Dancing Bees*, heads into the mad, mad world of creepy crawlies. Ranjit has published prolifically and lives in New Delhi. His young adult book, *Faces in the Water*, has won widespread critical acclaim, and the hugely popular *The Small Tigers of Shergarh.*

The Theme of *The Small Tigers of Shergarh*

The Small Tigers of Shergarh by Ranjit Lal has as its theme the healing power of nature. Two traumatized children are the survivors of a car crash in which they lose their parents. Physically, they are unscathed but mentally affected. Fourteen-year-old Shikha keeps hearing loud crashing sounds in her head and her brother, five-year-old Sunny, is unable to speak and keeps clinging to her. The Shergarh Tiger Reserve and National Park, which forms the background to the story, is according to the author, based on Ranthambore.

The Characters of the Novel

The protagonists (human) are the teen-aged girl, Shikha, her traumatised five-year-old brother, Sunny, Binoy Chacha, her uncle, field Director Mr. Rana of Shergarh Tiger Reserve, and Aslambhai, a retired forest guard. Ali, his mischievous grandson and Veena aunty a.k.a. 'Snail Snot are also a big part of the action. The tigers are Shahenshah, Sheeba and Shaitan.

Unforgettable Description of the Landscape

Ranjit Lal is almost Hemingwayesque in his description of the landscape. On the train journey to Shergarh, "Large birds of prey wheeled and screamed against a blue sky, shimmering in the heat. . . . occasionally the Gypsy sped past the horrid laughing skeleton of some poor cow or buffalo that had just lain down here and died" (8). The landscape reflects Shikha's state of mind. "There were no proper trees, just thorn bushes and scrub, and sometimes a defiant acacia, as crooked and twisted by the harsh environment, being attacked by rangy looking goats". (2)

Effective Animal Imagery to Describe Humans

Lal uses animal imagery to describe humans: Sunny was "curled tightly like a pangolin". (1) Binnoy Chacha looked "like a wild man from the woods". (1) Veena aunty had a "praying mantis embrace. On their train journey, Sunny clung like a limpet to his sister. (4). Binoy Chacha "had stormed off to wild places to paint" (5) "A brace of fierce-looking coolies leapt on board like wolves". (7) The gnome-like Aslambhai is close to nature. The trees were "loped and disfigured." Arid landscape, "like people whose arms and legs had been cut off," Shikha thought with a shudder. (8) The landscape is humanized, while people are compared to animals. Langurs sat "just like men at the station." There was a television set "crouching in one dark corner". (12)

Binoy Chacha's House and Environment

Binoy Chacha's house is built on the edge of a cliff and the view is breath-taking. "In the middle distance, another rugged rocky ridge ran across the horizon. Massive crenelated walls that ended in a formidable looking fort "that squatted proudly" at its very spur". (12) The children could see the fort Shergarh Kila, and below it, the palace, Chhota Mahal. "Bush, scrub, scraggy date palms and a series of ravines, tawny, amber and beige" (80) give a foretaste of the tigers that are going to appear. Shiksa listens from her uncle's house to the call of the tiger in the nearby reserve at night: "Aaoom-aaoooom-aaroom-aaargh". (26) She feels that the tigers are talking to each other. Later, she finds the calls comforting and reassuring.

Visiting with Tigers

Initially, when Binoy Chacha suggests taking a pair of binoculars to spot tigers, Shikha is not happy, but scared because the tigers in the zoo appeared "so menacing, as if they were biding their time and plotting about what they would do to the visitors who stared and hooted at them once they got out". (17)

They are escorted in a jeep by Aslambhai, a very experienced honorary wildlife warden. The children see animals enjoying themselves in the forest pool. They spot sambhar deer. They come across a tiger pugmark on the road. "Like us, they too like using the road," explains Asambhai. (22) The animal imagery continues inside the sanctuary. They see a banyan tree with "python like roots". (23) Shikha looked around in alarm, rather like the spotted deer had back in the park". (25)

The Birds

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The flora and fauna of the region are enumerated. The list of birds is impressive - the crested serpent eagle, the nightjar, the red-vented bulbul, cocoa brown treepies, scarlet minivets and the partridge which call out "Pateela! Pateela", in shrill tones. Aslambhai stops the vehicle in order to let the children hear the sounds of the jungle waking up. (32) They hear the "cheerful musical call made by the bulbul".

Butterflies with yellow and deep blue with orange markings fly about. The dust of the sanctuary is different from the dust of the roads – it is fine and silvery. Description and behaviour of the jungli soor, the wild boar, sambhar deer, chital and many other animals enrich the narrative with eco-knowledge.

The First Appearance of Shahenshah

The first appearance of Shahenshah, the king of the sanctuary is a masterpiece of description: "An absolutely huge tiger was padding down the path, his great paws puffing up little clouds of pale dust as he walked towards them, beautifully framed by the whispering golden-green grass fronds bending over him from either side". (39) His fiery coat, with its beautiful black flames, shone in the early morning sunlight. His great golden amber eyes stared at them gravely, and just for a second, his eyes looked at them gravely, and just for a second, his ears cocked interrogatively forward, like a gong whose name has been called". He took care to place his rear paws exactly where his front paws had been, as he walked". (39) The tiger goes on to mark his territory and the children get the sharp, hot animal smell. "That beautiful tiger had just walked past them, minding its own business. . . . Why then did people have to get after this poor animal? How could anyone point a gun at such a beautiful creature? If you left it

alone, it left you alone", (42) Shika wonders and says that it was an experience like meeting a prime minister or a king.

A Conversation about Tigers and Safeguard of Tigers

The need for tiger conservation is brought out in the form of a local legend told to the children by Sherifa, the wife of Aslambhai. The Maharaja of Shergarh, in the days of yore, organised a tiger hunt which went on for two years. Hundreds of the great beasts were killed. "So many animals died that the forests started themselves to die of grief. The trees began to wither, the waterholes and lakes were parched because the streams simply flowed out or dried up …." (59) The maharaja's son sickened. A holy man living on the banks of a steam told him that he should find a small tiger cub for the boy to look after and raise. A starving cub that had lost its mother was found and brought to the palace. The royal couple knew that only if the cub lived would the prince live. They then understood the interdependence of all living creatures. The prince recovered to full health and the tiger became his inseparable companion.

The young *rajkumar (prince)* persuaded his father to decree that there would be no more tiger hunts in Shergarh. So, Shergarh really did become "the fort of the tiger," the realm of the tiger.

> And to his amazement, in a few years the maharaja found that his
> kingdom had begun prospering again as never before. There were
> no droughts, no famines, and food and water was plentiful. You
> see, the tigers had started looking after the jungles again and you
> couldn't have better caretakers of the jungle! The tigers made

sure that there were just enough deer and antelope for the forests

to support, that they didn't eat up all the bushes and plants and so

the trees grew tall and strong. And the trees ensured that the

rainwater was caught between the wide and deep net of their

roots in the soil, leaking it out bit by bit all the year round in

springs and streams, that there could never be a drought even if

the rains were not good. (62)

Best Policy is Not to Intervene and Disturb

Shikha had kept on hearing screeching and clanging noises in her head ever

since the accident. Now, the noises were slowly disappearing. Shikha wonders on

hearing the story if her brother would recover if they got him a tiger cub.

The Forest Officer's daughter Dipti assigns Shikha to photograph the tigers

during her absence. It is an assignment that Shikha does faithfully. Every day she goes

to the sanctuary and takes photographs. She takes down notes and builds up an album,

a record note-book which is a real treasure.

Once, Shikha and Dipti see a crocodile waiting for a chital. Shikha wants to

warn the deer, but Dipti explains that they should not interfere. However, a heron

gives the deer warning just in time. Shikha learns that one should not interfere with

nature's food chain. Dipti also senses the healing power of nature. "And deep inside

her, Dipti hoped that the tigers of Shergarh would protect the children she was putting

into their fierce care". (85) However, she is worried when Shikha calls Shahenshah an

"old doofus" in her letter. She warns her that he is a wild tiger, not a pet.

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Relationship between Animals and Their Environment

The relationship of the animals and their environment is explained by Aslambhai who tells Shikha:

> There will be many days when you won't see any tigers. But you will see the places where the tigers live, and the other animals that share the tigers' habitat. Without these beautiful places and without them, the tiger can't live and without the tiger, they can't live either. That is why we must keep these places beautiful and not destroy them and that is why you must photograph them as well as the tiger. (101)

Importance of Animal Sanctuaries

The working of the ecosystem with its biodiversity is expressed by Shikha who likes the sanctuary, because "everything seems to know what it has to do. I mean all creatures go on with what they have to do without really getting into each other's way. Sometimes they do, but then they just butt one another politely and get on with things. Not like us, always interfering with one another unnecessarily and getting all upset". (119) Tigers catch the weak animals, ensuring that the fittest survive.

Attitudes of Characters toward Nature and Animals Exemplified

Ranjit Lal introduces several negative characters to bring out undesirable attitudes to nature. Goldie Singh, the non-resident Indian is an example of what a visitor to the sanctuary should not be. He complains of not meeting a tiger. He demands value for money and wants to put in a complaint because he is eager to tell

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his friends in the States that he had seen a tiger. Ali, Aslambhai's mischievous son gives him a fright by imitating a tiger's roar.

Veena Aunty is an obnoxious woman who encourages villagers to graze their cattle in the sanctuary. She thinks tigers should be killed. She hates wildlife. She believes sanctuaries exist because the government wants to make money through tourism: "I think all these places should be closed down and the people allowed back in. They will be able to look after the environment much better than any tigers!" (134). "If you want to see tigers, you can go to a zoo" she declares. (174) Veena aunty's cousin Randhir uses satanic logic when he contends that allowing tiger hunting will help conservation because rich people would want the tiger population to increase.

The personalities of the tigers are brought out distinctly in the story. While Shahenshah is majestic, he is rather gentle at heart, and his mate Sheba is proud, beautiful and very powerful, overshadowing her sister, Begum. Shaitan the beta male likes frightening people. He makes mock attacks. Like Shikha, Sheba loves the forest pond, Hira Talo. It has deep green waters and is surrounded by ochre cliff faces, steep ravines with rugged date palms and giant bamboo clumps. Kingfishers and lapwings fly around. Sunny begins to gain confidence little by little. He does not cling to his sister, but is willing to explore the ruined fort.

Shika takes Sunny in a jeep to the sanctuary when Veena aunty tries to separate them. The children feel affinity towards the animals. In the sanctuary, they know how to survive. They get the unique opportunity of playing with wild tiger cubs when they

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hide in a cave when the tigress, Sheba is away hunting. Sheba is a mother figure to the children, whom Aslambhai names the "small tigers of Shergarh" (226).

Sunny begins to regain his speech when he plays with the cubs. After the children leave, Sheba returns and sensing human presence, takes the cubs to another spot she had kept in mind for emergencies.

Randhir and his friends who are poachers kill and skin the tigress Begum, who had been missing for quite some time. The poachers are caught using jungle tactics, traps with vines, formulated by the clever Ali. Learning a lesson from the tigers, Shikha uses the peculiarly intense looks that she had learnt from Sheba, thus gaining the power of assertion. Brother and sister emerge from their trauma and integrate with the mainstream life under the benign influence of the felines of Shergarh.

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Kalpana Swaminathan's *Venus Crossing: Twelve Stories of Transit* – A Projection of Postmodern Indian Women and the Crisis They Face

M. Subha, M.A., M.Phil., Ph.D. Research Scholar and Dr. T. Jayasudha
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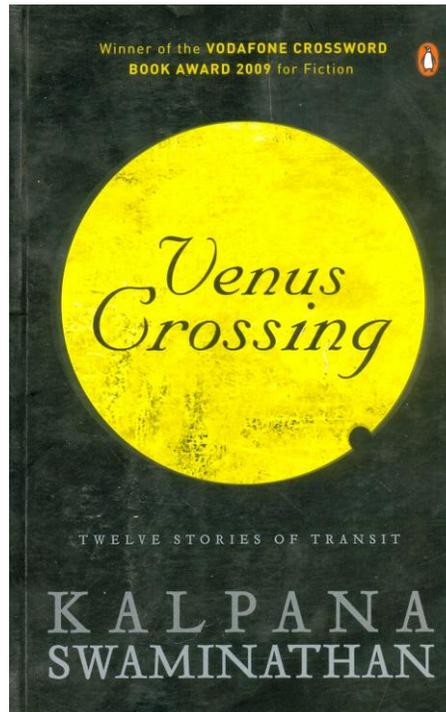
Abstract

With the assistance of education, Indian women who had been marginalized for centuries in most of the Indian cultural traditions due to the patriarchal set up of society, (except in a few places where women had a centralized position due to the matriarchal society - like Kerala state) are finally trying to assert their vital positions. But gaining something one had been denied for long, has never been a simple process; it raises severe protest from the opposite dominant sex. Like many other constant struggles in society, this hurdle is also unending. This paper analyses

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the award winning novel *Venus Crossing: Twelve Stories of Transit* by Kalpana Swaminathan. It presents the contemporary challenges and sexism posed against Indian Women.

Keywords: Patriarchal set up, dominant sex, postmodern Indian women, Venus Crossing, predicament of women

Introduction

This postmodern world is challenging, complicated, and competitive even to the stronger sex, namely the male, and so one can see how the predicament of women is much more than what the man experiences. The equal status given to women in some jobs in some places, seems to add more responsibility coupled with restrictions and dangers thrust against them. Internationally women are used to the threats like: 'You can be kidnapped', 'you can be sexually abused either individually or by a gang', 'you can become a victim of acid-throw if you refuse any love proposal', 'you have to pay dowry if you want to live your conjugal life with an equal partner of the opposite sex', and so on. This is the postmodern condition destined for women; apart from all this, they have to establish themselves in the society and in the intellectual space as well.

Kalpana Swaminathan

Kalpana Swaminathan (1956 -) is a surgeon and she has authored the novels: *Ambrosia for After* and *Bougainvillea House.* She has written detective stories and six books for children too. She won the Vodafone Crossword Book Award (Fiction) for *Venus Crossing: Twelve*

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Stories of Transit in 2009. Previously a collection of stories was usually called 'short stories'. But in postmodern narrative the small narratives have dethroned the mega-narratives to the margins. One such collection is this, which by default falls under the category 'fiction'.

Like Chitra Banerjee Divakaruni's *One Amazing Thing* (2010) which tells one amazing story from the lives of victims soon after the massive earthquake hit the American city, similarly *Venus Crossing* tells twelve stories which capture the moment of *transit*. At that moment the impossible and unthinkable occurs in life so that the novel's revelation or challenge bestows existence. It reminds the reader Thomas Hardy whose characters were helpless and the victims of circumstances; here the characters are victimized by the postmodern condition. The reader can only feel sorry for what took place. The writing moves the reader, purifies the emotions and reveals the current state accurately.

8 June 2004

The title of the first story is *8 June 2004*. It mentions only the time that entails some occurrence. The story is told in the first person. The *koel* (cuckoo) breaks the silence by its music of despair in darkness, light comes out of the clouds, darkness is broken, but the silence is still there. The author substitutes the image of the *koel* for women who plan the day's menu while sipping tea in the small kitchen. The stillness becomes unrecognizable in the morning sounds. Very much later the author finds the reticence of the crows. Here the imagery of the *koel* and crow represent the characteristic feature, rather than presume the appearance of women and men respectively. It represents the kind of hierarchy of the bigger creature ruling over the smaller.

The narrator is awaiting a female's arrival. She always wanted to be 'unwatched, unheard, untouched'. But it lasts for an instant only. Then she sees 'Venus' through the Mylar shield. Venus is a creature of 'appetite', 'paradox', 'corruption', 'wanton'. But the fact is this cinder keeps the sun in its proper perspective. And it is smaller and slower than the earth, hotter (464ºC) than mercury, the air is mainly carbon dioxide with sulfuric acid which can give the worst green house effect that the humans on earth are yet to witness. But this cinder is 1.9 times as bright as earth. It would take another eight years for its next occurrence, these are the scientific data derived by man. Here the personified 'He' is the sun and 'She' denotes the Venus.

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This furnace is 'tired of the myths' and 'deafened by prayers' from those who dream up a mad circus called life. The next day she understood that nobody noticed the transit of Venus; even those who knew about it were busy dabbling in horoscopes, expecting the event that would increase their bank balance.

In fact what the narrator saw was a black dot. She retells the myth:

> In her Greek life, as Aphrodite, married to a brute and ambushed in Ares' arms, trapped in Vulcan's airy net, dragged across the heavens still in her lover's clasp and flung before the gods to await retribution…the gods laughed at Vulcan. The lovers disentangled and walked home. They had separate homes. Ares belonged in the battlefield and as for Venus - she was a vagabond (VC xiv).

It is not known from where she came from or where she would go, but the only image that remains is that she left you. That one moment she made a transit your way. This story serves the purpose of 'preface' to this collection. It highlights the moment of transit in everyone's life. As the blurb says: that moment is everything: revelation, challenge, and existence.

As a professional with science background, the author tells the scientific facts behind Venus crossing the Sun and also blends the emotions of women that go unnoticed, then the Greek myth, mocking at the helpless condition of human beings and their money minded attitude, and at last highlights the moment of Transit. The narrator patches something about everything and comes to humanitarian ground. This pastiche is a typical postmodern style of writing. This moment of transit varies in everyone's life. Based on this concept the narrator tells the remaining stories of sustenance of life.

Self-reflexive dimension in *Sister Thomas and Mister Gomes*

The narrative takes a self-reflexive dimension in *Sister Thomas and Mister Gomes* (1995). The story starts with a narrative within narrative. Four women are sharing a compartment at quarter past ten; the three of them are reading love stories. The fourth one is Elsamma Thomas who is working on her crochet. She is in her early fifties. Her shiny face tells us that she is in

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love. She is running Ward 14 for terminally ill people. Hereafter the self reflexive narration of a surgeon is realistic, humanistic and also exhaustive. Indian reality may fascinate a foreign reader, but it stuns a native reader. All the patients are men. These people are ill-tempered because of their intolerable suffering; bad temper has brought them down to the image of an animal that craves to find the moments of solitude before it surrenders itself to the commonality of death. Here the patients are called by their short names as they were once in their childhood. These people who are ill - their wives and family have turned them out, to be discarded. The professional knowledge of the author startles the reader in this postmodern novel as:

> That Ward 14 will never run out of oxygen. The suction machine will always work in time to clear the throat choking with vomit. The idle limbs will be touched and moved when the brain has lost its voice. The body will be cleaned and soothed, never allowed to fester in its foulness. (VC 5)

That means the professionals of contemporary India keep one permanent foot in writing. Sister Thomas has gained a solemn dignity from these sick men. She never talks much, seldom smiles, and makes three rounds per day. These men always "mistrust the tinsel smiles that doctors pin on them like badges of merit". (VC 5)

The narrator is omniscient in telling the story. It explains the death of Mr. Gomes deliberately. He is suffering due to stomach cancer. Gomes is starving. Apart from all the gloominess of reality, dark comedy lurks in the narrative. Sister Thomas asks:

> 'What is your name, Mr. Gomes?'
>
> In a sputter of spit, Gomes, still holding out the urine bottle, mimics Sister Thomas.
>
> 'What is your name, Mr. Gomes? Gomes's name is Gomes.
>
> That's good enough for you. You can drop the mister, sister.' (VC 7)

The utter helpless condition of Doctors is portrayed effectively, while convincing Gomes for one more operation in his stomach after six failed operations in Singapore, Tokyo, Sydney,

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Copenhagen, and Liverpool. This operation also cannot cure him but just to defer his death by making him eat. Gomes started his career as captain of a ship, now his sailing days are ended by this Cancer. Next day the operation takes place. He recovers gradually.

Elsamma stayed with her brother and his family but recently she shifted to the allotted one BHK in Borivli. But still she is providing financial assistance to her brother's family. Somehow Gomes comes to know Sister Thomas' name 'Elsamma'. It surprised her. There came a number of complaints on Gomes including stealing other's food, cheating at cards, using bad words, not taking bath and so on. She decided to talk with Gomes. During their conversation sister Thomas is attracted by Gomes. When Elsamma speaks about his wife he becomes outraged, he does not want to meet her. They had parted ways twenty years ago. She started preparing liquid food for Gomes. She takes care of Gomes completely. Under the guise of Judy, who is Gomes' cousin, Elsamma fulfills all his material longings. As the days go by, Gomes keeps on improving, while another patient called Salim bleeds to death.

Elsamma has become aware of the fact that now Gomes is becoming yellower, liver is failing and he does not have the appetite. So she forces herself to think about how the death will be to him? This is her reality, she knows that she loves Gomes but she can't tell him. And she can't avoid the fact that he is dying. It is expected that Gomes could get into coma anytime. She was away for three days, when she returned by seven, Gomes tells her that he has lost taste. He wanted his brown suit from his home, as usual under Judy's name Elsamma tried to get it from his wife, but his wife bluntly refuses saying she doesn't want to know anything about Gomes. The lubricious laughter of Gomes' wife and Carmen draws Elsamma out of the house. She informs Gomes that Judy will bring it soon. Gomes is in his death bed. Elsamma couldn't eat or sleep. In the middle of the visitor's conversation to Ward 14 Gomes dies. Elsamma signs the mortuary register as Judy Gomes. She finds life very late in her fifties which she couldn't live; even before accepting that Gomes is dying she lost it. She should not have met Gomes, like Venus crossing the Sun, Gomes crossed Elsamma. Life turns out to be mere existence, nowhere near any good manner of living.

A Prostitute's Tale

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In *A Prostitute's Tale* (1996), the author presents Shubhada, a forty-two year old virgin, who is well known for prostituting her feelings. It is expected that a woman should not show her emotions explicitly. She should maintain cultured maturity and indifference. As she doesn't know to keep her emotions under a veil, she is called a prostitute. It is not the literal meaning of the word that one might think it stands for. Today because of Kokila, who scolded her calling her a prostitute of emotions, she missed her 7.20 train. Shubhada overheard the scolding. There is an elaborate narration here about a short span of time. This narration tells us how she gets the train and reaches her destination. Meanwhile the variety of incidents that take place fill the story. A crust of bread falls at her feet; a 'Pagal' (lunatic) picks it up. It is the vernacular equivalent of her real life situation that she found, to state her condition. This creolization is a typical aspect of the post modern narrative. When Shubadha offers her an orange, she demands ten rupees to buy a good meal. Moreover, that 'Pagal' (lunatic) is pregnant.

When Shubhada reached the station at 7.40, the train was still there, since it was late. She sat down with a novel. Even now, she is mentally affected by the word 'prostitute'. Except the child who ran along the platform's edge, and another little girl who was trailing her arm in the dark no one else attracted her. It is the safety of these children which seemed more important to her. At Vile Parle as usual the school boys get in; they are swinging on the straps and leaning out. A thud is heard, the train is pulled to a stop. The dead body of Kiran Joshi was there with the satchel. First she hears the mad woman's voice, 'Get a police man! Get an ambulance!' (VC 41) Gradually she recognizes that it is her voice. The irony is that his mother is also in the same train. It seems that other than Shubhada, no one else seems to be moved by it; that's how she is called the prostitute of feelings. If the woman with common emotional feelings turns out to be a prostitute, will the woman like a robot be considered normal?

Euthanasia

In *Euthanasia* (1999) the author narrates the pressures thrust against mankind by the advancement of medicinal drugs and professional Doctors. Capital punishment and Euthanasia are legally not approved in India. In such a condition the husband Hemant seems to be addicted to alcohol consumption, the other medical condition for his cruelty is not plainly stated. His wife is tired of dragging him from bars, wiping his vomit, and watching his struggle to reach nowhere.

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They strictly follow the counseling of Doctor Parikh. He suggests to Hemant to adopt euthanasia by taking pills. He dares not to take it on his own nor is his wife capable of assisting him. But she wants to come out of this life and lead a happier one. So a lady is arranged by Parikh to assist him to take the pills, but she consumed all that, and this attempt also failed. She is also one of Parikh's patients. The story is highly ironical with a wife pestering her husband to kill himself. Hemant's dialogues are accompanied by his inner (mental) voice now and then. This stream of consciousness technique is a part of contemporary narrative. It becomes clear that when some diseases cannot be cured through clinical methods, then this kind of welcoming the fatal end has to be committed.

What Did You Do to Me

In *What did You do to Me* (1995), the author registers her voice against Female Genitals Mutilation. Female Circumcision is opposed in Western countries. Though this practice is Pre-Islamic, it is still in practice. This is being done at the very young age to the Islamic girls of selected sects. This extremely painful practice is not a necessary thing at all. It is simply an outdated cruel custom, a crude ritual which must be given up. When an extremely painful practice doesn't have scientific reasoning the young girls can be saved by discarding it. The protagonist is a lady called Tahera who goes to a hospital to do DNC as a medical practitioner. As the patient is already the mother of three girls, she does not want one more girl baby. It becomes a compulsion that a woman must give birth to a male baby.

When she travels in the train to reach the hospital, another lady is sitting by the window. Her *mangalsutra* (wedding chain) is snatched by thieves. The ironical condition of a married woman is presented like this:

> The woman would get off at the next station to report the theft. Would she
> find it difficult to give her name without a mangalsutra round her neck?
> Her name was defined by marriage. Or was it defined by the mangalsutra?
> Do meanings die when robbed of the symbol? (VC 70)

The conceived child in the womb cries to its mother because of her unkindness rather than the pain. Anyhow the child soon after its conception in the womb must be removed, as the

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mother and father do not wish to have too many girl babies. Tahera completes the task. Apart from this she carries another pelvic identity. Dr. Mistry explained about Miriam, another circumcised female patient. Tahera is also circumcised, and she feels nauseated, physically and emotionally sick. After reaching home she refreshes herself, but dares not question the parents about it. This story is self reflective, explaining the empathetic stand of medical practitioners. This self reflective mood is an inbuilt part of postmodern novels. The ugly, painful reality that is known within the group of Gynecologists is being shared with the reader. Though it widens the experience of the reader, the extremity of the situation stuns and exhausts.

The Arrangement

In *The Arrangement* (1996), the protagonist is Shirin, a fifty-four-year old lady, affected by cancer, and hallucination. Both physically and mentally she is deteriorating. One of her breasts is removed. She meets a Doctor by accident and they fall into a relationship, but when the neighbors talk ill of them she wants to stop him. They make an arrangement:

> She wished to be alone in her weariness. And yet, she could not entirely
> give him up. He was to phone her on waking, once every day, and on
> hearing her voice, put down the phone. (VC 92)

She finally realizes and develops an aversion for him, since he is a cheat. She is also quite fed up with all kinds of fighting against cancer and hallucination. Finally, she accepts the call of her hallucination, and has 'swung over the railing'.

In India when extreme suffering strikes someone, irrespective of the religion to which one belongs to, it is a common prayer that goes like this:

> RamaKrishnaGovindaMaheshwaraAllahJesusHolyMaryMotherofgod, please
> please *please* don't let it be chest pain today. (VC 99)

This self-mocking reality is inbuilt in the structure of postmodern narrative.

The cause behind Suki's anger is not clear to her parents. The analysis goes on like this:

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> 'Boyfriend?' Neena sounded incredulous. They don't have boyfriends these days, not like in our time! No holding hands and making eyes, no such waste of time. Straightaway sex, bang bang bang on the living room floor. (VC 99)

These happenings can never escape the wry observation in the expression of contemporary writers. It is not the boyfriend, but her mother Sakina's statement that she had been in Lyndie England's situation and it was not difficult. She is a British soldier acting against Iraqis, who were never considered as of the same clan. But Sakina's condition was very difficult when she started her practice as a surgeon soon after her studies at twenty-one. She witnessed a surgical procedure on a boy whose hand was amputated, because of complications that took place in a simple case. She wanted to help him by fixing a prosthesis for him. But it was spoiled by the Chief. And another time she had to witness the death of a twelve-year-old boy helplessly. And once she could not stop her Chief examining a seven year old girl child who had been raped, in front of fifty people in the hospital. In these situations her condition was more pathetic than Lyndie where she had to stand against her own people. Suki cannot understand these matters. Still Sakina wants her daughter Suki. But Sakina's husband after twenty five years of marital life becomes envious of his wife's life which existed even before his entry into her life and still exists in which he takes no sharing. He is a typical Indian husband who could never think there was life for a woman beyond the four walls of her home. Along with the main thread of the story there is sub-thread of the Sudha and Vasu story in which a wife suffers with her paraplegic husband and goes in search of a solution. All these medical revelations add interest to the reader.

The Life Uxorious

In *The Life Uxorious* (1996), the narrative is light and it presents the conversation among few women in a train travel. They boast of their sophistication, privileges and blessedness of not having become a wife of wife beaters, rapists, child molesters and bride burners. It is really interesting to know the preference of contemporary Indian women:

A coffee-making, dinner-serving man is a cherished houseplant, but a chef is an exotic. Being married to one is like wearing an orchid, a purple-tongued one, with blood-red spots". (VC 134)

Finally they come to know of an incident in which the husband throws himself off the train to make his wife collect the insurance amount of ten lakhs. The irony here is, as the case is proved to be an accident, the wife will be getting double the amount.

Fly away Peter

Fly away Peter (1995) tells the story of Anandhi who is forsaken by her lover and Kashmira who is also in the same depression. Kashmira attempts suicide in a public bathroom; Anandhi meets her accidentally and stops her from the suicide attempt. Next day Anandhi goes to Kashmira's home, meets her parents, hints to her mother about Kashmira's failure. Immediately the smart mother plans Kashmira's wedding which will make her fully busy, leaving no place for idle depression caused by Peter. Anandhi learns to banish her depression caused by her failure in love. At last Kashmira realizes that her ex-lover who made her to abort three times never would have loved her at all. This is a typical contemporary women issue who all struggle to fix their marital lives. It becomes challenging to accept the reality that life should not be finished after the pursuit and capture of a better half.

Eclipse

Eclipse (1999) - the narrative indirectly suggests how a female baby is killed. It is still in practice, if the second or third pregnancy is a female foetus, preferably to abort it in the womb or else to kill it soon after birth. Like Dropidien there are professional killers to do this filthy job. And the parents are relieved off their responsibility.

Shame

In *Shame* (2007) Stella is ashamed she is busy with her job, when her mother Marie Claire is hospitalized and struggling to die, but no one would believe it. It is the irony of reality since her mother has been dying all her life. Narrator presents this irony of reality of other similar cases as well. Freny, another bed-ridden character at the age of 104, is expected to die by

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her grandchildren every now and then. They visit her every alternative day. Freny feels free to share her emotions with Stella rather than her relatives. It tells the depth of irony behind real life. Mr. Kwadia says, "old people feel shy with their own family, but they will talk to strangers". (VC 178) Another survivor in the bed is Hasmukhbhai who finds life easy when Stella is in the ward. He is very particular that he doesn't want to die while being hungry. 'ICU' an inevitable lounging place between life and death is the axis point of the narration. Another girl who is made pregnant and forsaken by her lover took Rat Poison, but has been saved. The irony is that her lover begins adoring Stella who tries to mediate over phone. Dayabhai, another patient with chest pain who has financed a number of box office hits, a pimp, a simple fellow, gets admitted. All this rattle between life and death lengthens their life on to another day. The indepth expression of this struggle exhausts the reader. Indian mythological references to 'Yamdoot' (Yama the god of death), 'buffalo' (Yama's vehicle for travel is the buffalo), 'chitragupt' (the short cunning fellow who plots and conspires against others), reveal the fact that this idea is from India.

Acts of Aggression

Acts of Aggression (1995), as the title suggests, portrays the acts of aggression of men over women. The narrator tells about her sister, brother-in-law and their life. Unfortunately she is surprised and depressed by the aggression caused by her brother–in–law in the ladies' compartment of a train. It is a war that she diagnosed as one that goes on between men and women, husband and wife, boy and girl, brother and sister and ovum and sperm (VC 198). Simultaneously it tells Sapna's story who is impregnated by a kitchen helper of their restaurant. Somehow an arrangement is made to dispatch the baby off to adoption by a childless parent. The special feature of reference to myth is that Sapna's mother has an idea of telling others of Immaculate Conception like Kunti, Mary, Leda, and Danae. The reader can understand this concept well if he/she is aware of any one of these stories. This is the postmodern compulsion thrust on an Indian writer that it should be understandable to the people of many cultures rather than one. In a women's compartment already this fellow was an intruder, apart from that when a woman asked him to make way, he pushed, touched and slapped her. But it is unbelievable that it

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is her brother–in–law who is always mild with her sister. The narrator concludes that "there are no barriers to outrage". (VC 207)

Yellow Dupatta

In *Yellow Dupatta* (1995) the narrative is made up of the technique juxtaposing the enjoyment of love of Aparna - Jayant and Masuma – Hamid's bereavement of loss of their small baby. In the beginning of the story at seven o'clock in the morning, the baby Fazlu dies of pus that got stored in the pleural cavity. They receive the body after post mortem. It takes almost a day, and the next day they set out to reach their native Nasik from Bombay. Aparna and Jayant are relieved of their responsibility of accompanying them. It creates a dark, gloomy atmosphere, bringing an exhausted feeling to the reader.

Short But Yet Harrowing Narratives

Though these short narratives are compiled together, they obviously create the heaviness that is produced after reading a harrowing, long narrative. It is qualitative rather than quantitative to look into the separate stories. But everything put together it equates the volume. This pinching black humour is an inevitable part of the postmodern narrative and it never adheres to the order of space and time also. So there is no chronological sequence between the stories. Thus challenges of postmodern India and the place of women are very realistically pictured by the author.

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Nouns and Pronouns in Uchai

Tamojoy Brahma, M.A., M.Phil.

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Abstract

Uchai is a small endangered ethnic group of Tripura. This paper discusses the major features of Uchai Nouns and Pronouns. While Section 1 servers as a brief introduction to the paper, Section 2 discusses the various ways of formation of Nouns in Uchai. Section 3 focuses on the classification of Nouns in Uchai. Section 4 presents the different types of pronouns in Uchai and also their uses. Finally, Section 5, while concluding the paper focuses on the salient features of Nouns and Pronouns as found in Uchai.

Keywords: Uchai, nouns, pronouns, formation of nouns, classification of nouns and pronouns

1. Introduction

The major tribal community of Tripura is variously called Tipra, Twipra and Tippera (Tipperah) with reference to the region wherein they have been settled for several centuries. The community speaks Kokborok. Kokborok, one of the Baric languages, has a number of dialects and one such dialectical variant is Uchai. The Uchai is a small endangered ethnic group living chiefly in the southern parts of Tripura and has a population of only 2,015 souls in the Census of 2001. Linguistically, Uchai belongs to the Bodo group of the Tibeto-Burman sub-family of Sino-Tibetan languages; they now speak a dialectical variant of Kokborok, the language of the Tippera.

The paper is primarily based on the data collected through fieldwork conducted in the Uchai villages of Tripura. The fieldwork consisted mainly of interviews with the native speakers of Uchai language. The persons of different age groups,

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professions, and sexes have been used as informants and the data have been cross-checked with other speakers of the same variety. Apart from the field study, a few published dictionaries on Kokborok and Bru have also been consulted upon.

The goal of this study is to analyze the nouns and pronouns as found in Uchai. The study also anticipates to be useful to the Uchai scholars, general linguists, and to the native speakers of Uchai themselves. The present paper might be looked upon as a keystone for future studies on the Uchai language spoken chiefly in the state of Tripura.

2. Formation of Nouns

Uchai nouns are made up of one or more morphemes. Hence Uchai nouns can be broadly classified as (i) monomorphemic and (ii) polymorphemic nouns.

2.1. Monomorphemic Nouns

Nouns in Uchai are chiefly polymorphemic, though monomorphemic nouns are also found. A few examples of Uchai monomorphemic nouns are listed below:

/ruwa/	'axe'
/goŋ/	'bear'
/ruŋ/	'boat'
/sosa/	'cucumber'
/doga/	'door'
/pun/	'goat'
/ĵouŋ/	'insect'
/thun/	'lime'
/alu/	'potato'
/čini/	'sugar'

It is, however, to be noted that a good number of the monomorphemic nouns found in Uchai have been borrowed from other languages, especially Bengali. Moreover, all the generic nouns, as discussed below, which are the first member of the polymorphemic noun, can also occur independently and hence, they may be called monomorphemic nouns.

2.2. Polymorphemic Nouns

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Polymorphemic nouns in Uchai are numerous. The polymorphemic nouns in Uchai are formed in the following ways:

(i)   Nouns where the first member is a Pronominal Prefix

There are Uchai nouns where the first member of a noun is a pronominal prefix. The kinship terms are preceded by the personal pronouns, whereas other nouns are usually preceded by /mV-/ or /kV-/. Here are few examples of Uchai nouns with pronominal prefix:

/a-moŋ/	'my mother'
/nə-hi?/	'your wife'
/bu-pha/	'his father'
/mə-phaŋ/	'tree'
/mə-khro?/	'head'
/mə-šu/	'cow'
/mə-tai/	'God'
/kə-ši?/	'hand fan'

(ii)   Nouns where the first member is a Generic Noun

In Uchai, polymorphemic nouns are also formed by adding specific nouns after the generic noun. For instance, /mai/ 'rice' is a generic noun which can be followed by specific nouns as:

/mai-konda/	'corn'
/mai-člã/	'paddy'
/mai-roŋ/	'uncooked rice'
/mai-nou?/	'granary'
/mai-raŋ/	'plate' (for rice)

(iii)   Nouns with derivative constructions

Some of the polymorphemic nouns in Uchai are of derivative constructions. Such polymorphemic nouns are derived either by adding a noun, a verb, an adjective or a derivative suffix either to the base noun. Here are few examples of derivative polymorphemic nouns in Uchai:

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Noun + Noun:

/abo?-toi/

breast-water   >   /abo?toi/   'milk'

/mukhu-toi/

mouth-water   >   /mukhutoi/   'spit'

/toi-nou?/

water-house   >   /toinou?/   'room to keep water'

Noun + Verb:

/ša-ka/

sun-rise   >   /šaka/   'east'

/ša-thaŋ/

sun-go   >   /šathaŋ/   'west'

/ho-khu/

fire-scatter   >   /hokhu/   'smoke'

Noun + Adjective:

/raŋ-ča?/

money-red   >   /raŋča?/   'gold'

/thuŋ-kuruŋ/

play-expert   >   /thuŋkuruŋ/   'sportsman'

/nouba-ĵuŋ/

air-enormous   >   /noubaĵuŋ/   'storm'

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Noun/Verb + Derivative Suffix:

/taŋ-ča-nai/

work-eat-AGT   >   /taŋčanai/   'farmer'

/snuŋ-nai/

learn-AGT   >   /snuŋnai/   'student'

/da-tau?-nai/

chopper-make-AGT >   /datau?nai/   'blacksmith'

3. Classification of Noun

Uchai nouns can be classified under certain categories, like, generic noun, non-generic noun, human animate noun, non-human animate noun, inanimate noun, abstract noun, noun indicating parts of body, kinship terms, and verbal nouns, which are discussed below in details:

3.1. Generic Noun

In Uchai, Generic Noun refers or relates to a whole class of similar things. The generic noun can occur independently. Also, the generic noun in Uchai usually does not take pronominal prefix; rather it is followed by a specific noun or an adjective. The following examples given below will explicate the aforesaid statement:

/ha/	'soil'	/tau/	'bird'
/haču/	'hill'	/taukha/	'crow'
/hačeŋ/	'sand'	/tauma/	'hen'
/hašmuk/	'dust'	/taukhõ/	'duck'
/hakra/	'hard soil'	/taukhu/	'owl'

Some of the common generic nouns found in Uchai are listed below:

/ĵak/	'arm'
/tau/	'bird'
/ho/	'fire'
/a/	'fish'

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/khũ/	'flower'
/thai/	'fruit'
/nou?/	'house'
/mai/	'rice'
/ha/	'soil'
/phaŋ/	'tree'
/moi/	'vegetable'
/toi/	'water'

3.2. Non-generic Noun

In Uchai, nouns that can occur independently without any generic word or pronominal prefix can also be found. A few examples of non-generic nouns found in Uchai are listed below:

/thoi/	'blood'
/da/	'chopper'
/doga/	'door'
/pun/	'goat'
/wa?/	'hog'
/šo?/	'iron'
/hu?/	'jum'
/thun/	'lime'
/ha?thi/	'market'
/thau/	'oil'
/ko/	'spear'
/bẽ/	'spider'
/čini/	'sugar'
/para/	'village'

3.3. Animate: Human Noun

Animate human nouns in Uchai are in fact, the common nouns, which denote a particular class and/or their jobs and professions. Here are few examples of animate human nouns found in Uchai:

/člaməsa/	'boy'

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/da tauʔnai/	'blacksmith'
/məphaŋ tauʔnai/	'carpenter'
/hermai/	'chief'
/črai/	'child'
/panĵi/	'clan'
/daktar/	'doctor'
/taŋčanai/	'farmer'
/oĵa/	'exorcist'
/broiməša/	'girl'
/brouʔ/	'human'
/ukil/	'lawyer'
/owčai/	'priest'
/snuŋnai/	'student'
/mastar/	'teacher'
/broi/	'woman'

3.4. Animate: Non-human

Non-human animate nouns in Uchai are also common names, which indicate or represent one or all of the members of a particular class. Non-human animate nouns can be sub-divided under various categories. Here are few examples of the following types:

Animals (domestic)		*Animals (wild)*	
/blai/	'cat'	/goŋ/	'bear'
/šoi/	'dog'	/maiĵuŋ/	'elephant'
/pun/	'goat'	/məsa/	'tiger'

Animals (with horns)		*Animals (without horns)*	
/miši/	'buffalo'	/korai/	'horse'
/məšu/	'cow'	/məkhra/	'monkey'
/məšoi/	'deer'	/siŋĵo/	'rat'

Birds (pet)		*Birds (wild)*	
/taukhõ/	'duck'	/taukha/	'crow'

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/tauma/	'hen'	/tauleŋ/	'hawk'
/pharu/	'pigeon'	/taukhu/	'owl'

Fish		*Reptiles*	
/a kaŋko/	'small ell'	/khomi/	'crocodile'
/a bou?ma/	' '	/čubu/	'snake'
/a siŋgi/	'cat fish'	/keraŋ/	'tortoise'

Insects (house)		*Insects (outdoor)*	
/mušroŋ/	'ant'	/piya/	'bee'
/thaŋpui/	'housefly'	/tauleŋsiŋsa/	'butterfly'
/thampui/	'mosquito'	/čuŋhairi/	'glow-worm'

Trees		*Flowers*	
/šal/	'Sal'	/gulab/	'rose'
/goĵuŋ/	'Gurjan'	/boikõ/	'marigold'
/borphaŋ/	'Banyan'	/raŋĵau?ma/	'china rose'

Fruits		*Vegetables*	
/thaili?/	'banana'	/moilau/	'gourd'
/thaiphloŋ/	'jackfruit'	/risũ/	'onion'
/thaiču/	'mango'	/čakma/	'pumpkin'

Gods, Ghosts and Spirits	
/mətai/	'god'
/buraha/	'ghost'
/phola/	'spirit'

3.5. Inanimate

Inanimate nouns in Uchai can be broadly classified into two categories: items of human artifice and natural features. Few examples within each of the categories are enlisted below:

Human Artifice	*Natural Features*

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/paməsu/	'arrow'	/nouba/	'air'
/ruŋ/	'boat'	/ĵumui/	'cloud'
/benč/	'bench'	/aiču/	'dawn'
/mudai/	'candle'	/hamanəŋ/	'earth'
/betra/	'comb'	/baŋlai/	'earthquake'
/khai/	'drum'	/tuitomo/	'flood'
/kəši?/	'hand fan'	/haču/	'hill'
/kušumu/	'flute'	/bloŋ/	'jungle'
/da/	'knife'	/ta?/	'moon'
/kathi/	'ladle'	/moi/	'mountain'
/šuči/	'needle'	/watoi/	'rain'
/tuk/	'pot'	/tuičoŋli/	'rainbow'
/loŋbai/	'plate'	/tuima/	'river'
/du/	'rope'	/doliya/	'sea'
/khutai/	'shirt'	/nou?kha/	'sky'
/sapa/	'soap'	/athukroi/	'star'
/phaikho/	'spoon'	/sloŋ/	'stone'
/tebil/	'table'	/nou?baĵuŋ/	'storm'
/kãso?/	'turban'	/phra/	'thunder'
/tailã/	'window'	/toi/	'water'

However, under natural features, names of days, months and seasons can further be categorized as inanimate nouns in Uchai. Here are few examples:

Days	*Months*	*Seasons*
/talaŋli/ 'Sunday'	/phagan/ 'January'	/satuŋ/ 'summer'
/talaŋla/ 'Monday'	/čeŋra/ 'February'	/baša/ 'rainy'
/aŋa/ 'Tuesday'	/boišu/ 'March'	/maseŋ/ 'winter'

3.6. Abstract

An abstract noun in Uchai refers to something which cannot be physically interacted. In other words, it is an aspect, concept, idea, experience, a state of being, trait, quality, feeling, or any other entity that cannot be experienced with the five senses. Here are few examples of abstract nouns in Uchai:

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/imaŋ/	'dream'
/snuŋmuŋ/	'education'
/khathoi/	'faith'
/thi/	'honesty'
/bau?ha/	'justice'
/siri/	'knowledge'
/sayau?/	'pain'
/rəčamuŋ/	'song'
/phola/	'soul'
/gəboi/	'truth'

3.7. Body Parts

Names of different parts of the body as found in Uchai can also be classified under the category of Nouns. Names of the body parts can however, be grouped as: human and non-human body parts. Examples of both types are given below:

Human		*Non-human*	
/ĵak/	'arm'	/muku/	'hide'
/məko?/	'eye'	/məkroŋ/	'horn'
/məkhro?/	'head'	/khitouŋ/	'tail'
/ĵakuŋ/	'leg'	/məkraŋ/	'wing'
/kũ/	'nose'	/məkhmo?/	'fur'

3.8. Kinship Terms

Kinship terms in Uchai can also be classified under nouns. Few examples of kinship terms are given below:

/pha/	'father'	/amoŋ/	'mother'
/ču/	'grandfather'	/čoi/	'grandmother'
/ata/	'elder brother'	/abi/	'elder sister'
/sai/	'husband'	/hi?/	'wife'
/kra/	'father-in-law'	/kraiyu?/	'mother-in-law'

3.9. Verbal Nouns

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Verbal Nouns are nouns formed from verbs. Though verbal nouns are formed from verbs yet they function as nouns; they look like verbs but work as a noun. In Uchai, verbal nouns are obtained by suffixing /-mo/ to the verb. Few examples of verbal nouns found in Uchai are given below:

/ča-mo/	'eating'
/thuŋ-mo/	'playing'
/kau-sa-mo/	'speaking'
/šiyau-mo/	'swimming'
/hiŋ-mo/	'walking'

4. Pronouns

Pronouns refer to a set of items which can be used to substitute for a noun or a noun phrase. Pronouns show the distinction of person and occur as pronominal prefix before the nouns and adjectives. On the basis of usage of separate lexical items for different purposes, the pronouns in Uchai can be classified into certain categories which are discussed below.

4.1. Personal Pronouns

The personal pronoun is represented by separate lexical items in Uchai. A three way distinction of person is made in personal pronoun. They are the first person, second person and third person. The first person pronoun refers to the speaker, the second person pronoun to the listener and the third person pronoun to others. The personal pronouns in Uchai do not show any gender-sex distinction. All the personal pronouns of Uchai are listed below:

	Singular	Plural
First Person	/aŋ/ 'I'	/čuŋ/ 'we'
Second Person	/nuŋ/ 'you'	/nənaŋ/ 'you'
Third Person	/bo/ 'he'/'she'/'it'	/braŋ/ 'they'

The first person pronouns /aŋ/ 'I' and /čuŋ/ 'we' have two allophones each. While the allophones for first person singular are /aŋ/ and /a-/, the allophones for the first person plural are /čuŋ/and /či-/. The allomorph /a-/ of the first person singular

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pronoun occurs before the accusative and dative morpheme /-no/, for instance, /a-no/ meaning 'me' or 'to me' and the genitive and ablative morpheme /-ni/ meaning 'of me' or 'from me'. It also occurs as pronominal prefix before all the substantives except those beginning with 'h', as in /a-moŋ/ 'my mother', /a-pa/ 'my father' but /aŋ hik/ 'my wife'. Moreover, the allomorph /či-/ of the first person plural occurs before the genitive marker /-ni/, as in, /či-ni/ 'of us'; while /čuŋ/ occurs with other case markers. Likewise, the allomorph /nə-/ of the second person singular pronoun and /bə-/ of the third person singular pronoun occur before the accusative and dative morpheme /-no/, for instance, /nə-no/ and /bə-no/ meaning 'your' or 'to you' and 'his/her' or 'to him/her' respectively.

4.2. Demonstrative Pronouns

In Uchai, two demonstrative pronouns are found, /bo/ and /abo/, denoting proximity and remoteness respectively. The same forms are used both for singular and plural as well as for animate and inanimate nouns. However, the morpheme /rau/, the plural marker in Uchai is used after the demonstrative pronoun to indicate plurality. Few sentences are given below to illustrate the use of demonstrative pronouns in Uchai:

1] /bo   le   blai/
    DEM PRO   EQU   cat   This is a cat.

2] /abo   le   boi/
    DEM PRO   EQU   book   That is a book.

3] /bo   rau   le   tebil/
    DEM PRO   PL   EQU   table   These are tables.

4] /abo   rau   le   šoi/
    DEM PRO   PL   EQU   dog   Those are dogs.

4.3. Possessive Pronouns

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Possessive pronouns are, in fact, the genitive forms of personal pronouns. All the possessive pronouns of Uchai are listed below:

Bases		*Possessive Pronouns*	
/aŋ/	'I' / 'me'	/ani/	'my' / 'mine'
/čuŋ/	'we' / 'us'	/čini/	'our' / 'ours'
/nuŋ/	'you'	/nəni/	'your' / 'yours'
/bo/	'he' / 'him'	/bini/	'his'
/bo/	'she' / 'her'	/bini/	'her'
/bo/	'it'	/bini/	'its'
/braŋ/	'they' / 'them'	/braŋni/	'their' / 'theirs'

Given below are few sentences to illustrate the possessive pronoun in Uchai:

5]   /bo   khe   a-ni   nou?/
      DEM PRO   EQU   1SG-GEN   house   This is my house.

6]   /bo   khe   či-ni   nou?/
      DEM PRO   EQU   1PL-GEN   house   This is our house.

7]   /bo   khe   nə-ni   nou?/
      DEM PRO   EQU   2SG-GEN   house   This is your house.

8]   /bo   khe   bi-ni   nou?/
      DEM PRO   EQU   3SG-GEN   house   This is his house.

9]   /bo   khe   braŋ-ni   nou?/
      DEM PRO   EQU   3PL-GEN   house   This is their house.

4.4. Referential Pronouns

In Uchai, the referential pronoun is a nominal form used to substitute the identical noun occurring in the sentence or in the succeeding sentence(s). When a pronoun refers directly to something, it has reference – thus, referential pronoun. So,

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the noun that the pronoun is replacing is called its antecedent or referential pronoun. In Uchai, /bo/ and /abo/ are used as referential pronouns. For instance,

10] /bo   khe či-ni   nou?/ /čuŋ abo-no   hãyau?-woi/

DEM PRO EQU 2SG-GEN house 2PL REF PRO-ACC love-PRES

This is our house. We love it.

11] /ĵon le   črai kahã/ /bo rča?-na   kruŋ /

John EQU boy good 3SG sing-MOD PRO well

John is a good boy. He can sing well.

12] /mšu-ma le   nou?rimo sadawa sei/   /bo   čuŋ-no

Cow-F   EQU   domestic   animal   PTCL 3SG 1PL-ACC

abo?-toi   ri-woi/

breast-water = milk   give-PRES

Cow is a domestic animal. It gives us milk.

4.5. Interrogative Pronouns

Interrogative pronouns in Uchai do not take the number marker and same interrogative pronouns are used for both animate and inanimate objects. The following are the interrogative pronouns used in Uchai:

/šo/ : 'who'

13] /nə-ni   mə-pha   le   šo/

2SG-GEN   PRO PRE-father EQU   who

Who is your father?

/šono/ : 'whom'

14] /nuŋ šono   naŋ-mi/

2SG   whom   want-PST

Whom do you want?

/šoni/ : 'whose'

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15] /bo   le   šoni   boi/
     DEM PRO   EQU   whose   book
     Whose book is this?

/təmau ʔmi/ : 'why'

16] /nuŋ təmauʔmi aro-wo   thaŋ-mi/
     2SG   why   there-LOC   go-PST
     Why did you go there?

/təma/ : 'what'

17] /nə-ni   muŋ   le   təma/
     2SG-GEN   name   EQU   what
     What is your name?

/baiphu ʔwo/ : 'when'

18] /nə-ni   ačaima sa   le   baiphuʔwo/
     2SG-GEN   birth   day   EQU   when
     When is your birthday?

/batoiwo/ : 'where'

19] /nuŋ batoiwo   toŋ/
     2SG   where   live
     Where do you live?

/batoima/ : 'which'

20] /nə-ni   nouʔ   le   batoima/
     2SG-GEN   house EQU   which
     Which is your house?

/nəkhe khaiye/ : 'how'

21] /nuŋ   nəkhe khaiye   phai-mi/
     2SG   how   come-PST
     How did you come here?

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/məsaʔha/ : 'how much'

22] /brou   kai-ha   ha   məsa?ha   naŋ/

Man   CLF-one   land   how much   need

How much land does a man need?

/kaŋsuʔ/ : 'how many'

23] /nə-ni   boi   kaŋsu?   toŋ-woi/

2SG-GEN   book   how many   have-PRES

How many books do you have?

4.6. Reflexive Pronouns

The reflexive pronoun refers to a construction where the subject and the object relate to the same entity. Uchai uses the forms of personal pronouns to indicate reflexive pronouns. However, the morpheme /sau?/ 'self' is used after the personal pronoun. Again, the numeral marker /kai/ and /ha/ 'one' is also added after the morpheme /sau?/ to indicate singularity. The different ways how the personal pronouns are used as reflexive pronouns in Uchai are given below:

Bases		*Reflexive Pronouns*	
/aŋ/	'I'	/aŋsau?/	'myself'
/čuŋ/	'we'	/čuŋsau?/	'ourselves'
/nuŋ/	'you'	/nuŋsau?/	'yourself'
/nənaŋ/	'you'	/nənaŋsau?/	'yourselves'
/bo/	'he'/'she'/'it'	/bosau?/	'him/her/itself'
/braŋ/	'they'	/braŋsau?/	'themselves'

Here are a few sentences to illustrate the reflexive pronouns in Uchai:

24] /aŋ-sau?   kai-ha   thaŋ-mi/

1SG-self   NUM-one   go-PST

I myself went.

25] /čuŋ je oŋ-mo   le   čuŋ-sau?   se   ĵugau lã-woi/

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1PL all happen-CAU EQU 1PL-self   EQU earn take-PRES

We ourselves are responsible for our fate.

26] /nuŋ-sau? kai-ha   abo   samuŋ-no   ma-taŋ-nai/

2SG-self   NUM-one REF PRO   work-ACC   MOD CER-do-FUT

You have to do the work yourself.

27] /bo-sau? kai-ha   bi-ni   siŋli-no   lã-hã/

3SG-self   CLF-one 3SG-GEN   life-ACC   take-PST

He killed himself.

28] /braŋ-sau? se   abo-ni   khaiye le   dosa/

3PL-self   EQU   DEM PRO-GEN   for   EQU   blame

They themselves are guilty for this.

4.7. Indefinite Pronouns

The indefinite pronoun refers to an entity or class of entities which is not capable of specific identification. However, use of indefinite pronoun in Uchai is limited. The same form /ĵoto/ is used for 'all' and 'everything' in Uchai, as in,

29] /ĵoto   nou?-wo   thaŋ-pai-hã/

All   house-LOC   go-complete-PST

All of them went home.

30] /a-ni   ĵoto   train-wo   kəma   thaŋ-hã/

1SG-GEN   everything   train-LOC   lost   go-PST

I lost everything in the train.

The other indefinite pronouns found in Uchai are as follows:

31] /khrouha pho   abo-no   khai-mai-ya/

None   also   DEM PRO-ACC   do-MOD ABL-NEG

Nobody/None (also) can do it.

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32] /a-ni   jau?-wo   muŋha   pho   kroi/

1SG-GEN   hand-LOC   nothing   also   NEG

I have nothing (also) in my hand.

33] /ĵebai   pho   bo   le   li?   oŋ-yau?-woi/

Anything   also   3SG   EQU   surprise   happen-PTCL-PRES

S/He is surprised by anything (also).

34] /kaihasu?   a-ni   gori   khau-hã/

Someone   1SG-GEN   watch   steal-PST

Someone has stolen my watch.

35] /muŋhasu?   oŋ-na   pho   toŋ-woi   tini/

Something   happen-MOD PRO   also   EXIS-PRES   today

Something (also) might happen today.

5. Conclusion

The noun in Uchai may be defined as a word that can take the pronominal prefix and carry the distinction of gender and number. The grammatical construction of Uchai nouns may be shown as:

Noun = root $\pm$ gender $\pm$ number

Here are few examples:

Noun (root)	:	/šoi/	'dog'
Noun (root + gender)	:	/šoila/	'male dog'
Noun (root + number)	:	/šoirau/	'dogs'
Noun (root + gender + number)	:	/šoilarau/	'male dogs'

Uchai nouns can be broadly classified as (i) monomorphemic and (ii) polymorphemic nouns. However, polymorphemic nouns in Uchai are more numerous

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than monomorphemic nouns. The polymorphemic nouns in Uchai are formed in three different ways:

(i)   Nouns where the first member is a Pronominal Prefix,

(ii)   Nouns where the first member is a Generic Noun, and

(iii)   Nouns with derivative constructions.

Uchai nouns can be classified under certain categories, like, generic noun, non-generic noun, human animate noun, non-human animate noun, inanimate noun, abstract noun, noun indicating parts of body, kinship terms, and verbal nouns.

Pronouns in Uchai are a sub-class of nominal as the root morpheme is capable of taking case affixes. In Uchai, the root pronoun may be followed by case markers. Therefore, the morphological construction of pronoun in Uchai may be stated as:

Pronoun = Root $\pm$ case

It means that the root pronoun can occur alone as well as with case markers. Hence, Uchai pronoun has basically two types of morphological construction which are as follows:

Pronoun (only root)   :   /aŋ/   'I'

Pronoun (root + case)   :   /aŋ-no/   'to me'

On the basis of usage of separate lexical items for different purposes, the pronouns in Uchai can be classified into certain categories which are as follows:

(i)   *personal pronouns* like /aŋ/ 'I', /čuŋ/ 'we', /nuŋ/ 'you', /nənaŋ/ 'you', /bo/ 'he'/'she'/'it' and /braŋ/ 'they';

(ii)   *demonstrative pronouns* like /bo/ 'this' and /abo/ 'that';

(iii)   *possessive pronouns* like, /ani/ 'my'/'mine', /čini/ 'our'/'ours', /nəni/ 'your'/'yours', /bini/ 'his'/'her'/'its' and /braŋni/ 'their'/'theirs'

(iv)   *referential pronouns* like /bo/ and /abo/,

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(v) *interrogative pronouns* like /šo/ 'who', /šono/ 'whom', /šoni/ 'whose', /təmau?mi/ 'why', /təma/ 'what', /baiphu?wo/ 'when', /batoiwo/ 'where', /batoima/ 'which', etc.

(vi) *reflexive pronouns* like, /aŋsau?/ 'myself', /nuŋsau?/ 'yourself', /bosau?/ 'himself/herself/itself' etc.; and

(vii) *indefinite pronouns* like /ĵoto/ 'all'/'everything', /khrouha/ 'nobody'/'none, /muŋha/ 'nothing', /ĵebai/ 'anything', etc.

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Abbreviations

1/2/3	=	first/second/third person	MOD CON	=	modal of
ACC	=	accusative			condition
AGT	=	agentive	MOD PRO	=	modal of
CAU	=	causative			probability
CLF	=	classifier	NEG	=	negative
DEM PRO	=	demonstrative pronoun	NOM	=	nominalizer
EQU	=	equative verb	PL	=	plural

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FUT	=	future	PRES	=	present
GEN	=	genitive	PRO PRE	=	pronominal
LOC	=	locative	PST	=	past
REF PRO	=	referential pronoun	PTCL	=	particle
MOD ABL	=	modal of ability	SG	=	singular

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Comparative Study of Collocation among the Languages

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Abstract

The present paper presents a comparative analysis Persian and English collocation and its function. The aim of this paper is to study collocation in Persian and English and investigate how collocation is used in Persian and English and what are the differences and similarities between these two languages from this point of view. The paper investigates the different functions of collocation and their use in Persian and English. Collocations are one of the areas that produce problems for learners of English as a foreign language. Iranian learners of English are by no means an exception.

Key words: collocation, comparative analysis, function, differences and similarities

1. Introduction

Collocations seem to be important in learning a language because words are learned and used in context, and without knowing the proper context in which a word can be used, one cannot make a claim that he or she has mastered that word.

It is evident that lexical forms and specially collocations have important role in learning and teaching English as a foreign language, because in foreign language learning the effect of mother tongue interference arises during the learning process. Bahns (1993) pointed out that most EFL teachers mentioned that usually their learners had problem in choosing the correct combination of two (or more) words. Based on this point we can understand teaching

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collocations and teaching when or how collocations should be used are essential elements in teaching English as a foreign language.

Xiao and McEnery (2006) argued that there is more research about collocations used in English, but there has been less research on collocations used in other languages which could enable us to compare English collocations with collocations found in other languages. For example, we do not find many research articles on collocations in Persian and contrast these collocations with collocations found in English, etc.

There are several difficulties associated with the study of collocations. For one thing, there is still a lack of consensus on their definition. Partington (1998) divides the definitions of collocations into textual (co-occurrence in a text), statistical (co-occurrence with greater than random probability) and psychological (co-occurrence due to a psychological link between words).Another difficulty with collocation is that there is no clear standard that would delimit the range of a word's collocation and identify a stable basis for their description.

Collocation Definitions

Some of the different definitions of the term collocation are as follows:

1) "The way in which words co-occur in natural text in statistically significant ways" (Lewis 2000:132) .

2) "Tendency of two or more words to co-occur in discourse" (Schmitt 2000:76).

3) "The co-occurrence of two items in a text within a specified environment" (Sinclair, et al. 2004).

4) Collocations are defined as "strings of specific lexical items that co-occur with a mutual expectancy greater than chance, such as *rancid* butter and *curry favor*" (Nattinger and Decarrico 1992:36).

5) "The other words any particular word normally keeps company with" (James 1998:152).

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The term *co-occurrence* is the common point included in these definitions. This co-occurrence converts two or more words into a chain, string or a chunk of words.

Based on the definitions, a question may be raised as to whether all chunks, strings or chain of words made by co-occurrence of two or more words may be called collocation. As we know there are different strings of words and prefabricated chunks in which the notion of co-occurrence is obvious. For example, consider these words: polywords, idioms, clichés, lexical phrases and collocation. Look at the following examples.

1) Kick the bucket.
2) Have a nice day.
3) Strong tea.
4) In a nutshell.
5) How do you do?

How can we distinguish collocation among the above mentioned chunks or string of words? Can we say which is idiom, cliché, polyword, lexical phrase or collocation? In order to avoid any mistaken use of other chunks instead of collocation in this study, it is required to make a distinction among all these strings of words that enables us to distinguish collocations accurately.

Nattinger and Decarrico (1992) have the following definitions for these terms.

Idioms: "Bits of frozen syntax whose meaning cannot be derived from the meaning of its constituents".
Cliché: They share frozenness with idioms, but the meaning can be understood from the components.

Collocation: "strings of specific lexical items that co-occur with a mutual expectancy greater than chance. These strings are not assigned particular pragmatic functions".

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Lexical Phrase: Collocations with pragmatic functions.

Polyword: Short lexical phrases that are treated as one word.

Distinguishing Collocation from Combined Words

According to Kalbasi (1996), combined words are characterized as follows:

a) Similar to words, the combined words possess a stress with a different place depending on the grammatical type of words. For instance, in words "telephone booth" and "book seller", the second word is stressed.

b) Pause is not allowed in the middle of word components, while it is possible doing so in both sides. Considering the word "telephone booth", it cannot be uttered as "telephone, booth".

c) Grammatical and lexical subordinates "(e)s", "most", "each" and "great" cannot place in the middle of components creating combined words, but can present in their beginning and at their end. Words like "factories", "the most officious", "at intersection corner" and "big chandelier" illustrate the issue.

Collocation Types in Persian and English Languages

According to Nosratzadeh and Jalilzadeh (2011) collocations in Persian and English are divided into two main types:

1. Non-idiomatic collocations
2. Idiomatic collocations

In non-idiomatic collocations we can understand the meaning of the collocation where meaning of each word is included. We can get the total meaning from the meaning of its "components", even if we have not heard the collocation before. But in idiomatic collocations we cannot get the total meaning of the collocations by putting together the meaning of each

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component of that phrase. For example, in "door and wall" we have a non-idiomatic phrase for which we can get the meaning of the phrase from the components of the collocation.

Collocations' Patterns

Benson et al. (1986) classify restricted collocation into two categories:

1. Lexical Collocation: There are several different types of lexical collocations made from combinations of verb, noun, adjective, etc. Some of the most common types are:

1. **Adverb + Adjective:** (completely satisfied)
2. **Adjective + Noun:** (excruciating pain)
3. **Noun + Noun:** (a surge of anger)
4. **Noun + Verb:** (lions roar)
5. **Verb + Noun:** (commit suicide)
6. **Verb + Expression with Preposition:** (burst into tears)
7. **Verb + Adverb:** (wave frantically)

2. Grammatical Collocation: This type of collocations is made with a preposition and a main word (noun, adjective and verb) or two-word verbs. Based on Benson, et al., we have eight major types of patterns of grammatical collocation in English:

Noun + Preposition ability in / at

Noun + to + Infinitive a problem to do

Noun + That Clause we reached an agreement that…

Preposition + Noun On purpose

Adjective + Preposition Tired of

Adjective + to + infinitive easy to learn

Adjective + that Clause She was delighted that…

Verb + Preposition Believe in…

Translating Collocations

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While the previous sections dealt with collocations, their definitions and types, this part focuses on their translation. As mentioned, collocations play a vital role in translation. Some problems may occur in the translation of English collocations into Persian. The British scholar Firth (1957) who is the father of collocational studies in modern times, stated, "You shall know a word by the company it keeps" (p. 12). Therefore, collocation is a mode of expressing meaning: Meaning by collocation is an abstraction at the syntagmatic level and is not directly concerned with the conceptual approach to the meaning of words. One of the meanings of *night* is its collocability with dark, and of dark, even as it collocates with *night* (Bahns 1973). Based on Machali (2000) translators and learners of English should be aware of the fact that some collocations may be register-specific. For example, while 'tolerable' and 'error' would normally not go together, they can be an acceptable collocation in Statistics. Failure to identify them in a text may cause a distortion of meaning.

Teaching Collocation

Some of the studies have examined the importance of collocations in teaching and learning. For instance, Sadeghi (2009) compared the use of Persian and English collocations with respect to lexis and grammar by 76 participants who took a 60-item Persian-English test of collocations. The results of the study indicated that learners are most likely to face great obstacles in cases where they negatively transfer their linguistic knowledge of the L1 to an L2 context. The findings of this study had some immediate implications for both language learners and teachers of EFL/ESL, as well as for writers of materials.

Gorgis and Al-Kharabsheh (2009) compared the output of two translation tasks to find out the extent to which students of translation can translate Arabic contextualized collocations into English properly.

Webb and Kagimoto (2010) investigated the effects of three factors (the number of collocates per node word, the position of the node word, synonymy) on learning collocations. The results showed that when more collocations were learned, the number of collocates per node word increased. But the position of the node word did not affect learning. Synonymy had a negative effect on learning.

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To teach English collocations to speakers of other languages, it would, of course, be very useful to have a rich variety of teaching material like collections of exercises and workbooks. As there is a growing awareness, in the field of EFL of the importance of collocations for the teaching and learning of truly idiomatic English (for this goal, collocations seem to be more important than idioms), we will probably see, in the not-too-distant future, the publication of (more) material for the teaching of collocations to learners of different levels of proficiency. Materials writers who intend to set out on this task should, however, bear in mind what was pointed out above: it will not be advisable to have the same selection of collocations for all learners of English as a Foreign Language. The collocations chosen for inclusion in such material will have to be different in each case, depending on the Ll of the learners.

Interference

Brown (1984) mentions that the interference of the first language in the use of the second language is the paramount obstacle in second language learning. This makes it hard for the learner to learn L2. However, Brown (1984) points out the fact that what make learning a second language intricate and complicated are the differences between two linguistic systems. Solving the problem of differences is a basic assumption in second language learning. The difficulties in second language learning are compounded by these differences. However, not all difficulties should be considered due to the result of the differences between two linguistic systems. Differences also may be ranked in terms of complexity. One difference can contain a higher degree of difficulty in second language learning as compared to the other differences and vice versa. Difficulties in learning a second language can be categorized in an ascending order.

Ziahosseini (1999:pp14-15) suggests the following degrees of difficulty:

Level 0: Transfer

No difficulty is noticed in transferring an item from L1 to L2. This is due to the fact that there is no difference between the two languages in this case. It is called zero level because of absence of difficulty for the learner to transfer, so it is not challenging or problematic for the learner. Some phonemes and words such as *table*, *television* and *house* are some of the examples.

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Level 1: Coalescence

One item in target language is used for two or more items in the native language. The distinction among items in the native language is disregarded by the learner. The word *cousin* is a good example in Persian language.

Level 2: Under-differentiation

An item in the native language is deprived of equivalence in the foreign language. This item must be erased from the learner's mind.

Level 3: Reinterpretation

An item is present in the first and second languages, but sometimes they are not equivalent. So, this similarity will result in overgeneralization. The sentence *We have visited Paris* has also the form of present perfect in Persian language as it is in English. The sentence *We are sitting in the class* is present continuous in English whereas it has the form of present perfect in Persian and this is the case in which overgeneralization is subject to happen due to the mentioned similarity.

Level 4: Over-differentiation

This is the opposite side of level 2. An item in the target language is deprived of equivalence in the native language. They are the new items to be learned. The sounds [θ] and [ð] are among the examples.

Level 5: Split

This is the opposite side of level 1. Presence of two or more items in the foreign language is noticeable for an item in the first language. The words *rancid, corrupt, decayed, rotten* and *faulty* have one equivalence in the first language (Persian) as well as the words *handcuff* and *bracelet* and also the words *monkey* and *auspicious.* If each of these equivalences is used interchangeably, the meaning is distorted and the communication is deviated from the original intent. As mentioned before, this is the case in which absoluteness is involved. In the other words, interchangeable use of on equivalence for the other is absolutely forbidden.

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General Problems and Solutions

According to Armstrong (2005), students and translators face two main problems in translating collocations.

The Difficulty of Generalization

Some English words collocate with one and the same word but they are not necessarily so in Persian. For example "dark night" has an identical collocation in Persian: (سیاه شة). We can also translate "dark color" into (تیره رنگ), and we can translate "dark age" into (تاریک ادوار), thus "dark" is not always (تیره) or (سیاه).

Also we say in Persian (لطیف پوست) for "soft skin" but we cannot say (لطیف اب) for "soft water". So student should pay attention to these differences and find and use the correct equivalent for those collocations in different bilingual dictionaries. Thus, they cannot generalize the meaning of a word which collocates with different words. It can be different from one collocation to another and from one language to another.

Variability of Collocations

Different collocations for the same meaning can exist in English but they may have one collocation or one meaning in Persian.

For example: "commit a mistake/ make a mistake" " شدن خطا مرتكة ''

Usually these equivalent collocations have one and the same translation in Persian. And it is not necessary for student to find different equivalent collocations in English.

Conclusion

Because of the linguistic and cultural basis of "collocation", collocations should learned and acquired when someone will learn the foreign language. Greenbaum (1974) emphasized the importance of learning collocational size lexical units both in the early years of language acquisition and also in the continuing years of vocabulary development. In addition, to avoid

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committing a mistake, students have to memorize the definition of the collocation, and be aware about the differences of collocations in English and Persian.

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A Topic-Based Syllabus Design for a Conversation Course

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Abstract

Communication is an important skill, but how do we, as teachers, teach this to our students? This question will present many challenges to the course designer. We all know that language is the means of communication among human beings and it is necessary for second language learners to take control of communication. So, designing the courses for communication will be placed in a special place. Among the communication ways, conversation with oral language is an easy way. Making a conversation is an ability that appeared from breaking the speaking ability into its sub-skills. Communicative competence of learners includes this ability. Course designer and textbook writers have to focus on different dimensions of this skill and pay attention to the conditions of their learners in different societies. Formats of the syllabus have many types in relation to the given guidelines, tasks types, or other features. One of them is Topic-based syllabus. We focus on it and its relation to the communication skills and their common issues. Topic-based instruction model means that using four skills (reading, writing, listening, and speaking) in an integrated manner and use these in an inter-related manner to improve all the skills. So, in this paper, we will be talk about the approaches and the views of investigators about the topic-based instruction model.

Key Words: Topic-Based syllabus, Conversation course, Course designer, Syllabus design, Communication skill

1. Introduction

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Finding the effective ways to develop the students' oral and non-oral communication skills is one of the biggest challenges in teaching language methodologies. As an answer to this challenge, a new type of language lesson, the *conversation class,* is suggested. This focuses on improving the conversation skill of students. Knowing a language involves many different things, but when people say, "I know French," primarily they mean they can *speak* French. The primary goal of "second language ability" is speaking because, when a second language learner is able to speak a language he/she may be able to read and may be even able to write, but it will not happen vice versa. In fact, we cannot imagine the average learner saying, "I want to learn to read Russian" or "I really want to learn to write Turkish." Almost all of our ESL/ EFL students dream of the day when they can finally say, "I *speak* English well."

For maintaining conversation in an appropriate form, learners should obey conversation rules. If they do not do that, then, their learning will face problems. Even learners who have a good knowledge of vocabulary and grammar may still struggle to communicate effectively without having specific conversation skills. Conversation strategies, structure, and micro-skills need to be explicitly taught. Unfortunately, many conversation courses and textbooks do not directly cover much of these materials.

Again, unfortunately, the research on teaching conversation is limited. This lack of research is due partially to the fact that teaching authentic conversation as part of a language education program has been a relatively recent development. Communicative activities are still the base of conversation classes (Barraja-Rohan, 2000).

Conversation classes are not systematic because the methodology has not provided information about which conversational skills or language input should be used. Several studies have attempted to put forward strategies to develop authentic conversation and others have created models for teaching specific aspects of conversation.

Making a conversation is an ability which breaks the speaking ability into its sub-skills. Communicative competence of learners includes this ability. (Faerch and Kasper, 1983).

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Now we want to define conversation to get more familiar with its nature. What is conversation, then? Goffman (1976) offered the following definition:

> Conversation, restrictively defined, might be identified as the talk occurring when a small number of participants come together and settle into what they perceive to be a few moments cut off from (or carried on to the side of) instrumental tasks, a period of idling felt to be an end in itself, during which everyone is accorded the right to talk as well as to listen and without reference to a fixed schedule ... and no final agreement or synthesis is demanded, differences of opinion to be treated as un-prejudicial to the continuing relationship of the participants, (p. 264).

Now, conversation known as a formal activity is highly organized. Speakers who have mastery of conversation are identified as good speakers. It is viewed as a distinct skill that has its own importance apart from other skills or language knowledge. Conversation skill or activity has a few links with other skills such as grammar and vocabulary and has its role and place in language knowledge and mastery of other skills. However, familiarity with grammar and knowing a vast breadth of vocabulary do not guarantee the learners' conversation proficiency. They may need practice in the specialized skills that determine conversational fluency. So with attention to the above notes, the course-designer's role is vital and significant in designing the conversation syllabus.

Let us discuss the syllabus design features and then talk about the topic-based syllabus design and its specifications.

On investigating the syllabus design, we have to note some points. We need to deal with the different parts of language program design such as pedagogical and methodological choices, evaluation and assessment. We need to also consider how we involve the participants in syllabus design process. Theories about language teaching and language learning have largely determined the different approaches to syllabus design. Based on Nunan (1989), a syllabus designer should pay attention simultaneously to different aspects of syllabus design that are inter-connected with

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each other such as content, methodology and evaluation. In addition, some researchers divided the design into different types and aspects. For example, Wilkins (1976) divided syllabi into Type A and Type B:

Based on this categorization, when designers want to design a syllabus, they have to attend to some points presented in the above chart. Therefore, a designer should pay attention to the differences of points of views and different aspects such as course design, methodology, language learning, and evaluation of the course.

Based on the above points this paper discusses one of the approaches, namely a type of syllabus called topic-based syllabus.

Topic-based Instruction in the EFL Classroom

The main characteristic of topic-based instruction (also referred to as theme-based instruction) in an EFL setting is that the teaching, learning materials and classroom activities are organised around a particular topic or theme. Its main goal is for students to acquire second language competence by working on certain topic areas.

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Based on Hudelson (1991), we may identify four principles, which are connected to language learning and are embedded in the topic-based approach:

1) In different stages of cognitive development, young learners are in the 'concrete operations'. This means that learning through experience has more benefit for children. The important point is that children need to be active rather than passive in language classes. This means that they need to be engaged in activities of which language is a part. The meaningful tasks and using language to accomplish these tasks offer the main goal for children.

2) The level of knowing or learning in a group is different, because someone in the group may know the language more than others. So learning could happen through a relation among those groups, the ones who know less learn from those who know more. So the interaction process among the learners is a vital point, and the interaction among the teacher and learners is very important. This provides a challenge for them in order to improve their levels. This kind of contextual support is known as scaffolding.

3) Figuring out how languages work is one of the duties of the learner. Therefore, acquisition is a discovery process. Learners have to figure out how the language works. 'In terms of the classroom context, an implication is that learners need opportunities to use and to experiment the new languages' (Hudelson). Errors happening during the learning process among the children are quite common. When they commit errors, and when they recognize their errors, they can improve and restructure their language system.

4) Social interaction results in the acquisition of the different elements of the language. In addition, exchanges of messages and talks among the learners could make "meaning". So in order to convey the meaning they should talk with each other.

Topic based syllabus design is a straightforward process and among the process, topic selection is a notable unit, which extends over one or two weeks. It is the topic that 'selects' the new language items, language functions and vocabulary. The topic also suggests relevant listening and speaking tasks, interactive activities (for example, games, information-gap, etc.), reading texts, and a variety of writing tasks keyed to the topic. The aim of using topic-based instructional syllabus is not to give all information about that topic to learners but it is a way by

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which learners would explore information about the topic and its relation with languages. This will be a proper way to create familiarity between learners and specific topics with language learning tools. Activity type and the number and kinds of activities planned around a topic depend on various points and limits such as time, resources, size, level and many other characteristics of learners or classes. But while paying attention to these factors, another important factor we need to consider is teacher's willingness to involve learners in motivating learning experiences.

When an instructor organizes some vital tools such as teaching, learning materials and classroom activities around a specific topic or theme, it means that he/she is using topic-based instruction mode for his/her EFL setting. Its main goal is for students to acquire second language competence by working on certain topic areas. With topic-based teaching, emphasis is put on the lesson content, which can serve the various interests of students, while remaining focused on language objectives. The method is practical and promotes effective language learning (Brown, 2001).

About the effectiveness of topic-based instruction, Ausubel (1963) argued that meaningful learning occurs when new information can be related to learners' prior knowledge and existing cognitive structures. Topic selection for class work should be based on personal interests of learners and their willingness. So, teachers should pay attention to the learners' right in choosing topics for their class or homework and give them a choice to choose a topic (Novak 1989).

Finally, topic-based instruction allows for the integration of skills, which is, as stated above, one of the key principles of the Whole Language Approach. Teachers who use topic-based instruction in their classrooms avoid teaching the skills as separate units, but seek to integrate them, since it is the theme itself that controls the selection and sequencing of language focus. It can be stated that topic-based instruction is an appropriate method to apply the Whole Language Approach to the EFL classroom, and that it has strong potential for resulting in effective language learning.

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In order to understand the ideology which supports the implementation of topic-based instruction as a method in the EFL classroom, it is appropriate to discuss the approach from which the method is derived, i.e. the Whole Language Approach. To avoid confusion, it must be stated that Whole Language Approach is not a method in itself or an activity within a lesson. What started as an approach to teaching reading, Whole Language Approach was used to describe the way in which language is seen as a whole in contrast to breaking it up into linguistic bits and pieces (Brown, 2001).

The Whole Language Approach is completely opposed to the decoding approach to language teaching, which focuses mainly on fragmenting the language into smaller units such as phonics, grammar points and vocabulary (Ping, n.d.). Bottom-up processing of language supported the decoding approach to language, where learners build up understanding of the language based on their knowledge of vocabulary, grammar and sounds, whereas Whole Language Approach requires learners to construct meaning holistically, founded on their general background knowledge and life experiences (Nunan, 2003). The integration of the four skills (reading, writing, listening and speaking) would be the key principles of Whole Language Approach.

Teaching techniques that involve integration are supported by the fact that reinforcement of one skill by another often occurs. But how can English teachers put the Whole Language approach into practice? Richards and Rodgers point out that: *"Each language teacher is free to implement the approach according to the needs of particular classes"* (2001:112). One of the ways to apply the approach to the ESL classroom is through topic-based instruction.

Conclusion

Based on the above discussion, we compared the theories and beliefs about the conversation courses and topic-based syllabus designs and their relation with each other. The first point was about the importance of speaking in learning language and in language knowledge zone. Rohan (2000) pointed out that making learners to talk is one of the basic points in communicative classes. We have also argued that speaking (talking) has the vital role in

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language and language learning. Therefore, in language learning whoever is the successful usually has a good speaking skill.

We also talked about the syllabus designs and their forms or structures, their components and their designs or methods. The Wilkins (1976) theory and table showed the basic form and the vital aspect of syllabus design such as content, methodology, and evaluation, which are related to each other. A designer should pay attention to them simultaneously during syllabus design. Then we attempted to identify the relationship between topic-based instruction and communication courses or communicative competence.

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Immigrants' Experience in Michael Ondaatje's Novels
In The Skin of a Lion and *The English Patient*

S. Poorna Mala Devi, M.A., M.Phil.

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Abstract

Michael Ondaatje is a Sri Lankan Canadian writer. His novels are all about life and death, the agony of dying victims of war and terrorism. In his novel, *In the Skin of a Lion,* Ondaatje narrates the forgotten stories of the immigrants who contributed to build the city of Toronto. Patrick as a trans-cultural immigrant struggles to understand and accepts his own patchwork identity and finds his place in a society through the characters in the novel. Thematically, the novel may be categorized as post-colonial with its focus on immigrants and their native cultures and languages. The migrant workers are forced to communicate in English. The voicelessness and powerlessness of migrants are portrayed in the novel. The novel is a clear example of migrant experience and their many struggles. Ondaatje writes about the happenings of the Second World War in his novel *The English Patient*. He questions the very notions of identity and shows how the dominant discourse of Western imperialism and civilisation have dispossessed the people of different races and cultural identities. *The English Patient* has the resonance of the myth of the Egyptian traveller in the form of the central character Almasy who is a reservoir of the fragmented accounts of expeditions through deserts. The characters are all exiles from their homeland who have gathered together at the Villa San Girolamo at the end of World War II. The novel focuses on the relationships among four characters that have all been deeply damaged by World War II. The characters in Ondaatje's novel have also travelled extensively and have ended up in a damaged villa in an unfamiliar country where they must reconstruct new identities. Ondaatje deals with some of the most sensitive problems of the contemporary epoch in the novel *The English Patient* and he skillfully portrays the immigrants experience in the novel *In the Skin of a Lion*.

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Key words: Michael Ondaatje, *The English Patient*, *In the Skin of a Lion*, victims of war, terrorism, migrant workers, identities

Michael Ondaatje

Michael Ondaatje
Courtesy:
http://www.bestofneworleans.com/blogofneworleans/archives/2010/10/25/michael-ondaatje-reads-at-tulane

Michael Ondaatje is a Sri Lankan Canadian writer. His novels are all about life and death, the agony of dying victims of war and terrorism. This paper entitled Immigrant Experiences in Michael Ondaatje's novels: *The English Patient* and *In the Skin of a Lion.*

In the Skin of a Lion and *The English Patient*

In his novel, *In the Skin of a Lion,* he narrates the forgotten stories of the immigrants who contributed to build the city of Toronto. The voicelessness and powerlessness of migrants who are portrayed in the novel. The novel is a clear example of migrant experience

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and their struggles. He writes about the happenings of the Second World War in his novel *The English Patient*. He questions the very notions of identity and shows how the dominant discourse of Western imperialism and civilisation have dispossessed the people of different races and cultural identities.

Commonwealth Literature has assumed immense importance and significance. It widens our horizon about the world. Through novels, plays and poems and short stories, we come into contact with the experience of many other people across Commonwealth nations. One important aspect in Commonwealth Literature is that it is written in one place by people from another place. Many contemporary authors have chosen to live in Canada or the United States. Some internationally known writers in Canada who originate from elsewhere include Rohinton Mystery, Cyril Dabydeen, Philip Michael Ondaatje, Olive Senior, Neil Bissoondath etc.,

Ondaatje is the author of numerous novels, poems, plays and species of literary criticism. In most of his writings Michael Ondaatje revealed traces of his origins. As a poet, novelist, and filmmaker, Michael Ondaatje often combines and contrasts the factual and imaginary, poetry and prose real and the unreal. His longer narrative works, often based on the unorthodox lives of real people, may contain documentary as well as fictional accounts. Although he is a Canadian, his writing is not often set in Canada. Ondaatje has contributed greatly to his nation through his fictions and has become international famous.

Erasure of Nations beyond Cultures in *In the Skin of a Lion*
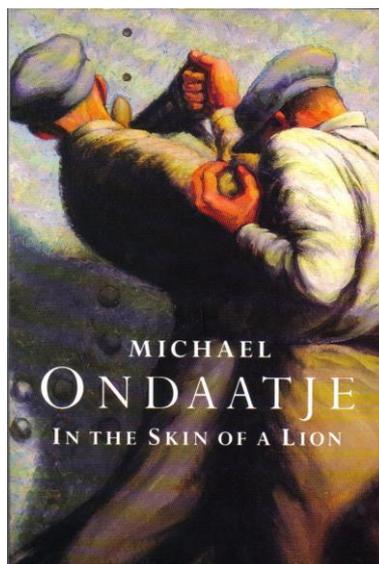
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Immigration is the movement of people from one country to another country region to which they are not native in order to settle there. Immigration is a result of a number of factors, including economic and/or political reasons, family re-unification, natural disasters or the wish to change one's surroundings voluntarily. Causes to immigration come not only in legal form or political form; but also from natural calamities and economic reasons (improvement) to immigration can also be very powerful. Immigrants when leaving their country also leave everything familiar: their family, friends, support network, and culture. They also need to liquidate their assets often at a large loss and incur the expense of moving. When they arrive in a new country they face many uncertainties including finding work, dwelling placee, adapting to a new style, new laws, new cultural norms, language or accent, possible racism and the harsh treatment of natives towards them and their family

Canada has been credited by the United Nations for being the most multicultural nation for over forty five years. People have been migrating from all over the world to "the New World" due to the economic struggles, wartime affairs or simply a chance for a new beginning. Various works of literature and media representations have been made to retell, relate and reflect upon the difficult journeys made by these immigrants.

Immigrants' Experience

Michael Ondaatje in his novel *In the Skin of a Lion* (1987) portrays the immigrants experience in the City of Toronto. He focuses his attention on the making of the city, Toronto and gives the un-official story of the immigrants whose labour built the city and it also brings Ondaatje's immigrant perspective to bear upon the city. In the novel, Ondaatje deals directly with the home of his inheritance and that of his adoption. He negotiates the vastly different landscapes of Sri Lanka and Canada that converge and depart in subtle and violent ways in his psyche, sensibility and being. As Ondaatje explores these two spaces of his origin and of adoption, he brings into consideration history, memory, myth, culture and their claims upon individual identity.

Combining Fragmented Stories

The novel combines the fragmented stories of Patrick Lewis, his two mistresses Clara and Alice, that of Ambrose Small, a millionaire who unexpectedly vanished in 1919, Harris, the Commissioner of Public Works, with the presence of other characters ranging from an

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anonymous cyclist, a baker and a group of nuns to a group of anarchists, as so many facets of the kaleidoscope which composes the city. From Macedonia and Finland immigrants, Patrick, the protagonist learns their language several years later. Both Patrick and the immigrants are exiles in the city and look for a stable center in which to be anchored. Patrick's discovery and communication with the immigrant community of Toronto is part of a larger quest for identity, for the meaning of things, for contact with the others, illustrated by the metaphor of him as a job searcher.

Life of Patrick

Patrick as a trans-cultural immigrant struggles to understand his foreign mitieu but later he accepts his own patchwork identity and finds his place in a society through the characters in the novel. For immigrants, the major problem is job security. Patrick searches for a job. Patrick gets a job in Toronto as a "Searcher" for the missing millionaire Ambrose Small.

Patrick falls in love with Clara Dickens who is the mistress of the millionaire, Ambrose Small. Clara narrates about her past to Patrick. While he listens to her, he learns the valuable and the importance of maintaining personal history. He begins to understand that his own history has significance. Ondaatje demonstrates Patricks's isolation and insularity for the emotional and psychological barriers within him. When Patrick narrates his own life, he is still incapable of speech:

> There was a wall in him that no one reached. Not even Clara, though she
> assumed it had deformed him. A tiny stone swallowed years back that had
> grown with him and which he carried around because he could not shed it. His
> motive for hiding it had probably extinguished itself years earlier. . . Patrick
> and his small unimportant stone. It had entered him at the wrong time in his
> life. Then it had been a flint of terror. He could have easily turned aside at the
> age of seventy or twenty, and just spat it out and kept on walking, and
> forgotten it by the next street corner. (ITSOAL 71)

Clara's Impact

Clara's impact on Patrick is a necessary step in his subjective quest, but it does not, in itself, bring him fully into the realm of collective discourse. What Clara does is to provide

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him access to a coherent personal history. Patrick Lewis is a passive, kind and compassionate individual who is trying to find his place and his identity. He "absorbed everything from a distance…" (ITSOAL 19) Patrick without realizing it brings light to so many different issues and lives, such as the terrible conditions of the workers and their marginalization. He himself was nothing but a prism that refracted the immigrants lives.

Exploring Different Forms of Language

The novel explores different forms of language besides words. Language can be silenced, used to marginalise and maintain power or give voice to the local narratives. The hegemonic English language is used to control the migrant workers. Patrick lives in the Macedonian immigrant community in Toronto. Even though he is a native Canadian, he is isolated by language in his own country. The workers are given English names that mock and deny their culture and heritage, "Charles Johnson, Nick Parker…The names strange in their foreign language was remembered like a number, much like the numbering in prison." (ITSOAL 75) The migrant workers are forced to communicate in English. If they speak any language other than English, they will be jailed. The migrant workers must learn English in order to be heard.

The puppet show at the Waterworks enacts the frustration of the immigrants. The puppet cannot speak and is buffeted around in the crowd, and then accused by the police. On Sunday evenings the immigrants meet at an illegal gathering of various nationalities. The people came in silence. In the puppet show, the immigrants are shown to be persecuted and frustrated. The immigrants lack the language and cultural attributes to give them a voice in society.

A Dazzling Virtuoso Treatment of Issues

Critics such as Katherine Acheson, Gordon Gamlin, Michael Greenstein, Fotios Sarris, and Susan Spearey consider the novel *In the Skin of a Lion* as a dazzling virtuoso treatment of issues of social class, ethnicity, and the immigrant experience that never rigidifies into a political treatise. Susan Spearey in her review of *In the Skin of a Lion,* points out that the tropes of migration and metamorphosis recur in Ondaatje's novels as he explores textual, ideological, geopolitical and spatial boundaries.

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Ondaatje's novel *In the Skin of a Lion* is a brilliantly imaginative blend of history, lore, passion and poetry. In his writings, Ondaatje employs a technique of blurring fact and fiction in an imaginative collage. His longer narrative works, often based on the unorthodox lives of real people, contain fact alongside fiction. Adele Wiseman states that Ondaatje has written in detail the lives of the immigrants fiction a part of the history of the building of Toronto as no official history would have conceived it and as no official history can now erase it. His method is to cast out in the dark. He begins with dreamlike images, slowly building his intricate story, but then subjects his work to a lengthy and vigorous editing process that can span years. Ondaatje's use of actual historical events, places and people gives credence to these voices and their stories, inviting empathy and understanding.

Elusive Identities beyond Boundaries in *The English Patient*
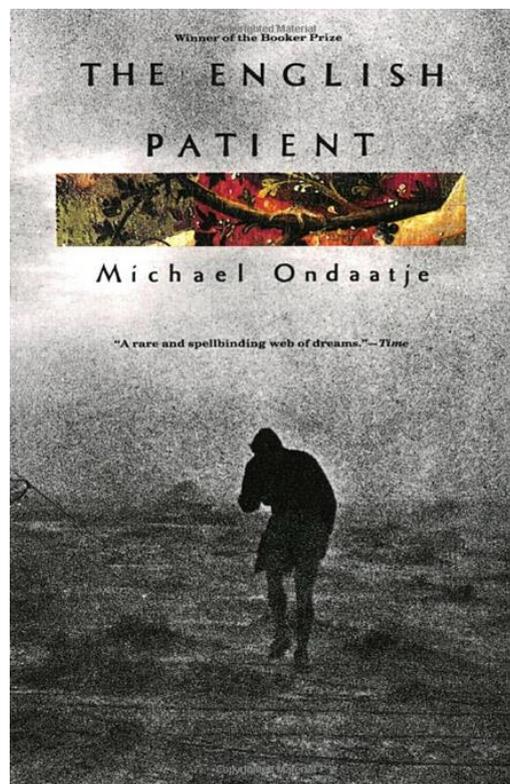
The English Patient is a novel that seeks to explore the problem of identity and displacement, experienced both by colonizer and colonized. In the novel, a number of themes have been outlined by Ondaatje such as race, ethnicity, identity, history, nationalism, Western colonialism, romance, war, and the human body. The problem of identity is one of the most important issues for the post-modern epoch.

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He questions the very notions of identity and shows how the dominant discourse of Western imperialism and civilisation have dispossessed the people of different races and cultural identities. In Ondaatje's novel identity becomes a textual construct, as its characters perceive themselves not so much through their gender, race or culture, but through their experience as immigrants.

Exiles from their Homeland

In the novel, the characters are all exiles from their homeland who have gathered together at the Villa San Girolamo at the end of World War II. The novel focuses on the relationships among four characters that have all been deeply damaged by World War II. The characters in Ondaatje's novel have also travelled extensively and have ended up in a damaged villa in an unfamiliar country where they must reconstruct new identities. Hana is a Canadian nurse, who volunteers for war service. She is on the verge of a nervous breakdown because of the news of her father's death by burns and her continuous dealing with the wounded and the dying. As the Canadian Infantry Division continues to advance in Italy, she stays behind at the villa to nurse a dying burnt man who is called the 'English patient'. The second member of the villa is Kip, a Sikh, who is a sapper in the British army and arrives in search for mines and stays in the Villa, continuing to work as a sapper in the neighbourhood towns. Caravaggio is a thief and an Italian-Canadian. He was a friend of Hana's father. His hands were amputated when he was caught during the war.

Burnt Beyond Recognition

The novel's central figure is the English patient whose identity is already erased as he is burnt beyond recognition. *The English Patient* has the resonance of the myth of the Egyptian traveller in the form of the central character Almasy who is a reservoir of the fragmented accounts of expeditions through deserts. His own past is shrouded in dark, he is more 'the English Patient' than Almasy. The other characters' identity too is bound more to the roles they play. In fact, his name is Ladislaus de Almasy, a Hungarian desert explorer who works as a desert explorer and helped the Germans to navigate the deserts. Although his duty is to delineate name and in a sense possess the unmapped desert, which is a vast territory. In the end his own identity, which is the map of his own features, has been erased and he is known only as the 'English patient'.

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In fact, the inhabitants of the Villa are all displaced because they are exiles who have found new identities in a place other than their homeland. In a sense, they form a new community in the Villa. The novel questions colonial and anti-colonial nationalism, which shape their identities. It frequently breaks down colonial hierarchies, particularly the imperial conception of space/place through the mapping of the desert. The mapping of the desert is an instrument of colonial domination, and the desert's elusiveness because of its vastness and uncontrollable sand storms. In fact, mapping a space means to name it and possess it as it becomes a place as seized territory, which will help invaders, explorers and traders to realize their plans and aspirations.

Personal Recounts

In the personal recounts of the four occupants of the villa, Ondaatje ingeniously asserts the notion that all people are creatures of the past and try to define future events in the villa. By incorporating a variety of nationalities into the novel like Hana and Caravaggio who are Canadians, Kip an Indian, and the English patient, Hungarian, and by depicting the last stages of the war, Ondaatje investigates the perception of identity through the transient movement of the characters.

In the Process of Self-evaluation

In the novel *The English Patient*, all the four main characters are in the process of self-reevaluation, the process of discovering their new identity after the war. However, the novel revolves around the mystery of the English patient. He seems not to remember his name, and the main narrative of the novel is continuously interrupted by the memories that he is telling to Hana and other inhabitants of the villa. It is obvious that the identity of the English patient is the central concern of the novel, and the identities of other characters are often revealed through their relation to the burned pilot, the English patient.

Focus on the Processes of the Erasure of National Identities

The novel *The English Patient* focuses on the erasure of the national identities of a group of European explorers, scientists and spies, including the colonized Kip, an Indian, serving as a bomb diffuser in the British Army. Even though these scientists mission is to map the desert, they can hardly achieve it. The desert is uncontrollable and unreliable because

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of sand storms. Its surface changes rapidly and one can be lost forever. In other words, the desert is the metaphor of their unreliable national identities that are fragmented and varied because of their traumatic personal experiences in this alien landscape and culture. The novel emphasizes the fragility of identities and selves even for those who represent European civilization and Imperial Rule as hegemonic powers together with the colonized Kip who is shaped by these powers as a hybrid identity.

The Villa San Girolamo

The Villa San Girolamo has a crucial role in this novel. The Villa has its own identity in which Hana and Almasy lived. The building was originally used as a convent. It protects the habitants from the evils of the devil. But now, ironically, whole pieces of the Villa are blown away, leaving all the inhabitants inside largely unprotected. Nevertheless, the villa remains a type of holy place. War has destroyed the villa, leaving huge holes in walls and ceilings. After sometimes, nature has filled these holes, replacing absence with life. It reflects the spiritual death and rebirth of the villa's inhabitants, the way they learn to live again after the emotional destruction of war.

Kip the Sapper and His Disappointment with English Culture

Kip, the sapper, is another character with an elusive identity in the novel. He is a young Sikh, a bomb diffuser who seems assimilated into English culture. As a colonized, he has a double perspective because of his hybrid, in-between identity which disturbs the binary oppositions of racist and colonial discourses. Kip, who admires his commanding officer Lord Suffolk, seems assimilated into English culture as he is re-named Kip although his real name is Kirpal Singh. His singing of the song: "They're changing guard at Buckingham Palace/ Christopher Robin went down with Alice" (EP 223) is a song his friend Hardy used to sing while he is defusing a bomb, which indicates his mimicry of English culture. However, Kip is a hybrid, an in-between identity even though he seems assimilated into English culture.

Kip experiences disappointments with English culture and finally reverts to his rational culture as an anti-western Sikh nationalist like his brother. Unlike his brother, however, Kip joins the British army willingly. Yet, he is treated with reservations by his white colleagues. The only place in England where he is unreservedly accepted is Lord

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Suffolk's household. Lord Suffolk, who becomes Kip's mentor, trainer and surrogate father, is also a bomb diffuser. When he and his team are killed while dismantling a new type of bomb, Kip is utterly disappointed with Western civilization and he becomes emotionally withdrawn. He leaves England and goes to Italy to work as a sapper, where he meets Hana, the nurse, and the two become lovers. The Villa is a place, once again, where Kip is unreservedly accepted.

In the most sections of the novel, Kip seems to be keeping his relationship with Hana outside the realm of nationalities. Being with Hana, he does indeed notice, with the high degree of irony, the workings of colonialism in life of his people. These ironic instances allow him to insert his version of the story of colonization. At one point, he tells Hana the story of the guns that were made of Indian metal and later used to kill the Indians:

> He says the gun- the Zam-Zammah cannon- is still there outside the museum in Lahore. There were two guns, made of metal cups and bowl taken from every Hindu household in the city- as jizya, or tax. These were melted down and made into guns. They were used in the many battles in the eighteenth and nineteenth centuries against the Sikhs. The other gun was lost during a battle crossing in the Chenab River (EP 125).

With the snip of the wire, Kip challenges the authority of the West to legitimate his actions and define his identity. The decentralization of political and cultural power means for Kip the opportunity for a new understanding of identity, organized around difference and disunity, responsive to his own particular experiences of cultural diversity. Thus Ondaatje returns to World War II to introduce contemporary questions about cultural identity.

Pattern of the Story

In the novel, the English patient's story has been developing in the following pattern: he is presumably the famous geographer and explorer of Africa, the Hungarian Count Ladislaus de Almásy. It is in Africa where he meets the woman of his life, Katharine, who is accompanying her husband to a desert expedition. Almásy and Katharine fall in love. As her husband found out about the relationship, Katharine breaks up her relationship with her lover. But she cannot break up with the emotional bond. The three people remain suffering. The husband decides to finish the story attempting to kill all the three of them in a plane-crash in

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the middle of the desert. His success is partial, as he is the only one who dies. Almásy is not killed, Katharine is mortally wounded.

Almásy leaves her in a cave and goes to look for help. He can come back only after three years, during which he works as a German spy-leader in the desert. He comes back in a plane he found hidden in the desert. But on the trip back the plane explodes; Almásy, burned, falls down from the sky. A tribe of Bedouins finds him and carries him to the British base from where he is taken to Florence, Italy. There, in the nunnery hospital, he meets Hana. Both of them stay in Villa San Girolamo after the hospital retreats to Pisa. When Caravaggio and Kip arrive, the English patient's audience grows, and the text-creation process intensifies as now four characters are presenting their lives in the form of disrupted, fragmentary narratives.

Almasy criticizes the Western nationalism or rather colonial nationalism which imposes artificial borders through mapping and wars simply for money and political power. Therefore, he wants to erase all national identities, constructed by Western nationalism as stable and fixed collective identities, limited to a single, domineering nationality that is responsible for creating artificial borders that divide people. For Almasy, his close friend Madox died because of nations. In fact, Madox commits suicide after his return to England during the congregation when the priest gives a sermon in honour of war. Being a member of the Geographic Society, Madox obviously believes in Western nationalism with its patriotism to save the world for civilization and human progress.

However, like Almasy, whose national identity has been erased during the desert explorations, he kills himself because he feels betrayed by Western nationalism and national identity which honour war instead of civilization. Like Madox, Almasy also hates his own social identity on which Western nationalism is founded. He is already made up of diverse cultural influences which resist any final definition as he says:

> "Kip and I are both international bastards-born in one place and choosing to live elsewhere. Fighting to get back to or get away from our home lands all our lives. Though Kip doesn't recognize that yet. That's why we get on so well together."(EP 188-189).

Nation and Nationalism

The concept of nation or nationalism and national identity stimulated the colonized people to develop their own sense of nationalism and national identity against the colonial, national identity of the West. The novel questions nationalism and nations as colonial components and concepts both in the form of colonial and anti-colonial nationalism, which are imaginary, essentialist and racism, causing the destruction of civilizations and suffering to both westerners and colonized subjects such as Almasy, Caravaggio, Hana and Kip. In *The English Patient,* all these four characters discover relationships and belonging beyond the borders of nationalistic claims over identity.

Picturising Immigrants' Search for Identity

Ondaatje attempts to picturise how immigrants search for their identity and how the immigrants get experienced in an adopted land through these two novels: *The English Patient* and *In the Skin of a Lion*. *These* fictions of Michael Ondaatje explore fragmentation, alienation, bewilderment, loss of self - in short the problematic nature of human identity, through a conscious use of narrative structure and imagery.

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