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The next issue (the issue of February 2022) will be uploaded by the fourth week of February 2022 or earlier.

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**WISH YOU A HAPPY NEW YEAR!**

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**Hindi and Tamil Language Interferences amongst  
Nicobarese Students Learning English as a Second Language at  
Senior Secondary School Level in Car Nicobar Island (Andaman &  
Nicobar Islands): A Study in Error Analysis**

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**Abstract**

This paper identifies the problems of learning and teaching English as second language in Senior Secondary Schools in Car Nicobar Island of Andaman and Nicobar Islands primarily by those who are speakers of ‘Nicobarese’ language in Andaman and Nicobar Islands. The main focus of the study is Hindi and Tamil Language Interferences amongst Nicobarese Students Learning English as a Second Language at Senior Secondary School Level in Car Nicobar Island. This study also focuses on the importance of English language education based on the problems of the present-day language curriculum in Andaman. The research also aims to explore the experience of students learning English as a second language and the problems faced by them in reading and writing skills.

**Keywords:** Car Nicobar Island, secondary schools, Error Analysis, Intra lingual errors, Interlingua errors, Hindi Language Interferences (HLI), Tamil Language Interference (TLI), Bangla Language Interference (BLI), Mother Tongue Interferences (MTI).

**1. Introduction**

In the process of English Language Learning and teaching there are many difficulties and challenges faced by the Nicobarese English learners specially to attaining basic language skills (LSRW). Several issues crop up while learning and teaching English as a second language. In this situation, English language teachers are trying various techniques and teaching methods in schools. The challenges are not completely overcome. So an attempt has been made to study the challenges while learning and teaching English in Car Nicobar Islands.

This work aims to explore the difficulties and challenges faced by Nicobarese students learning English as a second language at Senior Secondary School level in Car Nicobar, Andaman and Nicobar Islands and the problems faced by them can be found in The main focus of the study is Hindi and Tamil Language Interferences amongst Nicobarese Students Learning English as a Second Language at Senior Secondary School Level in Car Nicobar Island. This study also focuses on the importance of English language education based on the problems of the present-day language curriculum in Andaman. The research also aims to explore the experience of students learning English as a second language and the problems faced by them in writing skills.

According to Sharma (2013), the term Nicobar has been derived from the word 'nakkavaram' which means hill and 'itam' means place and is used to denote Chola Island.

Nicobarese speak their own language 'Pu', and Grierson (1927, PP. 32f), asserted that there are 5 dialects. The people who speak Nicobarese basically belong to a hunter-gatherer community living along the western coast of the Andaman & Nicobar Islands, a part of the Union Territory of India. However, today they are well integrated into modern lifestyle, and they are found in all walks of life. The term 'Nicobarese' is used for the language/ the people/community and their Island, although Nicobarese call them 'pu'.

The Andaman Islands have been the home for indigenous communities comprising of Great Andamanese, Onge, Jarawa, Sentinelese and Nicobarese. All these communities represent 'the first Paleolithic colonizers of South-East Asia' (Thangaraj, et al, 2003) and remained in isolation for a longer period than any known population of the world.

## 2. Language of the Nicobarese People

Nicobarese people's mother tongue is Nicobarese Language. Native people called it *Pu*. It belongs to the eastern group of Austro-Asiatic language family. Nicobarese speaks various dialects in Nicobarese language, like Car dialect, Tarasa, Sawai, Pujjuka, Pu along with Khora etc. *Car* is a standard dialect of Nicobarese language (Whitehead G. 1925). It is mostly spoken in Car Nicobar Island.

This work aims to explore the difficulties and challenges faced by Nicobarese students learning English as a second language at the undergraduate level in colleges in Andaman and Nicobar Islands and the problems faced by them in writing skills.

## 3. Linguistics Profile of the Region

According to the Census of India 2011, the total population of 'Nicobarese' tribes is 36,844 in state population. Their population in Car Nicobar is 17,841 (2014) There are 15

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villages with no panchayat but only a Tribal council in the hamlets in Car Nicobar. According to RP Sharma (2013) the term Nicobar has been derived from the word 'nakkavaram' *nakkam* (boat or ship)+*varam* (place or base) which means shipyard or Naval base, hill and 'itam' means place and is used to denote Chola island. Nicobarese speak their own dialect *Pu*. These people migrated to many islands. Karunakaran (1971) says, "The dialect of the Nicobar Tribes is a dialect of Nicobarese and is being spoken by 11020 people who live in Nicobar. Car Nicobar is situated in Nicobar district in Andaman and Nicobar Islands. The total area of Nicobar is 1841Sq Km. the number of the islands is 19 in Nicobar group. The total number of villages in car Nicobar is 15. Car Nicobar is divided into 15 Tribal Council Raj which comes under one Tribal council union. The main livelihood of the people of Car Nicobar is fishing and coconut plantations. They belong to the social community called "Nicobarese".

#### **4. Error Analysis**

In a general sense 'error' means 'a thing did wrongly' (Oxford Dictionary, 2000). Errors in language are identified and affirmed as 'non-standard form' or 'unusual form' of language use. As language inherently possesses grammatical rules and semantic inferences, user is expected to convey it through reproduction or arbitration in an identical manner. *Longman's Dictionary of Linguistics* describes 'Error' as "the use of linguistic item in a way which a fluent or native speaker of the language regards as showing faulty or incomplete learning." So, the concept of error is nothing but society-centered misuse of language. Although languages evolve through the need of communication, individual manipulation of language is accepted till it conveys 'social meaning.'

#### **5. Language Skills**

In the teaching-learning process of a language, four language skills are developed among the students. They are listening, speaking, reading, and writing (LSRW). So far as the first language is concerned, the first two language skills are acquired by the child to a certain level before it goes to school. But in the case of second language, all the four language skills are developed among them only in the classroom circumstances.

#### **6. English Language Teaching in Nicobar**

Teaching of English as a second language in the school is influenced by several factors which in a way can be considered as obstacles for proper language learning. The same language differs from place to place from social group to social group and from time to time. Teachers, who hail from different parts of Andamans, are influenced by their own dialects. Such influence is usual. Borrowing is another important factor through which a language innovates a new feature in pronunciation and vocabulary. There are several sociolinguistic attitudes which influence the adoption of borrowed features. In English, one can find a number of Hindi and

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other language usage which are found in the basic level and common in the day-to-day language use.

## **7. Error Identification through Testing and Evaluation**

Testing and achievement are used for the measurement of the educational process. The purpose of this study is to test and assess the achievements in English language learning of Senior Secondary School tribal students of the Car Nicobar in Nicobar district, Andaman and Nicobar Islands. Besides, Hindi and Tamil interference in English is also identified.

It is commonly approved that assessment is one of the most significant parts of the educational goals beyond the usual idea of official tests and examinations. Assessment provides essential feedback of each and every step of the teaching process. Students and teachers, the teaching, and learning procedure all are to be assessed. The results of assessment reflect how and what teachers teach, how and what students learn, and what happen during both the teaching and learning process. Usually, tests and examinations are the tools to assess the students' attainment. These days, assessment includes tasks such as projects and presentations when evaluating the performance of students. They provide a more comprehensive and objective view of students' presentation and skills. Such task-based work projects give confidence to the students to integrate their knowledge and skills in order to solve their problems and also to transfer their knowledge to others. It benefits the students themselves and their peers too.

## **8. Methods of Obtaining the Data**

### **Descriptive Research Methods**

Descriptive research methodology has been adopted for this study. The main goal of this type of research is to describe the data and characteristics about what is being studied. The idea behind this type is to study frequencies, averages and other statistical calculations. Descriptive research is used to obtain information concerning the current status of the phenomena to describe "what exists" with respect to variables in condition in a situation. Descriptive research methodology has the following features with it.

- 1 Preparation of questionnaire
- 2 Selection of informants
- 3 Data collection
- 4 Analysis of data
- 5 Evaluation of data

## **9. Preparation of Questionnaire**

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Questionnaires prepared for students were based on their writing skills in the schools and some questions about the importance of English language and its use. The questionnaire included reading comprehension questions based on reading and understanding of English language which contained 5 questions, 2 marks for each and the duration allowed was 10 minutes. The other section of the questionnaire included free composition like essay writing to judge their language aptitude. The questions sought to evaluate their English language learning ability, vocabulary, writing ability and Hindi and Tamil language interferences. Questions were also included about their interest in learning English. The participants were asked to write 250 to 350 words. This question offered 25 marks and the time period was 20 minutes.

The given topics for Free Composition (Constructed Response) were not concerned with specific and unfamiliar content areas requiring any specialized and technical vocabulary. The topics were chosen on the ground that they would elicit the students' personal experiences, impressions, and feelings, and thus they would have fewer problems expressing themselves.

## **10. Selection of Participants**

The participants in this study are *Nicobarese* speakers learning English as a second language at the Senior Secondary School level in Car Nicobar Island. The researcher conducted a test for students from these schools. 150 out of 275 students were taken from 5 schools out of 9. The schools selected for this study are Govt. Senior Secondary School Lapathy (1), Car Nicobar, and Govt. Senior Secondary School Malacca (2), Car Nicobar, Govt. Senior Secondary School Mus (3), Car Nicobar, Govt. Secondary School Sawai (4), and Govt. Secondary School Tapoiming (5), Car Nicobar Car Nicobar. Data were collected from 150 students randomly from each school (school 1 male (15) and female (15), school 2 male (15) and female (15), school 3 male (15) and female (15), school 4 male (15) and female (15) and school 5 male (15) and female (15) and in 12<sup>th</sup> standard. The total numbers of participants, thus, were 150 students (male 75 + female 75).

### **10.1. The basis for selecting these five Schools**

These five schools are located in Car Nicobar Island which is Native Island of Nicobarese speakers. The majority of Nicobarese speakers are studying here. These are Govt. Senior Secondary Schools. Age group, Level (12<sup>th</sup> standard), Number of students and other following factors are matching. Like they all are indigenous Tribe of A&N Islands. They all are Nicobarese speakers of the same Island. Those participants whose essay have been neatly written and consisted of above 250 words are selected for corpus. They all have started learning English between ages of 5<sup>th</sup> to 6<sup>th</sup>. They all are fluent their Mother tongue (Nicobarese), and L1 (Hindi) as well. They all are knows Tamil and Bangla also.

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## 11. Sampling Procedure

All the schools are Government schools in Car Nicobar Island. Schools in Lapathy and Malacca, Mus, Sawai and Tapoiming are senior secondary schools. All the five schools are following CBSE syllabus, CCE pattern and NCERT materials. The level of participants is same; all are 'Nicobarese' speakers. Since all the participants are studying 12<sup>th</sup> standard, their age range is within 16 to 18. Average is 17 and standard deviation is 12.5. There are 150 participants from 5 schools. Number of students from each school not varied: i.e. 30, 30, 30, 30, and 30. Similarly the male and female numbers also equal number: 75+75 (male + female). Since all are Government schools following the same CBSE syllabus and materials, the teachers' qualification, etc. are also the same. We can club the data together as 75M +75F=150 in all.

## 12. Significance of the Study

This study will identify Hindi and Tamil Language interferences and the problems of learning and teaching English as second language in Car Nicobar schools. The method adopted for the present study deals with problems identified in learning and teaching English as a second language at different stages in Car Nicobar schools.

## 13. Data Analysis and Interpretations

The present study was empirical in **DATA** nature and the data inputs were both quantitative as well as qualitative. It was cross sectional and limited to five schools in five villages out of the 21 villages in Car Nicobar. The data was collected by using questionnaires for students. The Questionnaire had a brief demographic profile and a detailed Language Ability Test (LAT) (Selvaganapathy 2017).

### School Wise Participants List

Sl.No	SCHOOLS	MALE	FEMALE	TOTAL
1.	Government Senior Secondary School, Lapathy (1)	15	15	30
2.	Government Senior Secondary School, Malacca (2)	15	15	30
3.	Government Secondary School, Mus (3)	15	15	30
4.	Government Senior Secondary School, Sawai (4)	15	15	30
5.	Government Senior Secondary School Tapoiming (5)	15	15	30

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<b>TOTAL</b>	<b>75</b>	<b>75</b>	<b>150</b>
<i>Source: Computed from primary data</i>			

**Table: 1**

#### **14. Language Ability Test (LAT)**

The Language Ability Test (LAT) used for the present study comprised of both cloze test (Gap fill exercises, MCQs) and Free Composition. The components of LAT were Reading Comprehension Test which required the students to write their answers for five short answer type questions (one or two sentences each) in free composition; an essay (250 words in free composition) and Grammar comprising of cloze test questions on Tense (Verb usage), Adjectives, Articles and Prepositions. The overall total score of LAT was 50 and the time allotted was 45 minutes. Based on the answers that the students wrote in LAT, Errors are identified, classified and analyzed.

The data from both the cloze test (Gap Fill, MCQs) and the Free Composition are compared and analyzed as well. Since the percentage of error for any objective type of cloze test is always calculated in terms of the total score for that particular question or item; and on the other hand percentage error in Free Composition is always with respect to the total number of errors committed. Their comparison cannot be done on a one to one basis. However, it gives an indication to ascertain the weak areas of the learners.

#### **15. Schoolwise Free Composition Errors**

Total number of errors school wise

SL.NO.	SCHOOLS	TOTAL NO. OF STUDENTS	TOTAL NO. OF ERRORS	AVERAGE PER STUDENT	ERROR %
1	GOVT.SR.SEC.SCHOOL.LAPATHY	30	3972	132.4	15.68
2	GOVT.SR.SEC.SCHOOL.MALACCA	30	4194	139.8	16.57
3	GOVT.SR.SEC.SCHOOL.MUS	30	5901	196.7	23.30
4	GOVT.SR.SEC.SCHOOL.SAWAI	30	5600	186.6	22.11
5	GOVT.SR.SEC.SCHOOL.TAPOIMING	30	5656	188.5	22.33
TOTAL		150	25323	168.82	99.99

**Table: 2**

Out of the five schools in Car Nicobar, namely, Government Senior Secondary School, Lapathy (1), Government Senior Secondary School, Malacca (2), Government Secondary School, Mus (3), Government Senior Secondary School, Sawai (4), and Government Senior Secondary School Tapoiming (5) which participated in the present study, Government Senior Secondary School Lapathy, Government Senior Secondary School Malacca, and Government Secondary School, Sawai participants displayed a better performance at 45.36%, 48.45% and 67.67% Errors respectively. Table 3. shows the relative performance of all the five schools in terms of Number of Words, Sentences, Errors, and their percentage along with the number of Error Free Sentences in Free Composition. Mus and Tapoiming participants did not perform well, and their Error Percentage was recorded at 67.57% and 61.85% respectively. One reason for this poor performance is that most of these students come from families with no or very little educational background. Most of the parents are daily wage earners.

**16. Schoolwise Free Composition Errors %**

Schools	1		2		3		4		5	
	Error per person		Error per person		Error per person		Error per person		Error per person	
Total No. of students	30	Avg.	30	Avg.	30	Avg.	30	Avg.	30	Avg.
Total No. of words	8756	29.66	8655	288.5	8733	291.1	8275	275.8	9144	304.8
Total No. of sentences	1580	52.66	1531	51.03	202	51.93	1500	50	1579	52.63
Words per sentence	5.54		5.65		5.6		5.51		5.79	
Total No. of errors	3972	132.4	4194	63.85	460	196.7	739	186.6	5656	188.5
Error %	45.36		48.45		67.57		67.67		61.85	
Total No. of error free sentences	163	5.43	86	2.86	90	3	116	3.86	108	3.6

**Table 3**

Table 3 shows us the evaluation of college wise free composition errors. Responses of 30 students from each of the five schools were taken. The total number of students is thus 150.

**SCHOOL 1**

In the free composition test, the topics given were- The Sky is the Limit/ Andaman is the Best Tourist Place. Analysing the responses of the students, the total number of words they wrote is 8756 and the total number of sentences is 1580. The average number of words per sentence is 5.54. The total number of errors is 3972. Therefore the error average is 132.4 and the error percentage is 45.36%. The total number of error free sentences is 163 and its average is 5.43.

## **SCHOOL 2**

Analysing the responses of the students in the second college, the total number of words they wrote is 8655 and the total number of sentences is 1531. The average number of words per sentence is 5.65. The total number of errors is 4194. Therefore the error average is 63.85 and the error percentage is 48.45%. The total number of error free sentences is 86 and its average is 2.86.

## **SCHOOL 3**

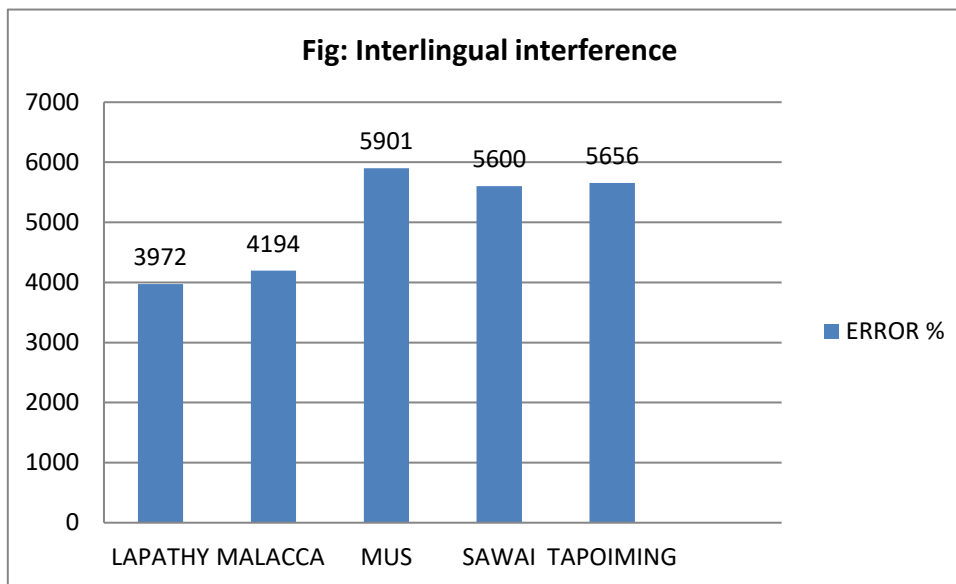
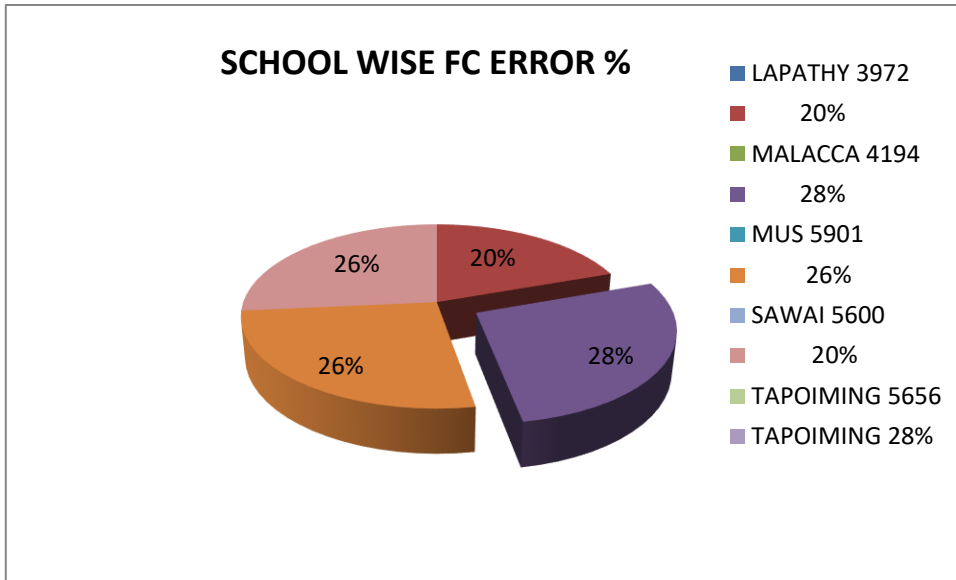
Analysing the responses of the students, the total number of words they wrote is 8733 and the total number of sentences is 202. The average number of words per sentence is 5.6. The total number of errors is 460. Therefore the error average is 196.7 and the error percentage is 67.57%. The total number of error free sentences is 90 and its average is 3.

## **SCHOOL 4**

Analysing the responses of the students in the fourth college, the total number of words they wrote is 8725 and the total number of sentences is 1500. The average number of words per sentence is 5.51. The total number of errors is 739. Therefore the error average is 186.6 and the error percentage is 67.67%. The total number of error free sentences is 116 and its average is 3.86.

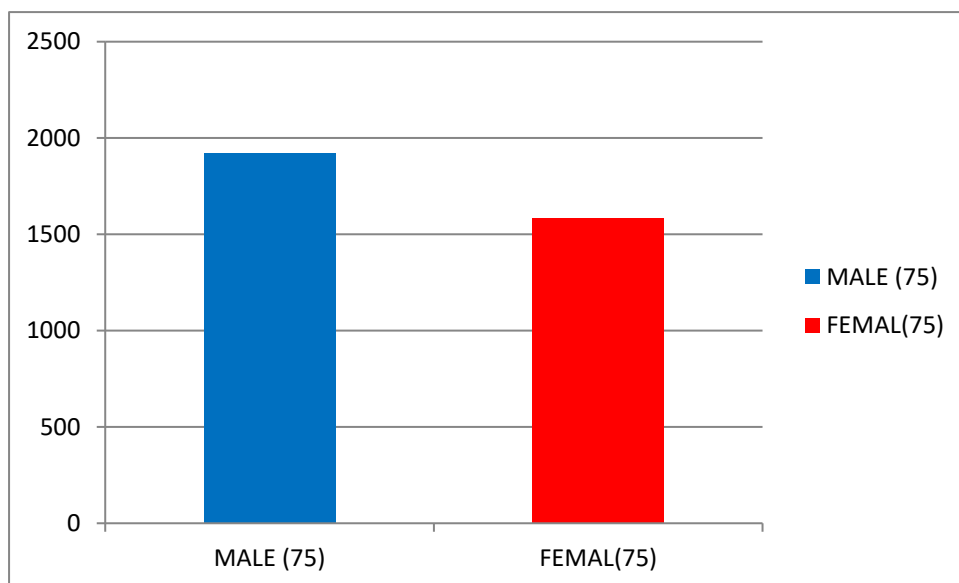
## **SCHOOL 5**

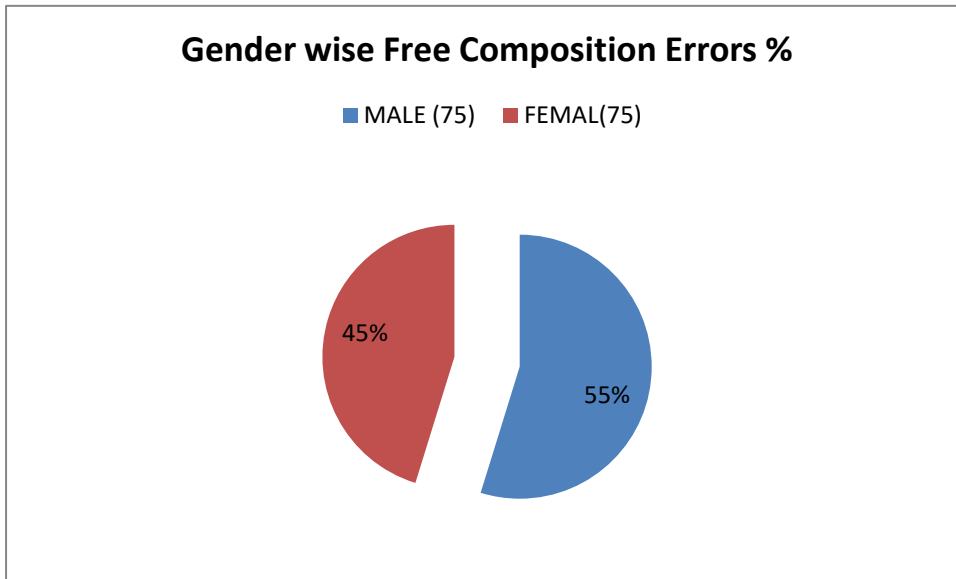
Analysing the responses of the students, the total number of words they wrote is 9144 and the total number of sentences is 1579. The average number of words per sentence is 5.79. The total number of errors is 5656. Therefore the error average is 188.5 and the error percentage is 61.85%. The total number of error free sentences is 108 and its average is 3.6.



### 17. Gender wise Free Composition Error Percentage

	MALE(75)	PERCENTAGE	FEMALE (75)	PERCENTAGE
Total No. of words	21952	50.41	21610	49.63
Total No. of sentence	3802	49.07	3946	50.92
Words per sentence	75/427 = 5.7	51.01	75/410 = 5.41	48.98
Total No. of errors	14651	57.85	10672	42.14
Total No. error free sentence	216	38.50	345	61.49





## 18. Intra lingual errors

### a. Linguistics Category Taxonomy

The researcher applied the Dulay, Burt, and Krashen's (1982) sample of Linguistics Category Taxonomy in this data analysis.

STUDENTS RESPONSE	LINGUISTIC CATEGORY AND TYPES OF ERROR
A. MORPHOLOGY	
1.Learner's Error	1. Indefinite article incorrect

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<p>A. Learner's Error</p> <p>a. "after Tsunami, a M.P. surveyed the affected Islands"</p> <p>b. "an arm"</p> <p>c. "an university"</p>	<p>"a" is used instead of 'an'</p> <p>"an" is used instead of 'a'</p> <p>"an" is used instead of 'a'</p>
<p>B. Learner's Error</p> <p>a. "a umbrella"</p> <p>b. "a m.p."</p>	<p>"a" is used instead of 'an'</p> <p>"a" is used instead of 'an'</p>
<p>2. Learner's Error</p> <p>a. "Brother bat"</p>	<p>2. possessive case incorrect</p> <p>Omission of 's</p>
<p>3. Learner's Error</p> <p>a. "The dog help women".</p> <p>b. "the leaf fall downs"</p>	<p>3. third person singular verb incorrect</p> <p>i. Failure to attach –s</p> <p>ii. Wrong attachments of -s</p>
<p>4. Learner's Error</p> <p>a. "the man save her"</p> <p>b. "she goed to Malacca Jetty"</p> <p>c. "she fall in the well"</p> <p>d. "it been close to her"</p>	<p>4. simple past tense incorrect</p> <p>a. regular past tense</p> <p>i. Omission of -'ed'</p> <p>ii. Regularization by adding -'ed'</p> <p>iii. Substitution of simple non-past</p> <p>iv. Substitution of past participle</p>
<p>5. Learner's Error</p> <p>a. "they were call"</p> <p>b. "she was call"</p>	<p>5. past participle incorrect</p> <p>i. Omission -'ed'</p>
<p>6. Learner's Error</p>	<p>6. comparative adjective adverb incorrect</p>

a. “Raja get up more higher”	i. Use of more + ed ii. Simple past error
<b>B.SYNTAX</b>	
1. Learner’s Error	1. Noun Phrase
a. “they not went in hole” b. “it no go in hole” c. “scoba dyver fall down on the head” d. “she keep it in the her reading room”	a. Determiners  i. Omission of Article ii. Omission of Article iii. Substitution of definite article for possessive pronoun. iv. Use of possessive with the article
2. Learner’s Error  a. “by to drive it” b. “the dog helped her putting life jacket on the sea water”	b. Nominalization  i. Simple verb used instead of –ing ii. Preposition by omitted
3. Learner’s Error  a. “they got some life jacket” b. “she got some letter” c. “pig stab him in the teeth”	c. Number  i. Substitution of singulars for plurals ii. Substitution of plural for singulars iii. Simple past require

**Table: 5**

**For example:**

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## STUDENTS RESPONSE

1. “the boat will end on 10p.m.” is written instead of the ferry services are available till 10.p.m.

2. “our car nicobar was beautifull”. Is written instead of Our Car Nicobar is beautiful.

3. “ANIIDCO is made in 1988” is written instead of ANIIDCO was set up in 1988.

(Wrong selection of word)

4. “After Tsunami our M.P. come and watched”. Is written instead of after the Tsunami, our M.P. surveyed the affected Islands.

(Wrong selection of word)

5. “My grandmother living on diglipure in last year” is written instead of last year my grandmother was living in Diglipur.

6. “my college created in chakkar gone mountain” is written instead of my collage is built on a hill in Chakkar Gaon village.

7. “Neel Island is one day travel from Haddo Jetty.” Neel Island is a day’s travel from Haddo Jetty.

8. “Schooba dyiving is famus in Heavelock” is written instead of Scuba diving is famous in Heavelock.

9. “We looked Jarawa on baratan” is written instead of We saw Jarawa people on Barataan Island.

10. “Ayom goed to tarasa from purchessing dongi” is written instead of My grandfather went to Tarasa Island for purchasing a yacht.

11. “We celebrate ah-hun festevel each year” is written instead of Every year we celebrate hu-un festival.

12. “melan is one of the navel festivel in our Island two years one” is written instead of Melan is one of the Indian Naval festivals celebrated biyearly in our Island.

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13. “he also wented mus jetty” is written instead of He also went to Mus Jetty. (Mus is one of the tribal villages in Car Nicobar as well as one of the vehicle ferry. M.V. Mus)

14. “macruz was ferried to Havelock” is written instead of Macruz or Makruzz ship plies to Havelock Island.

15. “my brother caught larg pig” is written instead of My brother caught a big pig.

## 19. Interlingual Errors

### 19.1. Mother Tongue Interferences (MTI)

This Mother Tongue Interferences (MTI) is taken from while analyzing Free Composition as well as Other Classroom Activities (OCA). Like before starting lesson “The Sky is Limit”-Kalpana Chowla, The researcher motivate the students through Question Answers, Dialogues, and Jokes and in between the lesson the researcher allotted Question Answer Section.

#### a. Nicobarese

Nicobarese	English Meanings	Nicobarese	English Meanings
Tsönmi	Tsunami	Pinlakngen	Disasters
Kuyeunö	Earthquake	Yôhan	John
Racha	King	Pa/Fa	Father
Ma	Mother	Tôhet Lipöre	Holy Bible
Inyöökén	Relief	Töchóich	Bad
Apöl	Apple	An-kuö Kunti	Art
Töreula	Animal	Misumami	Queen

**Table: 6**

### 19.2. Hindi as well as its dialects Interferences

Hindi words are used by the Nicobarese speaking students in abundance as more than 90% Nicobarese are very good used in Hindi as well as its dialects finds its traces in their English.

#### a. Hindi

Hindi Words	Nicobarese Words	English Meanings
Ma	Ma	Mother
Abha	Abah	Father
Macchi	Macche	Fish

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Maami	Maami/mo	Aunty
Chattai	Chattai	Mat
Dhoodh Wala	Dhodh Wala	Milk Man
Sabji	Sabje	Vegetable
<b>Andaman Hindi Dialect</b>	<b>Hindi</b>	<b>English Meanings</b>
Pani Pakkado	Pani baro	Fill the water
Jor se Chalo	Theej chalo	To walk fast
Juttha Kolo	Juuthe uttharo	To remove the shoes
Khappada Dalke aayoh	Kapate pahankar aavoh	To wear clothes
Dhot Ke baaga	dhodo	Run fast
Machhi maarna	Machhi pakkadna	Fishing in lakes /ponds
Kaanta khelo	Machhi pakkado	Fishing with boat/sea shore/jetties

**Table: 7**

**b. Western UP Khadi Boli Hindi**

Western UP Hindi	English Meanings	Western UP Hindi	English Meanings
Key Perhai- Keyapireha	What you drink	Charna	To Eat
Dopkie – Dopke	To Bathing	Ode Chalajah	Go there
Srand	Bad Smell	Khade Jurahai	where are you going?
Chhuri	Girl	Chhura	Boy
Logai	Woman	Tapana	Fishing
Nehar	Reiner Stream	Bartha	Bull
Tabar	Baby/ Child	Parv	Festival
Latt pajan	To fight	Jhod	Lake
Manas	Man	Kena	Sailing Boat
Ode Key Karrahai	What are you doing there?	Kaka	Younger brother of father

**Table: 8**

**20. Various Dialects Interference**

While analyzing the free composition question answer the researcher found not only mother tongue Nicobarese. Interferences (MTI) but traces of other dialects and language like Great Andamanese, Tamil and its various dialects of Hindi, Bangla were also found.

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## Various Dialects Interference

### 20.1. Regional

#### 20.1. Social

- a. Religious
- b. Caste

#### Regional Dialects

Tamil	Telugu / Malayalam	Andamanese/ Nicobarese	Hindi	Bangla
Andaman Tamil	No Interference Found	Car /Pu	Andamani Hindi	Andamani
Chennai Tamil		Tarasa	Western UP Hindi	West Bengal
Tanjavoore Tamil		Bo	Kadi Boli Hindi	Bangladeshi
Madurai Tamil		jeru		

**Table: 9**

#### Caste Dialects (No Caste in Andaman)

In Tamil interference, there are two major kinds of dialects that are found:

#### Social Dialect – Religious Dialect

Caste Dialect and Regional Dialect

#### 2.1. Regional Dialect

In Regional Dialect (RD), there are four main dialects which found, and they are **Andaman Tamil**, **Chennai Tamil**, **Tanjavoore Tamil** and **Madurai Tamil**.

#### 20.2. Tamil as well as its dialects Interferences

Tamil words are used by Nicobarese residents and it shows that many are well versed in Tamil as well

##### a. Tamil Words

Tamil Words	Nicobarese Words	English Meanings
Amma	Ama/ma	Mother
Appa	Pa/ Apa	Father
Ayya	Ayom	Maternal Grandmother

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Aiyah	Yom	Grandfather
Tambi	Thambi	Younger Brother
Anna	Anne	Elder Brother
Poo	Pu:	Flower/Car Nicobarese
Kottakai/Kotta	Kota	Hut
Saapadu	chhaapte	Rice food
Chakku/Sakku	Sakku	Jute Bag

**Table: 10**

**b. Andaman Tamil Dialect**

Andaman Tamil	Nicobarese	English Meaning
Machchi Puti	Machchi Poti	To Catch Fish / Fishing
Madattu Pannu	Mathatta Pannu	Help me
Mana Pannuraan	Manapanuran	We refuses
Pathala Varan	Paythalvaren	To come by feet
Khaliya irrukku	khalirukku	empty
Karapa Ayidichi	Karab Aidichchi	Repaired/ Waste

**Table: 11**

**c. Chennai Tamil Dialect**

Chennai Tamil	Nicobarese	English Meaning
Payam	Palam	Fruit
Kunddu	Kunthu	To Sit
Baadi Eyngē?	Pa?	Where is your father?
Ong Solapanthiya Vendam	Ong Solapand	I refuse your friendship or partner
Maas aiattaan	Masthu	Popular/ Prominent
Niccha Vaada	Niich	Bad smell of dead body
Thuttu	Duddu	Cash
Kaasu	casue	cash
Marasalayitteen	Merrasal	Stunned
Doulath Irukka	Doulath	Do you have gust or brave?
Kaaliya irrukku	khalirukke	empty
Dama Thundu	Thama Tuntu	Very little amount of things
Kolambu	Kolambe	Curry



Kattumaram	Kattumare	Logs bound together Catamaram
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**Table: 12**

**d. Tanjavoore Tamil Dialect**

Tanjavoore Tamil	Nicobarese	English Meaning
Aaaya	Aya	Grandmother
Ettapoo	Ettepuo	Go Away
Karppang Kazhi	Karpangali	Sugar Cane
Kazhi	Kali	Stick
Naina	Naina	Father's Younger Brother
Ciththi	Chithi	Mothers Younger Sister
Sakku	Saccu	Jude Bag
Kavul Adikkithu	Karol	Small of Dead Fish
Angandai	Angande	That Side
Engandai	Engande	This Side

**Table: 13**

**e. Madurai Tamil Dialect**

Madurai Tamil	Nicobares	English Meaning
Angana Kana	Anganekane	There
Aiyaah	Ayum	Grand Father
Vantheyinuvachchico	Vandenovatchiko	If I come there
Avainge	Avainke	They (dishonorable)
Patakkannu	Padakanu	quickly
Vellane	Vellana	Early Morning
Thopakattinu	Thoppakatinu	Suddenly
Venjanum	Venjanum	Curry
Thuppura nanainjatta	Thopure nanaje	Completely wet

**Table: 14**

**20.3. Social Dialect**

In social dialects (SD), there are two main categories are found, which are caste and religious dialects.

1. Caste Dialect (There is no caste dialect in Andaman and Nicobarese)
2. Religious Dialects.

There are more than six religions in Andaman and Nicobarese Islands practiced, such as Hindu, Islam, Christian, Sikhism, Buddhism and Bahaii. There are two religious dialects found

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in Nicobarese speaking students, one is Tamil Christian Dialect, and the other is a Tamil Hindu Dialect.

### 20.3. a. Religious Dialects

#### 20.3. a. Tamil Religious Dialects

##### a. Tamil Christian

Tamil Christian Dialect	Nicobarese	English Meaning
Sootiram	Soohira	Praise the Lord
Oppukkollutal	Oththuko	Confession
Kiriththa	Critthu	Christ
Pavaannippa	Paapukkthi	Forgiveness
Ratuchipput	Ratchak	Saviour
Aaviyanavar	Aatman	Spirit
Aacirvaadam	Ashiravad	Blessing
Yesu	iesu	Jesus
Visuvaasam	Vishvasham	Faith

**Table: 15**

##### b. Tamil Hindu Dialect

Tamil Hindu Dialect	Nicobarese	English Meaning
Pandikai	Pandika	Festival
Puusai	Puja	Prayer
Saamy	Chami	Lord
Alaku Pooduthal	Vel Vel Poocha	A Kind of Tamil Hindu festival
Sakkara Pongal	Pongal Prasad	Blessed food sweet content

**Table: 16**

### 20.4. a. Bangla interferences

Andamani Bangla	English Meaning	Andamani Bangla	English Meaning
Gacha	Tree	Nauka	Boat
Macha	Fish	Macha Dhara	Fishing
Samudra	Sea	Khadya	Food
Jahaja	Ship	Jala	Water
Kumbhira	Crocodile	suambar	sambar
Madarasi bhath	South Indian food	kattajole	rasam
maash	fish	dholbath	daalrice

**Table: 17**

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### b. West Bengal Bangla

West Bengal Bangla	English Meaning	West Bengal Bangla	English Meaning
Baath	cooked rice	Deem	egg
Khete	To Eat	Pana Kara	Drink/drinking
daakse	To call	Omol maati	Precious land /soil
durgamao	Durga goddess	amordhada	My elder brother
bangalavidyalaya	Bangla school	misty	sweet

Table: 18

### c. Bangladeshi Bangla

Bangladeshi Bangla	English Meaning	Bangladeshi Bangla	English Meaning
Khete	To Eat	Pana Kara	Drink
Mo/maa	Mother	Pita	Father
Chete	Boy	Meye	Girl
Dadhi	Paternal Grandmother	Dbeepa	island

Table: 19

## 21. Great Andamanese Interferences (GAI)

The researcher found that not only mother tongue (Nicobarese) words, Great Andamanese words were also used frequently by the participants.

The Great Andamanese is one of the endangered languages. There are ten languages in the language family but except for *Jeru* and *Sare*, all Great Andamanese languages are now extinct.

Nicobarese English learner used some words from Great Andamanese languages mostly in Noun Phrase (NP), for instances:

### 21.1. Students' response of Great Andamanese while writing in English Sentences

#### Structural Response English Meaning

1. Bodo set point in chediya Tapu- Sunset point in chjan....
2. Heavey cer in Car Nicobar- Heavy rain in Car Nicobar
3. Sailing Yacht in open siro is very difficult- The Sailing yacht in open sea is very difficult.
4. Tsunami killed her atota- Tsunmai killed her son
5. When amimi admitted in GP Panth- When mother admitted in J.P Panth hospital.

### Great Andamanese

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<b>rain</b>	<b>rainbow</b>	<b>snail</b>	<b>shell</b>
cer	Bilurj:wj	kalatop	karasue
reatcle	bo	Kara:wlu	kor
ijine	djanu	gonge	toa
<b>snake</b>	<b>fruit</b>	<b>leaf</b>	<b>bun</b>
toba	sulu	bana	kjro
baralo	ibijol	soetec	barcjm
becjc	iltotco	Bufi[afti	beterbat

**Table: 20**

## 22. Interlingual Errors

### a. Lexical and Morpho-syntactic categories of Nicobarese interferences:

While analyzing the free composition (FC) question answer the researcher found not only mother tongue (Nicobarese) interference but also traces of other dialects and languages like Great Andamanese, Hindi, Tamil, Bangla and Creole were also found.

### a. Lexical and Morpho-syntactic categories of Nicobarese ((PU) interferences:

#### Noun

1. My ma went to Port Blair. Instead of my mother going to Port Blair. Here, *Ma*- Mother is Nicobarese.
2. Ayom- Feeling Cold. Instead of Grandfather feels cold. The word *Ayom* is called as grandmother or grandfather.
3. My neighbor is preparing sabudhan. Instead of saying, My neighbor is preparing fruit cake. Subudhan is a variety of a native cake, especially available in Car Nicobarese.
4. A Kunit is running fast. Instead of saying, a rat is running fast. Kunit means rat in Nicobarese language.
5. A Kaak is very big. Instead of saying, A fish is very big. Kaak means in Nicobarese language Fish.

#### Verb

1. My brother sat by the fire Oak tree. Instead of saying, my brother sat by the fire daring tea. Here, Oak means drink or water and it takes verb form here.
2. An Old an foot the tree. Instead of saying, a old man cut the tree. Here, foot means cut or separate.
3. The river water is fall. Instead of writing, the river water is running. Fal means run or running.

4. A boy tom coconut shells. Instead of writing, boys throw coconut shells. Tom means throw or throwing.
5. A small boy leuuich banana tree. Instead of writing, a small boy is planting or transplanting. Leuuich means planting or transplating.

### 22.1. L1- Language Hindi interference (Andaman Dialect)

While analyzing the free composition (FC), the researcher found Andaman Hindi dialect is used frequently by the participants.

#### For example:

1. I am late because today morning pani pakadke I came.

Instead of writing, I am late because I have to fill in water cane. Here, pani pakad ke (VP) is Andaman Hindi. Actual Hindi verb phrase is Paani barna, not Pakad na.

6. 'William wants to shoe kol ke walk in grass.

Instead of writing, 'William wants to remove his shoes.' Here, Shoe Kol Ke' Juththa kolo is Andamanese dialects. Actual Hindi Verb phrase is 'Juththa Vttar na, not Kolna.

7. 'He wants to jore se chalna because of boat will 'chchud Jayage' on time.

Instead of writing, he wants to go fast because boats will departure on time.

Here, 'jore se chalna' (AD) instead of Theej chalna or sheegra chchalna is actual Hindi phrase.

8. 'My dress is wet Khapada dalke aana late ooiga.'

Instead of writing, 'my dress is not dried yet so it will take time.' Khapada dalke aana' is Andaman dialect, it means to wear the dress. An actual Hindi phrase is 'Khapada pehan kar aana', not daal ke.'

9. When Tsunami came we are dhoud ke baga to mountain.

Instead of writing, when Tsunami case, we run fastly toward the hill. Here, Dhoud ke baaga- Andaman dialect actual verb phrase is Teej se dhoud na. This is frequently used by Nicobarese student's English learners.

### 22.2. Hindi Andaman Dialect

1. Pani Pakado- to fill the water
2. Jor Se Chalo- to walk speedily
3. Juntha Kholo- to remove shoe
4. Dhode ke Chalo- to run fast
5. Kapada dalkke Aayo- To wear the dress and come

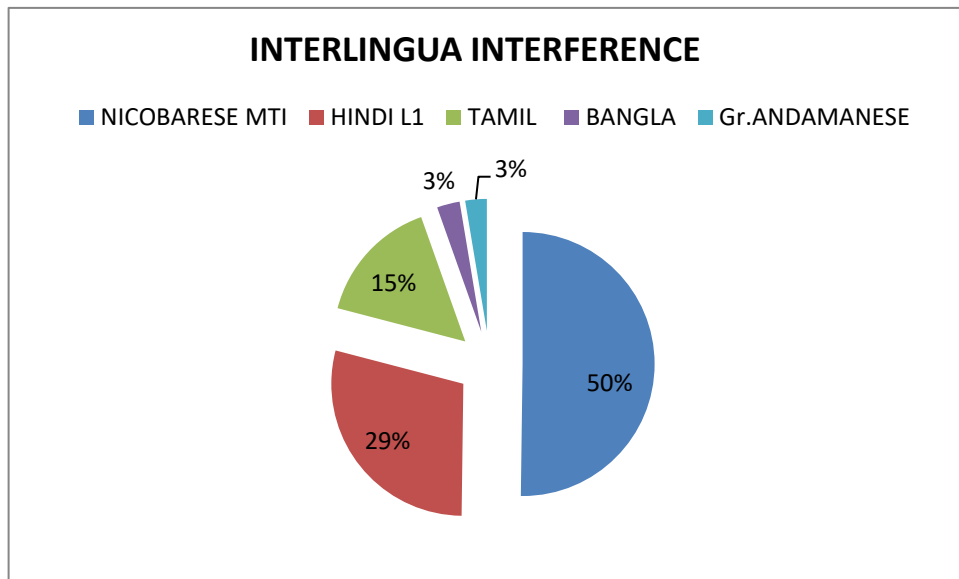
### 22.3. Khadi Boli Hindi

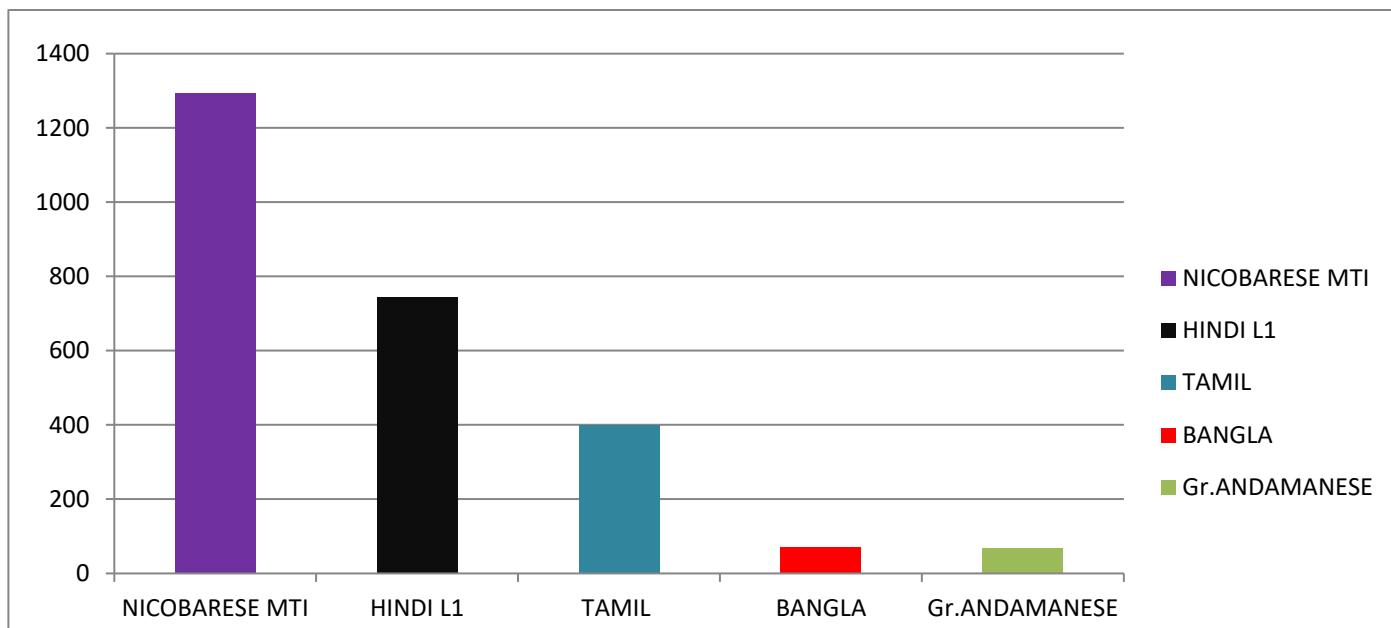
1. Key Piere hai- what are you drinking
2. Charna-To eat
3. Depke- Bathing
4. Lattpajans- To fight
5. Srand- Bad smell

### 23. Interlingua Interference

Languages	Number of errors	Average %
Nicobarese (MTI)	1295	50
Hindi (L1)	744	29
Tamil	400	15
Bangla	72	3
Great Andamanese	68	3
Total number of errors	2418	100

Table: 21





## 24. Error Hierarchy

**Table 22: Error Hierarchy for Free Composition**

Sl.no.	MALE	%	FEMALE	%
1	Misspellings	13.02	Misspellings	11.02
2	Tense	5.37	Prepositions	7.10
3	Prepositions	4.77	Nicobarese (MTI)	6.05
4	Verb forms	4.78	Tense	4.71
5	Capitalization	4.45	Adverb	4.21
6	Adverb	4.44	Word order	4.01
7	Nicobarese (MTI)	4.42	Conjunction	3.71
8	Wrong choice of words	4.31	Incomplete sentences	3.68



9	Word order	3.71	Nouns	3.42
10	Conjunction	3.44	Adjectives	3.39
11	Repetition of words	3.10	Capitalization	3.29
12	Parallel Structures	3.12	Pronoun	2.98
13	Determiner	3.11	Verb forms	2.96
14	Hindi (L1) Interferences	2.94	Wrong choice of words	2.90
15	Mobile phone errors	2.9	Mobile phone errors	2.87
16	Agreements	2.72	Hindi (L1) Interferences	2.82
17	Run on sentences	2.72	Subject and objects	2.73
18	Space errors	2.44	Parallel Structures	2.66
19	Adjectives	2.42	Miscellaneous errors	2.64
20	Overgeneralization	2.41	Space errors	2.63
21	Infinitives and gerunds	2.21	Agreements	2.61
22	Incomplete sentences	2.10	Overgeneralization	2.56
23	Miscellaneous errors	2.08	Determiner	2.50
24	Punctuations	1.98	Infinitives and gerunds	2.27
25	Pronoun	1.73	Possessives	1.93
26	Nouns	1.72	Punctuations	1.92
27	Tamil interference	1.43	Run on sentences	1.80
28	Subject and objects	1.41	Tamil interference	1.77
29	Possessives	0.37	Repetition of words	1.73
30	Bangla	0.27	Bangla	0.29

31	Great Andamanese	0.25	Great Andamanese	0.28
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The maximum number of errors by male participants (75) is in misspellings 13.02% whereas the female participants (75) also make most errors in misspellings 11.02%. Individual category wise it is tens where they make the maximum number of errors followed by tense and prepositions.

The minimum number of errors by male participants (75) is in Great Andamanese 0.9% whereas the female participants (75) make least errors in Great Andamanese 0.14%. Mother tongue interferences by male (75) are 4.42 % whereas the female participants (75) are 6.05%.

### **Research Findings**

Findings of the present research study are summarized as follows.

#### **Mother Tongue (Nicobarese) Interferences**

Total number of errors by male participants (75) in mother tongue interference is 648 out of 14646. Their percentage error of mother tongue interference is 4.42% whereas female participants (75) made 647 errors in mother tongue interference out of 10677. Their percentage error of mother tongue interference is 6.05%. Total errors of male and female participants (150) made 1295 errors in mother tongue interference out of 25323. Their percentage error of mother tongue interference is 5.11%.

#### **Hindi L1 Interferences**

Total number of errors by male participants (75) in mother tongue interference is 442 out of 14646. Their percentage error of Hindi L1 Interferences is 2.94% whereas female participants (75) made 302 errors in Hindi L1 Interferences out of 10677. Their percentage error of Hindi L1 Interferences is 2.82%. Total errors of male and female participants (150) made 744 errors in Hindi L1 Interferences out of 25323. Their percentage error of Hindi L1 Interferences is 2.93%.

#### **Tamil Interferences**

Total number of errors by male participants (75) in mother tongue interference is 210 out of 14646. Their percentage error of Tamil Interferences is 1.43% whereas female participants (75) made 190 errors in Tamil Interferences out of 10677. Their percentage error of Tamil Interferences is 1.77%. Total errors of male and female participants (150) made 400 errors in Tamil Interferences out of 25323. Their percentage error of Tamil Interferences is 1.57 %.

## **Bangla Interferences**

Total number of errors by male participants (75) in Bangla Interferences is 41 out of 14646. Their percentage error of Bangla Interferences is 0.27% whereas female participants (75) made 31 errors in Bangla Interferences out of 10677. Their percentage error of Bangla Interferences is 0.29%. Total errors of male and female participants (150) made 72 errors in Bangla Interferences out of 25323. Their percentage error of Bangla Interferences is 0.28%.

## **Great Andamanese Interferences**

Total number of errors by male participants (75) in Great Andamanese Interferences is 38 out of 14646. Their percentage error of Great Andamanese Interferences is 0.25% whereas female participants (75) made 30 errors in Great Andamanese Interferences out of 10677. Their percentage error of Great Andamanese Interferences is 0.28%. Total errors of male and female participants (150) made 68 errors in Great Andamanese Interferences out of 25323. Their percentage error of Great Andamanese interference is 0.26%.

- Students' achievement at word (lexical) level is high (90-95%).
- In essay writing students commit spelling errors and grammatical errors in their writing it could be mother tongue and Hindi influence.
- the structure and the complexity of the target language (English) has an effect on writing skills of Nicobarese speaking English learners as the 'Nicobarese' language grammar pattern or syntactical structure is entirely different, for instance, Nicobarese- verb + subject+ object.
- Tamil and Hindi language grammar pattern or syntactical structure is entirely different, for instance, Hindi and Tamil - subject+ object+ verb.
- Most of the students faced difficulties in writing paragraph. Lexical errors in their writing could be either because of Great Andamanese, Bangla language or other native dialects interferences.
- It was found that a number of students were not good in reading and speaking but good in listening and writing.
- Female participants committed less number of errors than their male counterparts.

- Students committed error in essay writing. In essay writing, errors like spelling errors, sentence errors, Mother tongue and Great Andamanese Interferences or first language Hindi, Tamil influence, word repetition, mirror image, analogical errors, illegibility, semantics and lack of interest in writing.
- Students committed errors in reading comprehension. In paragraph reading errors like pronunciation could be mainly because of their mother tongue Nicobarese or Hindi influences and the very fact that most of the times they uttered nasal sounds could be because of the shape of their nose or nasal cavity.

## 15. Conclusion

To conclude, this research work shows that a few tribal students have high level of English proficiency because ‘Nicobarese’ tribes are to be found in Car Nicobar Islands in Andaman Nicobar Islands. They speak ‘Nicobarese’ along with Hindi and Tamil or Bangla language at home. All the students have gained the better language competency with more knowledge and language skills after studying English as a compulsory course. Irrespective of the type of assessment used, it was clear that monitoring the exam within a structured framework and blueprint rendered very significant information regarding the efficiency of their teaching as well as the achievements of their students. This study was undertaken with the aim of finding out the worth fullness of tests to evaluate the effectiveness at the Senior Secondary School Level.

## Suggestion

Communicative Language Teaching Method gives good results for Nicobarese English Learners.

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## Figurative Idiomatic Competence: An Analysis of Jordanian Graduate Students of English

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### Abstract

This study investigates the figurative idiomatic competence of Jordanian graduate students of English. It mainly focuses on students' strategies and errors when translating English idiomatic expressions into Arabic. The study analyzes the performance of two groups of graduate students in a translation task. The first group includes 18 M.A. students, whereas the second includes 18 Ph.D. students. The findings of the study indicate that Ph.D. students have slightly higher idiomatic competence than M.A. students, though the two groups perform poorly in the translation task. The findings also suggest that graduate students of English often rely on the context, metaphor, and knowledge of L1 to approach the meaning of English fixed figurative expressions. Furthermore, the findings show that paraphrasing and giving an Arabic equivalent are the most common translation strategies applied by graduate students.

**Keywords:** Error analysis, Translation strategies, Figurative expressions, Idiomatic expressions, Second language acquisition, Jordanian graduate students of English.

### 1. Introduction

The use of figurative expressions is very much pervasive in English. The English dictionary contains more than 10,000 idiomatic and metaphorical expressions which are used in different life aspects as daily conversations, academic discourses, magazine articles, political discourses, and TV programs (Lems, 2018; McPherron & Randolph, 2014). Figurative expressions exist in different language forms including slang, colloquial, and formal speech (Alkarazoun, 2015; Irujo, 1986). Therefore, it is important for EFL learners to have what is called idiomatic or figurative competence which refers to the ability to produce and understand idiomatic and metaphorical expressions (Buckingham, 2006). Nonetheless, it has been found that acquiring this competence constitutes a challenge for EFL learners (Andreous & Galantomos, 2008; Lems, 2018; Littlemore & Low, 2006). This can be attributed to the special characteristics of figurative expressions: First, they are metaphorical rather than literal. In other words, these expressions mean something more than or something different from the combined meanings of its individual units. For example, birds

of a feather means “people of the same sort” (Bataineh & Bataineh, 2002, and Littlemore & Law, 2006). Second, they are invariable or fixed in form. We cannot delete or replace a word in an idiomatic expression, nor can we change the order of its words (Bataineh & Bataineh, 2002). Third, they are culture-specific. Cultures vary in the range and the way they use these idiomatic and metaphorical expressions (Barker, 1992; Lems, 2018).

Because figurative expressions are problematic and difficult to learn, the goal of this research paper is to investigate the figurative competence of students who have achieved a high level of foreign language development. The study mainly attempts to answer the following questions:

- 1) Are there differences in the figurative competence between Ph.D. and M.A. students?
- 2) Do all figurative expressions have the same level of difficulty? if yes, why?
- 3) What kind of errors do graduate students make when translating these expressions into L1?
- 4) What are the strategies used to give the Arabic meanings of stereotyped figurative expressions?

## **2. Problem in Terminology**

This study is concerned with stereotyped figurative expressions which are part of the English dictionary and whose meaning is rarely predicted from their components like, kick the bucket which means “to die”. Such expressions are usually named and observed as “idioms” or “metaphors”. However, reviewing the related literature, we find that the two terms inadequately describe these expressions. This is because these notions are too broad: Idioms encompass expressions whose meaning is not figurative as out of control and expressions whose meaning can be guessed from their individual parts as stay away from (Barker & Hengeveld, 2012; and Quirk and Greenbaum, 1973). Metaphors, on the other hand, include novel metaphors which are not part of the English dictionary and whose meaning is usually predictable as the novel metaphor life is a journey.

Grant and Buaer (2004) observe this problematic issue with multi-word vocabulary items and classify idioms into categories based on two criteria: figurativeness and compositionality. According to their approach, fixed expressions can be compositional (literal) as gather dust, figurative good as gold, ONCE (one element is non-compositional) as a devil of job, and core idiom (learned as a multi-word lexemes) as shoot the breeze.

In this research paper, we ignore this ambiguity in terminology and accept the two terms since stereotyped figurative expressions are studied within the scope of the two phenomena: idioms and metaphors.

### 3. Literature Review

In the past few years, there has been a growing interest of the figurative competence of foreign language learners in different linguistic domains. For example, research on cognitive linguistics as Radić-Bojanić (2012) tackles this issue and suggests that FL learners understand fixed figurative expressions by categorizing them into conceptual domains of metaphor. In psycholinguistics, on the other hand, it has been proposed that understanding figurative expressions involves psychological processes of noticing, activation of source domain knowledge, associative fluency, analogical reasoning, and image formation (Littlemore & Low, 2006). Translation studies as Aldahesh (2008) pinpoint on the difficulties of translating L2 idiomatic and metaphorical expressions into LI. Pedagogical research as McPherron and Randolph (2014) stresses on teaching idiomatic expressions and explains how they are usually ignored by the teachers and how FL teaching materials avoid them. Nevertheless, our next discussion includes a review of a number of studies that examine the figurative competence of EFL students in terms of difficulties and strategies.

One of the earliest and most influential studies on the figurative competence of EL learners is Irujo (1986). The study is conducted on twelve Venezuelan advanced learners to investigate how knowledge of L1 affects the production and comprehension of 45 English idiomatic expressions. The study asks participants to complete a multiple-choice and a definition task to test their comprehension. The study also gives them a discourse completion task to measure their encoding abilities. The results show that English idioms are easily acquired when they have a Spanish equivalent in form or meaning, whereas idioms with no Spanish equivalent are very difficult to learn. The study indicates that interference usually occurs with similar idioms but not with different ones. For instance, the expression spread the news is frequently produced as spread the voice because of L1 interference.

The idiomatic competence of Jordanian students has been also investigated by a number of researchers. For instance, Bataineh and Bataineh (2002) conduct a study on EFL Jordanian translation students to investigate the difficulties and strategies of translating idioms. The study asks 45 M.A. graduate students of translation to translate 45 idiomatic expressions. The results reveal that idiomatic sentences are problematic to students. They usually misunderstand the idioms, provide some shades of meanings, or give Arabic idioms that have different meanings. The study also states that students usually use strategies of paraphrasing, using a target language idiom of the same form and the same meaning, using a target language idiom of different form but the same meaning, and omitting the idiom.

Alkarazoun (2015) distributes a multiple-choice task covering various kinds of idioms to 60 undergraduate Jordanian students of English. By doing this, the study aims at analyzing their errors in understanding English idiomatic expressions. The results suggest low figurative competence of

EL learners. Moreover, they show variation in the participants' correct responses according to the type of the idiomatic expression. For example, the participants seem to understand idioms with noun phrases better than these with pairs of adjectives. They also acquire idioms in special categories like food better than these in the domain of animal or body part.

Smadi and Alrishan (2015) examine the strategies used by Jordanian graduate translation students to translate idioms. To collect the data, the researchers ask 90 participants who are all M.A. translation students to translate 16 English idiomatic expressions into Arabic. The study concludes that graduate students usually have difficulties in translating idioms and are unaware of the strategies applied in their translation. It also indicates that paraphrasing and literal translation are the most used strategies.

AlKawaldeh, Jaradat, Al-Momani and Bani-Khair (2016) observe the idiomatic competence of 150 Jordanian B.A. English students at the Hashemite University. During data collection, the researchers utilize a test to investigate students' perception and knowledge of English idioms and a questionnaire to examine their learning strategies, difficulties, and suggested solutions. The findings of the study reveal that B.A. English learners face serious difficulty in acquiring idiomatic expressions, though fourth and third year university students perform better than first and second year students in the test. The results also suggest that positive transfer, the frequency of the idiom, and the context facilitate the process of learning English idioms. Nonetheless, lack of experience in dealing with idioms and neglecting idioms in language teaching are the main reasons behind having difficulties in acquiring the idiomatic expressions.

Shajrawi and Smadi (2019) examine the English and Arabic idiomatic competence of Jordanian EFL undergraduate students. The researchers distribute a Completion-Discourse Test to 125 students in the English Department of the University of Jordan. All the idiomatic expressions included in the test are taken from a required course material. The study analysis points that EFL undergraduate students have a low-intermediate competence in understanding the idioms in both languages and in using the Arabic idioms, while they have a low competence in using the English idioms. The study finds that transparency, equivalence, high exposure to English, frequency of the idiom and contextualization facilitate the participants' comprehension of the idiom. The study indicates that including the idioms in textbooks doesn't improve EFL students' idiomatic competence. Moreover, interference of L1 and lack of semantic knowledge are the main factors negatively affecting the students' idiomatic competence.

In conclusion, several researchers have studied EFL learners' acquisition of idioms. However, there is little research analyzing the figurative competence of two groups of advanced English learners. The majority of the conducted studies on Jordanian students focus on undergraduate students of English or M. A. translation students. To the best of my knowledge,

there is no study examining the figurative competence of M.A. and Ph.D. students of English literature or linguistics. Moreover, this study is different in that it analyzes only idiomatic expressions which have a non-literal meaning.

## 4. Method

### 4.1 Sample of the Study

The sample of the study consists of 36 graduate students of English Literature and Linguistics enrolled at the University of Jordan and the Hashemite University. The students are divided into two groups based on their academic level: The first group consists of 18 M.A. students, while the second consists of 18 Ph.D. students. The two groups have reached a high level in English, but the second group is in a higher academic level and has taken more English language courses.

### 4.2 Data Collection

To investigate the figurative competence of graduate students of English, a translation task consisting of 15 English sentences is administered to the participants. Each one of the 15 sentences includes a stereotyped figurative expression that has a non-literal meaning. These expressions are chosen carefully from an idiomatic English dictionary, titled *The Key to English: Figurative Expression* (English Language Services, 1966). This book is chosen because it contains idiomatic and figurative expressions whose meanings are not easily inferred and require a very good figurative competence. After translating all the figurative expressions, the task asks the participants to reveal whether they are familiar or unfamiliar with each of the tested expressions in order to understand how they gave their answers.

Concerning data analysis, each figurative expression is examined individually, and percentages of the correct answers are calculated. Following Aldahesh (2008), the correct answers are divided into very good answers and satisfactory answers. Very good answers refer to participants' responses which give perfect translation of the figurative items, while Satisfactory answers refer to responses which are partially correct and lack some sense of the meaning. Table 1 has some examples of very good and satisfactory answers:

**Table 1. A sample of the participants' correct responses**

The figurative expression	Satisfactory answer	Very good
<b>Down-in-the mouth</b>	اتعكر مزاجو Itʕakkar mazaaju “to ruin one’s mood”	مكتئب Muktaʔib “depressed”
<b>Put a bug in my ear</b>	وشوشنتني wafwafatni “to say something in a low voice”	لمحت lammaḥat “to make a hint”

After calculating very good and satisfactory answers of all the figurative expressions in the test, the study provides a careful analysis of the three best and the three worst translated idiomatic expressions.

## 5. Results and Discussion

This chapter presents and discusses the figurative competence of Jordanian graduate students of English. It also examines their strategies and errors when rendering English idiomatic expressions into Arabic.

Table 2 displays the percentage of the correct answers of each group:

**Table 2. The percentage of the correct answers of each group in the study**

	M.A. students	Ph.D. students
Correct answer	43%	45%

As Table 2 shows, the percentage of the correct answers of Ph.D. students (45%) is higher than that of M.A. students (43%). Nevertheless, the two groups do not perform very well in the task. This poor performance indicates that idiomatic and metaphorical expressions constitute a challenge even to students who have achieved a high level of language development. It also suggests that their English vocabulary is relatively poor in terms of figurative expressions. This finding is in agreement with previous studies as Bataineh and Bataineh (2002) and Smadi and Alrishan (2015) who suggest that EFL Jordanian graduate students have a poor idiomatic competence.

The results in Table 3, on the other hand, provide more details about the participants' performance with each idiomatic expression. It also states the degree of accuracy when rendering these expressions into L1.

**Table 3. The percentage of the correct responses for each figurative expression**

NO.	The figurative expression	M.A. students		Ph.D. Students		The two groups
		Correct answers		Correct answers		
		Very good	Satisfactory answer	Very good	Satisfactory answer	
1.	as I live and breathe (to my great surprise)	0%	0%	6%	0%	3%

NO.	The figurative expression	M.A. students		Ph.D. Students		The two groups
		Correct answers		Correct answers		
		Very good	Satisfactory answer	Very good	Satisfactory answer	
2.	<b>babe in the woods (inexperienced, naïve, unsophisticated)</b>	25%	6%	50%	6%	43.5%
3.	<b>I cool my heels (be kept waiting)</b>	31%	31%	13%	25%	50%
4.	<b>down-in-the-mouth (depressed)</b>	31%	6%	31%	18%	43%
5.	<b>fat chance (very little chance)</b>	19%	6%	6%	6%	18.5%
6.	<b>give me a bad turn (frighted)</b>	6%	75%	0%	88%	84.5%
7.	<b>the grim reaper (death)</b>	50%	0%	63%	0%	56.5%
8.	<b>in the nick of time (in the last moment)</b>	75%	0%	88%	0%	81.5%
9.	<b>in the pink (in good health physically or mentally)</b>	56%	0%	31%	13%	50%
10.	<b>make a monkey out of someone (make someone looks fool)</b>	63%	6%	60%	19%	74%
11.	<b>nip and tuck (very close, in contest)</b>	13%	13%	13%	13%	26%
12.	<b>You don't say so! (what you say is amazing)</b>	63%	6%	63%	6%	69%



NO.	The figurative expression	M.A. students		Ph.D. Students		The two groups
		Correct answers		Correct answers		
		Very good	Satisfactory answer	Very good	Satisfactory answer	
13.	second sight (the ability to see the future, supernatural objects, etc.)	56%	0%	50%	6%	56%
14.	put a bug in my ear (give a hint)	0%	7%	6%	6%	9.5%
15.	tie the knot (get married)	13%	13%	56%	0%	41%

Based on Table 3, Ph.D. students are not always better than M.A. students when rendering the figurative expressions into Arabic. In some cases, M.A. students show a higher percentage of correct answers. For example, with the idiom cool my heels, M.A. students give more correct answers (62%) than Ph.D. students (38%). Except for a few idiomatic expressions, graduate students provide very good answers more than satisfactory ones. Furthermore, Table 3 demonstrates that the students' performance is not always consistent which may suggest that some idiomatic expressions are easily learned and understood than others. Therefore, the following discussion analyzes the three best translated items and the three worst translated items in the task as an attempt to know the reasons behind this and to examine students' translation errors and strategies.

### 5.1 The Three Best Translated Figurative Expressions

The figurative expression which gets the highest percentage (84.5%) is the idiom *give someone a bad turn*. However, the majority of the participants' responses are satisfactory ones in which they only approach its exact meaning 'frightened'. About 70% of the participants provide the near-equivalent Arabic metaphorical expression انتابني شعور سيء /?intaabani ju?uur saji?/ "to get a bad feeling" which looks similar in form to this English expression. The majority of the participants (about 65%) point that they are unfamiliar with this figurative expression. This suggests that graduate students use their knowledge of the context and L1 to predict the meaning of the English idiom.

Concerning the translation strategies followed by the students, we observe two strategies that lead to both correct and incorrect answers. These strategies are paraphrasing as اكتببت /?ikta?abt/ "depressed", and خفت /xift/ "scared"; and giving an idiomatic expression from L1 as انتابني شعور سيء /?intaabani ju?uur saji?/ "to get a bad feeling", وقف شعر راسي /waqaf fa?ar raasi/ "to make hair



stand on end”, and *اتعكر مزاجي* / Itʕakkar mazaaju/ “to ruin one’s mood”.

The figurative expression which has the second highest score is *in the nick of time*, with a total average equals (81.5%). However, about 95% of the participants say that they are unfamiliar with this idiomatic expression. Our explanation is that students utilize the context to know the answer. In addition, this figurative expression is ONCE in which only one word that is non-literal (nick) while the word (time) is literal. The majority of the answers given for this item range between paraphrasing as *في اخر لحظة* /fi ʔaaxir laḥzah/ “in the last moment”; or giving a near idiomatic equivalent as *في الوقت الحاسم* /fi ʔalwaqt ʔalḥaasim/ “in critical time”

The third best translated expression is *make a monkey out of someone*, with a total percentage equals (74%). About 98% of the participants state that this metaphorical expression is not familiar, suggesting that students use contextual clues as well as the metaphorical image “to make someone a monkey” to predict its meaning. Furthermore, knowledge of L1 may have helped them. This is because the majority of participants give the Arabic idiom *يجعل منه اضحوكه* /jadʕal minhu ʔudḥuukah/ “to make a fool of him” which looks similar in form to this English expression. As for the strategies followed by the students, we observe successful strategies such as paraphrasing *بيزومه* “to defeat”, and giving an equivalent idiomatic expression *يجعل منه اضحوكه* /jadʕal minhu ʔudḥuukah/ “to make a fool of him”. We also notice some reduction (unsuccessful) strategy as literal translation *يجعل منه قرد* /jadʕal minhu qird/ “to make him a monkey”, and avoidance of the question.

The analysis of the three best translated expressions reveals that graduate students can approach the meaning of some English idiomatic expressions even if they are unfamiliar. This happens when there is an Arabic equivalent or a near equivalent, contextual clues, and/or an element that is literal in the idiom. This finding is consistent with previous research as AlKhawaldeh et al. (2016) and Shajrawi and Smadi (2019) who suggest that the context, transparency, and equivalence facilitate the acquisition of the idiom. The analysis also uncovers some successful translation strategies as paraphrasing and giving an Arabic equivalent, which are also found in earlier research, including Bataineh and Bataineh (2002) and Smadi and Alrishan (2015).

## 5.2 The Three Worst Translated Figurative Expressions

The first worst translated expression (3%) is as *I live and breathe*. Very few students give the correct answer *اني متفاجئ* /ʔini mutafaaʕʔ/ “to be surprised”. Most students provide the incorrect Arabic idioms *بشحمه ولحمه* /biʕahmihi wa laḥmihi/ “in the flesh”, and *حي يرزق* /ḥajun jurzaq/ “alive and well”. These Arabic idiomatic expressions reflect negative interference of L1 because they have some similarities in form to the idiom as *I live and breathe* but differ in their meaning. Moreover, this English idiom is difficult to learn because it is a core idiom in which all its

individual parts are non-compositional. Students display different unsuccessful strategies in translating this unfamiliar English idiom, including: literal translation *طول ما انا عايش وبتنفس* /tuul ma ?ana ?aaɪʃ wa batnaʃʃas/ “as long as I am alive and breathing”, giving an incorrect Arabic idiom *بشحمه ولحمه* /biʃaħmihi wa laħmihi/ “in the flesh”, and avoiding the translation.

The students’ second worst performance (9.5%) is with the figurative expression *put a bug in my ear*. The majority of the students’ responses give the incorrect Arabic idiom *خرمت طيلة زاني* /xaramit ʃablit ɖaani/ (to pierce my eardrum) meaning “to nag or irritate” or paraphrases the metaphorical expression into expressions with negative meanings as *وجعت راسي* /waʒʒaʃit raasi/ “to give me a headache”, and *أزعجتني* /ʔazʃaʒatni/ “to annoy”. In our explanation, the negative interference of L1 and the negative metaphorical image that is created in the mind (the image of a bug in someone’s ear) are the reasons behind these wrong answers.

The third lowest percentage (18.5%) is given to the figurative expression *fat chance* which means “little possibility”. This poor performance can be related to the fact that the word *fat* denotes the opposite meaning. If something is fat, then it is large not small. That’s why most of the participants provide incorrect paraphrasing as *فرصة قوية* /furʃah qawijah/ “strong chance”, *فرصة عظيمة* /furʃah ʃaʒiimah/ “great chance”, and *فرصة رائعة* /furʃah raaʔiʃah/ “excellent chance”.

The analysis of the worst translated expressions suggests that graduate students face great difficulty with idiomatic expressions that do not have an Arabic equivalent. They also have a problem in acquiring expressions which have a similar form in Arabic but differ in their meaning. Furthermore, graduate students struggle in learning core idiomatic expressions and figurative expressions with unpredictable meanings. The analysis also detects some unsuccessful translation strategies such as literal translation, giving an Arabic idiomatic expression with a different meaning, and avoiding the translation. Such analysis is in agreement with previous studies, viz., Bataineh and Bataineh (2002), Irujo (1986), AlKhawaldeh et al. (2016), and Smadi and Alrishan (2015).

## 6. Conclusion

Despite of their good knowledge of English, both M.A. and Ph.D. students of English do not have good figurative competence. The findings of the study display that they are unfamiliar with the majority of the figurative expressions included in the test. The findings also suggest that advanced English learners use their knowledge of L1, the metaphorical image that these expressions create, and the context to approach the meaning of the figurative expression. The study exhibits cases of positive transfer when the English idiom has a match in L1. However, negative interference of L1 happens when there is an Arabic idiom that looks similar to the target figurative expression but differs in its meaning. Moreover, English idioms which do not have an equivalent in L1 or whose meanings exist in a different idiomatic form constitute a great challenge. The

findings indicate that the participants are usually influenced by the metaphorical image when predicting the meaning of an idiom. In addition, the participants usually do well when translating ONCEs, but they perform poorly with core idioms. Concerning the translation strategies observed in this study, the participants usually paraphrase the idiomatic expression or provide an Arabic equivalent. However, there are a few instances of literal translation and message avoidance.

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## Appendix

### Appendix 1

Student's educational level: M.A. student  Ph. D. student

Please translate the words in bold font into Arabic:

1) I thought Ali was out of town, but there he is, as I live and breathe.

**As I live and breathe:**

2) Salma is only babe in the woods, when she tries to negotiate with those customers.

**Babe in the woods:**

3) I cooled my heels outside the professor's office for an hour.

**Cool my heels:**

4) He is not really mad. He's just a little down-in-the-mouth.

**Down-in-the-mouth:**

5) We've never been so busy in the office. You've got a fat chance for a vacation now.

**A fat chance:**

6) I'm glad to hear that you're all right. It gave me a bad turn when I heard about the accident.

**Give me a bad turn:**

7) Sooner or later, the grim reaper pays his visit to every man.

**The grim reaper:**

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Figurative Idiomatic Competence: An Analysis of Jordanian Graduate Students of English 46

8) We arrived in the nick of time. A moment later the train left.

**In the nick of time:**

9) All I needed was a good night's sleep. I'm feeling in the pink this morning.

**In the pink:**

10) Ahmad is a fine driver. This boy is just a beginner; Ahmad will make a monkey out of him.

**Make a monkey out of him:**

11) It was nip and tuck right up to the end. First one would be a head and then the other.

**Nip and tuck:**

12) Laila is working in a school now? You don't say so!

**You don't say so!**

13) From the way he pretends wisdom, you'd think he is gifted with second sight.

**Second sight:**

14) She couldn't say much, because it would seem disloyal, but she put a bug in my ear.

**Put a bug in my ear:**

15) Congratulations, Ali. I just heard the good news. When are you going to tie the knot?.

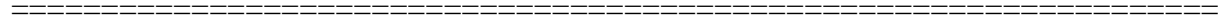
**Tie the knot:**

**Appendix 2**

Please indicate whether you are familiar with the following expressions or not:

	<b>Familiar</b>	<b>Unfamiliar</b>
<b>as I live and breathe</b>		
<b>babe in the woods</b>		
<b>I cool my heels</b>		
<b>down-in-the-mouth</b>		
<b>fat chance</b>		
<b>give someone a bad turn</b>		
<b>the grim reaper (death)</b>		
<b>in the nick of time</b>		
<b>in the pink</b>		
<b>make a monkey out of him</b>		

<b>nip and tuck</b>		
<b>You don't say so!</b>		
<b>second sight</b>		
<b>put a bug in my ear</b>		



## A Linguistic Study of Kumbi Dialect of Meeteilon

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### Abstract

Meeteilon (Manipuri) has a number of dialect communities. Among those, Kumbi is also one of the dialect areas of Meeteilon. This dialect area of Meeteilon is situated at the southern part of Imphal. This paper attempts to find out the variations that are found in Kumbi dialect with reference to Imphal dialect. These two dialects have variations regarding morphophonemic changes, lexical variations, syntactic level, tone etc. For example, *həibon* means fruit fig in Imphal dialect whereas in Kumbi dialect it means a kind of fruit which is known as *pundon* 'guava' in Imphal dialect. In Kumbi dialect *həibon* is called as *laihəibon*. In these two dialects, not only lexical variation but also semantic variation can be observed.

**Keywords:** Meeteilon, Kumbi Dialect, Morphophonemic variations, Lexical and Semantic Variations, Morphosyntactic variations.

### Introduction

Manipuri, a Tibeto-Burman language, has more than twenty different varieties or dialects. Among those, some are established as a dialect, and some are needed to establish as a dialect. Kumbi dialect is a variety of Manipuri that is spoken at the southern part of Imphal. It is 52 km far away from the capital city, Imphal. Moirang, Thanga, Saiton, Ithai, Wangoo, Sagang etc. are the neighbouring villages of Kumbi. There is good connectivity with other villages through road transportation system. The main occupations of the villagers are agriculture, fishing, weaving, etc. Rice and fish are the main products of this village. Kumbi is also famous for *Hentak* (pastry fermented fish).

There is mutual intelligibility between the Kumbi and Imphal dialects. Sometimes, the people of Imphal cannot understand the speech of Kumbi dialect because of having differences in accent, lexical items, tone etc. However, to minimize the communication gap, the people of Kumbi dialect try to speak in standard form i.e. Imphal dialect which is treated as standard one. Not only Kumbi, but also other dialects of Manipuri use standard form while communicating with others. It is also observed that there is no big difference between the male and female speakers of Kumbi dialect except pitch level and selection of some specific words while speaking. Those male and female forms of speech are not focused in this paper.

Nowadays, the original dialect forms of speech are losing gradually due to the influence of standard dialect as well as dialect borrowing. Even though, some variations can be observed still today. Those variations are in the morphophonemic, lexical, semantic as well as morphosyntactic levels.

## 1. Morphophonemic Variations

Morphophonemic variation means the variations found in the morpheme due to the variations in phoneme(s). It can be analysed into two- morphophonemic variations in affixes and morphophonemic variations in compounds. However, in this paper, only the morphophonemic variations in affixes will be discussed.

Morphophonemic variations in affixes can further be analysed into two-variations in the prefixes and variations in suffixes. There is no variation in the prefixes in the two dialects. Therefore, morphophonemic variations in prefixes will not be discussed and morphophonemic variations in suffixes are discussed as follows.

### 1.1. Simple Aspect

The simple aspect marker *-i~li* undergoes a number of changes according to the environment it occurs. Examples are given below to illustrate the variations that occurred in Imphal and Kumbi dialects of Manipuri.

(a) The roots which are ended by /t/, /n/ and /l/, the suffix *-li* of Imphal dialect changes into *-le* in Kumbi. However, the syllable final /n/ of the root that precedes the suffix changes into /l/ in Imphal and Kumbi dialects. Examples-

Imphal	Kumbi	Gloss
latli	latle	‘worships’
jalli	jalle	‘cuts’
malli	malle	‘looks like’

(b) After the roots ending with /p/, /m/ and /ŋ/, the suffix *-i* changes into *-pi*, *-mi* and *-ŋi* in Imphal, *-pe*, *-me* and *-ŋe* in Kumbi respectively. Examples-

Imphal	Kumbi	Gloss
kəppi	kəppe	‘weeps’
cəmmi	cəmme	‘simple’
haŋŋi	haŋŋe	‘opens’

(c) After the roots ending with /k/, the suffix *-i* changes into *-e* in Kumbi and no changes in Imphal. Examples-

Imphal	Kumbi	Gloss
t <sup>h</sup> ək-i	t <sup>h</sup> ək-e	‘drinks’
hek-i	hek-e	‘plucks’



(d) After the roots ending with diphthongs like /əu/ and /au/, the suffix *-i* changes into *-wi* in Imphal whereas it is *-we* in Kumbi respectively. Examples-

Imphal	Kumbi	Gloss
kəuwi	kəuwe	‘shorts’
ləuwi	ləuwe	‘takes’
cauwi	cauwe	‘is big’

(e) After the roots ending with /a/, /o/, /ə/ and /u/ vowels, the suffix *-i* does not change in Imphal whereas in Kumbi, the suffix *-i* changes into *-je*. This is the insertion of semivowel /j/ before aspect marker /i/ so that it changes into *-je*. Examples-

Imphal	Kumbi	Gloss
pai	paje	‘reads’
kai	kaje	‘over burnt’
poi	poje	‘carries on back’

(f) After the root ending with /i/, then the suffix *-i* is zero change in Imphal but the suffix *-i* changes into *-je* in Kumbi. Examples -

Imphal	Kumbi	Gloss
pi	pije	‘gives’
ki	kije	‘afraid’

(g) After the root ending with /oi/, /əi/ and /ui/, the suffix *-i* doesn’t change in Imphal dialect, however, the suffix *-i* changes into *-je* in Kumbi dialect. Examples-

Imphal	Kumbi	Gloss
koi	koi-je	‘is long’
coi	coi-je	‘is separable’
cəi	cəi-je	‘scolds’
p <sup>h</sup> ui	p <sup>h</sup> ui-je	‘beats’

## 1.2. Proposal Negative

The proposal negative suffix is *-kumsi* in Imphal dialect with two allomorphs (*kumsi~gumsi*) whereas it is *-loise* and has six allomorphs (*loise~roise~poise~moise~ŋoise~oise*) in Kumbi dialect. Some selected examples are given below-

(a) After the root ending with /t/, the suffix *-kum* changes into *-loi* in Kumbi but remains unchanged in Imphal dialect. Examples -

Imphal	Kumbi	Gloss
cət <b>kumsi</b>	cət <b>loise</b>	‘let’s not go’

<b>metkumsi</b>	<b>metloise</b>	‘let’s not press’
<b>latkumsi</b>	<b>latloise</b>	‘let’s not worship’

(b) After the root ending with /n/ and /l/, the suffix –kum changes into –gum in Imphal and –loi in Kumbi dialect. Examples -

Imphal	Kumbi	Gloss
<b>cengumsi</b>	<b>cenloise</b>	‘let’s not run’
<b>langumsi</b>	<b>lalloise</b>	‘let’s not guilt’

(c) After the root ending with /p/, the suffix -kum changes into -poi in Kumbi and remains unchanged in Imphal dialect. Examples-

Imphal	Kumbi	Gloss
<b>kəpkumsi</b>	<b>kəppoise</b>	‘let’s not cry’
<b>kapkumsi</b>	<b>kappoise</b>	‘let’s not shoot’

(d) After the root ending with /m/, the suffix -kum changes into -moi in Kumbi and –gum in Imphal dialect. Examples-

Imphal	Kumbi	Gloss
<b>camgumsi</b>	<b>cammoise</b>	‘let’s not wash’
<b>t<sup>h</sup>əmgumsi</b>	<b>t<sup>h</sup>əmmoise</b>	‘let’s not keep’

(e) After the root ending with /ŋ/, the suffix -kum changes into -gum in Imphal, -ŋoi in Kumbi dialect. Examples -

Imphal	Kumbi	Gloss
<b>cəŋgumsi</b>	<b>cəŋŋoise</b>	‘let’s not enter’
<b>məŋgumsi</b>	<b>məŋŋoise</b>	‘let’s not dream’

(f) After the root ending with /k/, the suffix -kum changes into -oi in Kumbi and -kum in the Imphal dialect. Examples -

Imphal	Kumbi	Gloss
<b>lakkumsi</b>	<b>lak-oise</b>	‘let’s not come’
<b>cakkumsi</b>	<b>cak-oise</b>	‘let’s not burn’

(g) After the root ending with vowel or diphthong, the suffix -kum changes into -gum in Imphal and -roi in Kumbi. Examples-

Imphal	Kumbi	Gloss
<b>cagumsi</b>	<b>caroise</b>	‘let’s not eat’
<b>kəugumsi</b>	<b>kəuroise</b>	‘let’s not call’

### 1.3. Locative Case Marker

The locative case marker is -tə in Imphal dialect whereas it is -lə in Kumbi dialect. It has two allomorphs (tə~də) in Imphal and five allomorphs (lə~rə~mə~ŋə~ə) in Kumbi dialect.

(a) After the roots ending with voiceless stops viz. /p/ and /k/, the suffix -tə remains unchanged in Imphal, on the other hand, in Kumbi, -tə changes into -ə and -lə if the root is ended by /p/, /k/ and alveolar /t/ respectively. Examples-

Imphal	Kumbi	Gloss
t <sup>h</sup> optə	t <sup>h</sup> op-ə	‘brain-loc’
caktə	cak-ə	‘rice-loc’
k <sup>h</sup> uttə	k <sup>h</sup> ut-lə	‘hand-loc’

(b) After the roots ending with voiced sounds like /m/, /n/, /ŋ/ etc., the suffix -tə changes into -də in Imphal dialect whereas in Kumbi, the suffix -tə changes into different forms depending on the preceding sounds. Examples-

Imphal	Kumbi	Gloss
ləmdə	ləmmə	‘place-loc’
k <sup>h</sup> undə	k <sup>h</sup> unlə	‘village-loc’
ceŋdə	ceŋŋə	‘rice-loc’
kadə	karə	‘room-loc’
məidə	məirə	‘fire-loc’

#### 1.4. Ablative Case Suffix

The ablative case suffix is -təgi in Imphal dialect of Meeteilon and has two allomorphs (təgi~dəgi). In Kumbi dialect, it is -ləgi and has five allomorphs (ləgi~rəgi~əgi~məgi~ŋəgi). They are illustrated below.

(a) After the roots ending with /p/, /t/ and /k/, the suffix remains unchanged in Imphal but in Kumbi, -ləgi changes into -əgi when the root is ended by /p/, /k/ and -təgi changes into -ləgi when the root is ended by /t/. Examples -

Imphal	Kumbi	Gloss
t <sup>h</sup> optəgi	t <sup>h</sup> op-əgi	‘brain-abl’
caktəgi	cak-əgi	‘rice-abl’
k <sup>h</sup> uttəgi	k <sup>h</sup> ut-ləgi	‘hand-abl’

(b) After the root ending with voiced sounds, the suffix -təgi changes into -dəgi in Imphal but in Kumbi, this suffix changes into -məgi, -ŋəgi, -ləgi and -rəgi depending on the sounds that precedes the suffix. Examples -

Imphal	Kumbi	Gloss
səmdəgi	səmməgi	‘hair-abl’
ceŋdəgi	ceŋŋəgi	‘rice-abl’
koldəgi	konləgi	‘utensil-abl’
cudəgi	curəgi	‘sugarcane-abl’

## 2. Lexical and Semantic Variations

Lexical variation can be observed between the two dialects. The detailed analysis is given under the following sub-headings.

### 2.1. Lexical Variations

It can be analysed under the three categories as -

- 2.1.1 Partial difference among the words
- 2.1.2. Complete difference among the words
- 2.1.3. Irregular correspondences among the words

#### 2.1.1. Partial Differences among the Words

In this partial difference, the differences are mainly due to the difference in one syllable either in the first syllable or in the second syllable. This can further be analysed into two forms.

##### 2.1.1.1. Difference in the First Syllable

Under this, some selected examples that are different in the first syllable are given. This difference is mainly due to the change of one sound or two sounds in the first syllable or due to the insertion of one morpheme.

Imphal	Kumbi	Gloss
k <sup>h</sup> u-u	k <sup>h</sup> uk-u	‘knee’
toŋgon	tumbon	‘a basket for keeping fish’
ləurak	mərak	‘a unit for measuring land’

##### 2.1.1.2. Difference in the Second Syllable

In this sub-category, the difference is mainly in the second syllable of the words. These words are formed by combining one free root and one bound root or both may be bound roots. Examples-

Imphal	Kumbi	Gloss
səmbun	səmɲi	‘hair bun’

leŋjum	leŋban	‘shoulder’
soibum	soiʒin	‘bamboo shoot’
p <sup>h</sup> əuʒum	p <sup>h</sup> əuhik	‘olivier/ Sitotroga cerealella’
məna	mərəi	‘upper part of shoes’

### 2.1.2. Complete Difference among the Words

It can be observed that there is complete difference among the words in the two dialects of Manipuri i.e. Imphal and Kumbi. The words may be monosyllabic or disyllabic or multisyllabic in nature. Example-

Imphal	Kumbi	Gloss
pa	mittu	‘eyelash’
p <sup>h</sup> əbəuŋa	ŋacoŋ	‘swamp barb’
k <sup>h</sup> oiniŋ	cucrubi	‘nightingale’

### 2.1.3. Irregular Correspondences among the Words

In this, some irregular correspondences among the words that are found in the two dialects of Manipuri are discussed. These irregular correspondences are due to the insertion or deletion of sounds or replacement of one sound or cluster by a single sound. Examples

Imphal	Kumbi	Gloss
segrak	səka	‘armpit’
kaŋcek	kaŋcit	‘beetle’
səmbandoŋ	səmandoŋ	‘hair bun’

## 2.2. Semantic Variations

Due to the change of lexical items, semantic changes can also be observed in the two dialects. Following are the categories found under the semantic variations. They are-

- Meaning broadening
- Meaning narrowing and
- Meaning shift

However, in the two dialects, mainly meaning shift is observed and only meaning shift is discussed in this paper. Some lexical items are given in order to observe the semantic variations between the two dialects. One dialect has an interpretation for one lexical form, but that interpretation may be different from the remaining dialect due to their different cultures or beliefs or occupations etc. For example, the term *həiboŋ* means cluster fig tree in Imphal, on the other hand, it means guava in Kumbi dialect. Some more examples are given to illustrate the meaning shift.

### 2.2.1. səmʒi ‘hairbun’

*səmʃi* means hairbun in Kumbi dialect of Meeteilon whereas it is called *səmbun* in Imphal dialect of Meeteilon. On the other hand, in Kumbi, *səmbun* means fallen hair that is thrown after combing.

### 2.2.2. *həibon* ‘cluster fig tree’

In Manipuri *həibon* is used for the fruit cluster fig tree (*Ficus glomerata*) in Imphal dialect but in Kumbi dialect, it is known as *lahəibon*. In Kumbi, *həibon* means a kind of fruit which is known as *puɽdon* ‘guava’ in Imphal dialect of Manipuri.

### 2.2.3. *p<sup>h</sup>əujum* ‘olivier’

This word means a kind of small and white insect, which is found in the paddy granary in Imphal, but in the Kumbi dialect, it is not so called as *p<sup>h</sup>əujum*. Instead of *p<sup>h</sup>əujum*, Kumbi dialect uses the term *p<sup>h</sup>əuhik*. In Kumbi dialect, *p<sup>h</sup>əujum* means small pieces of husks remain in the basket or on the threshing mat.

### 2.2.4. *səmbəlləi/nonballəi* ‘lantana’

It is a thorny plant and called as *səmbəlləi* or *nonballəi* in Imphal and in Kumbi, it is called as *t<sup>h</sup>irəi*. In Kumbi dialect of Meeteilon, *səmbəlləi* means a plant with yellowish leaves planted to decorate the garden and known as *Duranta thorn* in English. The term *nonballəi* is not found to use in Kumbi dialect.

## 3. Morphosyntactic Variation

It is also one feature found in the two dialects. In this variation, one morpheme in the one dialect is replaced by another morpheme in the remaining dialect. The comprehensive discussion is as given below.

### 3.1. Replacement of –tum suffix

The suffix –tum is used as alternative marker/emphasis marker in Imphal dialect. However, this suffix is replaced by –kum in Kumbi dialect. It indicates an alternate action that follows a previous action in a discourse. It is mainly found to use in suggestive and let imperative types of sentences. Examples-

Imphal

- 1a.   lairik-tum     pa-si  
      book-emp    read-sug  
      ‘Let us read the book’

Kumbi

- 1b.   lairik-kum     pa-se  
      book-emp    read-sug  
      ‘Let us read the book’

Imphal

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A Linguistic Study of Kumbi Dialect of Meeteilon

2a. kannə-de cak-tum t<sup>h</sup>oŋ-si lau  
 anyway rice-emp cook-sug come-ϕ  
 ‘Anyway, let us cook the rice’

Kumbi

2b. kannə-te cak-kum t<sup>h</sup>oŋ-se lau  
 anyway rice-emp cook-sug come-ϕ  
 ‘Anyway, let us cook the rice’

### 3.2. Use of -dənə

The suffix *-dənə* is used in sentence to show the continuity of the action in the Imphal dialect. On the other hand, the suffix *-rənə* is used instead of *-dənə* in sentence in Kumbi dialect as shown in the given examples-

Imphal

1a. cak ca-də-nə lei-re  
 rice eat-cont-inte live-prf  
 ‘He is still eating rice’

Kumbi

1b. cak ca-(rə)-nə lei-re  
 rice eat-cont-inte live-prf  
 ‘He/She is still eating rice’

In the above examples, the word *cadənə* has two interpretations due to tonal differences. One means continuity in eating with high tone and another one is without eating with low tone in Imphal dialect. But, in Kumbi, there is no tonal difference, *carənə* means continuity in eating and *cadənə* means without eating respectively.

### 3.3. Use of kənnə ‘strongly’

*kənnə* is an adverb placed before a verb to qualify a verb in the two dialects. However, this adverb is not placed before an adjective to modify or qualify the adjective in Imphal dialect. In Kumbi dialect, this adverb *kənnə* is placed before an adjective that is not common feature of Imphal dialect. Some examples are illustrated below in which *kənnə* is placed before a verb.

1. kən-nə cel-lu/lo  
 strong-adv run-com  
 ‘Run fast’
2. jam-(nə) kən-nə cel-lu/lo  
 very-(adv) strong-adv run-com  
 ‘Run very fast’

These above two forms (1 and 2) can be observed in the two dialects. Further, some examples are given in which adverb *kənnə* is placed before an adjective in Kumbi dialect but not in Imphal dialect.

- 1a. məhak məsək jam-nə p<sup>h</sup>əjə-i  
 He outlook very-adv beauty-sam  
 ‘She is very beautiful’
- 1b. məhak məsək sat<sup>h</sup>i-nə p<sup>h</sup>əjə-i  
 He outlook extremely-adv beauty-sam  
 ‘She is very beautiful’

The above examples 1a and 1b are found to use in the Imphal dialect but in Kumbi dialect *kənnə* is used instead of *jamnə* or *sat<sup>h</sup>inə* or *t<sup>h</sup>inə* as-

- 1c. məhak məsək kən-nə p<sup>h</sup>əjə-i  
 He outlook strong-adv beauty-sam  
 ‘She is very beautiful’
- 1d. məhak məsək kən-nə p<sup>h</sup>əjə-i  
 He outlook very-adv beauty-sam  
 ‘She is very beautiful’

### 3.4. Use of the word *həkcaŋ* ‘body’

*həkcaŋ* means ‘body’ in the Imphal dialect of Manipuri. However, in Kumbi, the interpretation of the *həkcaŋ* is different from Imphal dialect. Examples are given below-

1. həkcaŋ nuŋŋai-te  
 body well-neg  
 ‘I am not well’
2. əi həkcaŋ nuŋŋai-te  
 I body well-neg  
 ‘I am not well’
3. ŋəsi-di həkcaŋ-si icok-cokt<sup>h</sup>ə-i  
 today-part body-det exhaust-sam  
 ‘Today, I am very exhausted’

In the examples 1, 2 and 3 *həkcaŋ* is used extensively in the Imphal dialect whereas in Kumbi dialect, the word *həkcaŋ* is not used, instead of that, the word *isa* is used as

- 1a. i-sa nuŋŋai-te  
 1pp-body well-neg  
 ‘I am not well’
- 2a. əi i-sa nuŋŋai-te  
 I 1pp-body well-neg  
 ‘I am not well’



- 3a.    *ŋəsi-ri*           *i-sa-se*           *i-cok*                   *cokt<sup>h</sup>ə-i*  
           today-part      my-body-det   1pp-exhaust           exhaust-sam  
           ‘Today, I am very exhausted’

In the above examples, it is also noted that there is a semantic variation in the use of *həkcaŋ*. If *həkcaŋ* is used instead of *isa* in Kumbi dialect, it connotes a kind of meaning which is related to sex organs. Therefore, it is not allowed to use the word *həkcaŋ* freely in the conversation or discourse. Further, all the three pronominal markers, i.e., *i-*, *nə-* and *mə-* can be added to *isa* to describe the person to whom the utterance is focused upon, but in *həkcaŋ*, pronominal markers cannot be added to describe the person. Examples-

- 1a.    *i-sa*                   *nuŋŋai-re*  
           1pp-body        happy-prf  
           ‘I have good health’
- 1b.    *nə-sa*                *nuŋŋai-rə-bə-rə*  
           2pp-body        happy-prf-nomz-int  
           ‘Do you have good health?’
- 1c.    *mə-sa*                *p<sup>h</sup>ə-re*  
           3pp-body        good-prf  
           ‘He has good body’
- 2a.    \**i-həkcaŋ*        *nuŋŋai-te*  
           1pp-body        happy-neg  
           ‘I am not well’
- 2b.    \**nə-həkcaŋ*        *nuŋŋai-tə-bə-rə*  
           2pp-body        happy-neg-nomz-int  
           ‘Are you sick/ill?’
- 2c.    \**mə-həkcaŋ*            *p<sup>h</sup>ə-i*  
           3pp-body            good-sam  
           ‘He has good body’

In the above examples 2a, 2b and 2c the addition of pronominal markers (i.e. *i-*, *nə-* and *mə-*) are not allowed to use before *həkcaŋ* instead of this, personal pronouns i.e. *əi*, *nəŋ* and *ma/məhak* are used respectively. However, *isa*, *nəsa* and *məsa* is found to use in the Imphal dialect occasionally but not frequently.

### Conclusion

From the above analysis, it can be concluded that there are variations between the two dialects, i.e., Imphal and Kumbi in some aspects. Those variations are mainly due to the different socio-cultural background of the two dialect communities. Therefore, more detailed

study of dialects of Manipuri is required in order to find out those variations so that it can help to enrich the vocabulary and structure of Manipuri.

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**Delineating Alienation, Hopelessness, and Identity Crisis:  
A Study of Sharankumar Limbale's *The Outcaste***

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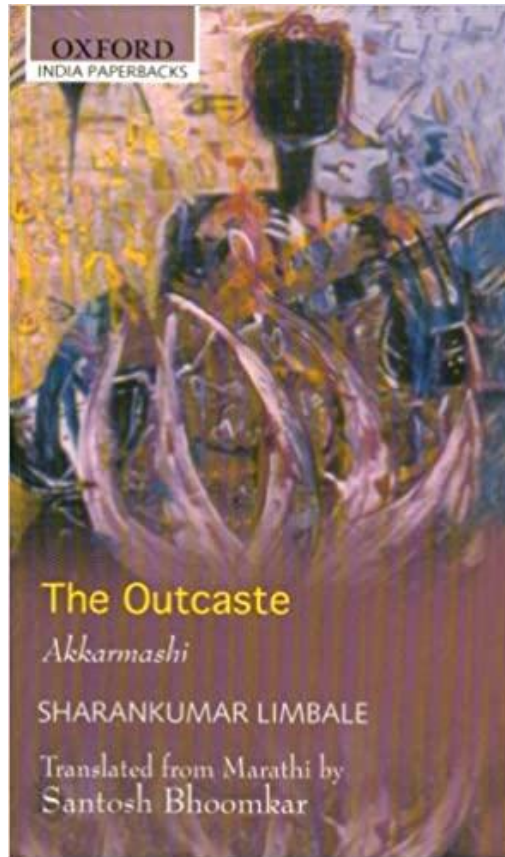
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Courtesy: amazon.in

**Abstract**

The paper analyses that how the downtrodden turn alienated as a result of the systematic exclusion of ages and how this ostracization results in nothing but hopelessness even after the provision of rights in the constitution in Independent India. It will show that how marginalization

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and deprivation lead to a state of impossibility and how a section of the society feels alienated socially, economically, culturally, and emotionally. Besides, the paper focuses on the mental agony an outcaste undergoes throughout life in a search of his true identity.

**Keywords:** Limbale, *The Outcaste*, Alienation, hopelessness, identity crisis, downtrodden, ostracization, marginalization, deprivation, outcaste.

In his autobiography *The Outcaste*, Limbale presents the experiences of his family. In his childhood, he lived in Maharwada where about one hundred and twenty cottages of Mahars, lower-caste people were there. It was located on the fringe and was the most unhygienic place to live in. The village was characterized by deprivation, filthiness, and all sort of scarcity. They used to do the traditionally assigned roles like scavenging, removing the dead animals of the high-caste people, sweeping the village streets, all sorts of labour work, and begging alms. If they did not earn during the day used to sleep without eating in the night. Limbale's mother was married to Ithal Kamble who was a poor grass mower. She got divorced after having two children, thereafter; she had an adulterous affair with Hanmanta Patil, an upper-caste man who was the father of Limbale. His mother had seven children from another Patil named Kaka. When his mother Masamai got busy with her other children, Limbale was taken care of by Masamai mother Santamai in the Maharwada itself. Both his mother and grandmother ran separate liquor businesses to run their families. During school life, Limbale has discriminatory experiences and issues like his father's registration on the certificates. His grandfather does work hard as a porter at the local bus stand. Limbale experiences issues in the case of his wedding as they were not of pure blood.

The novelist depicts that the stigmatic practice of untouchability results in the alienation and isolation of the downtrodden in society. Not allowing lower-caste students to play games with the high-caste students in the school and assigning tasks like sweeping the floor and smearing the floor with cow dung only to the students of lower caste contributes to the feelings of inferiority. The statement of Shobhi, an upper-caste girl, "Mahars have become bold these days. They now dare to walk straight up to you. Can you see I am carrying drinking water? You touch will make it impure" (70). These words are addressed to lower caste boys Limbale and his friend Prashya. They turn revengeful thereafter and ask justification like why the river and crops get polluted on your touch. Whatsoever be the reasons, such arguments widen the ditch between the castes in this respect. Sharing another instance of caste-based discrimination, Limbale writes:

There was a small tea shop in our village owned by Shivram, where a separate cup and sauce were kept for Mahars and Mangs. I had seen the cups and saucer many times. We also had to move aside to make way for high-caste persons while passing on the road.

Everywhere we were condemned. Our houses were in places that other villagers used as latrines. We felt no affection for our village. Instead, we were scared and tense. Our caste had been thrust upon us even before we were born. (76)

Old people of the lower castes used to drink tea from that cup and saucer without any protest. Limbale says, “Rambaap used to drink water as well as tea and he had to wash the tumblers too before he put them back in their place. He had to put the money for the tea on the ground or drop it from a height into the hands of the owner because for a Mahar or Mang to hand money directly to anyone was a sin” (76). Once Limbale and his friend Prashya complains in the police station against this practice as it is against the self-esteem of the downtrodden, Rambaap expresses that no one will come to his shop if serves in the same cups. In a way, the readers get acquainted with the mindsets of the people. When they reach home everyone in the village had known about the incident already and both of them get reprimanded for lodging a complaint against Rambaap. The elders convince them to live as per the norms of centuries. In this way, the rebels are turned towards isolation and the gap between the two keeps on increasing. Prohibition of lower-caste people from fetching water from the wells of upper-caste people that have been dug up by the lower-caster people itself (81) and getting refusals in getting a rented home as an employee in Latur reflect the mindsets of the people in society that develops a sense of alienation amongst the victims in society.

Thereafter, the novelist throws light on the role of abject poverty contributing to a state of alienation amongst the poor and isolating the economically sound people widening the chasm in society. During the picnic Limbale’s and other friends pining for the leftover food of the upper caste people (3), Masamai’s considering the leftover as nectar (3), Limbale’s bearing patched rags up to seventh standard (6), Santamai’s drying the kheer given by wedding homes for the future use (9), Santamai’s separating out the grains from the cow dung and eating *bhakaris* of that flour (11), Limbale’s having bath in the river without soap, and scrubbing his body with the stone (16), Limbale’s eating banana skin (22), Ithal Lamble’s extremely weak health due to malnutrition (35), Gangoobai’s use of baby Limbale for begging (37), absence of money to serve even a cup of tea to the guest (44), Limbale using the used tea powder of the tea stall owner to make black tea for the family (45), and wearing used clothes after alteration by Limbale and his friend Mallya for college (83) are some of the examples that show their extremely poor economic conditions which leaves ineffaceable marks on their heart and mind as well. One more scene Limbale portrays in this respect when he writes:

Starvation was written in our lot from the moment of our birth. Most of the time all my sisters went to sleep without eating anything. Nobody woke them up for dinner, because there was nothing to eat. I at least ate something. Mother gulped only water. Dada

satisfied his hunger only by smoking bidies. At the sight of my sisters who had gone to sleep hungry, I lost my appetite and couldn't sleep. I felt like giving a portion of my food to my sisters. (21)

Besides the hunger compels the helpless people to take up different sort of ways for their survival that itself leads towards emotional dissociation from society. Masamai and Santamai start their separate liquor business to run their families. Limbale happens to witness many drunkards holding his mother who used to resist but customers being sources of income feel compelled to tolerate and periodical police raids create ironic situations for these women who attempt to provide food to their families. If we analyse the character of Masamai who has adulterous affairs with the men of upper-caste, no one can say that she does it for the sake of her physical hunger. Yes, hunger is the reason for accepting such men but it was the hunger of her stomach that compels her to do so. Hanmanta Patil diplomatically divorces Masamai from her husband, Ithal Kamble as he cherishes her beauty. Masamai was also helpless as Kamble was not able to provide two times meal a day and he was a bond labourer of Hanmanta Patil who brought Kamble to a juncture of divorce. Masamai's parents used to leave the stock of ration for her at Kamble's home. Thereafter, Masamai accepts Kaka Patil as her keeper and has seven children from her. She does it purely for surviving her family and to help her parents as Limbale writes:

Kaka never felt at home in our house. Mother was scared of Kaka, because she had given birth to six daughters, never a son. At least she had one. When she did have one she began to quarrel with Kaka, demanding some share of his property for the son. Kaka began avoiding her. Mother would demand, 'What would happen to my son after you die? Give me some share in your property. It is because of you I have borne seven children'. (56)

Hierarchical segregation of the natural resources reflects the domination of the powerful and the upper-caste people exploiting the weaker sections of society results in alienation of such people. After school, Limbale used to go to the river for swimming, he says:

The high-caste villagers filled their water pots and their women washed their clothes upstream. Downstream the kumbies and shepherds collected water in their vessels and carried them off. They also washed their clothes and bathed. Those who looked after grazing cattle washed their buffaloes and bathed themselves. The water at the lowest end was meant for us. (7)

The lower-caste people were not considered as human beings in this hierarchical system controlled by the upper-caste people, and even the animals of upper ones were considered



superior to the lower-caste people. They were not allowed to fetch water from the wells of the upper-caste people and here in the river, they were forced to take the filthy and polluted water by washing clothes and animals to their homes. All this contributes to a sense of inferiority amongst the lower-caste people and their social norms make them helpless, and hopeless resulting in their alienation and isolation.

Search for identity remains the most significant part of *The Outcaste*. *Oxford Advanced Learner's Dictionary* defines identity as the state or feeling of being very similar to and able to understand someone or something (771). Limbale goes through tormenting experiences since his childhood as the name of his father becomes a question for him. When the teacher decides to enrol Limbale name in the register after attending regular classes for someday, he asks his father's name which Limbale did not know. Finally, the teacher registers Hanmanta Patil as his father in the school record. As soon as Hanmanta Patil who is Limbale's biological father comes to know about this, he reaches school with five rowdies along with his relatives and meets the headmaster and tries to bribe the headmaster with hundred rupees when a teacher's salary was seventy rupees a month, after being refused, he threatens the headmaster with a gun, but the headmaster does not give up and says clearly, "The mother of the boy will say who the father is, and I will register only that name in the record" (45). In this way, all attempts of Hanmanta Limbale prove futile and the credit for identifying officially Limbale's father goes to Bhosle, the headmaster of the school. After the identification of the father, the question of his identity becomes more complex for Limbale. Hanmanta Limbale has left his mother and she lives in the village with her mother and later stays separate from her mother. Limbale mostly lives with Santamai, his grandmother, and keep visiting his mother also or can say that he lives simultaneously with both. Kaka, her recent keeper keeps on visiting her and has seven children from her. Limbale gets perplexed in comprehending the web of relationships. He thinks his father is a Patil or belongs to upper-caste whereas his mother is a Mahar, a lower-caste woman, what would be his caste? If the offspring carries the heritage or identity of a father, then he ought to be an upper-caster person but the father does not acknowledge him emotionally, socially, and economically as well and he is compelled to live with his mother, even the mother has also increased her responsibility, therefore, grandparents take care of him. He gets confused that his grandmother is a Mahar whereas his grandfather is a Muslim, so what would be his religion? In this way, the questions of caste and religion remain unanswered to him, and he continues his quest. Limbale took admission in the eighth standard in the neighbouring village's school. Students were supposed to apply for the free ship when they enter high school. The application form was supposed to be signed by the parents and by the sarpanch [panchayat head]. After naming his mother as his guardian he goes to the sarpanch for signature with some other students. The sarpanch signs everyone's form but refuses to sign Limbale's. In the meantime, Bhosale, the teacher arrives there and by simplifying the case, he requests the Sarpanch to sign

the form. But he does not approve Masamai Hanmanta Limbale. Thereafter, the teacher proposes the name of Sanatamai which is also gets refused as he knew that she lives with a Muslim whom Limbale calls dada. Limbale writes, “The sarpanch was in a real fix about how to identify me. But I too was a human being. What else did I have except a human body? But a man is recognized in this world by his religion, caste or father. I had neither a father’s name, nor any religion nor a caste. I had not inherited identity at all” (59). The sarpanch signs the form at Bhosale’s insistence. While submitting the form the next day, the teacher asks the name of his father whom he replies in anger that his father is no more. To overcome his confusion, Limbale used to ask his mother about his father: “What was his name? Where did he live? What did he do? Why didn’t he come to me? What was the relationship with Kaka? What was the relationship between Kaka and my mother? Who was Nagi and Nirmi’s father? What is my relationship with Nagi and Nirmi? And so on” (60). Limbale becomes more inquisitive about his relationship with the children born to his mother.

The above analysis shows the crucial role of the practice of discrimination based on caste and starvation-like conditions of the lower-caste people resulting in their agony, pain and sufferings contributing to the feelings of alienation and hopelessness. The upper-caste people enjoy a state of blissful solitude while performing certain socio-cultural norms in society. The circumstances and priorities of the characters widen the chasm between the upper-caste and lower-caste people. The question of Limbale’s identity psychologically haunts him tremendously and remains unanswered. He finds himself dangling in-between like a pendulum as experiences and realization of neither here nor there dominates his mind and soul.

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## Exhaustivity in Exclusives: An Analysis of the Malayalam Exclusive Particles *-e* and *ma:tRam*

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### Abstract

This paper deals with the meaning of the two exclusive particles in Malayalam *-e* and *ma:tRam*. Though they are treated as exclusives with the English Focus particle 'only', the paper claims their semantic is not identical. The paper focuses on a significant aspect of the meaning of exclusives: the source and content of the prejacent and the universal (the exhaustive) meaning component. It is demonstrated here with conventional semantic tests for assertion, presupposition and implicature that both the former and latter meaning components are asserted in sentences with *ma:tRam*. However, *-e* differs in that the prejacent is presupposed while the universal is asserted. Identifying whether an inference is part of the sentence's assertion/presupposition/implication is substantial, as this impacts these particle's distribution and discourse functions. This study would contribute to a unified theory of exclusives.

**Keywords:** Malayalam, Exclusive particles, *-e*, *ma:tRam*, Prejacent; Exhaustivity, Only.

### 1. Introduction

This paper deals with the interpretational differences induced by the Malayalam exclusive particle *-e* and *ma:tRam*, which roughly correspond to English 'only' as seen in (1).

- (1) a. *Ravi-kku ma:tRam hcu-il admission kitti*  
ravi -dat EXC hcu-Loc admission took  
'Only Ravi got admission in HCU.'  
b. *ravi-kk-e hcu-il admission kittiy-ullu*  
Ravi-dat-EXC hcu-Loc admission got-ullu  
'Only Ravi got admission in HCU.'

As Beaver and Clark (2008) suggests, the meaning of exclusives is effectively captured only when approached from three dimensions viz. discourse effect, treatment of scalarity and the status of the prejacent and the universal. However, a study of Malayalam exclusive particles covering these three areas is beyond the scope of this paper. The discussion of this paper is limited to the third aspect - the status of the prejacent and the universal meaning component. The central claim of this

paper is that, though they are treated as exclusives with English 'only', their interpretative functions are not identical. Like 'only', 'just', etc., *-e* is used to weaken expectations in the common ground. Its specific effects are to suggest the truth of its prejacent and to assert that it is placed in a low position of a totally ordered set of alternatives. On the other hand, the particle *ma:tRam*, exhaustively asserts the truth of the prejacent and the universal reading.

The paper is structured as follows. The analysis starts with a demonstration of why *-e* and *ma:tRam* are treated as exclusives like 'only', 'just', 'mere' etc. This is followed by a discussion on the semantic literature that attempts to diagnose the source of the prejacent and the universal interpretations induced by English 'only'. The following section applies four semantic tests on *ma:tRam* and *-e* viz. the cancellation test, the negation test, the reinforcement test and the question test. The paper is then concluded with a discussion on the results of these tests and its implications in the theory of exclusive particles.

## 2. *ma:tRam* and *-e* as Exclusives

A sentence like (2a) with the exclusive 'only' is generally taken to have two meaning components (2b) and (2c).

- (2) a. *Only Manu sings*  
 b. *Manu sings*  
 c. *nobody else sings*

Sentence (2b), which is the result of removing the exclusive from the sentence (2a) is termed as the positive component or the prejacent, and the sentence (2c) is the negative component or the universal (Beaver and Clark 2008). The two particles under discussion, *ma:tRam* and *-e*, also express both the prejacent and the universal propositions as shown below.

- (3) *Ragu-e paaTukay-uLLu*  
 Ragu-EXC sing.PRS -uLLu  
 'Only Raghu sings.'  
 → (a) *Raghu sings*  
 → (b) *No one other than Raghu sings.*

- (4) *ragu ma:tRam paaTum*  
 Raghu EXC sings  
 'Only Raghu sings.'  
 →(a) *Raghu sings.*  
 → (b) *No one other than John sings.*

In both the sentences (3) and (4), all the people who are not Raghu are excluded as suggested in (3b) and (4b). That is the sentences (3) and (4) are false in a context where someone besides Raghu sings.

This is the essence of exclusivity that *-e* and *matram* shares with English 'only'.

### 3. The Prejacent and the Universal Interpretations Associated with 'only'

The universal is generally agreed to be a part of the ordinary at-issue context, i.e., something that gets, e.g., asserted by an assertion, negated by a negation, and questioned by a question (see Horn 1969, Atlas 1993, Konig, 1991 etc.). However, there is some disagreement as to what the source and content of the prejacent is. The semantic literature offers numerous positions on the semantics or pragmatic nature of the prejacent in English 'only' sentences, from assertion to conversational implicature. The precursor of such theories is prejacent presupposition theory of exclusives advocated by Horn (1969) and adopted in Rooth (1985, 1992) and many subsequent works. This theory treats the positive component of the meaning of an exclusive sentence as presupposition and the negative component as an ordinary entailment. Contra this position, Horn (1996) suggests that exclusives might not presuppose their prejacent but instead carry a weaker existential presupposition (Existential presupposition theory). According to this analysis, the base sentence 'Only Raghu sings' presupposes that somebody sings (the existential proposition). In this analysis, the prejacent is not given any clear independent status as part of the meaning of the base sentence. Instead, it is an inference that arises when both the presupposition and the assertion hold, since, e.g. 'somebody sings' and 'everybody who sings is Raghu' together classically entail 'Raghu sings.' Giving up on the presupposition altogether, Horn (2006) argues that both the positive and the negative components are part of the entailed meaning of 'only'. An entailment analysis of 'only' is also defended in Atlas (1993, 1996). However, Horn's account differs from this in that the prejacent proposition is treated as 'assertorically inert', that is, it is entailed but not asserted. For example, inert entailments may not be the main target of an assertion or a negation. Ippolito (2008) proposed the implicational presupposition view which suggests that the base sentence presupposes neither the prejacent nor the existential, but rather an implication: existential → prejacent. Thus '*Only Raghu sings*' would presuppose that if anyone sings, then Raghu does. Van Rooij and Schulz's (2003, 2007) advocates for the conversational implicature account of exclusives, which says that the prejacent inferences associated with exclusive sentences are examples of conversational implicatures. The literature on exclusives employs several tests to determine the source of the prejacent and the universal. These include S-family tests (embedding under negation, cancellability etc.), backgrounding test, etc. In the following section we apply these tests on the Malayalam exclusive particles.

### 4. Identifying the Source of the Prejacent and the Universal Associated with *-e* and *ma:tRam*

#### Test 1: Cancellation Test

This test is used to determine whether the meaning component is part of the conventional meaning of the sentence (semantics) or is a mere conversational implicature (pragmatic). Conventional/semantic inferences cannot be cancelled whereas conversational/pragmatic inferences can be cancelled (Karttunen, 1973). In English, both the exhaustive reading (universal) and the prejacent inference in 'Only' sentences cannot usually be directly cancelled. This is explicated with (5).

- (5) a. #*Only Manu sings, but Manu doesn't sing.* (prejacent)  
b. # *Only Manu sings, but somebody else does* (too). (universal)

If the prejacent is cancellable, then adding to a clause with these particles another clause that negates the prejacent reading would be possible. In (5a), a clause with 'only' is extended with the negation of the prejacent. But, this has resulted in infelicity. In the same way, if the exhaustive interpretation triggered by these particles is cancellable, then it would be possible to add to a clause with these particles another clause with an additive particle which differs from the first clause in the NP denotation but not in the VP denotation. The example (5b) demonstrates this. However, this also leads to infelicity. This serves as proof of the claim that the prejacent and the universal inference in 'only' sentences are part of its conventional meaning. The Malayalam exclusives *-e* and *ma:tRam* also seem to yield the same result.

- (6) a. #*manuv-e paaT-ukay-uLLu, pakshe manu paT-illa*  
 Manu-EXC sing-PRS-uLLU, but Manu sing-NEG  
 'Only Manu sings, but Manu doesn't sing.'
- b. # *manuv-e paaT-ukay-ullu, pakshe mattaaro koodi paaTum*  
 Manu-Exc sing-PRS-uLLU, but somebody else also sings  
 'Only Manu sings, but somebody else does (too).'
- (7) a. #*manu ma:tRam paaT-um, pakshe manu paaT-illa*  
 Manu EXC sing-PRS but Manu sing-NEG  
 'Only Manu sings, but Manu doesn't sing.'
- b. #*manu ma:tRam paaTum. pakshe mattaaro koodi paaTum*  
 Manu Exc sing-PRS, but somebody else also sings  
 'Only Manu sings, but somebody else does (too).'

These examples demonstrate that the prejacent and the universal inference cannot be cancelled in the types of Malayalam constructions under discussion. The data confirms that the exhaustivity inference and the prejacent are not mere conversational implicature in these sentences. This leaves the possibility of these two inferences being either assertion or presupposition. Embedding under negation test helps to determine whether a meaning component is asserted or presupposed.

## Test 2: Negation Test

The survival of an inference under negation is a typical feature of a presupposition (Karttunen 1973). Horn (1969) has used this test to advocate for prejacent presupposition theory of exclusives. In (8), the prejacent inference survives, but the universal inference does not. Horn accounted for this fact by claiming that 'only' is a presupposition trigger and the prejacent in question is a presupposition. The universal inference is not preserved in (8) and it is identified as an ordinary entailment of the base sentence (and thus targeted by negation).

- (8) *Not only Raghu sings*  
 → *Raghu sings*  
 †→ *nobody other than Raghu sings*

Negation test presents a very curious case in Malayalam. The language has two types of negative auxiliaries *illa* and *alla*, and a negative verbal affix *-aat*. Sentence (9a) can be negated in three ways as shown in (9b) – (9d):

- (9) a. *ragu valikkum*  
Raghu smoke-PRS  
'Raghu smokes'
- b. *ragu valicilla* ( $\neg$ S)  
'Raghu did not smoke.'
- c. *ragu alla valiccatu* ( $\neg$ Raghu)  
it is not Raghu who smoked
- d. *ragu valikkaathirunnu* ( $\neg$ predicate)  
Raghu did not smoke  
Lit: 'John remained without smoking.'

*illa* is an existential negation particle and do not commit to the existence of the entity the subject refers to. Here the scope of the negation is the whole sentence. *alla* is a constituent negation particle and commits to the truth of the proposition 'something happened'; here 'somebody smoked'. Note that this sentence (9c) with the constituent negation particle *alla* is cleft. *-aat* is a predicate negation particle and is always attached to the verbal element of. The scope of the negation when this particle is suffixed to the verb is just the predicate. The exclusive particle *-e* is compatible only with the predicate negation particle as shown in (10).

- (10) a. *manuv-e veLLam kudicc-uLLu*  
Manu-EXC water drank-uLLU  
'Only Manu drank water.'
- b. \**manuv-e veLLam kudicc-illa* (sentence negation)  
Manu-EXC water drank-NEG
- c. \**manuv-e alla veLLam kudiccu* (constituent negation)  
Manu-EXC NEG water drank
- d. *manuv-e veLLam kudik-aat-irunn-uLLu*  
Manu-EXC water drink-NEG-PST-uLLU  
'only john did not smoke.' ( $\neq$  Not only John smoke)

However, in the grammatical sentence (10d), the negation has scope only over the predicate; the exclusive particle *-e* does not come under its scope. To the best of my knowledge, Malayalam does not have a construction where *-e* (the exclusive particle) comes under the scope of the negation. Hence, it seems impossible to test whether the prejacent is presupposed in *-e* sentences by employing the embedding under negation test.

Now, consider *ma:tRam* sentences. They are compatible with *-illa*, and *aat*, but not *alla*.

- (11) a. *manu ma:tRam weLLam kuTiccu*  
Manu EXC water drank

- 'Only Manu drank water.'
- b. *manu ma:tRam weLLam kuTicc-illa* (¬11a)  
 Manu Exc water drank-NEG  
 'Only Manu did not drink water.' (≠ Not only Manu drank water)
- c. *manu ma:tRam weLLam kuTik-aat-irunnu*  
 Manu EXC water drink-Neg-PST  
 'Only Manu did not drink water.' (≠ Not only Manu drank water)
- d. \**manu ma:tRam alla weLLam kuTiccu*  
 Manu EXC NEG water drank

In (11b), though (11a) is negated with the external negation particle *illa*, *John+ma:tRam* is out of the scope of the negation. It is impossible to come up with a Malayalam construction equivalent to 'not only John smokes' in the case of *ma:tRam* sentences too. The exclusivity induced by *-e* and *ma:tRam* cannot be negated with any of the sentences provided in (10) and (11) respectively. However, this does not mean that *-e* and *ma:tRam* do not entail exhaustivity. There is an alternative way to test this. A short context description followed by a negated target sentence is presented from (12) – (14). The negation is induced by a construction similar to English 'it is not the case that'.

- (12) a. *Meera innale marketil poyirunnu*  
 'Meera went to the market, yesterday.'
- b. *pakshe, avaL kappay-e meTiccch-uLLu ennu paRanjat tett-aNu*  
 but, she tapioca-EXC bought-uLLu that said-NMLZ wrong-copula  
 'But it is not true that she bought only tapioca.'  
 → *Meera bought tapioca.*  
 †→ *Meera bought tapioca and nothing else.*
- c. *pakshe avaL kappa ma:tRam meTiccu ennu paRanjat tett-aNu*  
 but, she tapioca EXC bought that said-NMLZ wrong-copula  
 'But it is not true that she bought only tapioca.'  
 †→ *Meera bought tapioca*  
 †→ *meera bought tapioca and nothing else*

In (12b), the sentences with *-e*, the universal reading is negated and the prejacent inference survives. This indicates that sentences with *-e* presupposes the prejacent and asserts the exhaustive reading. However, in (12c), the phrase 'it is not the case that' can target both the prejacent inference 'Meera bought tapioca' and the universal inference 'Meera bought tapioca and nothing else'. That prejacent has the same status as of the universal in *ma:tRam* sentences becomes more evident in a context like (13).

- (13) A: *Manu ma:tRam thesis veccu*  
 Manu EXC thesis submitted  
 'Only Manu submitted the thesis.'
- a. B: *Illa.*  
 Neg

In (13a), the negation particle *illa* clearly negates the proposition 'John submitted the thesis' and thus can be followed and the negation of the prejacet sentence as shown in (14).

- (14) *illa, manu thesis vecc-illa*  
Neg., Manu thesis submit-Neg  
'No, Manu did not submit the thesis.'

### Test 3: Questions

Questions target the asserted meaning component (see Beaver and Clark (2008) for a detailed discussion on this). The interrogative sentence (15) with the exclusive particle *-e* questions the universal or the exhaustive inference, i.e. it questions whether no one other than Binu failed. The prejacet is implied in the question as shown below.

- (15) *binu-e tottupoy-uLL-o?*  
Binu-EXC failed-uLL-QP  
'Did only Binu fail?'  
→ Binu failed  
↗ no one other than Binu failed

However, this is not true for *ma:tRam*. The sentence (16) is an interrogative sentence with *ma:tRam* and this can be interpreted as questioning both the prejacet and the universal inference, i.e. 'Did Binu fail?' and 'Did no one other than Binu fail?'

- (16) *binu ma:tRam tottupoy-o? (Ellavarum jayikkum ennu njaan prethikshichatha).*  
Binu EXC failed-QP  
'Did Binu fail?' (I expected that everyone would clear the test)  
↗ Binu failed  
↗ no one other than Binu failed

The same is illustrated with (17). The speaker holds the information that the addressee has solved the first problem and the only information that the speakers seek for is whether the addressee has solved any problems other than the first problem. Questioning the known information is not appropriate. It is shown here that the interrogative sentence (17a) with the exclusive *-e* is felicitous in this context. This suggests that the prejacet is presupposed and the universal is asserted in *-e* sentences. On the other hand, (17b) with *ma:tRam* is no felicitous in the context as it questions the known information given in the context. This suggests that both the prejacet and the universal is asserted in *ma:tRam* sentences.

- (17) A: *Enikkariyam ni aadyathe problem cheythunnu.*  
'I know that you have solved the first problem.'  
a. *ath-e cheyth-uLL-o?*  
That-EXC did-uLL-QP



- 'Did you do only that?'
- b. # *athu ma:tRam cheyth-o?*  
That EXC did-QP

#### Test 4: Reinforcement Test

The base sentence (sentence with the exclusive particle) can be used to strengthen the presupposition inference, where as it cannot be used to strengthen an assertion since the information will become redundant. This test has been used to show that the prejacent is presupposed while the universal is asserted in English exclusive sentences (see 18).

- (18) a. Manu sings, and indeed only Manu sings.  
b. #Nobody but Manu sings, and indeed only Manu sings.

In (18a), the prejacent constitutes the first clause. When followed by the exclusive sentence, the prejacent is reinforced. This does not result in redundancy as it is not part of the asserted meaning of the exclusive. In (18b), the universal precedes the exclusive sentence and it leads to anomaly as the asserted meaning of the first clause is again asserted in the exclusive sentence. This serves as a proof to claim that the prejacent is presupposed while the universal is asserted in English exclusive sentences. This test is applied to Malayalam exclusives in the following sentences.

- (19) a. *manu valiccu, sathyathil manuv-e valicc-uLLu.*  
Manu smoked, indeed Manu-EXC smoked-uLLu  
'Manu smoked and indeed only Manu smoked.'
- b. #*manu allaathe maattaarum valicc-illa, sathyathil manuv-e valiccullu*  
Manu except anybody-else smoked-Neg, indeed Manu-EXC smoked-uLLU  
'No one other than Manu smoked and indeed only Manu smoked.'
- (20) a.# *manu valiccu, sathyathil manu ma:tRam valiccu.*  
Manu smoked, indeed Manu EXC smoked  
'Manu smoked and indeed only Manu smoked.'
- b.##*manu allaathe maattaarum valicc-illa,sathyathil manu ma:tRam valiccu*  
Manu except anybody-else smoked-Neg, indeed Manu EXC smoked  
'No one other than Manu smoked and indeed only Manu smoked.'

The example (19) suggests that in *-e* sentences, the prejacent is presupposed and the exhaustive inference is asserted. *ma:tRam* exhibits a different behaviour as attested in (20).

#### 5. Summary and Conclusion

The first test -- cancellation test -- proves that the prejacent and the universal inferences are part of the semantics of *-e* and *ma:tRam*, and are not mere conversational implicatures. The second and the third tests illustrate that the sentences with the exclusive *-e* behave like English 'only'; when embedded under negation, and in questions the prejacent inference projects and the universal inference does not. The cancellation test also yields the same result. It can be concluded from these results that the prejacent inference is presupposed, and the universal inference is asserted in



sentences with *-e* and 'only'. However, this does not confirm that *-e* and 'only' have the same semantics as they can differ in other aspects of the meaning of exclusives, such as in discourse function and scalarity effect. The results are very deviant when it comes to the exclusive *ma:tRam*. It is shown with the tests (2-4) that both the preajcent and the universal inferences associated with *ma:tRam* are asserted. This study is just an initial step towards understanding the semantic complexity of Malayalam exclusive particles and by no means a comprehensive account of them.

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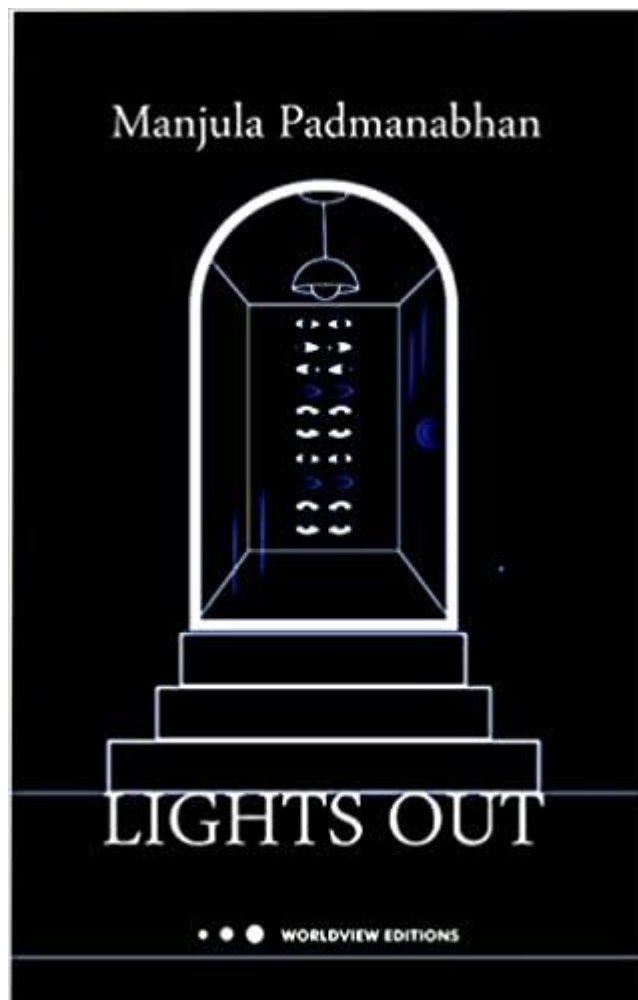
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## Dilemma and Misrepresentation of Women: A Study of Manjula Padmanabhan's *Lights Out*

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### Abstract

The aim of my paper is to depict the dilemma of women characters in the play, *Lights Out* written by noted playwright Manjula Padmanabhan. It is a thought provoking work, and the

story is set in a land almost insensitive and cold of women's, pain, and agonies. Padmanabhan has placed almost all of her works in dystopian lands and the reality has been re-shaped. It offers a sensitive character study of the woman characters. It is a play having a tragic setting where a rape is going on the background and how the men are trying to have a justification for it. Since women have no place in the land created by the playwright the play depicts a very heinous side of the male society where there is no place for the women's conscience and sensibility. Here Padmanabhan deftly portrays a pack-rape along with the communal apathy that is often met with, even if there are people within reach to be able to come to the rescue of the victim. Manjula, a feminist, voices her concern about the fate of women in a society where the educated, resourceful, and conscious elite class remains a mute spectator and an indifferent partner in the crimes committed on women. The play is a metaphor to show that the women's position have been reduced to a no one. They have to struggle to have their voice back, to have an existence of their own. It is a sincere effort to show the dilemma of the women presented in a modern day scenario.

**Keywords:** Manjula Padmanabhan, *Lights Out*, Dystopian, dilemma of women, agony, heinous.

Women's liberation or the awakening of the individual and collective consciousness of women has undoubtedly been one of the greatest developments of the last century and as such this opened up a whole new world of women in the literary realm that went on to unfold the angry outburst after an age long of silence and suppression, out of the adverse condition that the woman kind have ever been subject to.

The last few decades have shown women situating themselves between the extremes of servitude and the urge for freedom of expression and activism. Women in this world especially in Indian society lose out only by being women. The social integration is such as to incline them towards the so-called natural vocation of women i.e. to be a wife and a mother. Subordination or acceptance of male authority, whether of father, husband, or son, is a cherished Indian value sanctified by tradition. Their choices and potentials are so often thwarted by the societies of which they are integral part. The enclosed space indicating a woman's lot in the traditional Indian set-up is in response towards the Sita/Savitri prototype or rather the ideas and beliefs provided by *Manusmriti*. As Anees Jung opines, "I had not known then that silence could be a language through which women in this land realized themselves, I owe that legacy to my mother, a legacy which I am just beginning to unravel and understand" (Jung, 1987:20).

With the passage of time silence has been attributed to womanhood as a significant trait through which they realize themselves, and their existence as such. Literature as a medium to show the reality and holding a mirror in front of the society reminds us of the reality that traditionally India is a patriarchal society. The feminine world is covered with many thick and

slack layers of prejudice, convention, ignorance and arrogance. The woman has no autonomous existence. Simone de Beauvoir vividly expresses her state as, “A free and autonomous creature like all others, a woman finds herself living in a world where men compel her to assume the status of the ‘other’ and reduce her to the status of the ‘second sex.’” (Beauvoir, 1974:391)

However, literature thrives on innovation and experimentation. Indian Women’s drama in English is doing this from quite some time. One focus of this drama has been the exploration of the means of expression through the woman’s body or sexuality. They use this theme both as a methodology for expression as well as a theme for struggle to bring about the change. The present paper is an attempt to bring forth the role which women playwrights have played in highlighting the struggle and expression of women i.e. voicing the female agony and pain through their writings.

The present paper is an attempt to analyze the play *Lights Out!* written by noted feminist playwright Manjula Padmanabhan in 1984. She is a post-colonial writer. In their writings, post-colonial authors have not only exhorted an exposition of the patriarchal ideologies and their oppressive tendencies towards feminist growth and expression, but have also envisioned ways of counteracting those attitudes. They show women’s struggle to find meaning and value in their own life, their self-styled roles, to have their autonomous existence, to have their own authentic and distinct self.

This play is set in a middle-class society situated in Mumbai and is the dramatic adaptation of a real life incident which took place in Santa Cruz area of Mumbai in 1982. It predominantly deals with the urban attitudes and psychology towards the victims and the inflictors of violence. The play as the title suggests, focuses on the activities associated with darkness, both, of the physical world as well as of the mental world. The play has a very weird or inhumane setting where a physical assault is being performed on a woman in the background for a number of days and the people shown are discussing it, over a dining table or over a cup of tea. The play deals with the prevalent hollowness and darkness in the upper sections of the society who are given the responsibility to brighten the future of India and are supposedly educated enough to decide what they got to do. It is grossly critical of the city-based English-educated high-society individuals who fail to rise up to the level of expectation of the people among them. Sociologist, Frank Azurro says, “With increased urbanization and subdividing, the urban mentality creeps toward like a confident snake or a villain in Stephen King novel. Don’t you want the shiny products, the cruises where nanny come along so you can drink and play golf, the house with the cathedral ceilings” (“The Urban Mentality”). It deals with the modern society and in the modern age women are beginning to be conscious of the fact that their rights are also human rights, and the rights for all is the principle of equality of opportunity for everyone in society. There is an active urge from them to be treated on the equal scale with men. It’s time when the biological

difference should not be the reason for their secondary status or any other kind of bias to be inflicted on them.

This newly emerged neo-rich class with lots of wealth, earned ethically or unethically; more and more Indians are becoming a part of the so-called middle class, affluent and with a flair for discussion on weighty issues of national and international importance, portraying themselves as possessing very high moral character and integrity, and assuming the role of a watch-dog of the society and the system, if it exists anywhere. This play is a scathing attack on these neo-rich section whose number is on a rise and are busy criticizing, battering the system or the government or the politicians in the company of friends in the cocktail parties, sitting in the safe pre-cints of their cozy homes, always disparaging the corrupt and rotten system and people involved in this sloth, forgetting that they themselves are equally involved and fair-share contributors in the mess the society is in. The expectations are higher in their case as they are supposed to be the most resourceful sections of the society and the future of any country chiefly rests on it.

Ralph Thomlinson in *Urban Structure: The Social and Spatial Character of Cities*, writes:

The essence of the classic sociological analysis is the connection of the structural characteristics of a society, particularly, its scale, to the quality of its “moral order.” That turns out, not coincidentally to parallel the focal interest of Urban Sociology; the interest between structural features of communities-their moral orders. In fact, the city has long played a significant role in classic sociological theories. It was seen as modern society in microcosm, so that the ways of life in urban were viewed as harbingers of life in the emerging civilization. (113-15)

In the play the heinous act of gang rape is shown with communal apathy that is being associated with it. There are people within range who can come to rescue but are so sterile of emotions and feelings that they fail to reach out for her help. Instead they try to mellow down the situation by putting the blame on the victim herself. Their dried up sensibilities make them unable to understand the pain of the girl who is being brutally raped by the tormentors. Leela and Bhasker, a married couple, have been listening to the sounds of the sexual assault near their residence for over a week. The play builds up the situation in a crescendo like manner since there is no direct reference to the assaults towards the beginning of the play. Instead, we are only given Leela’s pained, hyper-sensitive responses to the heart-rending screams, “Oh don’t! I don’t like you even talking about it!” (181)

There is noticeable difference between Leela and her husband Bhasker's reaction towards the grotesque crime, where Leela being a woman seems disturbed and angered by it whereas he tries to avoid it and seems indifferent towards the crime. His attitude symbolizes the patriarchal attitude towards women where women are treated merely as a sexual object meant only for the consumption for men. He conjures up various possible interpretations of what's being seen and heard. The playwright here underlines the point that however hard we may try to present ourselves innocent about the crimes or the evil around us, we cannot absolve ourselves of our complicity in these crimes by remaining mute. Where Naina denies calling it a religious ritual, men in the play deny calling it a rape. Here the dramatist seems to be further extending the point put forth by Arthur Miller in *After the Fall* and *Incident at Vichy*. Leela is shocked to see what is being done to a woman in her neighborhood by a number of goons. She repeatedly urges her husband Bhasker to do something through which they can save the woman. She forces him to call the police, but her pleas fell on deaf ears of him:

Leela: (*Wheedingly.*) Can't you call the police? Just for me?

Bhasker: (*Drawing away.*) No.

Leela: But why not?

Bhasker: We've discussed this before... (138)

Whereas Leela is horrified with the incident of rape being committed on a woman and is afraid when she says, "Sometimes it's like a shawl, it wraps itself around my shoulders and I start to shiver (137). Bhasker calling her anxiety, 'rubbish' and 'ridiculous' seems cold about all this and tries his best to absolve himself of any sort of responsibility. He is indifferent not only of the cries of the victim but also of the pleas of his wife. He is the epitome of typical middle-class person who is happy in his cocoon and does not want to come out of it as it may hurt him. So, there is a shifting of dice going on, and the question remains 'Who will bell the cat?' i.e. who will come first for the rescue.

The playwright is dismayed to know about the inward hollowness of these so-called refined people who only think about their own well-being, nothing to care about the world around them. They are concerned about saving their own skin; they turn their back towards the suffering brethren, because 'they don't want to stick their necks out' out of fear. So, Bhasker, like his neighbors a hypocrite, plays it safe and becomes an escapist. Bhasker's friend Mohan, who has come from Delhi, having been told about these incidents, watches the 'crime being committed' in other words, to satisfy his urge for voyeuristic pleasure in witnessing such a crime. As we go through the play, the sheer dehumanization of the female body is brought to light. By a mere command to the inhabitants of the area to put their 'lights out' at night, the perpetrators of such crime succeed in showing the fast degeneration of the society. By adopting such an unsympathetic and callous attitude towards those who are experiencing all forms of



indignities, the playwright through her mouthpiece Sushila, opines that we too are in the same league with the rapists and criminals. Leela reminds Bhasker about what Sushila said, “That we’re part of ...what happens outside. That by watching it, we’re making ourselves responsible (139)”. To which Bhasker out rightly responds by calling it ‘rubbish’. Male chauvinism is at its peak when Mohan, his friend sides with Bhasker and laughs at Sushila’s opinion about their complicity in the crime and calls her an intellectual. But this point of argument also hints at the psyche of Leela, who wants to help the victim only out of responsibility. Her sense of responsibility, not emotional identification with the woman was provoking her to help her out. There is a dichotomy in her character as well, she complains and puts her points of argument in front of her husband in best possible words but doesn’t try even once to step out of the four walls of the house to seek help for the victim. She just like others is equal sharer in shifting of the responsibility. She is least bothered when the victim is made a ‘whore’ by her husband and his friends, all she wants is a peaceful place for herself. She is bothered because the screams are disturbing the atmosphere of her house and also her sleep. She says, “I don’t care what they believe. The sounds torture me. Tell the police I can’t sleep at nights.... tell the police the goondas must go away and take their dirty whores somewhere else! (*She is losing control again.*) I don’t care what they do, or who they are, or what they are-I just want them far away, out of my hearing...out of my life...” (179).

*Lights Out!* is a scathing satire on the so-called decent and civilized people whose life appears as full of absurdities and contradictions to a saner head. If we are not honest to our own family members, then who will trust us? What an irony! A rape is described as a ‘ritual’, ‘a religious ceremony! Sacred rites!’, ‘Cult of the Body-Builders’ or ‘heavenly’ and the rapists as ‘priests’ or holy persons by these *civilized* and *decent* people. Modern man’s total ennui and indifference to his fellow beings has resulted in the collapse of social fabric of fellow-feeling and the system has gone to the dogs where every individual like the characters in *Lights Out!* Has fair share of contribution, The characters are placed here between complete, unnoticed silence and palpable, horrifying screams. A group of urban middle class people watch brutalization of a woman in a neighboring compound but fail to perform meaningful action. The play also proposes a complete negligence towards a woman’s (Leela) fright and sensitivity, by her husband” (Durgesh, B. Ravande, 2007).

Mohan and Bhasker try to justify the crime and to come at some explanation for the molestation that could make it sound ‘right’. Mohan goes ahead saying that it could be an act of exorcism-trying to drive a demon out of the woman’s body. Bhasker nonchalantly observes:

Bhasker: Fanny, how it is most women become possessed?

Mohan: They are more susceptible.

Leela: It’s a rape, isn’t it?

Bhasker: She could be a whore, you know!

Leela: Ugh!

Naina: A whore! Do you think that's what she is?

Mohan: Of course-she's with four men at once!

Naina:( *Uncertainly*) Is that enough to prove she's a whore?

Bhasker: A decent woman would never be found with four men at once.

Naina: But she could have been abducted from somewhere, been brought here and...

Mohan: Decent woman would never submit to this sort of thing. (174)

It never occurs to either of these men that the assault could have been forced upon the woman. It could be possible that the woman had been abducted. The only thing done by these so-called decent men is talking decently about the indecency of the victim and somehow trying to avoid shouldering responsibility towards prevention of such a misdeed. Manjula lays bare what lies hidden in the dark souls of humanity; poking our nose into others' affairs, even for helping somebody, is like inviting some sort of problem; we are happy till such nasty things don't happen to us. Utter selfishness and passivity in such situations mean we identify ourselves with those beasts who assault a woman every evening in public view, and the hypocrisy of the decent people is at its best in the following lines:

Bhasker: Listen... (*Quelling the others.*) listen...you see that out there?

(*He gestures*) Now...that (*With a certain fiendish satisfaction.*) that is the point of being a decent woman! (*Dramatic pause.*) You see, if she were a decent woman, we people would go to her rescue! (*Pause.*) She is not, and so she's left to her fate!

Naina:(*Lamely.*) Surely-I mean-even a whore has a right to choose her clients!

Mohan: Choose her clients! A whore just takes what she gets!

Bhasker: Whatever rights a woman has, they are lost the moment she becomes a whore.

Leela: (*Dully.*) How *horrible* it must be to be a whore.

Naina: You mean, if she's a whore there's nothing, we can do about all this?

Mohan: What's there to do? We can either watch or not watch-that's all. (140)

All this while, the reader is conscious of the rape going on in the background and such inconsequential banter on the part of the men only arouses frustration. The anarchy that prevails has engulfed every aspect of human life; people have gone so shallow that for the crime like rape, they are blaming the woman herself. If the women are not saved even when they are being raped, then what to expect of the women who are considered as whores. The irony is that only because of men, girls are turned into 'whores' and then they suffer for being a 'whore.' Towards the end, when Naina's husband Surinder comes to the scene, and the men decide to rescue the victim of the rape, all they actually end up doing is plan one bizarre thing after another. For Surinder, rescuing the victim is more a question of accepting the challenge thrown by the rapists



upon the self-respect of the inhabitants of the area, Mohan, cruel and inconsiderate goes to the extent to suggest, “Pictures like these we’d make a lot of money-after all, how often does anyone see authentic pics of a gang-rape in action” (187). Mohan depicts the complete dehumanized and inhuman state of the patriarchal set-up where women are reduced to the status of a commodity and are used as things. As soon as they get ready to go out to take photographs and to beat up the culprits, the screams cease, and the crime is done for that night. To this, Leela reacts, “Oh! Then it must be over for tonight!” (189) as if she will miss the drama for which she was gearing up for a long time.

In a way, the play *Lights Out!* shows the darkness prevalent in the inner psyche of the human beings and especially in the so-called educated and civilized sections of the society. Not only of the darkness of the men but also of the women, who keeps on trying to keep on postponing the actions to be taken for the victim’s rescue. The play is replete with bizarre and ridiculous conversations, and we are led to the absurd world of Samuel Beckett and Harold Pinter; as Godot never comes in *Waiting for Godot*, similarly no one will call the police or raise a voice against the molesters and come to the rescue of molested woman.

Since times immemorial women have been regarded on a secondary status and way back in 1953 Simone de Beauvoir in her classic *Second Sex* has shown us that feminine is defined as the other and the masculine as the self. This network of binary opposition between male-female, activity-passivity, father-mother, culture-nature, logos-ethos, etc. indicates that feminine is invariably associated with the negative aspects. This perception led her to sum up “One is not born a woman, one becomes one.” Consciousness of their own body is either denied to women or is filtered through a discourse that inculcated alienation and self-loathing. It is ideas such as these that the women dramatists today challenge and subvert through their reworking of a woman’s understanding of her body.

The play is a thoughtful exercise to depict the women’s position in the 21<sup>st</sup> century and her urge to break the shackles and restrictions imposed upon her by the patriarchal society. Only Naina has felt the pain of the sufferer and wanted a serious effort for her rescue but was silenced by her ‘manly’ husband Surinder, “there’s no time for women’s nonsense! And if she doesn’t shut up-he’ll kick her teeth in” (184). To stop one brutality he will commit another brutality, this is the state of our ‘protectors’. One of the important though silent character of the play is the maid, Freida, introduced by Mahesh Dattani himself. She is mute, voiceless, and powerless to speak and is the silent spectator in the play. She metaphorizes the urban self’s own inevitable effacement of a voice, especially if you are a victim. She is an excellent instance to delineate the anonymity of the mega city.

Ancient Indian myth of Draupadi attaches considerable significance to woman's social status where she faced no less bad a fate in being 'pawned' and 'given' as a commodity by her husband on his losing a game of dice. All the ministers and lawmakers seemed helpless to save her from this humiliation and participated in this 'spectacle'. The characters both men and women, try to absolve themselves of any sort of responsibility whatsoever and evade all that is unpalatable to the senses, repulsive, unacceptable, or inconvenient to remember. Men, though aware of their social duty as social beings, avoid the crime, living contentedly in their self-imposed bondages. Even the pitiable cries of a woman become a matter of discussion rather than action and they become the spectators of the rape which is a 'spectacle' for them.

The cries of the girl, symbolizing every girl, fell on deaf ears which are busy appropriating and validating the crime. The tormentors are 'looking exactly alike' referring to a faceless, de-individualized, collective force of violence, and hence they could be anyone from the society.

Rather the women are also responsible equally in engendering/endangering the victim representing the womanhood. Their protesting voice is weak, inert, feeble, and passive to attract any sort of help. It seems more of a noise than a voice. It points finger towards that section of the society who are resourceful enough to make a difference to the society but fails to rise up at the occasion. The women are trying to make their voices heard and noticed by the patriarchy who are also the tormentors. The women are fighting for their space and place on this land since a long time but have been bereft of their basic human emotions and rights even today.

The play appears to be more in the nature of a discussion play. It is an ugly face of urban society that has been effectively mirrored through this play. The play was written in 1980s but holds considerable relevance even today where girls are still molested and raped. The infamous 'Nirbhaya' gang rape in national capital, New Delhi is a heated example of atrocities being committed on women and how their state is still the same condition even in the changing scenario. The girls are still viewed in terms of their gender and hence targeted by the insensitive males who endanger them. The women are endangered even in modern times where they are victimized for being women and face humiliation.

*Lights Out!* is an engrossing study of engendered as well as endangered nature of womanhood. Women are in constant struggle to make their voices heard and make their presence felt by the society they are part of.

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## Language Endangerment in India: An Overview

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### Introduction

India is considered to be a pluri-lingual and pluri-ethnic nation and has a great relevance of it. Unity in diversity is the most distinctive feature of Indian civilisation (Gaur, 2020). If we look from East to West and from North to South, we will notice that almost all the regions portray various cultures, traditions, customs, beliefs, and mother tongues. The study conducted by United Nations Educational Scientific and Cultural Organization's (UNESCO) Atlas of the World's Languages in Danger (2011) reveals the grave picture of the world's languages which are extinct or are on the verge of extinction. This report provides the updated data of 2500 endangered languages of the world. According to this report out of 6000 existing languages in the world, 482 languages are unsafe, 577 languages are Critically endangered, 537 languages are severely endangered, 640 languages are definitely endangered, and 228 languages become extinct in the last three generations. According to this report (the Atlas from here on) India has the largest number of endangered languages in the world followed by United States of America (191) and Brazil (190) respectively. Currently 197 languages are endangered or on the way to extinction in India. Out of these, 81 languages are vulnerable, 62 definitely endangered, 7 severely endangered, 42 critically endangered and 5 languages are already extinct. Many linguists estimate that at the end of 21<sup>st</sup> century around half of the languages from the currently speaking 6000 languages will disappear (Atlas, 2011). Moore (2006) also projects that by the end of this century around 2500 languages will disappear, if necessary steps are not taken. These 197 endangered languages also include official languages like Manipuri and Bodo. According to a study conducted by Peoples Linguistic Survey of India (PLSI) in the year 2013, around 780 languages are spoken in India and 86 different scripts are used. As per this report India has lost around 250 languages in the last five decades. (Davy, 2013).

Language endangerment is a very serious issue. Ancestral knowledge is passed down through its language, so when the language disappears, it may take with it important information about the early history of the community. Loss of any language is a loss to humanity. It is not only the loss of language itself, but it means the loss of the complete knowledge system; culture and heritage consisted in that language. Endangered languages are those languages which are in very less use or are not transferred to the next generation. In general term, language endangerment means either the speakers of the language are not alive, or they are not using that language in their day-to-day communication. Languages are dying every year and often a

language's death is recorded when the last known speaker dies. About 35 percent of languages in the world are currently losing their speakers or are more seriously endangered. Most of these have never been recorded and so would be lost forever. This paper highlights the state of language endangerment in India, position of endangered languages in different Indian states, governments initiatives to prevent and protect these languages. It will also try to find out the various reasons of language endangerment and the possible solutions of it.

### Official Languages

As per census 2011, there are 1369 rationalized mother tongues and 270 identifiable Mother Tongues (comprising 123 mother tongues grouped under the Scheduled Languages and 147 mother tongues grouped under the Non-Scheduled Languages) and 22 schedule Languages spoken in India. These languages belong to mainly four language families namely Indo-Aryan, Dravidian, Austro-Asiatic, and Tibeto-Burmese. Among these languages, 15 languages belong to the Indo-Aryan language family, 1 from the Austro-Asiatic language family, 4 from the Dravidian language family and 2 from the Tibeto-Burmese language family.

After the adoption of Constitution on 26 November 1949, fourteen languages, namely Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Tamil, Telugu, and Urdu (Mallikarjun, 2012) were given the status of official languages as per article 344 (1) of Indian constitution. In the year 1967, under 21<sup>st</sup> constitution amendment, Sindhi language was included in the list of official languages. After some time in 1992 under 71<sup>st</sup> constitution amendment Nepali, Manipuri and Konkani languages were also given the status of official languages. Under the 100<sup>th</sup> constitution amendment in 2003 four more languages namely-Bodo, Dogri, Santali and Maithili were also given the status of official language. In this way as of now there are 22 official languages namely: (1) Assamese, (2) Bengali, (3) Gujarati, (4) Hindi, (5) Kannada, (6) Kashmiri, (7) Konkani, (8) Malayalam, (9) Manipuri, (10) Marathi, (11) Nepali, (12) Oriya, (13) Punjabi, (14) Sanskrit, (15) Sindhi, (16) Tamil, (17) Telugu, (18) Urdu (19) Bodo, (20) Santali, (21) Maithili and (22) Dogri are listed in the 8<sup>th</sup> schedule of Indian constitution. Apart from these 22 Indian languages, English has also awarded the status of “subsidiary official language”. It is the First official language of Meghalaya, Mizoram and Nagaland and second official language of the rest of the Indian states. Of the total population of India, 96.71 percent have one of the scheduled languages as their Mother Tongue; the remaining 3.29 per cent is accounted for by other languages. The Official Languages and their number of speakers are given in the below table.

<b>Scheduled Languages in Descending Order of Speakers' Strength - 2011</b>				
<b>S. No.</b>	<b>Language</b>	<b>Name of the State/s where spoken</b>	<b>Total Population</b>	<b>Population in Percent</b>
1.	Hindi	Uttar Pradesh, Uttarakhand, Bihar, Madhya Pradesh, Himachal Pradesh, Chhattisgarh, Jharkhand, Rajasthan, Haryana, Delhi	52,83,47,193	43.63%
2.	Bengali	West Bengal, Tripura, Assam, Jharkhand	9,72,37,669	8.03%

3.	Marathi	Maharashtra, Goa, Dadra and Nagar Haveli and Daman and Diu	8,30,26,680	6.86%
4.	Telugu	Andhra Pradesh, Telangana, Puducherry	8,11,27,740	6.70%
5.	Tamil	Tamil Nādu, Puducherry	6,90,26,881	5.70%
6.	Gujarati	Gujrat, Dadra and Nagar Haveli and Daman and Diu	5,54,92,554	4.58%
7.	Urdu	Bihar, Delhi, Jammu and Kashmir, Jharkhand, Telangana, Uttar Pradesh, West Bengal	5,07,72,631	4.19%
8.	Kannada	Karnataka	4,37,06,512	3.16%
9.	Odia	Odisha, Jharkhand, West Bengal	3,75,21,324	3.10%
10.	Malayalam	Kerala, Lakshadweep, Puducherry	3,48,38,819	2.88%
11.	Punjabi	Punjab, Delhi, Haryana	3,31,24,726	2.74%
12.	Assamese	Assam	1,53,11,351	1.26%
13.	Maithili	Jharkhand	1,35,83,464	1.12%
14.	Santali	Jharkhand	73,68,192	0.61%
15.	Kashmiri	Jammu and Kashmir	67,97,587	0.56%
16.	Nepali	Sikkim, West Bengal	29,26,168	0.24%
17.	Sindhi	Gujarat	27,72,264	0.23%
18.	Dogri	Jammu and Kashmir	25,96,767	0.21%
19.	Konkani	Goa, Dadra and Nagar Haveli and Daman and Diu	22,56,502	0.19%
20.	Manipuri	Manipur	17,61,079	0.15%
21.	Bodo	Assam	14,82,929	0.12%
22.	Sanskrit	Himachal Pradesh, Uttarakhand	24,821	N
N Stands for negligible				

(Source: Census 2011)

Besides these 22 official languages, there are demands for inclusion of 38 more languages in the Eighth Schedule of the Indian Constitution. These are: (1) Angika (2) Banjara (3) Bazika (4) Bhojpuri (5) Bhoti (6) Bhotia (7) Bundelkhandi (8) Chhattisgarhi (9) Dhatki (10) English (11) Garhwali (Pahari) (12) Gondi (13) Gujjar/Gujjari (14) Ho (15) Kachachhi (16) Kamtapuri (17) Karbi (18) Khasi (19) Kodava (Coorg) (20) KokBorok (21) Kumaoni (Pahari) (22) Kurak (23) Kurmali (24) Lepcha (25) Limbu (26) Mizo (Lushai) (27) Magahi (28) Mundari (29) Nagpuri (30) Nicobarese (31) Pahari (Himachali) (32) Pali (33) Rajasthani (34) Sambalpuri/Kosali (35) Shaurseni (Prakrit) (36) Siraiki (37) Tenyidi and (38) Tulu (Census 2011).

### Linguistic Overview of India: State-wise

At present there seems to be a contrast between official languages and non-official languages in India. For example, on one hand we can see that there are six schedule languages which appear in the Ethnologue's list of the top 20 most spoken languages of the world. **Hindi** with 600 million speakers is on third position, **Bengali** with 268 million speakers is on sixth

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position, **Urdu** with 230 million speakers is on tenth position, **Marathi** with 99 million speakers is on fourteenth position, **Telugu** with 96 million speakers is on fifteenth position and finally **Tamil** with 85 million speakers is on seventeenth position. Besides these six Indian languages, English language which is recognized as associate official language in India is the most spoken language with 1.384 billion speakers worldwide and 125 million speakers in India. According to Census 2011, among 22 schedule languages, almost 96.71% of Indian population speak at least one language. The languages which are put under schedule language category appear to be in a good condition in comparison to languages which are not in the category of schedule languages.

According to Constitution of India there are 22 official languages in India. The total number of people speaking these 22 official languages is 90 percent. Hindi is the most spoken language in India. Almost 43 percent people speak this language and because of its widespread nature it is treated as the lingua-franca. Bengali is the second most spoken language with 8 percent speakers, followed by Marathi language with 7 percent, Telugu with 6.7 percent and Tamil with 5.7 percent of the total population. The state-wise list of major languages, other important languages and endangered languages can be seen in the below table.

Name of State	Name of Major Language	Name of Other Languages	Name of Endangered Languages
Andhra Pradesh	Telugu	Urdu, Hindi, Tamil	Gadaba or Gutob, Gondi, Gormati, Gutaba Gadaba, Kolami, Konda-Dora or Porja, Koya, Kui, Kupia or Valmiki, Kuvi, M&a, Mannadona, Parji, <b>Reli</b> (extinct), Savara, and Yerakula
Arunachal Pradesh	English	Nepali, Hindi, Bengali, Assamese	Adi, Tangam, Milango, Nah, Puruik, Khowa or Bugun, Meyor, Miji, Singhpo, Aka or Hrusho, Nishi, Wancho, Sherdukpen, Zaiwa, Mra, Na, Tangam
Assam	Assamese	Bodo, Bengali, Hindi, Nepali	Karbi, Tiwa, Tai Nora, Tai Rong, Bodo, Misings, Deoris, Biate, Apatani, Nishi
Bihar	Hindi, Urdu	Maithili, Bhojpuri, Magadhi, Bajjika, Angika, Bajjika	Majhi, Kudmali, Musasa, Birhor, Chero, Birjia, Turi
Chhattisgarh	Chhattisgarhi/ Hindi	Bengali & Odia	Bhunija
Goa	Konkani	English, Hindi, Marathi, Kannada, Urdu	Portuguese



Gujarat	Gujarati	Hindi, Sindhi, English, Marathi, Urdu	Mangeli, Karwa, Dungri, Bhili, Nayki, Kathodi, Kathali, Talaviya Rathod, Sidi
Haryana	Hindi	Punjabi & Urdu	Korvi
Himachal Pradesh	Hindi & Pahari	Punjabi & Nepali	Shirmau, Tinan, Bharmauri, Chinali, Baghati, Jad, Kanashi, Handuri, Pangvali, Sirmaudi, Mandiyali, Mahasu Pahari, Chambiyali, Bilaspuri
Jammu & Kashmir	Urdu	Dogri, Kashmiri, Ladakhi, Dadri, Punjabi, Hindi	Khash, Hassadi, Zangskari, Dargari, Dogri, Gojri, Bhadharwahi
Jharkhand	Hindi	Santali, Bengali & Urdu, Mundari, Santhali, Kurukh, Ho, Kharia, Kurmali and Nagpuri	Korwa, Sabari, Malto, Angika, Santhali, Khortha, Korwa, Asuri, Birhori
Karnataka	Kannada	Urdu, Telugu, Marathi, Tamil, Konkani, Kodava and Tulu	Koraga, Irula, Soliga, Badaga, Yerava, Gouli, Bettakuruba, Jenukuruba, Siddi, HakkiPikki, Kutiya, Toda, Bellari, Kuruba
Kerala	Malayalam	None	Malasar, Ara Nandan, Moopan, Maduga, Paliya, Mannan, Eravallan
Madhya Pradesh	Hindi	Marathi, Urdu, Malvi, Nimadi, Bundeli, Bagheli	Bhilodi, Gondi, Kalto, Malvi, Nimadi
Maharashtra	Marathi	Hindi, Urdu & Gujarati	Naiki, Nihali, Korku, Khandeshi
Manipur	Manipuri	Nepali, Hindi & Bengali	Aka, Zo, Thadou, Vaiphei, Aimol, Koireng, Lamgang, Langrong, Purum, Tarao
Meghalaya	English, Khasi, Garo	Hindi, Bengali, Jaintia, Nepali	Ruga
Mizoram	Mizo	English, Hindi, Bengali, Nepali	Tiddim, Chin
Nagaland	English	Bengali, Hindi, Nepali, Ao, Konyak, Angami, Sema, Lotha	Yacham, Yimchungru
Odisha	Odia	Hindi; Telugu & Santali	Manda, Pengo, Parji
Punjab	Punjabi	Hindi, Urdu, English	Rai Sikh, Sansi, Odi
Rajasthan	Hindi	Marwari, Punjabi, Rajasthani & Urdu,	Hadoti



		Malvi, Dhundhari, Harauti, Mewari, Mewati, Ahirwati, Shekhawati, Wagdi, Bagri, Nimadi	
Sikkim	Nepali	Hindi, Bengali, Bhutia, Lepcha, Limbu	Lepcha, Bhutia, Limbu
Tamil Nadu	Tamil	Telugu, Kannada & Urdu	Eravallan, Toda, Jen Kurumba, Kurumba, Malasar, Kota
Telangana	Telugu & Urdu	Some minor languages	Kolami, Koya, Gondi, Kuvi, Kui, Yerukala, Savara, Parji, Kupia
Tripura	Bengali	Hindi, Tripuri, Manipuri, Kokborak	Tiwa (Ladung)
Uttar Pradesh	Hindi	Urdu	Awadhi, Brajbasha
Uttarakhand	Hindi	Urdu, Punjabi & Nepali	Sanskrit, Bangani, Garhwali, Kumauni
West Bengal	Bengali	Hindi, Santali, Urdu, Nepali	Dhimal, Sobor, Goya, Tharu, Jalda, Asur, Hemal, Bedia, Kurukh, Toto, Turi

Name of Union Territory	Name of Major Language	Name of Other Languages	Name of Endangered Languages
Andaman and Nicobar Islands	Bengali	Hindi, Tamil, Telugu, Nicobarese & Malayalam	Jarawa, Tehniu, Luro, Muot, Sanenyo, Shompen, Great Andamanese, Lamongse, Onge, Pu, Sentilese, Takahanyilang
Chandigarh	Punjabi	Hindi and English	Rai Sikh, Sansi and Odi
Dadra and Nagar Haveli	Gujarati	Hindi, Konkani and Marathi, Gujarati, Bhili, Bildoli	Warlis, Dhodia Kokna tribal languages
Daman and Diu	Gujarati	Marathi, Hindi, Bildoli or Bhili, Konkani, English	Portuguese
Delhi	Hindi	English	None
Lakshadweep	Malayalam	English, Divehi	Muduga, Malaveda, Kanikkar, Kakkala, Mahl
Puducherry	Tamil	Telugu, Kannada and Urdu	--

(Source: Dash, 2020)

After the 1971 census, the Indian government decided that any language which is spoken by less than 10,000 persons will not be considered as Official Language. In India,

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Language Endangerment in India: An Overview

therefore, all the languages which are spoken by less than 10,000 people are treated as potentially endangered by UNESCO.

### **Language Endangerment**

Language is not only the medium of communication, but it is also a medium of preserving, maintaining, and protecting the culture, tradition, custom and beliefs. Language and society are interrelated to each other. As we know that language is a social phenomenon, it is directly affected by society. It declines when society declines, it grows when the society grows, and it dies when the society dies or when the members of the speech community stop using it. This is somehow the story of almost every language in the world. More than 6000 languages are spoken worldwide (Atlas, 2011). Among these, all the languages do not enjoy the equal status. There are some languages which are spoken by a large number of people and on the other hand there are few languages which are being spoken by a small group of people. By looking carefully, it can be found that 50 percent of world's population speaks English, Mandarin, Spanish, Hindi and Russian languages and on the other hand there are few languages which have very few speakers left. These languages with very few speakers are on the verge of extinction. These languages are primarily known as endangered languages. Language death is both a regional and global problem. In India the problem of language endangerment is very serious which is a cause of concern. It is very interesting to see here that Indian languages like Hindi, Bengali, Marathi, Telugu, and Tamil are among the list of top 20 most spoken languages of the world and despite this, India is also a home to most endangered languages in the world.

There are several tribal languages which are moving towards extinction in India. **Majhi** language spoken in Sikkim is the most threatened language. According to a research conducted by People's Linguistic Survey of India (PLSI), only four people currently speak Majhi language and all of them belong to the same family. Similarly, the **Mahali** language spoken in eastern India, **Koro** language spoken in Arunachal Pradesh, **Sidi** language spoken in Gujarat and **Dimasa** language spoken in Assam are facing the danger of extinction (Devy, 2011). Languages such as Asur, Birhor and Korwa are categorised as endangered languages (Atlas, 2011). Among these Birhor is categorised as 'Critically Endangered language' as there are just 2,000 speakers left.

There are so many other languages which are no longer being learned by new age children or by new adult speakers; after a certain period of time these languages will become extinct when their last speaker dies. There are number of languages today whose speakers are very limited in number, and after the death of these speakers the language will become extinct: It will no longer be spoken, or known, by anyone in the future.

Language Vitality and Endangerment document of UNESCO (2003) establishes six degrees of language endangerment which may be distinguished with regard to intergenerational language transmission, which are also recognised as cornerstone of a language vitality.

Degree of endangerment	Intergenerational Language Transmission
Safe	Language is spoken by all generations; Intergenerational transmission is uninterrupted.
Vulnerable	Most children speak the language, but it may be restricted to certain domains (e.g., home).
Definitely endangered	Children no longer learn the language as mother tongue in the home.
Severely endangered	Language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves.
Critically endangered	The youngest speakers are grandparents and older; and they speak the language partially and infrequently.
Extinct	There are no speakers left.

(Source: UNESCO's Language Vitality and Endangerment framework)

### Reasons for Language Endangerment

According to UNESCO's Ad Hoc Expert Group on endangered languages (2003) there are nine factors which are mainly responsible for language endangerment: (i) Absolute number of speakers, (ii) Response to new domains and media, (iii) Type and quality of documentation, (iv) Intergenerational language transmission, (v) Availability of materials for language education and literacy, (vi) Proportion of speakers within the total population, (vii) Community member's attitudes towards their own language, (viii) Governmental and institutional language attitudes and policies, including official status and use, (ix) Shift in domains of language use. As per UNESCO's Vitality and Endangerment framework, among these nine factors six degrees of endangerment can be established. The most important factor is the intergenerational language transmission: whether or not a language is being transferred to the next generation. This factor is generally accepted as the 'gold standard' of language vitality (Fishman, 1991).

There are many reasons of language endangerment. These reasons may be internal, external, political, economic, or cultural. Some of the important reasons are: Shifting of speakers to dominant language, Language marginalization, Internal threat, External threat, Economic Reasons, Migration and urbanization, Politico-economic and cultural subordination etc.

**Shifting towards dominant language:** Language is a social entity. Hence it is directly connected with speakers. When the speakers of a language disappear, or they shift to another powerful or dominant language the language becomes endangered. Sometimes speakers of a minority language in order to secure their children's future, decide to teach them a language which gives guarantee to economic success.

**Language marginalization:** In current scenario, English language has become the language of knowledge, employability, and power. It has become the primary language of the internet as the major content of the digital sphere is available in English language, and, therefore, other regional languages have been marginalized.

**Economic reasons:** Language gains greater currency when it becomes useful in marketplace. This reason makes mother tongues or regional languages to be restricted to very few domains. The attitudes towards their mother tongue get change by this reason.

**Internal threat:** Sometimes language is threatened by internal forces such as community's negative attitude towards its own language.

**External threat:** Sometimes languages are being threatened by external forces such as military, economic, religious, cultural, or educational subjugation.

**Migration and urbanization:** Increased migration and rapid urbanization also play an important role in language endangerment. These factors often bring along the loss of traditional ways of life and a strong pressure to speak a dominant language.

**Politico-economic and cultural subordination:** Reasons such as Politico-economic and cultural subordination are also very important. Social dominance of one group leads to the language of that group becoming more popular in that society.

### **Government Initiatives**

Ministry of Education, Government of India has initiated a Scheme known as "Scheme for Protection and Preservation of Endangered Languages of India" (SPPEL) in 2013. The main objective of this Scheme is to protect, preserve and document the languages which are spoken by less than 10,000 People and that have become endangered or are likely to be endangered in the near future. The scheme is monitored by **Central Institute of Indian Languages (CIIL)** Mysuru, Karnataka. The CIIL has made collaborations with various universities and institutes across India for this mission. The languages which are spoken by less than 10,000 speakers or languages which are not linguistically studied earlier are chiefly considered to be documented under this scheme. Till now 117 languages have been listed for the documentation purpose. This documentation is done in the form of grammar, dictionary, and ethno-linguistic profiles of about 500 lesser-known languages are estimated to be accomplished in the coming years. Besides this so many other institutions and individuals are also working in this area.

### **Conclusion and Suggestions**

India is a country with diverse linguistic situation. It is a home for multiple languages and ancient scripts. People from many cultures, customs and beliefs live here. They follow different traditions and rituals. They speak so many languages. Language is an important attribute of human beings which differentiate them from other living beings. It is not mere a tool of communication but a central and defining feature of human identity as our ideas, emotions and feelings are expressed with the help of language. Language is a mirror of society. It is a vehicle of our cultures, collective memory, and values. These are an essential component of our identities, and a building block of our diversity and living heritage (Atlas, 2011).

The analysis presented in the above sections clearly suggests that there is a large number of smaller minority languages which are threatened, and these include schedule languages, non-scheduled languages and official languages (Bodo and Manipuri) of some of the states like Assam and Manipur respectively. In order to protect the linguistic diversity of India, there is a strong need for quick initiation of policies for promoting, protecting and revitalizing of the endangered languages. Language endangerment is a serious threat to the mankind. Some of the efforts which can be taken to prevent a language from being endangered is:

- To create favourable conditions for the speakers of that language so they can speak and teach it to their upcoming generation.
- The government should make policies which recognizes and protect the interest of minority and lesser-known languages and promote education in mother-tongue.
- Need to change the attitude of society towards its own language.
- Need to create livelihood in the minority and lesser-known languages at local level. Because if there is livelihood support nobody will migrate and switch from their own language.
- Need to record the knowledge consisted in that language as much possible.
- Encourage multilingualism and respect for minority languages.

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## **Enhancing Speaking Skills of ESP Students Using Activity Based Learning Techniques**

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**Abstract**

This paper discusses the effectiveness of Activity Based Learning (ABL) used to teach speaking skills to Engineering students in a private university in Maharashtra. The present study was used to determine the effect of ABL on the development of the speaking skills of first-year B. Tech students. Pre-assessment and post-assessment equivalent design was used to collect the data of the research. Total one hundred students of FY B.Tech. were selected as subjects of the study. Pre-assessment was done at the commencement of the course. Then ABL techniques were used to teach the selected topics. After the completion of the selected content, post-assessment was conducted to measure the development of the speaking skills among students. The findings of the study showed that ABL is an effective and essential way to enhance ESP students' speaking skills since the selected students' post-assessment score was significantly different from their pre-assessment score.

**Keywords:** Activity Based Learning, ESP, speaking skills

**Introduction**

Learning is acquiring new knowledge, behavior, skills, values, preferences or understanding, and may involve synthesizing different kinds of data. While learning the content by just listening to teachers; if students are encouraged to process the information with higher-order thinking such as comprehension, analysis, synthesis, application, and metacognition they will understand the content better. Students will be able to remember the content learned throughout their life, to relate the information to any life situation, and will be able to connect it with past learning, build their own knowledge (Garner, 1987). The present paper focuses on one of such opportunities provided to students to use the inputs received in various activities and evaluate the impact.



In case of ESP students, especially engineering students, it is quite relevant to see if traditional ways of teaching the courses such as Communication Skills, Soft Skills, Professional Communication, etc., are really giving expected outcomes. Most of the students joining such professional courses are either from rural/semi-urban or from low exposed urban background. Except a very few of them, all lag expected command on English in general and on speaking skill in particular. In addition, when they start learning the concerned courses in traditional lecture-based/teacher-centric way, they get almost no exposure to develop the skills expected in the corporate/professional atmosphere. Therefore, there is indeed a need to switch to ABL and provide these ESL learners essential exposure to develop such essential skills one of which is effective speaking. The researcher here is not denying the practice of using various activities by a few teachers. However, the fact is that mostly these activities are completely un-designed, unguided, and unmonitored. Moreover, the impact/outcome analysis is done seldom by these teachers. Therefore, the present paper highlights the outcome of the well-designed, properly guided, and monitored activities used for developing speaking skills amongst ESP students.

### **Activity-Based Learning (ABL): A Short Review of Research**

The definition of ‘activity’ is ‘work that involves direct experience by the student rather than a textbook study’. ABL is generally defined as ‘any instructional method that engages students in the learning process in the classroom (Prince, 2004) Thus, activity-based learning, should allow students to engage with and process information in such a way that he/she understands and builds his/her knowledge about a particular subject. When students are able to apply the knowledge and skills learned in relevant situations, that is the outcome of successful learning.

The idea of activity-based learning follows the constructivist educational theory and is child-centered pedagogy. Activity-based learning may be defined as a method of instruction, where activities of different types, suitable and relevant to specific subjects are integrated seamlessly into the regular instructional materials and methods to involve students in the teaching-learning or instructional processes and engage them fruitfully (Suydam & Higgins, 1977). The prime aim of the method is to make the classroom more student-friendly and reduce the fear and domination of the teacher.

Active learning is a crucial element of the new thrust toward what is now commonly called “learner-centered” or “learning-centered” teaching (Weimer, 2002). Most definitions of active learning focus on two key components: “doing” and “reflecting.” The most cited definition of active learning comes from Bonwell and Eison (1991): “Involving students in doing things and thinking about what they are doing.” The overall quality of teaching and learning is improved when students have ample opportunities to clarify, question, apply, and consolidate new knowledge. In this case, instructors create opportunities for students to engage new material, serving as guides to help them understand and apply information.



According to Harfield, et al. (2007) during ABL students are not passive recipients of knowledge; rather, they actively participate in learning experiences. This is so, since ABL is based on the constructivist theory of learning that indicates that ‘humans cannot be given information, which they immediately understand and use; instead, humans must construct their own knowledge based on their previous experiences and usually in collaboration with others’ (Powell & Kalina 2009).

Kolb (1984), points out that demonstrative activity-based teaching as compared to conventional ways of teaching is more suitable for facilitating learning. Domin (2007) also states that teachers could provide successful learning experiences to learners through engaging them in activities. Churchill’s (2003) study indicates that ABL could also facilitate the development of higher-order thinking skills in students.

The study of Zahoor-ul-Haq et al., (2015) explored that, students actively participated in the language classroom who were taught through activity-based learning method (ABL) because activity-based instruction provided students many opportunities to develop their listening skills. Students taught through activity-based teaching method outscored students who were taught through traditional language teaching methods in the listening skill on post-test. The low achievers of the experimental group showed a significant jump over the low achievers of the control group on post-test in listening. The results also proved that high achievers who were taught through activity-based teaching methods showed better performance in listening than those high achievers who were instructed through conventional/traditional way of language teaching.

Dr. Shabana Thayniath (2015) emphasizes the importance of ABL techniques to make learning interactive and interesting. According to her short activities should be included in the learning of language. This gives more scope for listening to English conversations, developing one's own vocabulary and skill of speaking.

Ms. Jyostna Kumari and Dr. K. K. Sunalini (2017) focus on the role of activities/tasks which are very much essential to develop the communication skills of engineering students. According to their research, students’ active involvement in the learning process is needed instead of just imparting knowledge monotonously. Such a classroom adds variety to regular, passive learning and improves the efficiency of the learners thus creating a positive environment for language learning.

Aniruddha Biswas, Sumit Das, and Suchandan Ganguly (2018) mentioned in their research article that a student can learn best only if he/she is involved as an active role player in the teaching-learning process. Unless the habit of involvement is grown up in the nature of the student, he/she cannot perform as a team leader in a group of people in some project. By adapting activity-based learning students can learn how to make mistakes and overcome that.

## **Effective Speaking: A Core Skill for Professionals**

Speaking is the ‘ability to carry out a conversation in the language’ (Numan, 1991). Speaking is regarded as a vital language skill (Grainger 2000) since the most important function of a language is ‘facilitating communication with others’ (Littlewood, 1992). Indeed, the art of speaking is considered ‘the single most important’ (Numan,1991) and the ‘most rewarding’ (Haley & Austin, 2004) aspect of language learning. Learning to speak, whether in first or other languages, necessitates that, students develop linguistic and sociolinguistic aptitudes (Mahbub-ul-Alam & Khan, 2014). To elaborate, learning to speak a language requires learners to use accurate grammar, pronunciation, and vocabulary. Moreover, it involves developing knowledge about when and how to communicate (Burns & Seidlhofer, 2002). Moreover, the teacher should not only be encouraging but also keep in mind that learners learn while making mistakes during an assigned task (Baker & Westrup, 2000).

### **Data Collection**

Data for the present research was collected from one hundred First year B.Tech. students from a private university in Maharashtra. They have to study a course entitled Professional Communication-I prescribed in their first semester. For the present research Pre-assessment and post-assessment equivalent design was used to collect the data. After conducting pre-assessment in the beginning of their academics, various ABL techniques were used to teach the selected topics. Later on, a post-assessment was conducted to measure the development of speaking skills among students. Selected students’ performances were observed and analyzed.

### **Activity first - Breaking the ice (Self-introduction and introducing others)**

This is a warmup and ice-breaking activity wherein students are expected to introduce themselves and their peers during a practical session. Unlike the traditional way of making students prepare themselves and present sequentially, the instructor/researcher made it activity based in the following way. She wrote total nine points on board namely, *name, native place, birth date, hobbies, why engineering, why specific branch of engineering, why this University, expectations from communication skills teacher, and motto in life*. Students were asked to prepare three different sheets and write information about three points sequentially on each sheet separately. When all the students completed writing they were told to fold the sheets and submit to the instructor. All these sheets were mixed and re-distributed three sheets to each student randomly. Then they were asked to sit in a circle, read and pass the sheets from one student to another until they get their own sheets back. When a student received all three sheets of her own, she raised her hand and introduced herself. When all the students completed introducing themselves, they were assigned peers and asked to introduce each other using the same points.

### **Activity second - Public speaking (Welcome speech, introducing chief guest, vote of thanks)**

Working engineers have to deliver speeches and presentations. So to give practice of speaking in public this activity was selected. In this activity, students were asked to select any situation from the given situations. Situations such as; a celebration of Women's Day, Independence Day, Science Day, World Language Day, Health Day, Environment Day, Engineers Day etc. were given to them. They were asked to prepare welcome speech, introducing chief guest and vote of thanks for the same situation. Then they were asked to deliver those speeches.

### **Activity third - Group discussion**

As GD is a part of the selection process, engineering students must know all the do's and don'ts of it. So the selected students were guided on all the required elements of GD. Some videos of GD were shown to them. Then they were divided into a group of six. They were asked to decide the topic of their choice and information about various websites was also given to them so that they would easily find information and collect some points to put in GD. They were given enough time for preparation and then they discussed the topics. When a group is discussing, other students played both the roles, as audience and as observers, and provided constructive feedback to the performance of their peers. It engaged the students in GD as well as out of GD in implementing the knowledge gained. Moreover, they felt satisfied when their peers evaluated them. When they were commenting on the performance of their peers, they used English unhesitatingly.

### **Activity fourth- Mock business meetings**

Engineering students should also have knowledge about how to conduct business meetings effectively and how to participate in them. So, in this activity, they were told some effective techniques to conduct business meetings successfully. Then they were divided into groups and given various situations. They were asked to assume that they are faculty of university and university is going to organize International Conference on recent technologies in engineering. Therefore, to plan for that they were asked to conduct a mock meeting. Students were asked to prepare a copy of the agenda and then they were instructed to participate in a mock meeting.

### **Data Analysis**

The data for pre-assessment was collected from these in the beginning of the academic year in the forms of various questions related to their personal details to make them speak. Similarly, data for post-assessment was collected in the same way. The analysis of the students' pre-assessment and post-assessment was done. The parameters such as confidence level, fluency, accuracy, content understanding, etc. were decided to evaluate the students' performance in both assessments. Pre-assessment and post-assessment result of selected students was compared and analyzed to identify students' understanding and grasping of the terms/topics taught. The remarkable change was found in their grades. The students who were

in category D (poor) could achieve category C (average) and B (good), those who were in category C could come to category B and category B students could come to category A (very good).

### **Discussion and Findings**

The results of the research showed that there are significant differences in the pre-assessment and post-assessment scores of speaking skills of selected students. Selected students performed significantly better than their earlier performances in the same activities. In pre-assessment the students were asked very simple questions such as *Introduce yourself, what are your hobbies? why have you selected engineering field as your career? Why have you selected this university for your graduation? What motivates you in your life? Who are your favorite teachers? Why? What are your aims in life? Why English is important to you? What are your expectations from English teachers?* Etc. Very few students could give answers to these questions. Many of them knew the answers but due to lack of communication skills they preferred to remain silent. Many of them didn't understand the question.

When they were asked to speak on simple topics like, *my favorite game, my family, most beautiful day in my life, the happiest moment in my life* etc. very few students spoke for one or two minutes; the remaining students tried but could not complete the activity. The same students performed very nicely in post-assessment. Those who had got very less marks in pre-assessment they could score good marks in post-assessment. When the researcher conducted Ice breaking activity i.e. introducing self and other students come to know how to introduce oneself and others formally. Around 80-90% of students got the confidence to introduce themselves and their friends. The same observations are applicable to public speaking also. When the researcher guided students about how to deliver speeches effectively and made them to write speeches and deliver in front of their batch mates; 60-70 % of students were confident enough to maintain eye contact with their audience as they themselves had written those speeches there was fluency in their speaking. Some of them were anxious but with practice, they could overcome it to some extent.

Students liked activities such as group discussions and mock meetings. All the students enjoyed doing these activities. They were provided multiple resources; videos of GD, various websites of career guidance where they found the material on the topics they had to discuss. Healthy competition was observed during their performances. They were keenly observing the performances of other students as they had to give feedback on peer performance. In mock meetings, they worked in a group. Each group had given a different situation on which they had to conduct a formal meeting. So, students distributed their roles and played roles very confidently. They prepared required documents such as notice, agenda, and minutes for the meeting. Students found themselves more confident and fluent compared to their earlier performance in the pretest.

Along with pre and post-assessment, the selected students were also given a questionnaire to take their views on the ABL used in the class. The following table shows the analysis of the questionnaire.

***Students Responses on the questionnaire on ABL***

Statements	Students' response in percentage			
	Greatly	Considerably	Moderately	Littly
ABL motivated me to attend the activity-based contact sessions	75	25	-	-
ABL helped to search more information for learning activities	35	35	30	
ABL encouraged pre-preparation for learning activities	40	31	20	9
ABL motivated to participate in group learning	55	24	17	4
ABL increased participation in the group activities	67	22	8	3
ABL helped to take leadership positions in the group activities	65	21	10	4
ABL inspired to come forward to do the presentations	40	60	-	-
ABL taught to respect the valuable presentations of peers	60	20	20	-
ABL helped to create opportunities for learning with peers	54	23	23	-
ABL encouraged to come forward to correct the incorrect answers of peers	40	37	13	10
ABL gave the opportunity to evaluate the presentations of the peers	52	38	7	3
ABL encouraged to come forward to give more information for insufficient explanation	40	45	15	-

The above table reveals that the majority of the students have accepted that ABL contact sessions have increased their involvement for self-learning practices. Almost all the selected students of the research expressed that ABL contact sessions have motivated and increased their participation in group learning and group activities. Moreover, they stated the ABL sessions inspired them to respect the valuable presentations of peers. It can be concluded from the findings that ABL approaches have improved the self-learning and peer learning practices among the First Year B.Tech. Students.

It is concluded that ABL significantly increased the level of student achievement in speaking skills. The results supported the findings of Bailey (2005) and Songsiri (2007), who

stated that speaking ability and self-belief in speaking might be enhanced if a suitable program of study, teaching methods, adequate activities, and resources could be provided to students. The literature also suggests that teachers should conduct a variety of speaking activities in the classroom to enhance their speaking abilities (Zhang, 2009). Therefore, it is recommended that ESL teachers should use ABL for teaching English and Communication Skills to ESP students.

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## Teaching and Learning English as a Foreign/Second Language: Importance of Learning Strategies

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### Abstract

Every teacher has the primary goal to shape the future of his or her learners. His/her role begins with students and culminates in society in general. In order to attain perfection in any given field, one needs a guide, teacher, or a coach to mentor in the stages of learning. More specifically, the teacher of English has more responsibilities on his/her part to teach the content in respect of grammar and pronunciation for accuracy and fluency, body language in respect of decency, and to train the students in a committed and devoted manner and transform them into competent students to face challenges in career capture and life settlement. The present paper discusses some of the different approaches in language teaching and defines different learning strategies. It also emphasizes the importance of learning strategies. This paper concludes with a description of best learning strategies adopted by the good learners in learning English as foreign or as a second language.

**Keywords:** Language teaching, learning strategies, Second and foreign language learning.

### Introduction

English is a language used to reach across the borders and bridge the gaps. It is used to communicate anything from microchip to oil. Due to increasing importance of communication through English, English teachers need to teach language skill with manifold responsibilities. There is a requirement to learn language skills to fulfil the ever-growing demands of English. The methods and approaches adopted or followed by teachers in the past to teach English language continuously evolve to meet the demands.

### Present Scenario

Along with the regular curriculum, it is very important for a budding professional to develop his or her soft skills. They are part of communication skills. They form an important feature of learning process, more so in learning and teaching a language. Use of English by the professionals in the BPO, medical transcription, IT and ITES add to the importance and relevance of English in every walk of life. In the past students were introduced to English in their sixth standard. They were not given enough exposure to the language skills. The emphasis was on subjects like mathematics, physics, and chemistry. Students got very little opportunity to use the language within as well as outside the school. But in the present-day scenario, English has turned into a universal language. Its presence and value in the world have expanded enormously compared to the past decades.

### **Language Teaching Approaches**

The context of English language teaching and learning has changed, and the focus is on communicative competence. Language teachers have adopted and followed different methodologies to teach the language skills which are discussed below.

#### **1. Grammar Translation Method**

This method was/is used by the teacher to teach young children where the teacher explained every word to students in their native language to make them understand and learn English. But in this method, there was atleast one disadvantage. Both the teacher and the student concentrated more on L1 rather than on L2. In this method English language class seemed to be L1 class rather than L2 class. Students get only limited benefit through this method. This method is still in use in many rural schools and in socioeconomically less developed areas throughout India. This method is also supported by the methods used to teach mother tongue in our schools.

#### **2. Bilingual Method**

This can be declared as the favourite method in our schools. Most teachers follow the bilingual method to teach the students in Indian schools, where the teacher, first of all, explains the entire English sentence in L1 and then asks the students to perform activities in English. Here it is used to be a main assumption that only the teachers have the freedom to take the help of L1 and students are not supposed to use it. However, this constraint is found mostly on paper, not in the classroom. When a student is in the process of composing his/her English sentences, abundant help through the use of mother tongue sentences is provided. This method does not help fluency and naturalness in language expression. Thus, this method becomes beneficial to students in learning the second language only up to some extent.

#### **3. Direct Method**

Earlier, teachers in private schools used to follow the direct method to teach Indian students. Private schools usually charge a high tuition fee, etc. These teachers will stick to the practice of using only English, without depending on L1. Here the teacher is not supposed or authorised to use any single word from L1. This forced seclusion made students from many

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families with no past history of learning or using English face great difficulty in understanding certain words and their meanings. But this method turns to be more useful for the students to learn language than any other method as this method creates more encouraging language environment for students in the classroom.

All the above methods have their own advantages and disadvantages, where the students learned English only as a subject rather than as language. They were also unable to put their learning into practice due to lack of a favourable environment. In addition to the above constraints, the teachers used to have very limited teaching hours, mostly from three to six hours for a week which are not enough to teach the language elaborately giving emphasis for the basic elements of language. It has become examination-oriented only. Another limitation seen in Indian teachers is that some of the English teachers are not familiar with the latest developments in ELT pedagogy.

Challenges before the English language teachers in India are apparent and enormous. They should be able to cater to the practical needs of learners, to make them competent enough to interact with one another and to retrieve information all over the world. The challenges visible before the English language teachers are diverse and it is the need of the hour to equip the English language learning strategies which should be integrated with the approaches and methods of language teaching.

Research shows that students do not learn a language at the same pace. The levels of competence for the learners are also diversified. Surely, the teachers cannot be held responsible for this difference in learning ability of the students in a classroom. However, they can motivate the student to make sure that they become involved in the learning process. Learning is an active process of translating new knowledge, insight, and skills into behaviour.

Cawley, M. (2017) and his associates have identified three domains of learning- cognitive, affective, and psychomotor. The learners have their own preferences to learn by adopting either of these strategies suitable for their environment. These preferences are known to be an individual's own style of learning a language. The learning is usually accomplished more rapidly and retained longer if it is presented in ways that the individual prefers on its competency to meet the learners needs.

Claxton and Murrell, (1987) consider that the teachers' instructional style and the students' learning style should match. There is usually a productive language learning environment. It is important that the teacher should be aware of the learning style preferences of the students and accordingly adjust his/her own method of teaching.

Boylan, (1984) points out that learning is more productive when teachers are conscious of the learning strategies which they are going to apply in a language class. Subsequently, another significant researcher in this area Davis, (1994) came out with the suggestion that

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students can be taught what strategies the teacher are going to apply in the language class, which improves learning efficiency no matter what style the teacher uses. As students practice a variety of activities, they become aware of various strategies that can be used.

The language learning strategies are defined by many researchers. Some of them are as follows:

Learning strategies have been described (Wenden and Rubin,1987) as any sets of operations, steps, plans, routines used by the learners to facilitate the obtaining, storage, retrieval, and use of information (p19). It was argued (Richards, Platt and Platt,1992) that learning strategies are intentional behaviour and thoughts that learners make use of during learning in order to better help them understand learn or remember new information (Pg. 209). Learning strategies were also illustrated (O'Malley and Chamot,1990) as special thoughts or behaviour that individuals use to help them comprehend, learn or retain new information (pg.1).

Hence, learning strategies were seen as special ways of processing information that improve comprehension, learning and retention of the information. (Oxford, 1990) defines language learning strategies as specific actions taken by the learner to make learning easier, faster, more self-directed, more effective, and more transferable to new situations (pg.8). It is indeed a reflection of what the learner intends to do and the specific actions he can take.

As the knowledge of second language acquisition increased during 1970s, teachers and researchers concluded that no single method of language teaching and research findings would mark the start of universal success in teaching a second language (Brown, 2007). It was realized that certain learners seemed to be successful regardless of methods of teaching techniques. Certain people appeared to be endowed with the abilities to succeed; others lacked those abilities (pg. 132). Observations and research studies led researchers (Rubin,1975, Stern 1975, Rubin and Thompson,1994) to describe good language learners in terms of personal characteristics, styles, and strategies. They believe that good language learners:

1. Find their own way, taking responsibility for their own learning.
2. Organise information about language.
3. Are creative, and try to feel the language by experimenting its grammar and words,
4. Create opportunities for practice in using the language inside and outside the classroom.
5. Learn to live with uncertainty by not getting confused and by continuing to talk or listen without understanding every word.
6. Use memory strategies to bring back what has been learned.
7. Make errors work for them and not against them.
8. Use linguistic knowledge including knowledge of the first language, in learning a second language.
9. Use contextual cues to help them in comprehension.
10. Learn to make an intelligent guess.

11. Learn chunks of language as wholes and formalised routines to help them perform beyond their competence.
12. Learn to use certain tricks to keep conversations going.
13. Learn certain production strategies to fill in gaps in their own competence.
14. Learn difference styles of speech and writing and learn to vary their language regarding the formality of situation.

### Conclusion

Being aware of the characteristics, techniques and strategies of a good language learner facilitate students' language learning and help them enhance learning efficiency. In addition, with this knowledge and awareness, students' language learning can improve through learner training by their instructors.

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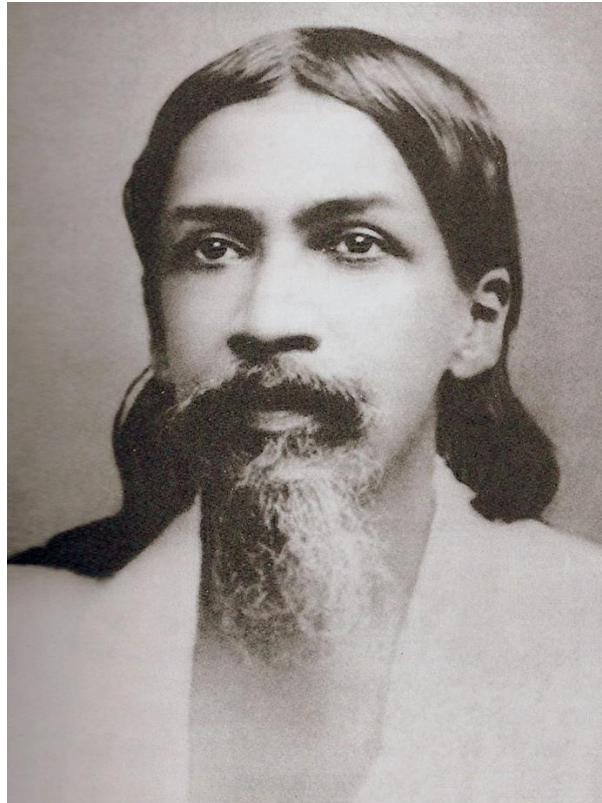
**Purification of the Human Soul:  
A Critical Study of Sri Aurobindo's *Rodogune***

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Sri Aurobindo (1872-1950)  
Courtesy: en.wikipedia.org

**Abstract**

Sri Aurobindo is one of the popular writers in the field of Indo-Anglian literature. *Rodogune*, the only tragedy of Sri Aurobindo, fulfills all the important concepts of tragedy and here we see a clear picture of the purification of the human soul. Here, through all his characters, Sri Aurobindo has established that love is the supreme force on this earth and is capable of

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causing the reawakening of human soul. The historical character of **Rodogune** describes this love very beautifully and it is perhaps for this reason that Sri Aurobindo chose to name the play after her.

**Keywords:** Sri Aurobindo, *Rodogune*, tragedy, purification of human soul

### **Introduction**

Born on 15<sup>th</sup> August 1872 in a highly educated and westernized father Dr. Krishna Dhan Ghosh in Calcutta, Sri Aurobindo is considered as one of the famous dramatist in the field of Indo- Anglian drama and a towering figure in modern Indian renaissance. Due to his father's strong belief and attraction towards the western thought and culture, he was sent in the Lorreto Convent school at Darjeeling at the age of five only and then at the age of seven sent to England, where he completed his rest of school education and college study. The central theme of Sri Aurobindo's *Rodogune* is the purification of the human soul which was essential for the attainment of the truth-consciousness that is closely attached with the spiritual evolution of the suffering soul. Antiochus, the male protagonist of the play, may face death at the end and accepts the outward defeat but achieves a spiritual victory inwardly and the spirit of Antiochus seems to defeat all the fear and horror of death. He says: "*What was Death then but wider life than earth, Can give us in her clayey limits bound?*" (p-453)

In the tragic world of Sri-Aurobindo, death and suffering are meant to make us perfect because he strongly believes that evolution is a concrete and continuous process through which the Divine Will works in the universe. Love is another important theme which helps in the spiritual evolution of soul and the harmonizing power of life. The plays of Sri Aurobindo reflect the vision not only of the whole man but also the whole society, a visionary society where man can live in a blissful state.

Love may be evaluated as the most important aspect in Sri Aurobindo's *Rodogune*. While in the beginning of the play it starts at the physical level but at the end it transcends to the soul level. Though at the beginning it describes the physical beauty of Rodogune, afterwards it is presented by Sri Aurobindo as a spiritual power that destroys all evils in human nature like ego, pride, jealousy, hatred etc and uplifts man to a spiritual level. This unconditional, spiritual love of Rodogune encourages Antiochus to destroy all his hatred, ego, and war-hunger towards his brother Timocles and helps him to face death fearlessly and allows his soul to achieve that level of divinity.

Evolution, faith, fate, freedom are the other important features or aspects of Sri Aurobindo's plays. Through the evolutionary principle, Sri Aurobindo creates the harmony, peace, and happiness at the end of the play *Rodogune*. It is through the supra-mental light or

truth consciousness of the Divine, the main characters of the play uplifts themselves from lower selves to higher selves. Due to this at the end of the play Antiochus goes above the feelings of any earthly pains or pleasures. He does not feel hurt by the time he is arrested. Death of Antiochus at the end of the play is not end but a beginning:

*What were Death then but wider life than earth  
Can give us in her clayey limits bound?  
Darkness perhaps! There must be light behind. (Act-V, Sc-iv, P-453)*

Fate and faith are another two major aspects of *Rodogune*. Faith in the Supreme power, mercy and love and His will as the Ultimate Law of the Universe, is clearly portrayed by Sri Aurobindo in his play as his evolutionary philosophy. The Divine will and the fate which in other words he calls the law governing the Universe, work peacefully to uplift man from the mortal world to the Divine world. In *Rodogune*, we come across such references moving round to spirituality that is found in the characters of Rodogune, Antiochus, Timocles and others. This shows the proof of the Dramatist's immense trust and belief in Divinity, which according to him, should be the sole purpose of his life. We can see the presence of fate through the dialogues of Phayllus:

*Fortune will bear me out; she's grown my slave girl,  
What liberties have I not taken with her  
Which she has suffered amorously, kinder grown  
After each handling. (Act- V, Sc- I, P- 447)*

So, we find both the perfect and deep implication of faith on the Divine and his implication of power, which we call fate throughout the play *Rodogune*, that the dramatist wants to show and creates awareness among us through the characters of the play. Sri Aurobindo basically wants to justify that man suffers due to his ignorance of the nature and purpose of fate. Only the arrogant and spiritually blind minds fight to go against fate to fulfill their narrow and baseless temporary interest. They consider themselves as the master of everything and forget the power of Divine will and His interest which we call fate or destiny that we must follow blindly. The intense connection among love, faith, and fate controls the theme of evolution in the tragedy *Rodogune* and also in other dramatic writings of Sri Aurobindo.

Freedom is another important and essential theme of the play. Syria's march forward is portrayed by the dramatist as his freedom from slavery of darkness towards a free world of light. Sri Aurobindo is against slavery and bondage of man in any way as it is against the divine principle of God.



## Conclusion

To conclude, we can say that the various themes and aspects in Sri Aurobindo's only tragedy *Rodogune* have their influence and presence in the other literary works of Sri Aurobindo. Man's evolution from ignorance and darkness to light and truth consciousness is the interest and will of the Divine power and this is achieved through the power of love, fate, faith, and interest for freedom. These themes and aspects show the deep and vital unity of thought and vision.

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## A Study of Translation Strategies Used in the *Diary Of Tootsie's*

### LGBTQ Slang

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#### Abstract

The purpose of this study is 1) to identify Baker's translation strategies on LGBTQ slang in *Diary of Tootsie*, season 1 on Netflix as pro-subbing and YouTube as fan-subbing., 2) to identify the different types of LGBTQ slang found in research question 1, and 3) to analyze how translation strategy affects the socio-cultural attitudes towards Thai LGBTQ community. This research employed a qualitative research method to process the data collection and data analysis. The data of this research were taken Thai LGBTQ slang words found in *Diary of Tootsie*, season 1 on Netflix and YouTube. The findings represented that translation by paraphrase using an unrelated word was the most common translation strategy used in Netflix (15 slang) and YouTube (14 slang), and translation by a more general word (superordinate) was the least used translation strategy use in Netflix and YouTube (1 slang). Second, ambiguous terms in five characteristics of LGBTQ language in Thai were the most frequent use of these categories (8 slang) to conceal the true meaning of the slang terms that convey the sexual meaning. The swear and taboo words (2 slang) were the least used in these categories. Last, English translation of the slang terms has no effects on the Thai LGBTQ community as well as the findings clearly indicate that the slang have represented a positive attitude rather than negative attitude towards the Thai LGBTQ community.

**Keywords:** *Diary of Tootsie*, LGBTQ, LGBTQ slang, Translation strategies, TV series, Pro-subbing, Fan-subbing

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## Introduction

LGBTQ is an acronym connected with human sexuality which describes a person's sexual orientation or gender identity. It stands for Lesbian, Gay, Bisexual, Transgender and Queer (Grinberg, 2019). This term LGBTQ was first introduced to the world in the 1990s and was used to replace more pejorative words such as gay, queer or fag in reference to the LGBTQ community beginning in the mid-to-late 1980s (Shankle, 2006).

Baker (1992) stated that “non-equivalence at word level means that the target language has no direct equivalent for a word which occurs in the source text” (p. 20). Different translation strategies are needed to apply in different types of non-equivalence. Baker (1992) described the various common problems of non-equivalence at word level and some common strategies to deal with. First, some words in source language have to deal with culture in target language, which include religious, custom, belief, or food. Second, some concepts or word in source language sometimes could not find the translation in target language or some concepts or words are too complicated to translate into target language.

The study is focused on the translation methods from Thai to English on slang which appear in a LGBTQ Thai series which is popular among Thai LGBTQ, *Diary of Tootsie*. There are several slang words that emerge in the dialogues in this series which are used or understood among the Thai LGBTQ community. This series has been available on both Netflix and YouTube with English subtitles. The slang words and in the series need to be translated correctly into English, as such this study also focuses on the analysis of slang translation from Thai to English. Furthermore, the study also focuses on those LGBTQ slang words that might affect the attitudes towards the Thai LGBTQ community which are represented via this series.

## Conceptual Framework

The conceptual framework of this research is focused on the translation strategies used in the *Diary of Tootsie's* LGBTQ slang. The three objectives of this study are achieved by the following:

1. Baker's translation strategies (Baker, 1992) are adopted to identify the LGBTQ slang English translation and to find the frequently used strategies in two online platforms.

The checklist (in table 3.1) is employed to collect the data from the series, and identify the strategies use, then find the frequently used strategies.

2. The collected LGBTQ slang are identified based on five characteristics of LGBTQ slang in Thai to find the frequently used characteristics of LGBTQ slang in Thai. The checklist (in table 3.2) is employed to identify the characteristics use and the frequently used characteristics.
3. LGBTQ slang English translation are employed to establish interview question on the effect of socio-cultural attitudes towards Thai LGBTQ community.

## **Literature Review**

### ***LGBTQ in Thailand***

In the past, Thai society did not recognize the term LGBTQ, they only recognized the term *Kathoey* which means transgender females who dress, act, and/or do surgery to become women. On the other hand, this term *Tom* is used to refer to women who like women, they also are called handsome girls in Thai. Homosexuality and transgenderism have had a long presence in Thai history. Because their behavioral practice that did not act as the same as heterosexual standards. According to Theravada Buddhism beliefs, homosexuality and transgender identities in Thailand have become a tolerated subculture, but society's attitude towards this community falls well short of acceptance (Jackson, 1999). It has yet to be formally addressed and included in national legislation and public policies.

The LGBTQ issues in Thailand have been similar to other countries in ASEAN. LGBTQ rights and same-sex marriage are still not recognized by Thai government. LGBTQ activism in Thailand had started in the late 1980s. It had rapidly grown in Thailand leading to LGBTQ rights and the recognition in law during the early twenty-first century (Jackson, 2011). However, LGBTQ rights issues had not been mentioned in public as much as it should have been. Jackson (2011) noted that "Thailand has lacked LGBT political activism until relatively recently in part emerges from a Eurocentric misperception of what constitutes queer politics" (p.39).

### ***Language and Gender***

Some languages in this world have their own gender in the language system. It is called gendered languages or how some languages code for things like sex and gender differently. For

instance, in English, there is a pronoun, used to identify individual persons according to their sex categories (male or female) “he” and “she” (Holmes & Wilson, 2015). Speaking of Thai language, this language also has a gender system in grammar in Thai language. Obviously, there are words or phrases spoken to distinguish the biological sex. In gender language system in Thai, there are words used when a person would like to finish the sentence. For example, Thai women would say “Kha” while Thai men would say “Krup” after finishing the sentence. In addition, the terms in occupation could cause the professions as being appropriate for only men or women (Wardhaugh & Fuller, 2015). Such as fireman, stewardess, businessman and so on. These words specify what occupation is appropriate in which gender by identifying the suffixes.

### **Systemic Functional Linguistics in Translation**

Halliday (1961) as who defined the development of Systemic Functional Grammar. As a grammar theory, SFL is a resource to associate with the grammar of all human languages, and it suggests an approach of ideas to the grammar in terms of how language is used. So, a language's grammar is described as a system which helps people interact with other people and make any sense of their world experiences (Martin, Matthiessen, & Painter, 2010).

House (2015) adopted the model of Hallidayan register concepts of field, tenor, and mode. Field was the concept of text or its subject matter such as the field of activity, topic, or content of the text. Included the social action in term of “degrees of generality, specificity or granularity in lexical items according to rubrics of specialized, general and popular” (House, 2015, p.64).

Tenor referred to “the participants relationship in terms of author’s provenance and stance, social role relationship, and social attitude” (House, 2015, p.64). House (2015) explained the concept of relationship between the speakers and the listeners in terms of social power and social distance as well as social attitude, and the role between speakers and listeners as well as the degrees of formality.

Mode consisted of the medium that referred to spoken or written “(which can be ‘simple’, e.g., ‘written to be read’ or ‘complex’, e.g., ‘written to be spoken as if not written’), and the degree to which potential or real participation is allowed for between writer and reader” (House,

2015, p.64). Also, the participation could be a simple monologue with no addressee participation that built into the text (simple), or with various addressee-involving linguistic mechanisms characterizing the text (complex).

### **Slang**

Slang is not long-lived and is used to specify in-groups and out-groups (Coleman,2004). It rapidly changes by new meanings replacing old meanings or some words completely disappear from usage. Unlike slang, idioms are a pattern of language and have been fixed (Baker,1992) and used for communication in each language.

Jargon, like slang, is the terms that are used and spoken among a group, but jargon is considered as slang by different professional groups; conceivable science, profession, trade, and occupation that require its own terms to communicate within the group. For example, 10-4 means “OK” or “Got it”, or FTP stands for “Failure To Pay” (Ong et al., 2013).

Moreover, vernacular has not developed a standard variety, undergone codification, or established a literary tradition (Van el at, 1998).

### **Baker’s Translation Strategies**

Baker (1992) mentioned that the strategies used by professional translators for dealing with various types of non-equivalence by the following:

1. Translation by a more general word (superordinate)

This strategy helps the translator to deal with a lack of specificity that occasionally occurred in the target language. (Baker, 1992,)

2. Translation by a more neutral or less expressive word

When some words do not have equivalents in the target language to illustrate the certain meaning from the source language, the neutral or less expressive word is used to translate (Baker, 1992).

3. Translation by cultural substitution

The concept of the source culture when it is hard to understand for the readers in the target language, then the translators are required to find the familiar terms in the target language to replace them (Baker, 1992, p. 31).

4. Translation using a loan word or loan word plus explanation

The translators must use a loan word to deal with cultural concepts in order to represent a similar feature (Baker, 1992).

5. Translation by paraphrase using a related word

This strategy is used to convey the meaning of the source language by using other associated words to make the original meaning clearer (Baker, 1992).

6. Translation by paraphrase using unrelated words

When some source text could not be lexicalized in the target text, then the other words are employed to achieve a degree of precision in exact propositional meaning (Baker, 1992).

7. Translation by a more neutral or less expressive word

When some words do not have equivalents in the target language to illustrate the certain meaning from the source language, the neutral or less expressive word is used to translate (Baker, 1992).

8. Translation by illustration

When the word lacks an equivalent in the target language that refers to a physical object, the translator can show the picture of that object to explain for the readers or audiences' understanding (Baker, 1992).

### Relevant Research

Khongbumpen (2008) analyzed Baker's translation strategies used in translating an article entitled *Vimanmek* Mansion Museum from Thai into English in *Focus Bangkok*. The result has been revealed that there only seven translation strategies have been used in the article and the most frequent translation strategy applied was translation by omission (43.81%), followed by using more general words (17.14%), using loan words (12.38%), using cultural substitution

(8.57%), more neutral or less expressive words (7.62%), paraphrase using unrelated words (5.72%), and the less was paraphrase using related words (4.76%) (Khongbumpen ,2008).

Prasetyo (2016) investigated the translation strategies used in the subtitles of the movie *Captain America: The Winter Soldier*. Baker's (1992) translation strategies were adopted and developed to analyze the slang translation from English into Indonesian. The results were shown that seven translation strategies were applied in the movie; the most frequently used strategy was translation using an equivalent target language expression (37.40%), followed by using an unrelated word or phrase with a similar expressive meaning (29.56%), using a loan word or loan word with explanation (13.91%), omission (10.43%), using a more neutral or less expressive related word (3.48%), using an unrelated word or phrase with a dissimilar expressive meaning (3.48%), and the least used, using target language slang expression (1.74%) (Prasetyo, 2016).

Another relevant research to the second objective, Permpoon (2013) has studied gay language of subtitle translation from two films: *Plon Na Ya* (episode 1) and *Wai Bum Cheer Kra Hum Lok*. The objective was to analyze the characteristics of Thai gay language (Nuntiwatwipa, 2004), which have represented in six characteristics: a) gay terms, slang and fixed expressions, b) gay terms of address and pronouns, c) gay swear and taboo words, d) gay phrases with rhymes and alliteration, e) ambiguous gay terms, and f) gay language particles and suggestive gay terms. Consequently, Permpoon has found that gay terms, slang, and fixed expressions was employed the most with 28 words found, while the ambiguous gay terms and gay language particles and suggestive gay terms was employed the least with just 2 words (Permpoon, 2013).

## **Research Methodology**

Qualitative research was selected to apply in this study. The research questions used translation analysis method to identify the translation strategies since the series had been represented with several LGBTQ slang terms in *Diary of Tootsie*, season 1 on Netflix and YouTube, and LGBTQ slang were identify based on characteristics of LGBTQ slang in Thai. Moreover, semi-structured interview was involved in this study to establish online interview questions on Google Form to support quantitative research findings reliably.



## Research Question

The research question posed at the beginning of the research include the following:

1. What are the translation strategies used in translating LGBTQ slang in *Diary of Tootsie*, season 1, the frequency of translation strategies used?
2. What types of slang and are found in *Diary of Tootsie*, season 1?
3. How the slang words and in the English translation affect the socio-cultural attitudes towards Thai LGBTQ community?

## Research Context

After simultaneous heartbreaks, online diary writer Gus and his squad of LGBTQ best friends navigated the ins and outs of dating to find true love. Their private affairs were becoming a viral sensation. But they were determined to find love even if it means being reckless.

## Participants

The participants for this study were defined as the participants who were recruited on Twitter. 30 Thais on Twitter were selected in order to express their opinion about LGBTQ slang translation which the researcher received from *Diary of Tootsies*. As such a convenience sampling method was selected to specify only Thais on Twitter. Before doing the interview, the participants were asked to do a Thai to English translation test on LGBTQ slang to test their English knowledge. After that, the participants were asked to do an interview about their opinion of the translated slang words into English which appeared in the subtitles of the series. Because there were Thai LGBTQ slang words, the participants were also asked about if they have ever heard those words in their everyday lives to record the information to support the research questions.

## Data Collection

The translation strategies used in translating LGBTQ slang in *Diary of Tootsie*, season 1 and the frequency of translation strategies used by the following steps:

1. To watch *Diary of Tootsies*, season 1, twelve episodes on Netflix and YouTube.
2. To collect LGBTQ slang with Thai spoken transcripts and English translated text.

3. To apply Baker's translation strategies in identifying translation strategies used and the frequently used in translating LGBTQ slang on Netflix and YouTube.
4. To compare the results from two online streaming platforms.

### **Research Question 2**

The different types of LGBTQ slang found in *Diary of Tootsie*, season 1 in the following steps:

1. To apply five characteristics of LGBTQ slang in Thai on LGBTQ slang found in *Diary of Tootsie*, season 1.
2. To identify the characteristics of LGBTQ slang in Thai and the frequently used.

### **Research Question 3**

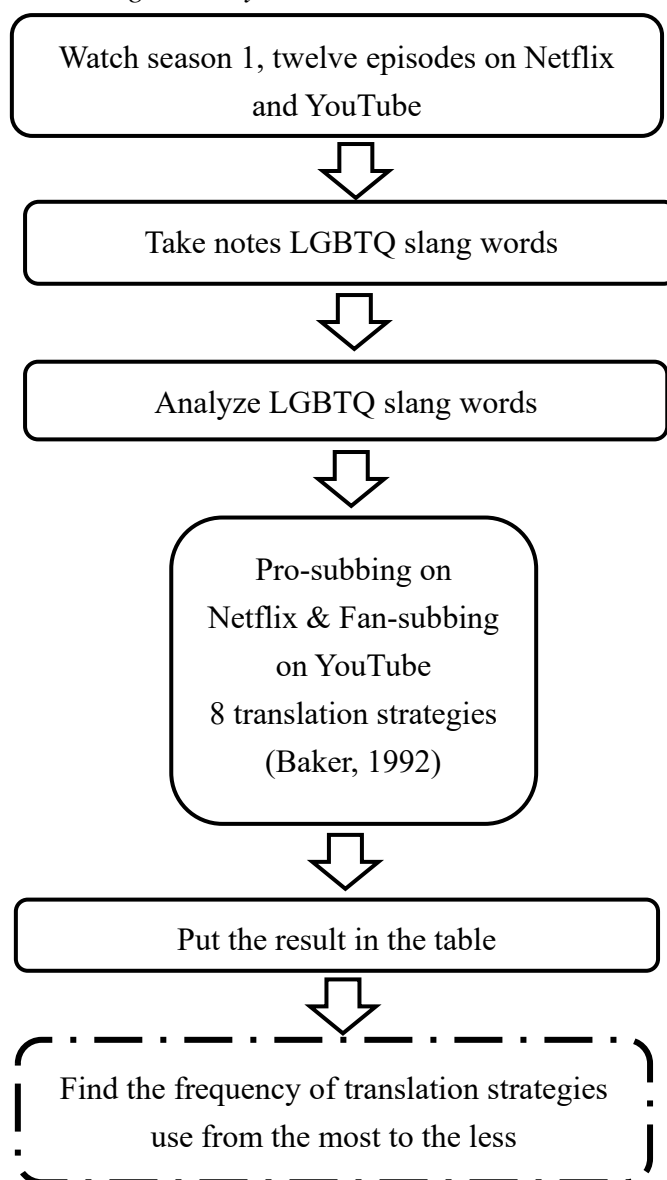
The interview of how translation strategy affects the socio-cultural attitudes towards Thai LGBTQ community in the following steps:

1. To invite between 30 Thais on Twitter to do the interviews.
2. All interview questions were posted on Google forms and sent a link to do survey.
3. To gather the information from the interviews.
4. To summarize the interview results to represent of how translation strategy affects the socio-cultural attitudes towards Thai LGBTQ community.

### **Data Analysis**

To answer research question 1, LGBTQ slang found in *Diary of Tootsie*, season 1 were identify based on Baker's translation strategies (1992). The process of data analysis was shown as follows:

**Figure 1** *Translation strategies analysis*



The procedures in analyzing the data were as follows:

1. The checklist was adopted to identify LGBTQ slang based on Baker's translation strategies.
2. There were two checklists, one for Netflix and another for YouTube.
3. The results were revealed the frequency of translation strategies used in order from the most to the least used translation strategies.
4. The results from Netflix and YouTube were compared to see the differences.

**Table 1** Checklist to be used to identify the translation strategies of LGBTQ slang in *Diary of Tootsie*, season 1 on Netflix.

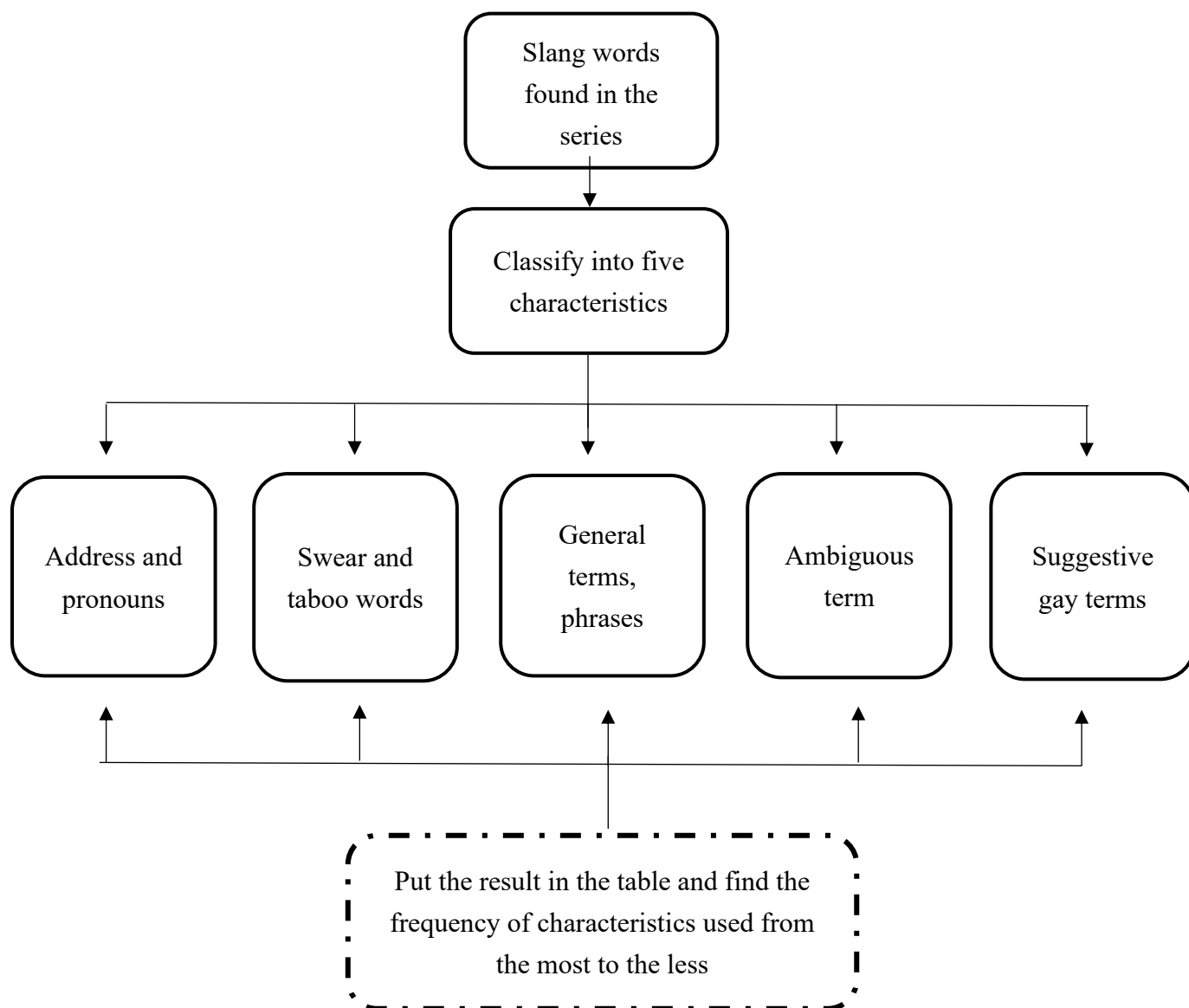
No.	Source term (Thai)	Target term (English)	Translation strategy	Episode/ Part	Minute
1.	อรรถรส	Just kidding	An unrelated word	7	6.42
2.	เล่นใหญ่	Exaggerate things	A more neutral or less expressive word	8	4.28
3.	อย่าอู้ดอู้ด	So, go	Omission	3	9.24

**Table 2** Checklist to be used to identify the translation strategies of LGBTQ slang in *Diary of Tootsie*, season 1 on YouTube.

No.	Source term (Thai)	Target term (English)	Translation strategy	Episode/ Part	Minute
1.	อรรถรส	Fooligans	An unrelated word	7/1	7.51
2.	เล่นใหญ่	Act drama queen	A more neutral or less expressive word	8/1	5.34
3.	อย่าอู้ดอู้ด	Stop fussing	An unrelated word	3/2	2.39

To answer research question 2, five characteristics of LGBTQ slang in Thai (Permpoon, 2013) were adapted into analyzing LGBTQ slang found in *Diary of Tootsie*, season 1. The process of data analysis was shown as follows:

**Figure 2** LGBTQ language characteristics



The procedures in analyzing the data were as follows:

1. LGBTQ slang in Thai were collected to identify into five characteristics of LGBTQ slang in Thai by the following table:

**Table 3** Checklist to be used to identify characteristics of LGBTQ slang in Thai of LGBTQ slang in *Diary of Tootsie*, season 1.

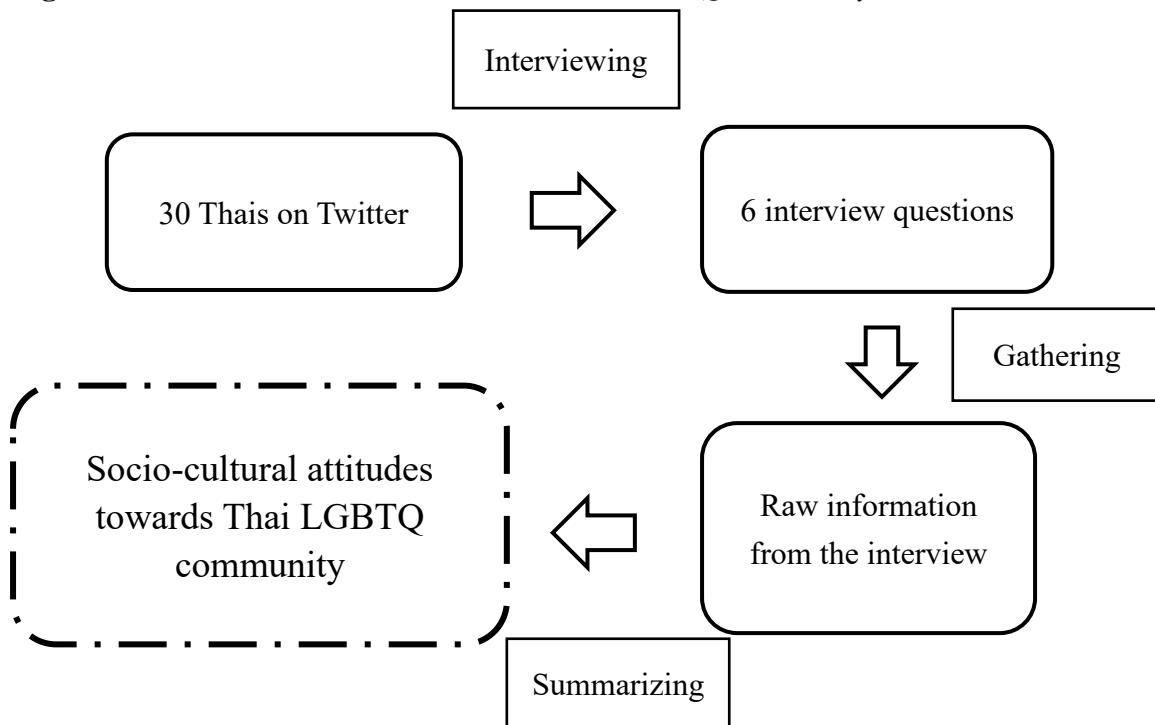
No.	Source term (Thai)	Meaning	Characteristics of LGBTQ slang in Thai
1.	ตุ๊ดล่ำกำมปู	A gay with big muscles	Address and pronouns terms

2.	รับ	A receiver in sex	LGBTQ language particles and suggestive LGBTQ
3.	รุก	A giver in sex	LGBTQ language particles and suggestive LGBTQ

- The results were to find the most and the least frequently characteristic used.
- There was an explanation with an example(s) in each characteristic.

To answer research question 3, as the framework of data analysis was mentioned in the previous section, the process of data analysis will be shown as follows:

**Figure 3** *Socio-cultural attitudes towards Thai LGBTQ community*



The procedures in analyzing the data were as follows:

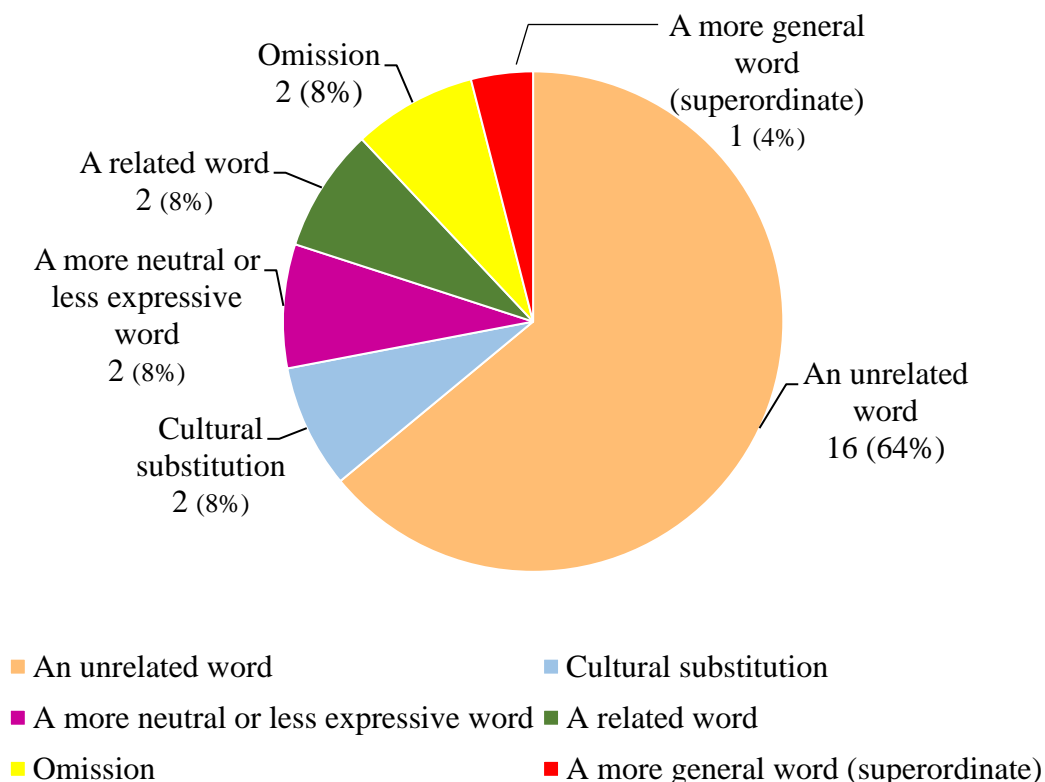
- The data collected from the interviews were analyzed to represent the effect of socio-cultural attitudes towards Thai LGBTQ community.
- The results were shown the participants attitudes on slang English translation towards Thai LGBTQ community.

## Findings and Discussion

### Research Question 1

The findings of the analysis of translation strategies used to translate *Diary of Tootsie* on Netflix and YouTube using Mona Baker's eight translation strategies. Figure 1 through eight discussed how the translator used seven of the Baker's eight translation strategies.

**Figure 4** Frequency of translation strategies of LGBTQ slang in *Diary of Tootsie* on Netflix



In figure 4, six of eight translation strategies were applied in *Diary of Tootsie* from Netflix. Translation by using an unrelated word was found the most frequently used strategy (16 slang), followed by cultural substitution (2 slang). Meanwhile, the translation strategies by paraphrase using a related word, by a more neutral or less expressive word and by omission were found using on 2 slang. Finally, there was only 1 slang using translation by a more general word (superordinate). The next section will explain the translation strategies with an example.



**Figure 5**

*Frequency of translation strategies of LGBTQ slang in Diary of Tootsie on YouTube*

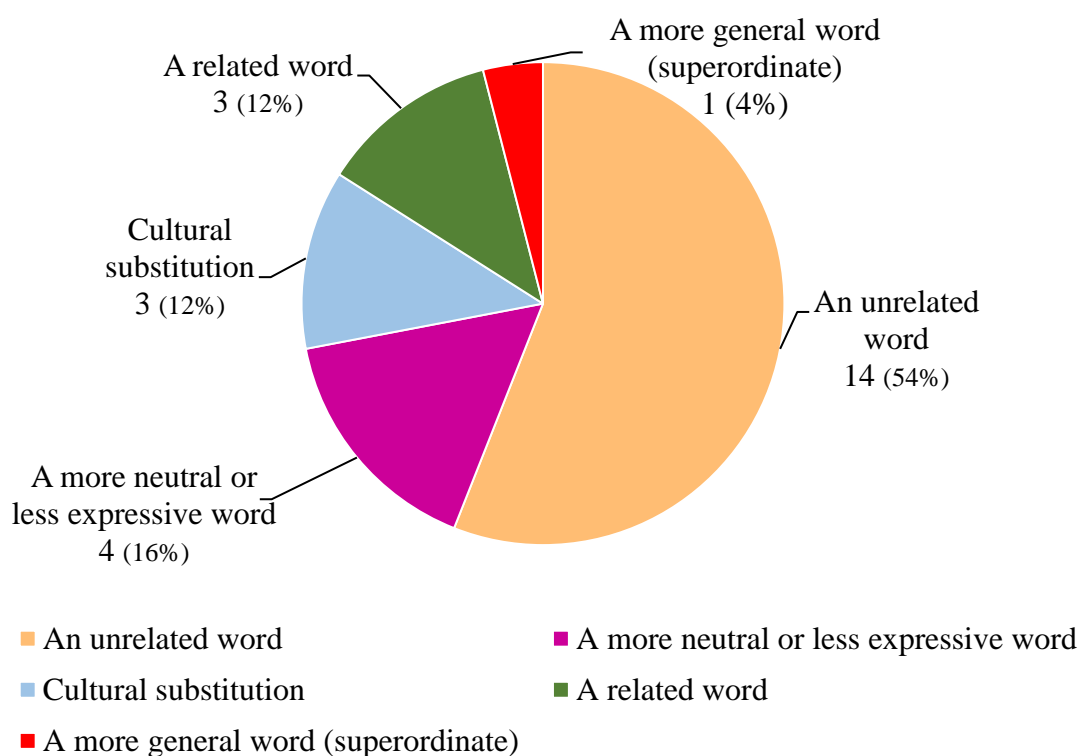


Figure 5 noted the five translation strategies that were applied in in *Diary of Tootsie* from YouTube. The most frequently used was translation by using an unrelated word (14 slang). Translation by a more neutral or less expressive word was applied in 4 slang words. While translation by cultural substitution, and by paraphrase using a related word was used in 3 slang translations. Lastly, only 1 slang was translated by a more general word (superordinate). Next section explained the translation strategies with examples.

### ***Research Question 2***

**Figure 6** Characteristics of LGBTQ slang found in *Diary of Tootsie*

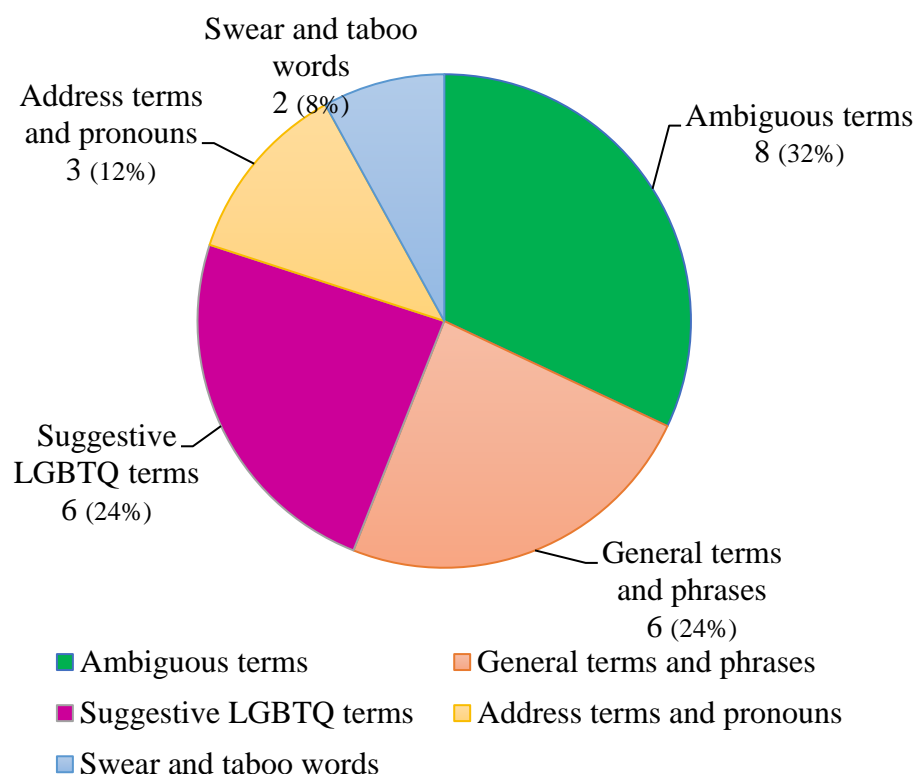


Figure 6 revealed that LGBTQ slang in Thai found in *Diary of Tootsie* was identified based on five characteristics of LGBTQ language in Thai. An ambiguous terms were found with the most frequency of use on these categories (8 slang). While the general terms and phrases and suggestive LGBTQ terms had equal frequencies (6 slang). Moreover, 3 slang were counted as the address and pronouns to call people. Finally, there was only 1 slang considered as swear and taboo words. The next section explained the translation strategies

### Research Question 3

The results from the interview questions about whether or not the English translation of Thai LBGTGQ slang had any effects on the LGBTQ community. The results were represented by the following six interview questions in detail under each table. After that, there was summary of the interviews in order to answer the last research question. The interview results were explained by the following:

**Table 4** *How do English translation affect Thai LGBTQ community?*

<b>How do English translation affect Thai LGBTQ community?</b>	<b>Frequency</b>
It does not affect anything	13
Looking unique/ funny/ more polite	6
Making joke on LGBTQ/ insulting	5
No comment	3
The meaning is literal	2
Depend on the situation	1
Learning English translation	1
<b>Total</b>	<b>31</b>

The participants were asked to express their opinion about how the English translation of the slang terms from *Diary of Tootsie* had any effects on Thai LGBTQ community. The result suggests that these English translation of slang terms had no effect on Thai LGBTQ community (13 participants). Some participants said that these English translation of slang terms made Thai LGBTQ slang more unique and funnier, and some English translated slang also changed the terms to be more polite than original terms (6 participants). However, some participants thought these English translations of slang terms made jokes and insulted the LGBTQ community because some slang terms in *Diary of Tootsie* expressed sexual things that would make the audiences misunderstand things about the Thai LGBTQ community (5 participants). On the other hand, there were some opinions that noted the effects from English translation depended on the situation where the speaker was.

Most of the participants said English translation of these slang terms were positive because English translation would help the audience understand the meaning of the slang in their own language (target language) that helped the conversation more relaxing among their close friends. They also mentioned that English translation of Thai LGBTQ slang represented Thai LGBTQ culture, and some slang terms that were translated into English made the slang looked more polite and reduced the harshness in the source language. However, there were some participants who said these LGBTQ slang terms in source language (Thai) focused on sexual terms and

when these terms were translated into target language (English), the audiences probably thought that the Thai LGBTQ community was only about sexual things and might be insulting to Thai LGBTQ people. However, the English translation of these slang terms might have affected in particular circumstances or might have not affected at all.

## Conclusion

The results reported that most of LGBTQ slang found in *Diary of Tootsie*, season 1 in Netflix (15 slang) and YouTube (14 slang) employed the translation strategy by paraphrase using an unrelated word. The research shows that ambiguous terms are the most frequently used of the five characteristics of LGBTQ language in Thai to conceal the true meaning of the slang terms that convey the sexual meaning. Furthermore, the interview section has pointed out that English translation of the slang terms had no effects on the Thai LGBTQ community as well as the findings clearly indicate that the slang have represented a positive attitude rather than a negative attitude towards the Thai LGBTQ community. Thus, the study of translation strategies for LGBTQ slang in *Diary of Tootsie* would have positive benefits for both language teachers and language learners. It could also help to develop translation skills for a future career as a translator. Also, this paper could increase readers' understanding of Thai LGBTQ community through Thai LGBTQ series to perceive the LGBTQ aspects in Thailand.

Translation strategies help teachers and translators deal with various problems of translation when they cannot find the closest meaning of the source language to translate the target language used in a different culture, language structure, or meaning. This research focused on identifying Baker's translation strategies on LGBTQ slang in *Diary of Tootsie*, season 1 on Netflix as pro-subbing and YouTube as fan-subbing. Baker (1992) mentioned that the problems of various types of non-equivalence at word level need to be aware when there is no direct equivalent for a word which occurs in the source text. Moreover, this research focused on translation strategies that related to culture. Teachers and translators need to concern with the culture of the target language.

Importantly, the last research question result illustrated the change in Thai society toward LGBTQ community that represented through the media. Most of participants thought the English translation of these English translated slang terms had no effects on Thai LGBTQ

community, the findings also represented the positive attitude rather than negative attitude towards the Thai LGBTQ community. It might relate to the LGBTQ right issue in Thailand people have been realized fundamental rights and gender diversity that everyone should have.

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## Noun Modification in English: A Syntactic Analysis

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### Abstract

Several classical syntactic frameworks, including phrase structure grammar, have failed to explain a variety of linguistic phenomena, including the existence of intermediary phrases that are smaller than a full phrase but larger than the head of a phrase and the distributional difference between nominal modifiers. The main aims of the current study are to determine how X-bar syntax depicts differences between noun modifiers and how analytical evidence supports such differences. In order to accomplish this goal, the author first compared and contrasted X-bar syntax and phrase structure grammar. Employing X-bar syntax theory, he then compared and contrasted prenominal and postnominal modifiers. The findings of the study revealed that X-bar syntax can explain a wide range of linguistic phenomena that other syntactic frameworks, particularly PS grammar, cannot.

**Keywords:** constituency, prenominal modifiers, postnominal modifiers, adjuncts, complements, X-bar syntax

### 1. Introduction

Several linguistic phenomena remained unexplained by the classical phrase structure rules. They cannot, for example, account for the existence of intermediary phrases that are smaller than a full phrase but larger than the head of a phrase. X-bar syntax is one of the alternative syntactic frameworks that can account for such phenomena. The present paper offers a valuable insight into noun modification in English. It adopts the X-bar syntax theory to explore noun phrase structures and differentiate between noun modifiers. The study's findings support the assertion that X-bar syntax may explain a variety of linguistic phenomena that diverse syntactic frameworks, including PS grammar, cannot explain. In other words, the study attempts to explore how the differences between noun modifiers are expressed in X-bar syntax and how analytical evidence backs up such distinctions.

Given the above, the current study will address two research questions:

1. How are the differences between noun modifiers expressed in X-bar syntax?

## 2. How does analytical evidence back up these distinctions?

This work is divided into four chapters. The first chapter briefly provides the statement of the problem and research questions. It is worth mentioning that the diagnostics that the researcher will present in the second chapter will serve as the foundational arguments for the complete study. The researcher will next go through some of the fundamental phrase structure rules for generating well-formed sentences. Finally, the researcher will compare and contrast two syntactic frameworks, PS grammar and X-bar syntax, to show that the latter is better than the former.

The third chapter's goal is to discuss the diverse prenominal modifiers. This chapter is divided into two sections. The first section will mainly contrast predeterminers and determiners, determiners and prenominal APs, prenominal APs and prenominal NPs, and ultimately complements and attributes. In the second section, the researcher will concentrate on illustrating the distinctions between complement clauses and adjunct clauses, as well as complement PPs and adjunct PPs. In addition, in each of these sections, the researcher will begin with a sort of introductory subsection, demonstrating the basic types of noun modifiers, their function, and distribution.

The present paper is the author's Bachelor monograph. Despite the author's long journey from BA to MA to PhD a few years ago, as well as his early shift in research interests, he has published his BA thesis. This is because the author disagrees with advocating for the general debunking of linguistic approaches that develop harsh judgements rather than seeking to comprehend the questioned theories. According to the author, every linguistic theory and research era has its own merit. The author believes this paper will be remarkably beneficial to students and scholars of syntax because it provides access to one of the most important contemporary syntactic theories, which, while now superseded, remains the most powerful and appealing syntactic approach, resolving several issues that other syntactic frameworks had, including PS grammar.

## 2. Phrase Structure Grammar V X-Bar Syntax

### 2.1 Introduction

This chapter will be broken down into two sections. The constituent structure of sentences will be discussed in the first section, based on theoretical (or rather intuitive) and empirical evidence. It will include movement (preposing and postposing), sentence fragment, coordination (ordinary and shared constituent coordination), and pronominalization. Then a classic sort of generative grammar, phrase structure grammar, will be discussed to show how this system may generate an infinite set of phrase markers. The second section will focus on a distinct syntactic framework known as X-bar syntax, illustrating why it is preferable to phrase structure grammar (PS grammar, for short).

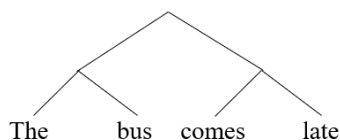
### 2.2 Phrase Structure Grammar



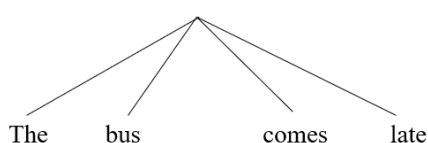
### 2.2.1 Constituency

A sentence is not a set of elements haphazardly grouped together, but rather a sequence of accurately organized constituents- that is, structural units. To illustrate this point, consider the following structures.

(1) (a)



(1) (b)



The structures above show that (1) (a) is better than (1) (b) in the sense that (1) (a) states that a sentence has a constituent structure, whereas (1) (b) shows that a sentence has a linear structure. In other words, while (1) (a) indicates that the sequence *The bus* and *comes late* both form constituents, (1) (b) does not provide such information.

In light of this, Fowler (2016) observes:

Syntactically, a sentence is not a simple linear concatenation of formatives like this:

*The +student +s +like +the +new +library.*

The sentence is rather an ordered construct in which small units are progressively built up into large on regular structural principles (p.21).

The question here is whether there is evidence for recognizing the linear structure of sentences.

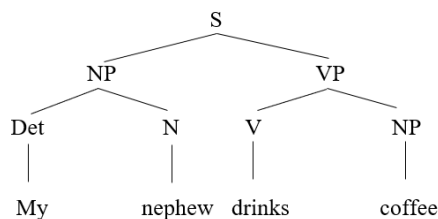
The fact that a native speaker has intuitions about the structure of his or her language adds to the evidence that a sentence has a non-linear structure. Radford (1988) distinguishes between two types of structural intuitions: those about how sound sequences in sentences are organized into successively bigger units called constituents, and those concerning whether specific sets of constituents belong to the same category. By way of illustration, consider the following sentence.

(2) *My nephew drinks coffee*

A native speaker knows that *My* and *nephew* combine to form *my nephew*, that *drinks* and *coffee* combine to produce *drinks coffee*, and that both constituents *My nephew* and *drinks coffee* can be linked together to make *My nephew drinks coffee*. After demonstrating how sound sequences are extended into constituents, the question of whether constituents have the same status will be examined.

Continuing with the same example, it can be said that *My* belongs to the same category as *a*, *this*, and *those*, and thus is a determiner, that *nephew* belongs to the same category as *coffee*, *sister*, and *man*, and thus is a noun, and that *drinks* belongs to the same category as *eats*, *smiles*, and *reads*, and thus is a verb. By the same token, *My nephew* has the same status as *a neighbour*, *the cat*, and *this window*; *drinks coffee* has the same status as *helps his wife*, *throws the ball*, and *reads the books* and *My nephew drinks coffee* is like *Alfred cooks the meal*, *Susan despises her colleague*, and *Mohamed bought a white car*. Therefore, the constituent *My nephew* is a noun phrase, *drinks coffee* a verb phrase, and *My nephew drinks coffee* a sentence. Given the above information, the structure (1) (a) can be revised to (3).

(3)



One would now wonder how much reliance can be placed on native speakers' intuitions about constituents and categories. The explanation is that this piece of evidence is far from conclusive since expert linguists tend to gain quite strong intuitions about syntactic structure, but inexperienced informants tend to have extremely weak, uncertain, and unreliable intuitions (Radford, 1988). But what empirical evidence exists to support the concept of constituent structure? There appears to be a lot of empirical evidence to back up this notion, but because this study is about the structure of noun phrases, the analysis will be limited to one type of constituent, namely NP.

One of the arguments for saying that sentences have a hierarchical structure is syntactic in nature. This type of evidence extends across the following diagnostics: distribution (movement and sentence fragment), coordination, and pronominalization. To begin with, consider the example below.

(4) *Susan respects Simon.*

First, the underlined NP can be preposed (that is, moved to the initial position), as in:

(5) *Simon, Susan respects.*

In addition, in (6) below, the NP *her new car* can be postposed, that is, transferred to the final position.

(6) (a) *Susan showed her new car to Simon.*

(b) *Susan showed Simon her new car.*

As seen from the above example, the NP *her new car* is moved from the middle position to the final one without affecting the grammaticality of the sentence. It can be concluded then that *Simon* and *her new car* are constituents since only phrasal constituents can undergo movement from one position to another (Radford, 1988).

Second, as seen in (7), the NP *her new car* can function as a sentence fragment.

- (7) (a) *What did Susan show Simon?*  
(b) *Her new car.*

Thus, it can be inferred that *her new car* is a constituent in connection to the rule below.

“Only constituents can serve as sentence-fragments (in an appropriate context)”  
(Radford, 1988, p. 72).

Third, the NP *her new car*, in the example above, can be conjoined with another NP such as *house*, as in the example in (8).

- (8) *Susan showed Simon her new car and house.*

Given that “only constituents can be conjoined; nonconstituent sequences cannot be conjoined” (Radford, 1988, p.75), it can be said that *her new car* is a constituent. Furthermore, the sequence *cheese* in (9) below can function as a shared constituent.

- (9) *Susan likes-but Simon hates- cheese.*

The sequence *cheese*, in the above example, forms a constituent, for “Shared Constituent Coordination is only possible where the shared string is a possible constituent of each of the conjuncts” (Radford, 1988, p. 78).

Finally, a string like *Alexander* can be replaced by a pro-form, as we see from the subsequent discourse.

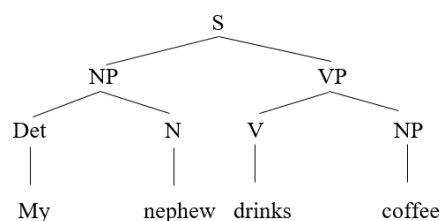
- (10) (a) *Are you sure that Susan showed her new car to Alexander?*  
(b) *No, she detests him.*

In the above dialogue, the pro-form *him* is a pro-NP, as it occupies the same position as the NP *Alexander*. What needs to be emphasized here is the fact that for a constituent to be descriptively adequate, it should conform to both linguistic components: Syntax and Semantics. Syntactically speaking, the pro-form *him* in (10) occurs in the same position as *Alexander*, and hence functions as a pro-NP. Semantically speaking, the pro-form *him* is characterized as replacing an animate, human, and singular antecedent *Alexander*. Having supported the claim that noun phrases are constituents, the author will move on to examine the way in which sentences are generated.

### 2.2.2 Phrase Structure Grammar

Sentence (2), as seen in the preceding subsection, has the structure shown in (3) below.

- (3)



One would ask, looking at the tree diagram above, how words are expanded into phrases, and phrases into sentences. Let us begin by recalling Chomsky's (2015) statement that language makes infinite use of finite means. In other words, a restricted set of principles can generate an unlimited number of sentences. These principles are known as phrase structure rules (PS rules). To illustrate this, consider the following example.

(11) *My brother has three children.*

The sentence consists of an NP and a VP, the VP consists of a V and an NP, and the NP consists of a Det and an N. This information can be summed up in a set of schemas like the following.

(12)

(a) S → NP VP

(b) VP → V NP

(c) NP → Det N

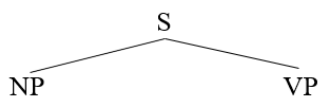
It is worth noting that the arrow represents “may consist of” or “may be rewritten as”. The above rules account not only for grammatical sentences, but ungrammatical ones as well, as shown in (13) below.

(13) (a) *That man is my neighbour.*

(b) *\*man that my neighbour is.*

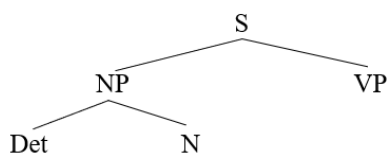
It can be deduced that (13) (a) is syntactically well-formed since it complies with rule (12) (a), while (13) (b) is ill-formed because it does not comply with it; in other words, (13) (b) has an opposite order, namely “VP NP”. Now, let us see how Phrase markers (P markers) can be generated by the PS rules listed in (12) above. The outcome of applying rule (12) (a), which states that S can be rewritten as NP and VP, is (14).

(14)

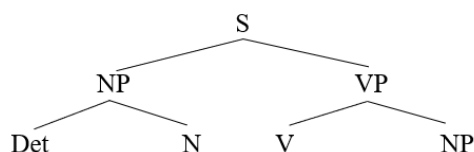


In addition, given that NP can be expanded into Det and N, the following structure can be produced.

(15)



Finally, using rule (2) (c), which states that VP may be divided into a V and an NP, (16) can be obtained. (16)



It is important to note that the PS rules given above only generate a finite number of sentences. For in the case of NPs, an NP can be composed of an N, a Det and N, an AP and N, a Det, AP, and N, etc. To provide a generalized set of PS rule for all English sentences, we need to bracket the optional elements. In this connection, Baker (1978) states:

When two or more grammars satisfy the terms of the phrase structure framework, and both are compatible with a certain set of basic data, select the grammar having the smallest number of symbol occurrences as a guide to sentences outside the limited set of basic data (p. 46).

Consider, by way of example, the following NPs.

- (17) (a) *A lady* (Det + N)  
 (b) *A respectful lady* (Det + AP + N)  
 (c) *A respectful lady of honesty* (Det+AP+N+PP)  
 (d) Etc.

These phrases can be generated by a set of PS rules such as:

- (18) (a) NP → Det N  
 (b) NP → Det AP N  
 (c) NP → Det AP N PP  
 (d) Etc.

What is interesting about the above rules is that each NP consists of a head N. So, instead of listing a large number of classificatory rules like the ones listed above, a generalized PS rule can be obtained, as shown below.

- (19) NP → (Det) (AP) N (PP)

However, this rule does not include all the elements that modify the head N. That is why rule (19) should be revised into (20).

- (20) NP → (Det) (AP) N  $\left. \begin{array}{l} (PP) \\ (That-S) \end{array} \right\}$

(20) can generate an infinite set of NPs, as in (21) below.

- (21) (a) *Mountains*  
 (b) *The mountains*  
 (c) *The high mountains*  
 (d) *The high mountains that reduce the power of the wind*  
 (e) *The high mountains in Asia*  
 (f) Etc.

Another point which is worthy of note is that PS rules should permit constituents to recur indefinitely many times in order to generate an unlimited set of sentences, as demonstrated by (22).

- (22) (a) *The policeman arrested the criminal.*  
 (b) *The policeman arrested the criminal who killed the man.*  
 (c) *The policeman arrested the criminal who killed the man who got married with Fatima.*  
 (a) Etc.

Thus, clauses can be stacked on top of each other indefinitely, and this recursion is accounted for by PS rules. Eventually, PS grammar is composed of a set of finite rules which generate an infinite number of sentences. Following this brief examination of sentence constituent structure and PS grammar's function, a different syntactic system known as X-bar syntax will be investigated.

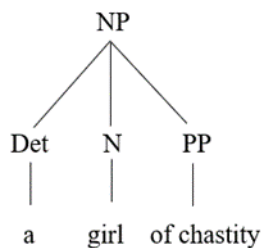
### 2.3 X-bar Syntax

In this section, two advantages of X-bar syntax will be discussed. First, it recognizes that there is an intermediate constituent larger than the head and smaller than the phrase. Second, it offers more constrained categorial rules than those of PS grammar. So, this section will attempt to demonstrate that there exists a nominal constituent larger than a noun but smaller than a noun phrase, a verbal constituent larger than a verb but smaller than a verb phrase, and so on and so forth. The author will not go into the depth of these constituents; instead, he will focus on the constituent under investigation, NP.

#### 2.3.1 Small Nominal Phrases

As seen in the preceding section, there are only two categories: lexical categories such as N, V, A, P, Adv, etc., and phrasal categories like NP, VP, AP, PP, AdvP, etc. Actually, this analysis is deficient, as it ignores the existence of a third category which is not accounted for by PS grammar. This defect is overcome by X-bar syntax. More precisely, PS grammar does not recognize that the sequence *girl of chastity* in (23) below forms a constituent.

(23)



As the following discussion will illustrate, the view that *girl of chastity* is a constituent enjoys much support. First, it can occur in the beginning of a sentence, as in (24) below.

(24) *Girl of chastity though she is, everybody disturbs her.*

With reference to this, Radford (1981) remarks that the constituent that comes before *though* is an intermediate nominal phrase, not an NP. As a result, sentences like (25) (a) and (25) (b) are not possible or grammatical.

(25) (a) \*that girl of chastity though she is, everybody disturbs her.

(b) \*the girl of chastity though she is, everybody disturbs her.

Second, it can undergo ordinary coordination, as demonstrated in the following example.

(26) *The girl of chastity and man of honour got married last week.*

Given that only identical phrases can be coordinated, *girl of chastity* is a constituent.

Third, it can serve as a shared constituent in shared constituent coordination.

(27) *She is the prettiest -but some girls say the ugliest- girl of chastity.*

So, taking into account the fact that only unitary constituents can function as shared constituents, it can be inferred that *girl of chastity* is a constituent.

Fourth, it can serve as the antecedent of the pro-form *one*, as can be seen from (28) below.

(28) *He likes the pious girl of chastity more than the sceptical one.*

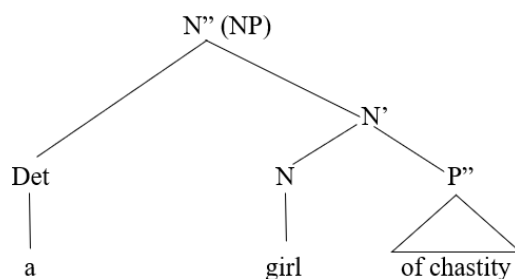
As seen from the above sentence, the pro-form *one* replaces *girl of chastity*. Because only a constituent can function as the antecedent of a pro-form, it can be said that *girl of chastity* forms a constituent. Having dealt with some arguments supporting the existence of a third constituent, the status of the above small nominal phrase will be examined. This small nominal phrase does not have the same category as NP, as it cannot occupy the same position as that of a typical NP, as shown in the following.

- (29) (a)  $\left\{ \begin{array}{l} \text{That girl of chastity} \\ * \text{ girl of chastity} \end{array} \right\}$ , most people love.
- (b)  $\left\{ \begin{array}{l} \text{That girl of chastity} \\ * \text{ girl of chastity} \end{array} \right\}$ , usually fasts.
- (c) Most people love  $\left\{ \begin{array}{l} \text{that girl of chastity.} \\ * \text{ girl of chastity.} \end{array} \right\}$
- (d) Ann always takes advice from  $\left\{ \begin{array}{l} \text{that girl of chastity.} \\ * \text{ girl of chastity.} \end{array} \right\}$

In the light of the above examples, it is noted that whereas NPs can serve as a direct object, subject, and prepositional complement, the small nominal phrases cannot occur in such positions.

Equivalently, it is implausible to assign the small nominal phrase the category noun, because a noun only includes one word, namely the head, while the small nominal phrase may comprise an AP and N, an N and PP, an AP, N, and PP, and so on. Another important point is that a small nominal phrase is a noun phrase without a determiner. The question raised here is what is the syntactic system that can account for small nominal phrases? An obvious answer is that only X-bar syntax can account for such phrases. Using this system, the constituent structure of the NP *a girl of chastity* would be as follows:

(30)



As can be seen from the above tree diagram, the N *girl* is extended into N' by the addition of the PP *of chastity*, and the N' *girl of chastity* is expanded into N'' by the addition of the determiner *a*. It is clear then that PS grammar is limited, and thus deficient and inadequate. While PS grammar only consists of one phrasal projection (i.e., N is expanded into NP), X-bar syntax is composed of a number of phrasal projections, namely X' and X''. In actual fact, the number of bars used varies from one linguist to another. For instance, Jackendoff (1977) states that in Chomsky's original formulation, *n* equals 2 for nouns and 3 for verbs. Vergnaud (1974) and Siegel (1974) have *n* equal to 4, at least for nouns. Jackendoff (1969; 1974) has *n* equal 2 for all categories. He concludes that *n* equals 3 for all categories.

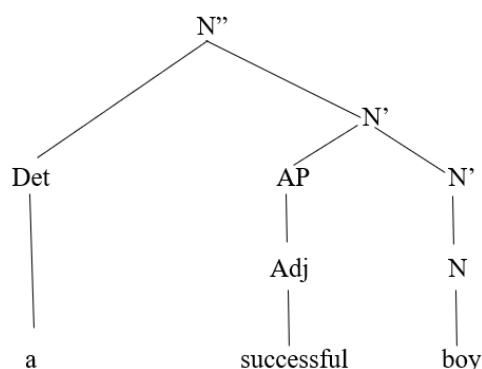
One might, at first glance, be sceptical about the fact that X-bar syntax is preferred to PS grammar, for it might be argued that the latter is more constrained than the former, and hence better. This is not correct, because the recognition of categories other than N and NP is necessary to account for a lot of linguistic phenomena. For example, it makes it possible for us to differentiate between determiners and adjective phrases on the one hand, and between complements and attributes/adjuncts on the other hand.

As said above, a Det expands an N' into N'', and hence is the sister of N', not N. By contrast, an AP that functions as a complement expands N into N', and thus is the sister of N, whereas an AP that functions as an attribute expands N' into another N'. Therefore, unlike PS grammar which only says that a Det precedes an AP, X-bar syntax answers the question why APs come closer to their head N than determiners, and distinguishes APs that are used as attributes and those that are used as complements. Consider by way of example the NP in (31) below.

(31) *a successful boy*

This NP would have a tree diagram like the one given in (32).

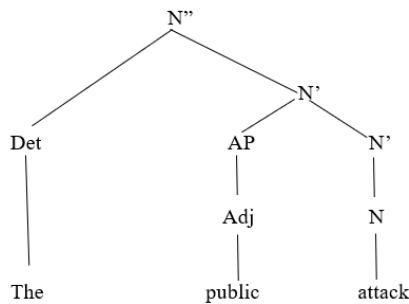
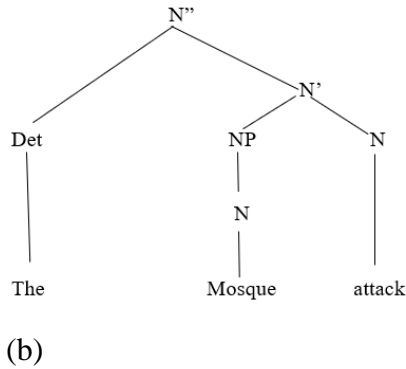
(32)



As seen from the above structure, the Det *a* expands the N' *successful boy* into N'', whereas the AP *successful* expands the N' *boy* into another N'. What is interesting about this expansion is that it is recursive. This type of adjective phrase is an attribute, functionally speaking. To see the difference between complements and attributes, consider the following examples.

(33) (a)





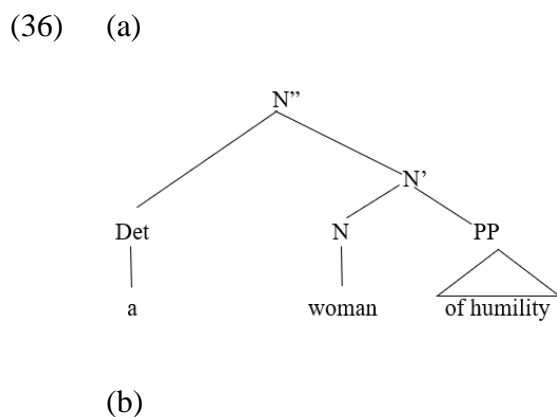
It can be said that *Mosque* is a complement since it expands N into N', while *public* is an attribute, for it expands N' into another N'. Thus, a complement modifies the head N, whereas an attribute modifies N'. Moreover, attributes differ from complements in that attributes occur farther from their head N than complements, as shown in (34).

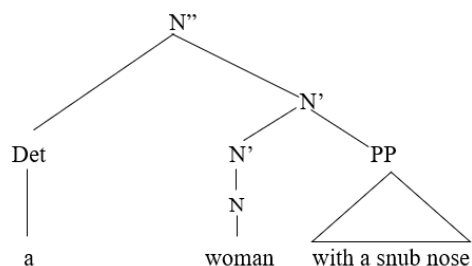
- (34) (a) *The public mosque attack*  
 (b) \**The mosque public attack*

Having seen the difference between determiners and APs and between attributes and complements, let us move to consider the structural difference between complements and adjuncts. To illustrate this, consider (35) below.

- (35) (a) *a woman of humility*  
 (b) *a woman with a snub nose*

The constituent structures for these NPs are given in (36) (a) and (36) (b), respectively.





The PP *of humility* in (36) (a) expands N into N' and hence is the sister of the head N *woman*; in other words, N and PP are both immediate constituents of N'. Conversely, the PP *with a snub nose* in (36) (b) recursively expands N' into another N' and hence is the 'aunt' of the head N *woman* (i.e., the sister of the mother of N). It is important to note that nothing may be inserted between an N and its complement, while adjuncts can be separated from their head N, as in the following examples.

(37) (a) *a woman of humility who is respected (by people)*

(b) *\*a woman who is respected (by people) of humility*

(38) (a) *a woman with a snub nose who is respected (by people)*

(b) *a woman who is respected (by people) with a snub nose*

It can be deduced from the above that the complement *of humility* cannot be separated from its head N without affecting the grammaticality of the sentence, whereas the adjunct *with a snub nose* can be separated from its head N *woman* without affecting the grammaticality of the sentence. Furthermore, when both complements and adjuncts co-occur in the same sentence, complements always come closer to their head N than adjuncts, as can be seen from (39).

(39) (a) *a woman of humility with a snub nose*

(b) *\*a woman with a snub nose of humility*

### 2.3.2 Constraining Categorical Rules

Another advantage of X-bar syntax is that it provides us with more restricted categorial rules. As shown in the preceding section, sentences can be generated by PS rules like those given in (40).

(40) (a)  $S \rightarrow NP \ VP$

(b)  $VP \rightarrow V \ (NP) \ (PP)$

(c)  $NP \rightarrow (Det) \ (AP) \ N \ (PP)$

One might say that PS rules are unconstrained in that VP contains an obligatory V, NP contains an obligatory N, and so on and so forth. Linguists prefer to use the cross category to represent any word level category, and the nodes before and after the X to represent any modifier that can occur with the head X. Thus, PS rules shown in (40) above would be reduced to the following formula.

(41)  $XP \rightarrow \dots X \dots$

This rule does not account for the clausal category S; rather, it accounts for phrasal expansions. However, such a formula has the same form as the traditional PS rules. So, let us see how X-bar syntax can present generalized categorial rules. This it does as follows:

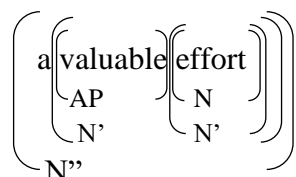
- (42) (a)  $X' \rightarrow \dots X \dots$   
 (b)  $X'' \rightarrow \dots X' \dots$   
 (c)  $X''' \rightarrow \dots X'' \dots$   
 (d) Etc.

These classificatory rules can be collapsed into one rule, via (43).

(43)  $X^n \rightarrow \dots X^{n-1} \dots$

Still, this rule is deficient since it does not account for recursion and coordination. As said before, an attribute recursively expands  $N'$  into  $N'$ .

(44)

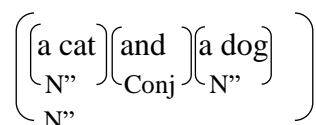


It is worth noting that this bracketed schema is similar to the other structures: P markers. Thus, the rule generating this phrasal projection would be as follows:

(45)  $N' \rightarrow \dots N' \dots$

The second point to note is that when two categories are coordinated, they have the same category as the conjunct.

(46)



So, this phrasal expansion is generated by formula (47).

(47)  $N'' \rightarrow N'' - \text{Conj} - N''$

To overcome these problems, (43) will have to be revised to (48).

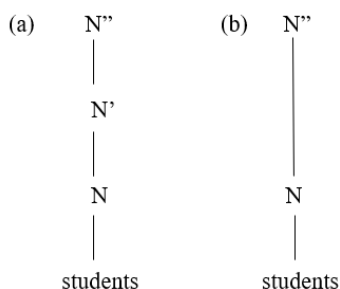
(48)  $X^n \rightarrow \dots X^m \dots$  (where  $m = n$ , or  $n-1$ )

But this rule is not without limitations. Radford (1988) argues that in a sentence like:

(49) *Some people think students are parasites.*

the NP *students* could have either structure (50) (a) or (50) (b).

(50)



Therefore, he asserts that the rule (48) would have to be revised as:

(51) Endocentricity Constraint (revised)

All Constituent Structure Rules are of the form:

$X^n \dots X^m \dots (n \geq m)$

So far, it has been argued that X-bar syntax provides constrained rules that generate all the well-formed structures of English, and that PS grammar has proved to be deficient in this regard.

### 3. Noun Modification

#### 3.1 Introduction

What this chapter aims to do is explore some of the noun modifiers in English. It is divided into two sections. The first section will primarily deal with the distinction between predeterminers and determiners, determiners and premodifiers (chiefly nominal premodifying APs), prenominal APs and prenominal NPs, and finally complements and attributes. The second section will in the first place be concerned with the difference between complement clauses and adjunct clauses, and between complement PPs and adjunct PPs.

#### 3.2 Prenominal Modification

##### 3.3.1 Types of Prenominal Modifiers

Before moving on to look at the difference between nominal premodifiers, it is crucial to display some of the major nominal premodifiers. Burton-Roberts (2016) argues that within the structure of an NP, three kinds of elements can appear to the left of the head noun, notably predeterminers, determiners, and premodifying phrases like APs, NPs, and AdvPs.

To begin with, predeterminers are elements that precede determiners, and so they occur in the leftmost position in an NP. Strang (1968) calls them “NP-initiators”. Examples of predeterminers are *all*, *both*, *half*, *what*, and *such*, as seen in (1) below.

- (1) (a) all the teenagers  
(b) both these pens  
(c) half the melon

As pointed out by Selkirk (1977), a determiner either immediately precedes the head noun or is separated from it by an adjective phrase, as in *some rich individuals* (Selkirk, 1977). But this does not mean that only an AP can occur between a determiner and the head noun; rather, an AdvP and NP can occur between a determiner and the head noun, as will be seen later on. Some examples of determiners are the definite article *the*, the indefinite article *a/an*, and demonstrative adjectives/determiners (*this*, *these*, *that*, and *those*). By way of illustration, consider the following NPs.

- (2) (a) an arrogant lady  
(b) a nostalgic person  
(c) the black shirt  
(d) this ugly cat

Premodifying APs, NPs, and AdvPs are constituents that precede the head noun and follow a determiner. Baker (1978) contends that prenominal adjectives can be between a determiner and a noun in this context. Consider the following NPs as examples.

- (3) (a) *a crazy neighbour*  
(b) *a ferocious soldier*
- (4) (a) *a science teacher*  
(b) *an Oxford dictionary*
- (5) (a) *the then owner of the house*  
(b) *the down street*

It is worth noting here that unlike prenominal APs and prenominal NPs, prenominal AdvPs can premodify the head noun only when they comprise one word, i.e., the head adverb, as Aarts and Aarts (1982) point out. To clarify this point, consider the following contrasts.

- (6) (a) *a very ferocious soldier*  
(b) *\*the very then owner of the house*
- (7) (a) *an invaluable science teacher*  
(b) *\*the very down street*

An important question to ask is what is the function of the prenominal modifiers? The answer to this question is provided by Berry (1975), who asserts that a modifier or premodifier is any word which occurs before the head word, modifies, qualifies, describes, or identifies it. After going over some of the basic nominal premodifiers, their distribution and function, the distinction between predeterminers and determiners will now be discussed.

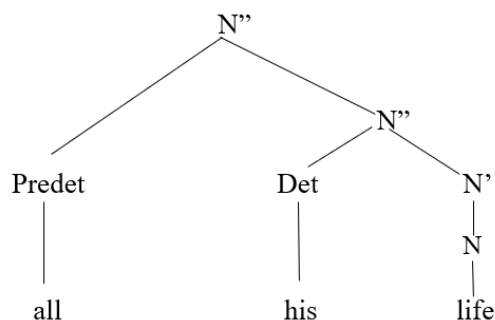
### 3.2.2 Predeterminers and Determiners

As mentioned in the previous subsection, a Predet comes before a Det, whereas a Det occurs before a premodifier (AP, NP, or AdvP) or an N when this latter is unaccompanied. By way of example, consider the NP in (8) below.

- (8) *all his life*

(8) says that *all* predetermines *his life* and hence is the sister of it. So, while the Predet *all* is the sister of his life, the Det *his* is the sister of *life*. This distinction is reflected in the following P marker.

- (9)



This tree diagram is an amalgamation of two P markers, namely the P marker of Radford (1988) and that of Burton-Roberts (2016), i.e., the node Predet substitutes for the node QP. (9) amounts to saying that the N' *life* is expanded into N'' by the addition of the Det *his*, and that the N'' *his life* is expanded into another N'' by the addition of the Predet *all*. This raises a number of structural distinctions between the Predet *all* and the Det *his*. First, the Predet *all* modifies the N'' *his life*, whereas the Det *his* modifies the N' *life*. Second, the Predet *all* is the daughter and sister of N'', while the Det *his* is the daughter of N'' and sister of N'. Therefore, the Predet *all* is like the Det *his* in the sense that it is the daughter of N'', but it differs from it in that it is the sister of N''. In this connection, Burton-Roberts (2016) states that a predeterminer should be represented as the sister of a NP as a whole. Third, if the phrase structure rules that generate the structure (9), given in (10) below, is considered,

- (10) (a) N'' → Predet N''  
 (b) N'' → Det N'  
 (c) N' → N

it can be found that the rule whereby N'' is expanded into N'' by the addition of the Predet is recursive, whereas the rule whereby N' is expanded into N'' by the addition of Det is not recursive.

One might suspect that predeterminers precede determiners. Indeed, one of the most conclusive proofs that supports the fact that predeterminers appear to the left of determiners comes from word order facts. For instance, consider the following contrasts.

- (11) (a) *what a crafty painter*  
 (b) \**a what crafty painter*  
 (12) (a) *all the researchers*  
 (b) \**the all researchers*  
 (13) (a) *half the pear*  
 (b) \**the half pear*

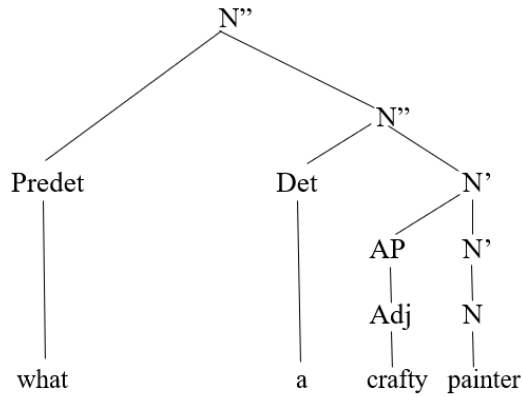
As noticed from the above contrasts, the (a) phrases are well-formed, whereas the (b) phrases are ill-formed. That is, the noun phrase where the determiner follows the predeterminer is grammatical, while the noun phrase where the determiner precedes the predeterminer is ungrammatical. The question asked is why are the (a) phrases grammatical while the (b) phrases are ungrammatical? The answer is that the (a) phrases are grammatical since they obey the principle given below, while the (b) phrases are ungrammatical as they violate this principle.

If one node X precedes Y, then X and all descendants of X must precede Y and all descendants

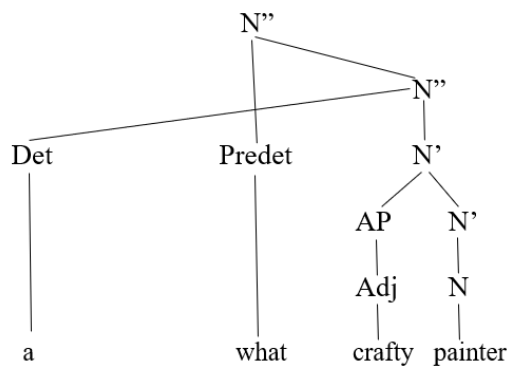
of Y (A is a descendant of B iff [if and only if] A is dominated by B (Radford,1988, p.21)

To illustrate, contrast (14) (a) to (14) (b).

- (14) (a)



(14) (b)



If the above tree diagrams are looked at closely, it can be found that (14) (a) is well-formed because it comprises no crossing branches, while (14) (b) is ill-formed because it has crossing branches. Also, taking into account the fact that predeterminers modify full NPs while determiners modify N-bars, we can say that determiners must occur to the right of predeterminers. Having shown the difference between predeterminers and determiners, the focus will now shift to another distinction, the distinction between determiners and premodifying APs.

### 3.2.3 Determiners and Premodifying APs

Since the concern of this subsection is to display the distinctions between determiners and premodifying APs, predeterminers will not be referred to. An NP that consists of a Det, AP, and N can be generated by such PS rules as:

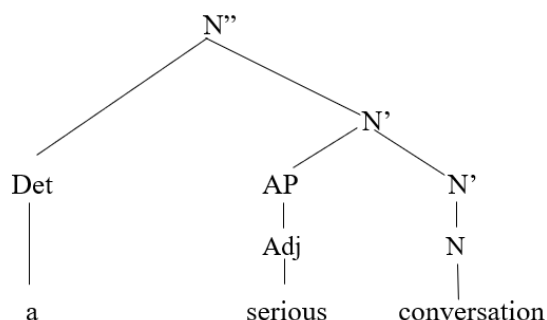
- (15) (a)  $N'' \rightarrow \text{Det } N'$
- (b)  $N' \rightarrow \text{AP } N'$
- (c)  $N' \rightarrow N$

On the basis of the above rules, the NP given in (16) below.

(16) *a serious conversation*

would be visually represented in (17) below.

(17)



A tree diagram such as (17) seems to suggest that the AP *serious* expands the N' *conversation* into *serious conversation*, while the Det *a* expands the N' *serious conversation* into the N'' *a serious conversation*. This shows that while the Det *a* is the sister of N' and the daughter of N'', the AP *serious* is both the sister and daughter of N'. So, the Det *a* is like the AP *serious* in that it is the sister of N', but differs from it in that it is the daughter of N''. It also means that whereas the rule whereby N' is expanded into N'' by the addition of the Det is not recursive; in other words, the node N' does not occur on both sides of the arrow, the rule whereby N' is expanded into another N' by the addition of the AP is recursive. Radford (1988) points out that when the rule generating a given node is recursive, it means that the node in question can co-exist with other nodes of the same category indefinitely many times. So, determiners cannot co-occur in the same environment in that the rule generating them is not recursive; on the contrary, premodifying APs can co-occur in the same environment indefinitely many times, for the rule generating them is recursive. With reference to this, Culicover (1982) alludes to the fact that unlike determiners, an indefinite number of APs can occur within an NP. Consider by way of example the contrast in (18) below.

- (18) (a) *a clumsy silly funny person*  
 (b) \**this a the that person*

Thus, this contrast goes in favour of the distinction drawn between a determiner and adjective phrase in (18).

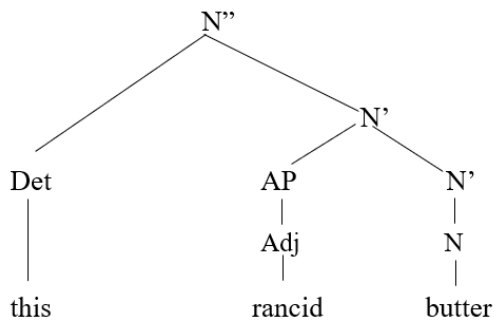
A second argument comes from word order facts. As mentioned before, an AP must follow a Det. This shows that an AP is more closely linked with its head N than a Det. By way of illustration, compare (19) (a) with (19) (b).

- (19) (a) *this rancid butter* (Det + AP + N)  
 (b) \**rancid this butter* (AP + Det + N)

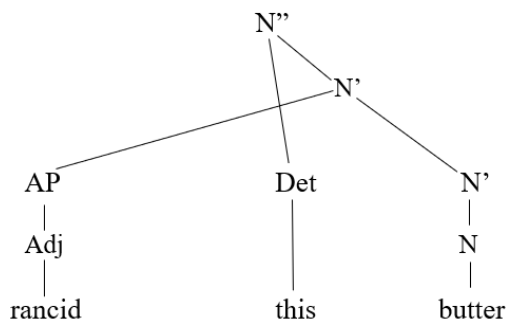
The grammaticality of (19) (a) follows from the fact that it complies with the above-mentioned "no crossing branches constraint", whereas the ungrammaticality of (19) (b) follows from the fact that it does not comply with this principle. To illustrate, consider (20) (a) and (20) (b).

- (20) (a)





(20) (b)



(20) (a) is well-formed because it does not have any crossing branches. On the contrary, (20) (b) is ill-formed, as it comprises crossing branches.

A third argument can be formulated in relation to ordinary coordination. Given the fact that only similar constituents can be coordinated, it can be said that it is possible to conjoin two determiners, as in (21) below:

(21) *my and your friend*

As shown in (22) below, two adjective phrases can also be conjoined.

(22) *this malicious and crafty woman*

A determiner, on the other hand, cannot be coordinated with an adjective phrase because they are realized by completely different categories. In other words, since determiners and adjective phrases are not identical constituents, they cannot be coordinated without incurring ungrammaticality, as (23) shows.

- (23) (a) *\*every and graceful lady*  
 (b) *\*that and beloved gentleman*  
 (c) *\*spontaneous and his knowledge*

A fourth argument stems from the fact that within a premodifying AP, the head adjective can be premodified by an AdvP, as alluded by Baker (1978), whereas a Det cannot be premodified, as in

(24) below:

(24) (a) *a very handsome teenager*

(b) *that fairly clever person*

However, one might suspect the claim that determiners cannot be premodified, since one might suggest that determiners can be premodified by predeterminers. This assumption, in actual fact, is incorrect. For predeterminers do not modify determiners, but rather they premodify full NPs. For instance, Burton-Roberts (2016) asserts that a predeterminer should be represented as the sister of an NP in the NP as a whole. That is to say, the predeterminer determines the full NP, but not part of the constituent, i.e., the Det.

A last argument comes from selection restrictions phenomena. As Radford (1988) points out, there are severe restrictions on the kind of nouns to whose left APs can appear, whereas determiners can occur to the left of whatever head N. Consider, for example, the subsequent contrast.

- (25) (a) *a talkative man/? window/? pen*<sup>1</sup>  
(b) *the man/ window/pen*

By the same token, determiners have to agree with head nouns in number, as shown in (26).

- (26) (a) *the woman /women /freedom*  
(b) *a man/ \*men / \*freedom*  
(c) *these \*man/men/ \*freedom*

Contrariwise, prenominal APs must not agree with their head N in number, as we see in (27).

- (27) (a) *crafty typewriter*  
(b) *crafty typewriters*  
(c) *desirable liberation*

As seen in the examples above, prenominal APs can premodify any type of head noun, whether it is singular, plural, or non-count. After confirming the claim that determiners differ from prenominal APs, the distinction between prenominal APs and prenominal NPs will be examined.

### 3.2.4 Prenominal APs and Prenominal NPs

Before moving on to look at the difference between prenominal APs and prenominal NPs, it is important to explore some of the similarities found between them so as to show that the difference between determiners and prenominal APs is similar to that found between determiners and prenominal NPs.

First of all, because prenominal APs have the same function as prenominal NPs, that is, they function as attributes, the former can substitute for the latter. Consider the following noun phrases as an example.

- (28) (a) *Morocco leather*  
(b) *Moroccan leather*  
(29) (a) *a gold watch*  
(b) *a golden watch*

---

<sup>1</sup> The question mark used in (25) (a) stands for the unacceptability of the NP concerned.

Finally, saying that the rules generating attributive APs and attributive NPs are recursive

(a)  $N' \rightarrow AP \ N'$  [Attribute Rule: optional]

(b)  $N' \rightarrow NP \ N'$  [Attribute Rule: optional]

means that they can occur in sequence with each other in any order. Let us compare (30) (a) and (30) (b).

(30) (a) *the authentic Arab horse*

(b) *the Arab authentic horse*

(30) seems to say that the NP *Arab* can appear either to the left or to the right of the AP *authentic*. It also means that like attributive APs, attributive NPs can co-occur with each other within an NP indefinitely many times, as shown in the following examples.

(31) (a) *a generous faithful person*

(b) *an intelligent generous faithful person*

(32) (a) *a wood floor*

(b) *a club wood floor*

For this reason, Radford (1988) suggests that the categorial rules presented above can be fused into a single rule like the following.

$N' \rightarrow [+NP] \ N'$  [Attribute Rule: optional]

By the phrasal supercategory [+NP], Radford (1988) means the feature that is shared by both attributive APs and attributive NPs. In light of the above discussion, it can be deduced that the difference between determiners and attributive APs, discussed in the preceding subsection, is equivalent to that between determiners and attributive NPs. However, this does not mean that they should not be thought of as being different. While attributive APs can be realized by such words as *hot*, *successful*, and *strong*, attributive NPs can be realized by words like *heat*, *success*, and *strength*. Moreover, as stated by Burton-Roberts (2016), while an N can be premodified by an AP within the attributive NP, an adjective can be premodified by an AdvP within the attributive AP. Consider, by way of example, (33) (a) and (33) (b).

(33) (a) *a very patient person*

(b) *an old patient*

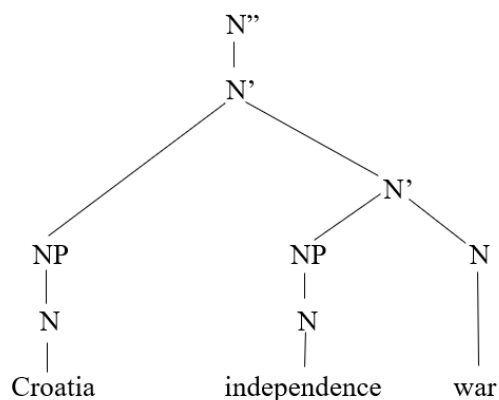
After briefly presenting the relationship between attributive APs and attributive NPs, let us now move to the distinction between attributes and complements.

### 3.2.5 Complements and Attributes

In the last subsection, complements were not discussed; rather, the main concern was with the examination of attributes. The question raised here is what is the difference between complements and attributes? Matthews (1996) distinguishes between two types of dependents, notably complements and attributes. For him, a complement is a ‘completing’ element, that is, an element which is essential, whereas an attribute is a ‘non-completing’ element. So, let us see how this distinction is manifested in the X-bar framework. An NP such as (34) below would have the structure given in (35).

(34) *Croatia independence war*

(35)

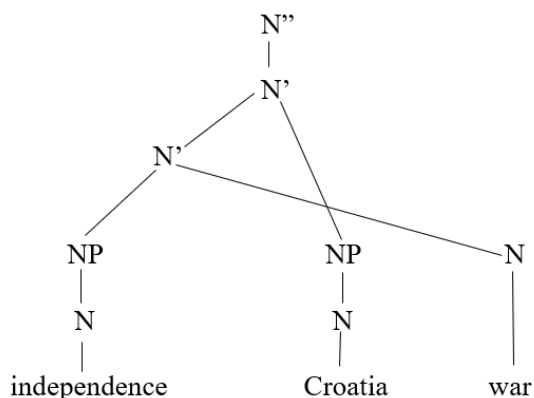


It seems from the above P marker that the NP *Croatia* modifies the N' *independence war*, while the NP *independence* modifies the head N *war*. More precisely, the NP *Croatia* is the sister and daughter of N', whereas the NP *independence* is the sister of N and daughter of N'. So, *Croatia* is similar to *independence* in the sense that it is the daughter of N'. But it differs from it in the sense that the former is the sister of N', while the latter is the sister of N. Given the fact that only attributes can recursively expand N' into N', it can be inferred that the NP *Croatia* is an attribute. Moreover, it follows from the fact that only complements can expand the head N into N' that the NP *independence* is a complement. A relevant question to ask is whether there is any empirical evidence for differentiating complements from attributes. The bulk of evidence that complements are different from attributes is distributional in nature. Taking into account the fact that complements modify the head N whereas attributes modify the N', it can be said that complements are more closely linked to their head N than attributes. Consider (36) (a) and (36) (b).

- (36) (a) *Croatia independence war*  
(b) \**independence Croatia war*

The well-formedness of (36) (a) follows from the fact that it obeys the 'no crossing branches' condition, whereas the ill-formedness of (36) (b) derives from the fact that it permits two of its branches to cross (see (37) below).

(37)



Another piece of evidence is related to pronominalisation phenomena. As seen before, the pro-form *one* can only replace full constituents- that is, N'. Consider the following examples.

- (38) (a) *which Croatia independence war?*  
*the one in Yugoslavia*  
 (b) *which independence war?*  
*the Croatia one*  
 (c) *\*which war?*  
*the Croatia independence one*

The grammaticality of (38) (a) follows from the fact that the pro-form *one* replaces the N' *Croatia independence war*, and hence it is a pro-N'. In much the same way, the grammaticality of (38) (b) stems from the fact that the pro-form *one* substitutes for the N' *independence war*, and so it is a pro-N'. Contrariwise, the ungrammaticality of (38) (c) derives from the fact that the pro-form *one* refers to a non-constituent, notably the N *war*. Thus, the difference between the complement NP *independence* and the attributive NP *Croatia* lies in that the former cannot appear to the left of the pro-form *one*, because it is part of the pro-formed constituent, that is, part of the N' *independence war*, whereas the latter can occur to the left of the pro-form *one*, since it is not part of the pro-formed constituent.

Facts about ordinary coordination provide another piece of evidence. To begin with, two complement NPs can be coordinated by virtue of the fact that they are identical, as in (39) below.

- (39) *the self-determination and independence war*

Two attributive NPs can be conjoined in the same way because they are similar, as seen in (40) below.

- (40) *the Georgia and Croatia war*

Yet, a complement NP cannot be conjoined with an attributive NP, because they are dissimilar, as the ungrammaticality of (41) below illustrates.

- (41) *\* the Croatia and independence war*

Following this brief analysis of the difference between prenominal modifiers, employing the X-bar analysis and syntactic diagnostics such as distribution, pronominalisation, and coordination, the focus will now shift to the difference between some of the major postnominal modifiers, which will be examined using the same analysis as before.

### 3.3 Postnominal Modification

#### 3.3.1 Types of Postnominal Modifiers

Quirk and Greenbaum (1973) state that there are two kinds of postnominal constructions: phrasal and clausal. The phrasal constructions are of three types: prepositional phrases, adjectival phrases, and adverbial phrases. The clausal constructions can be divided into finite and non-finite clauses. To illustrate, consider the following examples.

- (42) (a) *the shirt in the suitcase*  
 (b) *a person, abusive and deceitful, is never trusted*  
 (c) *the bus outdoors*

When the postnominal modifiers in the examples above are examined closely, it can be seen that each of them occurs to the right of its head N and postmodifies it. What is of interest here is that adjectival phrases rarely function as postmodifiers of nouns (see (46) below).

- (43) (a) \**a cake creamy*  
 (b) \**water pure*  
 (c) \**a husband clumsy*

Quirk (1973) states that an AP can postmodify an N in terms of three cases: (a) if the modifier N is an indefinite pronoun, (b) if a sequence of coordinated APs non-restrictively modify the head N, and (c) if the postmodifying AP is itself modified by an adjunct not an intensifier, *very*. The fourth condition under which an AP can postmodify an N is when it takes place in a marked (i.e., exceptional) construction, as pointed out by Radford (1988). Consider by way of illustration the following sentences.

- (44) (a) *somebody cruel could have slapped that person*  
 (b) *the child, nervous and noisy, broke a cup*  
 (c) *a student always ambitious realises his wishes*  
 (d) *Adam has never gone to the court martial*

A relevant point to bear in mind is that the phrasal postnominal modifiers are reduced clauses. To clarify this point, compare the following sentences.

- (45) (a) *the tree there is fruitful*  
 (b) *the tree which is there is fruitful*  
 (46) (a) *the student, lazy and indifferent, fails the exam*  
 (b) *the student who is lazy and indifferent fails the exam*  
 (47) (a) *a work on Syntax needs much patience*  
 (b) *a work which is on Syntax needs much patience*

In the examples above, each phrasal nominal postmodifier has its clausal counterpart. But this does not mean that all phrasal postmodifiers have their clausal analogues, especially postnominal PPs. For instance, Liles (1975) proposes that there are exceptional cases in which postnominal PPs have no relative clause counterparts, as illustrated in the following examples.

- (48) (a) *the owner of the house*  
 (b) *\*the owner who is of the house*
- (49) (a) *the cause of famine*  
 (b) *\*the cause which is of famine*
- (50) (a) *the reason behind violence*  
 (b) *\*the reason which is behind violence*

In contrast to the phrasal nominal postmodifiers, the clausal nominal postmodifiers appear to the right of the head N and so postmodify it, as shown in (51) below.

- (51) (a) *the building which Ahmed bought last Monday is large*  
 (b) *the boy playing with the bicycle is my brother-in-law*  
 (c) *the first baby to bear was a girl*

In this subsection, postnominal modifiers were presented in general so as to explore the different types of postnominal modification in English. The emphasis in the next subsections will be on the distinction between complement clauses and adjunct clauses, as well as between complement PPs and adjunct PPs.

### 3.3.2 Complement Clauses and Adjunct Clauses

Radford (1988) considers that postnominal complements are characterized by the use of PPs and clauses, particularly appositive clauses, whereas postnominal adjuncts are specified by the use of PPs, NPs, APs, and restrictive relative clauses. For instance, consider (52) and (53) respectively.

- (52)
- (a) the beauty<sub>PP</sub> [of life] (Complement PP)
- (b) the theory<sub>S'</sub> [that syntax is autonomous] (complement clause)
- (53)
- (a) a watch<sub>PP</sub> [from Japan] (Adjunct PP)
- (b) the death of Bill<sub>NP</sub> [yesterday] (Adjunct NP)
- (c) the father of Bob<sub>AP</sub> [proud of his house] (Adjunct AP)
- (d) the daughter of Mary<sub>Adjunct Clause</sub> [who wandered last week] (Adjunct Clause)

One might at first glance suggest that relative clauses are like appositive clauses. This, in fact, is wrong, as there is a number of differences between them.

Quirk (1973) says that the appositive clause differs in that the particle *that* is not an element in the clause structure (subject, object, etc.) as it must be in a relative clause. That is to say, in a relative clause, *that* can function as a subject, object, etc., as in (54).



- (54) (a) *the toy that Farid plays with is very expensive*  
 (b) *Dick likes people who are humble*  
 (c) *Ernest talks with girls who are serious*

Conversely, the particle *that* in appositive clauses does not have such functions, as the example in (55) shows.

- (55) *the proposition that women are like men*

To support this distinction, Liles (1975) asserts that the particle *that* can be omitted from the appositive clauses without causing ungrammaticality, while it cannot be omitted in a relative clause. For example, contrast (56) and (57).

- (56) (a) *the thought that men are nasty is ridiculous*  
 (b) *men are nasty*  
 (57) (a) *the thought that he expressed is wise*  
 (b) *\*he expressed*

It can be deduced from the contrast above that the particle *that* in (56) can be deleted without affecting the completeness of the sentence, whereas the relative pronoun *that* in (57) cannot be deleted without affecting this completeness.

The difference between relative and appositive clauses is that, whereas relative clauses freely permit *who* and *which*, as well as *that* under certain conditions, noun clauses (appositive clauses) allow only *that* (Liles, 1975). In other words, *that* can substitute for *which* in (58) (a), but not in (58) (b).

- (58) (a) *the thought that / which he expressed is ridiculous*  
 (b) *the thought that /\*which she is pregnant disturbs Ann*

Relative clauses also differ from appositives in that relative clauses can modify nouns with any determiners, and the nouns can be either singular or plural, whereas noun clause appositives follow only singular nouns that have the determiner *that* (Liles, 1975). Consider the contrasts below.

- (59) (a) *a proposition that he said was logic*  
 (b) *\*a proposition that talkative people are unbearable is logic*  
 (60) (a) *Simon suggests some ideas that are arbitrary*  
 (b) *\*Simon suggests some ideas that some wives are greedy*

Moreover, Quirk (1973) and Liles (1979) agree that relative clauses can qualify any kind of nouns, while appositive clauses can only qualify factive abstract nouns, namely *fact*, *proposition*, *idea*, *belief*, *remark*, *answer*, and the like.

Besides, Quirk (1973) claims that the copular verb *be* can be connected with the apposed constituents, as evidenced by (61) below.

- (61) (a) *the belief that smoking is harmful is neglected*  
 (b) *the belief is that smoking is harmful.*

On the contrary, the copular verb *be* cannot be placed between the head N and the relative clause, as in (62) below.



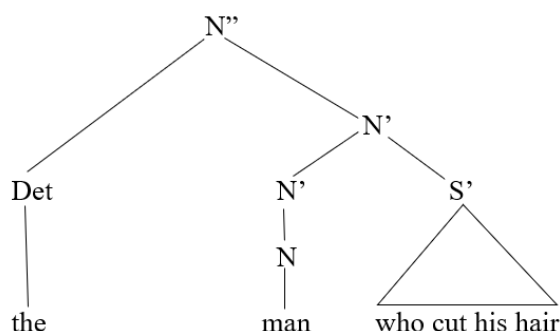
- (62) (a) *the book that Mike reads is very old*  
 (b)\**the book is that Mike reads*

Now, let us see how the difference between complement clauses (appositives) and adjunct clauses (relative clauses) is reflected in X-bar analysis. The P marker of the following NPs,

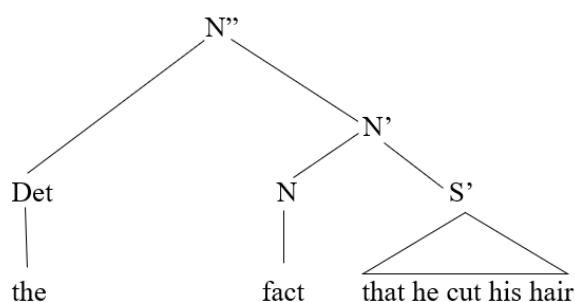
- (63) (a) *the man who cut his hair*  
 (b) *the fact that he cut his hair*

would be given in (64) (a) and (64) (b) respectively.

(64) (a)



(64) (b)



(64) (a) is different from (64) (b) as far as the embedded (i.e., the lower) sentences are concerned. In (64) (a), the relative clause *who cut his hair* is the sister and daughter of N', whereas in (64) (b), the appositive clause *that he cut his hair* is the sister of N and daughter of N'. Thus, *who cut his hair* resembles *that he cut his hair* in that it is the daughter of N' but the former differs from the latter in that it is the sister of N', while the other is the sister of N. This shows that while *who cut his hair* modifies an N', *that he cut his hair* modifies an N. It also means that while the modified noun *man* in (64) (a) is both an N and an N', the head noun *fact*

in (64) (b) is only a N. Yet, one might feel sceptical about the validity of the distinction provided by (64).

First, let us approach this by considering Quirk's (1973) statement that deverbal nouns like *belief* may be replaced by the corresponding verb + object clause. In other words, we can substitute factive nouns like *thought*, *proposition*, and *answer* for their verbal analogues, notably *think*, *propose*, and *answer*.

This gives the following pairs.

- (65) (a) *the thought that Mary is lazy bothers her*  
(b) *he thinks that Mary is lazy*
- (66) (a) *the proposition that Roger succeeded is wrong*  
(b) *he proposed that Roger succeeded*
- (67) (a) *the answer that Susan has got three children is true*  
(b) *he answers that Susan has got three children*

Second, it is possible to conjoin two complement clauses since they are equivalent.

(68) *the claim that the earth is round and that it revolves around the sun*

Similarly, because two adjunct clauses are identical, they can be coordinated, as in (69).

(69) *the girl who failed the exam and who fainted yesterday*

However, a complement clause and an adjunct clause cannot be conjoined because they are different constituents, as evidenced by the ungrammaticality of (70).

(70) *\*the claim that the earth is round and which is plausible*

Lastly, a constituent can be replaced by the pro-form *one* without affecting the relative clause attached to the constituent in question, but a constituent cannot be replaced by *one* without affecting the appositive clause related to the constituent concerned. By way of illustration, consider the contrast given in (71) below.

- (71) (a) *the man who punished his son and the one who punished his student*  
(b) *\*the idea that people should not smoke in public and the one that children should not speak with strangers*

It appears from the contrast above that (71) (a) is grammatical because the pro-formed constituent *man* is an N', whereas (71) (b) is ungrammatical because the pro-formed sequence is only an N. In other words, the grammaticality of (71) (a) arises from the fact that *who punished his student* modifies a pro-N', while the ungrammaticality of (71) (b) stems from the fact that *that children should not speak with strangers* modifies a pro-N.

In light of what has been said so far, it can be said that complement clauses are different from adjunct clauses. Let us now turn our attention to a related topic, the distinction between complement PPs and adjunct PPs.

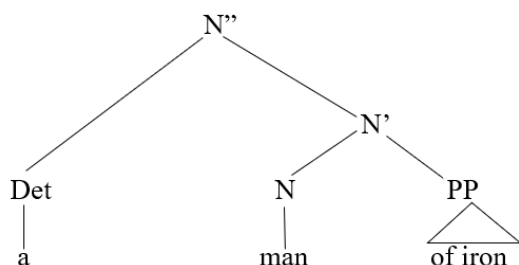
### 3.3.3 Complement PPs Versus Adjunct PPs

By way of example, consider the following NPs.

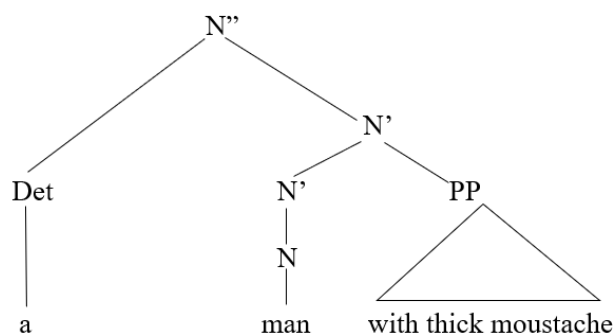
- (72) (a) *a man of iron*  
 (b) *a man with thick moustache*

(72) (a) and (72) (b) would have the structures (73) (a) and (73) (b) respectively.

- (73) (a)



- (73) (b)



(73) seems to suggest that the PP *of iron* in (73) (a) expands N into N', and so it is a complement. On the other hand, the PP *with thick moustache* in (73) (b) expands N' into N'. This shows that *of iron* is the sister of N and daughter of N', while *with thick moustache* is both the sister and the daughter of N'. Thus, *of iron* is like *with thick moustache* in that they are both daughters of N', but it is unlike *with thick moustache* in that while *of iron* is the sister of N, *with thick moustache* is the sister of N'. It also shows that the complement PP *of iron* modifies the head N *man*, whereas the adjunct PP *with thick moustache* modifies the N' *man*. So, the sequence *man* in (73) (a) is only assigned N, whereas in (73) (b) it is assigned N and N'. Of more interest is the question whether there are any arguments in favour of the structural distinction between complement PPs and adjunct PPs. Actually, there is plenty of evidence in favour of the aforementioned distinction.

First, within an NP the one-substitution must affect complement PPs but not necessarily adjunct PPs, as mentioned by Haegeman and Wekker (2002).

To explain, in an NP like the following,

- (74) *the collection of money in the bank*

the pro-form *one* can substitute for the N' *collection of money* without affecting grammaticality, but it cannot substitute for the N *collection*, as the following contrast shows.

- (75) (a) *the collection of money in the bank and the one in the factory*  
 (b) *\*the collection of money in the bank and the one of letters in the post office*

Second, N complements, unlike adjuncts, correspond to V complements.

- (76) (a) *a representative of actors*  
 (b) *he represents actors*  
 (87) (a) *a representative with a scanty beard*  
 (b) *\*he represents a scanty beard*

However, this does not rule out the possibility of distinguishing between N and V complements. Noun complements, unlike V complements, are syntactically optional (Haegeman & Wekker, 2002). (78) and (79) are examples of this.

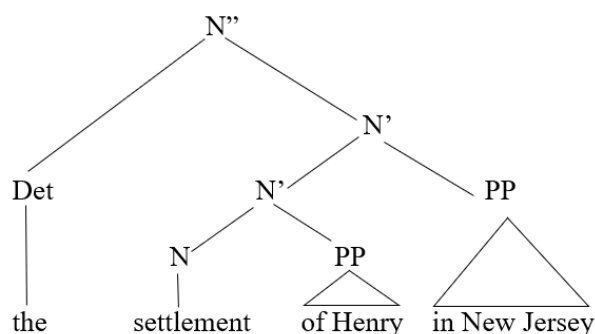
- (78) (a) *their claim for independence was rejected*  
 (b) *their claim was rejected*  
 (79) (a) *they claim for independence*  
 (b) *\* they claim for*

Third, Haegeman and Wekker (2002) state that nouns, like verbs, take a complement, and this complement (here realized by PP) is much more closely linked to the N than the modifiers (adjuncts). Consider the following contrast as an example.

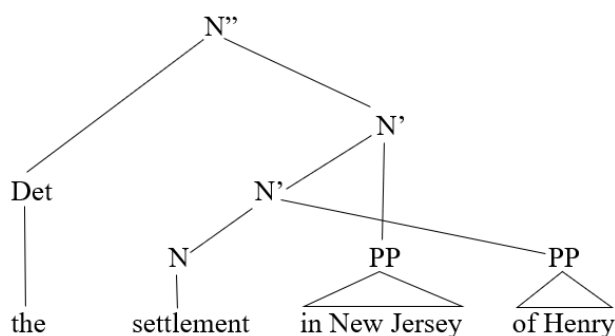
- (80) (a) *the settlement of Henry in New Jersey*  
 (b) *\*the settlement in New Jersey of Henry*

Consider their structures in (81) (a) and (81) (b), respectively, to show why (80) (a) is well-formed, while (80) (b) is ill-formed.

(81) (a)



(81) (b)



(81) amounts to saying that (80) (a) is grammatical in that it conforms to the “no crossing branches” principle, whereas (80) (b) is ungrammatical in that it does not comply with the “no crossing branches” constraint. This confirms that complement PPs must occur to the left of the adjunct PPs. In a similar way, Jackendoff (1997) states that we cannot account for the ungrammaticality of *the King from France of England* and the grammaticality of *the King of England from France* without taking into account the fact that *of England* is a complement and *from France* is an adjunct.

Fourth, while complement PPs cannot occur in sequence with each other in an NP, an indefinite number of adjunct PPs can occur together in the same environment. Radford (1988) imputes this difference to the fact that while the rule generating complement PPs given in (a) below is non-recursive, the rule generating adjunct PPs given in (b) is recursive.

(a)  $N' \rightarrow N \quad PP$  [Complement Rule: optional]

(b)  $N' \rightarrow N' \quad PP$  [Adjunct Rule: optional]

To make this clear, compare (86) (a) and (86) (b):

(82) (a) *\*a woman of fashion of modernism*

(b) *a woman with black boots with black scarf in the red car*

Fifth, a complement can be coordinated with another complement, as in (83).

(83) *a woman of fashion and of modernism*

Similarly, an adjunct PP can be conjoined with another adjunct PP.

(84) *a girl with old shoes and with dirty clothes*

The grammaticality of (83) and (84) follows from the fact that in each of them the conjoined constituents are equivalent. Yet, complement PPs cannot be coordinated with adjunct PPs, as the ungrammaticality of (85) below shows.

(85) (a) *\*a woman of modernism and with dirty clothes*

(b) *\*a woman with old shoes and of fashion*

It seems from the examples above that *of modernism* in (85) (a) is adjacent (i.e., attached) to an N node, whereas *with dirty clothes* is adjacent to an N'; therefore, (85) (a) is ungrammatical. Likewise, (85) (b) is ill-formed because the PP *with old shoes* is adjacent to an N', whereas the PP *of fashion* is adjacent to an N. Thus, the ungrammaticality of (85) derives from the fact that it does not conform to the principle that “only constituents attached to the same level can be coordinated” (Radford, 1988, p.190).

Furthermore, the fact that a complement PP is nearer to its head N than an adjunct explains why its movement is impossible. To put it another way, the closer a PP is to its head, the less freely it can be extraposed (Radford, 1988). Consider the following contrast as an example.

- (86) (a) *the war began in 1991 in Georgia*  
(b) \**the war began in 1991 for Independence*

Seventh, whereas the NP that functions as the object of a preposition within a complement PP can be preposed, the NP that functions as the object of a preposition within an adjunct PP cannot. By way of illustration, consider (87) (a) and (87)(b) below.

- (87) (a) *what kind of party are you a member of?*  
(b) \**what types of clothes are you a member with?*

Finally, only some complement PPs can modify the head N (Radford, 1988).

- (88) (a) *a Doctor of sociolinguistics*  
(b) \**a merchant of sociolinguistics*  
(c) \**a kid of sociolinguistics*  
(d) \**a man of sociolinguistics*

Contrariwise, adjunct PPs can occur to the right of all the head nouns.

- (89) (a) *a Doctor with thick eye-brows*  
(b) *a merchant with thick eye-brows*  
(c) *a kid with thick eye-brows*  
(d) *a man with thick eye-brows*

In light of the above contrast, it can be concluded that the N *Doctor* allows only an of-NP complement like *of sociolinguistics*, but nouns such as *merchant*, *man*, and *kid* are free to occur with any PP. Conversely, the adjunct PP *with thick eyebrows* can appear in sequence with any noun without causing ungrammaticality. The reason why complement PPs can occur to the right of particular nouns while adjunct PPs can appear to the right of every N is that since adjunct PPs are aunts of N and complement PPs are sisters of N, it can be inferred that (88) (b), (88) (c), and (88) (d) are ill-formed because nouns subcategorise their sisters, not their aunts.

#### 4. Conclusion

As seen in Chapter I, the goal of this work is to identify how the differences between noun modifiers are expressed in X-bar syntax and how analytical evidence backs up such distinctions. The results of the analysis showed the idea that X-bar syntax can account for various linguistic phenomena that other syntactic frameworks, especially PS grammar, cannot explain.

The second chapter contrasted X-bar syntax with PS grammar, confirming that the former is preferred to the latter for several reasons. First, X-bar syntax is more constrained than

PS grammar. Second, unlike PS grammar, X-bar syntax admits the existence of intermediary phrases smaller than a full phrase and larger than the head of a phrase. Finally, whereas PS grammar only shows the distributional difference between nominal modifiers, X-bar syntax also gives the reasons they differ. The study also attempted to show that NPs, in particular, and sentences, in general, are not sequences of words randomly juxtaposed one after the other, but they are hierarchically structured. This was done based on biological and analytical evidence. The research also explained how a set of rules (i.e., PS rules) can generate an infinite number of sentences. Some of the main categorial rules that generate noun phrases were also discussed. The study examined the view that there are nominal phrases smaller than an NP and larger than an N, showing how they are manifested in the X-bar analysis and how they are supported by analytical evidence. Finally, how X-bar syntax comprises a more restricted number of categorial rules than PS grammar was explored.

The second chapter dealt with the difference between prenominal and postnominal modifiers. First, the different N premodifiers, their function, and distribution were generally explored. Second, the distributional difference between pre-determiners and determiners was investigated. Third, it was argued that there are several phenomena wherein determiners and prenominal APs differ. Determiners can occur in sequence with each other in an NP, while prenominal APs cannot. They always precede prenominal APs. They also cannot be conjoined with a premodifying AP. An adjective can be premodified by an AdvP within a prenominal AP, while a determiner cannot be so premodified. While a determiner can precede any noun, an AP can only precede an N, which has the same feature as the AP concerned. By the same token, whereas determiners must agree in number with the N they determine, APs do not. Prenominal APs resemble prenominal NPs in that they are both generated by recursive categorial rules, function as attributes, and can co-occur with each other in the same environment. But prenominal APs differ from prenominal NPs in that they are realized by different lexical items and premodified by different constituents. Fourth, some arguments that go in favour of positing the differences between complements and attributes, distribution, pronominalization, and ordinary coordination were investigated. Fifth, some of the principal N postmodifiers, their function and distribution were discussed. Sixth, a set of differences between complement clauses, i.e., appositive clauses, and adjunct clauses (relative clauses), was listed. Last, several distinctions between complement PPs and adjunct PPs were discussed.

Overall, the current research has attempted to argue that X-bar syntax can account for a variety of linguistic phenomena that other syntactic frameworks, particularly PS grammar, cannot explain. The findings obtained through the analysis of prenominal modifiers and postnominal modifiers support and confirm the arguments.

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## Analysis of Linguistic Devices in Contemporary Indian Advertising Slogans

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### Abstract

Advertisement slogans play an integral role in seeking attention of the potential customers. These also persuade the potential customers to go for buying the advertised products. The act of seeking attention and persuading the potential customers are achieved through using particular kind of language in the advertisement slogans. In fact, the language use in the advertisement slogans appears to be quite creative and innovative and hence it is important to identify and analyse the linguistic aspects of the same. The present study focuses upon analysing linguistic devices as identified in the contemporary Indian advertising slogans. The sample of the study consists of approx. 60 advertising slogans collected from the various sources of print and electronic media advertisements on the random basis. The findings of the study identified and revealed the use of several linguistic devices such as rhyme, alliteration, assonance, consonance, affixations, neologisms, hybridizations, reduplications, code-mixing, use of small and catchy phrases, parallelisms, simile, metaphor, hyperbole and personification at different levels of linguistic analysis in the language of contemporary Indian advertising slogans. The research paper advocates the fact that it is the use of linguistic devices that make the language of the advertising slogans captivating and memorizing to potential customers.

**Keywords:** contemporary Indian advertisements, linguistic analysis; linguistic devices; linguistic features; advertising slogans.

### 1. Introduction

Advertising slogans are the most important part of the advertisements used in advertising products or services. Leech (1972) considers an advertising slogan as a short phrase which is used by the company in its advertisements to promote the identity of the brand. Slogans are more powerful than companies' logos and can be easily remembered and recited by people (see Duboviciene and Skorupa 2014: 63). Scholars have emphasized the importance of considering catchy and small phrases to promote the identity of brands as well as to also capture the attention of the customers (see: Leech 1972, Rein 1982, Kohli et. al.

2007, Clow & Baack 2012, Duboviciene & Skorupa 2014, and Skorupa & Duboviciene 2015). Scholars have also suggested that advertisements slogans should not only be small and catchy to attract the attention of the potential customers, but it should be also memorable to them (Rein 1982; Clow & Baack 2012). In fact, the act of seeking attention and persuading the potential customers by making any slogan catchy, attractive and memorable to the potential customers lies in the creative and innovative use of language in the advertising slogans.

The language of the advertising slogans employs several linguistic devices. Research on advertising language has suggested that advertising language is a “loaded language” (Leech 1972). It has also been compared to “poetic language” (Myers 1997; Cook 1996). Further, it is also considered as “rule breaking”, and is considered as a tool in the hands of advertisers to make their products more attractive (Charles 2001). Therefore, linguistic analysis of the language of the advertising slogans needs to be done to reveal the use of linguistic devices through which the language of the advertising slogans is made powerful to seek the attention of the potential customers and to promote the identity of the brands.

Analyzing language of the advertisements has been an interesting field of linguistic study. Some of the scholars who have attempted analyzing advertising language include Leech (1972), Kumar (1978), Geis (1982), Chunawalla (1985), Vestergaard and Schroder (1985), Bhatia (1987), Stern (1988), Fatihi (1991), Tanaka (1992), Motes, et. al. (1992), Leigh (1994), McQuarrie and David (1996), Cook (1996), Myers (1997) and Goddard (1998). Further, research in this field has burgeoned and involves important work done by scholars like Djafarova (2008), Christopher (2012), Natkare (2012), Eyo and Roseline (2013), Fatihi (2014), Mahmud (2017), Ahmad (2018), Pratiwi et.al. (2019) and Shariq (2020). Their works significantly contribute to the field of linguistic study.

Moreover, researchers have also tried to dissect the application of linguistic features across multiple domains. For instance, Ding (2003), Setiastuti (2011), and Duboviciene and Skorupa (2014) have attempted stylistic study on advertising slogans. Further, Skorupa and Duboviciene (2015) have studied linguistic features of commercial and social advertising slogans. On a different note, Skracic and Kosovic (2016) have completed linguistic study of advertising slogans mainly related to yachting. Researchers have also attempted to analyze the use of rhetorical figures and other linguistic devices in corporation brand slogans (see: Miller & Toman 2016; and Katranjiev et.al. 2016). Recently, Iswati and Widodo (2020) have analyzed the application of linguistic features in E-commerce slogans.

Though many research works have been conducted on analyzing the linguistic features of advertising slogans yet research on this topic in the Indian context is far from adequate. The Indian context is both unique (India being a hotbed of linguistic diversity) and important (India accounts for around 15% of world population, and is the fastest growing market). Given the importance of the Indian context, it is surprising that not many researchers

have tried to do linguistic analysis of contemporary Indian advertising slogans. In light of this gap, the objective of the present paper is to identify and analyze the types of linguistic devices through which Indian advertisers make their slogans catchy, attractive and memorable to potential customers.

## 2. Method

The data for the present study consists of a sample of approx. 60 contemporary Indian advertising slogans of different brands. The data was collected on the random basis from various resources of print and electronic media such as newspaper, magazines, Television, YouTube and the internet. They were collected, identified, categorized and analyzed at different levels of linguistic analysis. The sample collected for the analysis includes advertising slogans from Hindi and English languages both.

## 3. Results and discussion

This section analyses and discusses various categories of linguistic devices identified in contemporary Indian advertising slogans. The linguistic devices identified have been categorized at different levels of linguistic analysis and have been discussed as phonological, lexical and morphological, syntactic and semantic devices.

### 3.1. The phonological devices

This section tries to analyze and discuss various types of phonological devices identified in contemporary Indian advertising slogans. Some of the phonological devices that have been identified in the texts of the advertising slogans include ‘*rhyme*’, ‘*alliteration*’, ‘*consonance*’ and ‘*assonance*’. In fact, these devices are used in the advertising slogans to create musical effect on the minds of the potential customers. Due to these the potential customers easily remember the advertising slogans. The various phonological devices identified in the contemporary advertising slogans are analyzed and discussed below at length:

#### 3.1.1. Rhyme

Rhyme is considered to be one of the prominent phonological devices in which two or more words are used with the identical sound patterns especially at the end of the advertising slogans. In the words of John A. Cuddon (2013: 608), “rhyme is the formalized consonance of syllables”. Leech (1972) considers that rhyme in advertisement slogans make the advertisement language more memorable. Some examples of rhyme identified in contemporary Indian advertising slogans are the following:

- |       |   |              |
|-------|---|--------------|
| (i)   | <i>NO confusion, Great Combination</i>      | (Bingo)      |
| (ii)  | <i>Intense Freshness, Intense Closeness</i> | (Close Up)   |
| (iii) | <i>Pure Happiness, Pure Cadburyness</i>     | (Dairy Milk) |
| (iv)  | <i>Haqueqat Jaisi, Khabar Waisi</i>         | (Zee News)   |
| (v)   | <i>Pal banaye Magical</i>                   | (Lays)       |

(vi) *Isko laga dala to life zinga lala* (Tata Sky)

In the examples given above from (i) to (iv), it can be observed that the last syllables of the second words such as ‘*confusion*’, ‘*Freshness*’, ‘*Happiness*’, and ‘*Jaisi*’ rhyme with the last syllables of the final words ‘*Combination*’, ‘*Closeness*’, ‘*Cadburyness*’ and ‘*Waisi*’ in the advertising slogans of Bingo, Close Up, Dairy Milk and Zee News. In addition to these, in example (v), the monosyllabic Hindi word ‘*Pal*’ (moment) rhymes with the last syllable of the word ‘*Magical*’ in the slogan of Lays. Further, in the slogan of Tata Sky, the monosyllabic Hindi word ‘*dala*’ (fixed) rhymes with the monosyllabic Hindi word ‘*lala*’ as in example (vi). Here, in this example, the word ‘*zingalala*’ refers to the moment of extreme happiness.

### 3.1.2. Alliteration

It’s another linguistic device identified in the advertising language at the level of phonology. In the words of Cuddon (2013: 22) alliteration is “a figure of speech in which consonants, especially at the beginning of words, or stressed syllables, are repeated”. Like rhyme, it is also used to make advertising language emphatic and musical so as to capture the attention of the readers or listeners of the advertisements. It can be also easily observed in the contemporary Indian advertising slogans. Consider the following examples:

- |       |                                    |                 |
|-------|------------------------------------|-----------------|
| (i)   | <i>Relationship Beyond Banking</i> | (Bank of India) |
| (ii)  | <i>Happiness Begins With Bru</i>   | (Bru Coffee)    |
| (iii) | <i>Taste of Tradition</i>          | (Haldiram)      |
| (iv)  | <i>Hum me Hain Hero</i>            | (Hero)          |
| (v)   | <i>Healthy Hoga Hindustan</i>      | (Lifebuoy)      |
| (vi)  | <i>Herbal Healthcare</i>           | (Himalayan)     |

Here, the initial repetitions of the consonant sound [b] can be easily observed in the slogans of Bank of India and in Bru Coffee as in examples (i) and (ii). Next, in example (iii), the consonant sound [t] is being repeated in the slogan of the Haldiram. Similarly, in examples from (iv) to (vi), the consonant sound [h] gets repeated twice and even thrice in the slogans of the Hero, Lifebuoy and Himalayan companies. In all of the above examples, the repetitions of consonant sounds create musical effect in the respective slogans.

### 3.1.3. Assonance

Assonance is another phonological device that is frequently used in the advertising language. In the words of Cuddon (2013: 56) assonance is “sometimes called ‘vocalic rhyme’, it consists of the repetition of similar vowel sounds, usually close together, to achieve a particular effect of euphony. The use of the assonance can be observed in the slogans of the Indian Banks. Consider the following examples (assonance marked in bold):

- |       |   |                         |
|-------|---|-------------------------|
| (i)   | <i>India’s <b>International Bank</b></i>    | (Bank of Baroda)        |
| (ii)  | <i><b>One Family, One Bank</b></i>          | (Bank of Maharashtra)   |
| (iii) | <i><b>Build A Better Life Around Us</b></i> | (Central Bank of India) |

The vowel sound [I] and [a] have been repeated in the slogan of the Bank of Baroda in example (i). Next, in example (ii), the vowel sound [o] and [a] get repeated twice in the slogan of Bank of Maharashtra and the vowel sounds [u], [a], and [i], in example (iii) in the slogan of Central Bank of India.

### 3.1.4. Consonance

Another phonological device that makes advertising slogans appealing is known as consonance. According to Cuddon (2013: 153), consonance is the close repetition of identical consonant sounds before and after different vowels. Consider the following examples of consonance:

- |       |  |            |
|-------|--|------------|
| (i)   | <i>Taste Mein Best Mummy Eur Everest</i> | (Everest)  |
| (ii)  | <i>Life me Rasna Milaofy</i>             | (Rasna)    |
| (iii) | <i>apna luck pahen ke chalo</i>          | (Lux Cozi) |

In the first example, the consonant sound [s] is repeated in the medial position of the first, third and fifth words of the advertising slogan of the Everest. Similarly, in the example second, the consonant sound [l] is repeated in the first and the last word of the advertising slogan of Rasna. Further, in example third, the consonant sound [n] is repeated in the final position of the first and third words of the advertising slogan of the brand Lux Cozi.

## 3.2. The lexical and morphological devices

This section deals with the lexical and morphological devices identified in contemporary Indian advertising slogans. Some of the morphological devices include the processes of word formation such as affixation, reduplication, neologisms, hybridization, and abbreviations. Words used in the print and electronic media advertisements always play important role in capturing the attention of the potential customers. Sometimes, new words are also coined by the advertisers to capture the mind of the potential customers. Some of the lexical and morphological devices identified in the contemporary Indian advertising slogans include ‘affixation’, ‘neologisms’, ‘hybridization’, ‘reduplication’ and ‘code-mixing’. Each of these is discussed below:

### 3.2.1. Affixation

Affixation is one of the processes of word formation whereby new words are formed with attaching prefixes or suffixes to the existing words. Some of the affixation processes identified in the various advertising slogans are discussed below:

- |       |  |              |
|-------|--|--------------|
| (i)   | <i>Utterly, Butterly, Delicious</i>    | (Amul)       |
| (ii)  | <i>Pure Happiness Pure Cadburyness</i> | (Dairy Milk) |
| (iii) | <i>Life me Rasna Milaofy</i>           | (Rasna)      |

It’s observable in example (i) that the suffix ‘-ly’ has been added with the word ‘Butter’ to make a new word i.e. ‘Butterly’ in the slogan of Amul company. Similarly, in the example (ii), a new word ‘Cadburyness’ has been formed in the slogan of Dairy Milk. The new word has been formed by attaching suffix – ‘ness’ with the word ‘Cadbury’. The

affixation process used in the slogan of Rasna as in example (iii) is different from the above. Here, the English suffix- ‘-fy’ has been added with the Hindi verb – ‘*Milao*’ (to add) to make a new word ‘*Milaofy*’. Thus, all of the above three examples involve the processes of affixation to create or form new words. Such types of novel words are used in the advertising slogans to easily seek the attention or capture the mind of probable customers.

### 3.2.2. Neologisms

It is also one of the processes of forming or coining new words or phrases. The new words coined by using this process have only colloquial usage. These are not used in formal communication. The use of neologisms in the contemporary Indian advertising slogans has been also perceived. Consider the following examples:

- (i) *It's veri very Lime & Lemoni* (Limca)
- (ii) *Youngistan ka Wow* (Pepsi)

It can be easily noticed, in example (i), that the new words ‘*veri*’ and ‘*Lemoni*’ have been coined in the slogan of Limca. The word ‘*veri*’ has been coined by replacing the semivowel ‘*y*’ with the vowel ‘*i*’ in the existing word- ‘*very*’. Next, a word ‘*Lemoni*’ has been coined from the existing word ‘*Lemon*’. In addition to these, a new word like ‘*Youngistan*’ has also been created in the slogan of Pepsi as in example (ii). In fact, this word has been formed by adding the Hindi suffix- ‘*istan*’ (place) to the English word ‘*young*’. Thus, neologisms also play significant role to make the advertising slogans of the catchy, attractive and memorable.

### 3.2.3. Hybridization

Like affixation and neologisms, hybridization is also one of the important linguistic tools at morphological level to create new words. In this process, new compound words are formed with bringing together two words from two different languages. The use of hybridization technique is also observable in the contemporary advertising slogans of some Indian companies. Consider the following examples of hybridization given below:

- (i) *India Parivar* (Sahara)
- (ii) *Savlon Swasth India* (Savlon)

Here, in example (i), the compound word ‘*India Parivar*’ has been formed by juxtaposing Hindi word ‘*Parivar*’ (family) with the English word ‘*India*’. Similarly, in the next example, the compound word ‘*Savlon Swasth India*’ consists of three words where the Hindi word ‘*Swasth*’ (healthy) has been placed in between two English words ‘*Savlon*’ (a company of soap and handwash) and ‘*India*’. Thus, creating new words through using the technique of hybridization make the advertising slogans interesting and memorable to the probable customers of the products.



### 3.2.4. Reduplication

Reduplication is the process of repeating lexical items in the sentence. In this process, the lexical items are repeated at least twice or thrice. Further, lexical items repeated in a sentence can also vary in their categories. The process of reduplication is prominently used in the advertising language hence it's also perceivable in advertising slogans. Some examples of reduplications identified in the slogans of contemporary Indian advertising are discussed below:

- |       |   |                       |
|-------|---|-----------------------|
| (i)   | <i>One Family, One Bank</i>                         | (Bank of Maharashtra) |
| (ii)  | <i>Intense Freshness, Intense Closeness</i>         | (Close Up)            |
| (iii) | <i>Jindagi ke saath bhi, Jindagi ke baad bhi</i>    | (LIC)                 |
| (iv)  | <i>No Chip Chip, No JhikJhik</i>                    | (Fevistik)            |
| (v)   | <i>Asli Masale Sach sach MDH MDH</i>                | (MDH)                 |
| (vi)  | <i>Wish Karo, Dish Karo</i>                         | (Dish TV)             |
| (vii) | <i>Meh Surakshit Hum Surakshit Bharat Surakshit</i> | (Aarogya Setu App)    |

In the slogan of Bank of Maharashtra as in example (i), the word 'one' has been repeated twice in the sentence. Similarly, the word 'Intense' has been repeated twice in the slogan of Close Up as in example (ii). In the slogan of LIC, as in example (iii), we can observe that the Hindi words like 'Jindagi' (life), 'ke' (postposition), and 'bhi' (too) have been repeated twice in the entire slogan. Further, it can be observed in example (iv) which is the slogan of Fevistik that the English word 'No' and the Hindi words 'Chip' (sticky) and 'Jhik' (argument) have been closely repeated in the sentence. In addition to these, the Hindi words 'Sach' (truth) and the English word 'MDH' (name of a company) in example (v) and the Hindi verb 'Karo' (do) in example (vi) get repeated twice in the slogans of MDH and Dish TV companies. Besides these, we can also notice in example (vii) that the word 'Surakshit'(safe) has been repeated thrice in the slogan of recently launched Aarogya Setu App by the Indian govt. to monitor patients during COVID -19.

### 3.2.5. Code-mixing

Apart from the morphological devices discussed above, the use of code-mixing can be also perceived in contemporary Indian advertising slogans. Code-mixing is the process where words from another language are mixed in a sentence of a particular language. Usually, it has been noticed that words from Hindi language are mixed in the sentences of English language and sometimes, this happens also vice-versa. Consider some examples of code-mixing discussed below:

- |       |                                 |              |
|-------|---------------------------------|--------------|
| (i)   | <i>The Baap of All Apps</i>     | (AskMe.com)  |
| (ii)  | <i>Deal Ya No Deal</i>          | (Chlormint)  |
| (iii) | <i>Dhak Dhak Go</i>             | (Hero Honda) |
| (iv)  | <i>Ab Har Wish Hogi Poori</i>   | (Flipkart)   |
| (v)   | <i>apna luck pahen ke chalo</i> | (Lux Cozi)   |

In the examples (i) and (ii), it can be observed that the Hindi words like 'Baap' (father), and 'Ya' (or) have been mixed up with the sentences of English language. Further,

the opposite of this can be seen in the examples (iii) to (v) where English words like ‘Go’, ‘Wish’ and ‘luck’ have been inserted in the sentences of Hindi language. In fact, by using this type of morphological device, advertisers actually convey the message creatively to the potential bilingual customers especially in multilingual country like India.

### 3.3. *The syntactic devices*

This section analyzes and discusses syntactic devices identified in contemporary Indian advertising slogans. Some common syntactic devices identified include the use of ‘*Small and Catchy Phrases*’, ‘*Imperative/Declarative Sentences*’ and ‘*Parallelism*’. The detailed analysis of each category is discussed below:

#### 3.3.1. *The small and catchy phrases*

The close observation of the syntactic structure of the contemporary Indian advertising slogans reveals the fact that slogans have been used as small and catchy phrases. In fact, the small and catchy slogans are actually easy to be remembered by the probable customers. The use of slogans in the forms of small and catchy phrases are found in almost many advertising slogans. Some of the catchy phrases identified are discussed below:

- |       |                      |                 |
|-------|----------------------|-----------------|
| (i)   | <i>Khayal aapka</i>  | (ICICI Bank)    |
| (ii)  | <i>Desh ka Namak</i> | (Tata salt)     |
| (iii) | <i>Jiyo befikar</i>  | (Bajaj Allianz) |
| (iv)  | <i>Aur Dikhao</i>    | (Amazon India)  |

All of these above-mentioned slogans are small in structure because most of them consist mainly of two or three words. The phrases used in these slogans are of different types in structures. The first slogan is an example of pronominal phrase whereas the second one of noun phrase and the third and fourth are of verb phrases.

#### 3.3.2. *Use of imperative and interrogative sentences*

Many of the advertising slogans include the techniques of using imperative sentence types. In fact, through using imperative sentences advertisers try to do request or provides advice to the customers. Further, the use of imperative sentence types makes the advertising language more colloquial or conversational in nature and that in some way also helps creating bond with the customers. Sometimes, interrogative sentences are also used in the slogans to draw the attention of the customers. Consider some examples of Imperative and interrogative sentence types identified in the contemporary Indian advertising slogans:

- |       |   |                |
|-------|---|----------------|
| (i)   | <i>Daag ache hai</i>                        | (Surf excel)   |
| (ii)  | <i>Aaj kuch toofani karte hai</i>           | (Thums Up)     |
| (iii) | <i>Har ghar Kuchch kahta hein</i>           | (asian paints) |
| (iv)  | <i>Kya Aapke Toothpaste Mein Namak Hai?</i> | (Colgate Salt) |
| (v)   | <i>Shock laga kya ?</i>                     | (Havells)      |



The first three examples are of imperative or declarative sentence types used in the advertising slogans of surf excel, Thums Up, and asian paints brands whereas the next two are of interrogative sentence types used in advertising slogans of Colgate Salt and Havels brand.

### 3.3.3. *Parallelism*

Parallelism is also one of the syntactic devices that are used in the advertising language. In the words of Cuddon (2013: 511), “It consists of phrases or sentences of similar construction and meaning placed side by side, balancing each other”. Consider some examples of parallelism identified in contemporary Indian advertising slogans:

- |       |   |             |
|-------|---|-------------|
| (i)   | <i>Eat Healthy, Think Better</i>        | (Britannia) |
| (ii)  | <i>Have A Break, Have a Kit Kat</i>     | (Kit Kat)   |
| (iii) | <i>Tummy bhi Khush, Mummy Bhi Khush</i> | (Knorr)     |
| (iv)  | <i>Taste Bhi, Health Bhi</i>            | (Maggi)     |

In all of the examples given above, the repetitions of the similar phrase structure can be noticed. The slogan in the first example consists of the similar phrase structure such as [verb + Adjective], [verb + Adjective]. Similarly, the slogan in the second example also consists of the similar phrase structure like [Aux. + Det. + Noun], [Aux. + Det. + Noun]. Moreover, slogans in Hindi as in examples (iii) and (iv), too, consist of the similar types of phrase structures such as [Noun + Adverb + Adjective], [Noun + Adverb + Adjective]; and [Noun + Adverb], [Noun + Adverb]. These instances of parallelism have been identified invariably in the slogans of the brands such as Britannia, Kit Kat, Knorr, and Maggi.

### 3.4. *The semantic (figurative) devices*

This section discusses semantic or figurative devices as identified in contemporary Indian advertising slogans. Some of the semantic devices that have been identified include ‘*Simile*’, ‘*metaphor*’, ‘*hyperbole*’ and ‘*personification*’. Each of these has been discussed in detail below:

#### 3.4.1. *Simile*

It’s a figure of speech which is used in comparing one thing with another. In the words of Cuddon (2013: 657), simile is “a figure of speech in which one thing is likened to another, in such a way as to clarify and enhance an image”. It can be identified by observing the use of the words such as ‘like’ or ‘as’ in the sentences. The use of simile as identified in contemporary Indian advertising slogans is discussed below:

- |      |   |             |
|------|---|-------------|
| (i)  | <i>The Honda’s ride is as smooth as a gazelle in the Sahara. Its comfort is like a hug from Nana.</i> | (Honda)     |
| (ii) | <i>Bank aisa dost jaisa</i>   | (IDBI Bank) |

Here, the use of simile, in the first example, is very much obvious and the use of comparative element like ‘as’ and ‘like’ can be easily noticed in the slogan of the Honda company. In this example of simile, the ride of Honda, a bike, has been compared with the

ride of gazelle in the Sahara desert. Further, the comfort of Honda has been also compared with the hug of maternal grandfather (*nana* in Hindi language). In the second example ‘*Bank aisa dost jaisa*’ (bank like a friend), IDBI bank has been compared with the friend. In fact, such type of simile has been used to promote the IDBI bank. The slogan conveys the message that bank deals with the customers in a friendly way. Thus, through the use of simile in the slogans not only two things are compared but also messages are conveyed to convince the potential customers.

### 3.4.2. *Metaphor*

“It’s a figure of speech in which one thing is described in terms of another. A comparison is usually implicit; whereas in simile it is explicit” (Cuddon 2013:432). Thus, metaphor unlike simile is used to compare two unrelated things implicitly. The difference between simile and metaphor is that metaphor doesn’t use comparing words such as ‘like’ or ‘as’ in the sentences. Some of the advertising slogans in the form of metaphors have been identified are discussed below:

- |       |                               |              |
|-------|-------------------------------|--------------|
| (i)   | <i>Open Happiness</i>         | (Coca Cola)  |
| (ii)  | <i>Taste the Thunder</i>      | (Thumps Up)  |
| (iii) | <i>The King of Good Times</i> | (Kingfisher) |

Here, in the above example (i), the slogan has been used metaphorically. It conveys the message that opening a bottle of Coca Cola is just like opening happiness. Thus, happiness has been implicitly compared with Coca Cola. Similarly, in example (iii), the cold drink, Thumps Up, has been implicitly compared with the thunder. In fact, the slogan tries to convey the message that this cold drink is just like thunder. Further, in the last example, the Kingfisher beer has been implicitly compared with the other brand of beer and it has been referred to as the king of good moments. Thus, metaphor has been used in all of these contemporary Indian advertising slogans to compare and convey the message indirectly rather than directly.

### 3.4.3. *Hyperbole*

It’s a rhetorical device which is used to exaggerate a particular thing. Use of this device creates emphasis in the statement of the advertising slogans. Some of the slogans where the use of hyperbole can be identified in contemporary Indian advertising slogans are the followings:

- |       |                               |          |
|-------|-------------------------------|----------|
| (i)   | <i>Born Tough</i>             | (CEAT)   |
| (ii)  | <i>Building India</i>         | (DLF)    |
| (iii) | <i>Dimag ki batti jala de</i> | (Mentos) |

The example (i) is basically the slogan of a tyre company, CEAT. Here, in this slogan, the qualities of CEAT tyres have been exaggerated in the manner that the tyres are ‘*born tough*’ that means they are durable. Similarly, in the example (ii), DLF, a real estate company in India exaggerates about itself by conveying the message through the slogan ‘*it is*

*building India*' that it is doing the maximum work of construction in the country than the other companies. Hence, it is a big and very popular brand in the field of real estate. Further, in example (iii), the feature of the product, mentos, has been exaggerated up to the level that it sparks the creative ideas into the mind of whoever eats mentos. Thus, through using hyperboles in these advertising slogans, advertisers try to exaggerate the qualities of the advertised products. Moreover, the use of hyperboles makes the advertising slogans very impactful to the potential customers.

### 3.4.4 Personification

It is the figure of speech which is used to attribute human qualities to the animals or inanimate objects. In the words of Cuddon (2013: 529), personification is "the impersonation or embodiment of some quality or abstraction; the attribution of human qualities to inanimate objects". The use of the personification is easily observed in the poetic language but the use of the same can also be perceived in contemporary Indian advertising slogans. Consider the following examples:

- |       |                                   |                |
|-------|-----------------------------------|----------------|
| (i)   | <i>Tyres with Muscle</i>          | (MRF)          |
| (ii)  | <i>Dil to Roaming Hai</i>         | (Make My Trip) |
| (iii) | <i>Har ghar Kuchch kahta hein</i> | (asian paints) |

Here, it is observable that the English word 'Tyres' in example (i) and the Hindi words like 'Dil' (heart) and 'ghar' (house) in the example (ii) and (iii) have been personified. In example (i), the attribute of human being such as having 'muscles' have been attributed to the non-living thing like tyres. In example (ii), the Hindi slogan '*Dil to Roaming Hai*' conveys the message that '*the heart is roaming*'. Here, the body part 'Dil (heart)' has been personified. In this example, the human attribute of moving from one place to another has been attributed to the heart which in itself can't move from one place to another but can move only when the whole body moves. Further, the Hindi slogan '*Har ghar Kuchch kahta hein*' of the company Asian Paints in example (iii), conveys the message that '*every house speaks something*'. Here, in this slogan, too, the inanimate object like 'house' has been attributed the human quality of speaking. In this way, it can be observed that personification is also one among prominent linguistic devices to be used in the advertising slogans.

## 4. Conclusion

Advertising slogans are used to promote the identity of the brand and to attract the attention of the potential customers. For doing so, advertising slogans are used small, catchy and memorable. However, it is the creative and innovative use of language that makes any advertising slogans catchy and memorable to the potential customers. That creative and innovative use of language in advertising slogans actually involves the use of some linguistic tools or devices. The present study finds the use of several linguistic devices in contemporary Indian advertising slogans. The linguistic devices that have been identified include the use of 'rhyme', 'alliteration', 'assonance', 'consonance' as phonological devices; use of 'affixation', 'neologisms', 'hybridization', 'reduplication', 'code-mixing' as morphological devices; use

of ‘small and catchy phrases’, ‘imperative and interrogative sentences’ and ‘parallelism’ as syntactic devices; and the use of ‘simile’, ‘metaphor’, ‘hyperbole’ and ‘personification’ as semantic or figurative devices. It is obvious from the above analysis and discussions that the advertising agencies/media have employed several linguistic devices in contemporary Indian advertising slogans at various levels of linguistic organization to make their advertising slogans catchy and memorable to the potential customers.

The present study is a small attempt to contribute something new and meaningful to the existing literature on advertising language. However, limitations of the study can be viewed in terms of random selection of data. It’s a qualitative study in nature but the quantitative study on this topic can be also taken up for further research.

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## Rethinking Teacher Proficiency in the Classroom Post Pandemic

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Decoding and understanding the positives and negatives of the education experience will prove to be crucial in creating strategies for more efficient delivery of the lessons and ensuring an uninterrupted learning journey for the students. More than 200 million students worldwide had their education disrupted by the spread of Coronavirus.

One of the most oft-used terms after the pandemic is the term “new normal.” The pandemic transformed concept of education with online learning. In decoding the impact of the thrust means of online teaching to the entire community of teachers we need to reflect upon a few vibrant facts.

As [Lederman \(2020\)](#) has stated rightly that owing to the COVID-19 crisis teachers and students both found themselves in the situation where they felt compelled to embrace the digital academic experience . Transitioning from in person to online required unprecedented outlook and lot of work, all of which was compounded by the stress of the pandemic. The teaching fraternity by and large from across the globe was certainly not prepared and trained for the online teaching. The second point is a fact that the syllabus and courses were not drafted keeping virtual teaching means in mind. The generation of young and higher education too were caught in the mire of the global crisis. Both the facilitator and stake holder were thrown into an entirely new way of education that they have had to adopt. Technological innovations are a part of education in this century. Only the innovations which have concrete teachings will stand with time. As nowadays, teachers combine digital media with more forms of teaching it needs to be studied and moulded with real time research outcomes.

It became imperative to latch on the online education ways almost overnight. It needs to go down in the pages of history the contribution made by the teaching community. They pitched in tracking and unspooling thread of lockdown as every teacher joined in to renew the education flow. Stepping about the dizzying, rapidly escalating viral crisis that had schools closed across the country there were many fantastic, highly creative teachers providing strategies as fast as the obstacles appeared.



In previewing our months of teaching rather making an effort towards aligning the mental abilities of youngsters stuck at homes the teachers became the most adaptive living beings. The conversation during the entire phase of indoor life during the pandemic was curated by mankind's technology oriented devices. Technology certainly was the crucial lifeline in almost many aspects it was education which evolved drastically. Researchers and academicians have accounted many advantages and disadvantages of learning virtually. Some writers maintain that while man has a herd-instinct, he also enjoys the power to adapt himself to his social environment.

According to [Yong Hua Ying](#)<sup>1,2\*</sup>, [Winson Eng Wei Siang](#)<sup>2,3</sup>, [Maslawati Mohamad](#)<sup>2</sup> (2021) there are several ways that have been demonstrated to be beneficial in overcoming the problems faced by ESL students and improving their speaking abilities.

From overcoming Covid -19 crisis indoor to exposing oneself to the virtual world has been a huge leap. While many teachers found positive elements in the transitioning to online teaching, almost all confronted many challenges as well. The near impossible shift to distance learning overnight came with lots of trials frustrations rejections outcry and of course errors. But teachers redefined their approach accepted the unprecedented need of the hour planned for it, and did their best to make peace with it. Renewing their own lives and operating in the shadow of a global pandemic, for the unrewarded and unclaimed silent heroes the teachers initially it was daunting task, disorienting and limiting. The nation should remember that on short notice with limited online teaching experience or no experience in utilizing these tools the teaching fraternity took on the mammoth effort of education. The moment was extraordinarily hard working from home, or worse, from quarantine, in isolation was often depressing for both teachers and students.

Some in the teaching community noted that it was draining to teach online, while many didn't find it a gratifying compared to in person teaching. On the positive peripheral some were excited about the opportunities that teaching online could bring, such as allowing for guest lecturers to join the class from anywhere, or to create mixed group assignments and give students an opportunity to work without pressure. Faculty members expressed significant interest in making classes more interactive.

The system of assessment surely rattled the valuation systems stagnant for decades now. The focus on meaningful learning and its impactful application shot into limelight without much ado. Assignments and discussions led the teaching methodology unlike lecturing and memory-based evaluation dominated teaching learning defined ways.

In teaching the second language English for Technical students the faculty members of the language department could explore technology extensively. The initiation could not have been better as communication will forever remain important for all humanity. The dynamic trait of language teachers could summon both motivation and innovation to induce healthy



learning and social buffering during the pandemic situation for their students. English language teaching has undergone a lot of changes over the past three years. A visible change in the trends of the teaching-learning process should be introduced for its betterment. With the inevitable usage of technology, learning and teaching in tandem has to become efficient and motivating.

CLT approach to teaching and mixed group of students has been already initiated and it has enabled language teachers to be innovative and adaptive. In using quizzes and MCQ based assessments the English teachers' language prowess certainly improved during the virtual learning situation. The peer pressure and classroom stress which invariably hampers the slow and rural students in interactive learning approaches at colleges saw a positive light during the online learning process. They showed more inclination in the activities via virtual classrooms. By going beyond the lesson plan and away from customary mode of blackboards and books in including online resources, teachers are able to become more resourceful educators.

However, as language teachers dealing with the communication skills component and grammar teaching as well were not comfortable and successful in this endeavour. In bringing technological aids to the teaching sessions required a lot of learning and work for the teaching fraternity of Humanities departments. The support and training in this area was null and raw. Therefore, in researching these experiences one needs to realize the ground realities in-depth.

The entire exercise of virtual teaching for Communiqué mainly depending on voice of the instructor is a handicapped effort. In drawing learners to be interactive is a challenging aspect for the teachers through virtual platforms. The utility of features and tools available on the virtual platforms to conduct classes had to be learnt pretty fast and adapted innovatively for the mixed range of students at the higher education level. Technology issues ran rampantly making it more difficult not only for teachers but also the learners. Regular breaks in internet connectivity played a villain in the picture. It is notable that students have been vocal in voicing their concerns of online learning. Their core grievance being the struggle to focus on screens for long time. This difficulty of focussing was a critical issue for the faculty who were not used to teaching to the monitors as well. Simultaneously, teaching in isolation was overwhelming most of the times.

The students also had to face more severe challenges. Students with no internet or no computer needed support, as well as those with learning differences and other circumstances made distance learning especially difficult. Supporting these students was on almost everyone's mind. It was hard and exhausting for all. But then due credit to the students who kept the momentum did their best and gave the strength to go on through the tribulations of the online *juggad*.

In pouring into the experiences of Covid19 learning phase, it was visibly discernible that students need to be safeguarded from isolation and be made aware of the aspect that they

are not operating in a vacuum. It is this central responsibility of education sector and more specifically the teachers of the need to individually connect with every student.

Some of the outcome factors are as follows:

### 1. **Blended Learning way ahead**

Online teaching is mostly insulated with technical aids, and we claim it has an outcome with blended approach to learning teaching process. The necessity of teaching and learning with asynchronous (Canvas, Blackboard, D2L) and synchronous (e.g. Zoom) platforms yield significant benefits when these methods are layered into face-to-face instruction. The effort to design curricular experiences that can apply authentic and deeper learning experiences to engage students has to be tracked. In blending the traditional approach, the call for providing opportunities for students to meet the criteria in non-traditional ways, can be positively executed through student-driven projects that honour student identity and context.

### 2. **Assess what students need**

The academic fraternity has to pay focussed attention to the component of assessment knowledge and developing teacher practice within an enigmatic and formative assessment setup. There is a limit to how much new assessments and tools can impact learning—and indeed, they may actually undermine the meaningful learning. The outlook to narrow the gap between general language proficiency and classroom language proficiency mandates the provision of skills training such as managing the classroom, lecturing, giving feedback, and assessing students' performance (Freeman et al., 2015).

Formative and summative assessments should be coherently linked through a well-articulated model of learning that incorporates learning progresses indicating the determined learning goals, along with transitional stages and instructional means for reaching those goals. Both formative and summative assessments should represent the kind of instruction that will lead to transfer of knowledge in new situations. At the centre should be the ability to continue the process of learning and make provision for an opportunity to create new ground rules that will allow assessment to become a more useful tool for learning. We should use assessments to gauge and help accelerate students' learning and provide means to improve the level of insights.

### 3. **Implement a comprehensive system of support**

It is imperative now more than ever before to provide a systematic approach in promoting the student's social, emotional, and academic well-being and stay in relevant connections with the community. Students' personal responses to the pandemic and subsequent economic crisis may vary widely. Few students may need directed or intensive supports. The need to offer space and activities for students to regulate their

emotions thereby help in building relationships through team-building exercises and collaborative academic work becomes imperative. The group entity allows students to put into practice social and emotional competencies such as active listening, understanding others' perspectives, and resolving disagreements.

4. **Provide funding and support for curriculum resources and professional development**

To usher in developed curriculum resources for educators to infuse newly oriented skills into classrooms online or offline need to be funded. The course developers need support to enable children to cope with the many challenges they are experiencing. As it is evident the online advantage is in for good as hybrid learning schedules allow for a transition between cohorts to dedicate more time to for professional development and collaboration.

5. **Cohorting** - In moving to board online toolkits for learning the viability to form groups of students to the greatest extent possible with the same teachers or staff, allows for new designs that can enable stronger teacher–student relationships and time together. A staff and student-centred deeper learning models devised by rethinking the structures governing now to how teachers can be organized to work with students enhance the support learning window lies at the centre of the dynamic zone. This includes creating flexible schedules that provide ample time for teachers and students to engage in collaborative and applied learning. The human link to virtual mode learning approach has to be earnestly ensured.

Certainly, many systems of human society have had to evolve rapidly in wake of the Covid19 pandemic without any choice. The impact on Education has indeed brought in changes quite radically, with the distinctive rise of e-learning, whereby teaching has moved to remote regions on digital platforms. Some students without reliable internet access and/or technology have however, struggled to participate in this digital learning. This gap has to be addressed across the country and between income brackets.

In the current context, ELT is particularly important for learners and teachers. Innovations have to be made now which will have lasting benefits. The English teachers must be creative, sensitive, and adaptable to the emotional economical mental and cultural differences while teaching the students. The differences and issues have radically changed and it is challenging to integrate all the aspects in the future classrooms. These breaks should ensure focus on acceleration rather than remediation only. The integral part of the teaching profession in the current situation is innovation and modification. Disruptions can be used to regenerate better modes of learning. The consequence is to make meaning of new ideas and need to apply them to the new contexts.

An experimental and practical approach to help students understand and engage better is imperative as a response to the complexities in the society due to Covid19 pandemic. The paradigm shifts with online teaching and their gaining eminence could be a permanent component even after COVID-19 pandemic leading to a new way ahead in educating the post Covid19 generations.

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***The Lowland by Jhumpa Lahiri: A Thematic Study***

**A DISSERTATION SUBMITTED TO**

**KARNATAK UNIVERSITY DHARWAD**

**FOR THE DEGREE OF**

***MASTER OF ARTS***

**IN**

**ENGLISH**

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# CERTIFICATE

This is to certify that this dissertation entitled

***THE LOWLAND BY JHUMPA LAHIRI: A THEMATIC STUDY***

submitted by **Mr. SANTOSH B. MATANAVAR**

**M.A. IV** Semester student for the partial fulfillment of paper **4.5 Dissertation in English**, represents his original research work and it has not been previously submitted for any degree or diploma in any university.

The work has been carried out by him under my guidance and supervision in the Department of English K.U.P.G. Centre, Haveri.

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# DECLARATION

I hereby declare that the entire work embodied in my Dissertation

***THE LOWLAND BY JHUMPA LAHIRI: A THEMATIC STUDY*** has been carried out by me and that no part of it has been submitted for any other degree or diploma of any university previously.

**Place: HAVERI**

**Mr. SANTOSH B. MATANAVAR**

**Date: May-2014**

**Reg. No: 12A02117**

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# CHAPTER I

## INTRODUCTION

Two brothers bound by the tragedy.

A fiercely brilliant woman haunted by her past.

A country torn by revolution.

A love that lasts long past death.

[Cover page of 'The Lowland'- Random House India, 2013]

“It (The Lowland) sounds epic in sweep, especially when combined with the laden, potent themes, the intertwining of politics and sexuality, cauterizing of emotional wounds and grievances, and the repetition of places and personalities.”

[Siddharth Deb, *Sins of the Brothers*- review in New York Times]

*The Lowland*, a recently published novel, which was long listed for the Man Booker Prize 2013, has written by Jhumpa Lahiri, a British descent Indian-American writer, is the first literary work came before my sight when I begin to work for the dissertation work for the partial fulfillment of my Master's degree in English. Because of my regular reading of magazine I came to know about this novel. Then I went through one of the author's interviews in the internet and was able to know the research she had done to write the story about the Naxalite movement.

Basically, this novel throws light on the familial matters like home, a couple, children, their education and achievements, their fields of interests like chemistry and physics, personal and political life, indigenous and imported ideologies they follow, pre and post marriage life and finally the two marriages which leads the family to a situation like a barren land, without love. Apart from this, the novel portrays the cultural, social, traditional as well as modern and developmental aspects of life in its journey with the reader.

Moreover, from its middle pages it brings the readers to the view of Rhode Island, an American seashore city. There we can come to know how the academic universities' activities and the process take place. Then onwards we come across several elements of the diasporic writings such as nostalgia, quest for identity, struggle for existence, schizophrenia, nomadic terror, homelessness, double identity, and others. Along with them, there is a deep concern for love and responsibility. These all are the points/themes/factors which mattered me to take *The Lowland* for my dissertation work.

The four lines, which have been mentioned at the beginning of this introduction, can explain the whole story of the novel.

***“Two brothers bound by tragedy”***

In this first line two brothers, Subhash and Udayan Mitra were born just fifteen months apart to a railway clerk and a homemaking mother, who used to get the neighbors' saris to make them embroidered and help her husband to maintain the homely expenses. Both were inseparable and used to play together in their childhood. Their age difference never mattered so they joined the same standard.

They used to smoke cigarettes together after their parents gone to bed. They walked together in the streets.

But these are the two boys who caught by different types of tragedies at their adulthood. Udayan, a brilliant physician, would adopt Communism, an imported ideology which leads him to his execution by the policemen in front of his house due to his participation in the murder of a policeman and bomb explosion.

At the other hand Subhash, a PhD holder in Oceanography, would marry Gauri, his brother's wife, after Udayan's death in the disapproval of his parents and brought her to America. After Bela's birth, once she left him alone with the girl when they visited Calcutta. He raised the child and Bela lived her life as a nomad. This made him very unhappy, so he told the truth to her that he wasn't her father. After thinking a lot about the facts she rejoined her. But he never became a father of his own child but, at the end, he had four children and seven grandchildren of others. These are the tragedies of the two brothers.

***“A fiercely brilliant woman haunted by her past”***

Coming to the second sentence which is about Gauri, chief female character of the novel, became the wife both brothers, Udayan and then Subhash. She was a student of Philosophy in the Presidency College. Because of Udayan's friendship with her brother Manash, they meet at her house. So after some days of conversation he proposed her for his love. She married him with her brother's support without informing their parents. Up to the second year of their marriage she adjusted with her in-laws. In that year, a week before the Durga Puja, Udayan was shot dead in their presence. She knew that he would be executed because he had told everything

to her what he had done. In fact she had helped him several times in his plan to murder the policeman. After his death she had conceived and became a widow,

“She sat with her head down, her wrists bare, dressed in a sari of crisp white.”  
[p.94]

Subhash, without the patience to see the situation of Gauri in between the Indian customs, he asked her to marry him and promised to give her freedom to continue her studies and became the father of his brother’s daughter. After giving birth to Bela, Subhash brought her to Calcutta in a summer when she was twelve. On their return she left the home permanently and settled in California as a teacher of philosophy. There she got the sexual relation up to her completion of dissertation.

Subhash’s mother had told him that she would be Udayan’s wife ever and she will never love him. That is why, on her return to Rhode Island in her sixties, Bela treated her with anger and said,

“You’re as dead to me as he [Udayan] is. The only difference is that you left me by choice.” [p.313]

She went back to Calcutta and had a view on Tollygunge, their home and became surprised of the two ponds and the lowland’s absence. She came again, for the first time, because she haunted by the things which have done by her. Still no one knew what she had done. She had haunted by her past because she only knew what had happened in their lives clearly.

“She was the sole accuser, the sole guardian of her guilt. Protected by Udayan, overlooked by the investigator, taken away by Subhash. Sentenced in the very act of being forgotten, punished by means of her release.” [p.320]



***“A country torn by revolution”***

This is the third line which had indicates the Naxalbari movement or revolution in India in the years of 1960s and 70s. Here in this novel this revolution in India, especially Calcutta and its effects on the characters like Udayan, Gauri and his parents has a vital importance. From his college days he got influenced by the communist ideologies which would bring changes in the country, as he thought. But Subhash never supported him because,

“Though he sat beside Udayan [in one of his political meetings], he felt invisible. He wasn’t convinced that an imported ideology could solve India’s problems.” [p.28]

But Udayan had continued to participate in the party’s meetings and some of the training camps. He used to paint the slogans of Kanu Sanyal and Charu Mujumdar, his party’s leaders, at nighttime. When he had written the letters to Subhash to America, he always concluded them with the quotations like,

“War will bring revolution: revolution will stop the war” [p.43]

In the previous pages of the first half of the novel, we can see some other inspirable meaningful quotes by Charu Mujumdar and Kanu Sanyal. Some of them are,

“By the year 2000, that is only thirty-one years from now, the people of the whole world will be liberated from all kinds of exploitation of man by man and will celebrate the worldwide victory of Marxism, Leninism, Mao Tse-tung’s thoughts.” [p.33]

“We will certainly be able to make a new sun and a new moon shine in the sky of our great motherland.” [p.33]

These two are the quotations said by Kanu Sanyal and Charu Mujumdar respectively after the declaration of their party, Communist Party of India, Marxist-Leninist, on Lenin’s birthday April 22, 1969. These are the words which have inspired a lot of young people nationwide including Udayan. So after visiting some places where the common people were suffering and Naxalbari, he had fully involved in that revolution. Then he began to live two lives, one was personal, and the other was political life.

He had given the responsibility to kill the policeman in Jadhavpur and a bomb explosion because he was a brilliant physician. With the over enthusiasm, having the help of Gauri unknowingly to her, he did the assigned work successfully. Because of these misdeeds, he had shot dead by the reserved police force in front of their house and never returned his dead body too to his family. But after a few years only his name had gone out of the minds of the people.

Like him Charu Mujumdar also died without any selfish wishes. Coming to the chairman of the party Kanu Sanyal’s issue, he had killed himself without accepting the treatment in a government hospital for his kidney failure, in 2010. Before that in one of his final interviews he said,

“I was popular once, I have lost my popularity. I am unwell.” [p.281]

As explained above, this country had been torn up by several revolutions like Communist, Maoist, Naxalite and others. These were limited only for several regions like The First Indian Freedom War or The Sepoy Mutiny. So they had to face failure. That is why the country, without a full pledged organization, is torn by revolution.

***“A love that lasts long past death”***

Having the characters like Subhash, Udayan and Gauri’s triangle love story, a different one, in our mind the fourth sentence is more accurate about their love for each other. Because as Lahiri herself said in an interview, about the main triangular love story, of course, is the one that forms between Subhash; his brother Udayan or the memory of Udayan; and his wife, Gauri, she answered that,

“Triangles are very helpful in building a story because the triangle is a stable thing... there is something about it that creates drama... I think they’re wonderful in terms of creating tension. I think so much of literature, so many novels and stories, have that tension, of two people wanting something and what is the thing they want?, or who is the person they want? It can go in so many different directions.”

As she said she had created that tension of triangular love story between Subhash, Udayan and Gauri and also between Subhash, Gauri and Bela. But the former one is the important one. Gauri and Udayan had met in her house in North Calcutta while he came to meet her brother Manash. As the time ran, he approached without any hesitation and met her in their college corridors and married her in 1970 and informed that to Subhash through a letter.

They had passed a few days in his friend Tarun-da’s home. Then they moved to Tollygunge. She had adjusted, though unable, the environment for Udayan only. Both were decided not to have children until his brother would have. Having no sense of helping, she had been helping him in his Naxalite activities. In that incident he was injured and at the night of his last days both were amalgamated, and this made her pregnant in the future. A week before the Durga Pujo, the police shot him with the three bullets. This made her to become a widow in a very early age.

Then after the return of Subhash, she felt his same as Udayan's. He decided to bring her the Rhode Island to rescue her from the irritable Indian customs for a widow. So he married her. He had the faith that they would have led a happy life of their own after having Udayn's baby delivered. But that was not her wish, she still loving her late husband's memories. That is why she used take the birth-control pills before their union each time. Moreover, she had that guilt for marrying her husband's own brother. So she left Rhode Island to California in her way of thinking and became a teacher of philosophy.

She had earned the academic identity in the field of philosophy. But she still had the nostalgic haunting towards Udayan's love.

“But in the dream Udayan remains a boy in his twenties. Three decades younger than Gauri is now, almost a decade younger than Bela. His wavy hair is swept back..... She tries to resist telling him that he should have nothing to do with her. She tells him that she has married Subhash.” [p.230]

This shows the dilemma she had in her mind now also when she had lost Udayan and left Subhash. Here at the other hand Subhash still not taken any step to be a father remained a (imposter) father up to his sixties. Then he had a good relation and married Elise Silva at the end. But Gauri once attracted by a professor and shared the sexual emotions with Lorna, felt alone and remained alone at the end.

Gauri had loved Udayan very much and tried to love Subhash. Like that Udayan loved both of them. But Subhash loved Holly, married Gauri and remarried Elise Silva. Like this, when we go through the novel, this triangular love story creates tension, suspense and made the novel as a 'page-turner'.

In this dissertation, I have mainly concentrated on the four themes of novel, *The Lowland*, by Jhumpa Lahiri. The important themes which have been discussed here are,

- *The Lowland* as a Family Saga
- *The Lowland* as a Novel of Diaspora
- *The Lowland* as a Novel of Movement
- Suspense in *The Lowland*

First of all, we need to understand the meaning of the word, ‘Lowland’, as far as the novel is concerned. It is a place in Tollygunge where the two brothers used to play. When the rain comes in the area, tributaries in the delta would change their course. Rivers and city streets would flood. The two ponds across the lane would overflow and become one. Behind the ponds, excess rain would collect in the lowland, and remain a part of year. As I think this is the symbolic of the affection between two brothers, the element of Diaspora - the mixture of two cultures and the marriage of the brothers with the same girl.

Taking into view ‘**The Lowland as a Family Saga**’, that is true because it is a prose narrative of familial and social history. I have concentrated only on the familial matters in this theme because there is separate chapter on the social matter or movement. It, *The Lowland*, deals with the happenings of a family which extends to its fourth generation from Subhash and Udayan’s parents to Meghna.

It is about seven decades’ story of a immigrated family in India and America. Since 1940s to 2012, the novel pushes its period in the border of the story line. The matters of a family like love and care of parents towards their children, closeness between the brothers, their difference of opinions, love, marital relations and the women’s position in a family, are mainly discussed.

The second theme which came after the full reading of this novel is '**The Lowland as a novel of Diaspora**'. Considering the plot of this novel from the second half of the first chapter, Subhash leaves Calcutta and his family, especially his brother Udayan, to Rhode Island for a doctoral research in Oceanography. Since then he feels the nostalgia about his childhood, education and the beautiful days with Udayan.

After his brother's death he marries Gauri and brings her to the American city he has been. But she too faces the nostalgic feelings about her days with Udayan in Calcutta. When she has given birth to Bela, she left the both when her daughter was about 12. These are the problems they face in they face in the land others. That's why Subhash and Gauri never changed their nationality of Indians to Americans. This shows their state of confusion about homeland and host land.

Though they had received all the facilities in America, they still don't want to be an American. Then coming to Bela's matter, since her childhood, she follows the American way of life by her mother but because of Subhash's influence she learns the Indian culture in her feelings, love and relation. She becomes a nomad and passes her life without giving any clue of her presence, in her adulthood. She suffers for the language problem in earlier years. At last Gauri visits Kolkata, a city now changed considerably, feels relief and went back.

One can find the next theme, '**The Lowland as a Novel of Movement**', after having a brief look on the cover page of its Random House India edition. It has the image of two boys near bridge and watered land. One of them has the red colored flag of the Communist Party of India, Marxist-Leninist. Then entering into the twentieth page of the novel, we begin with the Naxalbari movement.

Udayan, the younger of the two brothers in the novel, jumps into the movement and joins the newly formed third communist party, CPI-ML. He has been influenced by the words of Kanu Sanyal and Charu Mujumdar. At the age of twenty-four, in 1971, he sacrifices his life for the movement he has believed.

Jhumpa Lahiri had knitted the story brilliantly with using her vast knowledge about the movement after influenced by the real story of a boy in Calcutta. So she had given the full information about the Naxalbari movement from its beginning to the death of Kanu Sanyal in a form of novel.

Finally, the last theme which I sought from the novel and discussed here in this paper is, '**Suspense in The Lowland**'. As I have been reading this story, I have caught by some suspense. Because from the beginning itself it catches the concentration of the reader until he finishes the novel.

“Udayan killed. Come back if you can.” [p.83]

The above mentioned one sentence holds the reader to turn the pages up to the end because without the reading you can't find what happened to Udayan and how he had killed, clearly until the last pages. You can know how Udayan had killed? What made Subhash to marry Gauri, his own brother's wife? How Gauri became pregnant though they have decided to have child after Subhash, his brother, had? How they lead a life in USA? How Subhash and Bela runs their life after Gauri's quit? So these are the curious questions make the readers to turn all pages one after another to find the answer. Then only we can get a clear cut idea about this suspenseful story like revealing of the curtain of the unseen portrait.

These all are the four main themes I have prepared to give the readers to make them comfort to understand the novel with right way. Apart from these it is a

masterly novel of fate and will, exile and return, and a work of great beauty and complex emotion. Absolutely, it is one of the greatest novels in the genre of Indian Diasporic Writings. And because of its unique themes it stands in the line of great novels by Indian Diasporas like *A Fine Balance* by Rohinton Mistry and *Midnight's Children* by Salman Rushdie. Totally, *The Lowland* has several characteristic features of its own to be long listed for the Man Booker Prize, 2013, including the four magnetic themes which have discussed in this dissertation.

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## CHAPTER II

### REVIEW OF THE INDIAN DIASPORIC LITERATURE

*“To study a banyan tree, you must not only know its main stem in its own soil, but also must trace the growth of its greatness in the further soil, for then you can know the true nature of its vitality. The civilization of India, like a banyan tree has shed its beneficent shade away from its own birthplace...India can live and grow by spreading abroad – not the political India, but the ideal India.”* [Rabindranath Tagore, *The Banyan Tree* III]

Quoted by Dr. P. Shailaja in *Indian Diaspora: An Overview*

It is universally accepted that all the literary theories and terms have single sole object that they help in understanding a work of art or serves as tools to fathom the meaning of the text or human expressions. Shakespeare’s heroes died being dominantly governed or (mis)guided by supernatural powers or elements in his fame earned tragedies. In the same way, we see an impression or rather reality that most of Indian writers like Roy’s or Rushdie’s etc. characters growing or surviving in the environment of an element called Diaspora. It peeps out of their characters while reading them.

As Gurbhagat Singh in his critical essay opines, ‘expatriate or diaspora in its theory and practice, is the work of the exile who has experienced unsettlement at the existential, political and metaphysical levels.’ Expatriate writing occupies, Jasbir Jain in his introduction to the edition ‘Writers of the Indian Diaspora’, says that, a significant position between cultures and countries. It generates theory and defines positions as it constructs a new identity which negotiates boundaries and spatial

metaphors. Cultural travel, take root and get dislocated and individuals internalize nostalgia, or experience amnesia.

When we talk of Diaspora, we begin with the Jewish context, where the persecution and expulsion led to the dispersal of Jews away from the homeland carrying with them the fond hope of returning to the homeland/motherland one day. The word ‘Diaspora’ originates from the Greek word, which means a dispersion (scattering). Diaspora may be defined as dispersion of people, language or culture that was formerly concentrated in one place. When an individual or group of people start producing literary production about people or language, they may have disinherited but writing in another language, they may be defined as diasporic literature.

The Oxford English Dictionary (1989) traces the etymology of the word Diaspora back to its Greek root and to its appearance in the Old Testament [Deut. 28:25]. The Dictionary commences with the Judaic History, mentioning only two types of dispersal: The Jews living dispersed among the gentiles after the captivity and the Judaic Christians residing outside the Palestine.

Most recent theorization of *diaspora* have been marked by the ambiguities of the term diaspora itself - a term which literally denotes communities of people dislocated from their native homeland through migration, immigration, or exile as a consequence of colonial expansion. At the initial stage it was considered as apart of postcolonial literature. But now it’s a separate discipline.

The Indians are not a very mobile people. There were strictures against traveling overseas ‘crossing kaalapani’ in the ancient Shastras. Still some traveled abroad from the days of remote antiquity. The Buddhist missionaries were the early

Indian migrants to Ceylon and South–East Asia, and the well-known Hindu kingdoms of South–East Asia in the medieval period continued to attract labour and craftsmen from India.

As Bikhu Parekh observed, in his critical essay ‘Reflections on Indian Diaspora’ [106], “the diasporic Indian is like the banyan tree, the traditional symbol of the Indian way of life, he spreads out his roots in several soils, drawing nourishment from one when the rest dry up. Far from being homeless, he has several homes and that is the only way he has increasingly come to feel at home in the world.”

The Indian diaspora is the third and spread out in the world after the British and the Chinese. The 25 million strong Diaspora spread over 110 countries, has significant economic, political, and cultural presence in a number of them.

There is a distinction to be made between the old and the new Indian diasporas. The semi-voluntary indentured peasants and who migrated to the non-metropolitan plantation colonies such as Fiji, Trinidad, Mauritius, South Africa, Australia, Surinam, and Guyana between 1830 and 1917, come under old diasporas. On the other hand, people from all classes migrated to Australia, United States, Canada, and Britain. We can include the Shamshi traders and Girmityas (contract labourers) who hailed from Indian subcontinent into old diasporas. Some people even went to England as emissaries for nationalist movement and who got sound Oxford and Cambridge education are also considered under diasporic sphere.

The communities who migrated from different Indian provinces either practiced Indian religion or caught between cross cultural dilemmas. We can include

the writers like Subramani to old diasporas, Rohinton Mistry to new diasporas and David Dabydeen to both the types of diasporas.

The old diaspora starts from the Nobel laureate V.S. Naipaul's father Seeprasad Naipaul with his collection of stories 'The Adventures of Gurudeva and the other stories'. It is a pioneering work by Seeprasad because it paved the way for his two sons Vidyadhar and Shivdhar Naipaul to write in this quixotic struggles of the girit or sugar diaspora. He writes in the racy, meshing English, Trinidadian Creole and Hindi tone. His works are like social satires. In his 'Adventures of Gurudeva' he describes the adventures of a rogue, a juvenile husband, wife-beater, ghatka-walah, a jailbird, bogus pundit, and a jilted adulterer. This book is an account of displaced community that mistakes half-knowledges their search for cultural identity.

Then comes Shiv Naipaul [1945-85] who was born in Trinidad (Port of Spain) but chose to live in England. He was educated in Oxford in 1968. He worked as a journalist, columnist, and fiction writer. S. S. Naipaul's fictional works were *Fireflies* [1970] and *The Chip-Chip Gatherers* [1973]. His *Chip-Chip Gatherers* includes autobiographical sketch that include his brother and father. This book tells about inter familial power plays existential hopelessness, cultural stuffiness, the wealth based hypocrisy, the panic-stricken mimicry, jealousies, the poverty, the violence, and the contradictions that arise from Indo-Trinidadian enclave. The protagonist of this story is Ramsaran who struggles to come out and rise above his condition by changing his religion. The story of 'The Fireflies' is also similar. Shiv Naipaul wrote another book called *Beyond the Dragon's Mouth* [1984] which highlights his journalistic experiences.

There is a sense of existential panic, nomadic terror, abstract homesickness, nausea of namelessness. We find panic, nausea, schizophrenia, hysteria, time lag, estrangement, violence, nostalgia, and madness, either as a symbol, malady, or as organizing principle in the works of diasporic writers.

The other writers and their works of the old [sugar or girit] diasporas are, Herald Ladoo's [1945-73] *No Pain Like This Body*, Subramani [1943] *The Fantasy Eaters and Other Stories*, Cyril Dabydeen [1945] *The Wizard Swami and Coastland: New and Selected Poems*, David Dabydeen [1956] *Coolie Odyssey and Slave Song*, K.S. Maniam [1942] *The Return. The Cord, In a Far Country*, Neil Bissoondath [1955] *Digging up the Mountains, On the Eve of Uncertain Tomorrows, A Casual Brutality and The Innocence of Age*, V.S. Naipaul's *A House for Mr. Biswas*, and Sam Selvon [1923-94] *The Lonely Londoners*.

All the above writers depicted in their writings what is said to be psychological, historical, and geographical backgrounds. There is psycho-cultural assertion and hierarchical provincialism in these girit writers. Most of these writers thereby betrayed the generic restlessness of the uprooted culture.

The Girit and Shamshi writers related their misfortunes of culturally and physically displaced communities by colonial history. The only exceptions are Naipaul brothers. The non-girit diaspora which includes Menon Marath (1906), Shanta Rama Rau (1923), Balachandra Rajan(1920) and Victor Ananth (1927).

All these writers have been intimately engaged in their narratives. They do not consider their displacement into a generation distance. The problem of dislocation of things falling apart, do not appear in their works.

This is evident in the works of Menon Marath in his two novels ‘The Wound of Spring’ and ‘An Island for Sale’. In the former novel the matriarch of the family Kavamma fails to see the attributes of British modernity and Gandhian Iconoclasm. She believes that any system which is based on rigid enclavism is bound to have its own rebels.

If Marath sees India with an insider’s view, Santa Rama Rau sees India with an outsider’s view. Her autobiographical novel ‘Home to India’ is an account of her coming to consciousness, politically and culturally, with the backdrop of nationalistic struggles against the British Raj. Her other books are ‘Remember the House’, ‘The Adventurer’, ‘East of Home’, ‘A View of the Southeast’ and ‘My Russian Journey’.

The traces of expatriation are seen in Balachandra Rajan’s novels ‘The Dark Dancer’ and ‘Too Long in The West’. ‘The Dark Dancer’ represents the Indian god Shiva which deals with individual schizophrenia manifested nationally and national schizophrenia manifested individually. The novel set in the terrible backdrop of India’s partition. This is the story of Krishnan, Kamala and Cynthia. His other novel, ‘Too Long in the West’ is like restoration comedy which is full of beaux and belles, wits and butts.

Then Victor Ananth, a political detainee, railway clerk and a journalist, appears who views homelessness not as the product of a psychological transformation. His ‘Revolving Man’ is a thinly disguised autobiographic novel which tells that psychological transformation doesn’t happen with spatial divide but by the feeling of ‘otherness’. He thinks that mobility brings about a forgetting, temporary, divided self of a man’s Humpty Dumptyness. His novel ‘Revolving Man’ deals with Atma who goes to London and gets married to Queenie, rejecting his

family, friends and country but she rejects him and goes with another Englishman after bearing him the child called Dharma. The child was rejected by his orthodox grandparents. Atma, then, takes the baby to Kerala to the imaginary womb that world perhaps take care of fragmented self. Victor Ananth has published another novel ‘Sacred Cow’ which is partially similar to the first novel.

There was another group which neither belongs to comprador class or girmity diaspora. It is distinguished by the writers’ preoccupations geographical context. Most of these writers came from professional or trading diaspora. These writers took advantage of the mobility afforded by colonial rule, especially in East and South Africa. The important writers of this group are, G. Vassanji [1950-] and Ahmed Essop [1931].

G. Vassanji, who born in Kenya and brought up in Tanzania, educated in America and presently settled in Canada, has written four books. They are *Uhuru Street*, *The Gunny Sack*, *No New Land*, and *The Book of Streets*. He writes mainly about Shamsi traders of Gujarat in East Africa. His writings are interestingly called as one part of archival historian, two parts family genealogist, three parts amateur sleuth and four parts self-conscious theorist. ‘The Gunny Sack’ is his best novel

Ahmed Essop, who was born in Surat and educated in Johannesburg, has written two collections of short stories. They are *The Hujji and other stories*, *Noorjehan*, *The Visitation* and *The Emperor*. Most of his works deal with the theme of white majority at the top, black majority at the bottom and the colored minority sandwiched between these two. He mainly focuses on apartheid system.

The New or Masala diaspora can be exemplified by the uneasy interaction between gender, class, ethnicity, nation-states etc. This new diaspora is again classified into two categories, Blinded and Sighted writers.

Only Ved Mehta [1934], who became blind at the age of four, can be identified as blinded writer. He went to California blind school with the help of the then Prime Minister Jawaharlal Nehru. He then studied both in Oxford and Harvard universities. Mehta is a versatile writer who attempted fiction, biography, history, theology, philosophy, and travel writing.

His works include *Portrait of India, Mahatma Gandhi and his Apostles, The new India, A Family Affair; India Under Three Prime Ministers, Face to Face [Autobiography], The Ledge Between Streams and etc.* Mehta often complains about racial segregation. He says, his estrangement had less to do with the ignorant paternalism of the sighted towards the blind.

Coming to the sighted writers of the new Diasporas, Bharati Mukherjee, Farooq Dhondy, Rohinton Mistry, G.S. Sharat Chandra, Agha Shahid Ali, Saleem Peeradina, Sujata Bhatt, Pico Iyer and Meera Syal are important. All the new or masala diasporic writers are inclined towards the theme of migrancy.

Bharati Mukherjee [1940] wrote novels. She has migrated to India. All of her novels express the feeling of being here and elsewhere [home and abroad]. Her important novels are *The Tiger's Daughter* [1972], *Wife* [1976], *Jasmine* [1989]. She had written a short story collection I 1988 and it won the National Book Critics Circle Award.

Farrukh Dhondy [1944-] has written about trajectories of sexuality, politics, crime, migrancy, nationalism, zealotry, aesthetics, and ethnicity that connect Delhi



and London, Indians and West Indians, Jamaican Creole and masala English, the Ramayana and Holy Qur'an. He is a writer of books for young adults. His works are *East End at Your Feet* [1976], *Come to Mecca and other Stories* [1978], *Poona Company* [1980], and *Trip Trap* [1982]. His novels are first person narratives. He is also the writer of slang and abusive words. At some incident, during the staging of Peter Brooks Ramayana, There was a riot on the issue of Dharma (religion) and an actress called Anjali who played the role of Sita was brutally murdered ultimately causing the play to be banned. The actor who played Rama's role categorically said, 'all the world's a fucking stage'.

Rohinton Mistry [1952] left Bombay for Toronto, Canada for a bank job and studied there. His works are, *Tales from Ferozshah Baag* [1987], *Such A Long Journey* [1991], *A Fine Balance* [1996]. His short stories resemble V.S. Naipaul's '*Miguel Street*'. He mainly focuses on the changing fortunes of the Parsi diaspora in India. He compares the Parsi living in East and West. It is oppressive, escapist, liberating, discriminatory, hyphenating, violent and self-defining.

*Such A Long Journey* is a novel which relates the story of Gustad Noble, a bank employee, a good husband, a responsible father, finally succumbs to immodest destiny. *A Fine Balance* is a complex, magnificent, hurting story narrated in the best tradition of twentieth century realism. He writes about how national emergency disturbs the lives of common people. The personal initiative is suppressed by caste imperatives. This novel is about the defeat of Ishwar and Omprakash. Mistry captures the overwhelming forces of history and caste, political and patriarchy, coincidence and destiny that combine to break the human spirit in its search for value for betterment and nobility.

We have the other set of writers who wrote poetry. The major poets are G.S. Sharat Chandra, Saleem Peeradina, Agha Shahid Ali and Sujata Bhatt. Sharat Chandra [1935-2000] had written *Bharatnatyam Dance and other Poems, Reasons for Staying, April in Nanjangud, Once or Twice, Heirloom, and Family of Mirrors*. Saleem Peeradina [1944-] who has written ‘*The First Offence*’ and ‘*Group Portrait*’, his poems transcend the reader through a fine balancing of body and mind. He studied both in Mumbai and U.S. He has increasingly made domestically and its nuances his dominant concern.

Agha Shahid Ali [1949-2001] a Delhi born poet, he mainly focuses on cross-cultures. He had produced eight volumes of poetry. Few of them are, *Bone-sculpture, In Memory of Begum Akhtar, A Walk Through the Yellow Pages, The Country Without A Post Office* and etc. He had translated many poems of Urdu into English.

Sujata Bhatt [1956], a Gujarati poetess, focuses on home as nostalgic sublimity. Her important works are, *Brunizem, Monkey Shadows, The Stinking Rose* and others. She works as a translator and freelance writer. She questions the inherent assumptions of language, gender and culture by mixing Gujarati and English. She writes very interesting terms like stinking rose, humble garlic.

Our writer Jhumpa Lahiri has never lived anywhere but America. Because she was born in England, she had the connection of India as his father’s motherland. But India continues to form part of her fictional landscape. Most of the characters have an Indian background like Udayan, Gauri Subhash and others in *The Lowland*.

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## CHAPTER III

### ABOUT THE AUTHOR

Jhumpa Lahiri is praised by M. K. Naik and Shyamala A. Narain in their ‘*Indian English Literature: A Critical Survey 1980-2000*’, for creating “history in becoming the first Indian author to win the prestigious Pulitzer Prize in the USA for her collection of short stories, *Interpreter of Maladies*.” The present novel of Jhumpa Lahiri, *The Lowland*, which has published on September 24, 2013, has short listed for the Man Booker Prize 2013. This is her second fictional work after her debut fiction *The Namesake*.

Jhumpa Lahiri was born in 1967 as Nilanjana Sudheshna to Bengali immigrants in London. She moved with her family to the United States of America, when she was just three years old and this was the first immigration of the novelist in her own life. She has grown up in Kingston, Rhode Island and earned a B.A. in English literature from Barnard College, in 1989. She went on to earn an M.A. in English, an M.F.A. in Creative Writing, an M.A. in Comparative Literature and a Ph.D. in Renaissance Studies from Boston University. From 1997-98, she had a fellowship at Provincetown’s Fine Arts Work Center. Lahiri married Alberto Vourvoulias-Bush, a journalist, in 2001. They have two children: Octavio in 2002 and Noor in 2005. Her family currently resides in Brooklyn, New York.

In 1999, Lahiri has published her first short story collection entitled, *Interpreter of Maladies*. It dealt with the issues related to Indian immigrants, including their generation gaps in understanding level and the values. The protagonist in *The Third and Final Continent*, the last story of that collection, is based on her father, librarian Amar Lahiri. While American critics praised her

collection of short stories Indian critics were hot and cold about the issues raised in the stories. Some of them felt that the collection represented Indians negatively. Overall Interpreter of Maladies has awarded the Pulitzer Prize, in 2000 for fiction and sold out 600,000 copies.

Lahiri has published her debut novel, *The Namesake*, in 2003 which was originally a novella in *The New Yorker*. It is the story of the Ganguly family, comprised of parents who immigrated to the United States from Calcutta and of their children, Gogol and Sonia, raised up in the USA. The story follows the family over the course of thirty years in Calcutta, Boston and New York. This novel adapted into the popular film of the same name, *The Namesake*.

After three years, in 2008, she published another collection of short stories named *Unaccustomed Earth*. With this collection, Lahiri has broken from her previous focus on first generational Indian immigrants to the United States and their family problems. The stories in this collection focus instead on the second and third generations of immigrants and their assimilation into the culture of the United States, for instance, Sudha in 'Only Goodness' and Amit in 'A Choice of Accommodations'.

In 2013, she has published her latest novel, *The Lowland*, her second fiction. It deals with the two brothers, Subhash and Udayan, born just fifteen months apart, bound by tragedy; a fiercely brilliant woman, Gauri, haunted by her past; a country, India, torn by revolution of Naxalbari. This is a powerful novel, plotted both in India and America that explores the price of idealism and a love that can last long past death. She has written about the movement in this novel after her deep study of it and the enquiry of the people of Calcutta.

Lahiri has published many stories in the New Yorker including ‘Cooking Lessons: The Long Way Home’ in 2004, ‘Improvisations: Rice’ in 2009, ‘Reflections: Notes from a Literary Apprenticeship’ in 2011. She bagged many awards including the Trans-Atlantic Award from the Henfield Foundation [1993], the O. Henry award for the short story Interpreter of Maladies [1999], the PEN/Hemingway Award for Best Fiction Debut of the Year for her collection, Interpreter of Maladies. Frank O’Conner International Short Story Award [2008] and Asian American Literary Award [2009] for ‘*Unaccustomed Earth*. She had a Guggenheim Fellowship and she has inducted into the American Academy of Arts and Letters, in 2012 by the President Barack Obama. Her latest novel *The Lowland* has been long listed for the Man Booker Prize 2013.

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## CHAPTER IV

### SUMMARY AND THEMES OF *THE LOWLAND*

In the very first chapter of the novel, there is a short description of the lowland and Tollygunge, including Tollyclub, mosque, and its surroundings where Subhash and Udayan Mitra, the protagonists, spent their childhood. And an incident took place in the Tollyclub, where both brothers have entered without the proper permission. Udayan receives the blows from the policeman to protect his brother from the beats of the policeman. This much of affection or love Udayan and Subhash had for each other. By this incident itself we can feel his dare to face the hardships of life or facing difficulties when he entered the Tollyclub.

The two boys since their childhood were dear to their parents. Their mother, Bijoli, had her love to Udayan, the younger one, very much. They watched their mother washing the dishes, cooking at stove, stitching embroidery for the saris of the neighbors because she was helping her husband to manage their household expenses. Their father has been working in the railway office as a clerk. They are dwelling in a sufficient house. Subhash and Udayan are close friends more than they are brothers because they have never separated since their birth. Then they have admitted to the same school and same standard at a time though they have the fifteen months of age difference. When they began to read the history and geography of India and Calcutta, they come to that Tollygunge had been built on reclaimed, which once a swamp dense with mangroves. And they can also know the history of Tollyclub, the golf-club, which was named after Major William Tolly, and belonged to Richard Johnson, a chairman of the General Bank of India.

Then in the next passages of this chapter, we can see the immigration of the inhabitants of the Tollygunge that in the early ninetieth century, on Johnson's estate, the British East India Company, imprisoned the widows and sons of Tipu Sultan, the ruler of Mysore after he was killed in the Fourth Anglo-Mysore War. The deposed family of Tipu was transported from Srirangapattana, in the distant Southwest of India. After their release, they were granted plots in Tollygunge to live on.

Both of them have studied optics and forces in their high school studies. Each evening, at opposite sides of a metal table, they sat with their textbooks, copy books, pencils, erasers, and chess game that would be in progress at the same time. Udayan since his childhood was a bold and daring boy, for instance, one day in his classroom he wasn't afraid to contradict their teachers about hydraulics, about plate tectonics.

Among them, the two brothers, Udayan is very brave and dare. When he has studied basic circuitry or wiring related to electricity, he began to repair and operate the electrical items like the fuses, table fan etc. and he would check the resistors and unscrew the fuses, while Subhash holding the flashlight, stood to one side of him. He has also installed a buzzer or a calling bell to their house. These all are the qualities which they have in their childhood.

They were admitted to two of the city's best colleges. While Udayan got admitted to Presidency College to study Physics Subhash had got the admission at Jadhavpur for Chemical engineering. Their father was very proud to be their father and never received the fame of their success because he always used to tell his neighbors that they had achieved whatever they had with their hard work only. That only can explain how much proud he had towards his sons. Udayan also had the mastery over the reassembling of the radio, and he always praise Mr. Marconi for his invention of radio because that was the only media which would broadcast the

news related to USSR, China and especially football because the two brothers were very fond of football.

Then in 1967, the region had been hearing the burning issue of the *Naxalbari* one of a string villages in the Darjeeling district. That March, when a share-cropper in Naxalbari tried to plough land from which he had been illegally evicted, his landlord sent thugs to beat him. They took away his plough and bullock. The police had refused to intervene. After this, groups of sharecroppers began to retaliate. They started burning deeds and records that cheated them and forcibly occupying land. Not of the same as before, this time they armed with primitive weapons, carrying red flags, shouting “*Long Live Mao Tse-tung*”. After few days of curfews and some arrests once a police inspector had killed with bows and arrows. In response or to prevent this type of deeds, the police had fired on the protesters. And this caused the eleven people’s death, eight of them were women.

Subhash and Udayan used to smoke secretly after their parents had gone to bed at night. Udayan had influenced by these leftist movements very much. Subhash and Udayan had encountered banners and processions near their college supporting the Naxalbari movement. He started to bring the periodicals like LIBERATION in English and DESHABHARATI in Bengali, which had the reproduced articles of the Chinese communist magazines. He also collected the pamphlets written by Charu Mujumdar. Once at a midnight, they went out of home by saying their parents that they were going to the late show of a film. But they went near to the bridge of Tollygunge to write the communist slogans, like “*Long Live Naxalbari*”, on the walls of a street. Udayan had the proud, but Subhash was scared of his deeds.

After Udayan and Subhash’s postgraduation in Calcutta University and Jadhavpur respectively, Udayan had decided to begin to teaching science at a high



school. But Subhash being a pessimist, had applied for a few PhD programs in United States. So he asked his brother about that, but Udayan said some negative happenings of the migration to abroad for research like their mind turning never to return to India. After that he tries to motivate him with some words which can touch his heart that, “You are the other side of me, Subhash, It’s without you that I’m nothing. Don’t go.” But before Subhash’s leave, Udayan left his home for a few days and returned with some illness. At the other hand, On Lenin’s birthday April 22, 1969, the third communist party CPI-ML, Communist Party of India, Marxist-Leninist, had launched by the Naxalbari comrades in the leadership of Kanu Sanyal and Charu Mujumdar as the chairman and general secretary of the party respectively.

Here, Subhash got a fellowship from the American university. So he moved towards Rhode Island with the intension of coming back to India. When he reached Rhode Island, he got a room in a white wooden house, close to the main road of the village, with black shutters flanking the windows. He lived at the top of the house, sharing a kitchen and bathroom with Richard Grifalconi, another PhD student from a Quader family in Wisconsin. He met Mr. Narasimhan in garden who was a professor of Economics at the same university from Madras, had married Kate, an American student of Design and had two children. He had a good relationship with Richard, like Udayan he too had the protective mind for the suppressed part of the societies.

Now he had received the first letter from his brother in that November. Through that letter he had informed the developments of the Naxalbari movement, their party and about the rebuilding plan of their house. And he mentioned he had been feeling his absence and he had been facing his return. Udayan had concluded

his letter with a quotation, “*War will bring the revolution; revolution will stop the war*”.

In the year 1970, the second letter from Udayan reached Subhash, in which a photograph of a beautiful girl named Gauri whom Udayan had married. He had explained how that marriage took place and her interest in books. So he had requested by Udayan to buy some books for her when he would come back. Subhash had destroyed this letter like the previous one but he kept the image of Gauri with him.

The next chapter begins with Udayan encountering Gauri for the first time in his friend Manash’s house, which is situated in the North Calcutta. Manash was Gauri’s brother. She is a girl who was brought up by her brother and her relatives. She has been studying philosophy. So he has been bringing some books of philosophy and some others related to the communist ideology to read. In response to that Gauri read all of them and discusses the issues which they have. Then she has approached by Udayan for her love and both have agreed. Then they have begun to meet at the garden and at their college campus. They missed each other whenever they can’t meet.

In the second year of his PhD Subhash lived on his own, now Richard, who had found a teaching job in Chicago, was gone. Subhash feels his family’s absence for last one and a half year. Now he had met Holly and her son Joshua, on the campus beach. He got their friendship and they met regularly in their free time. Moreover, she had informed him that she has separated by her husband and he is living with another woman. This has given him the way to share whatever he felt. So they have become very good friends. Once in a rainy day, on Joshua’s visit to his father’s home, she had invited him for dinner, so they wandered the city till the dusk. On their return

to her home the rain began to fall with thunders and lightning. Though he wishes to go to his residence, she stopped him and told him to stay there. And when they sensed the touch between them, they slept in one bed with their undressed body till the sunrise. This is the first moment for Subhash, of having biological relation with a woman.

With her positive approval, they had continued their relation every Friday on Joshua's visit to his father's house. At that span of time he had decided to lead a life like Narasimhan with Holly, though he knew that their parents are still waiting for his return at least to arrange the marriage however they wish, to forget the disappointment they felt by Udayan's marriage. So he thought to inform Udayan that the relation with Holly and his decision but he never did that with the fear if he think of him badly. This is how that relation remained concealed and inaccessible to the other characters. Once their meeting at her house had cancelled due to her son's stay at the house. On the 15<sup>th</sup> August of that year he missed the celebration of India's independence.

Holly one evening brought him to the seashore and gifted him a pair of binoculars. Then she told him about her rejoin with her husband and her decision to go with him, so she had to quit him. This had haunted him and brought some relief. In the year 1971, again the Durga Pujo had come to Calcutta. Before two years he had received a pack of gifts containing kurtas, sandalwood soaps, and some Darjeeling tea but he had received a telegram instead of a letter or the pack of gifts from India.

***“Udayan killed. Come back if you can”***

So he left Rhode Island, in hurry, to Calcutta. Then he had entered his home after two years and become heartily sad before the portrait of Udayan. Then in the urge to know what had happened, he asked his mother and father, but he got nothing from them. He enquired about Gauri, and he came to know that she has expecting a child. After getting lunch, he went out of the home to see the two ponds and the lowland. There he saw the graveyard of Udayan, where a small stone marker or tablet had set on behalf of hi memory. His mother used to go each morning there to rinse the stone clean with water every day and to make it flowered. Subhash had received a little interest by his parents about his return. Whenever he asked them about how Udayan had killed, both of them had neglected him and informed him only thing that he [Udayan] had killed by the police.

That made him to ask Gauri about this to know the fact very clearly. As he thought he offered her the books, which he had asked by his brother to bring, initially he asked her about her education and then blamed his father and mother to make her arrested at home. Gauri had felt the similarity in his voice as Udayan's. After that he convinced her to tell the fact. So she began to tell the incident happened a week before the Durga Pujo at Tollygunge.

When Gauri and her mother-in-law came back from the market after buying new clothes, bed sheets, slippers and other necessary things due to the festival preparation, they encountered their courtyard and street having filled with the policemen and neighbors with a few police vans. Right after entering the house she faced her father-in-law in the police custody. Then the officers brought them out of their house to the street near the lowland, which had filled with water due to the heavy rain in their gun point. The officer had enquired the family, especially Gauri

pointing the pistol to her throat, about Udayan's presence. Though she knew that he had hide in the water amid the water hyacinth, she answered that she didn't know.

Then, when Udayan came out of water to take breath, some police observed his presence in the water. So the officer called out loudly through the megaphone for his surrender, otherwise they would kill the family. So he came out of water coughing and gasping for the air. He had surrendered to them and dusted his head by taking his parents' feet to ask pardon for his misdeeds and saw Gauri with the eyes of a culprit. After that the police took him somewhere out of that area with the dairy and the bundle of papers which they got collected beneath the cot in his bedroom. Then few hours later, they came back in front of the house and untied his hands and said to go as they said. When he was doing as they were told the three bullets shot to his back by an officer and took his body with them again in the van. This is all because of his participation in the bomb explosion at Tollygunge and the murder of a policeman. In that incident he was injured. His right hand was bandaged, and the eardrums were affected by the explosion. That is why he had been in a part of the backyard of the home giving no evidence to anyone. They had been forced by Udayan, to leave the house to market. This had caused him not had awareness of the arrival of the police because of the injuries he had in that explosion where his other two comrades escaped but he couldn't, so he get injured.

After ten days of Udayan's death when they did not get his body and couldn't knew where it had burnt after a lot of visits and enquiries with the police, they followed some rituals. They made her to wear the white sari only and restricted her to wear the color bangles, vermilion. The absence of these common ornaments identified her as a widow, when she was just a twenty-three years old. After the mourning period, her in-laws began to eat fish, but they made her not to eat the fish.

After a month, they came to know that she was conceived. Though they have decided to have a child after the marriage of Subhash, they had united in the last days of his death. This had made her to become a pregnant. This was the only reason which had changed her decision to kill herself.

After speaking with Gauri, the next day Subhash went out to the market area to give the shirt material to a tailor which he had given by his parents. Then he entered a store that sold the embroidered shawls. He bought two shawls, one for his mother and the other for Gauri. After presenting the shawl to her mother, he had asked her about the situation of Gauri at that house. His mother said she is nothing except that child. By observing those words of his mother and the harsh treatments for Gauri in the house he had thought the only way to prevent these was to take Gauri away from the house. That would be possible only if he married her again. The next morning, one investigating officer visit her to interrogate and showed some photographs of the communist party workers, including Chandra and Nirmal Dey, the policeman, whom Udayan and his comrades had killed. But Gauri simply said she did not know any of them. After their exit, Subhash had discussed about their marriage. At first, she rejects the idea but later agreed for that when he told that is only for the sake of the child. Gauri now entered the Rhode Island after getting the passport and visa without any objection by the police. Subhash had received her from the Boston airport to his residence at the university campus. She became very thankful for the freedom and house which was free from that curfews she always felt in Calcutta.

At the beginning, she used to at the home, then after some days he bring her to a store and bought some clothes including boots, coats and etc. whichever she needed. Observing the surrounding area and happenings, she had thought about the

continuation of her studies. So once she had entered the department of philosophy in that university, where no one asked her presence though she was not admitted. At the beginning observing the dresses worn by other students, she had attracted by those dresses because she had never worn this type of modern clothes except the frocks and wished to wear. One day when they were coming back from Dr. Flynn's clinic she saw a woman's hair elastic, a malleable red ring flecked with gold, in the car. And she thought there had been someone before her. Then he took her to the ocean for several times.

The couple after shifting to the apartment, which as reserved for the married one, they had invited by Narasimhan and Kate to their home for the dinner. They went and took the participation among the other people. They have received a well hospitality. Inspired by this he asked her about his wish to arrange a party like that in his house. But she replied with a negative response. One day she went to the city before Subhash's return to the home and come back with the shortened hair and some new modern dress. This was a shock for him because on his return he saw her old clothes being torn out by scissors. Subhash though he disappointed by her this type of destructive behavior, he kept quiet for the sake of the child.

Now Gauri gave birth to her child, who named as Bela later. After getting that child they were just passing their time in their duties. Subhash, who was Bela's uncle as well as an imposter, spent more tie with the baby. Beside that he had the affection to be Gauri's husband with the sexual relation. So once with her acceptance they had spent a night in a single bed for the first time, after having a child of his brother.

The child's name Bela means the name of a flower, the word for a span of time. In fact, the girl was in a great confusion about yesterday though she was four years old. After Subhash's leave from the house at a certain time, Bela's carefully

belonged to Gauri up to his return. She always gets in touch with the news related to India, especially Calcutta, about Charu Mujumdar, Kanu Sanyal and about the Emergency which had declared by the then prime minister, Indira Gandhi.

The year 1976 was the bicentennial year of independence for the Americans. In response to his parents' wish he had sent only the photographs of Bela because nearly five years he hadn't been to India. Now also he used to send them money because his father had retired. He always tried to live apart from them who knew that he was not Bela's father. Subhash used to make her happy whenever he used to be with her. So Bela had very much love towards her Baba than her mother. In between these things he had met Holly and her husband again and felt hard. At the other hand, in spite of their regular union he never received any sign of getting a sibling for Bela because he saw a new packet of birth-control pills on the table. When he asked her about this, she rejects his plea for having a child and postponed that for some other days. He determined to make his mother wrong that she told him that Gauri would never love him. He was a father now. He could no longer imagine a life in which he hadn't taken that step which can make him a father.

Gauri was not interested in Bela. She used to sit with her as if she sat with other's child. She had thought to admit Bela to a babysitting (kindergarten) but Subhash was not agreed to her thought because he had preferred the child than her. But after some days, he agreed without his will. At the beginning she had her (Gauri's) class for evening then she had spent every evening at the university library. She had informed her professor Otto Weiss that she had married her husband's brother for the first time. He had suggested her for a doctoral degree, after observing her talent at her studies. So she began to think about this and applied for several fellowships.



Bela, now a school going girl, had able do her works herself. It gave relief to her mother. In one rainy day, when Bela was refusing to go to school, she forced her to go to school while the other mothers were bringing back their children to their homes. This incident made her to dislike her mother. Gauri had done like this because she had to visit the library or else read at home in a silent mode. Once, fed up of these things, she had decided to tell her (Bela) about Udayan but Subhash made her quite by telling that it would harm the child mentally at this moment. So she had convinced by his words.

Gauri, at the university building, had attracted by a middle aged man, may be a professor, but he never turned towards her. She had continued to follow him at the university building, library building and wherever else he went. As usual she had followed him, forgetting to pick up Bela within half an hour. When she had seen him with a woman kissing him she felt bad about her dream to have a sex play with him instead of Subhash. So without controlling her emotion she entered a women's rest room and erected with the help of her hands and came out.

Gauri always made Bela comfort in a coffee table, about half an hour preparation in her drawing, with drinking water, grapes, sharpened pencils if she needed. Because she needs to went out to the post office to mail her application for the doctoral research and to the library to return the books. So she used to say Bela that she was going downwards to collect the mails from the mailbox.

But once this routine of Gauri leaving Bela alone in a locked room made Subhash shocked when he came a little earlier than the usual time before Gauri. So after knowing this matter, he had stopped speaking with her for a week as his parents did with her. By then he no longer wanted to touch her in the bed, he no longer brought up his dream of the possibility of a second child. In the spring, she got a

program in Boston. So he never objected her for her regular visit to there, twice in a week. Both of them were never discussed about their separation. Because they had married for the sake of Bela and Gauri also depended on him for the finance she needed for her research, like Bela for her education. She knew that she wouldn't survive without Subhash.

Here in Calcutta, Subhash's father had retired in the next year after Udayan's death and Subhash brought Gauri to America. And one day he died at his bed where he was sleeping. So this made Bijoli alone, who had already been alone after her dearest son shot dead by the police. But now her servant Deepa was with her doing each works of her and she used to sleep in that house. Deepa had given her jewelry, colored saris because she was a widow then. And she had told by her husband before his death to quit the house to other or to America. But she had refused to quit because she told that this home was the one where Udayan had born raised up by her. After the three months of her husband's death, she had received a letter by Subhash. Through that he had informed her that he would visit Calcutta this summer accompanied with Bela to offer his duties to his father and to present some seminars in the nearby universities. He had added that they would be there for six weeks. Moreover, he told her that she (Bela) regards him as her father, and she knew nothing else.

After their arrival, they were received in a well manner and love. Then he arranged some rituals to offer his duties to honor his father. On that moment Bela had observed a photo of Udayan beside her grandfather's photo. She had told by her grandmother that was her father's older one. But Subhash told that was his brother Udayan. He had visited the colleges and presented his seminars and took her to the market and the beautiful places of Calcutta. She was cared by both very carefully

and lovely. Bela had celebrated his twelfth birthday at that house. After the celebration they set back their way to Rhode Island.

When they reached the home Gauri was not at the home. They searched the whole and outside of the home. But she had left the home by leaving a letter him. She had apologized him for her decision and she had written that she hadn't any choice. She had moved to California because a college had hired her to teach so she would be able to live on her own. And she told him that it, her absence, wouldn't hurt him and Bela. Then she told him finally through that letter that in exchange of all he had done for her, she left Bela to him. This made him to think what would happen if her absence had affected Bela. Totally none of the three women in Subhash's life- his mother, Gauri, Bela- there remained one, Bela.

In reality, this had affected Bela very much. At the beginning of her schooling she was very intelligent and responsive student in her class. But after her mother's separation she had been living as if she did not need anyone's assistance. So the counselor of her school called him and reported her behavioral difference. She no longer seemed to be connected with the other students. So he brought her to Dr. Emily Grant, a psychologist, but that had not come to use. Then she wished to meet her grandmother and she wanted to celebrate her Baba's birthday but that not take place, so that too had haunted her heart. He did not want to bring her once again to Calcutta. She had joined a small liberal arts school in the Midwest, which had situated far from him.

At the other hand, in Calcutta Bijoli had attacked by the paralysis stroke. For the last three years he used to visit her in every winter. Now she had died with a loose heart at the hospital, instead of her wish to die at the home. Here Bela became a nomad by continuous traveling to help the poor farmers how to sow the seeds and

care them to grow with the fertility as well as quality. She taught low income families to grow vegetables in their backyards. She too had the revolutionist ideals in her attitudes like her biological father Udayan. For instance, she blamed the unequal distribution of wealth.

Once again, we came for the matter of Udayan in the year of 1971. But that too not cleared the fact what had happened to him. Gauri and his amalgamation took place at a night but suddenly she had wake out of a dream she had been feeling when she saw the young Udayan's body too much younger than her and Bela because she was about fifty-four now. Gauri had passed nearly twenty years, but no one came to her to meet within this span of time. She felt alone and had the guilt for her deeds. In her academic field, because of her background, she had given a special responsibility to oversee students, who came from India especially. She had three books in her account.

At that moment a graduate student at UCLA, Lorna came into her life. Lorna came to Gauri to ask to guide her to complete the dissertation. Up to her dissertation had completed Lorna and Gauri made their gay or homosexual activities in her office, in either Gauri's or Lorna's bed and in the room of a hotel where they drove there to one weekend, on the coast. When she completed her research, she had disappeared from the sight of Gauri.

She thought though their marriage had not been a solution, it had taken her away from Tollyguge. He had brought her to America and then, like an animal briefly observed, briefly caged, released her. He had protected her and attempted to love her. Every time, she had to open a new jar of jam, she restored to the trick he'd taught her, of banging the edge of the lid three or four times with a spoon, to break the seal.

He once again met Richard, his apartment mate from decades ago, was married Claire and then a grandfather. But soon after their meeting, he watched the news that he had died. For the first time Subhash entered a funeral home because didn't attend Udayan and his father's funeral. When he saw Richard in the coffin, suddenly remembered his last glimpse of his mother, covered by a shroud. On that ceremony he met Elise Silva, a middle aged woman, who also known to Richard. And one more thing was she was the American history teacher for Bela in her high school. He told she had been a nomad because of that he never came to know where she lives and in which time until she decided to live with him.

Once he had visited Elise's house, where he lived with Richard when he first got in Rhode Island. He had recollected the memories with Richard and the letter by Udayan and Gauri's photo. He was there now to attend the gathering of the historical society. At the end, they shared their address, phone numbers and e-mail each other. Bela, who stayed in Brooklyn, had lived with more than ten members like a family, who had spent their time valuably. She also passed sometime with other families because she used to travel one place to another to help the farmers.

In between that she met Noel, his wife Ursula and their daughter Violet. She used to help them. Instead of these things she never had a strong relationship with anyone. When she came to know about the relationship, after observing, she became confused to deny herself or to deny him. But she thought about the divorce between her mother and father. Because of this she had decided that she wouldn't get married.

Bela, when she was younger, had been anger about her father more than her mother. She blamed him for driving her mother away from them and for not taking any action to take her back. These are the reasons which made her keep the distance, though she lived in New York City, a place three hours journey from him he never

traced out her living. In her thirty-four years of age she had spent eighteen years in Rhode Island, the left on her own.

Now Bela had decided to live with her father. So he called him of her arrival. Then he went to the airport to receive her, as he received her mother for the first time she came from India. He had thought to arrange a marriage for her. In fact, she never brought any of her boyfriends to home. And she had not allowed him to talk about marriage due to the out of bounds. But she had informed him about her pregnancy. When he asked her the name of the man who made her to be a mother, she rejected to tell and she told him her decision to raise her child like him in his home.

After thinking a lot about the fact that he would become a imposter grandfather like imposter father to Bela, he told the concealed truth that he wasn't her father. But she refused to believe him at the beginning by thinking something had happened to him that he had lost his mind, that perhaps he had suffered a stroke. She told him to stop saying like that, but he told her about Udayan, her real father, his death and Gauri's incomplete story about his death.

Bela now came to the realization of why Gauri always refused to talk about her life, why she never came to Calcutta whenever she accompanied only Subhash and why she left Rhode Island when they went to Calcutta in that summer. She could no longer blame her father not telling her until now because her own child would blame her some day for a similar reason. So her father remained her father, even as he had told her he wasn't. Then she went off to Cape Cod to live separately. After her quit from the house, he became very sick that he didn't go to the lab. Moreover, obviously, he thought to get the retirement. Elise Silva used to visit him regularly to check his health.

One fine day he had received a call by thinking that was Elise but that was Bela. She had called him to inform him where she was and addressed him as Baba after a long time even she knew that he wasn't. She asked him to pick up her from the Providence airport. Then, in autumn, she gave birth to a female baby. After becoming a mother she started to love him more thinking what he had done to them.

Gauri, an academician and a professor of philosophy with fame, at her residence in California was a wife without husband with her and a mother without a child. Now she got the knowledge of websites, social media in the internet. Having a laptop and a connection, she had confirmed that Subhash had still working in the same lab in Rhode Island because he had coauthored some articles which were in PDF when she searched for him on the internet. Like that she also searched Udayan and Bela but no information sought because the former was dead long ago and the later never want that identity. She thought that Bela made this intentionally. Unlike both, her brother Manash had been in touch with her through the internet because of that he knew about that Bela.

Once she met Dipankar Biswas, visiting professor of political science and a former student of her who was also born in the year Bela was born, in a restaurant. He came to her to get her interview on the Naxalbari movement because he was writing a book on the students of the Presidency and that movement. He knew that Gauri was also from the same college. So he began to ask about the things what had happened at that moment. But she had refused to tell at the beginning. When he promised her to keep the secrecy of her name in the book, she explained each and everything she knew except Udayan's. At the end of their conversation, she came to know that Kanu Sanyal was dead by killing himself refusing to receive the treatment in a government hospital for his kidney failure.

After returning to the home, she checked news in the internet and confirmed the death of Kanu Sanyal. She watched a television segment of March 23, 2010. In that video she watched how the head of Sanyal bowed, who never bowed his head in the lifetime and his bad situation at that time. She thought about that revolutionist and the hero of the people and his critical situation. For the next few days she didn't able to come out of the image of his death.

So the following week she had lost grip on her footing when she was stepping off the campus staircase and fell down in her thinking the same video of Sanyal. She was shifted to a hospital by a university ambulance. She named Subhash as her next kin in the hospital form. Now there was no one to help her like Subhash at the time of Bela's delivery, except the nurses. She took her colleague Edwin's help to drive her car.

She didn't want to give trouble to anyone, so she went to a hotel in a desert town. There she went to a spring and met a family then had a bit of conversation about their life at that age and for the first time she said that she had a daughter after her separation. After her return one day she had received a short mail from Subhash, which had asked her to meet and sign some of the papers regarding the property at Calcutta and Rhode Island. By reading that small letter for the second time she had realized that he was asking her for the divorce.

Gauri remembered the beginning year of her marriage with Udayan. In the January 1970, they got married in the house of Tarun-da, a senior worker of CPI-ML. After staying together in that house for a few days, they had shifted to his house in Tollygunge. Herein that house she became a subordinate to her in -laws. For a few days he used to get her outside, but she was distracted by the quietness of Tollygunge.



Knowingly or unknowingly she had contributed for the party and the movement by doing the work of exchanging of letters between the party's comrades like Chandra, a lady in the tailor shop as if she went give the measurement for a new blouse. Apart from this he prepared her tutor a brother and a sister to pass their Sanskrit exams. But he had told her to observe a policeman on which time he comes and goes. So as his command she observed the policeman that he used to come with a schoolboy, his little son, with him on his return in a civil dress every Thursday at the same time.

The week before going to America to join Subhash, she went back to Jadhavpur to meet the brother and sister. But she had encountered the house of Nirmal Dey, the policeman whom she had observed, and Udayan had killed to remove him out of his way and also the man whose photograph had showed by the investigating officer. After that she saw the same boy, she used to observe with the policeman with his mother wearing a white fabric, as the symbol of being a widow, like Gauri until he was married by Subhash some weeks ago. So she felt guilt about her deeds which helped Udayan to kill Mr. Nirmal Dey.

Now Bela's daughter Meghna, one of the rivers that flow into the Bay of Bengal, was four years old. She was the fourth generation of this novel. Bela used to visit Mr. Drew and became good friends. He used to visit them continuously and she began to see him on the weekends. He also married a girl he had gone to high school with. They had never had children and divorced long ago. Bela told him, as always that her mother was dead. She imagined her mother had returned to homeland and died.

Both of them used to stay together and shared their bed in the weekends. When expressed his decision to live with them permanently as her [Meghna's] father and

help Bela to raise her child. Then she told the truth that Gauri had left them and never returned. And because of her mother's careless treatment towards her, she wanted her daughter to grow freely. So having that in her mind she never wanted anyone with her. Finally, she had opened her mouth to tell him about Udayan, her real father. She said him that though she had been created by two people who had loved each other, she had been raised by two who never loved. In his reply to her reason Drew promised that he would never go anywhere.

Gauri had decided to come to Rhode Island to meet them and discuss the issues Subhash had informed in his letter. Before that she had tried her best to reply with a letter but dissatisfied with her attempts. She knew a divorce made no difference; their marriage had run its course long ago. And yet his request reasonable, rational, had appalled her. She felt the necessary to see him.

And she had to go to London, to attend a conference and give her lecture so she had arranged a connecting flight to London and planned one night stay at Rhode Island. She stayed at a hotel and that evening she went to the market and wandered the places where she used to come with Subhash. She had received a good hospitality from Nan, a servant, in that hotel. In the next morning she packed her things and settled the bill. Like the previous confusions, on her way to his house, she thought to go back. But after getting convinced and reached the house. She had been prepared to ask him about Bela, her address, and phone number.

On that Sunday morning Subhash and Elise went out for their breakfast and their walk, Bela and Meghna were the remained in that house. When the door knocked, Bela had thought that was Drew, who used to come without informing. But that was Gauri, her long left mother. After a long time she came but that not mattered to Bela. She didn't speak with her. She entered the house and saw a girl,

Meghna. So she asked Bela that if she was her daughter, but Bela kept quiet without any response. She said Meghna, when she asked who she was that Gauri was her grandmother's friend. These words had hurt Gauri's heart. At the other hand, to complete her intention of the visit, she asked her granddaughter about their stay, and she knew that they had been with her grandfather by her answer.

When she began to handover the papers which had signed, Bela sent Meghna to the balcony to pluck some flowers and rushed towards her mother, with unseen angry. And she asked her why she came there after all and the necessary. Without allowing her mother to talk she told her that she had already dead and gone from their life. She blamed her for her opportunistic attitude. Then with a hard heart she left the house. Bela for the first time had reacted like this because she had been suffered a lot by her mother's quit from them at her childhood. Moreover, she had dreamt several times as if her mother came back but that never came into reality. That is why she had behaved like that and forgot her from her memory as previously.

On her way to London, she had decided to go to Kolkata, the way Bengalis pronounced it. She had reached the London, but she got reserved a ticket to Mumbai from Heathrow. She neglected the purpose why she was there, and she did not bother to inform the organizers of the conference. She reached Mumbai and stayed at a hotel then booked a guesthouse in Kolkata and flied towards that in another flight.

There she had received a best service by Abha, her caretaker at the guest house. The very next morning she hired a ambassador car which took him to her brother Manash's home in the north of Kolkata. But he was not there because he went to Shimla, as usual at that time, to spend his time with one of his sons. So his wife had received her and made her well treated. She chatted with the children for a while and spoke with Manash on a phone call. He was mush surprised about her

presence at Calcutta after a long time, so he asked her to stay there or else to join him at Shimla.

Without refusing, she left the house to Tollygunge. There she observed the Tipu's mosque, the house where she lived with Udayan, the two ponds and the lowland, where the two ponds' overflowed water used to collect and remained for a period. The former two things were there except the two ponds and the lowland. The latter were replaced by the buildings and houses.

She was the sole accuser, the sole guardian of her guilt. Protected by Udayan, over-looked by the investigator, taken away by Subahsh. Once again, she remembered the conversation with Udayan, she had in his last days at home. After returning to the guesthouse and having dinner she went to bed. She had dreamed about the action of suicide. She once again had all the images of Udayan, Subhash, Manash, Bela her in-laws, the policeman and his wife and son, and Meghna before her eyes. When she opened her eyes there was nothing except Abha.

Several months later, in California, she had received the second letter from Rhode Island but this had written by Bela. She had informed her mother that Meghna had been asking about her and her interest on Gauri. At the end of that letter she had concluded that if her longing or interest continues, she will tell her the truth and meet Gauri. If not the aforesaid things would never happened.

Subhash and Elise, the newly married couple after getting the divorce by Gauri, went to Ireland for their honeymoon. This was the very first honeymoon of Subhash at this age though he married Gauri long before. They observed the crude pillars, tablets and discussed about their history because she had been a member of the American History Association. Then Subhash had remembered the tablet of his

brother, Udayan and his mother who had been a faithful pilgrim to that shrine, offering flowers to her son, whenever she was able to do that.

At the last chapter of the novel itself, Lahiri revealed the cover of the full story of Udayan's end. He heard the policemen's approach towards his home, though he had the hearing problem due to the explosion. So as he planned, he went to the lowland water, amid the water hyacinth which grown heavily. There he dipped into the water for a long time and controlled to be inside the water. But after the lost of control, as the doctor said about his unhealthy situation, he stood up in the lowland and coughed to get the oxygen. Then he came out of the lowland as the police had instructed. They tied his hands to his back. He had thought of his mother and Gauri's early come back. He leaned down to his parents' feet to pardon him.

He looked Gauri with guilt for cheating her and her misuse in his political work. He had thought how he became fool of following the revolution. He began to live two lives after the declaration of CPI-ML. He was the culprit of the policeman's murder and of the bomb explosion at Tollygunge. So they got him into their custody and shot him with three bullets. At the end his body wasn't given to his parents. The novel ends with the scene of Gauri and Udayan's watching of the first half missed film in theatre in very closeness.

## ***THE LOWLAND AS A SAGA OF FAMILY***

Primarily, one thing we need to know at the beginning of this chapter is what is the meaning of Saga? Saga is an Old Norse [Icelandic] prose narrative, especially one dealing with family or social histories and legends. As per the meaning of saga, this novel is also a saga which mainly concentrates on family, the primary organization of a society.

Here in this novel Jhumpa Lahiri narrates the story of a Bengali family. As she told in one of her interviews that, “I often think the novel [The Lowland] is, among other things, very much about what a family is, and what a family means. Though a family can be any number of people, it has to consist of three people [like Subhash, Gauri and Bela] if you think of a family having at least two generations [Parents and their child].”

As per my review on this novel, it is a saga of family because it tells the whole story of Mr. Mitra family’s four generations in and out of India, after the independence of India. As per the Indian traditions, a woman must be married whoever her parents arrange her, though she likes or not, and serve her husband, in all means and his family. Afterwards she should be listened to his words and act according to him. The parents of the children have the freedom to arrange their marriage, so the love marriage has no encouragement. Like that, ‘widow marriage’ or ‘remarriage’ are disregarded and the ‘pre-marriage pregnancy’ has the status of sin. But these all the socially prohibited practices have come in the family of Mitra in *The Lowland*.

But Jhumpa Lahiri makes these, above said, practices of family reverse. She crates love marriage, freedom for woman to select her fiancé, widow marriage, remarriage pre-marriage sexual relations, homosexual relation, and pre-marriage pregnancy in this novel. Through this she has succeeded in creating the awareness and the encouragement to the female community to come out of the bad familial bonds. As she said in the above mentioned lines of her interview, she has created the awareness of the base organization of a society, family and its actual meaning and importance.

*The Lowland* is about the family of Mitra, who works as a clerk in the Indian Railways. His wife Bijoli, orthodox woman, who makes embroidery work for her neighbors' saris to earn a little amount for the homely expenses of their family. They have given birth to two sons in the 1940s. Subhash is the elder and Udayan the younger one. They were born just fifteen months of difference. They are inseparable, one often mistakes for the other and wander together, even joined the same school and same standard.

“Subhash might have started school a year earlier. But for the sake of convenience - also because Udayan protested at the notion of Subhash going without him – they were put into the same class at the same time.” [p.12]

The above quoted lines from the novel can frame an image before the reader's eyes that the two brothers have that affection between them very much. In the 1960s, when they join the college and course separately, Udayan has influenced by the Communist ideologies and the Naxalbari movement. But this hasn't affected Subhash. When Subhash and Udayan have completed their master's degree in Chemistry and Physics respectively, the former one decides to go to abroad and to take a research in Oceanography. But the latter begins his career as a teacher in a high school and involves in the Naxalbari movement actively.

As his wished, Subhash got a fellowship for his research in Rhode Island. So he decides to move there. But that is not a chewable/digestible thing for Udayan. So he tries to convince him to cancel his migration as below.

“You're the other side of me, Subhash. It's without you that I'm nothing. Don't go.” [p.31]

But that hasn't mattered. He has left India to America. The communication between the two brothers continues through the letters. At the beginning both have decided to marry the women whom their parents would choose for them. But the situation has altered the course while Subhash enjoys the pre-marital sexual relation with Holly and Udayan has loved and married Gauri.

In the second year of their marriage Udayan was executed by the police. Gauri has become a widow. Knowing the fact later through a telegram, Subhash has come back to Calcutta and spent a few days. After observing the hard situation of Gauri as a widow he has decided to rescue her by marrying her though she is pregnant with his brother's baby.

The widow marriage has not had a proper approval by his parents. Bijoli, his mother, has always accused Gauri after her approval for the marriage.

“Her in-laws accused her, as she knew they would, of disgracing their family. Her mother-in-law had lashed out, telling her she'd never been worthy of Udayan. That perhaps he would still be alive if he'd married another sort of girl.” [p.127]

They have accused Subhash too for wrongly taking Udayan's place. But they have not listened to their words. The register marriage, once again, takes place and it allows her to wear colored saris, bangles, vermillion, and other ornaments which show her as a married girl in the Indian culture.

Now both of them, Subhash and Gauri, have left Calcutta to Rhode Island. Here in a different place, out of her in-laws' control, she enjoys the peak of the freedom, in the beginning. Then she gives birth to Bela but after her birth, Gauri has no excitement because Bela is the only thing, he [Udayan] has left to her.



Before the Bela's birth, she has acted with a destructive notion that she cuts off all saris and old dresses and brought new one and shortened her hair. Then she concentrates only on her studies in philosophy but not on Bela. This is because of her negligence on her new family. So when Subhaash and Bela visited Calcutta, she has left them and settled in California as a teacher. At the end she wants to be with her daughter and granddaughter. But Bela rejects her ever seen anger for her opportunist character.

At the other hand, Subhash and Bela, after Gauri's separation have feel uncomfortable. So Bela has wandered the American cities and returns to her father, when has conceived. When she has refused to tell the name of the baby's father, Subhash reveals the unsaid truth,

“I'm not your father.” [p.266]

This is the one group of a few words which has made her uncomfortable with him again and leads her to leave him once again for a while. But she returns to him and delivers Meghna. When Gauri comes to hand over the signed papers related to the properties and the divorce to Subhash, she knows that Subhash has a friend named Elise, whom he would marry. And Bela poured her with her words of parentless child.

“You're as dead to me as he [Udayan] is. The only difference is that you left me by choice.” [p.313]

At the end, Subhash becomes a father to four children by marrying Elise Silva, Bela's history teacher, without taking any proper step to be a father.

“The man has gained two sons, a second daughter in addition to his own. There are seven grandchildren.” [p.330]

Gauri, who visits Kolkata again, after a long time and tries to suicide, but she has come back from the idea. And with another letter by Bela, she has received one more hope of being with a family later if Meghna will continue to wish to be with her in future.

Like this, *The Lowland*, goes on with its theme of family saga. In this novel she joins two people who love each other and separates them in a very quick development. The family creates the story, turns the story, and ends the story of the novel. Family is the main subject matter for this novel.

### ***THE LOWLAND AS A DIASPORIC NOVEL***

“let me return to my hometown entombed  
in grass as in a warm and high sea.”

~ GIORGIO BASSANI, “Saluto a Roma”

These are the two lines of the Italian writer Giorgio Bassani which have imprinted on the beginning page of the novel. The two sentences have the inner sense of diasporic elements like nostalgic sense about the motherland, his need to return to his homeland, his dislocation in the host land and his identity crisis.

Nevertheless, among readers Lahiri is best-known for her novels and short stories about the immigrant experiences. Because she was born in England and raised in America by parents who emigrated from India. Her novel, *The Lowland* –

which has long listed for both the Man Booker Prize and the National Book Award – continues to have those themes of diasporic writing.

W.H. Auden had renamed one of his poems in the *Collected Shorter Poems* in 1950, as ‘Diaspora’. It means ‘dispersion’ or ‘scattering of’. As far as his point of view in that poem is concerned about biblical issues towards Jesus. The term ‘Diaspora’ originally used for the Jewish externment, as previously mentioned, from its homeland, is now applied for expatriates, refugees, exiles, and immigrants. It refers to the work of exile and expatriates and all these who have experienced unsettlement and dislocation at the political, existential or metaphorical levels.

When we read *The Lowland* we can come across the most common elements of diasporic literary work. Those are migration, dislocation at the existential level, nostalgia, schizophrenia, language, doubleness, and other aspects.

Here in this novel by Jhumpa Lahiri migration, the first and foremost element of diasporic literature, takes place in the very first chapter of the novel.

“A few months later Subhash also traveled to a village [Rhode Island]; this was the word the Americans used.” [p.34]

And that migration leads to the advantages and the disadvantages of that deed, to the migrant. When Subhash decides to go to Rhode Island for the study purpose which is the second generation Indian immigrants who have migrated to abroad due to gain the knowledge in foreign universities like Oxbridge education in England but the lifestyle of abroad made them stay there only. As many as Subhash also has the intention to come back to Calcutta after the completion of his studies but he stays there like, Narasimhan who came from Madras and became a professor in Economics in the same university then married Kate, an American and settled there.

As the time passes he has adjusted with his roommate Richard who gave shared his cigarettes and car to learn. Instead of that he shares his meal with him. Subhash in his later days feels nostalgic (a longing for home or familiar surroundings) feeling towards his family, city, and country in several situations. Once he has known about Newport Bridge's construction by one of his professors. The wires of all the suspended cables would span just over eight thousand miles. Then he thinks,

“It [the length of the wire of the suspended cables] was the distance between America and India; the distance that now separated him from his family” [p.65]

He has been thinking about his brother's presence with him though he is far from him. So when he had the sexual relation with Holly in her bed one night, he has thought to inform that to Udayan and confess to his brother for the profound step he had taken. But he can't do that.

And he has the culture of India though he was in America. For every year he has received a gift box for the celebration of Durga Puj. But the year when Udayan died, he did not receive that. So he has been waiting for the box, but he received a telegram informing his brother's death instead of that gift box.

He was shocked after reading that telegram. So he leaves Rhode Island to Tollygunge in the urge to know what has happened. And for the next time he comes with Bela to perform his gratitude to his father after his father's death and one more time to attend his mother's funeral rituals. These all are the conditions which introduce us how the characters suffer with their nostalgia.

Then taking schizophrenia (mental illness affecting behaviour) into consideration this element of diasporic writing mainly surrounded on Gauri in this

novel. She always feels guilty about her all deeds in the others land. She can live freely with Subhash in that country where no one knows what happened in the past. But she had mentally dipped in that feeling of a culprit. Though she married Subhash and shared her body with him, she never wanted to give birth to a baby of his own and never tried to love him.

“... so he continued to hoping though every month, in the medicine cabinet was a new packet of birth-control pills.” [p.160]

Subhash, Gauri and Bela are the characters in the novel who felt the dislocation at the existential level. They had felt the dislocation of their culture when Subhash and Gauri came to USA. Both have suffered of that culture as if the Aeolians’ culture at the beginning because leading the lifestyle of their own they have liked and the relation with whoever they wished are so much different from the culture of India to American society. Gauri once, fed up with all these, at the end of the novel, visits to her homeland for the first time after a long gap of more than forty years.

“She’d gone to the booking office in Heathrow, asking about flights to India. The Indian passport she continued to carry, the citizenship she’d never renounced, enabled her, the following morning, to board another plane.” [p.316]

At the one hand, as above mentioned, Subhah and Gauri throughout the novel never applied to have the American citizenship. By this we may think that both were in the dilemma of adopting that nationality of Aeolians like others. At the other hand they never returned to India permanently. They needed the facilities of ‘American dream’ but not the nationality. This is the main mentally suffered schizophrenia the characters of this novel suffered.

They feel the doubleness in their life because in the American society they lived as if they were Americans but inside they had the feeling of Indians. Throughout this novel, we can see the characters' recollection of their past life in India, especially in Calcutta.

Gauri, though she married her husband's own brother Subhash, she feels instability and the guilt of that marriage up to the end. As her mother-in-law has said she remains Udayan's wife. And tried love Subhash but never did. She has dreamt several times of being with Udayan though he has dead.

“She remembers standing on a balcony in north Calcutta, talking to Udayan. The library at Presidency where he [Udayan] would come to find her sometimes, sitting at a table barricaded with books, a giant fan rustling the papers.” [p.276]

Subhash, like Gauri, also remembers his past in his isolation, the moment of Gauri's escape from the house, Bela's nomadic behaviour and after that Udayan, Bijoli and his father's deaths.

“Instead, in his bed, he found himself traveling into the deeper past, sitting at random through the detritus of his boyhood. He revisited the years before he left his family. His father returning from the market every morning, the fish his mother would slice and salt and fry for breakfast, silver-skinned pieces spilling out of a burlap bag.” [p.250]

Moreover, they, especially Gauri had much awareness about the news about India, which she used to listen through a radio in the earlier days, and later through the websites in internet. And they, Subhash and Gauri, had felt happy when they received a letter in Bengali from Udayan to Subhash and from Subhash to Gauri. At the closure of this novel, *The Lowland*, it ends with the memory of Udayan.

These all are the elements of diasporic writings, which I have explained above, can label *The Lowland* as a diasporic novel. Gauri at the beginning of this novel quoted an immigrant Italian writer's words.

## ***THE LOWLAND AS A NOVEL OF MOVEMENT***

*The Lowland* is a novel of movement because apart from all the themes, the movement of Naxalbari in the novel has the roots of the whole story which creates the migration, death, and familial sufferings. Though that movement attracted one of the two brothers, Udayan all the other characters suffered a lot. The movement takes the life of Udayan and makes his dependents cheated because after the establishment of their party he began to lead two lives, one is personal life and the other is personal life. It affects his parents, brother, wife, never known daughter throughout their lives.

In 1964, The Communist Party of India split into two. The CPI maintained a loyalty to the Communist Party of the Soviet Union, whereas the CPM took a different view, more inclined to the views of the Chinese Communist Party. A few years later, in the village of Naxalbari near the Himalayan foothills by Nepal and Bangladesh, land conflicts came to a head. A feudal system was still in place. Darjeeling tea plantations were still run by British companies and were common in the area. Land was scarce.

A middle-class radical named Kanu Sanyal, one who kills himself, allied initially with the rural poor against local landlords. The protests of the poor led to trouble with the police, many of whom were trained by the British, and these conflicts escalated into extreme violence. Landlords were beheaded. The peasants believed that because the CPM was in power, it was acceptable to right the feudal

system of their own and thought the CPM would back their revolt. Instead, the CPM took the government's side, and 1500 policemen were installed in the area. Sanyal after three years in hiding was sent off to jail. Once released in 1977, he rallied a faction of Communist supporters and began organizing again and died by suicide.

What transpired in Naxalbari inspired revolutionaries around the state of Bengal that a few other parts of India. Their fervor impressed the Maoists in China. Naxalite became a word to describe a movement of radicals fighting the Indian Government on behalf of the oppressed peasants and working poor of India. Eventually, Naxalites formed a new party, the Communist Party of India [Marxist-Leninist], shortened to CPI [ML] on Lenin's birthday, April 22, 1969. It was the third communist party launched in Calcutta.

It is into this period of intense conflict between revolutionaries and the government in Bengal that Jhumpa Lahiri guide readers at the start of her novel, *The Lowland*. Two brothers, Subhash and Udayan, grow up in Tollygunge, a neighborhood in what was then South Calcutta, near Technicians' studio, where Bengali filmmaker Satyajit Ray shot his acclaimed film *Pather Panchali*. The geography includes a plain known as the lowland, which would become flooded after the monsoon rains and covered with water hyacinths.

Our first hint if the events to follow happens during the boys' childhoods, when younger brother Udayan convinces Subhash to sneak into the Tollyclub, an exclusive country club established by Major William Tolly, an Englishman, over half a century before. A policeman catches them and beats them with a golf club. Such casual show of brutal force was common throughout India during British rule and for a while after independence was achieved and this excess and corruption has motivated many to reject, in small ways and large, the legitimacy of Indian laws.



Subhash is reserved, thoughtful, introverted, and devoted to his brother. As you might expect, we spend much of the novel firmly planted within his sensitive but conservative perspectives he observes the natural world around him, a landscape teeming with mynas, egrets, jackals. Udayan is charismatic, daring, taken with the Naxalites. At first, his character appears to be directly modeled after Sanyal, who had grown up in the middle class but abandoned his upbringing and his education in order to organize and help peasants in their uprising. When Udayan brings Subhash to a Naxalite meeting, Subhash feels invisible and unpersuaded by the imported ideology of Maoism:

“Though Subhash was also present, though he sat beside Udayan, he felt invisible. He wasn’t convinced by an imported ideology could solve India’s problems.

He remembered the silly signals he and Udayan used to send to one another, pressing the buzzer, making each other laugh. He didn’t know how to respond to the message Sinha was transmitting, which Udayan so reactively received.” [p.28]

Subhash leaves Tollygunge to study marine chemistry in providence, Rhode Island, a world entirely different from the one he has left behind. Capturing with her usual dexterity, an emotion that is common to Indian immigrants, Lahiri writes:

“The difference was so extreme that he could not accommodate the two places together in his mind. In his enormous new country, there seemed to be nowhere for the old to reside. There was nothing to link them; he was the sole link.” [p.34]

In contrast, Udayan’s letters to Subhash indicate he is devoted to his vision of what India could become, leading a secret double lives as a Naxalite, blowing off class to go to the party’s meetings when Naxalbari movement occurs to the society

1967. He was very much influenced by the ideologies of Marxist leaders like Che, Lenin and Mao Tse-tung and gained the friendship of Kanu Sanyal and Charu Mujumdar's companions. He always collected the copies of Deshbharati and Liberation. Subhash observed under his bed against the wall, there was a can of red paint and a brush that had not been there before. Beneath their mattress Subhash found a folded piece of paper containing a lot of slogans copied out in Udayan's hand.

“China's Chairman is our Chairman! Down with elections! Our path is the path of Naxalbari!” [p.28]

This much of risk, he had taken in his political life. But at the other hand in that same house his brother Subhash like his father and mother, thought about the upcoming dangers. That's why he questions him [Udayan],

“What happens if the police catch you?” [p.29]

The answer for that question, Udayan replied,

“If we don't stand up to a problem, we contribute it, Subhash.” [p.29]

Once he went to a few days of outstation in the novel and returned with fruitfulness because of his presence in a camp may be of communist leaders held. Then they launched the new party CPI-ML. After his course completion he married Gauri, sister of his friend Manash. Taking her help unknowingly to her, he used to send the messages to Chandra and other comrades.

As they planned, Udayan and his companions confirmed their preparation for the assassination of the policeman Nirmal Dey and the bomb explosion at Tollygunge. They were succeeded in that but at the moment of the explosion

Udayan couldn't be able to move off quickly. So he got his right hand injured and the eardrums irresponsive for a light sound. So because of the sound of the police van's arriving sound he can be able to quit the house to the lowland. But the policemen having his parents and wife in their custody, had succeeded to arrest him.

Now he pleads them for his guilt of his deeds. But nothing could happen because he had been arrested. And after their return from somewhere to interrogate him, they shot him with three bullets. At that moment he remembered the final words of Che:

“Remember that the revolution is the imported thing and that each one of us alone is worth nothing.” [p.334]

But in Udayan's case that revolution which he had hugged tightly with full of enthusiasm made him saw his death before his family members near his house. So Gauri thought,

“If he was worth nothing, then why was he so desperate to save himself? Why, in the end, did the body not obey the brain [when he hid in the lowland water]?” [p.334]

When they protested closing the shutters of the university, including Udayan, had gone to the countryside to further indoctrinate himself like others. The comrades have given coarse rice, thinned lentils and water that never quenched their thirst. They used to sleep on the beds of string and sacks of grain. There they faced the bite of mosquitoes and slow moving swarms. But some of them who had the rich background left the camps in the beginning days. But Udayan had the vision of changing India. So he sacrificed his bright life for that movement since the party's formation.

“After the party was declared he began living two lives.” [p.337]

They were told by Sinha before he arrested that ‘revolutionary violence opposed oppression. That it was a force of liberation, humane’, And Charu Mujumdar had told ‘they [policemen] are not Indians, they do not belong to India’. These all are the words made them to kill Nirmal Dey and a bomb explosion. That led him to his death very early in his life.

Gauri at once sought Kanu Sanyal’s names on the internet and got a lot of information about them. When she entered the name, Udayan, who pledged his life for the movement, was nowhere in any sites. This is what happens after a common man’s participation in the movements like that. The party made hi tomb in the lowland to remembrance of his sacrifice. That tablet received the respect like a martyr’s spot up to Bijoli’s death. But when Gauri visited Calcutta, after forty years, it was out of scene now like the two ponds and the lowland.

These are the main incidents which made us to think The Lowland as a novel of movement because in every turn of the novel we can see the effect of that movement in the novel. So this novel, The Lowland is a novel of movement.

## **SUSPENSE IN *THE LOWLAND***

Obviously, The Lowland is a novel of suspense because it, at the beginning itself puts Udayan into death. “Udayan killed. Come back if you can.” [p.83] That telegram creates a lot of curiosity like the other novels about why Udayan had killed? How he had killed? By whom he had killed? Where he had killed? Like this hundreds of questions arise at the beginning of the novel. It is called the suspense a novel should have. That quality is the part and partial of The Lowland.

After receiving that telegram Subhash comes to Tollygunge to visit his parents to know the reality but they never told what happened clearly. They said that he was killed by the police. With those words of his parents he wasn't satisfied so he asked his brother's wife Gauri after their interaction for a while the next day of his arrival.

Gauri told him the moment of Udayan's death in front of their house only. He came to know by her what had had happened really at that moment. She too never told him the Udayan's active participation after their Party's declaration. So the truth remains with Gauri only till the end of the novel. The reader can know that that at the ending pages of this novel. So that suspense, the author has brought up to the end, is very excellent. Apart from Gauri's recollection, the author has narrated the facts in the flashback mode.

When Subhash married her and brought her to Rhode Island the reader can think that they would lead a happy life of their own. But after turning the pages we can see the suspenseful story Jhumpa has made for all of us. Gauri as her mother-in-law told Subhash never loved him and she remained the wife of Udayan. She quit off from the house of Rhode Island to California where she got teaching job after her research got the PhD in philosophy.

Then onwards, here Subhash and Bela, at the other hand lead a life of without the hope. Bela became a nomad who never gave trace to her father of her stay though she resides in New York a very near place to travel from Rhode Island. And Subhash remained alone up to Bela's return.

And the one more, exciting curiosity, when we go through the novel, is what happened if Bela has informed about her father, Udayan? So at her childhood Gauri had tried to inform that her real father was Udayan and Subhash is her imposter as

well as stepfather. But Subhash had succeeded to make her silent without informing Bela about her birth secret at that age and said her that would harm her mind.

So the truth which should be known to Bela went back to the secrete side of their mind. But after her rejoin with him when she had informed her pregnancy and she would raise her child herself he revealed the truth that he is not her father and her father is Udayan, his brother, whom she had seen in the portrait in her grandmother's house, and her mother's first husband.

Once again, she was affected by the truth he had said and left the house. The reader thinks that she would not come this time. The expected thing became wrong when she came back to her father after reviewing his efforts to raise her and his marriage to escape her mother from the difficulties she would face in India.

Like this, *The Lowland* goes on creating the suspense, curious matters and tension and their end by revealing truths to the needed makes the readers suddenly surprised after they read the chapters of this novel with the deep interest. These all the factors may cause the readers to label this as a novel of suspense in the view of long time maintained truths.

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## CHAPTER V

### CONCLUSION

*The Lowland* is a novel having the themes of family, diasporic, movement and suspense as the themes in its subject matter is totally a novel of social realism like Mulk Raj Anand's *Coolie* and *Untouchable*. It is being a good description of the societies, Indian and American, The lifestyles of the people, value of human relations, social activities the big step to bring the discussion on the evil practices of the society like widowhood. She had tried to witness her novel as anti- social evil practices for instance, widow remarriage.

The revolution in the post-independent Indian society attracts a lot of young people including one of this novel's protagonists Udayan, charismatic but irresponsible. He made everything secretly such as painting slogans of his party leaders like Kanu Sanyal and Charu Mujumdar and the party's pamphlets and his presence at the party's camps, without informing his family except his wife Gauri.

At the other hand Subhash, dull but capable, studied hard and fled to abroad for a doctoral degree and had a relationship with Holly and separated then married his own brother's wife, Gauri, after his death to rescue her from the cruel/hard practices of Indian society for a widow. But he also failed in his commitment of his come back from America after his doctoral degree.

Gauri, an opportunist at the other view, never loved Subhash though she married him and shared her bed with him. This is what the confusion she had in her mind that to forget Udayan or not. But she never forgot him. She used to remember him always. The corridor of her house in North Calcutta, the corridor of their college they used to meet usually, their married life and the last days of his death had haunted

her. This made her to from Subhash and Bela. She had failed to fulfill her duty as a mother of a daughter.

Coming to Bela's issue, she is the most sufferer of this novel than Subhash and Gauri without any of her mistakes. She born after her father's death and raised up under the care of her stepfather without knowing the reality. But in the case of her mother she never received love.

And she has fully neglected by her own mother, but she has received that from her father. These are all the reasons which made her to love her father more than her mother. When her mother left her, it never mattered but affected her mentally and she begin to keep distance from her father because she thinks he never tried to bring her back. When she has talked about the truth by Subhash, she felt free in a corner of her heart.

Gauri has brought to America by Subhash. Though their marriage had not been a solution, it had taken her away from Tollygunge. Then she like an animal briefly observed, briefly caged, released her. He had protected her, he had attempted to love her but she never loved him. At the end she tried to kill herself but left the idea. She was the sole accuser, sole guardian of her guilt. Finally she remembered Bela's words that her reappearance meant nothing that she was as dead as Udayan.

Subhash, who suffers by Udayan, Gauri and Bela, is the representative of the diasporic community in this novel because he had married Gauri in the view to protect her but he never received love by her. Then he became a father without taking that step and reserved his time for both. At the end of the story, he married another woman, after a long time of wifeless life, Elise Silva and became a father for four children and grandfather too. At the age of his sixties he went to Ireland for his



honeymoon for the first time. Like this he leads a selfless life throughout this novel's journey with the reader.

Coming to the tragic hero of the novel Udayan's matter, he is a talented master's degree holder in physics. But his interest in the political life made him to become a revolutionist and that leads him to his cruel death. He had known from the beginning the risk of what he was doing. But only the policeman's blood had prepared him. That blood had not belonged only to the police officer it had become a part of Udayan also. So that he had felt his own life began to ebb, irrevocably, as the policeman lay dying in the alley. Since then he'd waited for his own blood to split.

The incident of his death, as he thought takes place at the beginning pages of the novel. But the author of this novel Jhumpa Lahiri had sewed the stitches to the new cloth to make it a beautiful wearing for the reader by creating the new stories in a story to make that interesting. That technique of writing we can see in this novel, *The Lowland* like her other fictional writings.

Moreover, she had written this novel in the backdrop of the movement which had raised in the region of Calcutta in the 1960s and 70s, diasporic elements like nostalgia, schizophrenia, nomadic terror, cultural displacement, the societies undividable part family and the suspense it had in each sentence of its writing style.

Beautifully written, *The Lowland* [a marshy stretch between two ponds in Calcutta, a wasteland to some but to others, a repository of memories] keeps a reader turning pages, always keeps one wondering what happens next. Like real life, nothing will happen.... though everything does.

Lahiri's great strength as of fiction writer lies in that elegant, effortless to read writing, plus the respect she holds for each of her characters like Gauri, Bijoli, Bela, Drew, Elise and even Deepa, and Abha. She casts no judgement on Gauri's decisions, quit from Subhash and Bela, remarriage and others, offers no condemnations far what might be seen, even lived on its own terms, a ultimately no life at all. She simply poses the questions to the reader to decide and find the answer.

As a reader at the book's end one feels neither triumph for Subhash, surrounded by loved ones and family, nor pity for Gauri and Udayan. One leaves the characters of *The Lowland* with the same level of respect and empathy that their creator gave them understanding that their choices might just as will be ours.

Totally, *The Lowland* by Jhumpa Lahiri is a novel suspenseful sweeping and piercingly intimate, it is masterly novel of fate and will, exile and return (diasporic). Shifting among the points of view of a wide range of richly drawn characters, it is at once a page-turner and a work of great beauty and complex emotion; an engrossing family saga with very high stakes; and a story steeped in history that seamlessly spans generations and geography. It is a classic work concerning its themes.

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## A Study of the Attitudes of Chinese Language Teachers towards the Application of Translanguaging during Online Classes in an International School of Bangkok

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### Abstract

This study aimed to examine the attitude of Chinese language teachers towards the application of translanguaging and explore the situations for Chinese language teachers to apply translanguaging in synchronous online foreign classes in the Kindergarten of an international school of Bangkok. Fifteen Chinese language teachers from Kindergarten of the international school participated in the two-month study in the academic year 2020-2021. The research conducted used a mixed method design. A questionnaire was conducted to investigate the attitudes of Chinese language teachers and possible situations they would apply translanguaging in their synchronous online classes. In addition, an observation on the situations in which Chinese language teachers applied translanguaging in their synchronous online classes was conducted. Analyses implied that Chinese language teachers from Kindergarten held positive attitudes towards translanguaging during online classes. The questionnaire results revealed that: 1) most Chinese language teachers held positive attitudes towards translanguaging during online classes 2) the teachers held positive attitudes towards translanguaging during online classes because translanguaging was beneficial to help students understand academic contents, help teacher conduct effective classroom management and build up a rapport with students; 3) most beneficial situations are content-related and management-related and most detrimental situations are content-related and relationship-related. The observation results revealed that: 1) Chinese language teachers applied translanguaging in their synchronous online teaching; 2) Chinese language teachers applied translanguaging in different situations; 3) the applications of translanguaging for the content-related purposes were more frequent in synchronous online teaching. Based on the findings, the use of translanguaging during online classes is recommended in teaching and learning Chinese language, especially for teachers from kindergarten.

**Keywords:** Translanguaging, Bilingual education, Code-switching, Language policy, Online learning

## **Introduction**

The outbreak of the new pandemic Coronavirus, known as Covid-19, has affected the global economy and global education. Academic units were forced to shut down and forwent in-person teaching due to the deadly and infectious characteristics of the disease. It was uncertain when students could get back to school. The circumstances made academic units realize there is an urgent need to shift away from the traditional classroom teaching model to an online teaching model. In this study, the teaching models of this international school have also been shifted from classroom teaching models to online teaching models due to the global pandemic.

Singh and Thurman (2019) asserted: “online education is defined as education being delivered in an online environment by using the internet for teaching and learning. The adoption of online education has several more advantages. EI and Mupinga (2007) stated that one of the advantages is that students can take classes from any provided location as long as they have access to a computer. In addition to that, online education also raises issues of teaching and learning strategies, learner autonomy, and motivation. One of the concerned issues is the application of translanguaging.

The term *translanguaging* came from the Welsh *trawsieithu* and was coined by Cen Williams (1996), which refers to the intentional alteration of input and output of the languages within student activities in bilingual classrooms. Hereafter, Baker (2001) advocated the word ‘translanguaging’ to translate the term ‘trawsieithu’. As translanguaging was used to discuss the emerging discourses around the nature of language, second language acquisition, and bilingualism, the pedagogic scope of translanguaging has been extended. In 2003, Williams further defined translanguaging as using the more robust language to reinforce the weaker language to develop a balanced language repertoire for bilingual children. Translanguaging is not only viewed as a teaching strategy but also a cognitive process. Translanguaging can enhance the mental process which incorporates multilingual materials preparation, activities demonstration, and content scaffolding in the bilingual classroom (Michael-Luna & Canagarajah, 2007). Furthermore, Wei (2018) emphasized that translanguaging is not just a set of linguistic structures but a dynamic practice and a process of knowledge construction.

Translanguaging challenges the conventional monoglossic ideologies because translanguaging separates the first language (L1) and second language (L2) in language learning, but the Monoglossic ideologies value the form of target-language-only. Cummins (2007) points

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out that the utility of students' L1 as a cognitive tool in learning the L2' are compatible in the foreign language classroom.

According to Thomas (2014), native English teachers will spend more time speaking the target language during classroom teaching than non-native English teachers. By analogy, the school administrators believe native Chinese teachers are better than non-native Chinese speakers in developing the speaking and listening skills of students. The attitude towards translanguaging is an important factor for administrators and teachers to decide if they should integrate translanguaging in the curriculum and teaching practice. We can assume that the positive attitudes of teachers facilitate effective language acquisition, adversely negative attitudes result in low language acquisition when teaching a foreign language (Hashwani, 2008). Therefore, positive attitude holders are more likely to apply translanguaging and negative attitude holders are less likely to apply translanguaging. In addition to that, teachers' attitudes have been recognized as a significant factor which influences the quality of language teaching and learning (Littlejohn, 2000). Garrett (2010) added a high relevance between the perception of attitudes towards learning a second language and the achievement of language proficiency.

### **Research Objectives**

The research aimed:

1. To identify the attitudes of Chinese language teachers towards the application of translanguaging in synchronous online foreign language classes in the Kindergarten of an international school.
2. To explore the situations for Chinese language teachers to apply translanguaging in synchronous online foreign language classes in the Kindergarten of an international school.

### **Literature Review**

#### **Attitude and Translanguaging**

Chinese language teachers' attitude towards translanguaging is the focus of this study. Attitudes could be defined as the perceived effectiveness that has been assigned to a certain object (Zhao & Cziko, 2001). From this perspective, the effectiveness that Chinese language teachers perceive in applying translanguaging in synchronous online classes determines their attitudes. Therefore, the Chinese language teachers who perceive translanguaging as an effective teaching strategy in their synchronous online teaching might hold positive attitudes

towards the application of translanguaging in their online classes. Because of the positive attitudes towards translanguaging, teachers are more likely to integrate it into their teaching.

*Cambridge Dictionary* defines attitude as a feeling or opinion about something or someone, or a way of behaving that is caused by this. The behavior of applying translanguaging can be seen as the result of attitudes on translanguaging. In turn, the outcomes of applying translanguaging could affect attitudes towards translanguaging. The relationship of behavior and attitudes are reciprocal to each other (Liaw, 2002). The application of translanguaging can be seen as the result of attitudes on translanguaging. According to Gardner et al. (1993), attitudes can provide an understanding of teachers' decisions and perceptions. In this study, the decisions that Chinese language teachers make to apply translanguaging and how to prepare to teach with translanguaging may be explained by attitudes.

### **Translanguaging in Bilingual Education**

Translanguaging has been adapted as education takes more responsibility for educating not the majority but all individuals. Williams (2002) defined translanguaging as a bilingual cognitive process that involves learning two languages of students. Lewis, Jones, and Baker (2012) explained that the bilingual cognitive process refers to retaining and developing bilingualism. Translanguaging develops the relationship between weaker language and dominant language to sustain bilingual practices. It weakens the power of the dominant language, which helps students build awareness of the global classroom environment and creates a tolerant environment for students to practice languages. Translanguaging is a bilingual pedagogy that enables students to acquire the new language with other semiotic resources (Creese & Blackledge, 2010). Creese and Blackledge (2010) argued that translanguaging incorporates language-minoritized students' languages with cultural reference to sustain their dynamic languages at school. Therefore, language-minoritized students must take advantage of their languages to learn meaningfully. In education, García and Kano (2014) further defined translanguaging as a process where the entire language practices of all students are engaged in discursive practices to develop new language practices.

With the attention of learning a language has shifted from communicative skills to the development of critical thinking and deep comprehension in the twenty-first century, translanguaging has become a necessary strategy for students to engage in meaningful discussion and comprehension. Students are given agency to develop their language repertoire and adjust the input and output of their linguistic knowledge to maximize communication in the learning process (Cenoz et al., 2017). Bilingual education puts on a translanguaging lens to educate students, recognizing the language backgrounds for minorities and building translanguaging



space for the majority. The gap between monologic education and bilinguals is gradually made up as translanguaging incorporates different language practices. García (2009) argues that it is important to put the minority language alongside the majority language, thus ensuring for it a place in powerful domains, it is important to preserve space, although not a rigid or static place, in which the minority language does not compete with the majority language. The term *translanguaging space* has been proposed to construct spaces where linguistically diverse children are given agency to involve bilingual repertoire to construct language expertise and develop deep comprehension (Wei, 2011). The space is built on the fact that we perceive the world from our languages influenced by nations and cultures (García et al., 2017).

Translanguaging gives back the voice to students that have been taken away by ideologies of monoglot standards (Silverstein et al., 1996). It serves as an essential practice to assist students in handling complex learning challenges and involve students in classroom interaction. In bilingual education, students are encouraged to use their language repertoire in four language skills to achieve initiative participation flexibly in class quickly. Translanguaging is also a transformative pedagogy to simultaneously engage students' language repertoires (Flores & García, 2013). It permits students to express their perspectives in a full range of expression and supports their positions to be understood entirely (Wei & Ho, 2018). Translanguaging is a strategic approach to scaffold bilinguals to understand the content, and practice new languages and knowledge (Cenoz et al., 2017). Students are encouraged to negotiate to help interpret meaning. Translanguaging builds on the language capability of bilingual students as a pedagogical strategy that incorporates preparing multilingual materials, demonstrating activities, and scaffolding the meaning of contents in the bilingual classroom (Michael-Luna & Canagarajah, 2007). Bilingual students who use translanguaging must take control of their languages for better acquisition of new languages and knowledge (Moll, 1992). Students use translanguaging to pose questions that may go beyond the teaching tasks to extend their academic knowledge. They are allowed to question in their familiar languages for the simple reason that they would like to elaborate more views without language barriers.

### **Translanguaging and Language Policy**

English has become the linguistic currency that plays the role of an international language. The conception "international language" is also known as a "link language" or "lingua franca" which refers to a contact language between persons who share neither a common native tongue nor a common culture, and for whom English is the chosen foreign language of communication (Firth, 1996). Thailand conducted an education reform related to English education in 1996 to better cope with the advance in modern technology in the world (Pitiyanuwat & Anantrasirichai, 2002).

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English is regarded as the fundamental approach to developing the quality of life and enhancing national co-existence in the world community (Trakulkasemsuk, 2018). As the Chinese economy has been developing rapidly in recent years, China gradually occupies an important position in international trade. Whereas Chinese is the biggest community of migrants in Thailand, most Chinese descendants are not able to speak Chinese (Hays, 2008). The Ministry of Education of Thailand conducted a policy that required schools to set up Chinese courses (Masuntisuk, 2013). The purpose of Thai people to learn Chinese includes the following aspects: first, some Chinese Thais hope to inherit Chinese culture through learning Chinese to enhance their ethnic identity; and second, some Thais are aware of the great potential of China's development. They hope to communicate with the Chinese and achieve commercial cooperation by mastering Chinese. Third, many Thai parents hope their children can enhance their social competence and pave the better way for the future by learning Chinese (Kanoksilapatham, 2011). As the sociocultural context is becoming more dynamic and multilingual, there is a need for language educators to develop language policy.

Language policy reflects the educational philosophy of administrators and connects to the language practice of educators in the teaching process (Trujillo, 2005). Language policy includes three distinct components: language ideology, language management, and language practice (Spolsky, 2001). In a multilingual classroom, implicit language policy refers to the conventional rules for a specific choice of languages and appropriate choice of levels and registers of languages such as the formality of speech according to the characters of the hearer and the situations (Spolsky, 2002). Since language is made up of a cluster of linguistic units, language policy may influence the consideration of language speakers to make choices on language practice at any level from an individual linguistic unit to a cluster of linguistic units. Language ideology is the beliefs about language articulated by the users as a rationalization or justification of perceived structure and use (Silverstein, 1979). With the increasing awareness of social justice and equity issues of ethnic minorities, students' linguistic and sociocultural diversity has become a phenomenon that challenges the monoglossic language ideology of educational systems including Thailand's. However, the firmly established monolingual ideologies influenced the language policies to prohibit the educational contexts from accepting code-switching and translanguaging (Lin & Martin, 2005). There is a need to prepare teachers to become receptive to multilingualism to teach emergent bilinguals (de Jong, 2011).

## **Research Design**

This research used a mixed method design because it employed two methods, which collected quantitative and qualitative data to draw a well-validated conclusion. The first method

was a questionnaire that was conducted to address research objective 1 and 2. The second method was an observation of synchronous online Chinese language classes which was designed to supplement the research objective 2.

The questionnaire design involved quantitative and qualitative items. A set of quantitative items were designed for Chinese language teachers to respond “Yes” or “No” based on their teaching experience and knowledge. In addition, another set of qualitative items which were designed in the form of open-ended questions about the key keywords “attitude”, “translanguaging” and “synchronous online classes” were structured to allow participants to express their standpoints. The questionnaire design was conducted to address the research objectives 1 and 2.

### **Population**

The population of this study can be described as follow:

There were totally 15 Chinese language teachers at the Kindergarten of the international school. They were assigned to three campuses which are located in different areas of Bangkok. Therefore, 15 Chinese language teachers who worked at the Kindergarten of the international school during the academic year 2020-2021 were the population in this study. All 15 teachers are female who have Chinese nationality. And they can speak English.

### **Sample**

Because of the small population, this study took all 15 Chinese language teachers who worked at Kindergarten of the international school in the academic year 2020-2021 as the sample for the questionnaire. All teachers agreed to participate in the questionnaire. The teachers were teaching students who were 3 to 6 years old from different nationalities. Most teachers were experienced teachers who had more than 3 years teaching experience in young learners. The maximum number of students was 20 in a class. Most teachers had around 15-20 students in their class. The more students were in classes, the more challenging for teachers to focus on individual students.

Out of the 15 Chinese language teachers, there were 4 teachers who were willing to participate as the sample for the observation. Each teacher taught more than one class, but the researcher just chose one class of teachers to observe. However, the private information of teachers was not allowed to be mentioned in the study, and the portraiture of teachers and students was forbidden to be presented.

### **Research Instrument**

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There were two instruments used in this study: (i) a questionnaire; and (ii) an observation checklist. Since the context of this study had similarities with a previous study conducted by Nambisan (2014) which investigated the attitudes of the teachers towards translanguaging and its practices in the Spanish context, its instrument was adapted to investigate the objectives of this study by the researcher. The adaptation of an existing instrument facilitated the measurement of the objectives.

The items in this questionnaire were adapted from previous research (Nambisan, 2014) and were modified by the researcher. The questionnaire consisted of 19 items which included qualitative items and quantitative items. The content of the questionnaire was divided into 3 sections:

Part I-This section consisted of 5 items which were designed as “Yes” or “No” questions to indicate the general information of the teachers. The teachers responded according to their synchronous online teaching experience.

Part II- This section consisted of 10 items which were designed as “Yes” or “No” questions to investigate the attitudes of teachers and specific situations for them to apply translanguaging. The teachers responded according to their attitudes towards translanguaging.

Part III- This section consisted of 4 open-ended questions which were designed to further explore the attitudes of teachers towards translanguaging and specific situations for teachers to apply translanguaging in synchronous online foreign language classes. Teachers wrote down their answers under each question.

The items in the observation were adapted from previous research (Nambisan, 2014) and modified by the researcher. The researcher aimed to gain more detailed information to supplement the data collected from the questionnaire. This observation was conducted with an observation checklist where the researcher could check and take notes during the online classes. There were 12 items in the observation checklist which included 11 “Yes” or “No” questions and 1 item to describe the situations that teachers applied translanguaging and took notes of the unexpected situations for further analysis.

Due to confidentiality, the researcher was not permitted to record the online classes of 4 Chinese language teachers. However, the observation results of each class were discussed and confirmed by teachers. The observation was conducted from 1st May to 30th June in the academic year 2020-2021. Each teacher was observed for 12 periods (30 minutes per period)

which lasted for 6 hours over two months. The teachers were informed before the researcher would observe them each time.

### **Summary of the Findings**

This section summarizes the results of the data analysis.

#### **Finding for Objective One**

1. Quantitative analyses on the responses of participants to the yes or no questions in Questionnaire.

The analysis on question: “Do you believe translanguaging is beneficial in foreign language teaching?” revealed 66.7% of Chinese language teachers answered “Yes”. The result implies that most Chinese language teachers hold positive attitudes towards the application of translanguaging in foreign language teaching.

2. Qualitative analysis on the responses of participants to open-ended questions in questionnaire

The analysis on question: “What is your attitude towards the application of translanguaging in synchronous online foreign language teaching classes?” revealed 46.7% of teachers agree translanguaging can bring benefits to the class and 20% of them believe that it’s practical to use translanguaging when teaching young children. This means that 66.7% of Chinese language teachers hold positive attitudes towards the application of translanguaging in synchronous online classes.

#### **Finding for Objective Two**

1. Quantitative analysis on the responses of participants to the yes or no questions in questionnaire

The analysis on 9 “Yes” or “No” questions revealed more than 55.37% of Chinese language teachers answered “Yes” to 6 questions (question 6, 7, 8, 9, 10 and 13). The result implied the frequent situations when 15 Chinese language teachers apply translanguaging in classes.

2. Quantitative analysis on the responses of participants to the yes or no questions in observation

The analysis on 8 “Yes” or “No” questions revealed more than 50% of Chinese

teachers got “Yes” to each of the questions. The result implied 4 Chinese language teachers apply translanguaging in real online classes, and translanguaging is frequently used in different situations.

### 3. Qualitative analysis on the open-ended questions in questionnaire

The analysis on question: “Please describe in what situations you will apply translanguaging in synchronous online foreign language teaching classes.” revealed 12 situations that Chinese language teachers described. The results imply that Chinese language teachers will apply translanguaging for three main different purposes which include content-related purposes, management-related and relationship-related purposes. Out of the three types of purposes, content-related and management-related purposes are more frequently mentioned compared with relationship-related purposes.

The analysis on question: “In your own words, please describe in which situations using translanguaging is beneficial and in which situations is it detrimental in synchronous online classes?” revealed 12 beneficial situations and 6 detrimental situations. The results imply that there are multiple beneficial situations for Chinese language teachers to apply translanguaging in synchronous online classes. Moreover, most beneficial situations are content-related and management-related. And there are varying detrimental situations for Chinese language teachers to apply translanguaging in synchronous online classes. Those situations focus on content-related and relationship-related translanguaging.

### 4. Qualitative analysis on the open-ended question in observation

The analysis on the question about additional situations revealed 10 additional situations except those in the checklist. Out of 10 situations, 8 situations refer to content-related translanguaging; 2 situations refer to management-related translanguaging. The result implies the application of translanguaging for content-related situations is more frequent in synchronous online teaching.

### **Additional Findings**

Qualitative analysis on the responses of participants on the additional information that they would like to share about translanguaging in synchronous online classes showed that there are two additional perceptions mentioned by teachers. The results indicate that teachers should be aware of the frequency of translanguaging in online classes. What's more, teachers

should value the role of parents and guardians who could benefit from translanguaging when participating in online classes because their understanding could assist students to learn at home.

## **Discussion**

This section presents the discussion based on the findings of this study. The attitude of Chinese language teachers towards the application of translanguaging in synchronous online foreign language classes

The results of this study indicate that 10 Chinese language teachers hold positive attitudes towards translanguaging in synchronous online foreign language classes. Their positive attitudes can be based on the belief that translanguaging is a bilingual pedagogy that enables students to acquire the new language with other semiotic resources (Creese & Blackledge, 2010).

Chinese language teachers who hold positive attitudes believe translanguaging can bring benefits to the class. Teachers could have realized the bilingual identity of students. According to the definition, the psychological and social state of students who result from interaction via language in which Chinese and English are used for communication are bilingualism (Buler & Yuko, 2014). When learning a new language, bilingual students face different learning challenges and problems from monolingual students. Translanguaging triggers the whole language repertoires of bilingual students in the learning process which could balance the relationship between weaker language (Chinese) and dominant language (English) to create an open environment for students to practice new languages.

Translanguaging can not only create opportunities for students to practice new languages but also encourage them to participate in meaningful discussion and deep comprehension. In the constructivist view, students become active learners to construct their understanding and knowledge castle. This cognitive process develops communicative skills and students' critical thinking skills which are necessary skills for 21st century learners. Moreover, some Chinese language teachers believe that it is practical to use translanguaging when teaching young children. From a sociocultural perspective, child-centered teaching allows the diverse language backgrounds of teachers and students to become a part of the class for the purpose of developing young children (Sanders-Smith, 2015). Under the background of child-centered teaching in the international school, translanguaging could create a space for children to deploy the language repertoire to fit the social contexts which is beneficial for children to take risk in learning a new language (García & Wei, 2014).



The findings about the positive attitudes towards translanguaging support the study of Su Myat (2018) in which English teachers showed their positive attitude towards the application of translanguaging in foreign language classrooms. Teachers were called to aware the benefits of translanguaging and integrate first language to support language acquisition in foreign language classes.

The situations for Chinese language teachers to apply translanguaging in synchronous online foreign language classes

Due to the online environment, translanguaging is mainly conducted by Chinese language teachers which is also known as official translanguaging (Williams, 2012). The results of the study indicate that Chinese language teachers apply translanguaging in multiple situations which can be generalized into three categories according to the purposes: content-related application, management-related application, and interrelationship-related applications of translanguaging.

The content-related applications of translanguaging focus on helping students understand the meaning of academic content. Here are two reasons why Chinese language teachers are willing to use content-related applications. From student' perspective, the social environment can't provide sufficient opportunities for them to practice a foreign language which could result in limited language proficiency. From teachers' perspective, it is difficult for teachers to explain complex concepts with the target language. Therefore, the target-language teaching method is not suitable for bilingual students to learn a foreign language. Translanguaging could function as a tool to fill the gap. As Vygotsky's zone of proximal development (ZPD) clarified, learning should match with the development level of children. In the scale of ZPD, the application of translanguaging can assist children to complete new tasks and solve problems. However, teachers may think it will hinder the practice of target language. Even though translanguaging does not meet the needs of high proficiency students. But the education is not only responsible for the excellent students but all individuals including low proficiency students. The permission for students to use their full language repertoire to interact with classmates could facilitate the social construction of knowledge and understanding.

The management-related applications focus on conducting effective classroom management in terms of student discipline and management instructions. Students lacking discipline is the main problem not only in the classroom but also online classrooms. In the online environment where students are not fully under the supervision of teachers, students are required to be self-disciplined (Schott et al., 2003). A well-managed class can guide students towards



self-discipline. Translanguaging can be used as a proactive strategy to maintain a positive classroom environment that prevents students from developing discipline problems. Chinese language teachers can use translanguaging to explain rules clearly to students and strengthen the class rules when dealing with student misbehavior. Moreover, translanguaging can make positive reinforcement on the awareness of appreciated behaviors with a better-mastered language. The management-related applications not only pay attention to discipline student behaviors but also give instruction to sustain classroom management. Effective classroom management can maximize children's learning opportunities. The learning time could be increased by effective management instructions. When students are actively engaged in classroom activities, they may spend more time on learning and less time on non-goal-directed activities.

The relationship-related applications of translanguaging concentrate on improving relationships in class. Translanguaging can nurture the relationship between teachers and students which is identified as one of the three meta-functions: build effective relationships with students (García et al., 2012). Translanguaging may derive the collaborative role from Chinese language teachers to students by setting up project-based instruction and collaborative groupings to make students use Chinese and English languages as a resource (Busch, 2011). Translanguaging both benefits to teacher-student interaction and student-student interaction. The rapport will make students feel comfortable and get used to the new environment.

The findings of this study about the pedagogical applications of translanguaging correspond to a previous study of Adinolfi and Astruc (2017) which found the significance for course designers and practitioners to integrate translanguaging opportunities into online foreign language classroom activities. Moreover, the findings of purposeful application of translanguaging support another study of Cenoz et al. (2017) in which translanguaging was understood as intentional instructional strategy.

#### Implications

The findings of this study permitted the pedagogical implications of translanguaging during online foreign language classes. Based on the findings, Chinese language teachers need to adjust their attitudes towards translanguaging and integrate translanguaging in different situations.

It is critical that teachers recognize the benefits of translanguaging that can be brought to the classroom. Teachers can use translanguaging as a teaching tool to achieve different teaching purposes. If teachers value the entire language repertories of learners, the language resources of teachers and learners can be integrated in the online classroom context.

It is critical for teachers to consider the cognitive development of young learners. Translanguaging is a suitable strategy to match the learning and development of students. Their language proficiency and learning ability restrict a foreign language learning. Realizing the mediational role of students' first language in the context of the foreign language environment can encourage learners to actively participate in their foreign language learning processes.

Additionally, the frequency of applying translanguaging needs to be aware by teachers because frequent application may hinder the target language practice. Teachers should address the beneficial situations and teaching purposes in teaching practice in order to meet learners' needs and build an effective learning environment.

## Conclusion

Based on the findings, this study concluded that:

- 10 Chinese language teachers hold positive attitudes while 5 Chinese language teachers hold negative attitudes towards the application of translanguaging in synchronous online foreign language classes in the Kindergarten of an international school.
- Chinese language teachers apply translanguaging in content-related situations, management-related situations, and relationship-related situations in synchronous online foreign language classes in the Kindergarten of an international school.

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## Factors Behind Radicalization: Analysis of Fatima Bhutto's *The Runaways*

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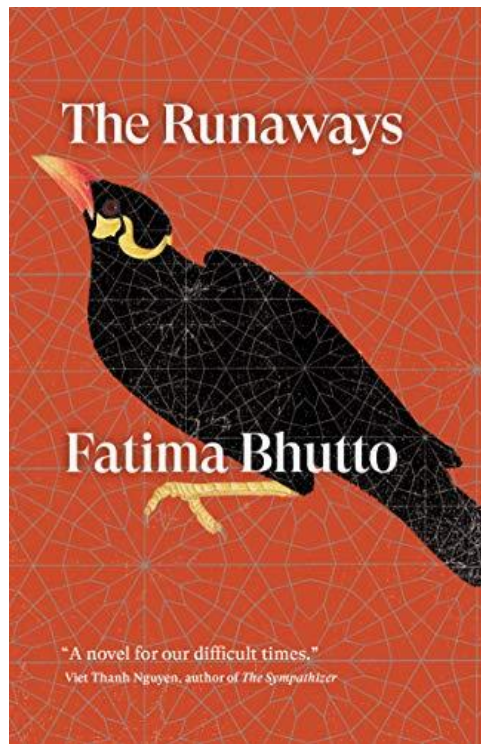
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### Abstract

This research aims at analyzing Fatima Bhutto's novel *The Runaways*, in terms of its portrayal of radicalization and the factors behind it. Bhutto has presented a picture of modern world, particularly England and Pakistan, where individuals adopt the pathway of extremism by

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encountering, alienation, inequality, identity crisis, poverty and so forth. The study is carried out under the umbrella of Neumann's understanding of radicalization as a theoretical framework for the analysis of the selected text. It implicates the causes of radicalization in the current social system of political spheres. The study is conducted qualitatively and designed descriptively. It uses the Textual Analysis Method for the analysis. The data are gathered from the novel *The Runaways* by Bhutto. The selected excerpts are sampled for answering the research question that how people get radicalized in the extremist violent discourse of religion. The study concludes that individuals suffering from identity crisis, poverty, social frustration, and religious segregation are easy prey to get radicalized and involved in violence.

**Keywords:** Fatima Bhutto, *The Runaways*, Radicalism, Factors, Violence.

## Introduction

Fatima Bhutto, the daughter of Murtaza Bhutto, is the niece of former Pakistani Prime Minister Benazir Bhutto, and granddaughter of former Pakistani Prime Minister Zulfikar Ali Bhutto, and Murtaza. She was born on May 29th in Kabul in the political family. *The Shadow of the Crescent Moon* (2013), *The Runaways* (2018), *The Democracy* (2015), and an autobiographical memoir *Songs of Blood and Sword* (2010) come among her best-known works. Her writings come through her heart, and her knowledge of the country's complicated political and socioeconomic challenges rings throughout the works (Anam, Lodhi & Anwar, 2021). According to Sethna (2014), Bhutto is a skilled writer of political narrative because she uses literary abilities to create an astonishing story of conflict, treachery, political turmoil, and shattered identities.

## Background

9/11 of 2001 was clearly the highest catastrophic incident of the twenty-first century. It wreaked havoc on the globe's social and political landscape. It obliterated a massive structure in New York and murdered a significant proportion of individuals Suganami (2003). Terrorism, according to Lepeshkov (2010), is by far the most significant concern of security to the welfare of the citizens and government/state. Moreover, radicalization is a complicated process in which a person as an individual or a community acquires an excessive ideology or mindset that recognizes or disregards the use of violent actions to accomplish a specified sociopolitical position. An individual or groups which advocate terrorist activity are more likely to enter into the terror groups as a result of such project (Anam, Lodhi & Anwar, 2021).

*The Runaways* (2018) by Bhutto explores radicalism and existential crisis through the perspective of all its hypersensitive characters. The story's main protagonists are Anita Rose, Monty, and Sunny. She discusses how isolation, dissatisfaction, and deprivation constitute a pathway to Radical Islam in the narrative book. Additionally, it fore-grounds the idea of radicalization and particularly being radicalized. In Pakistani and England society, individuals



suffering from identity crisis, poverty, poverty, alienation, religious segregation, and social frustration are easy prey to get radicalized, and they turn themselves up to wage the radical war. Moreover, Bhutto wants to propagate the message, through her work, that equality must be ensured in different spheres of life to shatter the ideas of radicalization. Therefore, this study investigates the different factors behind radicalization and how they influence the common masses which become a reason for radical attitude towards religion. It finds that ongoing pieces of research have not dealt with this subject. Thus, researchers here come up with locating different factors behind radicalization with the help of Neumann's understanding of radicalization as a theoretical lens.

### **Related Literature**

The previous section has presented the basic introduction to the writer of the novel, the background, research problem of this study. Here, the researchers bring a brief review of related literature to this study. The previous studies on the novel and the basic understanding of factors behind radicalization are presented here.

### **Previous Studies**

The novel by Bhutto, forms a complicated literary geography including its complicated integration of ideologies - national, and international identities; the connection among passion and self-destruction; and the structure of the grid through which we exist. The characters' sensitivities reveal a new cycle of power dynamics, in which political and personhood, imperial and psychological factors are all deeply intertwined (Khan & Okhlama, 2020). It is a narrative story which discloses the experiences of youth of displacement, and their own fears about identification, and not merely only about radicalism and horrific acts. This book answers the questions that what weakness compels the youth to rely inside the salvation of Islamic terrorism, and how can they abandon their everyday life longings. Bhutto inquires them in an inconspicuous manner, enabling everyone to enter the minds of the fugitives. Her insights are frequently gloomy instead of compassionate, and she avoids facile explanations (Bari, 2019).

Additionally, the writer herself in an interview comments on the novel that there are many factors behind the radical attitude of Muslims towards Islam. It is not the religion itself but social and psychological issues which cause people towards radicalization discussed in the novel. It is a political spectrum of power not all the time religious belief. Common factors in all the characters both male and female are the poverty, alienation and political displacement which emerge as radicalization and being radicalized, and this was aimed to locate in the fictional story, which also caused fear and scariness from the religiously extremist counter reaction (Inskip, 2020).

Relatively, the researchers (Shah, Riaz, Sajjad & Ahmad, 2022) have studied the traumatic elements in the novels of Bhutto. According to the study, *The Runaways* (2018) also includes the factor behind trauma as an outcome of psychological standing. War, death, loss, language, terror

attacks, departure and past memories of pain come in prime number for affecting the life of ordinary people in the novel. The 21<sup>st</sup> century's culture of terrorism also causes traumatic condition.

### **Radicalization**

According to Dolnik (2009), thinkers, intellectuals, and a number of authors regard radicalization, fundamentalism, strident radicalism, and bloodshed as interchangeable terms. The term means the basic and radical values and principles of a doctrine. According to Rais (2009), scholars and educated people propose a genuine effort to distinguish radicalization from terrorism and extremism. Religious extremists don't really call themselves religious fanatics. Revolutionaries, on the other hand, refer to themselves as the extremists.

According to Naqi (2008), radicalization would lead to extremism in the declaration of one's convictions honesty and ideality factor, as well as their incomparability. *Radicalization* refers to a significant transformation that is recognized 'enthusiastically' regarding a certain issue. *Extremism* is the acceptance or choosing an irrational condition in relation to every issue. *Terrorism*, on the other hand, imposes a forceful load of ideas, goals, or viewpoints on unwilling. According to Roy (1994), the meanings of *modernization* and *religious fanaticism* are evolving. *Religious radicalism* can refer to a group or a person. However, Sial and Anjum (2010) believe that religious sentiments are low in Pakistan, and people are frequently harsh or strong when it comes to matters involving their belief based principles and world affairs. Radicalization aims to spread fear, disturb the social sphere, and avail political goals explicit in the environment. There are multiple sources involved in radicalizing and being part of radicalization; from the prejudice of modern world to mental illness, and other factors like society, social exclusion, political, geo-political, alienation and racism also cause radical attitude in the masses (Useem & Clayton, 2009 and Abbas & Siddique, 2011).

Hence, it is viewed that a good number of studies on the literature of the novel and radicalization is carried out by the researchers. As per dealing with the problem, the novel is studied through aforementioned limited subjects. Radicalization and its factors are also studied in general. The issue of factors behind radicalization in Bhutto's novel remains untouched. Therefore, the researchers here tryingly investigate the subject in order to fill this gap in the arena of research studies.

### **Method**

The research is descriptive in nature, and it has been carried out via qualitative method of Textual Analysis. The research is conducted on the novel, *The Runaways* (2018). The data for textual analysis are collected from the selected thematic excerpts from the novel. The researchers analyze the concept of radicalization in the novel with the help of Peter R. Neumann's essay, The

Trouble with Radicalization (2013) as a theoretical framework. The main objective of this research is to investigate factors behind radicalization displayed in the novel.

### **Conceptual Framework**

Peter R. Neumann wrote the essay, *The Trouble with Radicalization* (2013), in which he talks about the term *radicalization* and its actual meaning which has actually been mistaken by other scholars. He, in his essay, defines the term that radicalization is not a myth rather its definition has ambiguity. He emphasizes that all the major discussions that have sprung from it are connected to the equivalent inalienable equivocalness. He clarifies that radicalization, at first, is a process. Individuals do not become terrorist or extremist in a day, or they embrace violence by a single influence. In the essay, *The Trouble with radicalization*, Neuman (2013) also explains the key factors that influence individuals to accept extremism, such as religious segregation, poverty, identity crisis, suppression of people on the basis of power, status quo, and so forth. (Neumann, 2013). Therefore, the current study explores poverty, religious segregation, social frustration, and identity crisis (alienation) as major factors leading to radicalization. Bhutto (2018) has fictionally evaluated them as reasons behind radicalizing Islam.

### **Textual Analysis**

*Radicalization* is not a new term discovered recently in the last decade, rather it has a history. People radicalized others on the basis of their alienation from society, sense of emptiness in the world, poverty, searching for identity, conflicts of interchanging faiths, etc. to fight against the world. The term *radicalization* has become potently famous after the 9/11 attacks and it has led the West develop Islamophobia in many circles and started calling them extremist, fundamentalist, violent and so forth. In the twenty-century people from different cultures, backgrounds and countries get radicalized and they take up arms against the world. What makes them so ferocious and why they dive themselves into the process of radicalization, this is what Fatima Bhuto answers in her novel, *The Runaways* (2018). It delineates the story of three individuals who, after the unextinguished sufferings of the world, turn themselves up and start their journey to Mosul, Syria, to fight against the world.

### **Poverty**

“When she was in class four, Anita had her own troubles. She didn’t have time to worry about being poor” (Bhutto, 2018, p. 12)

Anita belongs to a very poor family. Her mother is a breadwinner who does massage the rich ladies in order to earn a good living. Anita has always been asked to borrow culinary items from his neighbor, Osama Shah. She has lived a very depressed and pathetic life; she was not given attention when she went to school, she was bullied by her classmates, she had to cross her legs while sitting at the corner of the bench and so forth. She has always dreamed of a beautiful life,

but what she has in reality is the small dirty room and a big brother who hardly earns some money to run his family in the slum of Machar colony, Karachi. In the above mentioned line, Bhutto presents the idea that poverty-stricken family faces multiple problems and are marginalized by the rich neighbors. The grave cause of radicalization is shown here by Bhutto which strengthens Anita to get radicalized.

“Together we will shake your chains to the earth like dew.  
Together we will make sure no more such things fall upon you.” (Bhutto, 2018, p. 85)

Anita keeps on going daily to comrade Osama Shah’s flat, because it is the only place where she, somehow, feels still alive. Comrade teaches her the message of Faiz Ahmed Faiz, Habib Jalib, Ghalib and Jhalindri. He teaches her how they have conveyed the message of revolution, freedom, true intimacy, and tragedy. He keeps on calling her ‘lion’, a lion who would fight against the injustice, a lion who would bring revolution, and a lion who would rule alone. He raises a fire in the heart of Anita. Anita wanted to learn everything she lacked in, and Osama is her only true companion who would guide her, shows her the real path, makes her way straight to success, and makes her fearless. Anita has suffered a lot in her life, and now she wants to change her life entirely by hook or crook. In the given excerpt, Bhutto reveals that Anita is instigated by her comrade, Osama Shah to fight against the world, which has always suppressed the weaker, and later she joins the ISIS in Syria. The portrayal of Anita shows that suppression in a society is a great curse.

“Her brother had trained her to lie low; Osama had guided her to fight. Somewhere between the two was where Layla would survive”.  
(Bhutto, 2018, p. 352)

The story gets a twist when the readers come to know that it is Anita who has changed her name to Layla. It is the same girl who Monty has wished his entire life to spend time with, to love her, to touch her, to make her feel so special in his world of dreams. Anita’s brother Ezra has also changed her name to Feroze, because they have found that even their names have given them nothing, and in this world on fire they would fight their wars alone, struggle alone, get their new identity and so forth. Layla’s brother Feroze who works for some company and client has made his family’s living better, he has bought them a new flat in Gulshan and came out of the slum of Machar colony. Her brother has got her admission in American School where she meets Monty and then the never-ending story takes place. She has seen the worse of the world and now she has risen again to defeat them and to make them see worse. Layla has never thought of going to Syria and fight the war against the world, but it is her sufferings, Osama Shah’s lectures and her brother’s unbearable act that have led her to embrace the extremism and radicalization. Her brother has made her trip to Dubai where she was taken as the prostitute to satisfy the desires of sexually frustrated

elites. Even her video, while having sex, was made, and it led her to the unending trauma that resulted in making her way to Syria, only place where she could outrage her feelings by killings and doing *jihad*, in order to create her new identity in a world on fire. Fatima Bhutto also reveals that poverty-stricken Anita suffers in her life owing to inequality, and demarcation of society.

### **Social Frustration**

“Because you and me, Cuz, they’ll never accept us. We’re the periphery, we’ll never be the centre. We’re not like them. We come from a different culture. They don’t understand our people, our struggles”.  
(Bhutto, 2018, p. 100)

Sunny is from Portsmouth, England. He belongs to a middle class migrant family. He is a British born Indian, because his father has migrated from Lucknow, India. Sunny, in Portsmouth, spends a very flirtatious and sexually frustrated life. He has slept with many white girls and women whether brown or white. After turning nineteen, he has become obsessed with all these. He has felt the sense of emptiness, restless, identity in a world on fire, and so forth. At school he was not given importance, got teased and bullied because of his dual identity; all in all he felt that he never belonged to Portsmouth. His cousin Oz (Ozair), who has recently been from Syria, tells him about the world, especially the West, that they will never acknowledge the Muslims, they would never accept them as humans, they consider Muslims as extremists, they have a very opposite culture, they do not understand how Muslims struggle to fight against the injustice, marginalization, blurred identity, and so forth. Oz urges Sunny to follow what Islam says, to *Jihad*. He emphasizes Sunny and tells him how the West has squeezed them, their identity, their place, and the only way to squeeze them back is to *Jihad*. The novelist describes the attitude of West towards Muslims. Moreover, the idea presented by Bhutto shows the concept of identity crisis and at the same time Oz urges Sunny that elite class in the England has also done injustice to them which represent social injustice. It can be seen later on that Sunny gets radicalized by his cousin, Oz, and goes to Syria to participate in Jihad.

“Monty only wanted to be the kind of man Layla could be proud of. A real man, not a reflection. Not the small, frightened man he had been when she left him”. (Bhutto, 2018, p.188)

Monty belongs to an aristocrat family in Karachi. He is the only son of his parents. In the American School of Karachi, he falls in love with a girl, Layla, who looks very charming, attractive, and beautiful. Monty’s life has been so simple before meeting Layla. He has never seen a world filled with tears, sufferings, poverty, violence, suppression and so forth. He has just lived in his world of his dreams; travelling in Audi, having snacks at McDonalds, spending summers in London, and all in all he had everything that a common man had ever wished for. When he first

met Layla, she had asked him that what he knew about the world, and Monty remained as silent as log. His relationship with Layla grew so stronger that he could not live without her. His life began and ended with Layla. But after the sudden departure of Layla, he felt so empty that he never took a sigh of relief then. When he got to know that Layla has travelled to Syria to fight against the world and to *Jihad*, Monty sets himself up and starts preparing to find Layla there. He reaches Mosul and with Sunny he travels by foot to Nineveh through desert. All his endeavours and struggle were only to meet his Layla, and it was Layla for whom he came to Syria and left all of his comforts back in Karachi.

### **Religious Segregation**

“Men who went to mosque but not to war, those were not Muslims.” (Bhutto, 2018, p. 117)

Oz (Ozair) continuously keeps on telling Sunny that, Portsmouth, is not a place he belongs to. Many Muslims who just offer prayers and live their lives simply without taking risks, without fighting, without realizing their place, identity, and worth are not Muslims. The only true Muslim is one who leaves his life fighting for his religion and people. Oz encourages Sunny to go to Syria, a place where he would feel his worth, where he would know the real charm of life, where he would be set on the actual path for what God sent him in to this world. Sunny, being alone and desolate in the Portsmouth, England, finds Oz his only companion that can makes him feel alive and strong. He has never witnessed in his past twenty years that he existed or not, but after the arrival of his Cousin Oz from Syria, he feels somehow complete, there is something in Oz’s company that has made him feel rugged to stand and fight for himself. The character of Oz, on the one hand, shows the attitude of West towards Muslim who discriminate them with religious perspective. On the other hand, he condemns Muslims who just offer prayers and do not know the true meaning of Islam. These both dimensions in the novel witness that social division is the sole cause of radicalization where middle and poor class is misused.

### **Alienation and Identity Crisis**

“His mother was the only one who supported his coming out here”. (Bhutto, 2018, p. 337)

It has been months that Monty is in Syria. He has come here to meet his dream-girl, Layla. But apart from that his mother was, too, happy and satisfied that her son has gone at a place where he would find his actual purpose, a place where he would see the reality, a place where he would know how the world works and how it suppresses the weaker. One day, when Monty’s mother, Zahra Ahmed, took Monty to Abdullah Shah Ghazi’s Shrine, which is located near the beach in Karachi, Zahra told her son about the bravery of Abdullah Shah Ghazi that how he fought wars,



how he saved his religion, and how he got martyred. His mother, by holding his hand tightly, said that man gains a lot more respect when he fights against the injustice, oppression, poverty, and all in all against the world of cruelty. For the first time, after the departure of Layla, Monty had found himself in peace - a state that makes him free of all sorrows. And when, finally, he has come here, in Syria, to fight the same as his mother had expected, he has felt glad and relaxed somehow. In the given excerpt, the character of Zahra gives different examples of bravery to his son in order to show that religion is the conduct of life and guarantees peace and tranquility. Moreover, she also sheds light on the social and religious demarcation where weaker are used by stronger. Bhutto, in her novel shows the social distinction and sense of alienation prevalent in the world which brings a havoc and radicalization.

“Abu Khalid said, upon *her*. All the alienated, lost and angry- they were all watching Layla”. (Bhutto, 2018, p. 271)

Abu Khalid is the commander of jihadist group in Syria. He has got a brave sister, Layla, who delivers bombastic speeches and catches the attention of millions of people. She, through her voice, portrays the sufferings of individuals who are going through identity crisis, who are depressed, alienated, lost in the world, empty, and going in the dark ways of their lives. Abu Khalid accepts that her voice has that rage which would call all the people who are hiding it in their hearts. As she has made her path to fight the war in Syria, he is certain that other people would also join them soon to become the member of their group by listening her long, influential, and outraged lectures. Bhutto presents the idea that how those people, who are radicalized already, radicalize others who are suffering from the feeling of alienation in their real world.

“Now Sunny was a soldier, he was brought out here for something special. He knew that”. (Bhutto, 2018, p. 215)

Although Sunny gets hurt so much, when he comes to know that his very cousin, Oz, who he believed and considered the most trustworthy, and a true companion to all his sorrows, has cheated on him. He has made Sunny to go to Syria, fight with their brothers, and he has also promised him that he would come and join him soon. But he has never come, rather he has joined an organization, reforming radical, in order to tell the world how radical individuals threat to humanity, how young men and women are radicalized easily, and how he has got himself back from that extremist world. Sunny gets hurt when he listens to all these, but now the time has passed. He has set his target. He has become a true warrior who will wage a war against the people who always suppressed them, condemned them, and he will do jihad to save his religion, his people, and identity. Sunny thinks that all his life he has suffered a lot, misguided by people, mistreated and misled, but now he is here in Syria where he would achieve his final destination and his path will lead him to the Paradise. Bhutto shows the conspiracy hatched by Oz to instigate Sunny in

order to join Syria against West. The main idea proposed by Bhutto, in her novel *The Runaways* shows that sometimes identity crisis misleads people and they are at stake by others. Thus, the major agenda of being radicalized can be identity crisis as mentioned in the above theoretical framework.

“Sisters, will you compromise everything for your comfort? Free yourself from the lies of Westoxification. Freedom is this”. (Bhutto, 2018, p. 290)

Sunny and Monty have been travelling through the desert of Syria to reach Nineveh as soon as possible, where they would meet their brothers who will welcome them and take the Nineveh under their control. One night, campaigning in the midst of the desert, Monty takes Sunny’s iPhone in order to search out Layla’s upcoming leaked video on YouTube and confirms whether his dream-girl is safe or not. He sees a new uploaded video of Layla escalating her emotions, encouraging her sisters to come out of their homes and fight against the oppression. For her, Europe has always tried to destroy their identity, the West has always ruled them, and they have never considered them equal rather they treated east brutally whether in theoretical way or practical. And now, when she can make her voice reach her millions of sisters who are alienated, suppressed, and under the ties of Western culture, she wants them to get rid of this and embrace the real freedom. Bhutto in her novel shows that Layla, being born in a country where poverty and alienation has sucked the blood of common men, is now in a position to tell their people what is the actual aim of life and to fight against the injustice is to *jihad*, and compromise your comforts for the sake of real freedom.

## Conclusion

The novel, *The Runaways* (2018), represents a picture of Pakistani and English society where individuals get radicalized and turn their path on the way to embrace extremism. In the novel, Fatima Bhutto has depicted the pathway that leads individuals towards radicalization and the various causes like poverty, religious segregation, social frustration, and identity crisis make individuals become radicalized. She is of the opinion that individuals do not become violent or extremist on their own, rather there are root causes that make them so. The three characters, Anita, Sunny and Monty are the portrayals of Fatima Bhutto’s *The Runaways* (2018), what she calls the path towards radicalization and as being radicalized. Fatima Bhutto illustrates that people, in this modern world, are searching for their identity, place, state, real existence and so forth. And when they cannot avail it, they choose the path which leads to radicalization. Moreover, this study cannot possibly be the final in its findings. The readers and upcoming researchers are welcome to share their valid criticism, and they can also conduct a further study regarding the subject to accomplish the more possible and comprehensive findings.

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## Manoomin: An Exceptional North American Asset

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### Rice-Eating

Rice-eating is a routine in Southern and Eastern India. It is also popular in Maharashtra State in India. At the same time, rice-eating is a favorite dish in North India too. More number of people eat rice in the Indian subcontinent, and it is very popular in Asian countries. Thus, perhaps there are a greater number of regular rice-eaters than eaters of wheat products in the world.

Manoomin is wild-rice, grown and *guarded* with great social fervor by the Ojibwe tribes in North America.

According to researchers, rice has thousands of varieties grown throughout the world. In India, researchers have estimated that there are presently 6000 varieties. Paddy (rice with its natural cover) comes in different colors “brown, red, purple and even black” ([Rathna Priya T. S.](#), [Ann Raeboline Lincy Eliazer Nelson](#), [Kavitha Ravichandran](#) & [Usha Antony](#)). Almost all the non-Brahmin communities use parboiled (boiled) rice every day in Tamilnadu State. They may use raw rice for cooking on religious occasions. Pulao or Briyani is cooked with raw rice. Parboiled rice retains healthy bran. “The unpolished rice with its bran has high nutrient content than milled or polished white rice” (Rathna Priya, et al.) In recent decades, the concept of balanced diet has resulted in reduction in the quantum of rice eaten every day even in rice-eating states in India. Yet rice and rice-based other dishes continue to be the dominant grain preferred for routine food.

### Manoomin

The Northern wild rice or Manoomin (Ojibwe) is uniquely native and found only in

northern Wisconsin, northern Minnesota, and adjacent parts of Canada. The Ojibwe tribes consider “Manoomin” as a gift from the Creator. The migration stories of Ojibwe say that the people were told to keep moving until they find a land where food grows in water. Their journey led them from the east coast of the United States to the areas surrounded by the five Great Lakes.

Manoomin has an antioxidant potential and can lower cholesterol and fight arterial plaque buildup. It has sufficiently higher quantity of fiber, potassium, and zinc than normal white rice. However, it is to be clarified here that this Wild rice is not a true rice but a highly nutritious native grass that grows in water.

In western science wild rice is known as *Zizania palustris*, it grows best in one to three feet of water with a mucky bottom. Water fluctuation, water chemistry, length of winter and the temperature during summer play an important role in the growth of Manoomin. It is a very sensitive species and much of it has stopped growing in parts of Michigan. The University of Minnesota works closely with its tribal partners to protect Manoomin using scientific research and traditional knowledge.

Recently there is fear among the Ojibwe Native American community that Manoomin (wild rice) may be forced to become extinct because in 2021 the State of Minnesota passed an order “allowing the Enbridge corporation to use five billion gallons of water for the construction of the oil pipeline known as “Line 3.” (<https://www.1855treatyauthority.org/news/manoominvdnr>). So, on August 5, 2021, a case has been filed against this order in the Tribal Court of the White Earth Band of Ojibwe in Minnesota, by Manoomin (wild rice), the White Earth Band of Ojibwe, and several tribal members”.

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## Urdu-Speaking Boy of 7 Years with Developmental Phonological Disorder

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### Abstract

This paper attempts to study a case of a 7-year-old boy, 'M', with Developmental Phonological Disorder (DPD). M is a monolingual Urdu-speaking child. The speech of M was analyzed by using *Picture Naming Tasks* and *Non-word Repetition Tasks*. The result showed that his phonological impairment is severe and systematic in nature. The case study is presented in five sections: primer on developmental phonological disorder, case history, speech assessment, assessment issues, and speech evaluation.

**Keywords:** Urdu-speaking, Developmental Disorder, Speech, Phonological Disorder

### Primer on Developmental Phonological Disorder

Developmental Phonological Disorder (DPD) is one of the subtypes of Speech Sound Disorders. DPD occurs when a child's speech errors are based on the implicit rules of a language (e.g., stopping, fronting, final consonant deletion) despite the ability to produce those sounds correctly in other contexts. One of the examples of DPD is the deletion of lateral sound at the word-final position. A child may be able to say the lateral phoneme /l/ as in leaf, lion, or lip but not in bell, feel or pill; despite the ability to produce the phoneme at the beginning of the word, the child does not produce the same phoneme at the end of the word.

DPD exists without any identifiable aetiology. However, the learning environment is thought to be a default explanation and the genetic explanation has provided an alternative account. Recent research, in addition, suggests that impairment in phonological working memory is considered to underlie the phonological disorder in children as it underlies the creation of phonological representation. Furthermore, the literature studies revealed that children with palatal cleft are at the highest risk of phonological disorder.

An extensive research has been conducted on speech sound disorders among English speaking children. However, it is important to consider whether features of phonological disorder in English speaking children are also found in children who speak other languages. It would have implications for language acquisition theories, and for evaluation and treatment of children with

phonological disorder. Recently, some investigators have highlighted that English language shares some of the features of phonological disorder with other languages (Hua and Dodd as cited in Cummings). Other investigators have revealed that features of phonological disorder are language specific (Brosseau-Lapre and Rvachew’s study as cited in Cummings).

The prevalence of speech sound disorder is 15.6% among 3-years-old children (Campbell et al., as cited in Vick et al.), and approximately 4% of all children have speech delay at age 6 years (Shriberg, Tomblin, and McSweeny’s study as cited in Vick et al.). The estimate of the world prevalence of functional speech sound disorder is approximately between 3.8% to 10%. While as the phonological disorder is estimated to vary between 3% to 5% in normal children and primary population (Kirkpatrick, and Ward’s study as cited in Dodd, Leahy, & Hambly 1989). However, the prevalence of phonological disorder varies as children are not a homogeneous group in terms of types of errors and varies according to the different investigations. It has been studied that girls show low prevalence of phonological disorder than boys.

### Case History

M is a 7 year old boy. His mother is a nurse and father, a govt employee. Urdu is the only language spoken at home. His physical development was normal. He has a normal hearing mechanism and normal oral functioning. M is described by his mother as a healthy, cheerful, and helpful boy. His mother reports him as enjoying a number of activities —playing with friends, listen to music, play games and watch cartoons. M’s teacher reports that he likes to take part in classroom activities and is a very cooperative child. It also states that M can only be understood within know context. However, M never gets frustrated when his speech was not understood rather, he would repeat several times what he wants to say. The report also states that M was aware of his speech problem and was sensitive about it. M has been teased for his speech problem by other children. Despite his problem, he loves to attend parties, take part in competitions, readily answers questions in the classroom, and makes new friends.

### Speech Assessment

The speech of M was extensively evaluated. He was assessed on *Picture Naming Task* where he was asked to name the given picture and a list of *Non-Word Repetition Task*. Non-Words were played individually on a sound recorder where M was asked to repeat the same. Some of the M’s single word productions (Table1) and non-word productions (Table 2) are shown below with their phonemic target.

S.no	Urdu	English	Phonemic Target	Client Production
1.	bacha	child	/bətʃtʃa/	[batta:]
2.	tamatar	tomato	/tama:tʃar/	[tama:tə]

3.	dhol	drum	/dʰol/	[do:]
4.	gaas	grass	/ga:s/	[ga:]
5.	chat	roof	/tʃʰat/	[tat]
6.	jangal	forest	/dʒaŋal/	[kakkal]
7.	fawwara	fountain	/favva:ra:/	[pama:la]
8.	gosla	nest	/gʰōsla/	[go:ta]
9.	zuban	tongue	/zuba:n/	[duba:n]
10.	hath	hand	/ha:tʰ/	[a:tʰ]
11.	roti	bread	/roʃi:/	[u:ti]
12.	eid	festival	/i:d/	[i:t]
13.	kala	black	/ka:la:/	[ka:va]
14.	sanp	snake	/sã:p/	[ta:p]
15.	gubara	balloon	/yuba:ra:/	[guba:la]
16.	bhai	brother	/bʰãi/	[bãi:]
17.	pahad	mountain	/paha:dʃ/	[pa:r]
18.	budha	old man	/bu:dʰha:/	[bu:da]

Table 1: Picture Naming Tasks; single word with both actual and client's production.

S.no	Non-Word	Phonemic Target	Client Production
1.	luphan	/lupʰan/	[vupan]
2.	saad	/sa:dʃ/	[ta:]
3.	takhi	/ta:kʰi/	[ta:ki:]
4.	hoog	/hu:g/	[uk]
5.	raqa	/raqa:/	[aqa:]
6.	rij	/ridʒ/	[jid]
7.	pazi	/pa:zi:/	[ka:di:]
8.	itta	/iʃa:/	[ita:]
9.	badhal	/baɖʰal/	[baɖə]
10.	oob	/ob/	[op]
11.	daghab	/da:yab/	[da:kap]
12.	ribh	/ribʰ/	[jip]

Table 2: Non-Word Repetition Tasks; phonemic target with client's production

### Assessment Issues

There is a dearth of Phonological Assessment Tools in languages other than English. The lack of assessment of phonological development in children is due to the lack of common consensus of phonological norms in other languages (Da Saliva et al as cited in Cummings). This



may have an unfavourable outcome for the assessment of monolingual and bilingual children of other languages with phonological disorder. M's sound preference was assessed by using an informal phonological assessment procedure—*Picture Naming Task* and *Non-Word Repetition Task*. However, it was ensured that each phoneme in all the word positions was taken into consideration. Picture Naming Task access the internal lexicon to generate the rule-based string of phonemes. While Non-Word Repetition Task were used to study the underlying phonological system. However, non-word task is the easiest task as it needs not to access the internal lexicon. McLeod and Baker (2014) states that Speech Language Pathologists use informal assessment procedures to diagnose multilingual children with speech sound disorder.

### **Speech Evaluation**

It is clear from the above data that M is making the use of systematic sound preferences. Systematic sound preference is considered to be the evidence of phonological disorder (Grunwell's study as cited in Cummings). Fronting, backing, stopping, gliding, devoicing, substitution, deletion, un-aspiration, de-nasalization, cluster reduction or simplification, are the most occurrence of the M's sound system. M engages in un-aspiration of Aspirated sounds at the word's initial, and medial position. The alveolar trill [r] is either deleted or substituted with lateral alveolar [l] at the final or the middle position of a word. And lateral alveolar [l] itself is either glided or deleted at the initial, middle, and final position of a word. M does not produce nasalized vowels as in example 8 and 14 of Table 1. M extends vowels beyond their normal duration before and after plosive alveolar [t]. M engages in initial consonant deletion particularly the glottal fricative [h] (e.g., 10; Table 1), and alveolar trill [r] from the non-word task (e.g., 4; Table 2). M involves in fronting of sounds particularly plosive at word initial, medial, and final position and devoicing of plosives at initial and final position of a word. M engages in cluster reduction at final syllable of a word and stopping at word-initial, word-medial, and word-final positions. The instance of backing can be seen in the example 7 of Table 2.

M showed the same error pattern in *Picture Naming Tasks* and *Non-Word Repetition Tasks*. It can be seen that M has difficulty in remembering particular phonemes in a particular environment. There can be two possible reasons: children with phonological disorder may store incomplete phonological representation of a word (Chiat's study as cited in Dodd, Leahy, & Hambly 1989). Another possible reason can be, phonological representation can be stored but the mental operations which are involved in generating the output may be impaired (Leahy and Dodd's study as cited in Dodd, Leahy, & Hambly 1989).

### **Concluding Remark**

A great number of research on Developmental Phonological Disorder (DPD) has been driven by advance in both applied linguistics and cognitive science. Especially, research in psycholinguistics and cognitive neuroscience have pointed out the structure of language among

typical and atypical individuals. An extensive research has been conducted on DPD among English speaking children. However, research on language other than English is crucial to find out the nature of language deficit.

As is evident from the above M displayed restricted phonemic inventory, systematic error patterns and distorted syllable structure in his speech. It can be easily ascertained by the fact that error patterns are language specific i.e., depends on the phonological structure of the language. However, general inclination of errors is visible in all the languages.

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## Appendix

	Urdu	English	Phonemic Target	Client Production
1.	paise	money	/pese /	[pete]
2.	phal	fruit	/p <sup>h</sup> al/	[pa]
3.	bacha	child	/bətʃtʃa/	[batta:]
4.	ek	one	/ek/	[et]
5.	teen	three	/ti:n/	[ti:]
6.	thali	plate	/t <sup>h</sup> a:li:/	[ta:i:]
7.	makaan	house	/maka:n/	[maka:n]
8.	tamatar	tomato	/tama:tar/	[tama:tə]
9.	khetti	sour	/k <sup>h</sup> ət̪i:/	[kəta:]
10.	imli	tamarind	/imli:/	[imi:]
11.	ghadhi	watch	/g <sup>h</sup> əɽi:/	[gədi:]
12.	dhol	drum	/d <sup>h</sup> ol/	[do:]
13.	khana	food	/k <sup>h</sup> a:na:/	[ka:na:]
14.	gaas	grass	/ga:s/	[ga:]
15.	ghar	home	/g <sup>h</sup> ar/	[gal]
16.	chaar	four	/tʃa:r/	[ta:]
17.	chat	roof	/tʃ <sup>h</sup> at/	[tat]
18.	jail	net	/dʒa:li:/	[da:i:]
19.	jangal	forest	/dʒaŋal/	[kakkal]
20.	jadu	broom	/dʒa:ɽu:/	[da:vu:]
21.	fafwara	fountain	/favva:ra:/	[pama:la]
22.	gosla	nest	/g <sup>h</sup> ōsla/	[gō:ta]
23.	zuban	tongue	/zuba:n/	[duba:n]

24.	shair	lion	/ʃe:r/	[te:]
25.	khargosh	rabbit	/xargof/	[kagot]
26.	hath	hand	/ha:tʰ/	[a:th]
27.	naak	nose	/na:k/	[na:k]
28.	ladoo	sweet	/ləɖu:/	[vodu:]
29.	roti	bread	/roʈi:/	[u:ti]
30.	wardi	uniform	/vardi:/	[vadi:]
31.	yakka	bullock cart	/jakka/	[jakka]
32.	eid	festival	/i:d/	[i:t]
33.	unt	camel	/u:nʈ/	[u:t]
34.	allah	allah	/alla:h/	[ava]
35.	aam	mango	/a:m/	[a:m]
36.	dawat	inkpot	/dava:t/	[dava:t]
37.	dhul	dust	/dʰu:l/	[du:]
38.	thudi	chin	/ʈʰuɖi:/	[tudi:]
39.	doctor	doctor	/ɖokʈar/	[dotal]
40.	kala	black	/ka:la:/	[ka:va]
41.	kalam	pen	/kalam/	[kalam]
42.	sanp	snake	/sa:p/	[ta:p]
43.	gubara	balloon	/ɣuba:ra:/	[gubala]
44.	ungli	finger	/uŋli:]/	[uŋi:]
45.	bhai	brother	/bʰāi/	[bāi:]
46.	makhi	housefly	/mækʰkʰi:/	[mækki:]
47.	bazu	arm	/ba:zu/	[ba:du]
48.	chaku	knife	/tʃa:ku:/	[ta:ku]
49.	saib	apple	/se:b/	[te:b]
51.	aalu	potato	/a:lu/	[a:vu:]
52.	phad	mountain	/paha:ɖ/	[pa:r]
53.	budha	old man	/bu:ɖha:/	[bu:da]

	Non-Word	Phonemic Target	Client Production
1.	puba	/pu:ba/	[ku:ba:]
2.	luphan	/lupʰan/	[vupan]
3.	ribh	/ribʰ/	[jip]

4.	babhat	/ba:b <sup>h</sup> at/	[ba:bat]
5.	zaab	/za:b/	[da:p]
6.	zuthan	/zut <sup>h</sup> an/	[du:tan]
7.	hada	/hada:/	[ada:]
8.	nadh	/na:d <sup>h</sup> /	[na:t]
9.	budhan	/buɖ <sup>h</sup> an/	[budan]
10.	moot	/mu:t̪/	[mu:t]
11.	buthal	/bu <sup>h</sup> al/	[buʃal]
12.	meeth	/mi:t <sup>h</sup> /	[mi:t]
13.	naad	/na:ɖ/	[na:]
14.	badhal	/baɖ <sup>h</sup> al/	[baɖə]
15.	saad	/sa:ɖ/	[ta:]
16.	takhi	/ta:k <sup>h</sup> i/	[ta:ki:]
17.	pikh	/pik <sup>h</sup> /	[pik <sup>h</sup> ]
18.	hoog	/hu:g/	[uk]
19.	mughi	/mug <sup>h</sup> i:/	[mugi:]
20.	nugh	/nug <sup>h</sup> /	[nuk]
21.	raqa	/raqa:/	[aqa:]
22.	maak	/ma:q/	[ma:q]
23.	raach	/ra:tʃ/	[a:t]
24.	wachak	/vatʃak/	[vatat]
25.	wach	/va:tʃ]	[va:tʃ]
26.	daji	/da:dʒi:/	[da:gi:]
27.	rij	/ridʒ/	[jid]
28.	kijha	/kidʒ <sup>h</sup> a/	[kida:]
29.	nijh	/nidʒ <sup>h</sup> /	[nik]
30.	gafi	/ga:fi:/	[ga:pi:]
31.	pazi	/pa:zi:/	[ka:di:]
32.	nakhi	/na:xi:/	[na:ki:]
33.	saakh	/sa:x/	[ta:k]
34.	bugh	/buɣ/	[buk]
35.	daghab	/da:ɣab/	[da:kap]
36.	fama	/fa:ma:/	[pa:ma:]
37.	div	/div/	[div]
38.	itta	/iʃa:/	[ita:]
39.	iffa	/i:fa:/	[i:pa:]
40.	uja	/udʒa:/	[uda:]
41.	uba	/ubba:/	[uba:]

42.	oob	/ob/	[op]
43.	adda	/adda:/	[adda:]
44.	ajul	/a:dzul/	[a:dul]
45.	bair	/be:r/	[be:]
46.	aitta	/eʈa/	[e:ta:]
47.	opa	/opa/	[opa]

## Enact Change: Clouded Leopards

**Sanjana Paulson**

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Clouded Leopard at the Nashville Zoo

Courtesy: [https://en.wikipedia.org/wiki/Clouded\\_leopard](https://en.wikipedia.org/wiki/Clouded_leopard)

The Earth is like a true friendship: people realize its value only after it's gone. So many people love the world we live in, yet they deplete and damage the resources that come from it for their own benefit. Practices such as deforestation and pollution harm the planet that we call home. Because of them, many species of plants and animals become more at risk of endangerment or even extinction. However, if people can destroy what's around them, then they can restore it as well. When people decide to come together for a certain cause, change of unexpected sizes can occur. The people that can help solve problems don't need any qualifications or specialties; even the standard person can do something that, in turn, achieves change. Anyone can contribute to change by providing whatever they can give, including their finances and time.



Bengal Tiger

Courtesy: en.wikipedia.org

In today's world, many species are at risk of becoming endangered and are considered vulnerable. Among this group is the clouded leopard, a species of medium-sized cat that calls the "dry tropical forests and mangrove swamps" of South China, Southeast Asia, and the Himalayas their home ("Clouded Leopards"). Also referred to by its scientific name "*Neofelis nebulosa*", the clouded leopard is estimated to have a total population of 10,000, with no single population having more than 1,000 individual animals ("Clouded Leopard", Smithsonian's National Zoo; "Clouded Leopards"; "Clouded Leopard Status").

Known as the Tree Tiger in some parts of Asia, clouded leopards are considered to be "one of the most arboreal of all cats", meaning that they spend a lot of their time in the branches of trees ("Clouded Leopard", ISEC; "Clouded Leopard Status"). Sadly, the needs of humans are now leading to the elimination of the living spaces of these animals. The deforestation of rainforests in Malaysia and Indonesia have greatly affected the population and living conditions of this species; since many areas are being logged for the creation of agricultural plantations, these big cats are being driven away from their ruined homes more and more every year ("Clouded Leopard Status"). As a result, clouded leopards are "often killed as retaliation for killing livestock" by local farmers ("Clouded Leopards").

Because they have no choice but to find new homes in the developing areas of Asia, they face a greater chance of being attacked by people, decreasing their population and making them more vulnerable. Clouded leopards are now being hunted for their beautiful, unique fur, as well as for their meat and bones; the products from this animal serve a variety of purposes, including fashion and traditional medicine ("Clouded Leopard Status"). They are also captured to be traded as illegal pets ("Clouded Leopard", ISEC). Although these innocent creatures are being used in a plethora of ways for the selfish benefits of the human race, many people are working to improve the population of these animals.

Even though several efforts are being made to help save the species in the wild, there have been some obstacles regarding the conservation of the clouded leopard. Because of high crime rates, "corruption in the ranks of law enforcement", as well as "a strong cultural tradition



of consuming wildlife” in Southeast Asia, it has been somewhat difficult for organizations such as the Association of Southeast Asian Nations to enforce tighter laws regarding the illegal poaching of clouded leopards (“Clouded Leopard Status”). The mentality that many people have kept for years cannot easily be changed. This only makes it harder for groups to effectively reach out to the people regarding this subject. Nonetheless, organizations in several Southeast Asian countries are doing all they can to “establish anti-poaching units and strengthen anti-poaching law enforcement”, and they are “setting up a compensation fund for local farmers whose livestock is often killed by...leopards” as well (“Clouded Leopards”). While several larger groups are doing a great job in helping the clouded leopard population increase in number by meeting the needs of people and animals alike, a similar change can begin through the work of just one person.

There is some good news from some countries like India. Apart from active voluntary activist groups, the Central (Federal) as well as the State agencies seem to work hard not only to preserve the green but also wild animals including tigers in India. The recent news reports indicate that there is indeed significant increase in the endangered population of tigers in India. <https://www.nature.com/articles/d41586-019-03267-z>

India always had a special place for the wild animals. Uma Athale presents an interesting report “Tigers in Indian Mythology”. She writes “Animals play a significant role in mythology. Here’s how the tiger has been one of the most prevailing figures in some Indian religions!” (<https://jeevoka.com/tigers-in-indian-mythology/s#:~:text=As%20the%20Vehicle%20of%20Durga,can%20fight%20evil%20without%20fear>)

For example, tiger is depicted to be the holy vehicle of powerful goddess Kali or Durga.

Even though animals were/are given importance, there was a decrease and annihilation of tigers, etc. in so many ways. Presently for the last several decades deliberate effort by government agencies (Wild Life (Protection) Act, 1972

[https://en.wikipedia.org/wiki/Wild\\_Life\\_\(Protection\)\\_Act,\\_1972](https://en.wikipedia.org/wiki/Wild_Life_(Protection)_Act,_1972)) such as the Forest Departments and activists has resulted in overall social consciousness to preserve and protect the territories occupied by wild animals.

[\(https://www.wfindia.org/about\\_wwf/priority\\_species/bengal\\_tiger/faq/\)](https://www.wfindia.org/about_wwf/priority_species/bengal_tiger/faq/)

People can take part in conservation efforts by “donating your [their] time, money, or goods” (“Clouded Leopard”, Smithsonian’s National Zoo). For instance, one can make a change with their money by donating to organizations such as the WWF or by “adopting” an animal, such as a clouded leopard, to support the conservation of vulnerable and endangered species all over the world (“Clouded Leopards”). People can also enact change with their time; one can help by spending their time volunteering for a certain cause. Thirdly, one can donate their possessions by giving things that belong to them away for a better cause, therefore enacting change.

To conclude, things are slowly but surely looking up for the clouded leopard, despite all of the horrible occurrences that are affecting the status of this creature. People are starting to figure out that their impacts on the environment are more negative than they think. Whenever people stop focusing on their wants and on the well-being of the world instead, it benefits themselves, others, and their environment. If just one person is willing to give up a moment of their time or a few dollars or even a few of their things for a good cause, they have the potential to change the world and make it a better place, all while inspiring others to do the same.

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