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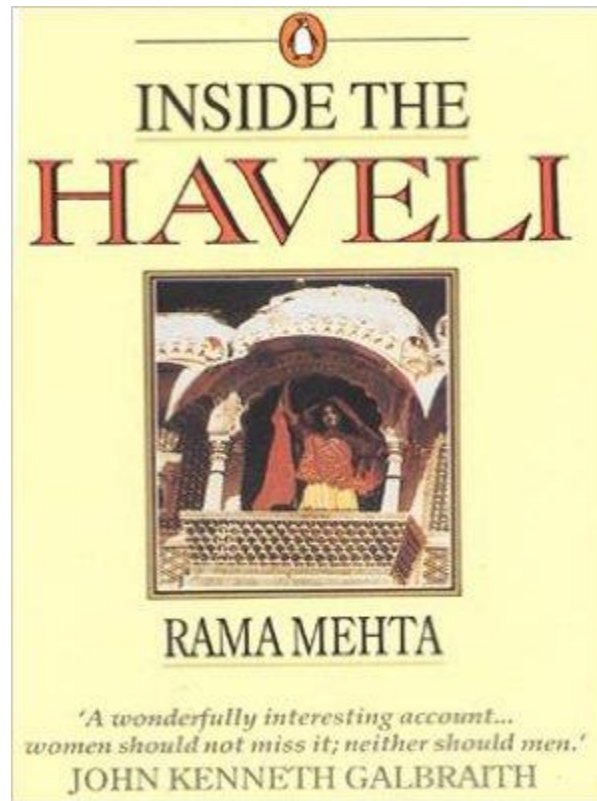
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Cultural Identity amidst Modernity in Rama Mehta's
Inside the Haveli

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Ph.D. Scholar



Abstract

Our culture, our tradition and our language are the foundations upon which we build our identity. The paper concentrates on the study of “Cultural Identity amidst Modernity in Rama Mehta’s *Inside the Haveli*”. Rama Mehta’s Sahitya Academy award winning novel *Inside the Haveli* is a hall mark piece of the saying that literature is a mirror of the society and that the artists are the shaping spirits. The novel produces a pen picture of the *haveli* in Rajasthan. It also serves as a seminal proof for the life style of the womenfolk. The novelist, herself, being

Rajasthani woman, stands witness to the lives and experience of the characters in the novel. The main objective is to throw light on the inner struggle of the optimistic life style of the major characters. The discussions contribute to the enlightening of the didactic elements in the novel. The persuasive style of the novel puts forth love as the basic force and common cause to construct a world community of compromise.

Key words:

Culture, Tradition, Modern, *Haveli*, *Purdah*

Indian Women and Modernity

The Indian woman experiences a perpetual conflict between a traditional mode of life and the modern outlook. Traditionally she is safely ensconced within her home, engaged in managing household and family matters throughout her life. Modernity promises her individualism, mobility and permissiveness. Contemporary fiction in English by Indian writers often explores the contention and consequences between tradition and modernity in India on the lives of women. Rama Mehta, New Indian woman writer, has explored the nuances of this issue in her fiction. She has presented the impact of modernization, the feminine psyche and behavior, and its repression in the traditional set-up of Indian society. Caught between the deadening influence of orthodoxy and the liberation forces of modernity, her woman protagonist provides a challenging study.

Inside the Haveli

The novel can be called the artistic manifestation of the author's own life experiences as a bride of a feudalistic aristocratic *haveli* in Udaipur and her own inherent cosmopolitan outlook and education. Rama Mehta tries to affect a sociable compromise between the forces of tradition and modernity. Her protagonist Geeta, the Rajasthani girl negotiates successfully with the patriarchal forces and becomes a harbinger of change. Like Geeta, a number of young educated women get relocated after their marriage in an entirely different and contrasting atmosphere. They feel lost and alienated. Mostly they crumble under the pressures and expectations of their new roles and demands. Sometimes they succeed in retaining their poise and carve out their own space through sensible efforts and negotiations. Geeta's life and her decisions in her marital

home provide a valid justification for women's education. It goes on to prove that even a single educated and sensible woman can be the cause of social change.

Inside the Haveli is mainly concerned with the smooth transition of its Bombay-bred heroine to her life in an Udaipur *Haveli*. In this novel, Rama Mehta has restricted herself to the depiction of life in an aristocratic family of Udaipur.

K. Radha comments:

The title of the novel *Inside the Haveli* is not just descriptive. It is a search or an exploration of one's own self: one's identify which is lost in the labyrinthine tradition and customs of society. The book has its own motion; a soft stir of values, perceptions and attitudes. It covers a period of fifteen years in the life of two characters - Geeta, the heroine and the other character being the *Haveli*, a silent witness to an entire era. (Dhawan 202)

Geeta, Modern Educated Woman

Geeta is a representative of the modern educated woman. She is torn apart by the other dominant character of the novel *Inside the Haveli* - Jeewan Niwas the *Haveli* itself. The *Haveli* is the setting of the novel. All the characters closely identify with the symbol chosen. It is the pivot round which revolves their aspirations, desires, hopes and fears. It gives direction to the thoughts and sensibilities of the characters. It is the symbol of the oppression and tyranny of age old customs. Geeta is haunted by the ghost of the *Haveli*. It becomes an open combat between the traditional and the modern. She fights hard to be free of this demon. She rebels against the set pattern of living framed by the *Haveli*. But the battle proves to be futile. In spite of all efforts, Geeta has to accept the traditional aspects as part of a heritage. This is reflective of the attitude of the Indian woman; she has to compromise on her individuality and self-assertion.

As it happens with majority of Indian girls, Geeta is married to a boy of her parents' choice at the young age of nineteen. She has lived and been educated in Bombay in a co-ed College. She is completely modern and emancipated. Though Ajay, Geeta's husband, is a professor in a college at Udaipur, he belongs to a highly conservative, tradition-bound and old-fashioned family. Geeta accompanies her husband to his aristocratic *Haveli* in Udaipur.

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Cultural Identity amidst Modernity in Rama Mehta's *Inside the Haveli*

Geeta is lively and spontaneous and confident of life ahead, when she was in Bombay. Her parents have always encouraged her to speak her mind. But two years of marriage has meant a change in her way of life. She has been taught reticence. She feels like a log of wood weighed down by the heavy brocade clothes and the golden jewelry she has to wear. The veil (head covering) which shuts off the world stifles and suffocates her. Her mind is full of misgivings, doubts, and fears. She is afraid of her own awkwardness.

Haveli is a Cage

Geeta realizes that the *Haveli* is a cage which has imprisoned her youthfulness. She longs to be free from its vicious grip. The strict etiquette of the *Haveli* is difficult to follow. Its formality is stifling. “No one expressed their feelings here. They covered their emotions. Everyone moved cautiously, every word was weighed before it was spoken”. (33) Geeta hates the fuss and pretence of the *Haveli*. It is also a symbol of greed and hypocrisy. “Women in the *Haveli* were like dressed- up dolls kept in a glass case for a marionette show ...Men were treated as Gods”. (33) The whole world of the *Haveli* revolves round the men. It cuts off the women from the main stream life of Udaipur. Living in the *Haveli*, Geeta feels cut off from the world of freedom. She yearns to know what is happening in the outside world.

Geeta finds herself in a milieu which is the very antithesis of the life at Bombay. The novel deals with slow stages of her transformation. She begins as a rebel and finally comes to terms with the norms of *Haveli*. She has to accept its way of life. In this slow process of adjustment, she is helped partly by her own common sense and tact, and the consideration of the members of the *Haveli*, especially her mother-in-law. The mother-in-law proves herself to be very kind, considerate and understanding.

The Haveli of SangramSinghji also has the *mardana* and *zenana* quarters, the former for ladies and the latter for gentlemen. Rama Mehta writes:

The separation of a self-contained unit was necessary because the women of Udaipur kept *Purdah*. Their activities were conducted within their apartments.

The courtyards connected their section with that of the men. The etiquette

established through years permitted only close male relatives to enter the women's apartment. (35)

Resistance to Purdah

Geeta's initial resistance to the *Purdah* (veil) gradually wears away. The attitude of her mother-in-law, Kanwarni Sa is very helpful. Geeta soon realizes that Kanwarni Sa is a force that has to be reckoned with. She always advises Geeta without abusing her. She manages the huge *Haveli* and controls the larger number of servants very efficiently. Her self confidence is great and she exudes "strength and dignity as if she were naturally born to command". (26) Her advice and admonition gradually reconcile Geeta to the *Purdah* and other practices and conventions of the *Haveli*. "Geeta even starts loving the veil because it hides her face and this allows her to think while others talk". (19)

All-Embracing Segregation of Men and Women

The *Purdah* is only one manifestation of the all-embracing segregation of men and women rigorously practiced in the *Haveli*. To Geeta, the way the members of the two sexes are kept apart in the *Haveli* is very irksome. Even two years after arrival in Udaipur, her father-in-law and grandfather are complete strangers to her. Husband and wife cannot show their intimacy by using the intimate space. Even her husband disappears at the break of the day and she sees him only at night. When Geeta learns that Ajay is not leaving Udaipur to join the Delhi University, she is saddened by the fact that she will not be able to go away from the *Haveli*. By way of consoling her, he gently draws her close to him. She is very upset by the thought of Vijay's early marriage. Here he just pats her on her shoulder. These are the classical behavior of intimacy delineated by the novelist.

Women are not allowed to enter the apartments of men and it is an act of extravagant courage for Geeta to trespass into the men's apartments. But she is caught by Pari, the old maid, and severely reprimanded. Even after several years, she could not reconcile herself to the gross injustice shown to the women in the *Haveli* in the matter of accommodation. "She contrasts the luxuriously furnished men's sitting room with her own room on the ground floor where she feels

trapped and suffocated”. (81) She decides that her spirit will not be crushed by the *Haveli*. As years pass, she prepares herself gradually to reconcile with it.

The Tyranny of the Customs and Superstitions

The tyranny of the customs and superstitions of the *Haveli* is quite evident on the occasion of the celebration of the twenty first day after the birth of Vijay, Geeta’s first child. During the ceremony, Geeta is asked to keep her face covered. She is also warned against talking too much. Her mother-in-law however placates Geeta by saying: “I want to show them (the guests) that even an educated girl can be moulded. That I was not wrong in selecting you as the wife of my own son. Besides, I am getting old now and soon you will have to take over”. (26) As though words are not enough, she carefully fastens a bracelet on Geeta’s wrist. She also offers to send her food upstairs to enable her to eat in peace: “It was due to her (mother-in-law) fact and her gentle persuasion that Geeta had been gradually drawn into the life of the *Haveli* without even wanting to resist it”. (27)

Mother-in-law

The relationship between Geeta’s mother-in-law and the mother-in-law’s mother-in-law leaves a deep impression on Geeta’s mind. Bhagwat Singhji’s wife has put up with the hard discipline of her mother-in-law, Bhabha Sa for fifty years. She has heard her mother-in-law taunt her, scold her, find fault with her. But she has remained devoted to her and shared the joys and sorrows of the family with her for all fifty years. Bhagwat Singh’s wife feels greatly hurt at the death of her mother-in-law. Between sobs she says, “She has left me alone. For fifty years she guided me. To whom shall I turn now that she is no more? I am lost without her; the *Haveli* has lost its light”. (48) The old woman before her death acknowledges that Kanwarni Sa has been a good daughter-in-law to her. This evokes greater admiration in Geeta for her mother-in-law.

Bhagwat Singhji’s wife fondly addresses Geeta as ‘Binniji’. During Vijay’s birthday celebrations, she expresses her concern for Geeta: “Binniji, I know you don’t eat properly when there is confusion around you. As soon as the women sit down to eat, you come upstairs. I will have your *thali* sent up”. (26) Geeta feels that she has been trapped for life in the prison of the

Haveli. Once the chance offers itself for her escape. Her husband gets a tempting offer from the University of Delhi. She hopes to get back into a wider world. But once again the tyranny of the *Haveli* conventions and precedents crashes all her hopes. Ajay's mother with her usual self-restraint and tact tells Geeta, "I know him, he would rather sacrifice his happiness than cause us a moment's pain (by leaving Udaipur). The men in the *Haveli* are like that. Your father-in-law refused the Prime Ministership of Bikaner because he knew I would not be happy living outside Udaipur". (140)

Kanwarni Sa adds with her customary cleverness, leaving Geeta no choice in the matter:

I want to tell you that Bapu (her son) should not think of us this time. We are old and our work in the world is over. But you both are young and the future is open to you. Bapu should not let an opportunity like this pass. I am a mother. I want to see my children happy and fulfilled. You alone can make him see this. You must not let him give up something that will bring him respect and satisfaction. There are times when you must not think of the *Haveli*. (140)

Geetas's Limited Victories

With this speech, her dream melts into thin air like the baseless fabric of a vision. It makes Geeta break into tears, and putting her head into her mother-in-law's lap, she sobs like a child. Once again, Geeta gives up her stand and falls in line with the *Haveli* tradition. Geeta's adjustment to her life is not always by surrender to the ways of the *Haveli*. She has her victories too. She thinks of sending Sita, the daughter of the maid who has run away from the *Haveli*, to school. This is a revolutionary idea and meets with universal opposition from the *Haveli*. But Geeta stands firm. When the girl starts going to school, even those who have disapproved of the innovation in the beginning slowly start extolling her. Kanwarni Sa herself is all praise for her daughter-in-law: "I should be grateful; an educated girl like her could so easily have been a total misfit here. What could we have done, Pari, if she were insolent or worse, indifferent? No she has never raised her voice to me, and in her own way she is proud of the *Haveli*". (118)

Geeta thus proves that education does not necessarily spoil a girl and the old lady approves of Sita being sent to school. This decision is proved right later. The young man who has been thought of as Sita's husband insists on having an educated girl as his bride. Kanwarni Sa is grateful to Geeta for having sent the girl to school. Geeta has proved the words of Mahatma Gandhiji: "After your education is finished, you will not disappear in the household work, but you will extend your helping hand to the poor and needy" (Agarwal 88). Geeta undertakes teaching small children as well as grown up women in her room. Kanwarni Sa is not happy over this innovation. She is afraid that it will bring a bad name to the *Haveli*. She tolerates the classes, "because they gave Geeta a great deal of joy". (131) She however hopes that the experiment would be short lived. Indeed, the classes grow in popularity. But the opposition too continues. She meets the challenge of Nandu and Kanta who are Geeta's aunts-in-law "with aristocratic restraint". (136)

Geeta is overwhelmed with gratitude and admires her mother-in-law. She is also filled with remorse at having caused so much pain to her. Geeta is so grieved that she takes all the blame on herself and offers to ask the girls to come to her to study. But "the generous lady would hear no such thing and insists that the classes continue as before. Geeta bursts into tears, and putting her head in her mother-in-law's lap, sobs like a child". (140)

Renunciation

The novel opens with rains, thunder and midnight darkness appropriately foreshadowing Geeta's ignorant struggle. It ends with the rising sun symbolic of life and Geeta's enlightenment. In fine, the key concept here seems to be that of renunciation. In the words of K.R. Srinivasalyengar, "In the end, she becomes the mistress of the *Haveli*, feeling a pride in what is best in the family tradition and trying in other respects to make the *Haveli* community of relations and dependents move with the times, making sure of each forward step" (Dhawan 213). Geeta has a firm belief in the solidarity of the family which serves as an anchor. To borrow a phrase from T.S. Eliot, she works out her salvation with diligence. She understands the blissful truth about herself that she is not a mere chattel but the veritable chief of Jeevan Niwas. *Haveli* cannot be a prison to one who has realized the truth that true fulfillment lies in living for others, like the senior master of Jeevan Niwas who, like a huge banyan tree, sacrificed his life so that the

Haveli may get nourishment. Modernization cannot harm it in anyway. She does not simply submit to the native traditions, nor does she stand passively at the cross roads of traditions and modernity. Her problems are solved by a slow process of adjustment aided by the collective sympathy nurtured by every character in *Inside the Haveli*.

The Hindu religious symbolism of the tiny flame in the earthenware lamp is deeply evocative. The womanly passing of family traditions is seen as a sacred trust. The passage foregrounds the continuity of the ritual in literal and symbolic terms rather than the individual women who perform the rituals. Two things lead Geeta to accept Vir Singh's proposal for her daughter Vijay. Geeta realizes that all mothers start looking for suitable matches for their daughters early enough. Secondly, her father-in-law's words assuring her of the suitability of the proposal and that Vijay would not be married before the completion of her education changes her mind. However, she does not favour the proposal unless all the conditions are met with. Geeta is both conformist and non-conformist. She conforms to the modern values of education and marriage. She makes herself fit into the unbroken chain of the cultural heritage. Rama Mehta's success lies in harmonizing the two divergent trends.

Amalgamation of Tradition and Modernity

The novel delineates two different antithetical concepts of tradition and modernity and amalgamates them into heterogeneous ideologies. Geeta's objective is sociologically significant in rebuilding Indian society and family life by marrying these two concepts. The *Haveli* represents tradition, narrowness, and servitude of women and shackles of freedom. Geeta emerges out as a representative of modernism, rationalism, new outlook and emancipation of woman. A good sense of love stands as the force of the undercurrent in all her decisions.

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Cultural Identity amidst Modernity in Rama Mehta's *Inside the Haveli*



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Kurukh Phonology: A Descriptive Study

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Abstract

The present study provides a description of Kurukh phonology, the language spoken by the Oraon community in and around Ranchi. It briefly deals with the description of phonemes of Kurukh. The study describes vowel and consonant sounds of Kurukh; consonant clusters; syllable structures; and suprasegmental features such as nasalization, length, stress, and intonation.

Key Words: vowel, consonant, consonant cluster, syllable, suprasegmental features.

The Language and the Community

Kurukh is predominantly the language of the Oraon tribe of the Chota Nagpur Plateau of East Central India and spoken by approximately 2 million people. The language is the member of the North Dravidian sub family of the Dravidian Languages. The culture and the language is close to their neighbouring Austric family languages, the Santals and the Mundas which concludes that the Kurukh Language is surrounded by the speakers of the Munda language family and is considerably influenced by Hindi, Bengali, Munda and many other languages in contact. (Mishra, 2008).

The language is old and oral and there was no written tradition to this language. The community used the Devanagiri script for the preservation of the language but in 1989 Dr. Narayan Oraon decided to create a new script for this language. The script *Tolong Siki* was first published on 15th May 1999 and some years later was introduced in some schools. It was originally founded by the government in 2007 and since then it has been taught in many schools and colleges. (Tirkey, 2013).

The linguistic study of this language has been first made by The Revd. Ferd. Hahn in his book *Kurukh Grammar* in the year 1911 and in these 100 years no other study has been made of this language. So the present research is the descriptive study of the Kurukh Language of present time.

DESCRIPTION OF KURUKH PHONOLOGY

This study presents the sound system and major phonological alterations of Kurukh language spoken by Kurukh speakers of Ranchi and the surrounded area.

The phonological system of Kurukh language is characterized by a large phoneme inventory with 32 consonants, 11 vowels and 10 diphthongs.

Consonants

Voiceless Stops

1. /p/ Voiceless Bilabial Plosive

As in,

/pɛ̃t̃ra/

/pə̃r̃r̃/

/ə̃p̃ʌ̃n/

/t̃p̃t̃a/

During the articulation of this sound the soft palate is raised and thus it completely closes the nasal passage. The two lips are in firm contact with each other and also block the air passage. The vocal cords are held apart from each other and it does not vibrate during the production of this sound. The two lips are suddenly separated to make the sound, the air escapes with a slight explosion. Thus, the sound /p/ is voiceless bilabial plosive.

Occurrence: /p/ occur word initially, medially and finally.

2. /p^h/ Aspirated Voiceless Bilabial Plosive

As in,
 /pʰɪr/
 /lʌpʰ/

This sound is articulated exactly the same as /p/ sound, the only difference is that during its articulation, the sound gets heavily aspirated because during its release it is accompanied by the strong puff of breath.

Occurrence: this sound occurs in all the three states.

3. /t̪/ Voiceless Denti-alveolar Plosive

/bəhʉt̪/
 /t̪ɔden/
 /hʌndt̪ɑ/
 /t̪əm̪həɪ/
 /t̪ɪɾt̪ɑ/
 /ɪst̪ɑm/
 /nʌnt̪ɑ/

During the articulation of this sound the tip of the tongue touches the teeth ridge. The soft palate is raised and closes the nasal passage. The vocal cords are held wide apart from each other and hence there is no vibration in the production of the sound.

Occurrence: This sound occurs in word initially, medially and finally.

4. /t̪ʰ/ Aspirated Voiceless Denti-alveolar Plosive

/t̪ʰeɪlɑ/
 /kʌt̪ʰən/

During the articulation of this sound the soft palate is raised closing the nasal cavity and allowing the air to pass through the mouth. The tip and blade of the tongue touches the back of

the teeth ridge obstructing the air and then the sudden release. The vocal cords do not vibrate during the production.

Occurrence: This sound occurs in word initially, medially and finally.

5. /t/ Voiceless Retroflex Plosive

/gɔtɑ:/

/tɔtɑ/

/tʌtʌɑ:/

/pet/

During the articulation of this sound the soft palate is raised shutting the nasal passage, the vocal cords are held apart from each other. The tongue rolls up towards the soft palate resulting in the sudden release of the air.

Occurrence: This sound occurs in word initially, medially and finally. When this sound is preceded by a weak vowel it too becomes weak and when it is followed on preceded by any long vowel or rounded vowel this sound is stressed.

6. /tʰ/ Aspirated Voiceless Retroflex Plosive

/pudʒɑ pɑ:tʰ/

/gʌtʰdɑ/

/tʰuddɪ/

The soft palate is raised completely shutting the nasal passage. The vocal cords are held apart from each other and they do not vibrate. The tongue is curved backward towards the soft palate, releasing the closure with the strong puff of air.

Occurrence: This sound occurs in all the three state, word initially, medially and finally.

7. /k/ Voiceless Velar Plosive

/kʌttʰən/

/eksən/

/i:knum/

/rɑ:tʃək/

The soft palate is raised, so the nasal passage is closed completely. The back of the tongue is brought near to the soft palate, hence in the firm contact with each other holding the air so the oral passage is also closed completely. The vocal cords are held apart from each other and do not vibrate during the articulation. Now the back of the tongue is removed from the soft palate and the compressed air rushes out of the mouth with an explosion. The tongue is the active articulator and the roof of the mouth is the passive articulator.

Occurrence: This sound occur word initially, medially and finally.

8. /k^h/ Aspirated Velar Plosive

/nek^həɪ//tʁkk^hɑ:/

The sound is articulated same as /k/ but this is sound is accompanied by a strong breath.

Occurrence: This sound occurs in word initially, medially and finally.

9. /tʃ/ voiceless Palatal Stop

/tʃɪglɑ:/

/tʃʌləkərə/

/tʃɪdʒɑ/

/tʃɑ:lɑ:/

/xɛ tʃər/

/bɑ:tʃɑ:/

/tʃɪ tʃ/

In the production of this sound the soft palate is raised allowing the air to pass through the mouth. The middle and back of the tongue is raised to the hard palate. The vocal cords do not vibrate.

Occurrence: This sound occurs in word initially medially and finally.

10. /tʃʰ/ aspirated voiceless palatal stop

/ge tʃʰʌm/

/ge tʃʰɑ:/

The sound is articulated in the same way as /c/ is produced but /cʰ/ is heavily aspirated when it is articulated.

Voiced Stops

11. /b/ Voiced Bilabial Plosive

/bare/

/be:l/

/bəhʉʈ/

/bədʃijən/

/nabɑ:r/

/hebednər/

/uru:b/

During the articulation of this sound there is an obstruction of airflow in the vocal tract. The sound is oral, with no nasal release; the air flow is blocked as both the lips are in firm contact with each other. The air is released with the explosion. The vocal cords are brought near to each other causing vibration. The lower lip is the active articulator and the upper lip is the passive articulator.

Occurrence: This sound occurs in word initially, medially and finally.

12. /b^h/ Aspirated Voiced Bilabial Plosive/b^hɛtɑ:ŋgɒ//b^husdʒi://b^hʌdɑ:/

The sound is heavily aspirated, during the articulation of this sound the soft palate is raised and hence it completely closes the nasal passage allowing the air to pass through the oral passage accompanied by the strong puff of breath. The vocal cords vibrate.

Occurrence: this sound occur word initially and medially.

13. /ɖ/ Voiced Retroflex Plosive

/beɖɑ/

/bɒɖe/

/xɑ:ɖ/

/ɖɑ:ɖɑ:/

The soft palate is raised allowing the air pass through the mouth. The tip of the tongue curled up towards the soft palate with the sudden release of the air. The vocal cords are brought close to each other and they are loosely held together which results in the vibration. The tongue is the active articulator and the roof of the mouth is the passive articulator.

Occurrence: This sound occurs in word initially medially and finally.

14. /ɖ̪/ Voiced Denti-Alveolar Plosive

/bɒlɖ̪/

/hʌɖ̪ige/

/xʌɖ̪/

/ɖ̪ɒnɑ/

/tʃi:nɖ̪/

During the articulation of the sound the soft palate is raised blocking the nasal passage completely and allowing the air to pass through the mouth. The tip and front the tongue touches the back of the teeth and the teeth ridge. The vocal cords are loosely held together and hence vibrate. The tip and front of the tongue are the active articulators, the teeth and teeth ridge are the passive articulators.

Occurrence: This sound occurs in word initially medially and finally.

15. /ɖʱi/ breathy voiced denti-alveolar plosive

/mʊɳɖʱiva:re/

Soft palate is raised during the articulation of this sound with complete closure of the nasal passage. The tip and front of the tongue touches the back of the teeth and the alveolar ridge obstructing the air and released suddenly with a strong puff of air. The vocal cords are brought together and are loosely held, which allows them to vibrate. This sound is produced but it is aspirated. The stricture and active and passive articulators are exactly the same.

16. /ɖʱi/ breathy voiced alveolar plosive

/ɖʱiɾa:/

17. /g/ Voiced Velar Plosive

/ʌgga/

/gu tʃɪ/

/ga:/

/na:sgʊ/

The sound is articulated exactly the same as /k/. The soft palate is raised shutting the nasal passage completely. The back of the tongue is raised high and is in firm contact with the soft palate obstructing and holding the air to pass through the oral passage, then suddenly the back of the tongue is removed from the soft palate and the obstructed air is released from the oral passage. But during the articulation of this sound the vocal cords are drawn near and it vibrates.

18. /g^h/ aspirated voiced velar stop/g^hɑ:t//g^he tʃɑ:/

The sound is released and articulated same as the previous one. The soft palate is raised and the nasal passage is completely closed. The air rushes out through the oral passage after the blockage of the air due to the contact between back of the tongue and the soft palate is removed, the sound which is released is articulated and is aspirated. The vocal cords vibrate.

19. /dʒ/ voiced palatal plosive

/dʒəvʌnxəɖ/

/nʌdʒkɑ:/

The manner of the articulation of this sound is occlusive, that is, it is produced by the obstruction of the air from the nasal passage by raising the soft palate. The middle and back of the tongue is raised to the hard palate releasing the air suddenly. The middle and back of the tongue are the active articulators and the roof of the mouth is the passive articulator. The vocal cords are loosely held together which allows the vocal cords to vibrate.

20. /dʒ^h/ breathy voiced palatal plosive/pʌdʒ^hɑ://mudʒ^hura://dʒ^hɑ:di/

This sound is articulated as /dʒ/, but this sound is aspirated.

NASALS

21. /m/ voiced bilabial plosive

/hɔrmɔr/

/nʌlnum/

/tɔknɪm/

/mudɪma:/

/sʌŋgem/

/ʌxəɪm/

/məuxɪɛ/

/məuhɑ/

During the articulation of this sound the two lips are in firm contact with each other, the soft palate is lowered and the air passes through nostrils. The vocal cords vibrate producing the sound.

Occurrence: This sound occurs in all the three positions, word initially, medially and finally.

22. /n/ voiced alveolar nasal

/unɪɑ/

/ɪŋgen/

/dɔb^han/

/ɑɪn/

/kənɪn/

/nɪn/

/nɪnɪŋgen/

During the articulation the oral closure is affected by the tip and blade of the tongue making a firm contact with the teeth ridge. The soft palate is lowered and allows the air to pass through the nose. The vocal cords vibrate.

Occurrence: This occurs in word initially, medially and finally.

23. /ŋ/ voiced velar nasal

/niŋg^hai/

/təŋ-ɑ:/

/b^heta:ŋgɔ/

During the articulation of this sound, the oral closure is affected by the back of the tongue making a firm contact with the soft palate. The soft palate is lowered. Therefore, the air from the lungs escapes freely through the nasal passage. The vocal cords vibrate during the production of the sound.

Occurrence: This sound occur word medially and finally.

24. /ŋ/ voiced retroflex nasal

/mʌŋɖɪ/

During the articulation of this sound the tip of the tongue is curled (post alveolar without being palatalized), the air is obstructed in the vocal tract, and release of the air through the nose.

25. /v/ Voiced labio dental fricative

/ləvɑ:/

/ẽvɖɑ/

/t̪əvən/

/ɖəv/

/tʃʌvɖɑ:/

During the articulation of the sound the soft palate is raised, closing the nasal passage of the air. The lower lip is brought little closure to the upper teeth creating a narrow gap between them. The air escapes through the narrow gap with an audible friction. The vocal cords are held apart from each other and hence they do not vibrate.

Occurrence: this occur word initially, medially and finally.

26. /s/ voiceless alveolar fricative

/sərhul/

/ɪsʌn/

/əsən/

/xēs/

/bus-u:n/

During the articulation the soft palate is raised to close the nasal passage and allowing the air to pass through the mouth. The blade of the tongue is brought so close to the teeth ridge that there is a very narrow gap between them. The air escapes through the narrow gap with audible friction. The vocal cords do not vibrate.

Occurrence: the sound occurs in all the three positions, initial, medial and final.

27. /h/ voiceless glottal fricative

/gehɪ/

/hɑ:rgehe/

/hʌɖɪge/

/hɒnɒlɪjər/

/dəhu/

During the articulation the soft palate is raised and so the nasal passage is closed. The vocal cords are brought close to each other and they vibrate. The air from the lungs escapes through the narrow glottis with audible friction.

Occurrence: this sound occur only word initially and medially.

28. /l/ voiced alveolar lateral

/ləv-ɑ:/

/təlɪ/

/bɑ:ɖəl/

/ləgɪ/

/kɪlkɪɒ/

/pəplɑ:/

/tɪŋlɪ/

/kəɪl/

During the articulation the soft palate is raised and the nasal passage of the air is closed. The tip or blade of the tongue makes a firm contact with the teeth ridge. Therefore the stricture blocks the oral passage of the air in the center of the vocal tract. The sides of the tongue is lowered and allows the air to pass along the sides of the tongue without any friction. The vocal cords vibrate.

Occurrence: this sound occur word initially, medially and finally.

APPROXIMANT

29. /r/ frictionless continuant

/həɾɪjəɾ/

/bəɾ-ɑ:/

/rəh tʃɑ:/

/sɒm-mɑ:r/

During the articulation the soft palate is raised, completely shutting the nasal passage of air. The tip of the tongue is brought near to the rear part of the teeth ridge in such a way that there is sufficient gap between the two for the air of the lung to escape freely, without any friction. The vocal cords vibrate during the articulation.

Occurrence: This approximant occurs in all the three positions, initial, medial and final.

30. /j/ voiced palatal approximant

/teɪjəɾ/

/əɖɪgɪjəɾ/

/jɔɾna/

During the articulation the front of the tongue takes up the position necessary for the articulation. The velum is raised so as to close the nasal passage. The vocal cords vibrate, producing the sound. The air freely escapes through the gap between the front of the tongue and the hard palate.

31. /x/ voiceless velar fricative

/tʌtʰxɑ:/

/xɪɖɖi:/

/xēs/

/xɑ:n/

During the articulation of this sound, the back of the tongue is raised to the soft palate, the airflow is constricted through a narrow channel causing turbulence at the place of articulation. The vocal cords do not vibrate, so it is voiceless.

32. /ʔ/ Glottal Stop

/tʔʌtʔxɑ:/

/tʃʌdʔrɑ/

/eɖʔpɑ:/

During the articulation of this sound the vocal cords do not vibrate, hence it is voiceless. The produced air is obstructed in the vocal tract and it released through the mouth, completely shutting the nasal passage.

(Balasubramanian, 2013)

MANNER OF ARTIC- ULATION	PLACE OF ARTICULATION									
	Bil- abial	Lab- io Den- tal	De- ntal	Alveolar	Post Alveolar	Retroflex	Palatal	Velar	Uvular	Glottal
Stop	p, b		t̪, d̪	t̪ ^h , d̪ ^h	ɖɦ, t̪ɦ	ʈ, ɖ	tʃ, dʒ	k, g		ʔ
Aspirated	p ^h , b ^h						tʃ ^h , dʒ ^h	k ^h , g ^h		
Nasal	m			n		ɳ		ŋ		
Fricative		v		s				x		h
Affricate										
Lateral Approximant				l						
Approximant				r			J			

Table 1. Consonants in Kurukh language

VOWELS

The vowels of Kurukh language can further be sub divided as long vowels and short vowels. There are 7 short vowels and 4 long vowels in Kurukh language.

Short Vowels

1. /i/

Centralised Front Unrounded Vowel

/p^hi/

/ərki/

/i/

/gɔti/

/isʌn/

During the articulation of this vowel the front of the tongue is raised towards the hard palate wide enough gap for the air to pass freely, without any friction. The centre part of the tongue is raised between the close and half close. The lips are spread and unrounded.

Occurrence: It occurs word initially, medially and finally.

2. /e/

Front Unrounded Vowel

/beɖɑː/

/heke/

/tʃʌɖɖe/

/eɖpa/

/dʒʰɑːrkʰend/

During the articulation of this sound the front of the tongue is raised to the half close and half open. The lips are spread and unrounded.

Occurrence: It occurs word initially, medially and finally.

3. /ɑ/

Low central or front open unrounded vowel

/ɪstɑm/

/ka/

/pura/

/mɖra/

/ɑge/

4. /ɔ/

Back rounded vowel (just above the open position or back open rounded vowel)

/ɔɾ/

/dʒɑbɔ/

/ɒŋɔ̃ɔ̃rɒa:/

Occurrence: It occurs word initially, medially and finally.

5. /u/

Back Rounded Vowel (between close and half close or Back rounded vowel just above half –close).

/nu/

/ʈumba/

/pɪɔ̃a:/

/uxɔ̃ɪ/

Occurrence: It occurs word initially, medially and finally.

6. /ʌ/

Central Unrounded Vowel (just above Open)

/xʌl/

/ɟʌb/

/nʌndʒər/

/mʌn/

7. /ə/

Central Unrounded Vowel between Half- Close and Half- Open (in non- final position)

Central Unrounded Vowel just below Half-Open (in final position)

/əŋɔ̃kɑ:r/

/nəndʒər/

/bəcə/

Occurrence: It occurs word initially, medially and finally.

Long Vowels

8. /i:/

Front close unrounded vowel

/i:/

/uxɖi:/

/əɖhi:/

/urmi:n/

/mʌɖi:/

/i:ɖim/

Occurrence: It occurs word initially and finally.

9. /ɑ:/

Back Open Unrounded vowel

/eŋɑ:/

/nɑ:bɑ:r/

/tɑ:m/

/ɒŋɖɔrɑ:r/

/ɑ:dʒgɔ/

Occurrence: It occurs word initially, medially and finally.

10. /u:/

Back Close Rounded Vowel

/nu:/

/hu:ɖ/

Occurrence: It occurs word initially, medially and finally.

11. /e:/

Long lax unrounded vowel between half -close and half -open

/erce:r/

/əxtɛ:/

/tʃʌd̪de:/

Occurrence: It occurs word initially, medially and finally.

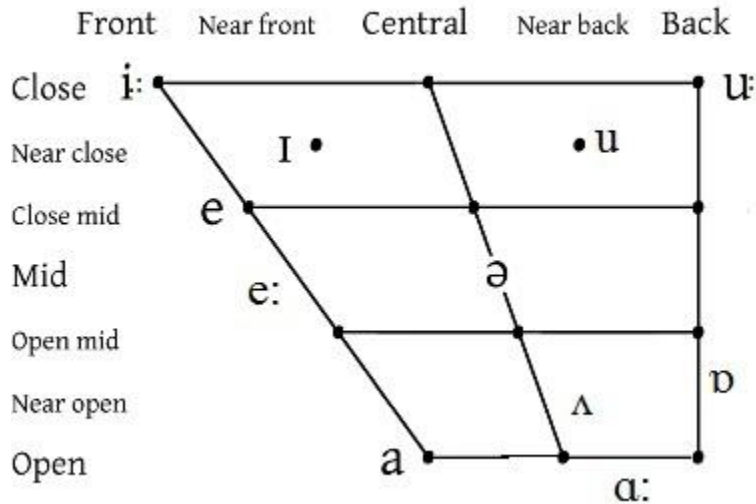


Fig. 1. Vowels in Kurukh language

Diphthongs

Impure vowels or gliding vowels are observed in Kurukh language. Sometimes in pronouncing a word, we realize a glide of vowels, this is the combination of two vowels articulated together where the articulation starts from one vowel and glides to the other. In Kurukh we can find 10 diphthongs.

1. /ei/

A glide from a front unrounded vowel between half open and half close to a front unrounded vowel between close and half close.

/t̪eijɑ:r/

/peint/

/meiɖ/

/əxt̪arei/

2. /aɪ/

A glide from a front open unrounded vowel to a vowel between close and half close.

/nimhaɪ/

/akɪɪ/

/ɪŋg^haɪ/

3. /ɔɪ/

A glide from a back rounded vowel between half close and half open to a front unrounded vowel between close and half close.

/menɔɪ/

/beɟɔɪ/

/bɔɪ-lɔɪ/

4. /əɪ/

A glide from Central unrounded vowel between half close and half open to a front unrounded vowel between close and half close.

/gʊtʃəɪ/

/b^həɪ/

/nəxəɪ/

5. /aʊ/

A glide from a front open unrounded vowel to a back rounded vowel between close and half close.

/aur/

6. /əʊ/

A glide from a central unrounded vowel between half close and half open to a back rounded vowel between close and half close.

/məʊhə/

/tʃəʊ/

/kaɪəʊ/

7. /ɔu/

A glide from a back rounded vowel between half close and half open to a back rounded between close and half close.

/mɔuxnu/

8. /ɔe/

A glide from a back rounded vowel between half close and half open to a front unrounded vowel between half open and half close.

/hɔenɔr/

/hɔer/

/mɔetʃɔr/

/mɔe/

9. /ie/

A glide from a front unrounded vowel between close and half close to a front unrounded vowel between half open and half close.

/əlegie/

10. /ue/

A glide from a back rounded vowel between close and half close to a front half open unrounded vowel.

/hue/

(Balasubramanian, 2013)

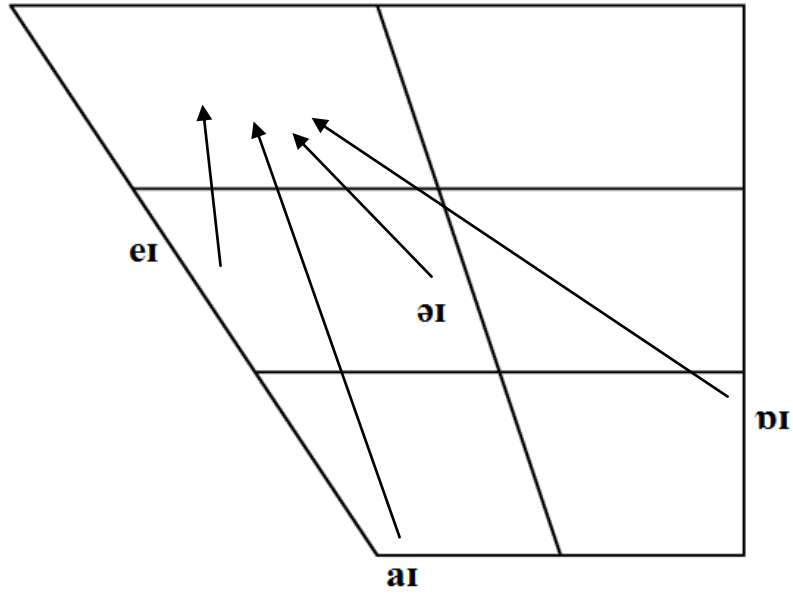


Fig 2. The closing Diphthong

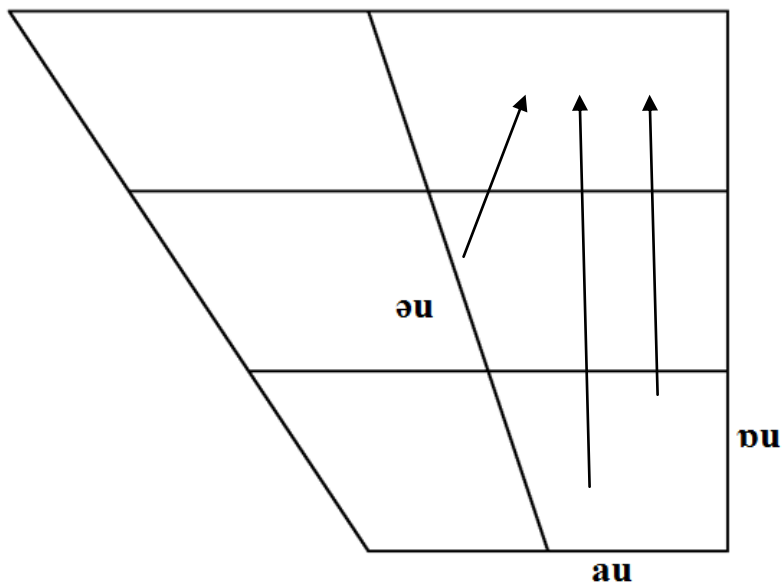


Fig 2. The closing diphthong

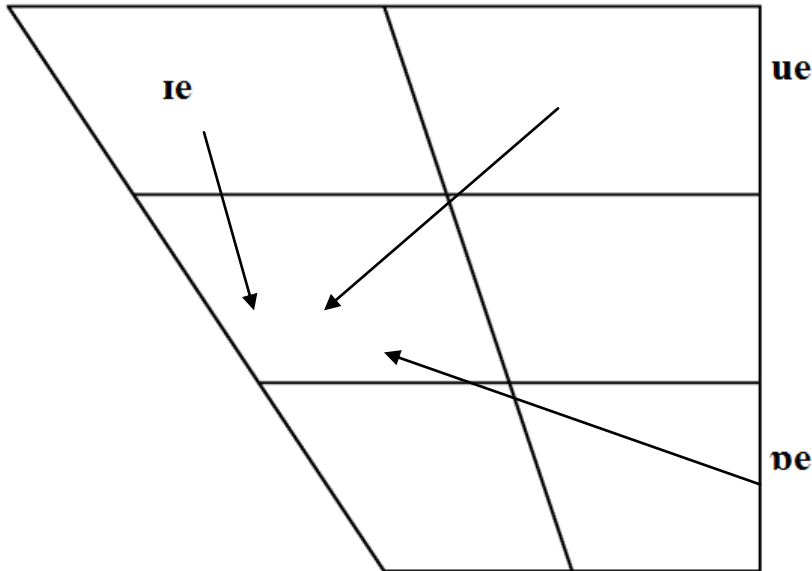


Fig. 3. The centering diphthong

Nasal Vowels in Kurukh

Kurukh language has one distinctive feature of nasal vowels which is found in Indo-Aryan languages and in some other language families but in Dravidian language this feature is only found in Tamil (specially modern Tamil) and Kurukh. Kurukh being the language of the Dravidian family testifies the evidences of the depiction of nasal vowels.

For example:

/ĩ/ and /ẽ/ as in	/pĩhẽ/
	/ẽvra:/
	/gĩhđi/
/ũ/ as in	/hũrnʌm/ /ũgund/ /hũ/
/ĩ/	/tʃĩxurɪm/ /tʃĩxɑ:/
/ã:	/tʃã:ɖe/ /rã:tʃi:/
/õ/	/õvxna/ /õvxɪ/
/õ/	/xõ-xõ/ /ʃõ/
/ũ:/	/pũ:p/
/ã/	/g ^h ãsɪ/ /pəɽã/
/əĩ/	/gəĩɽɑ/

SYLLABLE STRUCTURE

Syllable is the utterance of the part of word or word in one utterance and this unit of utterance has a vowel with or without a consonant.

Monosyllabic words

<u>Words</u>	<u>Meaning</u>	<u>Structure</u>
nm	you	CVC
na:m	we all	CVC
is	this (to male)	VC
a:s	that (to male)	VC
xɑdd	baby (girl)	CVC
xəi	wife	CVV
i:	V	

Disyllabic words

<u>Words</u>	<u>Meaning</u>	<u>Structure</u>
en-ɖe:r		VC-CVC
ku-kɔɪ	girl	CV-CV
ɖura:	door	CV-CV
gãh-ɖa:	eclipse	CVC-CV
tʃɔl-kur	sand	CVC-CVC
nudʒ-a:	pain	CVC-V
tʃuʈ-tʰɪ	hair	CVC-CV
ə-gɪn		V-CVC

Trisyllabic words

<u>Word</u>	<u>Structure</u>
ɔn-ɖɔr-na:r	VC-CVC-CVC

mʌn-rəh-dʒɑ	CVC-CVC-CV
xed-ɖɑ:-rɒ	CVC-CV-CV
mɒu-xɑ:-ge	CVV-CV-CV
ɑ:-har-gã	V-CVC-CV
hɑ:r-ge-he	CVC-CV-CV

Tertrasyllabic words

<u>Word</u>	<u>Structure</u>
m-ɖe:r-nə-ke	VC-CVC-CV-CV
m-ne-nɑ:-nɑ:	VC-CV-CV-CV
həx-rɑ:-ke-rɑ:	CVC-CV-CV-CV
mən-ɑ:-hɪl-rər	CVC-V-CVC-CVC
hɒ-nɑ:-lɪ-jər	CV-CV-CV-CVC

In Kurukh syllable, every syllable consists of a vowel with or without any consonant. In words like /əliɖrə/ and /əɖɪm/, one is disyllabic and another one is monosyllabic, there are syllables without any consonant. Each syllable is made up of some speech sounds and these speech sounds can be categorized as vowels and consonants. Therefore, a syllable consists of a nucleus, releasing consonant and arresting consonant. It is not always necessary that a syllable consists of a consonant but it is always necessary that it should contain the nucleus.

Structure of the syllable	Examples
V (Nucleus without any onset or coda)	/i:/
VC (Nucleus followed by coda, no onset)	/ɪs/
CVC (onset, nucleus and coda)	/nim/
CVCC (onset, nucleus and two coda)	/peɪnt/

CVV (onset with two vowels)	/ku- kɔɪ/
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In Kurukh language, the syllable structure is simple. The words are mostly monosyllabic, disyllabic and trisyllabic, there are limited occurrence of polysyllabic words.

Hence, in the representation of the consonant clusters, V represents nucleus, C is the consonant. The nucleus of the syllable can occur alone but the consonants cannot, it requires a vowel. There are examples where there is one onset, a nucleus and a coda (CVC); a nucleus and a coda (VC); an onset and a nucleus (CV); an onset with a nucleus and two codas (CVCC); an onset and two nucleus (CVV) it is taken as CV.

From the above representation, it can be concluded that there can be only one onset and can be only two codas in a syllable. In Kurukh, syllables, there is only one releasing consonant (before the nucleus), a nucleus and two arresting consonants (after the nucleus). So the structure will be CVCC.

STRESS AND INTONATION

Vowels and consonants are the segments of the speech which together form a syllable and it helps in utterance. Certain specific features that are superimposed on the utterances of the speech are classified as supra segmental features.

Supra segmental features Kurukh deal with the characteristic features of the speech sounds of the language like length, intonation, tone and stress, where the length refers to the duration of a speech sound. Some sounds are comparatively longer than the other and sometimes the same word is uttered in different ways where the length varies between them.

Kurukh has both long and short vowels, long vowels are prolonged in their utterances whereas short vowels are comparatively shorter in their length. Kurukh's long vowels like /i:/, a:/, u:/, e:/ are fully long when they occur finally in the words like /mʌnɖi:/, /eŋgɑ:/ and /nu:/.

Sometimes they are also fully long when they occur word initially and medially followed by a voiced consonant, for example; /ni:n/, /enɖe:r/, /ɑ:d/.

The accented and unaccented syllables, their prominence are marked by the environment and conditions in which they occur.

- In disyllabic words below, the accent falls on the second syllable.

gɔt-t'ɑ:

tʌt-x'ɑ:

en-d'e:r

kʌt- 'tʰən

əI- 'jɑ:

em- 'bʌs

- In disyllabic words like,

m'e:-nəI

'ũ:-gud

'hũ-rəm

'tʃɑ:-dɛ

x'ʌd-dər

The first syllable is more prominent than the second syllable.

- In trisyllabic words such as,

tʃɪ tʃ- 'jɑ:r-ɑ:

er- 'tʃe:r-num

pɔ- 'xɑ:-ri:

bɪd-puʈ- 'tʃɑ:

lel- 'le:-xɛd

nɪŋ- 'gi:-jɔ

'ɪk-lə-əm

bər- 'ɔ:-sɪm

' tʃʌnd̪-kɪ-jɑ:

In the above trisyllabic words, the stress have fallen in first, second and third syllables. Sometimes the first syllable is accented than the other two syllables and sometimes the other two syllables are more accented. But this can be observed in most of words the stress has fallen on the second syllable.

In Connected Speech

In words there are accented and unaccented syllables likewise in sentences there are high pitch and low pitch, rising and falling pitches. The pitch is the highness and lowness in the speech. The meaning of the sentences can be entirely depended upon the sentence's intonation contour. With respect to the syllables in the word, the can make the differences in the sentence's meaning.

1.

a. 'nɪn- kɪrki

She left.

This sentence is a statement where a girl has left for someplace or somewhere.

b. nɪn-'kɪrki

She left?

In this sentence, there's an interrogation about a girl, confirming that she has left.

Here the sentence construction is same for both the sentences (a) and (b) but the pitch difference changed the entire context and meaning of the two sentences from each other.

2.

a. 'xɛ̃:-ɖəna mʌŋja: kera:

Shopping is over.

b. xɛ̃:-ɖəna mʌŋja: 'kera:

Shopping is over?

Conclusion

Kurukh language has a very large phonemic inventory of thirty two (32) consonants , seven (7) short vowels, four (4) long vowels and ten (10) diphthongs. The consonants are explained on the basis of place of articulation, manner of articulation and voicing, the vowels and diphthongs are explained on the basis of height of the tongue, its backness and lip rounding. The sounds of Kurukh language has been illustrated through table and figures. The language has the distinctive feature of vowel nasalization which is also found in modern Tamil. The study also provides with the brief introduction of the syllable structure, the stress and intonation pattern of the language.

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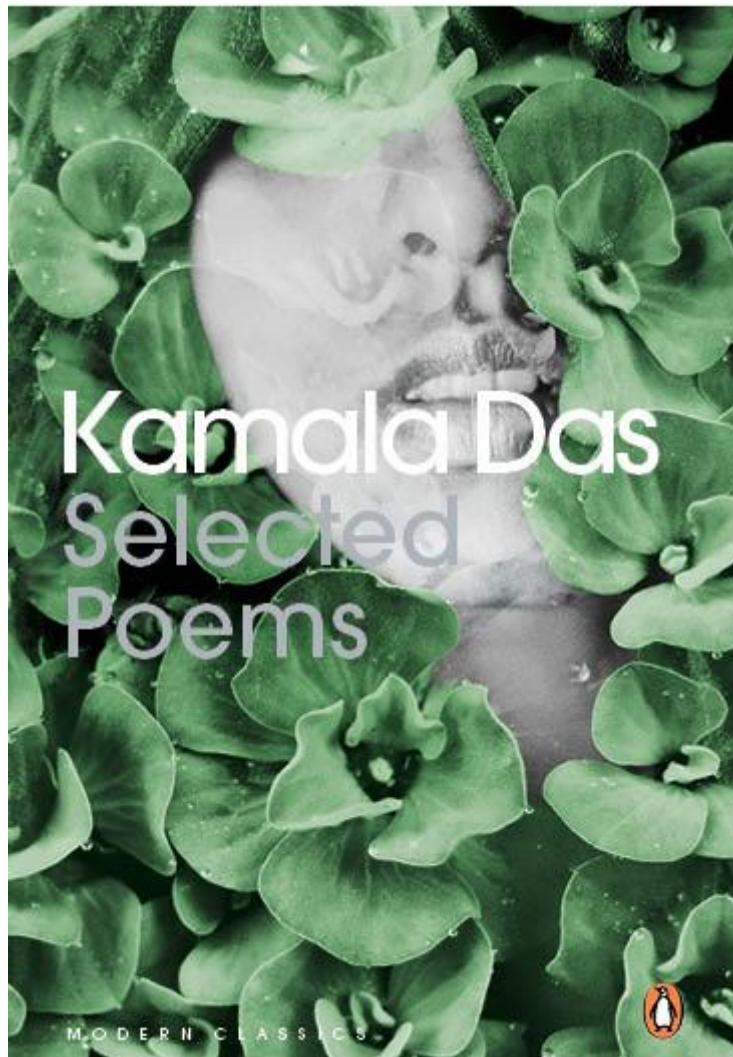
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Empowerment through Language in the Tradition of the Confessional Poetry of Kamala Das

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Abstract

The empowerment of women is a multi-dimensional concept. Women's empowerment can be explained as a process where women have a larger share over resources like knowledge, information and wealth. The term 'women empowerment' has come to be associated with women's struggle for social justice and equality. More than a hundred years

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ago, the empowerment revolution was led by the suffragettes when women got the right to vote. This revolution was led by brave women such as Elizabeth Cady Stanton, Emmeline Pankhurst and Susan B. Antony. Then came the second revolution which was led by Betty Friedan and Gloria Steinem who wanted women to be given a fundamental role in decision making. During the twentieth century, many Indian women poets have tried to voice their opinions through their writings. Some of these poets have been Toru Dutt, Sarojini Naidu and Kamala Das. This paper aims to explore the various aspects of Confessional poetry which I consider, as a way of realizing the empowerment of women with special reference to Kamala Das' poetical works.

Key words: Women's empowerment, confessional poetry, sexuality, Kamala Das.

Introduction

Kamala Das was born at Punnayarkulam and was married at the age of fifteen. Her dissatisfaction with her marital life made her write poems filled deeply with pain and anguish. Her husband was a gay and was thirty-years old when she was merely fifteen. However, as a wife she was not someone who suffered throughout, and she was indeed a very lively woman. She took to writing at an early age after being influenced by her uncle, Nalapat Menon. Her poems were written both in English and Malayalam. Her poetry was not of a regular kind. When the readers were tired of reading the Victorian morality, which focused on suppression of sexuality and maintaining strong moral principles, the poetry of Kamala Das became a poetry of retaliation. She was respected for showing her feminine sensibility. She unburdened her heart through her poems. Her poems reflected a constant yearning for love and a non-fulfilment of sexuality. Her voice and thoughts in her poems became a voice of retaliation and thoughts of empowerment.

A Confessional Poet

Kamala Das was essentially considered to be a confessional poet. Confessional poetry began to evolve in the United States during the 1950s. This kind of poetry focused on 'personal' themes which included personal traumas or tragedies, and it also contained those themes which were not openly discussed before and were considered taboo. Such themes included personal sexuality, depression, personal failures, difficult experiences in relationships and so on. Hence, we can say that confessional poetry was replete with subjective experiences. Confessional poetry could not be considered as 'Art for art's sake' as

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the focus of the poem could not be its aesthetic sense but the cathartic and therapeutic function. The readers of confessional poetry often relate themselves to the subject matter of the poem. In a similar vein, the confessional novels too serve the same purpose. For example, Sylvia Plath's *The Bell Jar* which describes the protagonist's indecisiveness between her domestic life and a career as a poet. This kind of indecisiveness is what every woman struggles with and therefore it becomes a story of 'everywoman'.

About Her Personal Journey

Kamala Das' poetry was about her personal journey. She made a confession of her strong emotions and her biggest hurdles of life. What is so remarkable about her is the fact that she uses the power of language to subvert the omnipotent patriarchal structures in the society. Her sentiments are voiced in her poems with powerful imagery. In her poem *The Looking Glass*, she uses the phrase 'The warm shock of menstrual blood' to show the feminine sensibility. She celebrates her body and womanhood by writing:

*Long hair, the musk of sweat between the breasts,
The warm shock of menstrual blood, and all your
Endless female hungers.*

Her works correspond to the second wave of feminism when female sexuality and a woman's sexual longings became individualistic. Where Betty Friedan in 1960 wrote a book *The Feminine Mystique*, speaking out for the generation of college-educated housewives in America who felt trapped in the domestic life and were also not give an equal status along with their husbands. Kamala Das, through her poetry voices out the predicament of Indian women who are denied their sexual freedom in married life. She was very resolved to change the current status of womanhood in India. Through her poems, she often talked about marriage that was like a prison for women as a woman could not find any emotional belongingness with her husband in the institution of marriage. In her poem *Freaks*, she writes:

*The heart,
An empty cistern, waiting
Through long hours, fills itself
With coiling snakes of silence.....*

Homi Bhabha in his famous essay *Signs Taken For Wonders :Questions of Ambivalence and Authority under a tree outside Delhi, May 1817*, taken from the book *The Location of Culture*, emphasizes the significance of language and how that language when made hybrid, can be used to challenge authority. Kamala Das realises this significance of language and uses it as her weapon to challenge the patriarchal structures of society. Virginia Woolf in her essay *A Room of One's Own* (1929), remarked that "a woman must have money and a room of her own if she is to write fiction".

An Introduction

Kamala Das in her poem *An Introduction* writes how she dresses like a boy so that she may enjoy a sense of gender equality, but then she is asked to behave like a woman. She goes on to tell us how the society wants her to 'become a woman'. Simone de Beauvoir once said in her book *The Second Sex* "One is not born, but rather becomes, a woman". It is the society that asks a woman to behave like one. Kamala Das tries to explain it through the lines:

*Then ... I wore a shirt and my
Brother's trousers, cut my hair short and ignored
My womanliness. Dress in sarees, be girl
Be wife, they said. Be embroiderer, be cook,
Be a quarreller with servants. Fit in. Oh,
Belong, cried the categorizers. Don't sit
On walls or peep in through our lace-draped windows.
Be Amy, or be Kamala. Or, better
Still, be Madhavikutty. It is time to
Choose a name, a role. Don't play pretending games.
Don't play at schizophrenia or be a
Nympho. Don't cry embarrassingly loud when
Jilted in love ...*

Women Have Greater Power to Love

According to Kamala Das, women have greater power to love, to care and to be more affectionate than a man. Therefore, the women enjoy a special status and a unique role, compared to men. When Kamala Das felt rejected in love, her psychological defence mechanism led her to become creative. She found the purgation of her anxious emotions

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through her poetry. It became her vent for her hurt ego, conflict, failure and disappointment in marriage. She writes it in her poem *The Prisoner*:

As the convict studies
His prison's geography
I study the trappings
Of your body, dear love
For I must someday find
An escape from its snare

Use of Human Anatomy

There is no doubt about the fact that Kamala Das has been criticised for bringing out the human anatomy in her poems. She has been labelled as indecent and vulgar too for the sexual freedom and explicit content used in her writings. But she has rightly been able to project the sexual incompleteness, sterility and barrenness a woman feels in her marriage. Her themes provide the reader with a glance to look into the feminine sensibility in its completeness. The reader while reading Kamala Das, gets to know the deeper recesses of a female heart. It will not be an underestimation to say that her poetry is a powerful tool to question the uneven gender roles.

In Love

Her poem *In Love*, she shows her disgust for her husband who uses her body. The title of this poem is indeed very ironic as she talks only about the physical love and not the spiritual love with her husband. She blames her husband for his lust who loves her for her body. She calls him "carnivorous" for he is full of lust.

“Of what does the burning mouth of sun,
burning in today's
, Sky, remind me..... oh, yes, his Mouth,
andhis limbs like pale and

Carnivorous plants reaching

Out for me, and the sad lie

Of my unending lust”

Conclusion

The cosmos of Kamala Das’ poetry is completely personal, it is a world which she has created. She acts as a mouthpiece of the condition of thousands of Indian women who suffer from disillusionment and loneliness in their life. Her poetry is a journey towards self-realization and a quest for an individual personality. Her expression is unbridled, spontaneous, candid and daring. Her language is simple, straightforward and self-explanatory. Her poetry is "an acknowledgement and a celebration of the beauty and courage of being a woman".

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Translation Prospects in Malayalam and Tamil

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Abstract

Translation is a method of literature attempting to reflect and illuminate a culture from outside. Many translated works from world literature has attracted wide publicity in Malayalam due to their translation clarity and language. Tamil and Malayalam are the two prominent languages among the Dravidian Language family, which are engaged in close and intense cultural and literal interactions. Since both of them belong to the same language family, they are closely connected in cultural and lingual aspects. “Tamil and Malayalam became two distinct languages around 10th century AD and are closely connected in the Dravidian Language family. There are several similarities between these two languages. People who speak these languages also have many similarities” (Nachimuthu, 2005:97). Such similarities are also visible in works translated from Tamil to Malayalam and vise-versa.

Among the authors translated from Malayalam to Tamil, prominent ones are Thakazhi Sivasankarappillai, Vaikom Muhammed Basheer, Karur neelakandappillai, M. Govindan, O.V. Vijayan, Attoor Ravivarma, M.T. Vasudevan Nair, Zakariya, Balachandran Chullikkadu, and K. Sachidanandan. Novel translations were mostly based on realistic nature. Its magnitude has been transformed in later translation works. The aim of this paper is to examine which types of works are widely accepted in contemporary Malayalam and Tamil literatures.

Key words: creativity, modernism, feminism, magical realism

Translation throughout History and in Malayalam

The history of translation, which begun in BC 2nd century by the *Rosetta Stone*, grown and spread into different categories like Literal translation, Word to word translation, Faithful translation, Free translation, Adaptation etc. Initially, as other Indian languages were not so

developed, translations from other foreign languages were mostly made into the dominant cultural language 'Sanskrit'. Translation of Ramayana, Mahabharata, Bhagavatha, Puranas. etc. became motivational not only for Malayalam but for other Indian languages also. Translated versions of all these – which include complete translation, free translation, partial translation, brief translation etc. – were widely available in many languages. Those languages – which had an orderly growth – usually undergoes four different phases of translation, says Dr. N.E. Vishwanatha Iyer. "During the first phase, Sanskrit works were translated, and during the second phase, books from foreign languages such as Persian, Arabic, etc. In the third phase, English and other foreign language books were translated. The fourth phase of translation was from other Indian languages" (2012:153). Thus, it is observable that during these four phases of development of translations, books from almost all the languages were translated. Not only that, the fourth phase of translation in Malayalam took place during the time of national renaissance. It has persuaded writers across the country to identify themselves as brethren's. As a result, several works were translated among various languages in India.

Translation Trends in Indian Languages

Earlier, the trend in translation in Indian languages, especially in Malayalam language, was focusing on works which have gained more attention in other countries specifically western countries. Works of authors like Gabriel Garcia Marquez (One Hundred Years of Solitude), Mario Vargas Llosa (In Praise of the Stepmother), Paulo Coelho (The Alchemist, The Zahir), Yasunari Kawabata (The House of the Sleeping Beauties), Leo Tolstoy (War and Peace), and William Shakespeare (all works) etc. were translated into Malayalam. This trend goes on even today. The gist of such widely received foreign works probably has a realistic or ideological or modern or social base. But while being translated, translators, instead of giving prioritized consideration to that element, focus more on the global publicity of such works. Because of this, many translated works fail to carry their genuine ideas from its source language to the target language.

However, the structure of translations taking place among the Indian languages is quite different. Here creative aspects of the works are given more priority, especially works from languages like Hindi, Bengali etc. Most of the new age writers belong to this category.

The leading authors, whose works were recently translated from Malayalam to Tamil, include T.D. Ramakrishnan, Benyamin, M.T. Vasudevan Nair, K.R. Meera, R. Unni., Veerankutty, S. Joseph, Thomas Joseph, Jose Vazhookkaran, Sheeba E.K., P.P. Ramachandran, etc.

Once, most of the books translated from Malayalam to Tamil were of realistic nature. Books with realistic nature, authored by writers Thakazhi, Bahseer, Karoor, M.T., were widely received by the Tamil people. Later, books written by Zakkaria, O.V. Vijayan, R. Unni, etc. were also translated. However, as the time passed, they have shown more interest in works of modernist nature.

Now-a-days, mostly selective works, which are unique and creative in nature, are being translated from Malayalam to Tamil. ‘Aarachar (The Hangman), Francis Ittikora, Dunia, Neelalohitham, Uppante Kooval Varakkunnu, Eerppam etc. are few examples to cite. Besides, themes basing on realism (Arivaal Jeevitham – Jose Vazhookkaran), (Dunia – Sheeba E.K.), feminism (Neelalohitham – Sheeba.E.K.), modernism ((Dunia), magical realism (Paralokavasasthalangal – Thomas Joseph) etc. are also being welcomed by the Tamil community.

Another fact to be considered here is that, the renowned novel ‘Khasaakkinte Ithihasam’ (The Legend of Khasak) by O.V. Vijayan, has been translated to Tamil very recently only. Reason behind this undue delay is the doubt that whether the ‘feel’ of this novel could be properly carried over into Tamil. Yuma Vasuki, the translator says about this “I have translated about 100 works from Malayalam. But I never experienced such a stress that I felt while translating ‘Khasaakkinte Ithihasam’. It is a great work combining modernity, dialect, local language, Sanskrit, and Arabic. It took one year for me to translate that. The reason is to bring quality of Malayalam into Tamil is very difficult”.

The innovativeness present in these works is the major reason for Tamil readers heartily welcoming such books. They consider people in Kerala are educationally and culturally higher than themselves. Well-known Tamil writers like Jayamohan, Jayakanthan, and Charuniveditha openly agrees with this. Established publishers like ‘Kalachuvadu’, ‘New Century’ etc. also support this view.

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Insight from Tamil Works into Malayalam

Let us examine what insight is being provided by Tamil translations to Malayalis who strive to include new writings and trends in their works. Except a few works like Thirukkural, Sangam Literature, Grammar's like Tholkkaappiam, Nannool, Attoor's Puthunaanoor (400 poems of 100 poets), translation from Tamil was very limited earlier. Few authors like Jayamohan, Jayakanthan, Charuniveditha, Pama, Salma, Leena Manimeghalai, Meena Kanthaswami etc. only were translated from Tamil. Among them, most authors are either feminist or Dalit in nature. Amidst the new age writers, Jayamohan, Raja Narayan, S. Kanthaswami, Bala Kumar, Kutti Revathi, Leena, Malathi Maithri, and Manushya Putran have more readers in Malayalam.

Similarly, in Tamil, poets like Muthukumar, Abhilash, Pon. Vasudevan, Konanki, Prem Ramesh, Raman, Azhakiya Periyavan etc, who combines modernism and post-modernism in their works are the leading authors. But, none of them are translated into Malayalam, which indicates how men-oriented works are being viewed by Malayali readers. One thing is evident: As in Kerala, Dalit and feminist movements are quite active in Tamil Nadu also. It may be because of this, works of authors like Leena, Kutti Revathi, Meena, Pama, Salma etc., - who have an 'activist' label –receive wide publicity in Malayalam.

Overall Conclusions

1. Interactions with foreign languages not only enriched literary works but also the translation.
2. Compare to earlier days, more 'selective' works are being translated from Tamil to Malayalam and vice-versa. More 'creative' works gain wide publicity among them.
3. It is indication of cultural similarity that Tamil Dalit-feminist works earn wide publicity in Malayalam.

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**Gendering of Language and the Challenges of Globalization:
A Sociolinguistic Account of Bengali Women's
Linguistic Patterns in 21st Century Kolkata**

Dr. Chandrabali Dutta

Abstract

Gendered language, which is defined as a symbolic device that limits the activities of one sex, but not those same activities of the other, actually spreads and reinforces sex role stereotypes and thus complements the existence of sexism in a society. At the dawn of 21st century when everything in our society is undergoing rapid changes due to the immense influence of modernization and globalization, language still acts as a catalyst for gender discrimination. Today globalization is on everyone's lips. It has not only referred to the expansion of global linkages, the organization of social life on a global scale but also to the growth of a global consciousness. However, while it has become a central lens through which social scientists have reframed old questions of last couple of decades, researchers working on 'gender-language interface' have been slower to do so. And now when sociolinguists are increasingly recognizing that the phenomenon of globalization has implications for patterns of language use, linguistic variation and change, it is also evident that even in this global era each language has inherent in it expressions that are indicative of society's differential treatment for women, which is on the whole negative. Due to the acute dearth of substantial research in gender-language interface in India or more specifically in Kolkata, the primary aim of this paper is to investigate society's bias against women with evidence from an Indian language, i.e., Bengali. The paper will focus on how in a patriarchal country like India, in spite of numerous socio-cultural transformations, language acts as a tool of coercion as well as it is internalized as part of learning to be a woman, imposed on women by societal norms

and in turn keeps them in their place. Given this backdrop, this article attempts to show how over time, with the rapidly changing culture of our society language in general and Bengali language in particular facilitates the construction and reinforcement of gendered identity of educated Bengali women (18-25 years, 30-45 years) in Kolkata. Moreover, special thrust is given on how despite the introduction of several gender-neutral vocabularies in recent times, gendered linguistic practices continue unabated till date.

Key words: language, gender, globalization, women, urban-metropolis.

Introduction

Globalization is changing or has the potential to change many of the social realities that preoccupy social scientists, among them ‘class’, ‘ethnicity’, ‘race’, ‘gender’, ‘work’ and indeed ‘language’. These developments are as significant for sociolinguistics as for any other social science discipline.¹ While globalization has become a central lens through which social scientists have reframed old questions in the last couple of decades, students of language and gender in their socio-cultural context have been slower to do so. Yet global processes are of concern to people’s daily lives in all contemporary societies, as they gender themselves and each other through the intersubjective negotiation of the intersection of the global and the local.² The intimate connection between globalization and gender is not confined to the reproduction of old patterns and the emergence of new patterns of gendered inequality as the result of global exposure. Rather, the very process of globalization is gendered, despite the masculinism that underlies hegemonic forms of globalization ideology (Gibson-Graham 1996).³

To date, linguistic anthropologists and sociolinguists have lagged behind in taking an interest in globalization, in contrast to sociocultural anthropologists, cultural geographers, and other social scientists (Blommaert 2003; Coupland 2003; Jacquemet 2005). Nor have they paid much attention to the intersection of globalization with gender, even though their analytic toolboxes have much to offer to the investigation of how

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people embrace, resist, and negotiate large scale socio-cultural dynamics in their day-to-day interactions. There is of course a long tradition in linguistic anthropology and sociolinguistics of research bearing on the gendered dynamics that make and contest the constitution of what Silverstein (1998) terms ‘local linguistic communities.’

Early variationist sociolinguists were aware of the importance, if not the centrality, of gender in the interactional strategies that people utilize to index various positions vis-à-vis localness. For instance, Labov’s (1963) classic variationist analysis of language use on Martha’s Vineyard Island off Massachusetts illustrates how the phonological features of the speech of islanders index the relative claims they make to local privilege and grounding in local life ways (fishing industry, village life, a conservative outlook, etc.), in opposition to an orientation to the tourism industry, socioeconomic change, and the urban mainland. But Martha’s Vineyard women have much less to gain than men from the local economy of power, and they articulate this disadvantage by aligning their phonology with the hegemonic mainland standard.⁴

One of the more recent and significant developments in our understanding of the relationship between gender and language is the recognition that the gendering of language is semiotically complex. In fact linguistic forms and practices do not define ‘women’s language’ and ‘men’s language’ as earlier researchers argued (e.g., Lakoff, 1975), but articulate with a host of social categories and processes that surround gender and help construct it. It is also clearly demonstrated that gendered linguistic practices are both indexical and indirect.⁵ Indexicality captures the insight that features of language (phonological, syntactic, discursive etc.) ‘point to’ or suggest gendered identities and do not refer to gender in an unequivocal fashion. In this respect the relation between gender and language is no exception from the relationship between language and any other form of socio-cultural identity that was highlighted in the works of earlier sociolinguists (e.g., Labov, 1966a).⁶ And thus before probing deep into the discussion of gender-language interface in the face of globalization, we should go through the existing theoretical approaches in order to enable ourselves to think sociologically.

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Sociolinguistic Theories on ‘Gender-Language Interface’:

Realistically speaking under the influence of reflexive theoretical paradigmatic shifts the study of language and gender is increasingly becoming the study of discourse and gender. While phonological, lexical and other kinds of linguistic analysis continue to be influential, the interdisciplinary investigation of discourse-level phenomena, has also become the central approach in the field of Sociolinguistics.⁷ In Sociology also, discourse analysis is rapidly growing especially in its attempt to structure and shape society, social identity etc. It is argued that social identities such as gender are achievements or accomplishments, that gender is something that people “do” rather than simply having one. This, noticeably had powerful impact on language and gender research as well as on gender studies more generally.⁸ Interest in the way women and men talk has grown astronomically since the mid 1970s and studies, identifying gender as a major parameter for language variation, appeared especially in the English speaking world during this time particularly under the impact of feminist movements.⁹

Then it was the publication of Robin Lakoff’s (1973, 1975) *Language and Woman’s Place*, that the study of language and gender was launched formally. Lakoff’s article argued that women have a different way of speaking from men – a way of speaking that both reflects and produces a subordinate position in society. Women’s language, according to Lakoff is rife with certain devices as mitigators for example expressions like sort of, I think etc., inessential qualifiers e.g. really happy, so beautiful.¹⁰ This language therefore renders women’s speech tentative, that is not so firmly expressed and established as that of men. Therefore it becomes powerless and trivial; and as such it disqualifies them from position of power and authority. In this way language itself is a tool of coercion in a patriarchal society and it is internalized as part of learning to be a woman, imposed on women by societal norms, and in turn it keeps women in their place. This publication then brought about a flurry of research and debate. Lakoff’s claims that – 1) women and men talk differently and that 2) differences in women and men’s speech are the result of and support male dominance have given rise to two different

paradigms.¹¹ These are called the difference and the dominance approach respectively. Those who focused on the difference approach proposed that women and men belong to different subcultures¹² and that they speak differently because of fundamental differences in their relation to their language, perhaps due to socialization and experiences early on. Deborah Tannen's very popular book "You Just Don't Understand" (1990), has often been taken as representative of this framework.¹³

On the other hand the dominance approach considers women as an oppressed group and interprets linguistic differences in women's and men's speech in terms of men's dominance and women's subordination. Researchers associated with this paradigm are Dale Spender, Pamela Fishman, Don Zimmerman and Candace West.¹⁴ However Lakoff herself believed and made it clear that issues of difference and dominance were inextricably linked¹⁵ and cannot be isolated in practice. Apart from these, the gender and language research has also flourished in the works of French feminist writers eg. Julie Kristeva, Luce Irigaray, Helene Cixous, and Monique Wittig. Here we can refer to their approach to examining how gender is constructed in language and discourse.¹⁶

In Cate Poynton's "Language and Gender: Making the Difference", for instance, the focus is on the ideological reasons for language practices that keep women alienated from power. Elaine Showalter also echoes Poynton's appeal to a universal female oppression, suggesting that (a phallographic) language structure is not the problem; the problem is getting the "full resources of language" to women so that they might begin to alter language usage as they speak themselves into it ("Wilderness").¹⁷ Apart from that French feminist-psychoanalyst and philosopher Luce Irigaray has examined the uses and misuses of language in relation to women in such works as "Speculum of the Other Woman" (1974), which argues that history and culture are written in patriarchal language and centred on men.¹⁸

Finally, the fourth and most recent approach to study the interrelationship between gender and language is called the Discourse approach or sometimes the

Dynamic approach because there is an emphasis on dynamic aspects of interaction. Researchers who adopt this approach take a social constructionist perspective. Social constructionist perspectives de-emphasize gendered speakers (and writers) as agents, focusing rather on *what* is communicated *by, to* and *about* women, men, boys and girls.¹⁹ In this context, we can refer to Judith Butler (1956-), who has also attempted to discuss how linguistic performativity is connected to gender? Towards the beginning of *Gender Trouble* Butler states that “[w]ithin the inherited discourse of the metaphysics of substance, gender proves to be performative, that is, constituting the identity it is purported to be” (GT: 24–5). Gender is an act that brings into being what it names: in this context, a “masculine” man or a “feminine” woman. She states that gender identities are constructed and constituted by language, which means that there is no gender identity that precedes language.²⁰

Linking up Gender-Language Research with the Challenges of Globalization:

Globalization broadly refers to the expansion of global linkages, the organization of social life on a global scale, and the growth of a global consciousness, hence to the consolidation of world society. Such an ecumenical definition captures much of what the term commonly means, but its meaning is disputed. It encompasses several large processes; definitions differ in what they emphasize. Globalization is historically complex; definitions vary in the particular driving force they identify. The meaning of the term is itself a topic in global discussion; it may refer to "real" processes, to ideas that justify them, or to a way of thinking about them. The term is not neutral; definitions express different assessments of global change. Among critics of capitalism and global inequality, globalization now has an especially pejorative ring. Defined as- "The historical transformation constituted by the sum of particular forms and instances of [m]aking or being made global (i) by the active dissemination of practices, values, technology and other human products throughout the globe (ii) when global practices and so on exercise an increasing influence over people's lives (iii) when the globe serves as a focus for, or a premise in shaping, human activities" (M. Albrow, *The Global Age*, 1996,

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p. 88), globalization has succeeded enough to exert enormous impact on people's lives. Not only that the increasing awareness about global influences as well as its rising significance has also changed several existing world-views. Of course ideas about gender, linguistic practices as well as the interface of gender and language have also undergone significant paradigmatic shifts in recent times.²¹

Just as gender is a complex set of identity resources that people can foreground, background, or negotiate across contexts, the boundary between the local and the global is shifting and contestable, and an attention to language can provide fascinating resources for the negotiation of this boundary.²² If gender is approached not as a homogeneous category but as a complex bundle of dynamics that other categories transverse (the usual litany of social class, race, ethnicity, age, sexuality, etc.), it comes as no surprise that certain women and certain men associate with localness in certain contexts, while other women and other men engage in centrifugal projects in other contexts.²³

Globalization of course has won the popularity contest among topics of concern to contemporary social science disciplines and there is also consensus among many that it offers local lives both new opportunities and constraints. For example, global forces may provide new forms of imagined experience through television soap operas, the Internet and white collar work, for example, to persons hitherto excluded from the experiences and horizons associated with them. At the same time globalization has all-too-well documented nefarious effects, a simple example of which is the economic enslavement of people to menial and unstable work that corporate-controlled global development have engendered.²⁴ It informs and transforms people's lives, creating new forms of agency as easily as it perpetrates structures that are continuous with the past. It also works in material fashion, shaping social relations, economic conditions, and social practices. And even if it shapes identities and lived experiences of persons²⁵ (ibid) it is still not able to eliminate the inherent tendency of discriminating people in terms of their 'gender' and thus in case of language also gendered/sexist language still spreads and reinforces sex role stereotypes.

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Gendered Language Use in Present Times

Gendered language oppresses people through metaphoric identification (Ross, 1981), exclusion, labeling, and referential genderization (Beardsley, 1973). Metaphoric identification involves the deep structure of words and phrases- their etymologies, allusions, psychological undertones. Gendered language conveys prejudice through the everyday vocabulary used in social intercourse. Many gender-related words metaphorically insult or belittle women by identifying them as children, animals or objects (girl, baby, dish, chick, bitch, hot tomato etc.). Exclusion involves the creation of sex-based names, terms, and expressions to characterize essentially sex-neutral positions, occupations, etc. through exclusionary devices, sexist language restrains one gender from pursuing activities similar to those allowed the other gender in the same society. Words such as ‘chairman’, ‘foreman’, ‘fisherman’, exclude women by calling to mind male actors; thus, implicitly eliminating qualified women from consideration in these positions and occupations.

Labelling assigns the arbitrary tags ‘masculine’ and ‘feminine’ to areas that have no relation to gender. In everyday life, activities such as washing dishes or playing quietly may be despised by boys simply because they carry the label ‘feminine’, the bane of ‘masculinity’.

Referential genderization involves linguistic practices that encourage the use of one gender pronouns as universal generics appropriate for signifying both the sexes. The use of masculine pronouns as generics is the most blatant example of such incorrect locution. By legitimizing the ambiguity of the masculine pronoun (it may mean a man or it may mean a man or woman) referential genderization ignores the fact that for every ‘he’ in the language there is a reciprocal ‘she’. In perpetuating such usage, patriarchal grammar also promotes the notion that women as individuals, and feminine pronouns as words, are inferior and limited in comparison with their male counterparts.²⁶

Even today, language is fundamental to gender inequality, where language used about women, and also used by women places them in a double bind between being appropriately feminine and being fully human. In addition, women's social class positions based on their education, occupation, income and lifestyle patterns also further their domination giving rise to 'multiple oppressions' even in the modern urban metropolis- Kolkata. Women are marginalized initially for being 'women' and subsequently their linguistic practices also facilitate their marginalization, by labeling them as 'not fully human' or even by raising questions against their certain linguistic usages, where they instead of conforming, deviate from the societal sanctions and normative structure. Here some narratives will definitely help us to understand this situation.

Papiya (41 years, School Teacher) shared, "Girls think and then speak. Exceptions are there. We are aware of the person who is sitting in front of us, what is his/her status, if she/he minds any of my words. We normally think in these perspectives before we speak. But it does not normally happen with the boys. Here also exceptions are there. Girls think in all respect and then speak. But boys don't. What they feel at that moment they just speak that".

Sulagna (21 years, B.A. 3rd year student) opined that there is difference between women and men because of the nature that they are born with. Men are with force and have masculine way of speaking while women have feminine way of it. Generally females use more of subtle words, not hurting anyone; while men use more rude approach because of their inherent masculine nature.

Another respondent Kuheli (39 years, School Teacher) also shared same opinion. She said, "Mainly our society is patriarchal society, hence what men say women generally admit and accept that. Men or boys use more slangs or swear words during their conversation, while in comparison women do not use these so much".

Ideas about gender are conveyed through the linkage of specific words to one sex or the other, implicitly or explicitly stating what is culturally defined as male or female. By analyzing the particular words used to describe women only or men only, we can discover the dominant views of what inheres in masculinity and femininity (Kramer and Freed 1991). Men are much more often described with words that connote competence in highly valued spheres (for example, the word ‘mastery’ means ‘competence’ and is derived from a masculine noun), and with words that also often connote the abuse of power. On the other hand women are more often described with words associated with nurturance, softness, and a manipulative sexuality.

For example, a ‘tease’ almost certainly refers to a woman. A sissy is a boy who is like a girl; in this instance, femininity is obviously negative because it is used to insult a male.²⁷ It is always noted that the ideas, norms, and even the things created and used as part of a culture’s way of life carry implicit and explicit significance for females and males in a society. For example, the acceptable language, posture, dress and tasks for one sex are often different from those for the other. To be viewed as ‘gender appropriate’ one must follow the norms applicable to one’s sex. Biological difference between the sexes is a universally popular, essentialist explanation for their social differentiation. However, the behaviours labelled as masculine and feminine actually vary from one culture to another, and within a culture they vary over time, supporting the view that gender is socially constructed.²⁸

In *Language and Woman’s Place* (1975), Robin Lakoff had opened up new pragmatic perspectives on politeness by proposing that talking politely is an essential part of being a woman. Lakoff’s proposition answered a critical question in language socialization: how children create a gendered self through their own language practices. Women recognize the importance of relations with others, and as Penelope Brown and Stephen Levinson (1987) pointed out, politeness provides the essential social mechanism for establishing positive bonds within a group. Politeness thus provides a blueprint for exploring the ways in which children’s early understanding of relations with others leads

to an awareness of a gendered self. Children's spontaneous talk shows how they differentiate life within the intimate relationships of the family from life in the more public domain of their peers and unfamiliar others outside of the home. Child development theory has generally assumed that until middle childhood, gender does not play a significant part in the lives of young children. Children are treated as passive recipients of their parents' views of gender. While parents are said to create a differentiated world of activities, names, clothing, and playthings that map their expectations about gender-appropriate behaviour onto their children's lives, their ways of talking also model their expectations of gender. And the discourse of politeness is an essential part of these gender expectations, although children's politeness has been studied as merely the routine repetition of parental models (Berko Gleason 1987).

Similar views have been put forward by several respondents in this study. It has been experienced by almost all the respondents as well as other female members around us that the process of socialization at a tender age inculcates within a child the norms of expected behaviour which is distinctly different in case of a girl and a boy. Women and men face different normative expectations regarding their language usage. It is often found that what women are taught not to say both in public and private domains, men can and also they do say very easily and casually. It has also been noted that people also use language to colour themselves as they talk.

Linguistic resources can be used to present oneself as a particular kind of person; to project an attitude or stance; to affect the flow of talk and ideas. And these can involve gender in a myriad of ways. Tone and pitch of voice, patterns of intonation (or 'tunes'), choice of vocabulary, even pronunciations and grammatical patterns can signal gendered aspects of the speaker's self-presentation. They can also signal the speaker's accommodation to, or enforcement of, the gender of other interactants in a situation. At the same time, the association of these linguistic devices with feminine or masculine ideals makes them potential material to reproduce or to challenge a conservative discourse of femininity or masculinity. For example, using a soft, high-pitched voice

invokes the connection between female gender and smallness and fragility. Avoiding profanities, or using euphemistic substitutions such as ‘fudge’ or ‘shoot’ invokes the connection between female gender and propriety. Ideas about gender are conveyed through the linkage of specific words to one sex or the other, implicitly or explicitly stating what is culturally defined as male or female. By analyzing the particular words used to describe women only or men only, we can discover the dominant views of what inheres in masculinity and femininity (Kramer and Freed 1991). Men are much more often described with words that connote competence in highly valued spheres (for example, the word ‘mastery’ means ‘competence’ and is derived from a masculine noun), and with words that also often connote the abuse of power. On the other hand women are more often described with words associated with nurturance, softness, and a manipulative sexuality. For example, a ‘tease’ almost certainly refers to a woman. A sissy is a boy who is like a girl; in this instance, femininity is obviously negative because it is used to insult a male.

As R. W. Connell (1987; 2001; 2005) has set forth that gender relations are the product of everyday interactions and practices. The actions and behaviour of average people in their personal lives are directly linked to collective social arrangements in society. These arrangements are continuously reproduced over lifetimes and generations, but are also subject to change. However, in reality the fact is that gender socialization is very powerful, and challenges to it can be upsetting. Once a gender is ‘assigned’, society expects individuals to act like ‘females’ and ‘males’. It is in the practices of everyday life that these expectations are fulfilled and reproduced (Bourdieu 1990; Lorber 1994).²⁹ Most gender and language study today broadly encompasses social constructionist meanings of gender together with a nuanced version of ‘differential tendencies’.

Thus, as one respondent Sumita (38 years, Psychological Counsellor) and many others also opined the same view. According to her, “Dress, behaviour all these determine that boys and girls should be treated differently. Then from our childhood, we have been taught that we can not talk in the same way as loudly as like our brothers,

because then people will label us as ‘bad girls’.” Most of the respondents believe that the entire process of gendering or gender-learning starts from the inception and since people are accustomed to think in such lines they rarely protest against these. Gender discrimination has been continually practised in almost all societies, though in recent times some transformations have taken place. But still ‘gender’ is constructed everyday in a number of ways and of course language use is not an exception there.

During her interview Antarika (34 years, Assistant Professor in Engineering College) shared one of her childhood experiences. She said, “I was always told not to go out and mix with others in my ‘para’ or neighbourhood. However, similar restrictions were not there for my brother. Then once I expressed my wish of learning swimming, which was once again rejected, whereas my brother got the chance. Thus there was always discrimination through my parents’ language or talk from the very childhood days.”

Besides, Sexist or Gendered language is defined as a symbolic device that limits the activities of one sex, but not those same activities of the other and thus actually spreads and reinforces sex role stereotypes and thus complements the existence of sexism in a society.

For instance, according to Sanghita (31 years, Lecturer in college): Sexist language refers to language or words that disrespect women. For example the words ‘bitch’, ‘slut’, ‘whore’ etc. carry with them a negative connotation, which does not have an equivalent term for men.

Another respondent Shruti (25 years, Ph. D student): there are several gendered words in Bengali, e.g. ‘chhichkaduni, dajjal, rakkhashi’ etc., which always focus on a negative portrayal of women.

So, we find that most of the respondents admitted the fact that they are aware of the use of sexist language in daily life. It is also argued that sexist language does not always refer to the expletives or specific swear words indicating and humiliating a person on sexual ground, rather the languages which are used during everyday interaction between both women and men are also often sexist. According to them this 'sexism' initiates from early childhood or even before that when a child is in the wombs of its mother.

Sex discrimination starts through sex-selective abortions (female foeticide) as well as after the birth of a child, if it is a girl child (female infanticide). Sexist remarks are incessantly experienced by women of all ages in all societies. There has always been a tendency to create a barrier or demarcation line between males and females. Men are always given immense freedom to do what they want, behave the way they want to as well as speak in their desired and preferred manner. On the other hand, women are more often advised or rather restricted from doing certain things, speak certain specific language and be obedient to what the elders especially the elder males of the family tell them to do. Thus as we have seen earlier also, through our regular interaction and gender socialization, our language becomes gendered or sexist, which undoubtedly reinforces the prevalence of sexism as well as patriarchal domination in the society.

Conclusion

However, it is being noticed that globalization has created multiple new opportunities for individuals and for youth in particular to rework, reinvent, and recreate identities through the remixing of styles which are now, as a result of a multitude of technological innovations, more globally available than ever before. In present day fast-paced globalized world, sexism or gender discrimination through language has decreased to a great extent. One such important change has been the introduction of gender-neutral language/vocabularies. Actually it is a style of writing or speaking that adheres to certain

‘rules’ that were first proposed by feminists in the 1970s. These rules prohibit common usages that are deemed to be sexist, such as the word ‘chairman’ or ‘postman’.

As the respondents have observed and admitted that nowadays the use of gendered language especially in the formal, public spheres has lessened. Now there are words that neither have negative connotation or bias against women nor that women are always neglected from various areas. Thus there has been emergence of gender neutral words to compensate the longstanding notion of sexism and male domination. Some examples of such neutral words are- chairperson, sportsperson, business person, salesperson, mail-carrier, actors, doctors, flight-attendants instead of airhostess and stewards, attendants in case of nurse and male-nurse, using he/she or even they instead of using only he as the generic form etc.

Thus, there has been the first initiative to combat the process of gendering with the help of an alternative process, what may be termed as ‘degendering’. Globalization has not only changed the mindset of people especially young individuals but also that it has been able to create and nurture a society free from any discrimination. Though, most of the time older generations of our society still prefer to adhere to the stereotypical, gender-specific roles and behaviours, but young adults have often stepped forward against this. They often think that practices, whatever form they may take, if are bad for a female in society that also applies to a boy. For instance they think just like smoking or drinking, which are considered bad not because of the users but because of their adverse effects on individual’s health, similarly using abusive language against women, using gendered remarks also necessarily de-motivate women, which in turn reflects their low self-esteem.

Thus, with globalization and its new mechanisms the attempt should be to remove all gendered practices including the linguistic ones from our society and welcome new, refined and good thought for the future. Furthermore, new researchers in sociology should be welcomed so as to develop some new proliferation of literature on the

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interrelation of gender, language and other social dimensions etc. in the context of the continuing challenges of globalization, which can actually help in the advancement of several academic discourses in India.

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Teaching Listening Effectively: Lecture-Based L2 Classroom Scenario

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Abstract

As a teacher of English language and Literature in a country where English is a foreign or second language, the teachers cannot just make the students do different types of activities. They need to give long lectures too. The teachers often find their students not having the desired comprehension of their lectures. Coming from Non-English mother tongue background, most of the students lack the skill in listening to understand the lectures delivered by the teachers in English effectively. This creates frustration on part of the learners as well as with the teachers. Listening as a skill, in compare to the other language skills, is rather neglected. But listening as a skill cannot be ignored as it is a receptive skill. Receptive skills give way to the productive skills. That is why a less skilled learner in listening is more likely to produce undesirable result in his production of writing and speaking. It is because he cannot fully comprehend the lecture delivered by the teacher. In our paper we discussed why listening as a skill is so important, how the learners listen to comprehend, what are the reasons for which some learners are less skilled and last of all we tried to present some strategies which can be adopted by the teachers in a lecture based class to help the learners become more efficient in their listening so that they can comprehend the lecture delivered by the teacher and benefitted from the class.

Key words: Lecture-based classroom, Second language teaching, EFL, ESL, efficient, receptive skill, productive skill, listening comprehension

Introduction

Listening is the ability to understand, identify and interpret what others are saying. Second language (L2) listening comprehension is a very complex process where the listeners not

only have to discriminate between sounds or have to understand vocabulary and grammatical structures but also understand, interpret and retain these within the immediate context of the utterance. (Rost, 2002) defines listening in a process of receiving what the speaker actually says (receptive orientation); constructing and representing meaning (constructive orientation); negotiation meaning with speaker and responding (collaborative orientation) and creating meaning through involvement, imagination and empathy (transformative orientation). So overall listening requires a complex skill on part of the listener to become efficient.

According to Bulletin (1952) in Saricoban (1999) listening is one of the fundamental language skills and research has showed that on an average an adult spend 40-50% of communication time listening (Gilman & Moody 1984). But unfortunately it is not until recently the importance of listening is being recognized (Oxford 1993). In the field of Second Language Teaching in the beginning of early 70's James Asher, Postovsly, Winitz and later Stephan Krashen brought attention to the role of listening as a key tool of understanding and thus facilitating learning the second language. But still today in compare to the other three skills (Speaking, writing and reading) listening is not given attention by the researchers, teachers and of course by the learners.

As listening is an invisible mental process and difficult to describe unlike speaking and writing, both the teachers and learners find it not so important or needed to spend their time in improving it. But the fact is, by ignoring listening as a skill the teachers and the learners are hampering their process in speaking and also in writing. Like reading listening is a receptive skill. For productive skills like speaking and reading, having good skill in listening is very important as receptive skills give way to productive skills.

Listening is the key to all effective communication. Without being a good listener no one can hope to understand and communicate messages effectively. In a lecture based class if the learners cannot effectively decode the messages they are getting from their teacher, they cannot produce effective result in their later on production which they do by using writing and speaking.

So to make any lecture based classroom effective for the learners, we have to make them listen effectively.

How the Learners Listen

Ability to listen effectively depends on the degree to which the listeners perceive and understand the messages (both verbal and non-verbal) coming from the speakers. This is a skill which cannot be acquired without proper attention to the process. There are two distinct processes used by the listeners:

- a. 'Top- down' process
- b. 'Bottom-up' process

The listeners while using top-down process use their prior knowledge to understand the meaning of a message. It can include listener's knowledge of the topic, the culture or other information related to the speaker's message. In bottom-up process the listeners use linguistic knowledge to understand the meaning of the message. Here the listeners use their knowledge about the distinctive sounds of the language, meaning of vocabularies used, and grammatical relationships used to bring out the lexical meanings. When the learners try to understand a listening comprehension they do not use any of the two processes but both at the same time. This is a huge task for the listeners. In a foreign or second language classroom setting the learners often fail to use these two processes effectively resulting a gap between the delivery of the lecture of the teacher and the level of understanding messages on part of the learners. This can be frustrating for both the teachers and the learners. In a lecture based class in EFL/ESL setting teachers can spend their valuable time and effort to enrich the students with lots of information, still fail to generate desirable outcome on part of the learners only because of their low level competency in listening.

Maintaining eye contact with the audience and adopting a posture appropriate for the context in which the talk is being given are qualities which are seen desirable in speakers by the listeners. It is the listener's responsibility to know how to use the environmental clues, the speaker's facial expression, posture, eye direction, proximity, gesture, tone of voice and the

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general surrounding contributing information in decoding the messages delivered by the speakers. To have successful listening the listeners have to find out the purpose of listening, activate the processes required for appropriate listening, make appropriate prediction and evaluate their success in their approach. Skilled listeners can do these in a better way in compare to their less skilled counterparts.

To have a good skill in listening to a foreign/second language, learners should have the ability to:

- a. Cope with the sounds
- b. Understand information and stress,
- c. Predict
- d. Cope with redundancy and noise
- e. Understand colloquial vocabulary
- f. Understand different accents
- g. Use visual and environmental clues.

Why Are the Learners Less Skilled in Listening

Unfortunately, in most of the EFL/ESL settings like the situations in Bangladesh, the learners and the teachers pay very insignificant amount of effort in improving these abilities. Along with these factors, a number of communicative activities which involve nonverbal behavior and ability to detect and portray messages through this medium is seen as a central interpersonal skill which is very essential for effective listening in a lecture based classroom. These issues are also ignored by both the teachers and learners. To have desired skill in this sector, in addition to presenting information orally, students must engage themselves in active listening and discussions as well as monitoring the reactions and responses from others which is rarely done. These skills also emphasize effective lecture presentation by the teachers. Non-verbal forms of communication is also seen as crucial components of effective presentation and can influence the message conveyed by both teachers in formal lecture situation (Brown and Manogue,2001) and students during presentations(Burkill, et al. 2000). But in a lecture based

class both the teachers and the learners pay little or no conscious attention to these factors. As a result, listening as a skill becomes the source of frustration in a lecture based classroom.

A learner can be a good or effective listener and follow instructions properly when the class focus is on listening or other types of activities. As the learner does not have to put all his/her attention in understanding the long speeches delivered by the teacher, having lower level of proficiency in listening may not create that much problem for both the learners and teachers. But in a class where understanding long lectures is mandatory, learners don't have any other choice but to become effective listeners. Unfortunately, in practical scenario we find the contrary.

There are lots of factors and issues which can contribute a lot in making a listener less-skilled in listening in a lecture based class:

- a. The listener can decide to have selective listening. They can listen only to the part they think as important and necessary which may make it difficult for them to get the essence of the whole topic and sometimes to get wrong idea about an important information.
- b. During the lecture a student can occupy his or her mind with the thought of how he or she is going to respond or ask question without listening to the teacher's voice attentively. The student can also engage himself in an imaginary conversation about what he wants to ask the teacher and loses concentration over the teacher's lecture resulting a poor understanding.
- c. To anticipate what the speaker is going to say based on the preconceived ideas, bias, stereotype and previous experiences student sometimes make assumptions and try to match them without giving proper attention to the actual delivery of the speaker.
- d. If students are not vigorously monitored they may talk to each other during the lecture. In that case some of them may even try to listen to more than one convention at a time.
- e. Sometimes students may find the communicator attractive or unattractive which can make them less focused in the lecture presented.
- f. Lack of interest in the topic discussed can produce lower level of understanding on part of the learners.
- g. Feeling unwell or tired, hungry, thirsty etc. during the class may result in poor attention to the lecture presented.

- h. Sometimes the learners may try to identify rather than empathize with the view presented by the speaker. Learners listen to what the speaker is saying but don't take it to heart. As they don't have an open mind, it becomes difficult for them to focus from I or me to them or you. Effective listening involves opening one's mind to the views of other.
- i. Making judgments about the speakers by the learners can also hamper effective listening; for example, the learners may create their opinion about the speaker that he/she is not very renowned or qualified enough. So there is no significance of listening to him/her.
- j. learners are influenced by previous experiences in life. Most of the time, they respond to people based on personal appearance, how initial introduction or welcome was received and to previous interpersonal encounters. They may stereotype a person and become less objective and therefore less likely to listen efficiently.
- k. When the listeners are preoccupied with stress or worry they tend to listen with less attention resulting in less understanding.

The key to effective listening is to have an open mind. Sometimes we don't want to listen to the ideas or opinions which contradict with of ours' own.

How Can We Make Our Students Listen

We listen for a purpose. If there is no specific purpose, we normally do not try to pay close attention to what we are listening. As there is an association between expectation, purpose and comprehension, a purpose should be given to our learners to make them listen. Proper training is necessary for the students to understand what is being said in the class to get them to disregard redundancy, hesitation and ungrammaticality which is not impossible to give even in a lecture based class. The most important thing is how the material is presented to the students. Teachers in their presentation of lectures and controlling the class can help the learners having the proper training required for developing their listening skill. Teachers should give clear lead in what they are going to hear. Some kind of visual back up to understand or some questions or tasks can also be given to them before the lecture so that they can clarify the things in their mind. But it should be ensured that all these things help in learning, not confusing the students.

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Teaching Listening Effectively: Lecture-Based L2 Classroom Scenario

As a teacher, one must try his best to make the listeners listen. Because a group of inefficient listeners make a class turn into failure .So as teachers or instructors we can use some strategies which can eliminate the barriers of effective listening and make the effort of the instructor a success. As a teacher we can:

- a. Create a purpose for the students.
- b. Give enough background knowledge about the topic to be discussed.
- c. Show some visual pictures, multimedia presentation, vocabulary written on the board etc.
- d. Presenting the students with the key words, concepts of the topics. We can write them on the board or tell in the beginning of the class.
- e. Repeat the important information so that the students can listen and review it if they miss it in the first time.
- f. Create a positive vibe in the starting of the class. Smile, praise them, they will become stress free.
- g. Divide the lecture into chunks of 5-7 minutes duration. It is difficult for any listeners, specially, the learners who don't have desired efficiency level in listening to follow and decode the messages presented by the speaker for longer than that.
- h. Don't let the students be distracted by the other students talking and having different types of movement including body-language.
- i. If as a teacher you cannot control the outside noise, talk about it in a way so that the students become positive about it and accept it as part of their environment.
- j. Don't let the students go on with the non verbal signs of not listening. If you notice a student not having an eye-contact, having sloppy shoulders or a lazy posture, tell him to sit properly. Look at him and if possible, ask him something easy or interesting. It will make him listen to you even if he is tired or was a bit reluctant as a listener.
- k. Always encourage them to listen as anyone can become skilled in listening if they try. Tell them, it takes time but if they try and practice they will be able to listen effectively which will make them a better writer and speaker.

Conclusion

To conclude, we should tell the students to evaluate themselves. If they can find out their weaknesses and strengths, they will be able to find out the strategies to overcome their own weakness and use their strength to develop themselves. They can be encouraged to share their individual routes they follow in their listening. It will help them to understand what to and how to change their own strategies to have a better listening.

Having support from the teachers even in a lecture based class can help the learners to become better listeners which in the long run will make them turn into better learners. Teachers may not be able to enjoy the benefit immediately but if they keep on going, very shortly they will have a group of listeners paying more attention and producing better results in assessments.

Creating space for effective listening for the learners will definitely increase the effectiveness of the lectures of the teachers.

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Teaching Listening Effectively: Lecture-Based L2 Classroom Scenario

Hamlet: Shakespeare's Masterpiece in Our Times

Dr. Anjali Verma



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Abstract

Shakespeare's works are timeless . Even after 400 years of his death, his works appeal to the learned and the unlearned . The bard of Avon has got an enduring appeal. After reading his tragedy Hamlet we can conclude that Shakespeare is still relevant. Hamlet is a psychological study of human nature. In the contemporary times, people are facing many psychological problems, loneliness, indecision; torments of family problems, procrastination, etc., same type of issues were faced by Hamlet. We can relate to his plays so conveniently. His popularity continues unabated and seems to continue in the future too.

Key words: Hamlet, Shakespeare, psychological, soliloquies, universal appeal

Timeless Shakespearean Stories

“Age cannot wither her nor custom stale her infinite variety” – this is how Shakespeare describes Cleopatra in *Antony and Cleopatra*. The same rule applies to him. “Shakespearean stories are timeless; his writing is brilliant for the most part.”¹ He was a literary genius whose work is universal in its appeal. He wrote across many genres from comedies to tragedies. Even after 400 years of his death, his works appeal to the learned and the unlearned, to the urban sophisticated people as well as the poor class. He grasps with equal penetration the intimate lives of the kings and the fools and the beggars. His popularity continues unabated and seems to continue in the future too.

Focus of This Paper

This paper is an attempt to justify few points of the acclaimed survival of Shakespeare. Since the 19th century readers have wondered how Shakespeare with his grammar school education and mercantile roots, alone could have written so knowledgeably and eloquently on subjects ranging from politics and law to medicine and falconry. I have selected Hamlet to prove that Shakespeare is still relevant and we can easily relate to his works in 21st century. “Shaw suggested that if Shakespeare had been asked to choose one of his plays for a World’s Classics series he would have chosen Hamlet.”³

Hamlet - Psychological Study of Human Nature

Hamlet is a psychological study of human nature. In the contemporary times, people are facing many psychological problems, loneliness, indecision; torments of family problems, procrastination, etc., same type of issues were faced by Hamlet. These feelings have universal appeal and are still relevant. We as a reader can relate to these feelings conveniently. “Sixteenth- and seventeenth-century British audiences did not study nor understand human psychology as it is understood today. Yet the psychologically complex character of Hamlet made for a successful play because of its connections with ideas and events that were relevant to the people of Shakespeare’s time.”² The play romanticizes the idea of confrontation as personal

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integrity. He distrusts violence and pursues moral autonomy. Only at the end he embraces the sword as resolution. In a complex state of mind, Hamlet finds serenity in a conventional attitude about the duel, that its outcome manifests God's justice

Soliloquies

Shakespearean characters speak in soliloquies during the course of the play. Soliloquies are essential to the presentation of a story through the medium of a play because they provide the opportunity to tell the audience specific pieces of information which cannot be disclosed through normal conversation. Hamlet's soliloquies are emotional outburst of the mental torments that he was undergoing. There are seven soliloquies in Hamlet. . Each soliloquy advances the plot, reveals Hamlet's inner thoughts to the audience and helps to create an atmosphere in the play.

The soliloquies reveal Hamlet's reflective and thoughtful nature; he tells of his father's death and then his mother's quick remarriage. During the course of this speech Hamlet makes several allusions to historical figures and this demonstrates to the audience that he is an intelligent young man. One of these allusions is when he compares the love his late father had for his mother to Hyperion to Satyr; this is a reference to the sun god and his affections. This clearly shows the audience that his heart is breaking not only for the loss of affections towards his mother but the fact that she does not seem to care about this loss.

Through the soliloquy we have the revelation that his father was murdered by his own brother, this news deeply upsets Hamlet. When he says, "Now to my word ... I have sworn it" (I, v, 116-119), he is letting the audience know that he will avenge his father's death therefore creating anticipation as the audience wonders how he will achieve retribution.

Story Progresses through Soliloquy

The next time the audience sees Hamlet alone; more information has been gathered about his character. It is now known that Hamlet is mad, although he has revealed to Guildenstern and Rosencrantz that he is only pretending. He further explains the plan to foil his uncle in this soliloquy, saying he will watch closely the way his uncle reacts to a play that is very similar in plot line to the actions Claudius has taken to become King. Hamlet reveals that he feels he has

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taken a cowardly approach to making sure that the ghost was telling the truth and that his uncle really is the murderer but he also discloses that he is worried the ghost may have been the devil. This soliloquy also creates atmosphere because of the way Hamlet talks about himself; It gives Hamlet a reason to be acting so mad because there is a lot to deal with in his life, his character becomes relatable to the audience because he is overwhelmed therefore allowing there to be some justification of his actions.

To Be Or Not To Be

Hamlet is seen again in act 3, speaking directly to the audience during his famous *to be or not to be* speech. This soliloquy reveals a new side of Hamlet. This soliloquy shows Hamlet's softer emotional side when he speaks of suffering and lists multiple opposing things, showing once again the inner turmoil that Hamlet is facing. The big question that Hamlet is trying to answer for himself during the course of this soliloquy is whether or not it is noble to take up arms and die defending what you believe is right. By discussing mortality Hamlet again allows the audience to relate to him because he reveals he is afraid of dying. The soliloquy ends on a strong note giving the audience pause to consider his actions he says, "be all my sins remembered" (III, i, 98). This quote tells the audience that Hamlet has decided that seeking revenge is in fact a noble deed and justifiable. This creates atmosphere for the audience and prepares them for the actions that Hamlet will take in the near future.

Sixth Soliloquy

In his sixth soliloquy Hamlet decides that he must not kill Claudius at prayer, for the king might then go to heaven. Claudius took his brother in the midst of life with his final "audit" (3.3.82) in question. Hamlet chooses inaction over action; killing Polonius turns the plot toward its tragic end.

The Final Soliloquy

The final soliloquy that Hamlet presents to the audience is one of the last times Hamlet appears on stage. It is at the end of scene 4 act 4 and takes place after Hamlet has encountered Fortinbras' army and talked with Fortinbras himself. Hamlet reveals to the audience that he feels that if a man has no purpose he is no better than a beast so he must use his encounter with

Fortinbras to spur his revenge. He believes that God has created humans in his image to achieve great things and he also tells the audience that he doesn't just want to sit there anymore while his father is not avenged and his mother is stained by the actions she has taken to be with his uncle. He is inspired by Fortinbras and his army of twenty thousand men who walk towards certain death and yet they do it with noble hearts and courage because their honor is at stake. At the end of his soliloquy Hamlet vows, "O, from this time forth/ My thoughts be bloody or be nothing worth!" (IV, iv, 68-69) These lines show that Hamlet has gained new resolve and will try to kill his uncle no matter what to avenge his father's death and Hamlet is convinced that all of his actions are justifiable. This closing line gives the audience a chance to connect with Hamlet because it is easy for one to understand feelings of being wronged and wanting to get revenge.

Before Hamlet's death, he kills his uncle and avenges his father and this allows the audience to breathe a sigh of relief towards Hamlet because he has achieved the purpose which he often alludes to during his soliloquies. Each of the seven soliloquies allows the audience a deeper perspective into who Hamlet is as a character as he reveals his thoughts, advances the plot and adds atmosphere. When Hamlet speaks in these soliloquies he is always his true self; never pretending to be mad or taking on a superficial way of talking as he did at times in dialogue with others. These soliloquies, therefore, adds much to the overall content of the play Hamlet and allows Shakespeare's audience a much better understanding of the plot.

Characters

Hamlet

Hamlet has fascinated audiences and readers for centuries, and he is enigmatic. There is always more to him than the other characters in the play can figure out.

Hamlet is extremely philosophical and contemplative. He is particularly drawn to difficult questions or questions that cannot be answered with any certainty. Faced with evidence that his uncle murdered his father, evidence that any other character in a play would believe, Hamlet becomes obsessed with proving his uncle's guilt before trying to act.

But even though he is thoughtful to the point of obsession, Hamlet also behaves rashly and impulsively. When he does act, it is with surprising swiftness and little or no premeditation,

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as when he stabs Polonius through a curtain without even checking to see who he is. He seems to step very easily into the role of a madman, behaving erratically and upsetting the other characters with his wild speech and pointed innuendos.

Hamlet is extremely melancholy and disappointed with his mother for marrying his uncle so quickly, and he repudiates Ophelia, a woman he once claimed to love, in the harshest terms. His words often indicate his disgust with and distrust of women in general. At a number of points in the play, he contemplates his own death and even the option of suicide.

Claudius

Hamlet's major antagonist is a shrewd, lustful, conniving king who contrasts sharply with the other male characters in the play. Whereas most of the other important men in Hamlet are preoccupied with ideas of justice, revenge, and moral balance, Claudius is bent upon maintaining his own power. The old King Hamlet was apparently a stern warrior, but Claudius is a corrupt politician whose main weapon is his ability to manipulate others through his skillful use of language.

Many politicians reflect the same traits what Claudius has. They are preoccupied and self-centered and just trying to achieve some petty goals.

Gertrude

Few Shakespearean characters have caused as much uncertainty as Gertrude, the beautiful Queen of Denmark. After reading the play Gertrude emerges clearly in Hamlet as a woman who uses men to fulfill her instinct for self-preservation—which makes her extremely dependent upon the men in her life. Hamlet's most famous comment about Gertrude is his furious condemnation of women in general: "Frailty, thy name is woman!" (I.ii.146). This comment is as much indicative of Hamlet's agonized state of mind as of anything else, but to a great extent Gertrude does seem morally frail. In contemporary society we do come across such characters who adopt unethical means to achieve their objectives in life.

Language

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The bard of Avon has got an enduring appeal. His language is rich, the characters are complex and many of his basic themes – love, treachery, honor, bravery and political intrigue – still resonate today. Humans still experience love, loss, betrayal, war, humor and tragedy, which give Shakespeare a foothold in modern times.

When we recollect Hamlet, words stand out considerably as much as vivid visual images. One of the intriguing things about this tragedy is the fact that we remember words from Hamlet more than any other play by Shakespeare or anyone else. Everyone can recollect quote, or recognize quotations from this play.

To be, or not to be, that is the question....
There is divinity that shapes our end....
What a piece of work is man....
The time is out of joint....
The undiscovered country from whose bourn
No traveler returns ...

The writings of this bard from Stratford are legendary. Thoughts and images came so easily from his pen. English had never sounded so good and has rarely sounded that way since. In his 55th sonnet, Shakespeare suggested that his writings could last when other things wouldn't. His "powerful rhyme" would be eternal. But he also realizes, in this poem, that everything changes. Things like "marble," "the gilded monuments of princes" and "statues" will all go away, ruined by history's indifferent hand. Everything decays, and only the "living record" of writing would have the chance to cheat time.

Universal Appeal

Shakespeare's longevity lies in his universal appeal. He was a man of his times; writing for his contemporaries. The play clearly tells that when we choose arms against troubles results are always tragic in nature.

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¹ <https://www.quora.com/Is-Shakespeare-still-relevant-in-todays-education-curriculum>

² <https://www.utsa.edu/ovations/vol8/story/shakespeare.html>

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Speech-Language and Audiological Profile of Cornelia De Lange Syndrome: A Case Report

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ABSTRACT

The present study aims towards delineating the speech, language and hearing difficulties in a case of ‘Cornelia de Lange Syndrome (CdLS)’. Pediatrician diagnosed the child by observing the phenotypic characteristics, like syndactyly in left leg, tongue tie (repaired), kyphoscoliosis, bushy eyebrows, long philtrum, small stature, small head size, history of delayed eruption of teeth and delayed language and motor developmental milestones. Pedodontist surgically corrected the ankyloglossia and reported that the lower incisors were missing congenitally with only the canines and molars being present at this point of time. Psychological evaluation revealed borderline mental retardation, along with presence of autistic-like behavior, by administration of tests like ABC, CARS and VSMS. Speech and Language Analysis conducted via formal (REELS, PAT, Dr. Speech) and informal (PCC & GRBAS) protocols depicted delay in language development (with expression being inferior to comprehension), misarticulation (substitution and distortion errors), severely affected speech intelligibility, and severe hoarse vocal quality. Lastly, a comprehensive audiological evaluation (PTA, Immitance Audiometry & BERA), showed presence of mild conductive hearing loss. These myriad findings are the first of its kind to be documented from Central India, and such informations will aid us in gaining a better understanding about multidisciplinary diagnosis and management options for CdLS.

Key Words: Cornelia de Lange Syndrome (CdLS), Syndactyly, Speech and Language Delay, Autistic-like Behaviors, Conductive Hearing Loss, Multidisciplinary Team.

INTRODUCTION

Cornelia de Lange syndrome (CdLS) is a syndrome of multiple congenital anomalies characterized by a distinctive facial appearance, prenatal and postnatal growth deficiency; feeding difficulties, psychomotor delay, behavioral problems, and associated malformations that mainly involve the upper extremities. This is a developmental disability first reported by Brachman in 1916 and further investigated by De Lange in 1933 (Goodman & Gorlin, 1977). It may also be referred to as De Lange’s syndrome, Brachmann- de Lange syndrome, Amsterdam

dwarfism syndrome, and *typus degenerativus amsteiodamensis*. The syndrome tends to be relatively uncommon, with reported incidence rates varying from 1:30,000 to 1: 50,000 live births and appears to affect males and females equally (Corlett, 2003). Currently, no definitive tests or genetic analysis to confirm the diagnosis exists. However, it is suspected of being caused by a deletion on the short arm of chromosome 5 (5p12) (Goodart et al., 1994; Overhauser et al., 1994). Diagnosis rests on the presence or absence of a number of physical, cognitive and behavioral characteristics. Diagnosing classic cases of de Lange syndrome is usually straightforward, but diagnosing mild cases may be challenging, even for an experienced clinician.

Cornelia de Lange infants show a lower than normal birth weight and length, and can be described as failing to thrive. The majority are found to be functioning in the lower reaches of the moderately retarded range. A few reported cases have shown functioning levels approaching the low average range. Motor problems are pronounced (Porcella, 2007).

Principal clinical characteristics include: Delay in growth and development, hirsutism (excessive hair growth), bluish mottled skin, structural anomalies in limbs, missing or joining phalanges, dental problems, vermian hypoplasia, feeding difficulties, psychomotor delay, behavioral problems, sensorineural hearing loss (90%), self-injurious behaviors, and gastroesophageal reflux (Shprintzen, 1997; Scacheri, 2002; Percy et al., 2007 Robb & Reber, 2007; Lefler, 2008).

Distinctive facial characteristics include: Short, upturned nose with anteverted nares (88%), depressed nasal bridge (83%), thin & downturned lips (94%), long philtrum , low set ears, possible cleft palate, dentition problems such as eruption difficulties, confluent eyebrows that meet at midline (synophrys), long curly eyelashes (99%), low anterior and posterior hairline (92%), underdeveloped orbital arch (100%), high arched palate (sometime cleft) 86%, late eruption of widely spaced teeth (86%) , and micrognathia (84%). (Shprintzen, 1997; Scacheri ,2002; Acs, Ng , Helpin , Rosenberg , and Canion ,2007; Percy et al.,2007 ;Lelfer , 2008).

Other dental problems include misalignment, delayed teething, microdontia (small teeth), dental erosion due to gastric reflux, and periodontal disease. About 50 percent have ophthalmologic manifestations including the following: Myopia (Nearsightedness), ptosis (drooping of eyelids), blepharitis (inflammation of eyelids), epiphora (excessive secretion of the lacrimal glands producing an overflow of tears), microcornea (small cornea), strabismus, nystagmus, astigmatism (unequal curvature of the eyes refractive surface, i.e. cornea, creating a visual problem), optic atrophy, coloboma of the optic nerve (defect of optic nerve, usually congenital), and congenital glaucoma (Vinson, 2012).

Developmental and cognitive delays predominate in individuals with Cornelia de Lange syndrome. A severe speech delay is typical. Only about 50% of the children of 4 years of age or older combine words into sentences, and 33% have no word, or possibly one or two words. Only

4 percent have normal or lower than normal language skills. Severe speech delays are likely to co-occur with intrauterine growth retardation, hearing impairment, upper limb malformation, severe motor delays, and poor social interactions. Typical IQ range from 30 to 85, with an average IQ of 53. Those with higher IQs tend to be those who have normal cephalometric measures and high birth weight. The degree of occurrence of behavioral characteristics tends to vary with the degree of mental retardation and the presence of autistic-like behaviors. In terms of prevalence, hyperactivity occurs in around 44 percent, and daily aggression is noted in approximately 49 percent.

The absence of speech or the development of only minimal speech has been well documented, even in the more mildly affected. There is often a characteristic vocal quality in the crying of babies, which has been described as feeble or low-pitched. The low-pitched cry frequently present at birth and early infancy often disappears by 12 months. Most people with CdLS exhibit errors in articulation. Consonants are typically distorted or missing. In addition, there have been some reported observations of severe oral-motor and verbal apraxia, which is the loss of the voluntary aspect of speech and motor movement. There have also been unconfirmed reports that individuals have a tendency to unexpectedly utter a meaningful word or phrase only once, using completely clear articulation and often performing at a level higher than previously observed. But then this performance is rare if ever repeated. In almost all individuals the ability to produce language was remarkably inferior to the ability to comprehend language. There was also considerable discrepancy between vocabulary measures and syntactic skills. Those people who had highly developed vocabulary usually did not exhibit the expected syntactic skills. Similarly, children who were using an average utterance length of 4-5 words per utterance typically were not using question transformations. The majority of individuals are very quiet. They often make eye contact and there is often a sense they understand what is being said, but they are not usually vocal. Even among individuals who have good language skills, there are few who can be described as talkative.

In spite of vision problems, visuospatial memory, along with perceptual organization and the fine motor skills are relative strengths. Activities that provide stimulation for the vestibular system are typically pleasant to individuals who have de-Lange syndrome. Speech-language therapy should focus on feeding problems, behavioral issues, articulation errors, apraxia, language delays, cognitive impairment, and AAC for those who are nonverbal (Percy et al., 2007).

NEED OF THE STUDY

CdLS is not typically diagnosed in children, since within the syndrome there is a wide spectrum. Diagnosing classic cases of CdLS is usually straightforward; diagnosing mild cases may, however, be challenging even for an experienced clinician. Early detection thus becomes important because early intervention can have a significant impact on the long-term prognosis of

many children. The need of the present study was to increase the professionals' knowledge about children affected by CdLS, along with contributing towards evidence based research.

AIM

This investigation was aimed towards highlighting clinical features related to speech, language and hearing in a case with “Cornelia de Lange Syndrome” reported at the department of Speech and Hearing in Sri Aurobindo Institute of Medical Sciences (SAIMS), Indore.

METHODOLOGY

I. SUBJECT

An eight years old male case has been selected as the subject of the study (with informed consent of the family), who basically reported the Speech and Hearing Department of Sri Aurobindo Institute of Medical Sciences (SAIMS), Indore one year back with the presenting complaint of unclear speech.

II. RESEARCH DESIGN

A descriptive (explanatory case study) research design was selected for the study.

III. PROCEDURE

Taking into consideration the phenotypic characteristics of the subject, we decided to do a detailed multidisciplinary investigation by a team of Pediatrician, Pedodontics, Psychologist, Speech Language Pathologist and Audiologist, so as to get an overview of such rarely reported case of CdLS.

IV. TOOLS

All the professionals used a varied range of tools in order to deduce the characteristics of the selected subject. The tools being used are as follows:

S.NO	PROFESSIONAL	TOOLS USED
01.	Psychologist	Wechsler Intelligence Scale for Children-3 rd Ed. (WISC-III; Wechsler, 1992). Autism Behavior Checklist (ABC; Krug et al, 1980b).

		The Childhood Autism Rating Scale (CARS; Schopler et al, 1980) .
		Indian adaptation of Vineland Social Maturity Scale (VSMS; Malin, 1992).
02.	Speech Language Pathologist	Receptive Expressive Emergent Language Scale, 3 rd Ed. (REELS-3, Bzoch, League & Brown, 1991).
		Hindi version of Picture Articulation Test: PAT (Ali Yavar Jung National Institute for the Hearing Handicapped and Regional Rehabilitation Training Centre Madras, India, under UNICEF sponsored project, 2004).
		Dr. Speech Version 4 (Vocal Assessment for Windows, Version-4.30; 1999, Tiger DRS, Inc.).
		GRBAS Scale (Hirano, 1981).
		Percentage of Consonants Correct (PCC; Shriberg& Kwiatkowski, 1982).
03.	Audiologist	Otoscope.
		Pure tone Audiometer (MAICO MA 53).
		Immittance Audiometer (Madson Zodiac 729).
		Distortion Product Otoacoustic Emissions (DPOAEs) & Brainstem Evoked Response Audiometry (BERA) through NEURO-SOFT.

RESULTS AND DISCUSSION

Initial case history revealed that the child was the first baby of non consanguineous marriage and had vaginal delivery at 37 weeks gestational age with low birth weight (< 2500gms). Post-natal history depicted presence of pathological jaundice and pneumonia after 3 days of birth. At present scenario, the child is under medication for the treatment of gastro esophageal reflux. He was able to communicate verbally through simple sentences and comprehends few familiar complex sentences. The scholastic performance was good, though had difficulties with reading, and there was parental suspicion of probable hearing loss. CdLS is characterized by low birth weight (Porcella, 2007) and 85% experience some type of gastro esophageal reflux (Cornelia de Lange Syndrome Foundation, 2010b), leading to a variety of behavioral problems.

The findings of the present study have been divided into five sections, based on the reports of multidisciplinary professionals. However special emphasis has been given over the findings by ASLP.

Section I: Pediatrician's Findings

The child had syndactyly in left leg, tongue tie (repaired), kyphoscoliosis, bushy eyebrows, long philtrum, small stature, small head size, history of delayed eruption of teeth and delayed language and motor developmental milestones with no other features of ectodermal dysplasia. Based on these cardinal features, Pediatricians diagnosed the case as “Cornelia de Lange Syndrome”.

The recent literature also supports that at the present time diagnosis is made on the basis of clinical observations (Porcella, 2007). The most frequently observed facial characteristics include thin, downturned lips; elongated philtrum; broad nasal bridge with anteverted nostrils; and the chin may be smaller than expected. The eyebrows are often confluent and thin with a characteristic arch and the eyelashes may be very long (Hawley et. al., 1985). Clinodactyly on the toes and fingers is common (Toker et al., 2009).

Figure 1(A), 1(B), and 1(C) depicts, few of the cardinal features observed in an eight year old male child diagnosed with CdLS.



Figure 1(A): CdLS child, with depressed nasal bridge, anteverted nostrils, elongated philtrum, thin and downturned lips, bushy eyebrows, and low set ears.



Figure 1(B): Syndactyly in left leg of the CdLS child.



Figure 1(C): Short stature of eight year old male child, diagnosed with CdLS.

Section II: Pedodontic's Findings

The child's lower incisors were missing congenitally with only the canines and molars being present at this point of time along with a delayed eruption of maxillary incisors. Many of the teeth had carries. Ankyloglossia was also present which was surgically corrected at the age of 7.11 years. Both speech and non speech functions of lips and tongue (even after lingual frenectomy) were restricted. All the vegetative functions were normal except difficulty in chewing harder substances.

Kline et al (2007), reported that there is poor oral hygiene and dental carries may be problematic, increasing the risk of periodontal diseases with aging. Dental problems may include misalignment, crowded teeth, delayed teething, microdontia (small teeth), dental erosion due to gastric reflux, and periodontal disease (Vinson, 2012).

Section: III: Psychologist's Findings

Psychological evaluation revealed borderline mental retardation, which is in accordance with the data of Cornelia de Lange Syndrome Foundation (2010b), which states that an average IQ score in individuals with CdLS is 53, which is within the mild to moderate range of mental retardation. Wierzba & Selicorni (2009) also reported that the psychomotor retardation varies from mild to profound and is combined with a lack of speech or speech impairment. Though a passed criterion had been attained on ABC, but administration of CARS revealed the child to be

non autistic. Due to the presence of autistic-like behaviors, the child's self help, self direction, communication and socialization skills were affected as depicted by VSMS.

Nyhan & Sakati (1976) described the behavior of CdLS child as autistic-like or lacking in relatedness. They may also be tactilely defensive or show a lack of sensitivity to pain. Oliver et al (2008) stated that individuals with CdLS may have an increased likelihood of showing autistic like behavior, while Richman et al (2009) also revealed that "individuals with CdLS may exhibit increased level of behaviors commonly associated with autism".

Section IV: Speech Language Pathologist's Findings

Speech and Language Analysis depicted delay in language development as receptive and expressive age ranged in between 33-36 months and 24-27 months respectively, on administration of REELS. PAT revealed that vowels were articulated correctly, however almost all the consonants at word level were predominantly substituted with other phonemes, followed by distortion. PCC of conversational speech sample was found to be 42% suggestive of severely affected speech intelligibility. These findings were in contrast to literature review which says that 53% of CdLS children who were four years or older combined two or more words into sentences, though the receptive language skills were typically much higher than the expressive language skills. Apart from that, sound substitution pattern is common along with an unusual vocal quality that is guttural, hoarse, low in pitch, muffled and not very loud (Goodban, 1993).

Objective voice evaluation through Dr. Speech suggested presence of severe hoarse vocal quality with predominance of breathiness (Mean Fo: 198.67 Hz, Jitter: 0.54%, Shimmer: 6.43%, NNE: -7.07dB, and SNR: 13.87dB), whereas perceptual evaluation through GRBAS, revealed that qualitatively the voice is moderately rough, aesthenic and strained and severely breathy, reflecting an overall gradation of extremely disordered voice. In Contrast, literature revealed that there is often a characteristic vocal quality in the crying of these children which has been described as feeble, low-pitched, growling, guttural, deep and raucous (Cornelia de Lange Syndrome Foundation (2010b). Many exhibit a characteristic low-pitched gravelly voice early in infancy (Smith & Jones, 1982).

Although documented in the literature (Woliver, 2009) is the probable presence of severe oral-motor apraxia among many children with CdLS, however no such findings have been revealed in this child.

Section V: Audiologist's Findings

Audiological evaluation revealed PTA of right and left ear as 36.6.dBHL and 33.3 dBHL respectively and BC thresholds within normal limits, suggestive of bilateral mild

conductive hearing loss (Figure 2). Tympanogram was 'B' type bilaterally, suggested of presence of middle ear pathology.

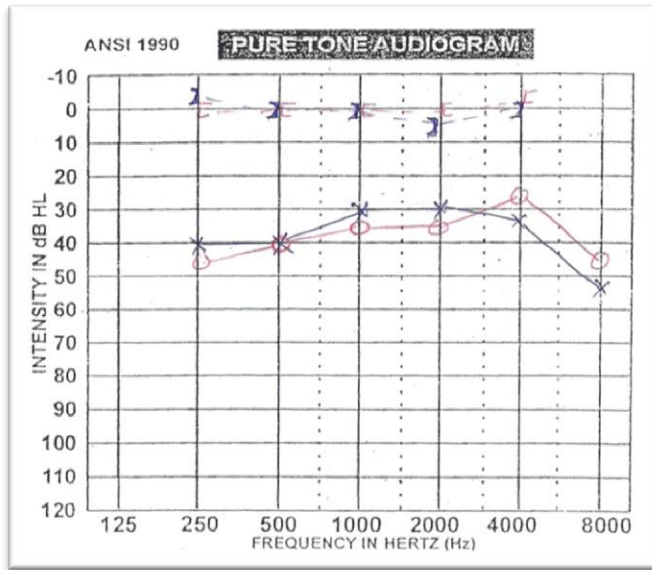


Figure 2: Pure tone Audiometry findings of CdLS child.

ABR testing showed well-formed responses to click stimuli down to 40dBnHL by air conduction and down to 20 dBnHL by bone conduction. This is consistent with a mild hearing loss in the 1000Hz to 4000 Hz frequency range.

Almost all children with CdLS are diagnosed with a hearing loss, which may be conductive, sensorineural or mixed (Marres et al., 1989; Ichiyama et al., 1994; & Marchisio et al., 2008). Even, Sataloff et al (1990) reported that some degree of hearing impairment is present in over 90% individuals with CdLS.

In Marchisio et al.'s (2008) investigation of 50 children, 1-18 years with CdLS, hearing loss was found in 40 (80%), with conductive hearing loss alone in 60% and in combination with a sensorineural hearing loss in 20%. Otitis media with effusion was found in 94% and prevalence was reported to be the same in all age groups. Sensorineural hearing loss was found in two boys examined by Ichiyama et al (1994). One had no responses on an auditory brainstem response test at 100 dBHL, the other had a wave V threshold of 40dBHL.

CONCLUSION

Children with CdLS should receive a communication assessment as early as possible. Preverbal and verbal assessment can be obtained from interviews of caregivers, formal test administration, informal observations, and medical and educational reports.

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There exists a myth in Indian scenario that “speech therapy can not begin until their children are talking”. However, the decision to begin communication intervention should not be delayed, and when necessary, should be initiated as early as possible. Above all, the parents should talk to their child as though they expect a response and continue to expect a verbal response for as long as appropriate. Hearing ability is a critical factor in the development of speech and language. Early and frequent tests are necessary, particularly with the child who has a suspected hearing loss. It is advisable to consult an audiologist and/or otolaryngologist who is familiar with CdLS or who is experienced in working with infants. Even a mild hearing loss can result in a speech and language delay.

Apart from this, children with CdLS usually have a wide array of health problems, making it important for all specialists to be aware of the child’s special needs. Multidisciplinary treatment approach is the key to success in managing children with syndromes. Ongoing developmental services such as physical, occupational, and speech therapy, should begin simultaneously. Apart from that, an annual audiological evaluation, evaluation of GERD, a dental visit by a dentist familiar with patient needs, and an ophthalmology evaluation should be conducted. An “Audiologist & Speech Language Pathologist”, may be the first healthcare personnel to identify such a child and may lead the multidisciplinary team in treating their problems.

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**Developing Communicative Efficiency in Speech -
The Style of Anna in Tamil**

K. Karunakaran, Ph.D.



Courtesy: http://www.arignaranna.net/photos_13.htm

Introduction

Language is a typically human phenomenon. In moving from the ‘natural being’ of animal existence to the ‘cultural being’ of human existence, language plays a decisive role. Language gives a sense of identity to an individual as well as social group and, in the process, creates multiple identities. The maintenance, merger, clash and change in identities based on and reflected in the language change has prompted linguists, philosophers, psychologists, sociologists, anthropologists and political scientists to study language in its multifarious dimensions. Since economic and societal planning have to, of necessity, take into account the context of planning, there is no wonder that worldwide attention has been drawn towards language planning now.

Language is an asset and primary instrument of human communication, However, language can become a problem and a barrier to communication, sometimes symbolically so, under conditions of ethnic groups, languages, dialects, styles, registers and scripts. These

conditions may lead to one or more of the following situations which necessitate language planning:

- (i) Mutually unintelligible languages, dialects or scripts competing for supremacy of dominance.
- (ii) Mutually intelligible languages, dialects or scripts and their role.
 - (a) Threatening mutual identity,
 - (b) With mutually unfavorable attitudes.
- (iii) Existence of diglossia and triglossia.
- (iv) Existence of languages with dominant/ minority relationship with a national frontier.
- (v) Social variables correlating with language structure and use and creating communication zones.
- (vi) Official action in recognizing official languages, distributing patronages for development of languages which may even have the remote implication of displacing of distributing in reality or symbolically, the existing domains of language use.
- (vii) Language used by politicized elite to retain their elitist privileges by restricting languages use in education, administration and mass media.
- (viii) Creation of creoles, pidgins (lang, hybridization) for use.

Need for LP

There is an urgent need for serious attention to language planning in a multilingual country like India. The following examples are illustrative of situations which demand the attention of educationists and planners to the crucial importance of language in society and especially.

1. Language Teaching – Learning Process.
 2. Educational Linguistics: Educational Technology.
- and
3. Communication Efficiency

Language Planning Goals

1. Eleven Language Planning Goals have been recognized (Nahor, 2003):

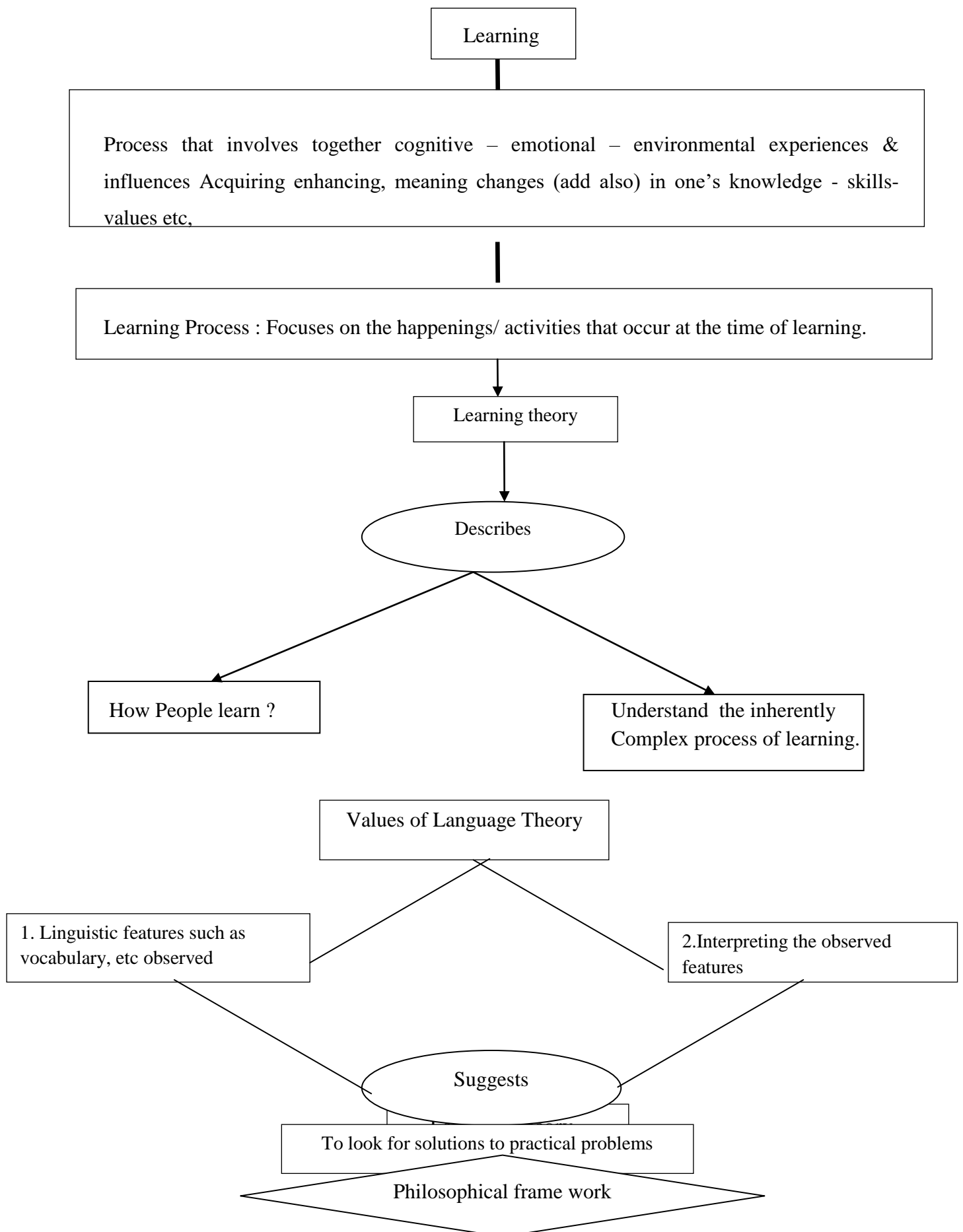
2. Language Purification – Prescription of usage in order to preserve the “linguistic purity” of language, protect language from foreign influences, and guard against language deviation from within.
3. Language Revival – the attempt to turn a language with few or no surviving native speakers back into a normal means of communication.
4. Language Reform – deliberate change in specific aspects of language, like orthography, spelling or grammar, in order to facilitate use and so on.

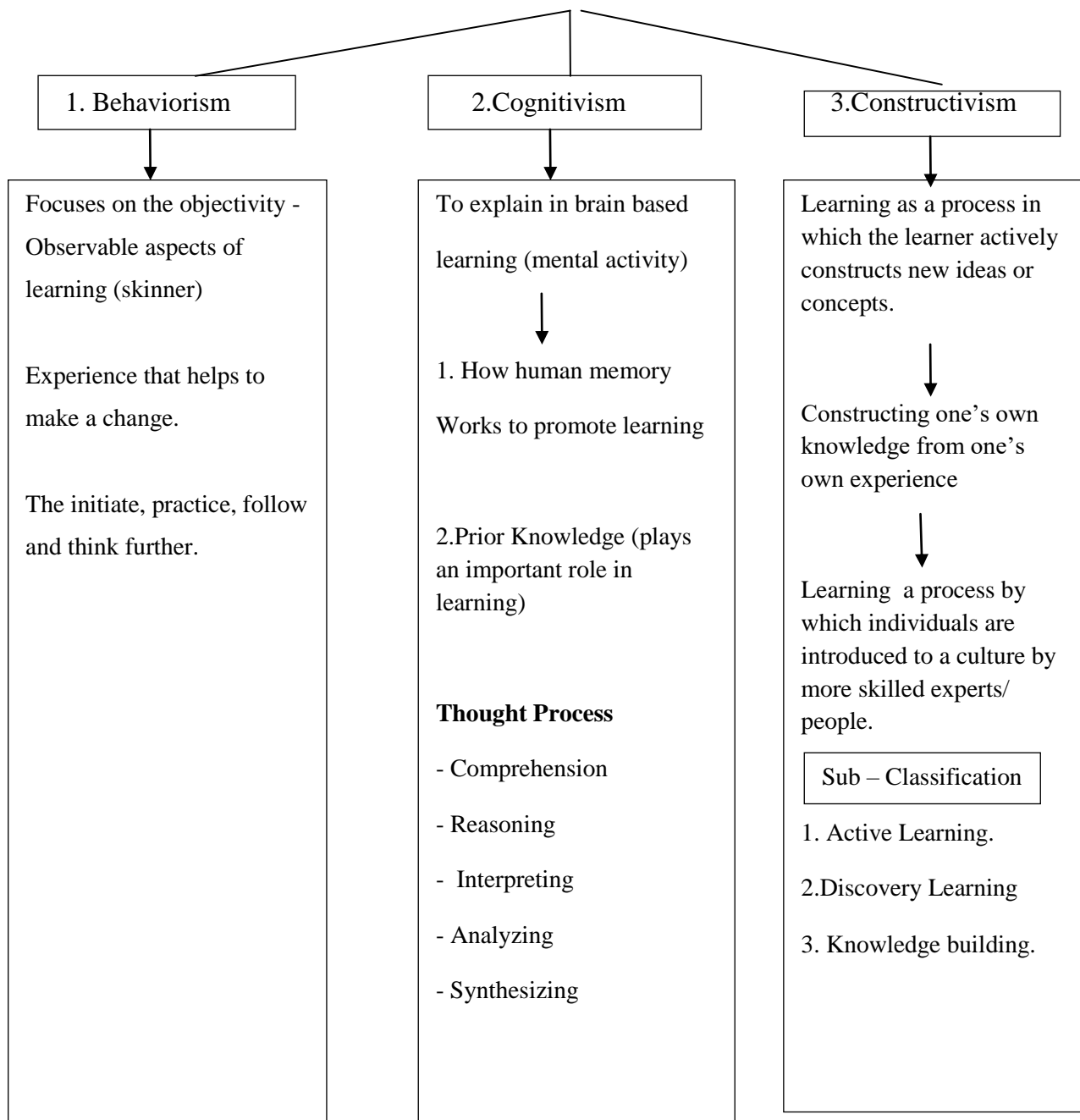
Along with these, language engineering which involves the creation of natural language processing system whose cost and outputs are measurable and predictable as well as establishment of language regulators, such as formal or informal agencies, committees, societies or academics language regulators to design or develop new structures to meet contemporary needs also plays an important note. It is a distinct field connected to natural language processing and computational linguistics. A recent trend of language engineering is the use of Semantic Web technologies for the creation, archival, processing, and retrieval of machine processable language data for different purposes.

Language has two sides (like two sides of a coin), namely, language structure (LS) and Language use (LU) which form a strong base for a well formalized and more adequate sociolinguistic description of a language. This strong base has to be strengthened and reinforced, depending upon the needs of the society and nation concerned. So, like any other planning activities undertaken in a nation, language planning also has to be deliberately attempted in order to achieve the goals such as education, mass communication (media), science and technology, judiciary, culture and so on. So, language planning is a deliberate effort to formalize – develop- modernize the function and structure of a language on the one side and strengthen and improve the acquisition of languages or language varieties within a speech community on the other. It is often associated with government planning, but is also used by a variety of non-government organizations, groups or individual.

The goals of language planning differ depending on the nation or organization, but generally include making planning decision and possibly changes for the benefit of communication. Planning or improving effective communication can also lead to other social changes such as language shift or assimilation, thereby providing another motivation to plan the structure, function and acquisition of languages and use of languages as medium of instruction.

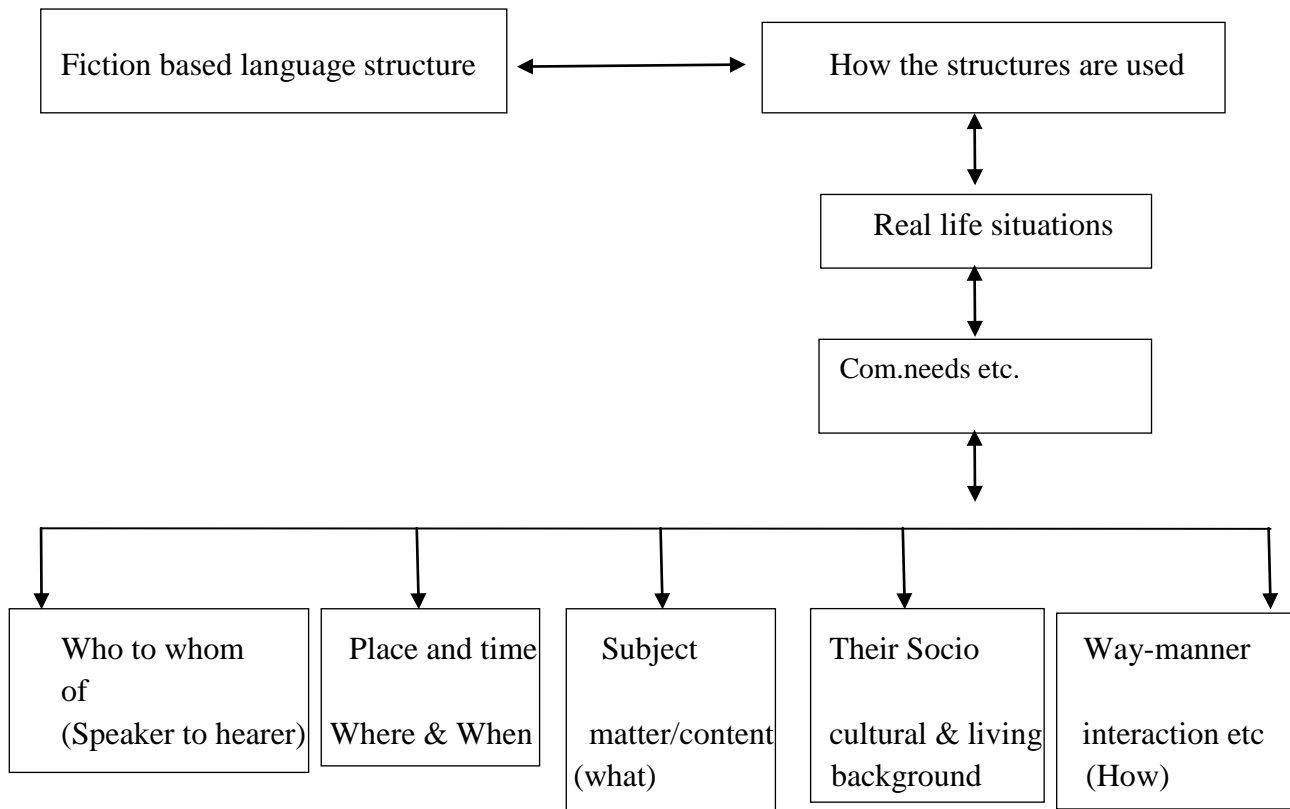
LEARNING THEORY AND LANGUAGE LEARNING





Learning - A product outcome task - acquisition – from learning
 - A Process (B, C, H & S)

COMMUNICATIVE LANGUAGE TEACHING – LEARNING LINKS TOGETHER



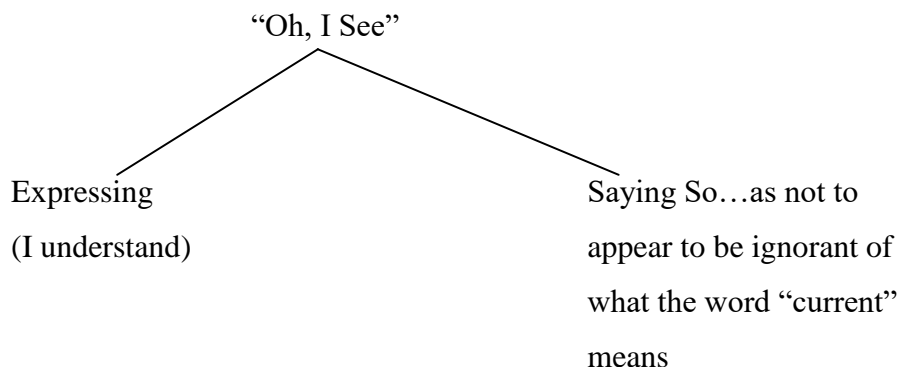
Socio-Cultural Background

Interference (getting in the way of) in asking questions

Practice: Discourage students from asking questions (direct) to some with higher social status etc.

Student’s Hesitation: (in lg.use): reflects a little discomfort

Student’s Final Comment: (as reflected in the lg. use)



Frame Work (for Analysis)

Cicourel’s Model :

Low – level

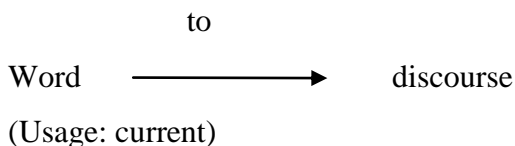
(Basic): Linguistic Elements/ Features + Background Knowledge.
(context) (Linguistic + Paralinguistic Features)

Expansion – Level Participants – Personal data + their role relationship etc.
(context)

Higher – Level Those rules / values that come from the structure or
(context) Organization of the society I socio – cultural knowledge
granted. that is taken for

Focus on sources of information used by the listener to understand/
Establish meaning in the context of social interaction.

Language Structure



- T : Please tell me, what is the topic of your paper?
- S : em I....my topic is m..... current education should changeshould change.
- T : current, you mean education the way it is now? The way people are educated In Japan Should be Changed?
- S : Yes
- T : so current education
- S : current?
- T : Currentworld is happening now
Current education should =.... What you mean is
- S : oh! I See
- T : be changed the (method of) current education should be changed ok all right?

Languages Use

(Moris, 1996:56)

Participants : (T) eacher (native speaker of English)
(S) tudent (Japanese under – graduate student)

(Interactants) : RR

Main Problem: use of the word ‘current’

COMMUNICATIVE EFFICIENCY AND EFFECTIVITY

The following are some of the important factors which need to be evaluated to find out the efficiency and effectiveness of communication in general and that of oral communication in particular.

1. Differentiating and identifying the population (addressed).
2. Making use of a simplified style (more like casual) for easy access and effectiveness.
3. Narrative style incorporating lexical and phrasal usages (in stead of technical or the so called standard/ standardized features)

4. Avoiding repetition of thoughts and use of too many complex sentences and long discourse forms/ patterns.
5. Making use of real like situational /context oriented features to explain the major issues and problems focused.
6. Maintaining the continuity of thoughts in other words – using appropriate particles wherever necessary to connect (in order to maintain cohesion – coherence wherever needed).
7. Choosing appropriate lexical forms and build the oral discourse centering around the content area chosen.
8. Use of local but at the same time popular usages in order to draw the careful attention of the audience.
9. Giving due care in the choice of usages to express politeness, request, need, caution etc. from the point of new of society and nation.
10. Use of forms to avoid monotony in language structure.
11. Use of simple – local proverbs and anecdotes depending upon the context and population.
12. Raising the technicality of usages based on the population – like elite, professional, urban, semi-urban, and so on.

Speeches of Anna (C. N. Annadurai)

For example, Anna's (C. N. Annadurai) deliberate attempt in the formation of oral discourse is not only context oriented but also cohesion – coherence achievement related. Anna chooses both the internal historical evidences and external evidences to emphasize the social-cultural and national relevance and significance.

Anna's word formation, coinages, comprehensive style of narration indeed pierced into the minds of people who listened to his speech or those who happened to read his writings. Anna coined **Set Phrases** like kaTamai- kaNNiyam- kaTTuppaatu to introduce and emphasize not only the social significance but also the organizational structure in public ventures and activities. One can cite a number of illustrations drawn from his speeches and writings.

- (i) etaiyum taankum itayam
- (ii) tampikku

- (iii) makkaL tiirppee makeecan tiirppu
- (iv) ciirtiruttat tirumaNam
- (v) teLivu – tuNivu – kanivu
- (vi) maRappoom – mannippoom
- (vii) maaRRaan tooTTattu mallikaikkum maNam uNDu
- (viii) enkiruntaalum vaazhka
- (ix) ippaTai tooRkin eppaTai vellum

Expressions like the above are not simply to explain some of the ideas and contexts orubut are rearly meant for creating social awareness , social renaissance and social reform from different angles and dimensions.

COHESION – COHERENCE AGREEMENT IN WRITING OR ORAL EXPRESSIONS / DISCOURSE

Eg. nii oru iLaiñan - patukaakkappaTa veeNTiya paruvam

‘You (sg) are an young man. So, you have to take due care of yourself ’.

“ itai uNarntu naTantu veRRiyaip peRu”

So, you have to understand, always keep this in mind and achieve success”.

Appropriateness and Effectivity in Word Formation

kunRin meeliTTa viLakku (Lamp)

1. The hill - on the top – lamp (literally. This includes all those new ventures need to be undertaken (based on the resolutions passed in the second state level conference of the DMK Party held at ThirupparankunDram, Madurai in the year 1962)

Anna’s language structure and language use perfectly fits into the maxim theory of discourse formation (Grice, 1980).

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The Use of Task-based Grammar Teaching to Enhance Grammatical Competence for Kachin Students in Myanmar

Kaw Mai, M.A. in TESOL

Abstract

This study implemented grammar teaching by using task-based teaching approach to improve grammatical competency for ten low intermediate Kachin students in Myanmar. The researcher collected the data by using multiple data collecting instruments. They are pre-test, post-test, and two formative assessments. The data obtained were analyzed quantitatively. After taking 32 hour long task-based grammar classes, the students' grammatical competence resulted to be improved.

Key words: Task-based grammar teaching, Grammatical competence,

Introduction

Learning English has been a challenge for Myanmar students where English is a foreign language. Bianco (2013) describes Myanmar language setting as “multi-lingual education in ethnic minority languages, Myanmar (national language) and strategic foreign languages (English as a medium of instruction in grades 10 and 11)”. Myanmar students study English as a compulsory subject in all the government run schools in basic education schooling years. Tin (2014) briefed the history of English language in Myanmar as once the country was a British colony, English language played an important role for administration and education. However, after Myanmar gained independence in 1948, English was regarded as a foreign language in Myanmar. As English language proficiency gradually declined, by the policy set in 1981, Myanmar government made English became the instructional medium for science subjects and economic in secondary school and higher level of education in 1986-1987. Now English is a popular foreign language taught in private schools.

In general, English language classes in Myanmar use grammar-translation methodology. Students learn English through either grammar based language classroom or context-based English in teacher centered classroom. As a result of it, Tin (2014) points out that Myanmar has many English learners and knowers rather than English ‘users’. The disadvantage of grammar-translation teaching is that the knowledge learnt in grammar class does not link to language use opportunities outside the classroom. After class periods, students rarely use the learnt language. Huang (2010) mentions that traditional grammar teaching including explicit teaching of grammatical rules, memorization of vocabulary lists, and translation of passages from one language to the other produces students with extensive knowledge of grammatical rules but little communicative ability. However, in this study, grammar teaching was integrated with weak task-based methodology. Weaker task-based approach allows space for “focus on forms” grammar teaching. Zhao (2011) points out the characteristic of weak task-based approach agrees on integrating focus on form with task-based approach as focus on form is more effective when it is directly related to meaningful communication. In addition, Ellis (2003) views weak task-based as a way of providing communicative practice for language items that have been introduced in a more traditional way, and teaching based on linguistic features such as structural items as a list of grammatical features. As Nunan (2004) mentions the students will see a different version of learning grammar that allows them to express meaning, highlighting the fact that meaning and forms are highly interrelated, and that grammar exists to enable the language users to express different communicative meaning. Strank (2003) also supports using tasks in grammar classes because task-based approach because the task-based grammar teaching will expose students to language forms instead of merely memorizing grammatical forms and rule. Integrating teaching grammar in task-based approach provides students the opportunities of learning by doing in the learner-centered classroom.

Literature Review

Task-based Teaching

The task-based approach given by Skehen (1988) are “meaning is primary, learners are not given other people’s meaning to regurgitate, task completion has some priority, and the task assessment of the task is in term of outcome”. In addition, Ellis (2003) mentions task-based

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methodology creates opportunities for language learning and skill development through collaborative knowledge building. Whereas Nunan (1991) describes that task-based teaching is to encourage the improvement speaking skill, the fluency of speaking, and chances of using the language in the classroom that can apply to real world communicative purposes. Ellis (2003) defines task-based teaching prescribes teaching methodology in board term, as fluency rather than accuracy.

Nunan (1991) highlights mastering the art of speaking is the single most important aspect of learning a second language or foreign language, and success is measured in terms of the ability to carry out a conversation in the language. Hadley (2001) mentions that oral interaction as an important factor in the shaping of the learners' developing language. Therefore, speaking skill in a second language can be an important asset for any language learner

Tasks in This Study

Six types of tasks used in this study are taken and adapted from Willies (1996). They are listing, the result of which is a completed list or draft mind map, 2) ordering and sorting which outcome is a set of information or data that has been ordered and sorted according to specified criteria, 3) comparing which outcome is appropriately matched or assembled, identification for the similarities and/ or differences, 4) problem solving which has to find solutions to the problem, which can be then be evaluated, 5) sharing personal experience which outcome is finding and sharing attitude, opinions, and preferences, and 6) creative tasks which outcome is media project or creative activity.

The lesson format of task-based teaching in this study is adapted from Ellis's (2003) model consisting three steps: pre-task, task-cycle, and language focus. The explanations of the three steps are presented in the following section.

Pre-task is to prepare the students to perform the task that will promote acquisition of the students and at the same time students can observe how the tasks can be performed without requiring them to undertake a trial performance. In this study, Pre-task works to introduce to

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topics and task. Teacher explores the topic with the class, highlights useful words and phrases, helps students understand task instructions and prepare. Students may hear a recording of others doing a similar task.

In this study, in task cycle stage, three steps are consisted: task, plan, and report. In task stage, students do the tasks either in pair or small groups. Teacher acts as a monitor or a facilitator from a distance. In plan stage, students prepare to report to the whole class either oral form or in written form how they have done the task, what they have decided or discovered. In report stage, the students present their reports to the class or exchange written reports and compare results, and report orally as presentation. During tasks or task-cycles can be divided into two: task-performance option and process option. However, there are three task performances in task-performance option. Firstly, the concern whether to require the students to perform the task under time pressure. Secondly, deciding whether to allow the students access to the input data while they perform a task. The third will be introducing some surprise element into tasks. However, in process option, the concern is in the way in which the discourse arising from the task is enacted rather than pedagogical decision about the way task is to be handled.

The language focus includes three major pedagogical goals: to provide an opportunity for a repeat performance of the task, to encourage reflection on how the task was performed: and to encourage attention to forms that are problematic when they perform the task. More importantly, in terms of focusing on forms: review of learners errors, consciousness-raising tasks, production-practice activities, noticing activities are used. In this study, there are two stages, language analysis and language practice. In analysis stage: students examine and discuss specific features of the text or transcript of the recording such as analyzing texts, transcripts, and sets of examples. Teacher reviews the analysis with class. Moreover, teaching the rules and drilling grammar forms occurs in this stage. In language practice stage, teacher presents and prepare the exercises and tasks that conducts practice of the learnt pattern occurring in the analysis such as practicing patterns and sentences from the analysis activities.

Grammatical competence

The grammatical competence covers the accuracy. Larsen-Freeman (1997) mentions that the idealization and the generalization of the pedagogical grammar are more effective for beginners. Pedagogic grammar is a rough but it is a kind of ready map for students. In this study, students were low-intermediate of English proficiency level, therefore, for the participants of this study, it is easier to learn the pedagogical grammar with some generalization. Long's (2000) suggestion of teaching grammar is favored to task-based using because Long considered grammar teaching and learning to be best when it occurs incidentally and implicitly.

Batstone's (1994) definition of teaching grammar as a skill recommends that learning grammar as not just a pure knowledge but as a skill in English language. The main idea of teaching grammar as skill approach means that the learners to appreciate and use grammar as communicative device, encouraging a richer deployment of grammar in more subtly regulated process tasks. In addition, Brown (2006) points out grammatical is essential for communication, but it cannot be attained solely through exposure to comprehensible input but interaction and output play important roles in learners' language acquisition. (Cited in Huang, 2010).

Methodology

In this article, the research objective "To what extent does the task-based grammar teaching improve students' grammatical competence?" is answered. Ten low-intermediate students from Kachin state, Myanmar participated in this study. Five lesson plans for 32 hours served as a treatment for this study. Pre-test and post-test, and two formative assessments were data collecting instruments.

Treatment Instrument

A task-based grammar syllabus is a treatment for this study. In order to design task-based grammar syllabus, needs analysis for teachers and students was conducted. A questionnaire for students, a questionnaire for teachers, and an interview for teachers were the instruments for needs analysis process. Based on the result of the needs analysis, 5 lesson plans were designed. Two experts evaluated the lesson plans using the lesson plan evaluation form. According to the

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recommendation obtained from the lesson plan evaluation, the lessons were adjusted and modified. As Ellis (2003) model was a frame-work for the syllabus in this study, every lesson plan contained three stages namely pre-task, task cycle, and language focus. One lesson takes for six hours.

Grammar Pre-test and Grammar Post-test

Grammar pre-test and grammar post-test served as the main tools to take record of the students' grammatical competence before and after receiving the treatment of task-based grammar teaching. The pre-test grammar section focused on testing the target tenses they would be learning in the coming lessons. After the course finished, the grammar post-test was administered. It was conducted to measure the students' grammatical competence after receiving a treatment of the task-based grammar teaching. There are 20 test items in both pre-test and post-test . The full score is 20 points. The scores were converted into percent, and the interpretations were made according the interpretation codes in Table 1.

Table 1 Interpretation and description of score in pre-test and post-test

Raw score	Percentage	Interpretation	Descriptions
16-20	80 -100%	Excellent	Demonstrate mastery of grammatical competence (grammar rules, forms, and usage)
14-15	70 -79%	Good	Demonstrate fair grammatical competence (grammar rules, forms, and usage)
12-13	60 -69%	Average	Demonstrate minor lack of grammatical competence (grammar rules, forms, and usage)
10-11	50 -59 %	Poor	Demonstrate weak grammatical competence (grammar rules, forms, and usage)
0-9	0 -49 %	Very poor	Demonstrate lack of proper grammatical competence grammar rules, forms, and usage)

Formative Grammar Assessments I & II

The main purposes of assessments were checking and taking records of the students' ongoing improvement and ability upon the grammatical competency. The creative task types used in the formative assessments I and II are the adaptation of one of the six task-types proposed by Willies (1996).

The formative assessment I was conducted after the class had finished 14 hours of task-based grammar teaching. The tasks required students to write up a piece of advice for an advice column. The formative assessment II was conducted after the class had finished 28 hours of instruction. The tasks required students to write a screenplay after watching an example a video clip. The written outputs of the students were assessed for grammatical competence in both assessments. Sentence structure, punctuation and spelling errors, and sentence parts were the main criteria for assessing the students' grammatical competence. Table 2 presents the rubric for assessing formative grammar assessment I & II.

Table 2 Rubric for formative grammar assessment I & II

Score	Sentence structure	Punctuation & spelling error	Sentence parts
5	Demonstrates mastery of structure, no run-on sentences, sentence fragments	No errors in capitalization/ punctuation/spelling	No sub-verb agreement errors/ no tenses errors
4	Minor problems in structure with some run-on sentences, sentence fragments	Minor errors in capitalization, punctuation/spelling	Minor sub-verb agreement errors, minor tenses errors
3	Several errors in structure, several run-on sentences,	Severe errors in capitalization, punctuation	Several sub-verb agreement errors

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		spelling	
2	Major problems in structure, a lot of run-on sentence	Major errors in capitalization, punctuation/spelling	Major sub-verb agreement errors, incorrect use of verb forms,
1	No mastery of sentence construction	No mastery of capitalization, punctuation/spelling	No mastery of sentence parts

Interval rate (Mean): 1.01 – 1.80 = Very Poor (0), 1.81 – 2.60= Poor, 2.61 – 3.40 = Average, 3.41– 4.20 = Good, 4.21 – 5.00 = Excellent

Findings from Pre-test & Post-test

Grammar pre-test was conducted before implementing the task-based grammar teaching using a task-based grammar syllabus. Twenty discrete items were consisted in the pre-test. The target tense were four tenses, which would appear in the task-based grammar teaching. Table 3 presents the results of the grammar pre-test.

Table 3 Scores and interpretations of mean scores (Grammar Pre-test)

Students	Scores	Full	Percentage	Interpretation
S 1	11	20	55%	Poor
S 2	12	20	60%	Average
S 3	10	20	50%	Poor
S 4	9	20	45%	Very poor
S 5	8	20	40%	Very poor
S 6	11	20	55%	Poor
S 7	10	20	50%	Poor
S 8	7	20	35%	Very poor
S 9	8	20	40%	Very poor
S 10	9	20	45%	Very poor
Overall			48 %	Very poor

As it can be seen in the Table 3, the students scored ranging from 35% , and interpreted as “Very poor” to 60%, interpreted as “Average”. For the whole population, it was 48% and interpreted as “Very poor”.

A grammar post-test was conducted after implementing the task-based grammar teaching for 32 hours. The format of the grammar post-test, the test items, and the difficulty level of the test were the same as those appeared in grammar pre-test. Table 4 presents the results of grammar post-test

Table 4 Scores and interpretations of mean scores (Grammar Post-test)

Student	Scores	Full	Percentage	Interpretation
S 1	18	20	90%	Excellent
S 2	18	20	90%	Excellent
S 3	15	20	75%	Good
S 4	15	20	75%	Good
S 5	14	20	70%	Good
S 6	15	20	75%	Good
S 7	15	20	75%	Good
S 8	12	20	60%	Average
S 9	13	20	65%	Average
S 10	15	20	75%	Good
Overall			75%	Good

According to the results presented in Table 4, the students obtained scores in grammar post-test ranged from 60%, and interpreted as “Average” to 90%, interpreted as “Excellent”. The mean score for the whole population was 75%, interpreted as “Good”. The following table presents the comparison of the results of grammar pre-test and grammar post-test. Table 5 compares students’ grammatical competence before the course began and after the course implementation period finished.

Table 5 Comparing the results of Grammar Pre-test and Grammar Post-test

Tests	No of Students	Full	Overall	Interpretation
Grammar pre-test	10	100%	48 %	Very poor
Grammar post-test	10	100%	75%	Good

Based on the comparison of the results from pre-test and post-test seen in Table 5, the means from grammar pre-test and grammar post-test were different. The scores in post-test were higher than the scores from pre-test. According to the interpretation of the scores, the students improved from “Very poor” to “Good”. Therefore, it is concluded that task-based grammar enhanced the students’ grammatical competence.

Findings from Formative Grammar Assessments I & II

The first formative grammar assessment was conducted after students received simple present and simple past lessons from the task-based grammar teaching syllabus. The task was performed in groups. The students were divided in groups. The grammar was assessed through the written forms. The task required the students to write a piece of advice for an advice column. The following Table 6 presents the result of the formative grammar assessment I.

Table 6 Descriptive Statistics of Scores from Formative Grammar Assessment I

Students	Sentence structure	Punctuation and Spelling errors	Sentence parts	Mean	S.D.	Interpretation
S 1	3	4	3	3.33	0.57	Average
S 2	3	4	3	3.33	0.57	Average
S 3	3	4	3	3.33	0.57	Average
S 4	3	4	3	3.33	0.57	Average
S 5	3	4	3	3.33	0.57	Average
S 6	4	4	3	3.66	0.57	Good

S 7	4	4	3	3.66	0.57	Good
S 8	3	4	3	3.33	0.57	Average
S 9	3	4	3	3.33	0.57	Average
S 10	4	4	3	3.66	0.57	Good
Overall				3.44	0.57	Good

As shown in Table 6, the results in Punctuation and Spelling Errors was scored the highest as 4.00. Sentence parts (no sub-verb agreement errors/ no tenses errors) was scored 3.00. Overall score was 3.44 and interpreted as “Good”.

Formative grammar assessment II was conducted after Lesson Plan 4 was finished. The assessment was based on the students’ written paragraph. The tasks required students to work in groups. The same group members as formative assessment I wrote for individual groups. The researcher graded the performance using the same rubric used in the formative assessment I. The following table presents the result of formative grammar assessment II.

Table 7 Descriptive Statistics of Scores from Formative Grammar Assessment I

Students	Sentence structure	Punctuation and Spelling errors	Sentence parts	Mean	S.D.	Interpretation
S 1	5	5	4	4.66	0.57	Excellent
S 2	4	4	4	4.00	0.00	Good
S 3	4	4	4	4.00	0.00	Good
S 4	5	5	4	4.66	0.57	Excellent
S 5	5	5	4	4.66	0.57	Excellent
S 6	4	5	4	4.33	0.57	Excellent
S 7	4	5	4	4.33	0.57	Excellent
S 8	4	4	4	4.00	0.00	Good

S 9	5	5	4	4.66	0.57	Excellent
S 10	4	5	4	4.66	0.57	Excellent
Overall				4.33		Excellent

As it can be seen in Table 7, the students' grammatical competence was interpreted as Good for 3 students, and the rest resulted as Excellent. The overall result was Excellent. Then, in Table 8, the results from formative assessments I and II were compared to see the improvement during the implementation period.

Table 8 Comparing the Result of Formative Grammar Assessments I & II

Assessment	Students	Full Score	Mean	S.D	Interpretation
Formative Assessment I	10	5	3.44	0.19	Good
Formative Assessment II	10	5	4.33	0.33	Excellent

Interval rate (Mean) : 1.01 – 1.80 = Very Poor (0), 1.81 – 2.60= Poor, 2.61 – 3.40 = Average, 3.41– 4.20 = Good, 4.21 – 5.00 = Excellent

According to the comparison between the formative assessments I and II, the students' grammatical competence was improved. In formative assessment I, the mean score was 3.44, interpreted as "Good". In formative assessment II, the mean score was 4.33, interpreted as "Excellent". Therefore, the students' grammatical competency was improved.

The overall results from grammar pre-test, grammar post-test, formative grammar assessment I, formative grammar assessment II on task-based grammar teaching indicated that the students' grammatical competence was improved after receiving the task-based grammar teaching.

Discussion of the Results

Based on the research question "To what extent does the task-based grammar teaching improve students' grammatical competence?", the findings from two different resources proved

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that the task-based grammar teaching enhanced the students' grammatical competence. Firstly, the mean score in grammar pre-test was interpreted as "Very poor". After receiving the treatment, the mean score in grammar post-test was interpreted as "Good". Secondly, the result from formative grammar assessment I was interpreted as "Good" and result from the formative grammar assessment II was interpreted as "Excellent". The researcher found the following factors to be related with improvement of the students' grammatical competence. They are task frame of "weak task-based approach", task types used in the lessons, and supplementary grammar exercises provided in language focus stage were discussed as follows.

As Skehan (1996) defines that "weaker" task-based teaching approach, where tasks are preceded by focused instruction, spends a large amount of time in language focus where students focused on language form. In this study, student had more time proportion for "language focus or post-task" consisting language analysis and language practice where they established strong grammatical rule-based competence. Students had sufficient time to strengthen their grammatical competence. Therefore, this study using "weak" task-based approach received good results in students' grammatical competence.

Tasks used in this study are "Focused tasks" which are also called closed tasks and pedagogical tasks. As it can be seen the definition of "Focus tasks" by Nunan (2004), tasks in which particular structure is required in order for a task to be completed. The use of predetermined particular grammatical form facilitated the completion of the task. Loschky and Bley-Vroman (1993) supports using "Closed tasks" in task-based approach for grammar classes. They mention that "Closed tasks" promote negotiation of meaning and thus are likely to facilitate comprehension, and promote focus on the form of utterances in input and output, therefore, closed tasks are better suited for use in teaching grammar. Closed tasks can be designed as grammatically encoded information which is essential to task success. Task types used in this study helped students improve their grammatical competence. In addition, in formative grammar assessment II, the students got the result "Excellent" even though the formative grammar assessment II was more challenging compared to the task appeared in the formative

grammar assessment I. It seems students became familiar with performing and completing the tasks due to the tasks they encountered in the lessons.

A large number of grammar exercises were consisted at language focus phase/post-task phase in the task-based grammar lesson plans in this study. According to Nunan (2004) language exercises, that have primary grammatical focus and communicative activities integrating explanations support students with understanding how the language works and developing explicit knowledge. The process of employing the authentic situation facilitates the process of authentic communication. In addition, Ellis (2003, 2009) also agrees with production-practice exercises such as grammar focused exercises used in the lesson plans of this study. Those exercises help learners to automatize forms that they began to use on their own accord but have not yet gained full control.

Conclusion

In this study, four verb tenses were focused in language analysis and language practice phases. Passive forms were not introduced in language analysis sections of the lessons. Therefore, giving some space and time for passive forms are recommended in the future studies.

In this study, only 6 task types modeled by Willies (1996) were used. The other task-types such as information gap and reasoning were not used in this study. Using a wide ranges of task-types will motivate the students' interest. Therefore, using more varied task types is also recommended for future studies.

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Adjectives in Nambashi

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Abstract

The paper intends to investigate the way how adjectives are formed in Nambashi and their various kinds. Nambashi is the name of the language as well as the name of the community who speaks the language. It is one of the dialects of Tangkhul language. Adjective is a small part of the study of the whole language but it may lead to the various word formation processes and also the structure of the language and the relationship with other Tibeto-Burman languages. The techniques involved for the study are the set of questionnaires followed by interview and the analysis of the data collected.

Key words: Adjective, Dialect, Lingua-franca, Tibeto-Burman.

1. Introduction:

Nambashi is one of the Tibeto-Burman languages mainly spoken in Nambashi Khullen, Nambashi Khunuo, Nambashi Valley, Nambashi Horton and Nambashi Ashang Khullen in the Ukhrul district of Manipur which is 80 km away from Imphal comprising of 1500 speakers (according to the census report of 2011). It is the name of the language as well as the community that speaks the language having its own distinct culture. It is grouped under Tangkhul-Naga of Tibeto-Burman language family. However, it is not ascertained according to the classification made by Grierson, Shafer and Benedict (Devi, H. Kenny 63:2013). It is mainly spoken in the Ukhrul district of Manipur. It uses Roman Alphabet as their own script. It is known by various names as Dardouy (local name), Leimasel (by the Manipuri king) and Nambashi (by the British). In one of his visits to the village the then Manipuri king left his bag full of money. The people handed over the bag to the king. The king called them 'Leimasel' (meaning possessor of wealth) as the sign of their gratitude. However, the British faced problem in pronouncing this word and

they preferred to call Leimasel as 'Nambashi'. Since then it is popularly known as 'Nambashi'. To retain their originality, they could call themselves as 'Dardouy' or 'Indoi' groups. There are also some groups in Tamenglong district which they call themselves as 'Puimei' groups having the same culture as that of Nambashi groups. It is grouped under Tangkhul-Naga of Tibeto-Burman language family. However, it is not ascertained according to the classification made by Grierson, Shafer and Benedict. It is related to Khulmul sub-tribe of Maring, Sarbung, Sorbe and Khambi languages.

Nambashi is the name of the language as well as the community that speaks the language. There is no historical written text to be analysed linguistically and it is mainly based on oral tradition of communication which is inherited from the ancestors and transmitted to their youngster and which is still kept continuing. And in this process there is a loss of meaning of some lexical items. Furthermore, Nambashi has no original script of their own. They use Roman alphabet as their script in writing songs, poetry, journals, etc. Tangkhul dialects can be broadly classified into three main groups. They are Tishilelo group, Yangkome group and Yangtamtame group. Nambashi dialect is a part of Yangkome group of Khambi in the Phungyar sub-division. (Shimreingam, H & Horam Ringkahao:109). There are seven villages which speak Nambashi but they use Tangkhul as their lingua-franca because each village has its own dialect. It means that there is not much mutual intelligibility between the dialects used by these villages.

2. Adjective

David Crystal defines Adjective as "A term used in the grammatical classification of words to refer to the main set of items which specify the attributes of nouns". Simply adjective is something which is added to modify or strengthen the meaning of noun and pronoun. In English adjectives are not affected by number or gender or case because they do not have to agree with the noun they modify. According to P. N. Gopalakrishnan, "an adjective is a part of speech which modifies a noun, usually making its meaning more specific. They can be used in a predicative or attributive manner. In some languages, attributive adjective precedes the noun. This is the case in the Germanic languages, to which the English language belongs. In other languages, example, the Romance languages, the adjective follows the noun."

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3. Adjectives in Nambashi

Nambashi has seven types of adjectives and they are

- 3.1 Adjective of Quality (Descriptive Adjective)
- 3.2 Adjective of Quantity
- 3.3 Adjective of Number (Numeral Adjective)
- 3.4 Demonstrative Adjective
- 3.5 Interrogative Adjective
- 3.6 Emphasizing Adjective
- 3.7 Exclamatory Adjective

3.1. Adjective of Quality (Descriptive Adjective)

It shows or describes the quality of a person or a thing in terms of shape, size, colour, etc.

For example,

1. hi k^həmət^hə lairik ək^hə nə
This good book one COP
'This is a good book'

2. hi khəmət^hə worsim ək^hə nə
It good school one COP
'It is a great school'

3. acu kəsikə jinaikso nə
Today cold day COP
'Today is a cold day'

4. nəŋ niŋkarfəŋ mjə k^het-e
you honest person one COP
'You are an honest person'.

3.2. Adjective of Quantity

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Adjectives in Nambashi

It tries to answer how much of a thing is meant.

1. əwi əmtəu t^hamai
 He/she manners NEG
 ‘He/she has no manners’

2. umen kacju umai
 They fear NEG
 ‘They have no fear’

3. kəi-tə laibuŋ kərəl əme
 i-GEN friend many ASP
 ‘I have many friends’

3.3. Adjective of Numbers

It generally shows how many persons or things are meant. Adjective of number or numeral adjective can be further sub-divided into three main kinds as Definite Numeral adjective, Indefinite Numeral and Distributive Numeral Adjective.

3.3.1. Definite Numeral Adjective

It denotes an exact number. And under this Definite Numeral Adjective, two sub-heading can be found as Cardinal and Ordinal Numeral Adjective.

3.3.1.1. Cardinal Numeral Adjective

Cardinal Numeral denotes how many.

Example for Cardinal Numeral Adjective is shown below:

- umə-tə əsa kuppə kainjə əme
he-GEN child male two ASP
‘He has two sons’

3.3.1.2. Ordinal Numerical Adjective: It denotes the order of things in a series.

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Example for Ordinal Numeral Adjective is shown below:

umə examination re umkop taju wai
he/she examination LOC first got COP
'She got first in the examination'

3.3.2. Indefinite Numerical Adjective

It does not indicate an exact number.

For instance,

kəi on k^həttina mai
I money absent/no NEG
'I have no money'

3.3.3. Distributive Numerical Adjective

It denotes each one of a number.

For instance,

tombə le caobə karbop juwai
Tombə CONJ Caobə fight each other
'Tomba and Chaoba fight each other'

/wai/ simply indicates aspect marker but if it is preceded by the prefix /ju/ it carries the meaning of distributive (each other).

Again, kainə win k^həttinə cim-mai

Two NOM no one correct NEG
'Neither one of this is correct'

3.4. Demonstrative Adjective

A demonstrative adjective is used to indicate which person or thing is meant for. Generally demonstrative pronouns are used as adjective if placed before a noun.

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For example,

pen wi kəi-tə- e
Pen this I-GEN COP
'This pen belongs to me'

wilo kəsakin kəi pampiŋ-ŋe
such food I like ASP
'I like such food'

3.5. Interrogative Adjective

It tries to modify the noun by asking question what, which or whose in conjunction with the noun. /təmme/ is used as an interrogative marker in Nambashi.

For example,

ruŋŋa kare tu karsaŋ təmme?
Girl super who tall INT
'Which girl is the tallest?'

Wi tu in təmme?
This who house INT
'Whose house is this?'

3.6. Emphasizing Adjective

An emphasizing adjective tries to denote a stress or emphasize to modify the noun.

kəi mit men kəmu-e
i eyes own see ASP
'I see with my own eyes'

3.7. Exclamatory Adjective

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The word *what* is used as an exclamatory adjective which is əja in Nambashi.

For instance,

əja ruŋŋa kət^ha k^het-e

What girl lovely one-ASP

‘What a lovely girl!’

əja kənə kət^hə k^het-e

What day beautiful one-ASP

‘What a beautiful day!’

4. Position of Adjective

Adjectives can be used attributively as well as predicatively. And both the structure can be found in Nambashi.

For example,

1. kətək rəməi kətəp-e

Fat-girl-cry-PROG

‘The fat girl is crying’

2. rəməi kətək-e

Girl fat-ASP

‘The girl is fat’

In the first sentence, the adjective fat is used along with the noun ‘girl’ as an attributive. It is therefore said to be used attributively. In the second sentence, the adjective fat is used along with the verb ‘is’ and forms the part of the predicate. It is therefore, said to be used predicatively.

Some adjectives can be used only predicatively.

Example;

əmə crao cəcjə- e

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She/he ghost afraid-ASP

'She is afraid of ghost'

The position of adjective can be studied into two categories. The first category is the adjective placed before the noun and the second condition is the adjective placed after the noun. Generally it is understood that adjectives are placed before the noun to modify the noun but there are conditions found sometimes adjectives to be used after the noun. The conditions are discussed below with the help of examples.

Adjective before Noun

Where a single adjective used attributively is generally placed immediately before the noun. This is the general structure of adjective.

For example,

1. əmə in-kələu lək si-e

He house old PAST visit-PER

'He visited the old house'

2. kəi əmʃu kət^ha k^huŋgrau pampin-ŋe

I colour good pants like ASP

'I love colourful pants'

Adjective after Noun

When several adjectives modify a single noun, they are generally placed after it for emphasis.

Example:

oʃa k^het əme kəsiŋ kwar-re

teacher one lived wise talent-ASP

'Ther lived a teacher, wise and talented'

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When some word or phrase is joined to the adjective and clarifies its meaning, the adjective is placed after its noun.

Example:

nə kəpawəwe ese karəktə kəp^hau-we

he man essay write famous- ASP

'he is a man famous for his essays'

In certain phrases, the adjective always comes after the noun.

Example:

winə jəŋrəu nə ciŋnənəmak-mai culota əmə siŋga karək mjə-e

doubt-no that he real writer person-ASP

'There is no doubt that he is the real writer'

Adjective of quality comes after the linking verb.

Example:

nao injəu cat-e

baby sleep seem-ASP

'The baby seems asleep'

əmə riŋ əme

He/she silent ASP

'he kept silent'

Sometimes, a linking verb takes an adjective as its complement.

For instance,

kəi bu tamjaŋ

i food hungry

'I feel hungry'

wi t^haira kəcjə kət^hum-e

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This mango tastes sweet-ASP

'This mango tastes sweet'

In some sentences the adjectives denote result.

Example:

əmə ink^har k^hoijai

He door broke

'he broke the door open'

əmə əmtin kəan kəsəŋ-ŋe

She nail red paint -ASP

'She painted her nails red'

5. Degree of Comparison

Adjectives are used to compare things, person etc. There are three degrees of comparison. They are positive, comparative and superlative degree of comparison. They are discussed below with the help of example.

5.1. Positive Degree

Positive degree of adjective is similar with the adjective of quality where no comparison is made. It is used to express some quality of what we speak about.

For example,

mira kudon rəməi k^het-e

Meera rich girl one-COP

'Meera is a rich girl'

Rahul hiŋkok ʒeket kalu k^het-e

Rahul blue jacket wear one-ASP

'Rahul wears a blue jacket'

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5.2. Comparative Degree

It is used to denote a higher degree of the quality than the positive and is used when two things are compared. The word /khil/ is generally used in comparative degree.

For instance,

Mira wi nitu re k^hil kudon-ne

Meera NOM Nitu ABL COM rich-ASP

‘Meera is richer than Nitu’

menrəi rek^hil mə uipə-e

of the two ABL COM she old-ASP

‘She is older of the two’

k^hoi waniṅ cjənə re k^hil-le

honey better sugar ABL COM-ASP

‘honey is preferable to sugar’

However, the presence of /k^hil/ may not be found in some construction as shown below:

əmə wi kəi re t^huimjə-e

She NOM I ABL junior-ASP

‘She is junior to me’

5.3. Superlative Degree

It is used to denote the highest degree of quality and is used when more than two things are compared. /re/ is the superlative marker used in Nambshi.

For instance,

mə we clas retə t^ha-re satrə-e

she NOM class LOC good-SUP student-ASP

‘She is the best student in the class’.

mə tə kət^hare əmno əme

she GEN beautiful-SUP mother ASP

‘She has the most beautiful mother’.

6. Conclusion

Nambashi is a dialect of Tangkhul language mainly spoken in the Ukhrul district of Manipur. In this paper the various aspects of the formation of adjective in Nambashi have been discussed with examples. The different types of adjectives, their position and degree of comparison have been discussed. It is a small community with only 1500 speakers. Adjective has been taken as a small part of the language for the study. There is no written grammar for this language and there is no dictionary published. In another way, it can be said that the language needs the study of phonology, morphology, syntax and semantics, the four main areas of linguistics.

Abbreviation

ABL	-	Ablative
ASP	-	Aspect
COM	-	Comparative
CONJ	-	Conjunction
COP	-	Copula
GEN	-	Genitive
INT	-	Interrogative
LOC	-	Locative
NEG	-	Negative
NOM	-	Nominative
SUP	-	Superlative

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Role of Text Readability in Engineering Students’ Reading Comprehension

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Abstract

The ability of comprehension reflects the capability of deployment of reading skills and strategies during reading. It is also evident that proficiency in reading comprehension enhances the academic performance of the students. Thus, teaching and testing of reading comprehension has become compulsory for students from primary through tertiary level of education. Text readability is an essential technical aspect which needs to be accounted while selecting a passage for reading practice. However, majority of researchers around the world focus on the teaching and assessment of skills involved in reading comprehension but not the text readability. In an emerging area like English for Specific Purposes (ESP), the role of text readability contributes to the academic preparedness with reading ease. Thus, the study suggests the possible outcomes of using text readability while choosing a passage for teaching and assessment of engineering student’s academic reading.

Keywords: Text Readability, Flesch–Kincaid readability tests, Reading Comprehension, ESP, ELT

English for Specific Purposes

The growth of English for Specific Purposes as an essential concept of language learning and teaching started during post-war circumstances of a rapid globalizing community. The tremendous transcontinental expansion after globalization demanded a common medium of communication to flourish trade, commerce and technology which resulted in the need for the English language. The English which was then considered as the language of royalty and the elite had become the ‘work language’ for the majority of the people around the world. Thus the teaching and learning of English now became a more targeted, user oriented process resulting in

subject specific language learning studies. The need for defining the appropriate competencies, skills and performances that is required for the employee to perform in particular occupations at their work place demanded the evolution of English for Specific Purposes.

Reading in English for Specific Purposes

Reading academic texts usually explains a vital part of students' academics. In the Indian context, most of the academic textbooks at higher education are in English, which is a second language for the Indian students. Alderson (2000), states reading ability is all that is required for the students learning English because so much of professional, technical and scientific literatures are published in English today. He also states that proficiency in English ensures academic success. Therefore, the current study proposes the utility of text readability to enhance the academic reading. Based on the existing research we assume that academic reading proficiency results in academic achievements of engineering students.

Text Readability

Researchers suggest that while selecting a text for testing the testers shall take into consideration certain variables such as topic, syntactic complexity, cohesion, coherence, vocabulary and readability that affect text difficulty.

The academicians have felt that by identifying the textual features that facilitate ease of reading the difficulty level of the text might be adjusted depending upon the target readers. Researches on readability have made many attempts to develop formulae or simple measures to judge the readability of text in respect to the levels of difficulty. Their studies concentrate on producing empirical measures for the syntactic complexity and lexical density of the text. An overview of ETS text length and the CEFR standards for reading show, that the acceptable reading length for undergraduate students can be around 500 words distributed over three to five paragraphs (North B, 2000). However, these studies have developed some indicators that allow rough estimation of the text readability.

Methods and Methodology

There are many devices and methods popular among the world for testing text readability, among them Flesch readability formula is popular in Indian context. Thus, the current study has used the most deployed Flesch readability formula which is embedded in MS word.

During 1948, Flesch readability formula was used for the first time to estimate the reading level and the reading ease score of the text.

The following formula helps to determine the Grade level of the text.

$$FKRA = (0.39 \times ASL) + (11.8 \times ASW) - 15.59$$

Where, FKRA = Flesch-Kincaid Reading Age, ASL is the Average Sentence Length, which indicates the number of words divided by the number of sentences, ASW is the Average number of Syllable per Word, which indicates the number of syllables divided by the number of words (Davies, 1984). The higher the grade levels the greater is the reading difficulty level of the text. For example, the grade level 6 indicates that the text can be read by and will be appropriate to standard sixth student.

The study has used grade level 8 to 17 in our test passages. The first and fifth passages belong to grade level 10 to 11. The sixth passages have the highest grade-level of 17. The second and fourth passages have grade level 12-13. As these passages have been chosen from TOEFL passages, the grade levels are around 12. The researcher has incorporated certain editorial modification and additional information to the sixth passage to increase the grade-level.

The following formula helps us to determine the reading-ease of the text.

$$RE = 206.835 - (0.846 \times NSYLL) (1.015 \times W/S)$$

Where, NSYLL is the average number of syllables per 100 words and W/S is the average number of words per sentence (Davies, 1984:188). The higher score level out of 100 indicates that the text is easier. The score less than 10 out of 100 indicates that the text is very difficult. In this study, the used reading ease levels are 30-49, 60-70, above 80. The first two passages in the test have a reading ease ranging from 30-47. For the third passage, the reading ease is 65. In the fourth and fifth passages, the reading ease ranges from 65 & 85. In the sixth and seventh passage the reading ease ranged from 30 – 40 and 80 to 95. Even though the passages are chosen from

various text materials, they are from standard materials like TOEFL, GRE, NCERT text books and from some standard engineering text books. The researcher has modified the text to reduce the reading ease at some parts of the passages in order to make the text appropriate for the evaluation. Therefore, the passages chosen for the test adhere to the guidelines of ETS and CEFR standards also.

The test was conducted to a class of 50 engineering students and the results were analyzed for each passage in order to understand the reading performance of the students for various reading grade level and reading ease respectively.

Results and Discussions

Both reading ease and reading level has to be equally considered while testing the reading comprehension of the engineering students. The passage with greater grade level such as 16 and 18 are difficult for the students to comprehend. The passage with grade level 10 to 14 is moderately difficult for the students to comprehend. The passage with higher grade level such as 14 with reading ease above 70 is moderately comprehensible, whereas for the reading ease less than 50 is considered difficult for comprehension. Similarly, for the passage if the grade level is 10 and the reading ease is above 60 then the students feel the text appropriate for understanding the text materials. For the grade level lower than 10 and for the reading ease greater than 80 students feel the passage easily comprehensible. It can be assumed that for the passage with any reading grade level with greater reading ease will enhance the understanding of the text. Thus it is implied that the passages with greater reading ease can be used for better understanding of the subjects. However, there are limitations in reading when subject specific register are tested for meaning, in case the definition for the registers are not explained. Since these engineering students are at their undergraduate level the direct meaning for some register are not familiar unless it is stated in the passage.

Suggestions

Thus in the context of ESP, the choice of text books for teaching and learning of academic subjects demands consideration of text readability. Therefore, the students may read their textbooks with ease which may increase the academic reading performances of the

engineering students resulting in better academic achievements. Especially for technical students the reading grade levels of the textbooks are found higher than that of their comprehension levels. Therefore, there is a need for change in the selection of textbooks or modification in the reading ease as appropriate for the reading levels of the undergraduate students. In terms of testing reading comprehension, it is proper to use passages with appropriate grade level and reading ease according to the proficiency level of the students with special reference to the area of study. For example, for engineering students the reading comprehension passages can be of topics covering science and technical aspects. It is wise to use subject specific topic for academic reading evaluation to accurately grade and predict the academic reading proficiency of the students. The passages used can be different for different sets of question paper; however, choosing passages with reading grade level 10 - 14 and greater reading ease ensures accurate grading while testing of reading comprehension for undergraduate engineering students. The study also suggests that there is a need and importance of text readability measures while drafting the syllabus materials and designing the curriculum for specific courses in future.

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The Status of Women in *Shahnameh*

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Abstract

Firdausi's *Shahnameh* is the oldest mythological Iranian epic book. Like many other literary books, the women's status has been referred to in this book also. By pointing out a few verses of *Shahnameh*, some critics accused Firdausi of having misogynistic attitudes toward women. By precisely referring to the stories and verses of *Shahnameh*, the present research aims to challenge this negative claim.

Firdausi's *Shahnameh* has sixty thousand verses and there are negative attitudes to women in only a few of them which are often mentioned by warriors and associated with military affairs. There are many other stories in *Shahnameh* in which the women's greatness and goodness are admired.

Keywords: *Shahnameh*, Firdausi, woman, misogynist, status of women

Firdausi's *Shahnameh*

There are numerous theories about the creation of man - "in Egyptian mythology, the man was created from the clay, straw or mud of the Nile river which had dried out in the sun's rays. In Iranian, Chinese, Jewish, Assyrian and Mesopotamian mythologies, it is mentioned that man was created from clay and soil. On the other hand, in countless mythological narratives the creation of man is attributed to a couple of male and female personages. In Indian mythology, the human species will continue to survive due to a twin brother and sister named Yemeh and Yemi." [1]

According to the contents of Hashan, paragraph of Kiumarz, the first man or prototype was created by Ahura Mazda. For thirty years, he spent his life in the mountains and at death, his sperm descended out and was purified by the sun's rays. It was kept and protected in the soil. After forty years, a plant intermixed out of that sperm in the form of two sprouts then it was

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grown out of the ground in one sweet day of October. Then they transformed into two human shapes that were similar in stature and face, the male one was called "Misheh" and the female one was called "Mishaneh." [2]

In the introduction of the Rig Veda, according to the Indian mythology it is also mentioned that the first couple "Yama and Yami" came from paradise. [3]

In the book Balaami's history, as well as the other mystical books, the story of Adam's creation is mentioned. The famous story of Azriel who took a handful of soil to the sky is beautifully narrated in Mersadal –ebad book. After Adam's creation, God created Eve from Adam's side to comfort and relax him: "When Adam opened his eyes, he saw Eve sitting on the bed bedside him. He asked her who thou were. Eve replied: I'm your couple. God brought me out of your side to rest your heart". [4]

The creation of man in the Semitic narratives is different from the mythological ones, and these differences can be seen in the works of poets and writers too. In this section, the status of women will be examined in Shahnameh: The origin of the word woman "in Avesta is Jeni 1, in the ancient India Jani 2 and in Pahlavi zojeh which is against the word man and it means the female sex." [5]

Woman in *Shahnameh*

The biggest misconceptions that have been said about Shahnameh are related to Firdausi's idea about Women. It was said that Shahnameh was an anti-woman book and Firdausi was against women. Of course it is just a vulgar consideration, since throughout this book, the opposite is true. [6]

Shahnameh is representative of the best. It is a set with single link and unity, and all its components contribute in this respect. [7]

Firdausi is a man of faith, a person who is committed to his work. The influence of Islam and Quran is very clear in his verses: everyone who does righteous work whether man or woman, while believing in God, he would live a clean life – paradise ". [8]

If the child is a good religious one

It is not important to be male or female [9]

Firdausi emphasized this principle that both women and men are human. He then viewed them philosophically and mentioned that both of them could progress or fall in their lives. He

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did not either close the ways of perfection for either of them or consider them as absolute winners or intrinsic saints. But he reminded us of the ability and talent of two divergent trends of badness and goodness in both man and woman. [10]

Serami believes that: "based on his epic heroes, Firdausi described women in positive or negative tones, but what is undeniable is that generally in an epic, the woman is considered as uncompleted human." [11]

And this particular attitude to women is not peculiar either to epic or Firdausi. This cynical view toward women is a kind of humanistic cultural standpoint that belonged to the past era....

Firdausi, like all the other ancient thinkers has been influenced by the impact of economic, political, and social pressure as well as cultural beliefs of his time.

Women have been deprived of their rights from the past up to the present. Due to his adaptation of the adverse circumstances of his time, Firdausi was forced to accept such unwanted evil habits and characteristics about women.

By looking at the introduction of the book titled Bijan and Manijeh, it will clearly be seen that Firdausi had friendly and supportive views about women, the image that he had represented about his wife has shown his point of view about women's dignity. Firdausi introduced her as: a compassionate partner, a beautiful tree, a kind idol andwhich is indicative of his deep belief in the goodness of women

I was powerful in a closed place to do my best,

It was all due to the presence of my sweetheart wife

In a loud voice I ordered that kind idol to bring me some candles

She went out of the garden to prepare them

Before going, she told me wasn't it better to sleep in a dark night like this

Than searching for the candles?

I told my idol, I couldn't sleep tonight,

Bring me some candles as light as the sun [12]

Javanshir described Firdausi's views about women as this: "Firdausi admired women with the most excellent and commendable traits. He had repeatedly expressed his love to his wife who

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helped him to compose Shahnameh during the battle. Every time he had an opportunity, he praised his wife. The famous women of Shahnameh such as Faranak, Roudabeh, Syndokht, Gordafarid, Jaryreh, Tahmineh and the others were all outstanding examples of beauty, wisdom, bravery and chastity. They were their husbands' friends and everywhere they felt appropriate, these brave women fought on the battlefield alone. After Faranak's husband death in the battle, she insisted on fighting against Zahak to the end. When the Iranian battalions were afraid of Sohrab, Gordafarid went to the front and attacked. After Siyawash's victory, Jaryrah put all the fort on fire, frightened the horses off, and eventually committed suicide to avoid falling into the enemies' hands. The wise and kind Katayun remained with her son, Esfandiar, to the end and fought against Goshtaseb for his authoritarianism and vulgarism. Syndokht, Roudabeh's mother and Mehrab's wife was unique in wisdom and prudence. She was in charge to face Sam and negotiate with him and solve the problems in a right way." [13]

In every part of Shahnameh, Firdausi portrayed good traits for women and this is worthy of praise. Features such as good brave women, beautiful women and so on are a few evidences that can be seen in the following examples:

1-The dignified and modest woman: The dignified and modest woman told him that he was a good man, there were many people in this village with different hearts. [14]

2-Good chastity woman: Good children will be borne by a good chastity woman from Bahman's race. [15]

3-The virtuous woman: The virtuous woman said that she not only had a husband but also was pregnant too. [16]

4-The beautiful woman: The beautiful woman answered him that they respected and needed their king to rule in their country- Iran. [17]

5-The stable woman: The stable girl talked behind the curtains and said "May my majesty have a long successful happy life." [18]

6-The postwoman: The postwoman delivered the letter and remembered all brave men's letters. [

Hamidian also pointed out Firdausi's views about women like this "the only important preferred criteria about children is their gentility, not their sexes as being sons and daughters. It is clear that this conclusion is theoretical and it appears to be true with the criteria of reason and wisdom. There are also several cases in Shahnameh that the women got humiliated against men.... Naturally, the idea is derived from that patriarchal society, including Firdausi era, too." [20]

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In Firdausi's idea, a woman has her own real status. She could be a smart faithful expert or she could be cranky and do ugly deeds since she is a human.

In the world, just look for and propose a pious woman as your bride

The bad one will cause trouble and pain. [21]

The word woman is used nearly three hundred times in Shahnameh. [22] Dabir Siyaghi states that thirty-two women were named and mentioned in Shahnameh, some of them were very famous and had some important roles, for example, Roudabeh, Tahmineh, Gordafarid, Sudabeh, and so on. In his other division, he believes: "The mass of women mentioned either by their names or anonymous are divided into several groups in Shahnameh:

A) The Princesses who belonged to the Royal family, such as Homa Chereh Azad, Puran Dokht ... and some who married the king were taken the official title of the Queens such as Katayoon Kaiser, Sudabeh and so on.

B) The second group are from rich families or peasants – some who married kings such as Siyawash's mother, Keykavos' wife, Gordieyh and so on.

C) The third group are from worshipers, servants, and nannies who learned how to be good servants, to worship and obey their masters, such as the miller's wife - Darab's trainer. [23]

The Women's features in Shahnameh

Shahnameh's women are mostly loyal, honest and interested in their husbands and their lives "A Woman's role in Shahnameh as a wife, lover and mistress. In all three, she had an effective social role. With the exception of Sudabeh who is the embodiment of a harlot woman, the other women had characters which expressed their femininity. [24] From Firdausi's point of view, woman must possess three characteristics that is beautifully quoted in Shahnameh:

There are three things that will make a woman unique.

Her piousness, giving birth to a son, and covering her hair [25]

Three things are good for women

These things make them beautiful

One of them is about her modesty

She is the beauty of her husband's house

The second one, is her ability to bear a son

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She enlarges the population of her husband's family

The third one is related to her appearance

The ability to cover her hair (have hijab)

As it was mentioned before, the women's loyalty as one of their characteristics was admired by Firdausi. He introduced the women as loyal beings and this loyalty will sometimes lead to the protection of their country and its people:

It was told her that you are the lady

You are the protection both to Iran and China

An iron mountain cannot move you from your standing

You guide the strong in the right manhood manner

You are mentally more awake than a wise man

You are mentally more alert than a commander

All of us are lower than you, you are the commander

This is you whose view and treaty are superior to us [26]

In the above verses, that is a part of the story of Gordiyeh, it could be seen that a woman can guide the warriors too. She can even be wiser than men, and the men admired her superiority and obeyed her commands:

She was told: oh, the heroine, your commands will empower our lineage and committee [27]

The best descriptions that Firdausi used to define women were "modesty and gentle" which are the symbols of being chaste and sweet-tempered. [28] There are some famous women in *Shahnameh* such as Faranak, Syndokht, Roudabeh, Tahmineh, Jaryreh, Farangis, Katayoon, Roxanne, and Alexander's mother whose thoughts, insights and behaviors have been the enunciation of their abilities as being the best mothers. [29] "Among These mothers Faranak, Syndokht, Jaryreh, Farangis, and Katayoon have more motherhood emotions than others and Jaryreh is the most softhearted of all. After her beloved son's death, this distressed mother, Jaryreh, committed suicide next to her son's body. Her suicide is more painful than Shirin's suicide. Committing suicide is the result of loving each other and the inability to bear the lover's separation". [30] With a little care and attention in *Shahnameh*, it will be clear that Firdausi described women from different angles, the most brilliant women's aspect which he portrayed

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was their motherhood aspect. In many different places of Shahnameh, Firdausi admired women for the mother hood and training abilities.

As it was stated, Firdausi was a pro-women and advocated them "whenever there is a sick detriment chant melody against women, he tries to compensate it elsewhere for the benefit of women". [31]

In his book, Safa writes: "the women of Shahnameh have specific characteristics, above all, are kindness, loyalty and high human and motherhood emotions." [32]

Rashid Yassami also writes: "Despite the differences that cause each of the woman to have a particular character, some common traits can noticeably be seen among all of them .The three common attributes are: Courage and bravery, loyalty and stability, and engagement in courtship." [33]

Negative attitudes to women in Shahnameh

Here are some examples of pessimism about women in Shahnameh:

1-Women cannot keep any secrets:

Esfandiari told his mother to keep this piece of clever advice

Do not say your secrets to any woman

Or you will rehear it again in the street [34]

The clever people advised him

Not to consult and tell any secret to the women [35]

2-You will have a prolonged life if you live without any women:

A young man will become a hunchback

Because of the women's various behavior [36]

3- The woman is a guilty creature:

What kind of knowledge can I learn in the king's seraglio?

When do women guide our way? [37]

4-Women cannot be good enough to be consulted about governmental affairs:

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There was a girl whose name was Puran

Since she was married to the king, all the governmental affairs would have been done unskillfully [38]

To tell you the truth in reality

There are many shortcomings in women's works [39]

5- Leaving the women with the following attribute is necessary:

Look for a pious wife only

A bad manner wife will destroy your life. [40]

Positive attitude about women in *Shahnameh*

1-woman will bless the house:

In the introduction of the story of Bijan and Manijeh, Firdausi mentioned this point ironically:

When I escaped from the harsh time

There was a kind person waiting for me at home. [41]

Or:

The beautiful woman, increase the knowledge

At the time of the injury, she can be the medicine

The young man –whether a king or a hero- after marriage will reach to calmness

This is the women who take care of the religion

They guide their husbands to do good things [42]

2-A true wife is one who looks for her husband's consent

The best women are those whose husbands are always happy. [43]

3-Marriage is the best thing one can do

God created everything in pairs to increase the world

Lonely things cannot add anything to the world

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If you don't have a couple in this world,
Your capabilities will be hidden
Your children will glorify your name
After your death, your son will cause your name alive
Rostam is Zal's son and Zal is Sam's son [44]
4- Woman's loyalty will lead to her salvation:

In the story of Bizhan and Manizheh, at the time that Manizheh looked after him next to the well, this is a clear symbol of a wife's loyalty to her husband.

Manizheh was sitting next to a well
Sitting without any shoes embarrassingly [45]

Firdausi's wife accompanied him in the composing of the story of Bizhan and Manizheh. Firdausi mentioned this point implicitly:

I told my nice partner that you beautiful idol
Read the story and increase your kindness [46]
What can I say about women's purity and piety?
They not only relieve our sadness but also are good advisors [47]
If your wife is a pious one and also an advisor
She will be your treasure
Especially if she is a tall woman
With beautiful dark long hair
Wise, intelligent, virtuous and shyness
She talks softly and gently [48]

Conclusion

According to the points mentioned above, it can be admitted that while the reflecting of the patriarchal society in *Shahnameh* is observable and Firdausi was not unaffected by the

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society of his day, he was one of the women's supporters and considered them as complementary pieces of the puzzles in the universe and also as comforting partners.

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Exploring Teachers' Perceptions with the Narrative Inquiry Approach

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Abstract

Within social research, moving beyond traditional methods of inquiry and away from numbers, variables, tables and questionnaires researchers can judiciously adopt the narrative inquiry approach of knowing and interpreting. Narratives are a medium for teachers to reflect on their teaching practices and explore options to develop better approaches. This research methodology, when used in the context of teaching and learning, offers a means to reconnoitre teachers' concerns, roles and performance. Narrative is a likely way of making sense into the experience that has a particular value in fostering teachers' reflective thinking.

Key words: Narrative, Inquiry, Teacher, Interview, Data.

Introduction

Narrative inquiry (NI) in language education research provides a means to grasp the complexities of learning and teaching and paving the growth of ideas for improvements in teaching practice. Narratives offer structural flexibility both as content and form. The process of narrative is about accessing and retelling yet another narrative. It is important to understand how teachers conceive their subject matter and what pedagogical strategies they use to facilitate the learning. Narrative inquiry research in teaching and learning is concerned with the stories of teachers and learners about their lived and imagined experiences.

The narrative is the respondents' or the teachers' reconstruction of the past shaped by the particular context of the telling. Connelly and Clandinnin (2006) stress the relevance of interpreting teachers' stories within their three-dimensional space proposal: Temporality, Sociality and Place. In Temporality the researcher is considering "the past, present, and future" of the participants. As for Sociality (or interaction), it is important to analyse the personal and social elements of the stories.

Sociality relates to two concepts: the personal, which is linked to the feelings, hopes, desires, aesthetic reactions, and moral dispositions of the person; and the social, which is linked to the existential conditions, the environment, surrounding factors, and people that form the individual's context. With regard to the component of Place (or situation), Ollerenshaw and Creswell (2002) affirm that situation or place also ought to be analysed in a transcript or text for narrative researchers should look for specific situations in the storyteller's landscape; these may be physical places or the sequence of the storyteller's places.

From the different ways to study narratives, Cortazzi (1993) believes NI is one of the approaches that better informs and accounts for teachers' knowledge, since it focuses less on problematic situations, life transitions and turning points in teachers' lives (as autobiography and life stories do) and more on the everyday business of the classroom. Its purpose is to explain the experiential understanding of teachers' thinking in terms of practices. Teachers' stories, personal and professional, help us understand how they teach and the ways students acquire approach and engage with the world. The educational knowledge is embodied with practical day-to-day teaching experience; the related narrative seems to be a particularly suitable key to teachers' knowledge.

The Narrative Inquiry Framework

The narrative interview is classified as a qualitative research method (Lamnek, 1989; Hatch and Wisniewski, 1995; Riesman, 1993; Flick, 1998). It is considered a form of unstructured, in-depth interview with explicit features. The narration schema substitutes the question-answer schema that defines most interview situations. The underlying presupposition is that the perspective of the interviewee is best revealed in stories where the participant is using his or her own spontaneous language in the narration of events. The active role of the interviewee particularly distinguishes the narrative interview from other qualitative data gathering methods. The narrative interview is conducted over four phases: it starts with the initiation, moves through the narration and the questioning phase, and ends with the concluding talk phase.

Preparation	Exploring the field Formulating analytical questions
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Initiation	Formulating initial topic for narration using aids
Main narration	No interruptions Only non-verbal encouragement to continue story-telling Wait for the coda
Questioning phase	Only ‘What happened then?’ No opinion and attitude questions No arguing or contradictions No why-questions Analytical into interview questions
Concluding talk	Stop recording Why-questions allowed Memory-protocol immediately after interview

Basic phases of the narrative interview (adapted from Jovchelovitch and Bauer, 2000)

The way the interviewer starts the interview, co-determines the excellence of the narration. The iteration of narration and questioning may sometimes create a haziness between the narrative interview and the semi-structured interview (Bauer, Martin W.; Gaskell, G, 2000). A narrative is formally structured and follows a self-generating schema.

It ought to be noted that the narrative interview, is shaped by many factors. Apart from the subject and purpose of the research itself, the participant’s personality, the researcher’s personal style, and the relationship between participant and researcher all have an impact on the shape of the interview (Rubin & Rubin, 2005). Qualitative interviewing is forgiving, Rubin and Rubin (2005) remind us, because it recognizes “that researchers as well as conversational partners are individuals with emotions, biases, and interests”. The researcher must therefore be alert to factors that might influence the interview (Rubin & Rubin, 2005).

As Connelly and Clandinin (2006) pointed out, “(e)thical considerations infiltrate narrative inquiries from start to finish: at the outset as end-in-view are imagined; as inquirer-participant relationships unfold, and as participants are represented in research texts”.

Therefore, ethical considerations are embedded in the collaborative relationship throughout the undertaking of narrative inquiries.

While narratives describe the participants' stories, it is the researcher who decides how to translate the stories, what stories to include, and how to edit and organize the final product (Chase, 2005). Creswell (2007) noted that in conducting narrative research there are challenges involved that should be recognized and meted out aptly. One challenge is collecting extensive data about the participants in order to get a comprehensive grasp on the topic that is researched (Creswell, 2007). The researcher should analyse and discuss the analysis with the participant while reflecting on the way that the researcher helped to shape the analysis (Creswell, 2007; Polkinghorne, 1995). The participant chooses what to say and the researcher chooses what to relay so it should be noted that there is no one true representation of narratives. Atkinson and Silverman (1997) have referred to narrative interviewing belonging to the „interview society“, the NI interview broadly been recognized as an impartial method of data collection, producing honest and truthful effects within the framework of a relationship between interviewer and interviewee which is unbiased and rational.

The processes of data collection, data analysis, and report writing are not distinct steps in the process; they are interrelated and often go on simultaneously in a research project. Qualitative researchers often "learn by doing" (Dey, 1993) data analysis. The narrative interview is a technique for generating stories; it is open in regard to the analytical procedures that follow data collection. Embedded in Reissman's (2008) approaches to narrative analysis are four different analytic approaches: thematic analysis, structural analysis, dialogic/performance analysis, and visual analysis. The inclusion of the conversational interaction in the report influences a compassionate thinking which leads to a comprehensive interpretation and reflection of the data accounted by the researcher.

The methods of conducting a narrative study do not follow a lock-step approach, but instead represent an informal collection of the related data. Narratives are useful in research precisely because storytellers interpret the past rather than reproduce it as it was. The "truths" of narrative accounts are not in their faithful representations of a past world, but in the shifting connections they forge among past, present, and future.

Some Research Studies Based on Narrative Inquiry

Some of research studies wherein narrative inquiry approach was involved exploring the teacher experiences have generated meaningful educational data. The teacher narratives present their journey of professional development and their practices, and their experiences of learning and study their perceptions of teaching and learning.

Yueting Xu and Yongcan Liu research scholars (2015) explored teachers' assessment knowledge and practice through a narrative inquiry of a college English as a foreign language (EFL) teacher, in China. This narrative inquiry revealed that teacher knowledge is not a static end product, but a highly complex, dynamic, and on-going process.

Liping Wei (2012), a research scholar, employed the narrative inquiry approach to explore the second language practices in English with four participants from China in the U.S. The inquiry shed light on whether China's English language teachers should enact CLT or not, in an inclusive and virtual way.

Samira Nikian (2014) in her study "A Study of Iranian EFL Teachers' Perceptions of Communicative Language Teaching Approach" used in- depth interview to elicit data as the main instruments for the study. The results of this study indicated that Iranian EFL teachers hold favourable perceptions toward principles of Communicative Language Teaching. She also states that the findings of this study are significantly different from previous related research where it was found that EFL teachers mainly pursued traditional practices and have unfavourable perceptions of Communicative Language Teaching approach.

Mendieta Aguilar (2010) researched a group of three teachers who work for the foreign languages department of a private university in Colombia. The study was aimed at unveiling and characterizing the narrative knowledge these teachers hold about language teaching and learning processes as well as the role this knowledge plays in the constant construction and evaluation of the curriculum. Data was collected with concept maps, bio data surveys, narrative interviews, and participant observation within a narrative inquiry approach to research.

Christine Manara (2012) in her research study critically and reflexively explores the professional learning of five English language teacher educators (of Indonesian nationality) in an Indonesian context. She used a narrative-based inquiry framework (cf. Cole & Knowles, 2000; Doecke & Parr, 2009; Riessman, 2002) to generate critical accounts of these teacher

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educators describing, reflecting upon and conceptualizing their teacher “professionalism” within the context of Indonesian society and culture.

Leslie Maureen, University of Iowa (2011) in her thesis, *Stories from international teachers: A narrative inquiry about culturally responsive teaching*, examined how international teachers’ positions, experiences and perspectives affect their attention to culture within their classrooms and investigates what we can learn from their unique teaching perspectives. Narrative inquiry is a base used for analysing the stories the teachers tell about their personal and professional experiences in this study.

Golombek and Johnson, (2004), ELT researchers have noted that narrative inquiry is not only a method of inquiry, but also an object of research in teacher education. In the course of creating an appropriate researcher “signature” in the collaborative process of storytelling, while perceives on being fully involved and “falling in love” with the participants The narrative inquirers should also “step back and see their own stories in the inquiry, the stories of the participants, as well as the larger landscape on which they all live” (Clandinin & Connelly, 2000). Adopting a narrative approach means seeing research as a channel for communicating with the teachers for reflecting their experience.

Conclusion

Narratives do not express for themselves or have unanalysed value; they need interpretation when used as data in social research. The interpretation does not end with the completed research report, for the final narrative opens up a wide range of interpretations by others who read and perceive about the report (Ricoeur, 1990). Given the procedures and the characteristics of narrative research, it is no doubt a challenging but useful approach towards enhancing teaching and education consortium. Naoko Aoki, Professor at the Graduate School of Letters at the Osaka University, opines that narrative inquiry implies not only the management of a research instrument for the researcher, but also the possibility to carrying out research as a participant and researcher, “narrative inquiry can be transformative”. (Aoki, 2007). Narrative inquiry then, is a qualitative research method that offers an option to any social or humanistic science in order to exploit the potential data provided through the stories of the people.

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The Pedagogical Perspectives of Mobile Learning

Dr. Ritu A Benjamin

Abstract

Distance learning has existed in some form for centuries, but modern technologies have allowed students and teachers to connect directly, no matter what their location, using the internet and mobile devices.

Mobile Pedagogy and Perspectives on Teaching and Learning explores the tools and techniques that enable educators to influence wireless applications and social networks to improve learning outcomes and provide creative ways to increase access to educational resources. This publication is designed to help educators and students at every level optimize the use of mobile learning resources to enhance educational experience and improve the effectiveness of the learning process regardless of physical location.

Introduction

Most theories of pedagogy fail to capture the distinctiveness of mobile learning. This is because they are theories of teaching, predicated on the assumption that learning occurs in a classroom environment, mediated by a trained teacher.

Any theory of mobile learning must embrace the considerable learning that occurs outside the classroom and is personally initiated and structured. It must also account for the dynamics of learning. A relevant theory of learning must embrace contemporary accounts of the practices and ontology of learning. Learning is a constructive process, involving the active construction of knowledge.

Thus, theories of learning must be tested against the following criteria:

- Do they account for both formal and informal learning?
- Do they analyse the dynamic context of learning?
- Do they theorise learning as a constructive and social activity?

1 The Pedagogical Perspectives of Mobile Learning

1.1 Behaviourist Learning

Within behaviourist learning paradigm, learning is thought to be best facilitated through the reinforcement of an association between a particular stimulus and a response (drill and feedback).

Mobile devices in particular can enhance the behaviourist learning process. The use of mobile devices to present teaching materials/content specific questions (stimulus), obtain responses from learners (response), and provide appropriate feedback (reinforcement) – provide ‘drill and feedback’ activities, fits within the behaviourist learning paradigm.

Case Studies

- Mobile phones for language learning
 - Students were sent frequent vocabulary messages and revision material via mobile phones using SMS text messages.
 - Mobile phones with online services allow students to access multiple choice questions and answers, and practical exercises¹.
 - Mobile devices allow students to review, listen and practice speaking, and provide services such as phrase translation, quizzes and live coaching (Stanford Learning Lab)².
- “Drill and feedback”: use mobile devices to present content specific questions, gather student responses rapidly and anonymously, and assemble a public, aggregate display, to show variation in the group’s ideas.

1.2 Constructivist learning

Constructivist learning is an active process in which learners construct new ideas or concepts based on their current and past knowledge. Within a constructivist learning framework, instructors should encourage students to discover principles for themselves. In order to transform learners from passive recipients of information to active constructors of

¹ Furuya, C., Kimura, M. & Ohta, T. (2004). *Mobile Language Learning – A Pilot Project on Language Style and Customization*. Proceedings of ELEARN 2004, pp.1876-1880.

² Yuen, S.C.Y., & Wang, S.Y. (2004). *M-learning: Mobility in Learning*. Proceedings of ELEARN 2004, pp. 2248-2252.

knowledge instructors must give learners an environment in which to participate in the learning process, and the appropriate tools to work with that knowledge.

Mobile devices provide a unique opportunity to have learners embedded in a realistic context at the same time as having access to supporting tools. Each learner carries a networked device which allows them to become part of the dynamic system they are learning about.

Case Studies

- Games (PDA): participatory simulations where learners play an active role in the simulation of a dynamic system or process.
- Handheld games (Pocket PC): where context-sensitive data (raw data) and social interactions (interviews with ‘virtual’ experts) are used to supplement real world interactions.

1.3 Situated Learning

The situated learning paradigm holds that learning is not merely the acquisition of knowledge by individuals, but instead a process of social participation. It also emphasises the idea of cognitive apprenticeship where teachers (the experts) work alongside students (the apprentices) to create situations where the students can begin to work on problems even before they fully understand them.

Situated learning requires knowledge to be presented in authentic contexts (settings and applications that would normally involve that knowledge) and learners to participate within a community of practice.

Case Studies

- Mobile devices for natural science learning: use PDA to support field studies, e.g. taking observational notes, taking photo, querying networked database and comparing data, etc

- Mobile devices for Geography: use iPods to support field-based activities, e.g. listen to pre-loaded instructions, taking photos and observational notes, record students own reflections, etc. (University of Gloucestershire & Kingston University³)
- Multimedia museum⁴: use Pocket PC to provide an interactive audio-visual tour, allowing visitors to view video and still images, listen to expert commentary and reflect on their experience by answering questions or mixing a collection of sound clips to create their own soundtrack for an artwork.

1.3.1 Problem-based Learning

Problem-based learning (PBL) aims to develop students' critical thinking skills by giving them an ill-defined problem that is reflective of what they would encounter as a practicing professional.

Throughout the process of exploring a problem, students are encouraged to identify the areas of knowledge they will require to understand the problem. The group then collects these learning issues, along with data, hypotheses and plans for future inquiry in a structured manner, which can be facilitated by shared information resources (e.g. physical or electronic whiteboard), and uses the collected information to develop a plan for the next iteration of problem formulation, solution, reflection and abstraction.

Case Studies

- Medial education
- Business administration
- Nursing

1.3.2 Context Awareness Learning

Context awareness means gathering information from the environment to provide a measure of what is currently going on around the user and the device. Activities and content that are particularly relevant to that environment can then be made available.

³ Applications to be implemented by IMPALA partners – information achieved by visits

⁴ Scanlon, E., Jones, A. & Waycott, J. (2005). *Mobile technologies: prospects for their use in learning in informal science settings*. <http://jime.open.ac.uk/2005/25/scanlon-2005-25-paper.html>

Mobile devices are especially well suited to context-aware applications simply because they are available in different context, and so can draw on those contexts to enhance the learning activity. Context-aware mobile devices can support learners by allowing a learner to maintain their attention on the world and by offering appropriate assistance when required.

Context awareness is being explored not just as a way to deliver appropriate content but to enable appropriate actions and activities, including interactions with other learners in the same or similar contexts.

Case Studies

- Multimedia museum and gallery: provide additional information about exhibits and displays based on the visitor's location within them.
- Pre-class podcasts: Contain news/issues related to the subject, books/journals/films reviews, explanation of key concepts/terminologies, background information about the subject, links to make wider connections, questions students should be thinking about before the class, etc. (University of Leicester⁵, University of Gloucestershire & Kinston University⁶, Duke University⁷, University of Mary Washington⁸, Charles Sturt University⁹)

1.4 Socio-cultural Theory of Learning

The socio-cultural theory of learning views that learning takes place in a social context, and the forming and re-forming of concepts need not necessarily take place only at the level of the individual, but that collaborative group work and sharing with peers (and others) can be a powerful way of confronting one's own conceptions (pre-conceptions), contributing to the need to restructure one's cognitive schemas. So learning is perceived as being as much about communication as it is about content. Of course, communication is not confined to

⁵ Edirisingha, P., Salmon, G., & Fothergill, J. (2006). *Profcasting: a pilot study and a model for integrating podcasts into online learning*. A paper proposal for the EDEN 2006 research conference in Barcelona

⁶ Applications to be implemented by IMPALA partners – information achieved by visits

⁷ http://cit.duke.edu/about/ipod_faculty_projects_fall05.do#downstream

⁸ Campbell, G. (2005). *There's Something in the Air: Podcasting in Education*. EDUCAUSE Review 40 (6), 32-47. <http://www.educause.edu/apps/er/erm05/erm0561.asp>

⁹ Chan, A. & Lee, M.J.W. (2005) *An MP3 a day keeps the worries away: Exploring the use of podcasting to address preconceptions and alleviate pre-class anxiety amongst undergraduate information technology students*. In D.H.R. Spennemann & L.Burr (eds.) *Good Practice in Practice: Proceedings of the Student Experience Conference* (pp. 58-70). Wagga, NSW, September 5-7.

peer-to-peer. It can involve teachers, experts, experienced colleagues, workmates, friends and family.

The mobile environment can make a significant contribution to this process. By facilitating the rapid access to other users any time/any place, sharing content, knowledge, experience and gossip, learners can develop ‘communities of practice’ as well as informal discussion groups, as and when needed to optimise their learning processes.

1.4.1 Collaborative Learning

There is a specific focus on the use of mobile technologies to promote, facilitate and enhance interactions and collaborations between students.

Both the capabilities of mobile devices and their wide context of use contribute to their propensity to foster collaboration. Mobile devices can easily communicate with other devices of the same or similar type, enabling learners to share data, files and messages. They can also be connected to a shared data network, further enhancing possibilities for communication. These devices are also typically used in a group setting, and so interactions and collaboration will tend to take place not just through the devices but also at and around them as well.

1.4.2 Conversational Learning

Conversation theory describes learning in terms of conversations between different systems of knowledge. Learning is a continual conversation with the external world and its artefacts, with oneself, and also with other learners and teachers. The most successful learning comes when the learner is in control of the activity, able to test ideas by performing experiments, ask questions, collaborate with other people, seek out new knowledge, and plan new actions.

The most compelling examples of conversational learning occur when mobile technology is used to provide a shared conversation space. Effective learning occurs when people can converse with each other, by interrogating and sharing their descriptions of the world.

A mobile learning device can assist conversational learning by integrating learning descriptions across different locations, for example by making connections between exhibits in a museum, and by holding the results of learning actions for later retrieval and reflection. It can also provide tools to support learning in context, such as electronic measuring instruments, maps, and reference guides.

Case Studies

- Mobile computer supported collaborative learning (MCSCCL) system: teacher's handheld device (Pocket PC) is used to distribute activities to a mobile network, students work in collaborative groups (students have to come to agreement before the answer can be submitted), teacher collects students works through Pocket PC.

1.4.3 Activity Theory

Activity theory builds on the work of and is a way of considering learning using three features – involving a subject (the learner), an object (the task or activity) and tool or mediating artefacts. Its central tenet is that human behaviour is situated within a social context that influences their actions. The meanings of actions are mediated by the rules of their community and the division of labour within the community influences the ways in which we behave.

The emphasis that Activity Theory places on tools, including computer based tools in the way activities are mediated is very helpful. This shifts our attention away from simply the interaction between computer and to the activity as a whole. Activity Theory is a productive way to evaluate learning environments that are rich in technology.

Case Studies

- Museum Art Gallery exhibit¹⁰: the PDA contained background information in a variety of media about works on display, in addition to games, opinion polls and the possibility of communication with other visitors via standard text messages.

¹⁰ Scanlon, E., Jones, A. & Waycott, J. (2005). *Mobile technologies: prospects for their use in learning in informal science settings*. <http://jime.open.ac.uk/2005/25/scanlon-2005-25-paper.html>

The PDA introduced many possibilities to the activity of learning in the museum. The main possibility – the use of multimedia content appeared to enhance the activity, expanding the type of information available to visitors Informal and lifelong learning

Learning happens all the time and is influenced both by our environment and the particular situations we are faced with. Informal learning may be intentional, for example through intensive, significant and deliberate learning ‘projects, or may be accidental by acquiring information through conversations, TV and newspapers, observing the world, or even by experiencing an accident or embarrassing situation. Indeed, studies of informal learning show that most of adults’ learning happens outside formal education. While informal learning is a reality in people’s lives, they may not recognise it as learning.

Thus, people learn in order to be able to perform a new task, or even to be able to carry out a routine task in a better, more efficient or elegant way. Technology that is used to support learning should be blended with everyday life in the same way that learning is blended with everyday life: seamlessly and unobtrusively.

Mobile technologies, with their reduced size and ease of use, provide the potential to support such activities. With regard to accidental learning, learning episodes are impossible to predict. The personal and portable nature of mobile technologies makes them very strong candidates for recording, reflecting on and sharing this type of informal learning.

Lifelong learning is a means of providing people with the knowledge and skills they need to succeed in a rapidly changing world. The basic premise of lifelong learning is that it is not feasible to equip learners at school, college or university with all the knowledge and skills they need to prosper throughout their lifetimes. Therefore, people will need continually to enhance their knowledge and skills, in order to address immediate problems and to participate in a process of continuing vocational and professional development. The new educational imperative is to empower people to manage their own learning in a variety of contexts throughout their lifetime.

The convergence of lifelong learning and personal technology:

Lifelong Learning	New Technology
Individualised	Personal
Learner centred	User centred
Situated	Mobile
Collaborative	Networked
Ubiquitous	Ubiquitous
Lifelong	Durable

Case Studies

- Mobile devices for breast cancer patients: delivery of text, images, and audio-visual material to the patients' PDAs via the internet and the hospital's intranet, the user can query specific subject knowledge bases through a content specialist, patient communication is enabled via SMS, allowing a patient community to share valuable insights and experiences.
- Mobile devices allow students to record their own reflections on activities or events, and share with other students via podcasting (University of Gloucestershire¹¹, Charles Sturt University¹², Duke University¹³, GCSU¹⁴)

Conclusion

It could easily be said that Mobile Pedagogy is more effective as it satisfies all the perspectives of learning discussed in this paper. It is an advanced form of teaching and learning which could be implemented for all subjects. Mobile Pedagogy is an unusual term since it is more common to talk about mobile learning. The use of mobile devices, which is often accompanied by learner mobility across diverse contexts and settings, puts a spotlight on learners and their experiences, but it may obscure the role of teachers, which is an issue of great research. The learner as well as the facilitator has to be well informed about mobile technology.

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¹¹ Applications to be implemented by IMPALA partners – information achieved by visits

¹² Chan, A. & Lee, M.J.W. (2005) *An MP3 a day keeps the worries away: Exploring the use of podcasting to address preconceptions and alleviate pre-class anxiety amongst undergraduate information technology students*. In D.H.R. Spennemann & L.Burr (eds.) *Good Practice in Practice: Proceedings of the Student Experience Conference* (pp. 58-70). Wagga, NSW, September 5-7.

¹³ http://cit.duke.edu/about/ipod_faculty_projects_fall05.do#downstream

¹⁴ <http://ipod.gcsu.edu/>



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The Advantages of Using Devnagri Script in Teaching Korean Language

Dr. Ahanthem Romita Devi

Abstract

This paper attempts to outline the aims and objectives of Korean language learning in University of Delhi by highlighting the unique method devised by Prof. Do-young Kim of using Devnagri script while teaching Korean. The paper also tries to bring out the difficulties faced by the language educators and accordingly offers some suggestions to make the teaching process a less cumbersome one. Basic knowledge of Linguistics may ease the burden of teaching a foreign tongue to adult learners who already have acquired L1. Using L1 while teaching L2 as tool which has been used by many in the past. Thus the paper puts stress on this method coupled with linguistic tools to facilitate the language learning process.

Keywords: acquisition, learning, Korean, language teaching.

Introduction

Normally, when a child starts acquiring a language, the child in the initial stages starts producing sounds, which is gradually combined into some forms of sound pattern. These sound patterns emerge as words, which is then combined to form phrases and in no time the child is capable of narrating events, stories, asking questions and so on. In all by the age of four the child is a competent speaker of the language he/she has been exposed to.

To acquire a language means to gradually develop linguistic abilities through communicative situations and events. It is a natural process. The driving force behind the child's eagerness to acquire a language is to be able to communicate. The child is ultimately able to achieve his/her objective with ease and speed with the help of the biological endowment of a language faculty.

On the other hand, learning refers to the conscious effort to accumulate knowledge of the grammar and vocabulary of a language. The objective of learning a second / foreign language is more or less need-based as compared to the spontaneous and natural way of acquisition of L1 by the child. L2 learning has to be looked at differently because the learner already knows a language with which s/he can communicate. This proves to be a kind of a barrier in L2 learning. So to learn second language (L2) they will have to overcome acquisition barriers in the sense that the learners resort to speaking in L1 once they are out of the classroom. The other forms of barrier can be limitation regarding the numbers hours provided for learning the language in a week, attitude of the learner towards L2 and so on. Thus, to motivate the learners and to capture their interest in the L2, these barriers need to be filtered out. Thus, the ideal learner would be one who has a genuine interest to learn the language. This will help facilitate the learning process in an effective manner.

Brief History of Foreign Language Teaching

Foreign language teaching in Europe can be traced back to the times of the Greeks (Bell, 1981). In the 19th century, the mother tongue or L1 was used while teaching L2, while during the Renaissance L1 was rarely used. Bell(1981), traces L2 learning from the Renaissance as it is the basis for L2 teaching in the subsequent centuries, namely the 18th and 19th century. During the Renaissance, language teachers were more inclined towards communication skills of L2 learners. By the 19th century, there was a shift in the focus from speech to writing and learning grammar by rote .The Renaissance period focused more on the learner being able to communicate in L2, while the 19th century teaching focused more on learning the L2 grammar in order to enable the learner to write correctly. This shift came about due to the attitude of the scholars of the 19th century towards the verbal aspect of language. For them the verbal aspect of language was of a lesser variety, as it was full of errors. The purer form of language was that of the written part that too the standard forms of the language laid down in the past.

This translation method, which was popular in the 19th century used Latin as the perfect model (the Universal Grammar). This resulted in treating anything falling outside the description

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of Latin as incorrect or ungrammatical. Thus, the learner had to pay attention to what was prohibited as compared to what was permitted.

Traditionally, mother tongue or L1 was used as and when the need arose while teaching L2. Bell calls this method as 'a semi-direct method' because the L2 trainer used L1 only when it was necessary. As the 19th century approached, the trainers used more of L1, as the learners were mostly taught L2 grammar and L2 writing system (Bell, 1981).

Marking this complete shift from a direct way of teaching L2 to a more prescriptive method in the 19th century created problems for the trainers while teaching the language to the non-natives. Practically there was confusion as to how much of a colloquial form could be permitted in teaching a language to the non-natives. This means that to teach English as a foreign language would mean to set a standard form for the learners, i.e., British English. But English has a lot of varieties, namely American, Australian, Indian English and so on.

This led to the proposition of two models viz., the Metropolitan model and the Local model. The Metropolitan model picks a variety closer to the learner, in which the elite of the community speaks. This implies that a lot of publications, dictionary, T.V. programmes and so on are available to the learner. The Local model chooses a variety which is more colloquial in nature. The only problem in adopting this model is that there will be no publications, dictionaries available to the learner of the local variety of language. Thus, the learner will not learn the language at a conscious level and will remain a speaker of the local variety. The solution that offered was to combine the two models in such a way that a teacher acknowledges the local variety and tries to bridge the colloquial form and the formal system of English.

By the later half of the 19th century, linguists like Henry Sweet, Otto Jespersen and Harold Palmer gave different viewpoints for language teaching (Bell, 1981). According to them, language is a system comprising of elements, which operate in terms of rules and these rules are mostly in relation to each other to complete the edifice of language. By this time, these scholars brought the emphasis back to speech rather than the written aspect of language. The emphasis on the correctness was no longer the central idea of L2 teaching. It became more of appropriate in

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certain contexts and situation. Language is also a socio-cultural phenomenon and thus specific situational and contextual use of language was considered far more important than anything else in teaching the language.

According to Palmer (1921), L2 learning takes place in a specific way. First, the learner picks up L2 sounds and tones (in specific cases), and produces them in isolation or in combination. Secondly, the learners memorized a set number of sentences, complete and grammatical without actually analyzing them. The teacher or trainer selects these sentences. Thirdly, the learner is able to construct irregular and regular sentences. This order is almost a reverse of traditional method, where the learner is trained to write words and subsequently taught to read out loud.

The Korean Language Teaching Programme in Manipur University

Speech has to be the focal point because in the natural course of language acquisition a child learns how to speak first and gradually learn how to write. The current Korean Language Programme also adopts the above-mentioned pattern and is designed to follow Palmer's order where beginners are trained to produce the sounds of Korean, then combine them in various units of the building blocks of language teaching/learning. This initial training in the sound system helps the learner to adjust various facial muscles to produce the sounds correctly. This is followed by memorizing a number of sentences.

During these sessions the required grammatical components of the language are also covered. With each subsequent chapter, the learner is engaged into a gradual progression of learning with various basic aspects of the language. After each chapter is covered, the learner is then asked to produce the sentences on their own.

The syllabus very clearly covers the accurate and required grammatical aspects and includes the situational use of Korean Language. The notional aspect of the syllabus where the meaning or semantic knowledge is taught is also one of the prime concerns of the trainer. The reason behind this is the very nature of Korean Language, which is more of a situational language. The course content thus, trains the learners to speak Korean in all possible contexts

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keeping in mind the honorific, formal and informal situations of language use. The course design for the beginners is more of a situational and notional one. This helps in equipping the beginners with certain tools, which are helpful in seeking information as well as give information to the native speakers (Koreans). In other words, the learner by the end of the first year programme should be able to converse with a Korean in almost all basic situations.

While planning the part time Korean language course in University of Delhi, which actually began in 2003, a very innovative way was devised by Prof. Do Young Kim in 2006, to use the Devnagari script in the text book called 'Bharati Korean I' to guide the readers for the correct pronunciation of target words in Korean. Using phonetic symbols would mean that the teachers have to train the learners first in basic phonetics. Due to the limitation of time, Prof. Kim came up with the idea of using Hindi script to economize time. Hindi, apart from being the Official language, is also known and spoken by the majority of people in India. Based on this fact, such a technique has been adopted to help the beginners pick up Korean faster. It is a unique method of economizing on the time taken to introduce new sound system of Korean to the learners. Apart from this, the book also has some Korean conversations set in Indian contexts (Pages 109-111, 127-129, 155-156, etc.).

The students who learn Korean in Manipur University come from a variety of fields of study like Science, Humanities, Social Science, Engineering and so on. Therefore, to introduce phonetic symbols along with Hangeul (Korean) script to the beginners is a time consuming process. Most of the beginners have more or less no idea about difficult and different sounds of Korean language, so the Hindi pronunciation part of the Korean words provides them a sense of easiness and even familiarity with the sounds of the foreign language. They are already shown the equivalent sounds in Hindi as well as in Korean. This helps the teacher in focusing on the different sounds of Korean which is absent in Hindi or Manipuri. For instance, the Korean vowel sound [U] does not have an equivalent in Hindi or Manipuri. The language instructor devises appropriate phonetic drills to teach this new sound. However, a question, though, remains in mind as to how a student who is not familiar with the Hindi script would benefit from this. The suggestion for such students could be that they pick up Korean with the help of Korean script itself. As the course progresses, this proves advantageous for them as they learn to read Korean

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from the very beginning of the course. Though they may start out slowly, but gradually they are at par with the Hindi speakers.

Such a technique opens up a window of opportunities for further research in Korean language. Linguistically India is a diverse country. Korean is taught in Manipur University, therefore a similar method can be adopted in writing Korean pronunciation in the Meitei script or Bengali script. This is also based on the assumption that the majority of the community can produce the correct pronunciation in the Manipuri script. Similarly, the same method can also be adopted in the southern part of India. This will help to achieve the basic objective of the course i.e., to produce good speakers.

The current programme uses more of what Bell calls a semi- direct method where Hind, Manipuri and English are used to teach a particular grammatical structure of Korean. The advantage of using these languages is that mapping or co-relating Korean with English is not possible. So, it is more effective for the teacher to switch to Hindi or Manipuri and help a student to understand a concept more clearly. For instance, word order of Korean, Manipuri and Hindi are the same, whereas English has a completely different word order viz., subject-verb-object. A lot about a particular language is evident based on the above factors.

Some Linguistic Principles Regarding Word Order

Greenberg suggested around forty-five universal features of human language. For instance:

Universal 3: Languages with dominant verb-subject-object order are always prepositional.

Universal 4: With overwhelmingly greater than chance frequency, languages with normal subject-object-verb order are postpositional.

Greenberg suggested that depending on the ordering of V and O in a language, the placing of other constituents can be predicted. This notion of correlational value was further given a better shape by Lehman (1973, 1978). This implies that if the very basic order of verb and object are known, then certain ordering of other constituents like noun-genitive, adjective-noun, ad-positions can be predicted. Some of Lehman's correlatives are as follows:

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VO

Pre-position+Noun

Noun+Genetive

Noun+Adjective

Noun+Relative clause

Prefixes

OV

Post-positon+Noun

Genetive+Noun

Adjective+Noun

Relative clause+Noun

Suffixes

Generally, languages do not strictly follow these patterns. For instance, English violates the correlation Noun+Genetive as Mary's book is possible as opposed to the predicted order of "book of Mary". Therefore, the correlatives and principles are more like prototypes. The obvious reason behind this is that languages do not conform to the strict constraints. Instead, sometimes languages tend to show ordering of both types. Lehman explains that these inconsistencies occur due to some kind of change that a particular language is going through. However, such an explanation does not give a clear picture as to why correlation pairs occur based on the O and V ordering.

To answer these queries, Vennman (1973,1974, 1976), suggested the idea of head and dependent relation, where a head is usually the central element and the dependent modifies the head or serve as one of the argument. This implies that if the ordering of ad-positions is given then the object-verb ordering can be predicted. This correlation like noun-adjective and relative clause-noun ordering violates the notion of head-dependent relation.

Hawkins (1983) suggested a three-way classification of languages as verb initial, verb medial and verb final to include languages with verbs placed in the initial position of the sentence. He further proposes the cross-category harmony principle, which states that if a language places the dependents (adjective, relative clause and genetive before the head noun, then the verb dependents (object, adverb, negative, auxiliary) will also be placed before the verb. To explain the violation ordering of relative clause-noun in OV languages, Hawkins suggests the heavy constituent principle, where the relative clause is a heavy constituent, owing to the various grammatical categories present in the clause. Thus, the heavy constituent is usually placed after

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the noun they modify. This clearly explains as to why the predicted relative clause+noun relation is changed to noun+relative clause relation. Hawkins' proposal is definitely a broader view and if the principles are applied less rigidly then the inconsistencies can be dealt with properly.

If the trainer is aware of some of the principles, then s/he can understand the problems a student faces while learning L2. For instance, with the help of Universal 4, the trainer will be able to make the learner understand that like Hindi, Korean also have postpositions and contrast the two with English. Keeping in mind these correlations and principles will help the trainer in offering better explanation about the existence of certain differences and similarities between L1 and L2. This might facilitate a thorough retention of L2 with the help of L1 structures.

Conclusion

Using Devnagri script to help the learners of Korean language adjust their articulation to the Korean language sound system has paved the way to capitalize on what is already available to the learner. This has proved to facilitate the initiation into the foreign language faster and orient the learner towards the target language, subsequently. Not only this, constant comparison with Hindi grammatical structures have helped the students understand certain Korean language phenomenon in a better way.

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**Crossing the Borders:
Language, Literature & Social Media
A Case Study of Urdu**

Dr. Saleem Mohiuddin

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Abstract

If the language and literature provides means for communication then the Social Media provides an ideal way of expressing one's self. No doubt, today the Social Media have eliminated the boundaries of time and space and geography as well. Due to the excessive use of Social Media, the social values nurtured from centuries are vanishing and new traditions are emerging. Man, the social animal is trying to fulfill his social urges in the magical screens of Desktops, Laptops or Palmtops.

Every language possesses a certain culture and every culture nurtures a certain language. Literature is nothing but a mirror of the life and culture of its era. Social Media attracts new generation through its glamour and on a large and wide scale. Everyone is having an utmost desire to express and project himself as, when and how he wants. Social media is providing the same opportunity to everyone with a click of a mouse.

In this process, language suffered a lot and as a result literature also got the wounds. Urdu being a minority language, having distinct culture, is under great threat of losing its essence. The impact of Globalization is posing a threat to its accent and syntax. Globalization, on the surface deals with economy but it affects mainly the language and culture. An economy may be on track in a certain period of time but how come a language or a culture be restored once again after losing its values and essence.

Key words: language, literature, social media, culture, globalization, Urdu

We are living in a globalized world where the borders are getting vanished. The world has become a global village (Mcluhan 1) , where our thoughts and expressions, actions and reactions have also changed drastically. This transformation of the extensive world to a small global village is not only due to the means of transportation but due to the media. It is the media that brought people, their thinking, their feelings so close that notions of alienation are now on the verge of being erased. This is itself beautiful and touching too. But if it is ‘Social’ it is obviously praiseworthy and if political from behind the curtains, it is not more than a dirty game.

Hold it Tight – Your Identity

The secret of the world getting closer lies in the ‘Globalization’. It is considered that this mainly has to do with the economy. But as a matter of fact, a desired and targeted social and cultural change is at the top of its hidden agenda. A close analysis of the whole scenario reveals the fact that ‘there is someone behind the curtain who wishes to see the whole world in a single colour’. In a single colour, all the colours will be sub merged and there would be no other essence except the one. There should be no separate identity except the one. There would be the one and only identity.

As a matter of fact, globalization is against every small entity. It may include a small country of this large globe, a minority sect in a vast country, the small colourful fishes of the deep sea of human culture or the smaller languages from the kingdom of linguistics. Due to globalisation, whomsoever it may be, everyone’s life and identity is challenged and endangered. Everyone has a potential threat to loose own identity and got lost into some unknown identity. Although economy is the prime concern of globalization but culture is its last bull’s eye object. And hence, the discussion on globalization may be of mutual benefit but the end result may not be necessary the same. The topic of conversation may be of mutual benefit but the end result of the conversation not necessarily be the same. As observed by Dr. Khwaja Ekram,

“This is the second decade of twenty first century but seeing towards the rapidly changing cultural and linguistic values of this swift world, it looks like that the nations striving hard for economy and power if does not hold tight their cultural

identity and linguistic values then they might be drowned in deep ditch by the lightest of light vibration of universal ups and downs”. (2)

The Tsunami of globalization has already drifted away so many small languages and many of them are on the verge of it. According to Lee Densmer,

“One language dies every two weeks. There are nearly 6800 languages on our earth and by 2100; experts predict that more than half of them will become extinct. Many of these languages are not yet recorded; they are passed down by one generation to the next. That is if the new generation is even interested. Yet when a language dies, a culture dies, we lose the history experience and behaviour of that culture”. (3)

Language, Media and Culture

Every language has a culture and every culture bears a language. Every culture nourishes a language and every language accomplishes a culture. Hence a language is a ‘Barometer’ and a ‘Thermometer’ of the culture as well. A minor motion, or vibration or under current at the level of culture may be well depicted through the language and its literature. The language and literature acts like a seismograph of the relative culture. In short language and culture are the paradigms to the social maturity.

“Social Media” is an intelligently coined term. Nowadays it has become the best place for marketing as well. Then what’s social about it? My perception is, social media deprives one from being social. In reality, it is spoiling our social web. It is ruining the values and traditions that our society has nurtured and preserved through centuries. Today we don’t know the condition of our next door person but we know very well the status of an unseen friend sitting hundreds of miles away through social networking. Is it social? I doubt it to be. Our day begins and our night ends up with an update on Facebook, because it is “a face of the book, and the book of a face” for its users. Twitter has turned out to be the index of mood and the moods of the friends. Whatsapp is the mirror of daily state of the affairs. If anything remains uncovered, there are Linkdein, Wordpress, Digg, Google Plus and YouTube to project it.

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What's in 'Being' Social?



Social Media helps you to count how social you are? The benefits of being social at social media are 1) You will get an instant answer of your any query. Your circle which comprises of people from various walks of life will never leave you stranded. 2) You will always feel yourself in the limelight. It does not matter to possess any exceptional quality for it. You will feel special and your friends will also help you feel the way. 3) You may increase your access and influence.

In short, you don't need any elderly figure from your family or community for small or big decisions of your life. You may follow anyone to get enlighten yourself and never mind your followers because they know well what to take and what to leave from you. You may be well known across the social communities on networking sites all over the world but still unknown to your own people, perhaps living in your own town. It is good to be social through media. But at the end of the day let's not forget to count the number of people we met through screen and the number of people with whom we shook our hands.

Language – The Soft Target



As the use of social media is increasing the language is undergoing with remarkable changes. The Texting at social media is damaging the basic essence and beauty of the language. Formulation of new terms, new abbreviations, false construction of sentences, access use of active voice and little punchy sentences are the characteristics of the language used at social media. They are coining new words for the dictionaries. According to the blog of London School of Public Relations,

“The Oxford English Dictionary (OED) expands every year to include the newest commonly used words in our society. So what makes a word ‘official’ and not just slang? The reality is that what was once considered slang has now become accepted as official. Vernacular words and phrases enter the dictionary regularly. In 2013, the entries for ‘tweet’, ’follow’ and ‘follower’ have been readjusted in the OED to represent both a noun and verb, in order to reflect use in social media”. (4)

The electronic mail’ was ‘E-mail’ at first, then it became ‘email’ and now it is ‘emailed’ and emailing also. Like it you may be tweeted and ‘facebooked’. OMG, LOL and TTYL are acronyms need not to be explained any more.

Like English and other languages, Urdu has also been “spoiled and disgraced” due to the Social Media. Urdu is written in Arabic script which makes it distinct from other Indian languages. This script is somewhat complex. Apart from having some excess sounds, it has some

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excess alphabets for the same sounds. This feature makes Urdu more complicated for its learners. That's why one renowned Urdu linguist Mirza Khalil Ahmed Baig (5) advocates for simplification of Urdu script so that the user can use the script easily. The complicated and less familiar keyboard of Urdu results in misstep mistakes of orthography. One finds it difficult to differentiate between the mistake and misstep.

Urdish – the New Language

The new generation of Social Media users is less careful about the orthography. They only want to communicate in shorter and faster way. The increasing use of English words is alarming as well. A new language having Urdu and English words is emerging it is being called as 'Urdish'. The presence of this new language can be noticed in the mobile SMS and the tweets and other social media sites. The use of abbreviations and some crafted acronyms is too difficult to understand for a person of higher age group. On most of the social media sites you may find the expression in Roman script, as the user is unfamiliar with the Urdu keyboard with Arabic script. Here you will find 'Asak' is nothing but the acronym for 'Assalam alaikum' and 'Wslm' stands for the answer i.e. 'Walaikum Assalam'.

It also became a common feature nowadays to add English words or Urdu words in Roman script in the advertisement, to attract the new generation. This phenomenon is common for print media, electronic media and social media. In the near past it was not possible to speak, write or misspell words. You would be noticed and get corrected accordingly by anyone. But now-a-days the new generation is even making plurals of plural. For example, 'Jazbaton' instead of 'Jazbat' and 'Halaton', instead of 'Halat'. Today we can hear sentences like "Shukriya karta hoon" and "Mubarak deta hoon". These are very often used sentences, which are meaningless without the suffixes of their verbs. The most unpleasant fact is, these fallacies are coming out of the screens of Social Media and roaming all around us all the time.

Literature – Crossing the Borders



The entry of Urdu in Cyber space is not more than fifteen years. It has made a remarkable progress in this short span of time. Apart from Urdu Software, there is ‘Unicode Urdu’ through which one can easily express himself. These days use of Urdu script is becoming more and more popular in Email, Blogs, Twitter, Facebook, YouTube, etc. There are plenty of postings in Urdu script at Twitter, Facebook and other Blogs. Mushaira is a popular form of poetic gatherings in India, Pakistan and new colonies of Urdu. It is considered as a symbol of Urdu culture. Apart from its literary & cultural importance, it’s the power in it which attracts masses, is pivotal. This mass event now-a-days has become a quite popular ‘Facebook Event’. You may find plenty of ‘Facebook Mushaira’ events going on, on regular basis and a number of young poets participating in it. Various Urdu websites are hosting literary forums, where contemporary literary issues are being seriously discussed. This literary interaction is called ‘Mazakera’. In the past, both ‘Mushaira’ and ‘Mazakera’ were done for the real audience sitting before the performers; with the advent of social media they have become virtual.

Through social media the literature is crossing the borders and the poets and writers of Urdu throughout the world are getting closer and closer day by day. They are having hardly any chance to meet face to face but enjoying the intimacy of thinking and expressions. Mentions and memoirs of Urdu poets are also popular on Facebook. Through which the literary works are getting published and spread internationally and young budding Urdu writers are exposed to the worldwide audience.

Blogs – Substituting the Literary Genre

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Twitter was the first to introduce Urdu script in blogs and it attracted Urdu users on a large scale. The number of users for Urdu Twitter is increasing quit rapidly. The Urdu blog writers are thinking seriously for publishing there collection of Blogs electronically and in print as well. (6) As they find a certain literary value in it. They are of the view that preserving the blogs is like preserving the style, trends and behaviour of the modern age. ‘Maktoob Nigari’ (which literally means ‘epistolary correspondence’) was a very famous Urdu literary genre of the 19th century. The collection of letters of Ghalib, Sir Syed and Maulana Azad are considered as the literary classics of Urdu. These days, there is a serious discussion going on whether blogs are the substitute for ‘Maktoob Nigari’? Will the Urdu bloggers succeed in their search of new classics?

My Facebook Family



The use of internet and Social Media has brought people, groups and communities so close that was beyond imagination. A person will not be there mentally where he is present physically but he may be there where he can't reach physically. The social community is transforming itself into the family; you can hear the terms like 'My Facebook Family'. Gone are the days when a lover has to wait his beloved facing the discrepancies of weather, limitations of the society and irony of the fate. A young man of twenty first century may fall in love through the magical screen of a Computer, Laptop, Tablet, Smart Phone or iphone. His status will immediately start showing "Seeing someone" or "In a relationship". The Progress from chat to date depends on his smartness. One day you might be invited through the same magical screen to some 'Event'. The event of his marriage. The other day his profile will be filled with the photos, likes and comments. Within a span of time there may be a pictorial evidence of fulfilling the obligation of increasing the world population. And if unfortunately there occurs any twist in the story then you may come to know in less than 140 words of a tweet the sad news of partition. The sad news will attract only so much comments and sympathy that is the figure of your social friends circle. You may not having any friend around you at the time of need but don't worry just look in the screen there are hundreds of sympathisers. What else more anyone can expect from the Social Media and this beautiful and globalized world around us. Modern technology has opened new horizons to the present day life. Its amplitude covers almost every corner of our walk of life. It has opened a new universe of possibilities and dimensions for

the language and literature as well. The only positive note is that Urdu is also keeping up with the pace and well in harmony with the Modern age technology.

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Numerals in Zeme

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Abstract

The goal of the present paper is to describe some of the morpho-syntactic aspects of numerals in Zeme (mainly focus on the language spoken in Tousem sub-division of Tamenglong district of Manipur). Zeme is one of the endangered languages of North East India which is mainly spoken in Tousem sub-division of Tamenglong district, Tadubi sub-division of Senapati district of Manipur, Peren district of Nagaland and Dima Hasao District of Assam. Linguistically, Zeme belongs to the Kuki-Naga section of the Kamarupan group of the Baric sub-division of Tibeto-Burman family of languages (Matisoff, 2001). As in many other Tibeto-Burman languages, numeral system in Zeme is mainly of the decimal type; however, the vigesimal system is also found in the language from numerals twenty/20 to twenty-nine/29. Structurally, numerals in the language can be categorized into seven major types viz. (i) cardinals (ii) ordinals (iii) fractional (iv) multiplicative (v) distributives (vi) restrictive and (vii) approximates. Syntactically, the numerals usually follow the head nouns as in other SOV languages.

Key words: Zeme, Tibeto-Burman, Tamenglong, Manipur, Numerals, Decimal, Vigesimal, Compound.

1. Introduction

Zeme is a Tibeto-Burman language of Northeast India spoken by the people in the same name. Zeme is one of the sub-tribes of Zeliangrong. The term 'Zeliangrong' is a composite name of the cognate tribes of Zeme, Liangmei and Rongmei. It is generally believed that these three tribes are the descendents of the same ancestor with similar culture, tradition and customs. It is one of the thirty-three recognized scheduled-tribes of Manipur including recently recognized three scheduled tribes namely Paomei, Tarao and Kharam (Manipur Gazette, 2003). Linguistically, Zeme belongs to the Kuki-Naga section of the Kamarupan group of the Baric sub-division of Tibeto-Burman family of languages (Matisoff, 2001). The speakers of Zeme are

mainly found in Tousem sub-division of Tamenglong and Tadubi sub-division of Senapati districts of Manipur. Besides, few speakers of Zeme are also found in Dima Hasao District of Assam and Peren district of Nagaland. According to 2001 Census of India, the total population of Zeme in India was 34,110.

As in other indigenous tribes of Manipur, Zeme have their heritage language and culture which have been inherited from their forefathers. However, they do not have their own script and written literature. Consequently, the language is not being taught in the schools as a medium of instruction or a subject.

2. Typological Overview of Zeme

- (i) Like most of the Tibeto-Burman languages, Zeme is a tonal language.
- (ii) As in many other TB languages, aspirated voiced stops b^h , d^h and g^h are totally absent in the language.
- (iii) Interestingly, the occurrence of /ŋ/ in word initial position of a word is frequently noticed in the language.
- (iv) Most of the words in the language are monosyllabic in nature, however some disyllabic and tri-syllabic words are also found in the language.
- (v) Gender distinction in Zeme is determined on the basis of natural recognition of sex, i.e., gender is not marked grammatically in this language. Hence, Zeme has natural gender.
- (vi) Number is not grammatically significant in Zeme i.e., there is a no subject-verb agreement for number distinction.
- (vii) Negation in Zeme is formed by means of affixation i.e., particularly the suffixation.
- (viii) The basic word order in Zeme is SOV. However, the alternative order of words in the language is OSV. Thus Zeme is a V-final language.

3. Numerals in Zeme

Zeme being a TB language, numeral system in Zeme is mainly of the decimal type. However, the Vigesimal system is also found in the language. As in many South Asian languages in general and Tibeto-Burman languages in particular, compounding is the productive morphological process to form the higher numerals in the language. Numerals in Zeme can be classified in the following categories:

1. Cardinal Numerals
2. Ordinal Numerals
3. Fractional Numerals
4. Multiplicative Numerals
5. Distributive Numerals
6. Restrictive Numerals
7. Approximate Numerals

3.1. Cardinal Numerals

Structurally, cardinal numerals in Zeme can be sub-classified into two types: (i) basic numerals and (ii) compound numerals.

3.1.1. Basic Numerals

The basic numerals from one to ten in Zeme are bound roots which always take numeral formative prefixes in the form of *a-*, *ke-*, *kə-*, *mə-*, *sə-*, and *tə-*. It is interesting to note that different prefixes are used to form the basic cardinal numerals in Zeme as can be seen in the following table:

<i>Value</i>	<i>Gloss</i>	<i>Num</i>	<i>Value</i>	<i>Gloss</i>	<i>Num</i>
1	One	<i>a-ket</i>	6	six	<i>sə-rok</i>
2	Two	<i>ke-na</i>	7	seven	<i>sə-na</i>
3	three	<i>kə-čum</i>	8	eight	<i>tə-set</i>
4	four	<i>mə-dai</i>	9	nine	<i>sə-kui</i>
5	Five	<i>mə-ηəiyu</i>	10	ten	<i>kə-rəiyu</i>
20	twenty	<i>ij kai</i>	100	hundred	<i>hai</i>
1000	thousand	<i>čəη</i>			

Table no.1: Basic numerals in Zeme

It is observed that the numeral ‘one’ has nominal formative prefix *ə-*, the numeral ‘two’ has prefix *ke-*, the numeral ‘three’ and ‘ten’ have prefix *kə-*, the numeral ‘four’ and ‘five’ have prefix *mə-* and the numeral ‘six’, ‘seven’ and ‘nine’ have prefix *sə-* respectively. However, the numerals twenty, hundred and thousand behave different from the other basic numerals i.e., they do not take any kind of prefixes or suffixes in their underlying form. It is also observed that numeral roots like *ket* ‘one’, *na* ‘two’, *čum* ‘three’, *ηəiyu* ‘five’, *rok* ‘six’, *na* ‘seven’ and *kui* ‘nine’ seems to be Proto-Tibeto-Burman numerals as **kat*, **g-ni-s*, **g-sum*, **l-ηa~*b-ηa*, **d-ruk*, **s-nis* and **d-kuw* as reconstructed by (Benedict, 1972, Matisoff, 1995).

3.1.2. Compound Numerals

Compound numerals are large in number and more productive to form higher numerals in the language as mentioned earlier. Compound numerals can be sub classified into the following categories: (i) Additive compound numerals (ii) Multiplicative compound numerals and (iii) Multiplicative cum additive compound numerals.

3.1.2.1. Additive Compound Numerals

The numerals from 11/eleven to 19/nineteen are additive numerals in the language; they are formed by the addition of basic numerals from 1/one to 9/nine to decade *kəṛəiyu* ‘10’. In the case of additive numeral compound, the higher numeral usually precedes the lower numeral i.e., the head is in the left of the compound word. It is also interesting to note that the numeral formative prefix *ə-* is being dropped to form the higher numeral 10 onwards i.e., 11, 21, 31, 41, and so on. However, the rest of the numeral formative prefixes like *kə-*, *ke-*, *mə-*, *tə-* and *sə-* are remained as prefixes to the respective numerals as can be illustrated in the following examples:

<i>kəṛəiyu-ket</i> [10 +1=11]	‘eleven’
<i>kəṛəiyu-kena</i> [10 +2 =12]	‘twelve’
<i>kəṛəiyu-kəčum</i> [10 + 3 =13]	‘thirteen’

<i>kərəiyu-mədai</i> [10 + 4 = 14]	‘fourteen’
<i>kərəiyu-məŋəiyu</i> [10 + 5 =15]	‘fifteen’
<i>kərəiyu-sərok</i> [10+ 6 = 16]	‘sixteen’
<i>kərəiyu-səna</i> [10 + 7 =17]	‘seventeen’
<i>kərəiyu-təset</i> [10 + 8 =18]	‘eighteen’
<i>kərəiyu-səkui</i> [10 + 9 =19]	‘nineteen’

As mentioned above that Zeme has vigesimal numeral *ɪŋkai* ‘20’ as it is found in very few Tibeto-Burman languages of North East India namely Manipuri (Yashawanta, 2000), Dimasa (Dhiren, 2013), Rongmei (Deb, 2015) etc. The presence of vigesimal numeral *ɪŋkai* ‘20’ is one of the typical features of Zeme language in the Tibeto-Burman language family. The formations of numerals from 21/twenty-one to 29/twenty-nine are demonstrated below:

<i>ɪŋkai-ket</i> [20 + 1 =21]	‘twenty-one’
<i>ɪŋkai-kena</i> [20 +2 =22]	‘twenty-two’
<i>ɪŋkai-kəčum</i> [20 + 3 =23]	‘twenty-three’
<i>ɪŋkai-mədai</i> [20 + 4 =24]	‘twenty-four’
<i>ɪŋkai-məŋəiyu</i> [20 +5 =25]	‘twenty-five’

ij kai-sərok ‘twenty-six’
[20 + 6 = 26]

ij kai-səkui ‘twenty-nine’
[20 + 9 = 29]

3.1.2.2. Multiplicative Compound Numerals

The multiplicative compound numeral from 30/thirty to 39/thirtynine is formed by the multiplication of basic numeral 3/three to decade *rəiyu* ‘ten’. In case of multiplication, the *him* ‘three’, the allomorph of *kəčum* is used to take part to form the higher numerals from 30 to 39. It is also interesting to note that the lower numeral precedes the higher numeral in the formation of following set of numerals as demonstrated below:

him-rəiyu ‘thirty’
[3 x 10 = 30]

him-rəiyu-ket ‘thirty-one’
[3 x 10 + 1 = 31]

him-rəiyu-kena ‘thirty-two’
[3 x 10 + 2 = 32]

him-rəiyu-kəčum ‘thirty-three’
[3 x 10 + 3 = 33]

him-rəiyu-mədai ‘thirty-four’
[3 x 10 + 4 = 34]

him-rəiyu-məŋəiyu ‘thirty-five’
[3 x 10 + 5 = 35]

him-rəiyu-sərok ‘thirty-six’
[3 x 10 + 6 = 36]

him-rəiyu-səna ‘thirty-seven’
[3 x 10 + 7 = 37]

him-rəiyu-təset ‘thirty-eight’
[3 x 10 + 8 = 38]

him-rəiyu-səkui ‘thirty-nine’
 [3 x 10 + 7 = 37]

Conversely, the decade numerals from 40, 50, 60, 70, 80, and 90 are formed by multiplication of decade by basic numerals from 4/four to 9/nine respectively. It is important to note that the numeral ‘ten’ in Zeme has four allomorphs: *kəraiya*, *he*, *riŋ* and *riyak*. Interestingly the decade *he* used to form numeral from 41- 49 and the allomorph *riŋ* is used to form the numerals from 51-59, however the allomorph *riyak* is explicitly used to form higher numerals from 60-90 as can be seen in the following examples:

he-dai ‘forty’
 [10 x 4 = 40]

riŋ-ŋəiyu ‘fifty’
 [10 x 5 = 50]

riyak-sərok ‘sixty’
 [10 x 6 = 60]

riyak-səna ‘seventy’
 [10 x 7 = 70]

riyak-təset ‘eighty’
 [10 x 8 = 80]

riyak-səkui ‘ninety’
 [10 x 9 = 90]

In the formation of higher numerals 30, 40, 50, 60, 70, 80, and 90 Matisoff (1995) rightly pointed out that “In many Kuki-Naga languages all the round numerals from 30-90 are multiplicative decimal construction, but the formation of ‘30’ is different from ‘40’ and above. THIRTY is expressed as 3 X 10, with the morpheme for TEN based on the independent ‘10’, and the UNIT morpheme PRECEDING this TEN morpheme; ‘40, 50.....90’ are expressed as 10X4, 10X5.....10X9, with the UNIT morpheme following this TEN morpheme.” This is true in the case of Zeme as well, that the numeral thirty is expressed as 3 X 10 i.e., the UNIT morpheme precedes the ten morphemes.

The century numerals from one hundred to nine hundred (100-900) are formed by multiplication the century root *hai* ‘100’ to the basic numerals one to nine (1-9) as follows:

<i>hai-ket</i>	‘one hundred’
<i>hai-na</i>	‘two-hundred’
<i>hai-čum</i>	‘three-hundred’
<i>hai-mədai</i>	‘four hundred’
<i>hai-məŋəiyu</i>	‘five hundred’
<i>hai-sərok</i>	‘six hundred’
<i>hai-səna</i>	‘seven hundred’
<i>hai-təset</i>	‘eight hundred’
<i>hai-səkui</i>	‘nine hundred’

It is observed that the numeral formative prefixes *ə-*, *ke-* and *kə-*, are being dropped to form the higher numerals such as one hundred, two hundred and three hundred however the numeral formative prefix *mə-* *sə-* *tə-* are used to form higher numeral such as four hundred, five hundred, six hundred, seven hundred, eight hundred and nine hundred as illustrated above.

Similarly, the numerals from one thousand to nine thousand are also formed by multiplication of the root *čəŋ* ‘thousand’ to the basic numerals from one to nine. It is worth mentioning here that the numeral formative prefix *ə-* is being dropped to form the higher numeral one thousand however, the numeral formative *ke-*, *mə-*, *kə-*, *sə-*, *tə-* are remained as prefixes to form the numerals such as two thousand, three thousand and so on as illustrated in the following examples:

<i>čəŋ-ket</i>	‘one thousand’
<i>čəŋ-kena</i>	‘two thousand’
<i>čəŋ-kečum</i>	‘three thousand’
<i>čəŋ-mədai</i>	‘four thousand’

<i>čəŋ-məŋəiyu</i>	‘five thousand’
<i>čəŋ-sərok</i>	‘six thousand’
<i>čəŋ-səna</i>	‘seven thousand’
<i>čəŋ-təset</i>	‘eight thousand’
<i>čəŋ-səkui</i>	‘nine thousand’

3.1.2.3. Multiplicative cum additive compound numerals

Numerals from 41-49, 51-59, 61-69, 71-79, 81-89, 91-99 in Zeme are formed through the multiplication of first two numerals and the summation of the third ones.

<i>he-dai-ket</i> [10 x 4 + 1 = 41]	‘forty-one’
<i>he-dai-mədai</i> [10 x 4 + 4 = 44]	‘forty-four’
<i>riŋ-ŋəiyu-ket</i> [10 x 5 + 1 = 51]	‘fifty-one’
<i>riŋ-ŋəiyu-sərok</i> [10 x 5 + 6 = 56]	‘fifty-six’
<i>riyak-sərok-ket</i> [10 x 6 + 1 = 61]	‘sixty-one’
<i>riyak-sərok-səkui</i> [10 x 6 + 9 = 69]	‘sixty-nine’
<i>riyak-səna-ket</i> [10 x 7 + 1 = 71]	‘seventy-one’
<i>riyak-səna-səna</i> [10 x 7 + 7 = 77]	‘seventy-seven’
<i>riyak-təset-ket</i> [10 x 8 + 1 = 81]	‘eighty-one’

riyak-taset-səkui 'eighty-nine'
[10 x 8 + 9 = 89]

riyak-səkui-ket 'ninety-one'
[10 x 9 + 1 = 91]

riyak-səkui-səkui 'ninety-nine'
[10 x 9 + 9 = 99]

3.2. Numerals in Noun Phrase Construction

Syntactically, numeral is one of the optional grammatical elements in a Noun Phrase in Zeme. Functionally numeral is a modifier of the head noun in Zeme Noun Phrase and the numeral follows the head noun without any exception. So the order of numerals in an NP is [Noun + numerals] as in (1)-(2). However, if the head noun is modified by an adjectival and a numeral, the order is the head noun followed by the adjectival, followed by the numerals as can be seen in (3)-(4):

- (1) *i-ne* [nəmru*i* kəčum]_{NP} ηəu-ləi
i-NOM bird three see-DECL
'I saw three birds.'
- (2) ə-gu [heki kena]_{NP} la-ləi
1PP-GEN house two EXIST-DECL
'I have two houses.'
- (3) *i-ne* [nəmru*i* tik-be məηəiyu]_{NP} ηəu-ləi
i-NOM bird black-NMZ five see-DECL
'I saw five black birds.'
- (4) *i-ne* [həka di-be kena]_{NP} ti-ləi
i-NOM fish big-NMZ two catch-DECL
'I caught two big fish.'

Like many other Tibeto-Burman languages, the plural morphemes in Zeme cannot co-occur with numerals i.e., if the numerals are present in a Noun Phrase construction, the plural

morphemes are being dropped. In other words, the plurality is expressed by numerals rather than plural morphemes as shown in the following examples:

- | | | | | | |
|-----|---------------------------------|------------------------------------|------------------------------------|------------------------------|-----------------------------|
| (5) | <i>kəbuisaŋ-rəme</i>
bull-PL | <i>p^həitak</i>
grass | <i>təiyu-ləi</i>
eat-DECL | | |
| | ‘The bulls are grazing.’ | | | | |
| (6) | <i>kəbuisaŋ</i>
bull | <i>kena</i>
two | <i>p^həitak</i>
grass | <i>təiyu-ləi</i>
eat-DECL | |
| | ‘Two bulls are grazing.’ | | | | |
| (7) | <i>ə-nui</i>
1PP-PL | <i>hetəi-rəme-du</i>
cow-PL-ACC | <i>lak-ləi</i>
beat-DECL | | |
| | ‘We beat the dogs.’ | | | | |
| (8) | <i>i-ne</i>
i-NOM | <i>hetəi</i>
dog | <i>gi-be</i>
red-NMZ | <i>kəčum-du</i>
three-ACC | <i>lak-ləi</i>
beat-DECL |
| | ‘I beat three red dogs.’ | | | | |

3.3. Ordinals Numerals

Like many other Tibeto-Burman languages, the ordinal numerals in Zeme are formed by means of affixation mostly by prefixation and suffixation except in the case of ordinal ‘first’. In other words, the ordinal *rəiləŋ-be* ‘first’ is formed by suffixing nominalizer *-be* to the root morpheme *rəiləŋ*. However, the rest of the ordinal numerals such as second, third, etc. are formed by prefixing *pa-* and suffixing *-be* to the numeral root respectively, however, the *rəiləŋbe* ‘first’ is merely a suppletive form which is found in many other Tibeto-Burman languages namely Manipuri, Dimasa, Rongmei, Kok-Borok etc. The following examples show the formation of ordinal numerals in the language.

<i>rəiləŋ-be</i>	‘first’
<i>pa-kena-be</i>	‘second’
<i>pa-kəčum-be</i>	‘third’
<i>pa-mədai-be</i>	‘fourth’
<i>pa-məŋəiyu-be</i>	‘fifth’

<i>pa-sərok-be</i>	‘sixth’
<i>pa-səna-be</i>	‘seventh’
<i>pa-təset-be</i>	‘eight’
<i>pa-səkui-be</i>	‘ninth’

3.4. Fractional Numerals

In Zeme, the lexical items for ‘half’, ‘piece’ and ‘quarter’ are the only basic fractional numerals found in the language. It is interesting to note that all lexical items indicating half, piece and quarter in Zeme is word bilabial initial. It is also worth mentioning here that the fractional numeral in the language is very rare as few fractional numerals are noticed in the language. Thus it is one of the typical features of Tibeto-Burman languages as shared by Zeme and its sister languages. Fractional numerals found in Zeme are illustrated in the following examples:

<i>pepi</i>	‘half’
<i>pəsap</i>	‘piece’
<i>pədəu</i>	‘quarter’

3.5. Multiplicative Numerals

Multiplicative numerals in Zeme are formed by prefixing the morpheme *lo-* to the corresponding cardinal numerals. It is generally used when a question arises “how many times or how many folds” as many other Tibeto-Burman languages do. The multiplicative numerals in Zeme are shown below:

<i>lo-ket</i>	‘once’
<i>lo-na</i>	‘twice’
<i>lo-čum</i>	‘thrice’
<i>lo-mədai</i>	‘four times’
<i>lo-məŋəiyu</i>	‘five times’
<i>lo-sərok</i>	‘six times’
<i>lo-kəŋəiyu</i>	‘ten times’

3.6. Distributive Numerals

Distributive numerals in Zeme are formed by reduplicating the cardinal numerals. It is observed that the entire numerals are not reduplicated rather the numeral roots are being reduplicated as can be seen in the following examples:

<i>əkət-kət</i>	‘one each’
<i>kena-na</i>	‘two each’
<i>kəčum-čum</i>	‘three each’
<i>mədai-dai</i>	‘four each’
<i>məṛəiyu-ṛəiyu</i>	‘five each’
<i>sərok-rok</i>	‘six each’
<i>səna-na</i>	‘seven each’
<i>təset-set</i>	‘eight each’
<i>səkui-kui</i>	‘nine each’
<i>kəṛəiyu-rəiyu</i>	‘ten each’
<i>in̄kai-kai</i>	‘twenty each’
<i>haiket-ket</i>	‘hundred each’

3.7. Restrictive Numerals

Restrictive numerals in Zeme are formed by suffixing *-rinne* to the cardinal numerals as shown in the following examples:

<i>ke-rinne</i>	‘only one’
<i>kena-rinne</i>	‘only two’
<i>kəčum-rinne</i>	‘only three’
<i>mədai-rinne</i>	‘only four’
<i>kəṛəiyu-rinne</i>	‘only ten’
<i>haiket-rinne</i>	‘only hundred’

3.8. Approximate Numerals

The approximate numerals in Zeme are formed by adding the loan morpheme *gum* ‘about’ probably from Manipuri followed by nominalizer *-be* with the corresponding cardinal numerals as can be seen in the following examples:

<i>leisi</i>	<i>məŋəiyu-gum-be</i>	‘about five books’
book	five-about-NMZ	
<i>heki</i>	<i>kəŋəiyu-gum-be</i>	‘about ten houses’
house	ten-about-NMZ	
<i>hetəi</i>	<i>kečum-gum-be</i>	‘about three dogs’
dog	three-about-NMZ	

3.9. Conclusions

From the above analysis, it can be concluded that Zeme numerals are mainly of Decimal type. Interestingly, the Vigesimal system, i.e., twenty base numerals are also found in the language however they are not productive in many ways and no significant role played to form the higher numerals in the language. The basic numerals from one to ten in Zeme are bound roots which always take numeral formative prefixes in the form of *ə-*, *ke-*, *kə-*, *mə-*, *sə-*, and *tə-*. However, numerals namely twenty, hundred and thousand are free morphemes i.e., they do not take any kind of affixes in their underlying form. More interestingly, the numeral ‘ten’ in the language has four allomorphs: *kəŋəiyu*, *he*, *riŋ* and *riyak*. Consequently, the *kəŋəiyu* is used to form numerals from 10 to 19, the *he* is used to form numeral from 41- 49 and the *riŋ* is used to form the numerals from 51-59, however the allomorph *riyak* is explicitly used to form higher numerals from 60-90. Like many other Tibeto-Burman languages, the ordinal numerals in Zeme are formed by means of affixation mostly by prefixation and suffixation except in the case of ordinal ‘first’ as it is formed by suffixing nominalizing morpheme *-be* to the root morpheme *rəiləŋ*. The fractional numerals in the language are very rare compare to other cardinal numerals. Finally, the plural morpheme in the language cannot co-occur with numerals as many other Sino-Tibetan languages do.

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Abbreviations

ACC	Accusative
DECL	Declarative
EXIST	Existential
GEN	Genitive
NP	Noun Phrase
NOM	Nominative
1PP	First person pronominal prefix

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Post Modernism and Post-colonialism in Joseph Conrad's Select Novels

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Courtesy: https://en.wikipedia.org/wiki/Joseph_Conrad

Abstract

Joseph Conrad (1857 – 1924) is one of those authors who considered the people of colonized countries as savages, barbarians and uncivilized that must be under the colonization and control of the civilized and superior countries like England. Among his works, *Heart of Darkness* (1899)—which is about a sea voyage upward the famous African Congo River toward the Congo Free State—is narrated by the first-person point of view narrator and protagonist named Marlow showing the intention and thoughts of the author about a colonized country. Consequently, the aim of this paper is to study the notion and concept of post-colonialism

through the lights of the critics like Edward Said, Frantz Fanon, Gayatri Spivak and Achebe on Joseph Conrad's novel named *Heart of Darkness*. As many other discourses, through the history literature paid one of its most important attentions to show and reveal such mentioned post-colonial characteristics and influences as well. Thus, an actual reader of literature can comprehend the fact that some authors are to be considered as defenders of colonizer countries while some others are on the opposite side and are the defenders of the colonized countries. The first group are called the agents of imperialism while the second group are the defendant of the colonized people.

Keywords: Post-colonialism, Agent of Imperialism, Colonized Identity, *Heart of Darkness*.

Introduction

Being introduced as a controversial type of literary theory, post-colonialism deals with the literary canon created about the societies which on one occasion were under the colonization of the European imperial powers such as The Great Britain, Spain and France as well as the literary canon of decolonised notions. Pramod K. Nayar in *The Postcolonial Studies Dictionary* (2015) defines post-colonialism as:

Initially written with a '-' between 'post' and 'colonialism' as a signifier of chronology, the term was originally meant to convey a historical-material change in the political status of a country: 'after colonialism.' But with the 1980s it became identified with a way of reading and interpretation, a theory and a methodology, that examines the nature of Euro-American nations' conquest, domination and exploitation of countries and cultures in South America, Asia, Africa and regions like Canada and Australia. This domination mode of postcolonial inquiry tracks both historically (the period of European empires) and in the contemporary (neocolonialism). Postcolonialism is the academic-cultural component of the condition of postcoloniality. It represents a theoretical approach on the part of the formerly colonized, the subaltern and the historically oppressed, in literary-cultural studies informed by a particular political stance, using the prism of race and the historical context of colonialism, to analyze texts, even as it seeks to produce critical commentary that serves an act of cultural resistance to the domination of Euro-American epistemic and interpretive schemes.¹

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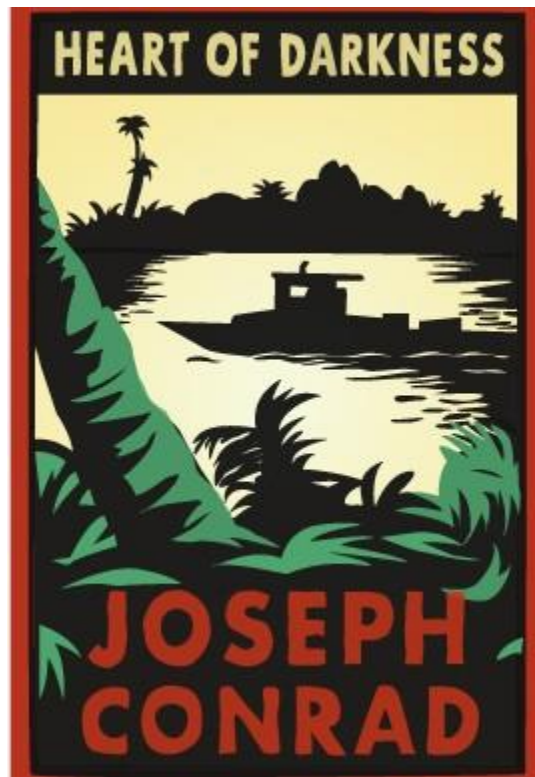
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Post-Colonialism

The term, *post-colonialism*, as explained above, reveals its main importance in literature after 1980s when it has been recognised with a way of interpretation and clarification, a philosophy and a procedure scrutinising the Euro-American authority and corruption on South American, Asian, African countries and cultures. In addition to such a kind of explanation regarding post-colonialism, it also explains some other parts which are related to psychological aspects of colonized people. On this regard, it “studies the psychological and cultural impact of colonial rule on the non-European, arguing that the native’s subjectivity was itself formed”², as what other critics such as Fanon excellently established, “within the violently unstable crucible of colonialism. It seeks to examine the nature of the colonized subject’s agency in the face of oppression and dominance. The political position adopted in these interpretations is marked by the commitment to ideas of emancipation, equality and justice”³. Therefore, by post-colonialism, it is to note that it wants to explore the fact that would come into existence for a colonized man after the period of colonization in the realm of religion, culture, identity, as well as literature as a place of manifestation for all of them.

Representation of Colonization



Courtesy: <http://tewt.org/heart-of-darkness/>

As mentioned, literature can be considered as the best place of representation of the colonization and its after-effects. When the people of a nation consider a piece of literary work as an authoritative one, it means that they are the followers of ideology and philosophy that the work has. For Conrad, and his novel, *Heart of Darkness*, the same procedure exists. Undoubtedly, Conrad can be considered as an author who pays attention to the notion of colonialism as well as post-colonialism and writes his novel in a way that it can be considered as an advocate of colonialism. Therefore, the aim of this article is to clarify and open up the effects of post-colonialism in this novel from the view points of the critics such as Fanon, Said, Spivak and Achebe.

Methodology

For Edward Said, the notion of post-colonialism has its most important emergence because he has made his mind wholeheartedly to demonstrate the fact that, from long time ago, to the present time and maybe for the future, most of the writers from America and Europe, including Joseph Conrad, wanted to change the reality of the colonized people to something which is totally in contrast with their true behavior, culture and identity. In this regard Edward

Said philosophically introduced two terms to show that the colonizers want to mentally accept the fact that they are better than the colonized people. In his book *Orientalism* (1987), he stated that:

To describe the *us-and-them* ‘binary social relation’ with which Western Europe intellectually divided the world—into the ‘Occident’ and the ‘Orient’—developing the denotations and connotations of the term Orientalism (an art-history term for Western depictions and the study of the Orient). This is the concept that the cultural representations generated with the *us-and-them* binary relation are social constructs, which are mutually constitutive and cannot exist independent of each other, because each exists on account of and for the other.⁴

Said puts the emphasis on the fact that by the use of the words such as *us* and *them*, the colonizers want to categorize people in accordance with their desires. This is where the notions of occident— western hemisphere; Europe and America—and orient— eastern hemisphere; countries of Asia and Africa— become very important factors in the differentiation between people.

For a critic like Said, at the beginning there were no *The West* and *The East*. When the colonizers of the west, on the behalf of themselves, created such a concept, the east, they wanted to allow “the Europeans to suppress the peoples of the Middle East, of the Indian Subcontinent, and of Asia and Africa, from expressing and representing themselves as discrete peoples and cultures [and] thus conflated the non–Western world into the homogeneous cultural entity known as the East”⁵. Therefore, the most important factor in the notion of post-colonialism is to believe that the colonized people are not *us* and they are *others*—the minorities that are not important and they should have no identity of their own.

For Frantz Fanon, this notion is considered to be so destructive. Frantz Fanon in his book *The Wretched of the Earth* (1961), psychologically explained the destructive after-effects of colonialism. He believes that colonialism is harmful to the mentality of native people who were dominated by the destructive power of colonizers and they are marginalized into a very small entity.

He states that:

Its societal effects—the imposition of a subjugating colonial identity—are harmful to the mental health of the native peoples who were subjugated into colonies, [and] ideological essence of colonialism is the systematic denial of ‘all attributes of humanity’ of the colonised people. Such dehumanization is achieved with physical and mental violence, by which the colonist means to inculcate a servile mentality upon the natives. [...] The natives must violently resist colonial subjugation. [...] Violent resistance to colonialism [is] as a mentally cathartic practice, which purges colonial servility from the native psyche, and restores self-respect to the subjugated.⁶

As noted above, Fanon believed that the mental destructive effects of post-colonialism will result in taking no notice of all minute parts of humanity, especially for the colonized people. Needless to say, the colonizers are in the quest of dehumanization of the colonized people, and to change them to those who have no power of decision making and logic. He also notes that the colonized must not stay silent in this regard and they have to resist because it is a kind of catharsis for them which can sooth them and help them to free themselves from the prison of being colonized.

Spivak is another critic who deals with the process and the system of colonization. In this regard, he introduced the term of subaltern. In founding the notion of Post-colonialism, he referred to the key term of *Subaltern*, as he states:

[...] *Subaltern* is not just a classy word for ‘oppressed,’ for The Other, for somebody who’s not getting a piece of the pie [...]. In postcolonial terms, everything that has limited or no access to the cultural imperialism is subaltern—a space of difference. Now, who would say that's just the oppressed? The working class is oppressed. It's not *subaltern* [...]. Many people want to claim subalternity. They are the least interesting and the most dangerous. I mean, just by being a discriminated-against minority on the university campus; they don’t need the word subaltern [...]. They should see what the mechanics of the discrimination are. They’re within the hegemonic discourse, wanting a piece of the pie, and not being allowed,

so let them speak, use the hegemonic discourse. They should not call themselves subaltern.⁷

Spivak, as a post-colonial critic believed that there is no possibility for someone who is subaltern to escape from the essentializing aspect of being colonized, or even recover an untainted subaltern cognizance. Spivak contended that subalterns were themselves alienated, potholed and assorted and to infer an unchanging classification of ‘the subaltern’ was to standardize them. Supplementary, subalterns continuously remain the subjects of others’ demonstrations, lacking a social and cultural voice by which to express their own selves.

Therefore, as the critics who focused on the notion of post-colonialism agreed on, the people of colonized countries are going toward the way of not being themselves, having no identity of themselves and thus having no voice. They are going to be marginalized by those colonizers who are trying to convince the colonized people to believe themselves as the people who have no control over their society.

FINDING

Many critics and scholars consider Conrad’s *Heart of Darkness* as the agent of imperialism in postcolonial studies. For instance, Nigerian novelist Chinua Achebe in public lecture “An Image of Africa: Racism in Conrad’s *Heart of Darkness*” (1975), considers this short novel as “an offensive and deplorable book” which is focused on the process of dehumanizing the African people, [introducing and portraying] them as savages, barbarians and uncivilized who must be controlled⁸. It is to say that a novelist like Joseph Conrad “blinkered [...] with xenophobia,” and wrongly portrayed African people and Africa as the opposite of Europe and civilization. Conrad disregarded the artistic and creative achievements of Africans and those who are the native people of the Congo River basin—which is the symbol of Africa⁹.

Conrad as a novelist is at the service of colonizers and wants to show a false image of Africa. He tries to “depersonalize a portion of the human race,” in a way that when one reads the novel, he/she thinks that the novel is actually a voyage to the heart of darkness which may have no return and the characters are dealing with very dangerous adventures and situations in which the nature, people and all Africa has, are against them¹⁰. In a passage from *Heart of Darkness*,

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Conrad writes:

Whether it meant war, peace, or prayer we could not tell. The dawns were heralded by the descent of a chill stillness; the wood-cutters slept, their fires burned low; the snapping of a twig would make you start. We were wanderers on a prehistoric earth, on an earth that wore the aspect of an unknown planet. We could have fancied ourselves the first of men taking possession of an accursed inheritance, to be subdued at the cost of profound anguish and of excessive toil. But suddenly, as we struggled round a bend, there would be a glimpse of rush walls, of peaked grass-roofs, a burst of yells, a whirl of black limbs, a mass of hands clapping, of feet stamping, of bodies swaying, of eyes rolling, under the droop of heavy and motionless foliage. The steamer toiled along slowly on the edge of a black and incomprehensible frenzy. The prehistoric man was cursing us, praying to us, welcoming us—who could tell? We were cut off from the comprehension of our surroundings; we glided past like phantoms, wondering and secretly appalled, as sane men would be before an enthusiastic outbreak in a madhouse. We could not understand because we were too far and could not remember because we were travelling in the night of first ages, of those ages that are gone, leaving hardly a sign—and no memories¹¹.

Herewith, Conrad is explaining the voyage to Africa from Congo River as if they are travelling to the past. It is as if they are travelling from civilized lands to uncivilized ones, from humanity to savagery, from logic and knowledge to ignorance, and from peace to war. Conrad wants to put the emphasis on the idea that savagery, ignorance and darkness are taken from the instinct nature of Africa and African people. This is why the Congo River is always wavy and dangerous and the African people (especially native ones) are always wearing no proper cloths; (i.e.) they are not civilized naturally.

The cruel description of Africa and African people even goes to be more horrible when Conrad writes:

You know I am not particularly tender; I've had to strike and to fend off.

I've had to resist and to attack sometimes—that's only one way of

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resisting— without counting the exact cost, according to the demands of such sort of life as I had blundered into. I've seen the devil of violence, and the devil of greed, and the devil of hot desire; but, by all the stars! these were strong, lusty, red-eyed devils, that swayed and drove men—men, I tell you. But as I stood on this hillside, I foresaw that in the blinding sunshine of that land I would become acquainted with a flabby, pretending, weak-eyed devil of a rapacious and pitiless folly. How insidious he could be, too, I was only to find out several months later and a thousand miles farther. For a moment I stood appalled, as though by a warning. Finally I descended the hill, obliquely, towards the trees I had seen.¹²

In this passage, Conrad implies that if someone wants to travel to Africa, he should not be tender and sometimes, he has to fight, attack and strike because of saving his life. He also notes that this is the one and only way of survival. By this, Conrad wants to introduce a new identity for Africa; an identity which is savage and harsh. He also compares the African people and their nature with devil when he describes his confrontation with devilish violence, greed and hot desire. He uses all negative adjectives for the nature and people of Africa to convince the reader that Africa must be colonized in order to be controlled and civilized. Here, a reader should note that this passage refers to the description of African jungles that are pure, untouched and full of astonishing views and Conrad, instead of describing the beauty of the jungles, portrays a very prejudicial image of Africa in which the sunshine is blinding, trees are devilish, mood is mysterious and the situation has no mercy and pity.

As mentioned, *Heart of Darkness* is full of literal and metaphorical contraries between Europe and Africa which focus on the fact that the earlier is better than the later and the later must take the identity of the earlier. These opposites are the Congo and the Thames, black and white, good and evil, purity and corruption, civilization and triumphant bestiality, the light and the very heart of darkness. By the adjectives that Conrad gives to Europe, he is creating the identity of a colonizer that is right, while the adjectives that he gives to Africa are all negative introducing a sort of devilish identity.

This identity is also evident in the actions and the behaviors of the characters. Conrad

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depicts British domination and imperialistic power in the gullible character of Marlow. He is so happy to observe the incomprehensible measure of red (symbol of British region) on the map. He is happy because he thinks that the reality and the ideal place are there signifying the true salvation, religion, society and business. The truth of the colonialism is depicted by Conrad in the character of Manager (whom Marlow glorifies). He is a District Manager who is a real and radical follower of imperialism, exploiting his position and taking his best advantage from each state he is in. Based on the description of the Manager from the view of Marlow, it is clear that he considers the Manager as someone who is in the quest of bringing the civilization, humanity, and true identity to the Africans who are savage, uncivilized and non-human. On the whole, Conrad in his novella, *Heart of Darkness*, wanted to create a kind of ideological procedure in which European people believe that they are doing the suitable action regarding the act of colonization and on the other hand, African people believe that they must change their identity to the European one. These are all the after-effects of colonialism on the identity of people. As a contemporary concept, post-colonialism or the so-called colonial studies is a notion which has been under the consideration of many critics, authors and literary scholars. Undoubtedly, if one wants to clarify such a concept, he should consider the notions and thoughts of the critics like Edward Said, Frantz Fanon, Gayatri Spivak and Achebe. Post-colonialism refers to the study of behaviour, actions, thoughts, political and social tendencies of the people who are under the authority of colonizing countries, especially after the age of colonization. In post-colonial studies, a reader not only deals with such mentioned concepts, but also pays attention to the influence of this force—enforced by the colonizer—on the identity of the colonized people. Actually, post-colonialism deals with what the people of the colonized countries become after colonization and to speak meticulously, what the colonizers wanted to achieve through the act of colonization. As many other discourses, through the history literature paid one of its most important attentions to show and reveal such mentioned post-colonial characteristics and influences as well. Thus, an actual reader of literature can comprehend the fact that some authors are to be considered as defenders of colonizer countries while some others are on the opposite side and are the defenders of the colonized countries. The first group are called the agents of imperialism while the second group are the defendant of the colonized people.

Conclusion

Joseph Conrad, a Polish writer, in his novella *Heart of Darkness*, narrates the story of a

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voyage that begins from London and ends in London. The novella portrays a very beautiful, civilized, human and logical picture of Europe in contrast with a very nasty, uncivilized, illogical and savage picture of Africa. In this novella, Conrad wants to note that the colonizers are doing the proper action regarding the colonization of African countries and the colonized people must be colonized. There are many clues in the novella which alludes the after-effects of colonialism among which the concept of identity for a post-colonial man is the most important one. Therefore, using the ideas of critics such as Said, Fanon, Spivak, and Achebe, one could say that there are many traces of post-colonialism and the negative effects of colonialism after the age of colonization regarding the identity of people, the behavior of people and the changed definition and meaning of culture and society.

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A Literature Review of the Theories of Learning and Varieties of Learning with Emphasis on Second Language Acquisition

Dr. E Suresh Kumar and Shahana Nazneen

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Abstract

Learning is an activity that the human mind engages in a life-long process. Learning is experiencing something new. Psychologists have tried to identify and explain the process of learning through several theories. A majority of theories have been proved and therefore been very influential in enhancing the learning process. Some of the theories continue to attract attention in the field of educational research even today. Theories of learning a language have become even more important in today's world where every individual is trying to learn a new language in order to improve his/her career prospects. English has emerged as a leading language of correspondence around the world. It is the second most popular language. One out of every five individuals speaks English. Irrespective of educational or cultural background, people in a multicultural and multi lingual setting such as India, English is spoken or understood by people in some form or the other. Acquisition of English as a second language has become more important with the growth of opportunities in the education and employment sectors. In such a scenario, it is essential to know how learning takes place and identify the different varieties of learning. This paper seeks to present the various leading theories of language acquisition and list the varieties of learning methodologies that can be useful in the field of education.

Key words: learning theories, second language acquisition, varieties of learning, psychologist, English, education)

1.0 Introduction

1.1 Definition of Learning

Learning refers to the change in a subjects' behaviour to a given situation brought about by his repeated experiences in that situation, provided that the behaviour change cannot be explained on the basis of native response tendencies, maturation or temporary states of the subjects fatigue, drugs, etc). Hilgard and Bower r (1986)

1.2 Major Theories of Learning

1.2.1 Thorndike's Connectionism

Hilgard and Bower (1986) defined connectionism as the basis of learning accepted by Thorndike in his earliest writings was association between sense and impressions and impulses to actions (responses). Such an association came to be known as 'bond' or a 'connection'. Because it is these bonds or connections between sense impressions and responses which become strengthened or weakened in the making or breaking of habits, Thorndike's system has sometimes been called a 'bond psychology' or simply 'connectionism' (p17).

The acquisition of second language is also through impressions and responses. A learner who aims to acquire second language establishes a bond between the language that he/she desires and its environment. Self-learning is the best form of learning, therefore while learning s new language one must make use of the theory of connectionism or bind psychology.

According to Troike (2008), connectionism and second language acquisition both are related to association between stimulus and response, he sums it up as Thorndike's Connectionism differs from most other current frameworks for the study of second language acquisition in not considering language learning to involve either innate knowledge of abstraction of rules and principles, but rather to result from increasing strength of association (connections) between stimulus and responses. This is an important causative factor in language learning. It is also providing a theoretical base for research on language teaching (p 2).

1.2.2 Pavlov's Classical Conditioning:

Ivan Petrovich Pavlov was a Russian physiologist whose main research was study of salivary glands. During his now famous experiment with dogs he discovered that with repetition

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dogs are able to exhibit certain behaviour. Pavlov put this knowledge to discover learning patterns in humans. According to Pavlovian theory conditioned reflexes lead to strengthening of habit with repetition and reinforcement.

According to Pavlov (1955)

When a connection or association is formed, this undoubtedly represents the knowledge of matter, knowledge of the definite relations existing in the external world; but when you make use of them the next time, this is what is called insight. In other words, it means utilization of knowledge, utilization of the acquired connections (p. 575).

Hilgard and Bower (1986) discussed the stimulus-response theory as sort of drive reduction is usually involved and mere contagious stimulation does not appear to be the basis of learning. (p 86)

Transfer of learning is best considered to be the result of generalization whereby one stimulus serves to evoke the conditioned reflex learned to another. Particularly in the language system, words substitute readily one for another, and thus permit wide generalizations. (p 87).

Drawing on Pavlov's findings, John B Watson (1913) coined the term behaviorism. In the empirical tradition of John Locke, Watson contended that human behavior should be studied objectively, rejecting mentalistic notions of innateness and instinct.(Applied Linguistics - journal 2013)

1.2.3 Gestalt Theory

Gestalt is a German word which means configuration or organization. Max Wertheimer (1880-1943) is considered the founder of Gestalt psychology along with Wolfgang Kohler (1887-1968) and Kurt Koffka (1886-1941). The slogan of the Gestaltist was, "the whole is more than the sum of its parts". "To dissect is to distort"

According to Hilgard and Bower (1975), Gestalt theory is one of the few examples of a rationalist theory in psychology. Gestalt psychologists were primarily interested in perception and in problem solving processes. Learning was viewed as a secondary derivative phenomenon of no special interest, what was learned was a product of and determined by the law of perpetual organization; what was performed depended on how current problem solving process analyzed the present situation and made use of traces of the past experience.

Since organizational laws determine the structuring of perceptions, they also determine the structure of what information is laid down in memory. In the case of trial-and-error learning the learner is confronted with some problem (p 255-256).

1.2.4 Skinner's Operant Conditioning

Behaviourism had a strong influence on second language acquisition. This theory had a deep impact in the field of teaching especially during the period 1940s to 1970s. Two leading voices of the movement were Nelson Brooks (1960) and Robert Lado (1964). Language acquisition was considered to be a process of habit formation and this led to the emergence of audio-lingual method of teaching. During the second world war the audio-lingual methods became a leading approach by the army to equip its troops with the foreign language.

Skinner's operant conditioning is explained by Hill (1971) as follows. Skinner recognizes two different kinds of learning. They are different because each involves a separate kind of behaviour.

Respondent Behaviour: It is elicited by specific stimuli. Given the stimulus, the response occurs automatically. Respondent behaviour is made up of such specific stimulus-response connections called reflexes.

Operant Behaviour: The characteristics of operant behaviour are that it operates on the environment. There is no specific stimulus that will consistently elicit an operant response. Skinner speaks of operant behaviour as being emitted by the organism rather than by stimuli.

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(p59, 60)

Klein (2002) defined reinforcement as follows: Skinner (1938) defined a reinforcer as an event whose occurrence will increase that frequency of any behaviour that produces it. (p. 285)

1.2.5 Monitor Model of Learning

Stephen Krashen (1982) proposed the Monitor Model of language learning. Krashen's model is based on five hypotheses. The monitor model as explained by Lightbown and Spada (2006) is as follows:

1. **Acquisition-Learning Hypothesis:** Krashen makes distinction between acquisition and learning. According to Krashen acquisition happens when we pick up second language just in the same way as first language, which is through exposure to the language. There is no conscious attention to form and structure. This is akin to a child picking up its first language. Learning, on the other hand is a conscious effort in mastering form and structure of target language.

We 'acquire' as we are exposed to samples of the second language we understand in much the same way that children pick up their first language- with no conscious attention to language form. We 'learn' on the other hand through conscious attention to form and rule learning. (p 36)

2. **Monitor Hypothesis:** According to the Monitor Model, the acquired language enables accounts for spontaneous language use whereas the learned language system is a 'monitor' that corrects minor errors and polishes the acquired language.

According to the monitor hypothesis, the acquired system initiates a speaker's utterances and is responsible for spontaneous language use. The learners system acts as an editor or 'monitor', making minor changes and polishing what the acquired system has produced. (p 37)

3. **The Natural Order Hypothesis:** The natural order hypothesis states that second language acquisition occurs in the same manner as first language.

The natural order hypothesis was based on the findings that, as in the first language acquisition, second language acquisition unfolds in predictable sequences. The language features that are easiest to state are not necessarily the first to be acquired. (p 37)

3. **The input hypothesis** is described as--

The input hypothesis is that acquisition occurs when one is exposed to language that is comprehensible and that contains $i+1$. The i represents the level of language already acquired, and the $+1$ is a metaphor for language. (p 37)

4. **Affective Filter Hypothesis:** The various mental states of learner such as emotions, attitude and motivation that discourage learning although a learner is exposed to large data of comprehensible input are referred to as affective filter hypothesis. For example, a tired or bored learner may not register any aspect of language although exposed to comprehensible language.

The affective filter is a metaphorical barrier that prevents learners from acquiring language even when appropriate input is available. (p 37)

1.2.5. Common Theory for Learning LSRW

Keeves & Darmawann (2007) describe the common theory of LSRW based on Krashen's theory of language learning. Krashen (1981) has advanced, what can be considered as a strong general theory of language learning. This theory makes a basic distinction between two processes that are considered to be totally separate, namely 'formal classroom instruction' and 'acquisition' that occurs in a natural setting.

Acquisition is more likely to occur with reference to listening and speaking. Formal classroom instruction is more likely to take place with respect to reading and writing. However, acquisition is involved in learning to read. The acquisition process seems to correspond to

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situated action, while formal classroom instruction seems to correspond to symbol process learning. However, these two learning processes have much in common. Using the ideas of neural network it may be possible to combine these two theories of learning into neural processes with meaningful variations (p 20).

1.2.6. Functionalism

The Functional Theory of Learning was proposed by Tichener. Melton defines Functionalism as:

The learning process is primarily a matter of the discovery of the adequate response to a problem situation and the fixation of the satisfying situation-response relationship (p 670).

According to Saville-Troike (2008), Functional models of analysis date back to the early twentieth century, and have their roots in the Prague School of Linguistics that originated in Eastern Europe. They differ from structuralist and early generative models by emphasizing the information content of utterances, and in considering language primarily as a system of communication rather than as a set of rules (Theory of Second Language Acquisition, (p 52)).

Functionalism assumes that the main purpose of language is communication. Therefore linguistic knowledge should be of communicative use. The main focus is on ability to use language in everyday activities i.e. ability to generate everyday use of language and competence to use that language. Approaches based on Functional Theory of Learning dominated European studies of second language acquisition and are practiced across the worlds.

1.2.7. Freud's Pleasure Principle of Learning

Explaining the psychology of pleasure principle of learning according to Freud, Hergenhahn (1976) states that Hedonistic theories holding that man seeks pleasure and avoids pain are among the oldest interpretations of human conduct and any theory of learning must come to grips with the common sense facts to which they refer. There is no doubt that we can control learning by way of reward and punishment. Freud's pleasure principle is in

accordance with these facts, and his interpretation of the pleasure principle represents one of the first points of correspondence between his views and those learning theorists. The corresponding principle in contemporary learning theory is the law of effect or reinforcement theory. (p 347).

1.2.8 Information Processing Theory of Learning

Troike (2008) states that computer technology influenced Information Processing models of learning which became established in cognitive psychology by 1960s. (p 26) Explanation of SLA phenomena based on this framework involve assumptions that L2 is a highly complex skill, and that learning L2 is not essentially unlike learning other highly complex skills.

According to Information Process learning, Input for SLA is whatever sample of L2 that learners are exposed to, but it is not available for processing unless learners actually notice it: i.e. pay attention to it. Then it can become intake. It is at this point of perception of input where priorities are largely determined, and where attentional resources are channeled (p 74).

Output for SLA is the language that learners produce, in speech/sign or in writing. Fluency is achieved in production both through use of automatized rule based systems and through memory-based chunks which serve as exemplars or templates and are “retrieved and used as wholes” (Shekan 1998:60). Central processing is the heart of this model, where learning occurs. It is here that learners go from controlled to automated processing, and where restructuring of knowledge takes place (p 75).

Lightbown and Spada (2006) explained the information process model of learning as follows: Similar ‘Information processing’ approaches to second language acquisition have been explored by other researchers. Drawing on J.R. Anderson’s (1995) work, Robert DeKeyser (1998, 2001) and others have investigated second language acquisition as ‘skill learning’. They suggest that most learning, including second language learning starts with ‘declarative knowledge. This hypothesis suggests that, through practice, declarative knowledge may become procedural knowledge or knowledge how, in the same way that someone learns other skills like driving a car or skating (p 39-40).

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1.2.9 Ausubel's Meaningful Learning Theory

Applied Linguistics – e-journal (2013)

David Ausubel contends that learning takes place in the human organism through meaningful learning process of relating new events or items to already existing cognitive concepts or propositions — hanging new items on existing cognitive pegs.

The cognitive theory of learning as put forth by Ausubel is perhaps best understood by contrasting rote and meaningful learning. Ausubel (1968) described rote learning as follows:

The process of acquiring material as discrete and relatively isolated entities that are relatable to cognitive structure only in an arbitrary and verbatim fashion, not permitting the establishment of [meaningful] relationship (p108). That is, meaningful learning on the other hand, may be described as a process of relating and anchoring new material to relevant established entities in cognitive structure. If we think of cognitive structure as a system of building blocks, then rote learning is the process of acquiring isolated blocks with no particular in the building of structure, and therefore with no relationship to other blocks. Meaningful learning is the process whereby blocks become an integral part of already established categories or systematic clusters of blocks. (extracted)

1.2.10 The Competition Model

McDonald and MacWhinney (1991) defined competition model as follows. The Competition model (Bates & MacWhinney, 1982, 1987, 1989; McDonald 1989) details are possible way in which people deal with the linguistic role assignment problem. A central construct in model is cue validity. Cue validity, a term taken from Brunswik (1956), is a measure of the cue's utility in the categorization decision. As defined in McDonald (1986), the validity of a cue is the product of its applicability (the percentage of instances on which it is present) and its reliability (the percentage of time cue indicates the correct assignment when it is present). Thus cue validity is a measure of how often a cue indicates the correct assignment over the pool of instances. (p 408).

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1.3 The Different Varieties of Learning

1.3.1 Discursive Learning

Young (2009) defined discursive writing as follows: With its emphasis on socially constructed knowledge, discursive practice is an approach in which language learning is viewed not only as the changing linguistic knowledge of individual learners but primarily as learners changing participation in discursive practice: what is learned is not the language but the practice (p 135).

1.3.2 Incidental Learning

Incidental learning is defined by Beard (1970) as follows: Process which occurs in learning almost without the conscious violation of the learner include the development of schemas of perception and action, conditioning latent learning and usually during interaction with other people, suggestion, imitation and identification (47-53).

1.3.3 Problem Solving

Beard (1970) defined problem solving as follows: The result of solving a problem is that a higher order principle is learned and that the same situation should again not be a problem. Experiments show that instructing students in specific solutions is not the best way to teach problem solving; it is better to help them through questioning, to recall for themselves the principles which will enable them to find the solution (p 54).

Gagne (1985) described learning as problem solving in the following words: Much of the activity of problem solving is internally guided and “learning by discovery” is typical of this form of human behaviour. Accordingly the teacher’s task is mainly one of finding and organizing appropriate problem-solving situations. Problems for students are most effective when they are novel in the sense of presenting unfamiliar situations and within the students’ capabilities, that is, their previously learned skills and knowledge (p195).

1.3.4 Concept Learning

The idea of concept learning is explained by Klein (2002): There are two main theories of concept learning; one that concept learning is an associative learning and two that the concept learning is a cognitive process. Concepts have two main properties: attributes and rules. An attribute is any feature of an object or event that varies from one instance to another.

An attribute can have a fixed value. There are two theories of concept learning. One view argues that concept learning is an associative process; the other argues that concept learning is a cognitive process (p340-341 & 348).

Gagne (1985) defined concept learning as: The learning of concept is usually arrived through the intermediate stage of generalization of the basic discrimination, in which distinctions are established between the relevant and the irrelevant stimulus dimensions. The situational conditions for learning concepts are largely embodied in a set of verbal cues (p 104).

1.3.5 Co-operative Language Learning

The co-operative learning model finds mention by Gonzalez (2012) as Co-operative language learning aims at getting students involved in language learning by using co-operative activities, while developing communicative competence.

A major characteristic of CLL approach is that it can raise students' awareness of language structures, lexical items and language functions through interactive tasks. It fosters opportunities for students to be resourceful for each other. It enhances self-esteem and promotes student motivation (p 255).

1.3.6 Experiential Learning

Tudor (2001) defined experiential learning in the following words: The idea behind the experiential vision of learning is that the use of the TL (target language) for communicative purposes is not only the goal of learning, but also a means of learning in its own right. This may

clearly involve students using language which they may not have fully mastered, and contrasts with other more ‘traditional’ approaches which emphasize part practice (i.e. isolating parts of the whole for explicit study and learning) leading up in a more or less controlled manner to integrated language use for communicative purposes. Nevertheless, most experiential approaches to learning rest on five main principles which were developed in the earlier days of communicative movement. These principles are the following: message focus, holistic practice, the use of authentic materials, the use of communication strategies and the use of collaborative modes of learning (p 78-79).

1.3.7 Analytical Learning

Tudor (2001) sums up analytical learning as- An analytical approach to learning emphasizes the explicit study of the TL as a linguistic and communicative system. An analytical approach to learning rests on a more or less marked degree of part practice, i.e. isolating parts of the whole for explicit study and learning, even if its ultimate goal remains the development of learners’ ability to put these parts together for integrated, holistic use. Analytic approaches to learning may be seen as being located on a cline between deduction and induction (p 86-87).

1.3.8 Automaticity Theory of Learning

Language learning as habit formation has its roots in the behavioural theory of learning. This is what Johnson calls as ‘automatisation’ of linguistic competence (1996, pp89). This concept of language learning depends heavily on stimulus-response theory and audio-lingual method. It is understood that language is a system with definite rules and principles and can be mastered.

The learner starts initially by identifying phoneme and morpheme and gradually moves upwards to the level of syntax. The idea here is to develop LSRW skills through audio-lingual method of teaching. The learner practices a piece of language knowledge to such extent that it becomes a habit with him/her. When regular repetition the components of language becomes part of the learner personality.

Tudor (2001) considered habit formation as a comprehensive theory of language. According to Tudor:

Automatisation of linguistic competence involves a degree of habit formation. Few people would currently consider habit formation as offering a full theory of language learning, although this has not always been the case: for a relatively brief period, a vision of learning wholly based on habit formation held the high ground in language teaching (p 91).

1.3.9 Implicit and Explicit Learning

According to implicit learning principle a learner is unaware yet imbibes the general rules of the language during communication process. Implicit learning takes place at the sub-conscious level. Explicit learning on the other hand is sort of controlled and informed learning. The two varieties of styles are more complementary than independent. Both the learning styles work together. As implicit learning takes place according to the natural phenomenon of learning, it is more impressive and well formed. Explicit learning, on the other hand being more of a cognitive nature is functional and communicative.

Jones (1997) explained implicit/explicit learning amongst learners in the following words:

Implicit and explicit learning are, however, not completely separate and independent processes. In evolutionary terms, processes such as implicit learning, which operate independently of consciousness, are more primitive and basic than those that are dependent on conscious control. Explicit knowledge has a role in that it not only helps the learner to understand language, that is to establish connections between meaning and form; but it has also an additional role in that it can feed back on acquisition, that is it can serve as a functional stimulus to the acquisition process (p 78-79).

1.3.10 Process and Procedural Learning

Johnson (1996) and Schmidt (1999) distinguish between declarative knowledge and procedural knowledge. Jones (1997) explained process/procedural learning as-

Procedural knowledge varies along a continuum from controlled to automatic, recent interlanguage studies describe procedural knowledge as being responsible for access to the internalized knowledge and therefore for the ability to perform on the basis of it; procedural knowledge is in fact considered itself to be a second kind of competence (Sorace, 1985, p 239). Processes seem to integrate the knowledge system itself and maintain it as a bounded organization, they are adjustive processes across boundaries.

According to Parker and Rubin (1996): Every process, whatever its character, necessarily must have a construct-an underlying scheme which provides order and direction (p 2).

Procedural learning is based on learning the procedures and laws of language. When a learner becomes aware of procedures of language he/she is more active in making use of the language for communication skills. Through practice declarative knowledge (previous knowledge) becomes procedural knowledge. Process learning is more of a scientific and investigative form of learning. Process learning provides scheme for order and direction in language learning.

1.3.11. Active Learning

Wimsatt, Dey, et al. (2000) explained the role of active learning and active learner as- Active learning methods seek to engage students directly and actively with the course content by moving away from memorization of facts delivered unilaterally through a lecture format to a dynamic learning environment that facilitates meaning making resulting in a deeper understanding and the ability to make connections and use knowledge beyond the classroom. The use of active learning methods require a fundamental shift in classroom pedagogy from one that is centred on providing instruction to one that focuses on learning (Barr & Tagg, 1995) and an equally fundamental change in the role of faculty in the classroom (p 3-4).

1.3.12 Collaborative and Cooperative Learning

Wimsatt, Dey et al (2000) defined collaborative and co-operative learning as –
“Collaborative and Cooperative learning share many of the same characteristics, however differ

in two important ways. First, they were originally developed to meet the educational needs of people of different ages and with different levels of maturity and ability. Cooperative learning was originally developed for use with school children, whereas collaborative learning was designed to take advantage of the knowledge, skills, and maturity levels of adolescents and adults” (p 4-5).

Shockman & Jackson et al, (2000) explained co-operative learning as: Since the teaching methodology encourage students to work in small heterogeneous groups and to assist each other to attain mastery rather than the establishment of competition and environment of winners and losers. (p 7).

Gonzalez (2012) defined co-operative language learning (CLL) as- As its name indicates, co-operative learning aims at getting students involved in language learning by using co-operative activities while developing communicative competence. This approach is influenced by an interactive perspective of language teaching. A major characteristic of CLL approach is that it can raise students’ awareness of language structures, lexical items, and language functions through interactive tasks. It fosters opportunities for students to be resourceful for each other. It enhances self-esteem and promotes students motivation (p 255).

1.3.13 Discrimination Learning

According to Klein (2002) discrimination learning is “To respond when reinforcement is available and not when reinforcement is unavailable, we must learn to discriminate; that is we must not only discover the conditions indicating that reinforcement is available and respond when those conditions exist, we must also recognize the circumstances indicating that reinforcement is unavailable and not respond during these times.

Skinner (1938) referred to a stimulus associated with reinforcement availability as an SD (or S-dee) and a stimulus associated with the unavailability of reinforcement as an S Δ (or an S-delta). Further, Skinner called an operant behavior under the control of a discriminative stimulus (either an SD or an S Δ) as a discriminative operant. To interact effectively with our environment,

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we must learn to discriminate the conditions that indicate reinforcement availability (SD) from the conditions that do not (SA). Discrimination learning involves discovering not only when reinforcement is available or unavailable, but also when aversive events may or may not occur (p 196-198).

1.3.14 The Competition Model

Sigal, I. E. (1991) defines competition model of learning as -The Competition model (Bates & MacWhinney, 1982, 1987, 1989; McDonald 1989) details are possible way in which people deal with the linguistic role assignment problem. A central construct in model is cue validity. Cue validity, a term taken from Brunswik (1956), is a measure of the cue's utility in the categorization decision. As defined in McDonald (1986), the validity of a cue is the product of its applicability (the percentage of instances on which it is present) and its reliability (the percentage of time cue indicates the correct assignment when it is present). Thus cue validity is a measure of how often a cue indicates the correct assignment over the pool of instances. The order in which cues are initially acquired by learners depend on the validity of a cue in general in the language, that is its overall validity (p 385-397).

Conclusion

Therefore the different theories of language acquisition explain the need for different approach towards learning and teaching. The oldest theories of learning such as Thorndike's and Pavlov's are amongst the most practical approaches to learning. The information processing theory of learning is one of the latest addition to the literature. These theories also record the growth and change in the perspective towards learning. Although different approaches and terms are made popular from time to time, the genesis of learning theory is common to all. That is, learning is a mental process that requires effort and application. The varieties of learning highlights how an individual can learn better. The varieties of learning show the possible ways of acquiring a second language. Educators and learners alike can analyse and adapt the one that meets their expectations. For instance a class that has majority of learners with concrete style of learning can follow experiential learning. Similarly, teachers can choose the variety of learning that suits the learner demands in a better way. Thus this paper has tried to present a review of literature related to theory of learning and varieties of learning.

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The varieties of learning such as competition model, automaticity learning and discriminatory learning are for advanced learners who can understand the principle behind such unique varieties of learning. Such varieties of learning are useful not only in second language acquisition but also in higher orders of learning.

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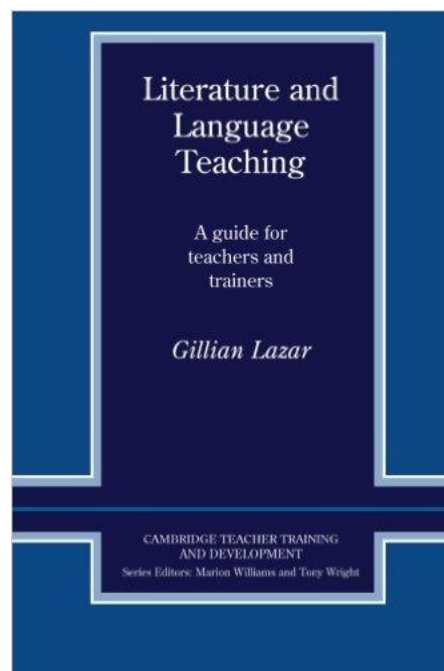
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**Development of Thinking Skills During Language Teaching Using Literature: An evaluation of Gillian Lazar's
*Literature and Language Teaching: A Guide for Teachers and Trainers (1993)***

Sindhu Joseph, M.A., M.Ed.



Background

Nowadays, English is a commonly used medium of communication in India. The language is considered a convenient means to deal with the linguistic diversity of our nation and the cultural diversity of our world. According to Vijayalakshmi and Babu (2014), English language teaching in India is no more a colonial legacy. The authors illustrate how globalization has ensured that the acquisition of English language is more a matter of convenience rather than imperialism. Gone are the days when English language was perceived as situated in the British cultural context. Today, English is accepted as a global language with various usages pertaining to different cultures. Besides, the framework of English language teaching in India has shifted

from being literature based to skill-based (Majumdar, 2010; Vijayalakshmi & Babu,2014). That is, the focus of teaching English is not to familiarize the students with only the British culture or the ability to appreciate literary texts. English literature is taught with a view to developing language and thinking skills (Majumdar, 2010).

Problem Statement

Since the focus of pedagogy has shifted in theory, teaching practice should also keep pace with it. While innovative teaching-learning practices like the use of technology, interactive classes, and adaptation of literature are widely used, Indian students still have a long way to go in terms of acquiring language proficiency. According to a market opportunity report (n.d.) collated for the British Council, India ranks 14th out of 54 countries in English proficiency with a third category level of moderate proficiency. Moreover, according to the report, the quality of English teaching is also in question. This gap could be one of the factors that rendered Indian students unemployable. Most employers attribute unemployability among youth to inadequate thinking and language skills (Murugavel & Clement, 2014; Rajwani, 2012). Therefore, the need of the hour is an English language teaching method that could enhance Indian students' language and thinking skills.

Purpose Statement

This research evaluated the language teaching methods suggested in Gillian Lazar's *Literature and Language Teaching: A Guide for Teachers and Trainer* (1993) with a view to identifying how effective the methods suggested therein are in developing both language and thinking skills. The following are the research questions explored in this study.

1. What are the language teaching methods suggested by Gillian Lazar?
2. How far do Lazar's suggested methods of teaching language develop thinking as an aspect of gaining language skills?
3. What activities could bridge any gap that is identified during the evaluation of Lazar's methods?

Rationale

The rationale for the study is that the acquisition of Listening, Speaking, Reading, and Writing (LSRW) skills without corresponding thinking skills limits the improvement of language proficiency in students. While India students score good marks in the examination, even in their English paper, several of them are unable to communicate effectively in English in real life situations. The researcher observed that the limited ability to think about the implications of the LSRW skills and about their practical use were among the reasons for most students' ineffective communication skills, which is deplored by many prospective employers. This study could identify the gap in thinking about language skills and attempt to bridge it.

Literature Review

Research shows that literature provides an effective environment to teach English language proficiency and to ensure the holistic development of a person (Ferradas, 2009; Ihejirika, 2014; Lazar, 1993). According to Ihejirika (2014), literature and language share a symbiotic relationship, which could be exploited to enhance the language competence of students. The author attributes the symbiotic relationship to the fact that any literature has language as its basis. Ihejirika (2014) states that, when we use literature to teach language, language awareness becomes essential to the development of other skills and abilities. He attributes language awareness to the learning of the “practical value both about language and in the use of language” (p.87). The author warns against teaching methods that do not focus on the language components of a text or considers teaching of literature as separate from teaching of English language.

O’Connell (2009) describes how the role of a language teacher is to transmit a combination of culture and language skills since language is deep set in the cultural context. He introduces the idea of encouraging “a more thoughtful and purposeful learning of language” (p.11). O’Connell posits that one of the aspects of thoughtful language learning is the acquisition of contemporary rather than archaic use of the language. Another practical aspect of language learning could be the presence of non-British literature in English. Studies have established the importance of using non-British literature in language classes in order to overcome the barrier of

students' limited understanding of the British context in the use of English language. For instance, Thorat (2011) establishes how Indian Writing in English appeals to the Indian sensibilities and could be used as texts to teach English effectively and interestingly in the Indian context. He also emphasizes on the need to develop thinking skills while learning English language. Similarly, Majumdar (2010) also highlights the importance of using literature to teach language skills as literature prevents language teaching from focusing only on language skills and includes training of thinking skills to ensure the holistic development of students.

It is interesting to note that when Murugavel and Clement (2014) examined English language teaching methods adopted for engineering students in Indian colleges, one of the aspects that they measured, apart from how effectively did the classes impart language skills, was whether the English professors taught students to face the challenges of the job industry. The inclusion of this aspect in their study implies the logical connection that the authors made between acquiring language skills and acquiring skills to face the challenges when using the language. Through the study, the authors noticed that the teaching of grammar concepts without stimulating student minds were rudimentary. The authors reiterated that language learning should be stimulated using different forms of literature and should also be connected to real life situations.

Ponniah (2007) calls language learning as a process of developing a person's personality. According to him, language learning develops thinking skills, which affects all forms of communications, namely Listening, Speaking, Reading, and Writing. Ponniah (2007) thinks that rote learning of grammar rules prevents the learner from being practical or productive.

Most of the works discussed so far in this paper show that English language teaching using literature should focus not only on developing isolated language skills but also strive to develop thinking skills related to language learning. In this study, the conceptual framework for thinking skills is Robyn Collins' (2014) article on higher order thinking skills. Collins (2014) propounds the teaching of higher order thinking skills. He considers three aspects of higher order thinking, namely, transfer, critical thinking, and problem solving. Transfer refers to connecting

knowledge and skills acquired in class to real life. Critical thinking implies the ability to make decisions and act based on well-considered judgments and decisions. Collins (2014) establishes that problem solving includes both transfer and critical thinking processes to identify, analyze, and resolve a problem. The author suggested following a 5 step strategy that uses the revised Bloom's taxonomy of educational objectives (Anderson et al., 2001) as a conceptual framework. The revised taxonomy refers to thinking along 6 levels namely remembering, understanding, applying, analyzing, evaluating, and creating. Students could be encouraged to think along one or more of these levels of higher order thinking. While using Collins' (2014) five step strategy, the teacher first introduces the idea of higher order thinking. She then plans questioning and discussion sessions related to the topic to be covered in class. This is followed by sessions where she explicitly teaches subject concepts and provides scaffolding through use of examples, visual aids, and practice sessions. Finally, the teacher could connect the topic to real life and parallel situations and encourage students to develop metacognitive skills, that is, thinking about thinking. There are several studies related to methods of language teaching that attempt to impart thinking skills. The question is how far these methods really focus on thinking about language skills.

Methodology

This study evaluates the language teaching methods suggested in Gillian Lazar's *Literature and Language Teaching: A Guide for Teachers and Trainer* (1993). The evaluation identifies if Lazar's (1993) methods of language teaching confirms to Collins' (2014) suggestions on teaching higher order thinking while teaching any subject.

Preliminary Analysis

Lazar (1993) posits that literature is the best means to develop both language and thinking skills in students. She refers to three different approaches to teaching literature, that is, the language based approach, the approach that uses literature as content, and the approach where literature is taught for personal enrichment. However, an examination of all the three approaches shows that each approach contains components of English language teaching. In the language based approach she mentions three schools of thought. First, the teaching focuses on

the grammatical nuances of English. Second, it focuses on the stylistic aspects of the text that helps in the interpretation, critical analysis, and aesthetic appreciation of the literary text. Third, the teaching focuses on skills like summarizing and predicting the rest of the text. In the approach where literature is used as content, the teacher encourages students to examine and present on aspects like the historical context of the text, the biography of author, the literary movements popular during the writing of the text, the genre of text and so on. In the approach where literature is taught for personal enrichment, students are asked to discuss themes and issues in the text and connect them to parallel or real life situations. Lazar (1993) states that the research and presentation that are part of both these methods will improve the reading and speaking skills of the students.

Lazar (1993) then discusses how each of three methods could be used in the teaching of novel, short stories, poems, and plays. For convenience, the methods suggested by Lazar are categorized and summarized under a few relevant general areas of language teaching namely Listening, Speaking, Reading, Writing, vocabulary building, acquisition of grammar, and development of thinking skills. Note that some of the methods that are listed under one area might be intended to develop skills belonging to more than one area.

To Develop Listening Skills

1. The dialogues in a play are read as text.
2. Read with emotional involvement.
3. Focus on conversational language, the context, pronunciation sequencing, choice of words and grammar, role of tone, expression, and gestures.

To Develop Speaking skills

1. Student imagines herself to be a character and describes the situation
2. A situation is given and students are asked what advice they would give to the character in the situation.
3. Students are asked to give their view on themes related to the ones in the text
4. Discuss different critical points of view and symbolic meaning of lexical usages

5. Debate on themes
6. Discussion on critical writings about the text
7. Role play
8. Discussion of values depicted in the text
9. Discuss how cultural differences influence the conversation
10. Give two different sets of characters for the same situation. Ask students how the characters impact a situation.
11. Discuss costumes, see how that impacts.
12. Give background information on the text and author and discuss how it affects the text.
13. Rehearse dialogues like everyday conversation
14. Role play – let audience comment on gestures, posture, position, actions.

To Develop Reading skills

1. Read statements or comments regarding the characters, decide if the statement or comment is true or false and give reason
2. Compare and contrast between the historical and cultural backgrounds of the text and the student and make presentations in the form of play, quiz, or posters
3. Give different groups of students different lines from the text and ask them to guess the theme.
4. Read aloud focusing on speed of reading, stress, pause, and loudness. Conduct different reading sessions of the same text by varying speed, stress, pause and loudness and ask students to analyze the affect.
5. Use relevant gestures while reading a poem aloud. Vary the gestures and notice the change in impact.
6. Read a text without any background information. Then, give historical, literary, and author related information. Now, ask the students to read the text again and notice any change in perception.
7. Read critical appreciations.
8. Read dialogues from the text and guess the nature of the characters and their relation

9. Read to identify instances where the characters control or don't control the situation, or show their status and intention.
10. Read lines focusing on emotional stress. Use adjectives to describe the nature of those lines. The read aloud according to the adjective used to describe the line.
11. Introduce students to other works by the same author

To Develop Writing skills

1. Read different sentences in the story and identify which of the five W's or one H questions they answer. Find the sequence if any in which the text is arranged.
2. Ask students to write their own story using five W's and one H as cues.
3. Predict and write a poem from the given title; Predict the story based on pictures, cover page, title, first paragraph, or relevant phrases
4. Summarize the main point in each paragraph of the text. Give relevant titles for paragraphs
5. Write both short and long summaries. Answer questions based on the gist of the text. Attempt sentence completion based on the summary of the story
6. Read novels in sections at home. Ask students to write summaries of every section. Rearrange jumbled sentences on the plot. Give three summaries and choose the one that best corresponds to the text.
7. Use stylistic features in the story and write paragraphs
8. Write reviews on the text. Write diary entries or a letter as though the student is the character
9. From the way the text is narrated, write a description of the narrator
10. Give the title of a poem and ask students to write their own first few lines of a poem. Ask them to read the corresponding lines in the original. Ask them to write next few lines after reading the original. The exercise continues till the poem is complete.
11. Ask students to write their own critical analysis.
12. Give different translations and ask students to decide which is the most appropriate to the original.
13. Ask students to rewrite the text

14. Remove lines from a dialogue. Give a jumbled set of options. Ask students to fill the dialogue. Ask them to elaborate on what helped them complete the dialogue.
15. Complete a letter about the situation
16. Write description of characters and read it aloud. Let others guess who the character is.
17. Give dialogue writing exercise
18. One group of students are give the dialogues of only one character. Ask them to write the responses to the given dialogues as a particular character. Similarly, another group is given the responses and asked to write the other half. Compare.

To Develop Vocabulary

1. Create and give word lists with meaning. Give students vocabulary look up exercise
2. Brain storm on a lexical set important for the story. Ask them to match the word with its definition.
3. Give the text in advance to the students and ask them to prepare glossary or guess from the context and later give definition to match.
4. Give words and ask them to fill in the lines in a poem.
5. Match picture with word and then with the definition. Give definition and ask students to guess what is being spoken of.
6. Think of specific words, phrases, figures of speech, repetition and their implications.
7. Compare grammar norms to deviations in the text
8. Help understand figures of speech
9. Students decide which meaning best fits the use of the word in the poem
10. Answer comprehension about words
11. Ask students to choose from a list of words to describe their view on the themes from the text.

To Develop Grammar

1. In groups discuss grammatical elements in the story. For example, find indirect speech, use of adjectives
2. Blank out tenses of verbs from a given text and ask students to fill in with the correct tense forms

3. Choose adjectives to describe particular characters and ask students to rank them according to some trait
4. Note students' association with one particular word.
5. Ask students to reorder a jumbled sequence of sentences from a poem. Give the title also. Ask students to give reasons for their choice of order. Compare with the actual text.
6. Look at the poetic licenses and poetic devices used in the text.
7. Remove metaphors or figures of speech from the text and ask the students to fill them. List associations for some words. Read the poem and see if the associations are found in the poem.
8. Discuss the language function of each line
9. Discuss the difference in grammar and vocabulary of old and modern texts

To Develop Overall Thinking Skills

1. One set of students role play.
 2. Role play continues with different sets of students.
 3. The play is presented without the text in hand and with appropriate stage props, costumes, sound effects, and other accessories.
 4. Role play cards with variations of the same situation or part of the situation.
 5. Role play – let students guess the situation
1. Role play based on parallel real life situation
 2. Respond and interpret to relevant photos

Evaluation

An overall evaluation of the methods under areas like Listening, Speaking, Reading, Writing, vocabulary building, and grammar acquisition shows that Lazar (1993) has not referred to teaching any framework related to thinking, which is the first step in Collins' strategy. On the other hand, these methods do provide sufficient opportunity for the teacher to teach along the lines of the second step given by Collins. That is, Lazar (1993) encourages the teacher to prepare questions and discussions on language teaching. In Listening, questions and discussions could focus on conversational language, the context, pronunciation sequencing, choice of words and

grammar, role of tone, expression, and gestures. In Speaking, Reading, and Writing questions and discussions could focus on characters, themes, values, situations, historical and cultural context, and critical viewpoints.

Lazar's methods seem to presuppose the explicit teaching of subject concepts, which is the third step in Collins' five step strategy. In the case of language teaching, that would include concepts such as pronunciation, intonation, stress, pause, pitch, loudness, speed of delivery, grammar rules, figures of speech, idiomatic expressions, word meaning, difference between formal and informal language, and writing structure.

However, since there is no explicit mention of teaching specific language concepts in Lazar's book, most teachers might consider it unnecessary in literature classes; more so because their focus generally would be on explicitly teaching concepts related to literature rather than language. In order to develop higher order thinking related to language, the teacher ought to not only explicitly teach subject concepts but also follow the fourth step in Collins' strategy, that is, provide scaffolding through use of examples, visual aids, and practice sessions related to every concept.

Lazar (1993) does suggest the use of the text as example, the use of relevant pictures, and integrated exercises. However, Lazar's (1993) methods falter slightly when it comes to following the final step in Collins' strategy. The teacher should connect the topic to real life and parallel situations and also encourage students to develop metacognitive skills. Real life or parallel situations is touched upon during activities such as role play and while using her methods to develop thinking skills. Moreover, discussions and activities based on the impact of the context on Listening, the impact of culture on Speaking, Reading, and Writing, or the effect of specific usages on the meaning conveyed, encourage metacognitive thinking in students. However, there could be further impetus to metacognitive thinking, especially related to Reading, Writing, and vocabulary, and grammar.

For instance, what should we focus on when we are using a text to learn Listening, Speaking, Reading, Writing, vocabulary, and grammar? Should it be limited to the varying effects of reading the lines, between the lines, and beyond the line? Should it be on the impact of assumptions, inferences, and assertions on reading, writing, and speaking? Should it focus on how erroneous use of vocabulary and grammar could result in comic and sometimes serious miscommunication? Why should we focus on these things? How does the understanding change one's own communications skills? What are the strategies that we ourselves use to communicate effectively? How could the learning from the text be applied to our context? There are numerous such questions and discussions that the teacher could generate in order to encourage metacognitive thinking related to language using literature.

On evaluating the language teaching methods suggested by Lazar (1993) in the light of Collins' five step strategy to teach higher order thinking related to a subject, the researcher concludes that Lazar's (1993) methods certainly follow three of the steps quite effectively. However, the methods do not suggest teaching of any concepts related to thinking itself. Besides, the methods do not really exploit the full potential of encouraging metacognitive thinking related to language. With a few modifications, Lazar's (1993) could be successfully used in the Indian classrooms to build better English language proficiency among Indian students.

Suggestions

To begin with teachers could impart a basic understanding of what is higher order thinking in their language classes. They could use the revised Bloom's taxonomy of educational objectives (Anderson et al., 2001) as a starting point and explain the necessity of thinking along the six levels such as remembering, understanding, applying, analyzing, evaluating, and creating. While explicitly teaching language concepts, apart from the usual LSRW concepts, the teachers could also focus on key ideas such as definitions of terms like assumption, inference, and assertion. They could also discuss various structures of writing and their impact on reading. In all cases, it would help if students are given exercises to identify examples of every concept from their own lives. Finally, the teacher could also provide an encouraging atmosphere that enables

students to rise as many questions as possible relevant to metacognitive skills, that is, thinking about thinking related to language.

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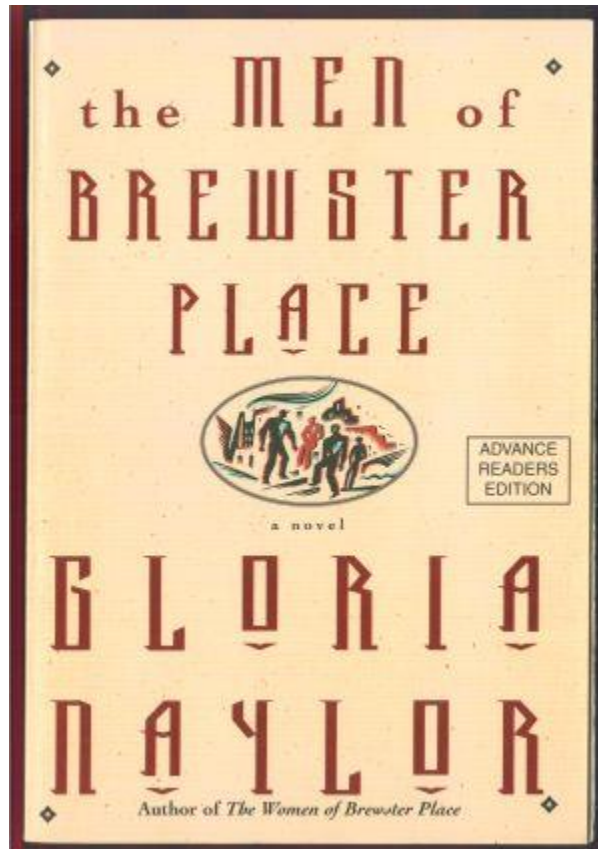
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Guilt and Redemption:
A Study of Gloria Naylor's *The Men of Brewster Place*

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Abstract

Social issues like deprived destitution, racial discrimination, homosexuality, ill treatment of women, parochialism, denial of justice and apathy of a callous society towards the poor and the needy are the recurring themes in the novels of Gloria Naylor. The novelist deals with the traumas of the failing man - women relationship and its irreparable impact on the shaping of the society. Nevertheless, the images, the characters and the incidents culminate in a certain way, to ascertain that self-awareness etches the present and the future of fellow beings to be individually independent in American society. This article throws light mainly on two characters, namely,

Basil and Eugene. Gloria Naylor reveals the familial and societal life of the rural Afro-Americans in this novel and shows the complexity of their lives.

Key words: Guilt, redemption, American society, racial discrimination, self-awareness, destitution

Introduction

Gloria Naylor, the Afro-American novelist presents the experiential dealings of black women of America intensely and interestingly in her novels. The recurring themes in her novels are the social issues of the deprived destitution, racial discrimination, homosexuality, ill treatment of women, parochialism, denial of justice and apathy of the callous society towards the poor and the needy. Gloria Naylor after her fifteen years of success with her debut novel *The Women of Brewster Place* (1985) revisits the ghetto to speak for the men in the Brewster Place. The novel that adjoins this theme is *The Men of Brewster Place* which is a sequel to the novel *The Women of Brewster Place* that has been published fifteen years ago. Though not an entire justification of the men's attitude toward their woman, the men of Brewster Place are aware of what they are and they come into terms with reality. Through the voices of Ben, Eugene and Basil the patriarchy seeks redemption. Although they do not acquire it fully in the end, the men are complacent over their confessions. In fact, Gloria Naylor lime lights how a woman is necessary for a man and vice-versa. Probably the writer touches the traumas of the failing man-woman relationships and its irreparable impact on the shaping of the society. victims of circumstances and fears

Victims of Circumstances and Fears

Naylor's men are victims of circumstances and fears. These revelations are articulated by Gloria Naylor in such cohesion with the reality, making it well received amongst the male contemporaries and the audience. Though there are several men with their stories narrated by Ben the janitor of Brewster Place, this article throws light mainly on two, Basil and Eugene. Basil the hopeful son of Mattie Michael, as a young man involves himself in a brawl in the pub and accidentally kills a man. His mother tries to bail him out of the situation by forfeiting her house, but diffident Basil forsakes his mother and absconds to escape from the law. Eventually

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Guilt and Redemption: A Study of Gloria Naylor's *The Men of Brewster Place*

he feels bad for his act and resolves to meet his mother after earning enough, staying away from her for three years.

I used those three years, when I didn't have the courage to call or write, doing exactly what I promised myself: I'm gonna pay her back. I worked two full-time jobs and a part-time on Sunday until I had enough money. I was starting to feel like the man I always wanted to be. (43)

Basil's Context and Character

This was Basil's first milestone in his act of seeking redemption for being a prodigal. But he goes to meet his mother who was already dead and buried. He takes a vow at his mother's grave, that he would find a woman and become a responsible father unlike his own. Following that Basil goes to his hometown to meet his father, Butch Fuller and expresses his spite which he had developed for the man who had estranged his mother and himself. Unfortunately, Basil could only inherit the condition of low sperm count from his father and even the diagnosis confirms it. Like his father he entices women easily for affairs, but Helen was the one who was ready to marry him unaware of his infertility.

At the church, after the Sunday's sermon, Basil wants to reveal his past to his new girlfriend Helen, before getting married to her. But events do not take place as he expects he gets attracted to two little boys Jason and Eddie. They are no one but the sons of Keisha who is the cousin of Helen. During a brief conversation between the three, suddenly Eddie the younger one asks a very inappropriate question of Basil, asking if he was his father. Basil is immensely touched by the question and just for the love of these kids eventually convinces Keisha and marries her and also legally adopts the kids. Keisha was always fascinated by different kinds of men and was away with them at night. Basil's concern was only with the kids and he never interferes with Keisha's activities provided she did not hit the boys. For Basil it was more for the relationship with the kids than anything with Keisha who was still an acquaintance.

It was very clear to both of us that I wasn't marrying Keisha, I was marrying her boys. And the next time we went to City Hall it was for me

to adopt them officially. Jason Michael and Eddie Michael – mine forever.
(59)

Keisha and Her Conspiracy

Keisha could not change her bad ways, she invites men to the house, which is abhorred by Basil and their quarrels turned to fights. Keisha insults Basil saying he could never claim the kids as he was sterile to have any. Basil's ambition is to bring up the kids in a healthy ambience as they were already very disturbed. So Basil tries to put an end to all this turmoil and claims to take away the kids with him to help them grow up in peace under a good shelter. This is a lesson that was imbibed by Basil from Mattie, for Basil also grew up his natural way at peace.

Knowing the intentions of Basil, Keisha conspires by calling the detectives, informing them that Basil is a fugitive who has escaped the bench warrant in a manslaughter case. Basil is arrested and taken away by the cops, and is released after six long years. When he comes to meet his adopted sons, Jason the elder one has already spent time in the juvenile detention and Eddie the younger one has remains secluded, shunning Basil, telling him that he could not recognize him. Basil does not give up his journey of redemption; he starts his battle again to win the hearts of his sons and to give them the better life which he had planned for. Basil is determined to struggle, with only with one daunting question in his mind, if he could bring any difference in their lives and change them for the better.

So I did come back. And I am going to fight for the hearts of these boys again? I'm going to fight like hell. But the question that will haunt me for the rest of my life is whether or not I could have made a difference. (64)

Eugene, an Escapist?

After we have delved into the redemption of Basil, the next one who comes in the sequel is Eugene. A familiar character of the novel, *The Women of Brewster Place*. People would have recognized him as an escapist and a cruel person responsible for his own daughter's death. But Eugene has altogether a different story to tell. Eugene starts his story with a question to his wife

and the audience reading his part. He says that he was always censured for leaving, but nobody ever thought why he often returned.

Why did I keep leaving? Baby, that's not the right question. It never was.
The question is, why did I keep coming back? (70)

Realization as a Gay

Eugene cherishes every moment of his life with Luceilia, he feels proud to be a father like every other man when his daughter Serena is born. His dreams burgeoned along with the meager amount of fifteen hundred dollars that they are saving. Everything has been going fine until he meets Bruce at the dock during his first job. It is Bruce who makes Eugene aware of the fact that he is a homosexual. However hard he tries to refrain himself from that thought, he is dragged close to it. As Eugene eventually starts to realize his sexuality, he loses interest in women, especially his own wife. Maybe this was the way to stay aloof from her and he has also expected that Luceilia would either go away with the child or he would be driven away out of their lives.

Tragedy – Death of the Child

Chino the homosexual friend of Eugene advocates that he divorce Luceilia. If Eugene has done so he could have saved his child from being dead. Instead the way he chooses to drift away from his family, is to show aversion towards them and plainly withdraw from the responsibilities. However, Luceilia who was unaware of Eugene's dual state does not allow him to go. Their fight leads to a state, where both totally forget about the baby, who sticks a steel fork into the electrical socket in an attempt to catch a cockroach. Serena is electrocuted and this death has paved way to Eugene's guilt.

And I saw in your eyes, finally, the beginning of the end. Then we heard the scream from the kitchen. What did I feel after I murdered Serena? You must understand that I did not dare to feel anything at all. Anything I hid behind two masks to get through the next few days with neighbors and friends. (91)

A Double Role

Eugene plays a double role in the novel. One to not let others know about his sexuality and the other one is not to cheat his own awareness. Eugene does not abandon his wife; he loves her so unconditionally that he strives to release her from the clutches of defeatism. As for the guilt of Eugene killing his daughter Serena, he goes to a Chino a man who has been destined to satisfy desires. So he knows what sort of redemption Eugene was seeking. Chino whips Eugene until he says to stop and while doing so the entire room is splashed with blood except for the ceiling. This was the type of redemption to replace his pain.

This was a man who was used to satisfying desires. And so he knew I had come for redemption- I had come searching for his type of pain to replace mine. (94)

Deserting the family is the sin committed by Eugene and for which he seeks a severe punishment by getting whipped. Redemption comes to him only this way.

Conclusion

Redemption is one of the vital essences of any religion and it is through this gesture a transgressor or a transgression can seek remedy to gain salvation. Redemption can also take place by the guilt of one's consciousness. Seeking redemption could also be a gesture to make peace with oneself and feel relieved from the turbulence in the mind. Humans often think to redeem themselves by reasoning out his/her deed, which always has an adverse impact on the person who has been closely associated with the redeemed. Here we can see that real redemption can come only through the person's sincere remorse, and he/she gaining the forgiveness of God. All other redemption will fall short of real peace of mind. Gloria Naylor reveals the familial and societal life of the rural Afro-Americans in America in this novel and shows their complexity of life. She does not approach a case of study exclusively meant for a particular gender, instead she holistically dissects details to predicate the fact.

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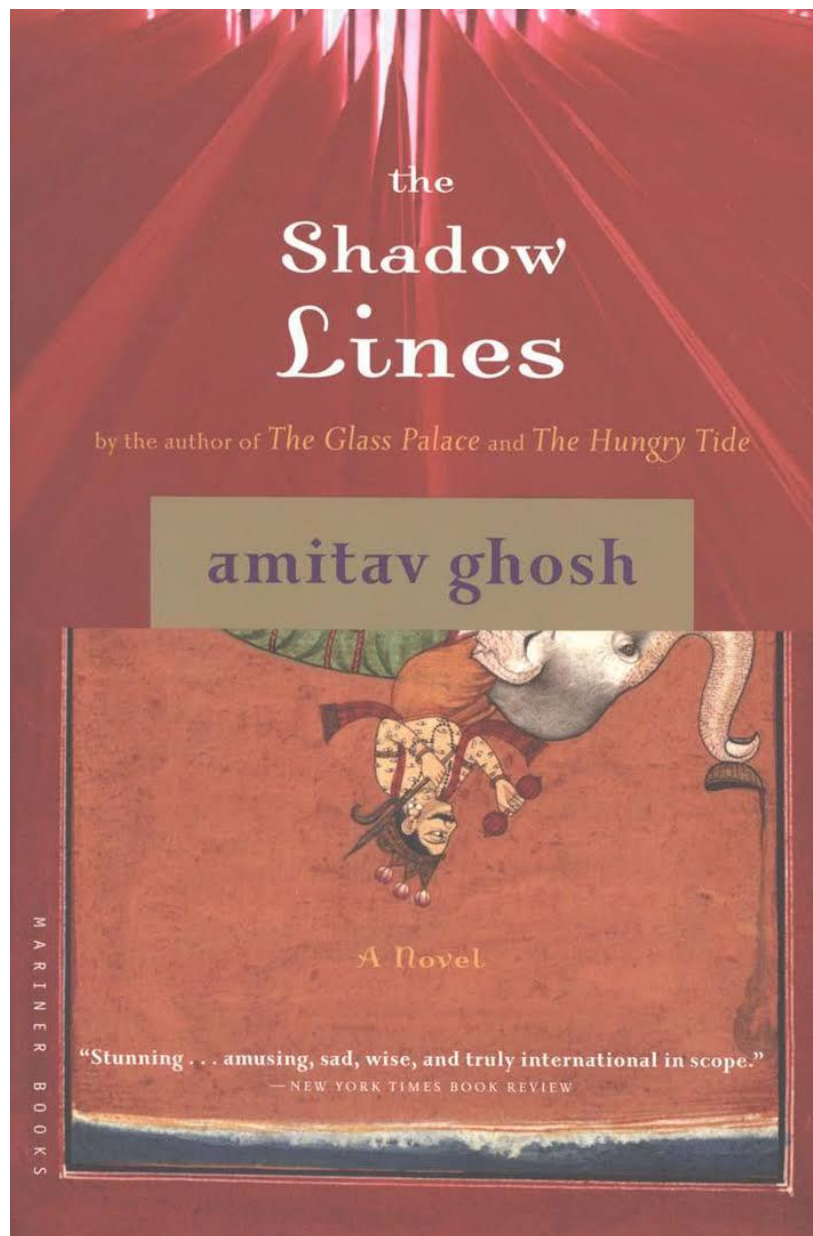
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Women - 'the Regenerators' of Life in *The Shadow Lines*

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Abstract

Women are the most dynamic and powerful creation of God. William Golding states, I think women are foolish to pretend they are equal to men, they are far superior and always have been... Whatever you give a woman, she will make greater. She multiplies and enlarges what is given to her...

Ghosh's women characters fit into Golding's definition, by becoming the very essence of male characters. They are like phoenix which sprouts wings from stereotype notion of dependability to an independent life. They fight against the miseries of the world like subjugation, widowhood, loneliness and injustice. They play a vital role in deciding the move of other characters. This paper aims at portraying the role of women in the life of the protagonist. Ghosh's women characters not only influence men but also design their destiny. They are not just revolutionaries but also regenerators of life.

Keywords: Freedom, subjugation, revolutionaries, regenerators, chastity

The Shadow Lines

Amitav Ghosh in this novel views women from a different perspective and fit them into a definite framework of liberty and freedom which the modern society has denied them. *The Shadow Lines* (1988) is a unique attempt to exemplify the importance of women who occupy central position in the lives of every male character in the novel. He being an anthropologist has analysed the importance and role of women in every culture and country. Through his women characters he raises a voice against the mute suppression imposed by their family and male counterparts of the society. The discourse of feminism is subtly implied in the novel as his protagonist is influenced by women at one particular point his life. The story is rendered in a first person narrative through the protagonist – the unnamed narrator. Though he is the protagonist his life is centred mainly on his grandmother, Ila, and May. His grandmother occupies a dominant position throughout his life; Ila was his first love and May his future. Ghosh women characters are an embodiment of courage and compassion who help to emancipate the society for its betterment.

Meaninglessness of Borders, Partition and Independence

The Shadow Lines (1988) portrays the meaninglessness of borders, partition and independence. Ghosh interrogates the necessity of borders that divides humanity and instils the feeling of hatred and enmity among brethren in the name of nation and country. The novel deals with themes of love, widowhood and death that is viewed from a different perspective. The story of two families to three generations is built upon the impact and effects of social trauma – partition – that has torn and shattered the lives of every character, their

memory and their conscience. The novel's first part 'Going Away' subtly points to the moving of every character from their family, home, nation and Past. The second part 'Coming Home' denotes the union of all the characters to a place where no borders or separations could alter or define their memory.

Time Is Like a Toothbrush

Tha'mma, the narrator's grandmother, was a strict disciplinarian and a brave woman. She is resolved to venture into the recess of life as a widow at the young age of thirty two for the sake of her ten year old son. She was one of the victims of partition who was forced to leave Dhaka, her place of birth, to Calcutta which later became her home. Usha Hemmadi in *Amitav Ghosh: A Most Distinctive Voices* states, "Ghosh's fictional people traverse borders with an almost biological urge" (289).

Tha'mma heads and leads her family – her son, daughter-in-law and grandson – under her strict disciplinary rules. She is of the view that "time was like a toothbrush: it went mouldy if it wasn't used" (TSL 4). Being very young the narrator was not able to comprehend Tha'mma's concept of time, when he inquired about the wasted time, she said, "It begins to stink" (TSL 4). It was the grandmother who led the house as she wanted to.

...she had been careful to rid our little flat of everything that might encourage us to let our time stink. No chessboard nor any pack of cards ever came through our door; there was a battered Ludo set somewhere but I was only allowed to play with it when I was ill. She didn't even approve of my mother listening to afternoon radio play more than once a week. (TSL 4)

According to Tha'mma "Time is not for wasting, time is for work" (TSL 15).

The narrator who grew up in such a systematic and confined limit that his grandmother permitted was very tired of this monotonous life he says, "Our time wasn't given the slightest opportunity to grow mouldy" (TSL 4). She wanted her grandson to understand the importance of time but her strictness has made him drift into the axis of Tridib, whom she had never approved of. In grandmothers view "He (Tridib) is a loafer and a wastrel" (TSL 4) because "he doesn't do any proper work, lives off his father's money" (TSL 4) and all the more she was of the view that "Tridib wastes his time" (TSL 4). Tha'mma is the representation of the ideal woman which King Solomon in his book of Proverbs, chapter 31 describes 'the wife of noble character' in verse 27 thus, "She watches over the affairs of her household and does not eat the bread of idleness" (NIV, Prov. 31:27).

Tha'mma was crisp and shrewd in her judgement of the narrator who could understand his pulse even when miles apart. Though the narrator was brought up under the strict guidance of Tha'mma he was misled by his love for Ila, she says, "Why have you let that whore trap you?... I know it's she who's sent you into the arms of those whores you go to in Delhi. Do you think I don't know? Did you think I would allow it? (TSL 100). On hearing this, the narrator was shocked, "I could not believe that this withered, wasted, powerless woman was the same person that I had so much loved and feared" (TSL 101). Tha'mma in her little puritanical world was not willing to let her dear grandson go unpunished for this act of shame; so she had written to the Principal of his college requesting he be expelled from college for his shameful act. Thus Tha'mma was a very virtuous woman.

Tha'mma and Her World

Tha'mma's life enters into a new dimension after her retirement. She who had been careful in not letting her time stink is now totally at loss in the vast space of time where she finds nothing worthy to be engaged with. She is an embodiment of a devoted teacher who pays careful attention to her students. She even after her retirement never stayed away from her school but visited her school for couple of hours every day, until the new headmistress requested her son to keep her at home. She is the exact portrayal of hard work who never seem to have any intention to rest. She views her retirement as a curse because her time began to stink, the narrator says, "Time – great livid gout of it; I could smell it stinking" (TSL 131). She in order to escape this deadly disease of boredom and wastage of time and to prevent her time from stinking takes up a new mission of rescuing her aged uncle, Jethamoshi, from Dhaka.

Tha'mma in Her Old Age

The character of Tha'mma is a representation of the practical feelings of old age. Though she evolves and matures with time she is no exception entering to her second childhood. She desires that her dreams come true by involving in the mission of rescuing her aged uncle Jethamoshai who is living under the care of refugees in her ancestral house in Dhaka. She decides to go home to Dhaka, she says, "There's only one worthwhile thing left for me to do in my life now, she said. And that is to bring the old man home..." (TSL 151). She mumbles the address to herself, "1/31 Jindabahr Lane – it's still the same" (TSL 150).

It was only then she understood how alien she had become to her place of birth; when she had to fill in the form to the question of her nativity, she says,

It was not till many years later that I realised it had suddenly occurred to her then that she would have to fill in 'Dhaka' as her place of birth on that form, and at that moment she had not been able to quite understand how her place of birth had come to be so messily at odds with her nationality". (TSL 168)

With this feeling of insecurity she also becomes the victim of guilt that robs all her happiness for the rest of her years. Her persistent desire to bring back her uncle had paved way for the tragic death of Tridib, Jethamoshi and Khalil in the riot of 1864.

Irony of Reality

Tha'mma falls prey to the irony of reality. To Tha'mma Dhaka was no more her place or home though she was born and brought up there. Her time and memory of her ancestral house has faded away and she believes that Calcutta in India is her home where she had spent almost more than three decades. She finds her heart deeply rooted in Calcutta as she had spent so much time there. Tha'mma enjoyed living in her conceived notion of thoughts which she feels is correct. She never entertains change. She finds it difficult to accept any new alterations for she is contented and happy in her own small world. She slowly started to drift away from the present. She was little interested of the new apartment which they occupied in 1962 when her son became General Manager of a firm. The narrator noticed the change in his grandmother and he says, "In our old flat my grandmother had always been careful to maintain a titular control of the running of our household; now she didn't seem to care anymore" (TSL 132). She slowly drifts away from reality and falls a prey to her obsession.

Tha'mma's conception of life and principles has lost its grip on her in her old age. She who never allowed room for nostalgia is now thinking of her past, the narrator recollects, "She hates nostalgia... she has spent years telling me that nostalgia is a weakness, a waste of time, that it is everyone's duty to forget the past and look ahead and get on with building the future". (TSL 230) Soon after her retirement she loves to spend her time with people of her age whom she meets during her walk near the Lake. When her son inquires the subject of their talk she says, "The past is what we talk about". (TSL 140) The people whom she has met also crossed the borders from the east just like her before partition. Her heart searches and even longs to reverse the time and to be a part of her birth place Dhaka.

Homecoming?

Tha'mma's homecoming was not really her homecoming but her going home. For the very first time she is experiencing the feeling of going home as a widow, she says, "You've got it wrong – I'm going home as a widow for the first time" (TSL 226). She nurtured her nationalistic feelings to the end even by giving away her chain which was her first gift from her husband and never parted with even after her husband's death. She says, "I gave it to the fund for the war. I had to, don't you see? For your sake, for your freedom. We have to kill them before they kill us; we have to wipe them out" (TSL 261). But all her nationalistic feelings vanished when she witnessed the death of her blood relatives in the streets of Dhaka by the men of the same place – friends turned foes. Her journey to her home filled her with remorse and bitterness and had caught her captive to her feelings of guilt. Tha'mma's son requests the narrator not to ask anything about Tridib's death, "...you mustn't ask your Tha'mma any questions about what happened. She's already very upset, and it would only get worse if you made her talk about it" (TSL 264). Thus Tha'mma is a representation of those silent victims who suffered passive violence of war, partition and independence.

Ila, a Modern Woman

Ila is the representation of modern women who are obsessed with western ideas. She is willing to lose herself into the uncertainty of western influence in the disguise of modernity. She falls into the category of people who fail to live their lives; instead she lives to please others. She lives in delusion and also wants the narrator to believe and think big of her as she introduces him to her friends from her yearbooks when actually the truth is different. She would show the pictures in the book where the dresses they wore reminded him of "the costumes at a circus" (TSL 24). She would also pretend that the rich guy in her class was her boy friend and tells him the names of big cars like BMW. Ila by doing so triggers his possessiveness and makes him grow jealous for her. She could even sense the narrator's feeling and understand his love for her as a girl, but fails to acknowledge it. She even guides him to play houses with her under the huge table where she plays the role of a mother, the narrator, the father and her doll Magda, as their baby which is the replica of her emotional fulfilment.

Ila is a victim of inferior complex or of fear of racist feeling that was dominant in western world. She fails to understand her true self rather she forces herself to accept the illusionary world that she had created for herself. She willingly deceives herself in the name

of freedom by going against her culture and tradition. She who has been gifted with the opportunity to travel around the world would have exhibited the rich cultural heritage of our nation; instead she had the heart to bury it alive by imitating the western habits like smoking, drinking and flirting in the name of freedom but not any of their morals. As Tha'mma says, "It's not freedom she wants... She wants to be left alone to do what she pleases: that's all that any whore would want" (TSL 98). She is a woman who lacks the gravity of her roots.

Unpractical

Ila is an unpractical woman who lives in her own imaginary world. Tridib and Robi were wrong in their judgement of Ila's imagining capability. She does have the capability of imagination but just restricted to her fancies and she imagines only what she wants to. She is so much absorbed in her self-delusion that she is bound by it and could never come out of it.

Ila's westernization makes her life miserable. She deliberately uses coarse words to show off her western influence to the narrator. Her very attitude makes Tha'mma to call her a "whore" (TSL 98). She exhibits her fallacy of westernization when Robi stopped her when she tried to dance with a stranger in the Grand hotel, when she gave a party for Robi. She says, "Do you see now why I've chosen to live in London? Do you see? It's only because I want to be free. Free of you!...Free of your bloody culture and free of all of you". (TSL 98). Tha'mma never approves of Ila living in England; she says,

Ila has no right to live there...She doesn't belong there. It took those people a long time to build that country; hundreds of years, years and years of war and bloodshed. Everyone who lives there has earned his right to be there with blood: with their brother's blood and their father's blood and their son's blood. They know they're a nation because they've drawn their borders with blood.
(TSL 85)

She wears a mask in order to avoid being exposed to the reality that she hates to accept.

Ruinous Imitation

Ila's attempt to imitate western culture proves to be ruinous. Her real nature and character is revealed when she understands that her husband is unfaithful to her when she is faithful to him. The narrator questions her, "What happened? Did you creep back home in the still of the day and find him in bed with another woman?" (TSL 206). Ila is shocked and retorts, "Yes, you're right more or less – you've seen it all already, on T.V. That's more or

less exactly what happened” (TSL 206). Ila who ceaselessly chased western culture is in heart of hearts more Indian. She then confesses to the narrator who sarcastically comments, “Your sins have finally come home to roost”. (TSL 207) Ila replies,

I wish I could say to myself – why, I used to do that kind of thing too, it doesn’t mean anything. But I never did, you know. You see, you’ve never understood, you’ve always been taken in by the way I used to talk, when we were in college. I only talked like that to shock you, and because you seemed to expect it of me somehow. I never did any of those things: I’m about as chaste, in my own way, as any woman you’ll ever meet. (TSL 207)

Though Ila has pretended to be a carefree woman she has never crossed her limits of a woman and has been very faithful to her lover in her heart of hearts – unlike the narrator. Ila’s love for Nick was so strong that she couldn’t leave him when the narrator insists that she leave him, “...he knows I love him so much I could never leave him”. (TSL 208) She was sincere in her own ways and decides to remain with him with compromises.

A Replica of the Reality of Modern Women

Ila is a replica of the reality of modern women. Many who are obsessed with western ideologies are torn between ‘who they are’ and ‘who they think they are’ just like Ila. Such women constantly battle against their identity crises. Ila, though had travelled to different places failed to proclaim and exhibit the richness of her culture. If only she had done so then she would have been the most striking character. Her character teaches the reality of life –one who misunderstands western ideologies and leads a ruinous and unsatisfactory life. She represents the typical western style woman in a post-colonial female perspective. Ghosh through the character Ila brings out the insatiable desire of Indians to ape western culture that began during postcolonial times and is continued till today.

A Unique Representation of Women

May, Tridib’s love-across-seas is a unique representation of women. May is a complete contrast to Ila. May lives in London and earns her living by playing oboe in orchestra and spends much of her time working for relief agencies like Amnesty and Oxfam providing shelter for the survivors of an earthquake in Central America because she finds great satisfaction in this work. She lives a very disciplined and a humble life. She was born in 1939 when Tridib had gone to England when he was eight years old. In 1959, when May was

seventeen and Tridib twenty seven they had started to correspond with each other. The narrator met May when he was eleven years old in 1964 when she had been to India on her visit to Dhaka.

May is a complete contrast to Ila. Tridib is madly in love with May for her character is more unique than her appearance. She is simple, sober and humble. The trace of her character is revealed when she awakes her brother Nick Price from the illusion he has created about his business in Kuwait. She is a very understanding and a compassionate person, she insists Nick to be truthful and responsible for his every deeds, she says, “You ought to be able to stand up and tell the truth; you were brought up to tell the truth, just as I was”(TSL 120). May for the act of her goodness had to suffer insults from her own brother. Though offended she goes on with life as a spinster because of the death of her lover Tridib. Her deep compassion is revealed when she daringly kills the dog that was hurt by their car and was suffering pain.

Fugitive Turned Free

The year 1964 turns out to be ruinous for May becomes fugitive to guilt. She has come to India as a response to Tridib’s constant summons, but little did she know of the tragedy she would have to suffer. Her visit to Dhaka makes her experience the fear and trauma of riots that claimed the life of Tridib because of her. She comments, “I used to think perhaps he wouldn’t have got out of that car if I hadn’t made him, if I’d understood what I was doing” (TSL 277). Tridib’s death has made her to live a life of guilt from then on. May’s firsthand experience of loss of life made her work for relief agencies from which she derives satisfaction. All the more she throws her lot with the majority of the people in the world to lead an unsophisticated and a contented life. She denies the sophistication of sleeping on her bed and using a pillow, when the narrator who questions her for sleeping on a mat, she says “After all, this is how most people in the world sleep. I merely thought I’d throw in my lot with the majority” (TSL175). She denies herself all sophistication and even the privilege of being married.

May is sensitive and conscious of her actions. All the more she is morally committed to Tridib. Her solitude had taught her the essence of life – Love – and also her feeling of guilt had restricted her to contented living. May looks into the narrator’s heart, understands and identifies Tridib’s characteristic in the Narrator and finds solace in his arms. Thus May is relieved from her guilt that had constantly been pricking her until the revelation dawned on her

that Tridib's death is a sacrifice, she says, "He gave himself up; it was a sacrifice. I know I can't understand it, I know I mustn't try, for any real sacrifice is a mystery" (TSL 277). Thus May though born in London is naive at heart and is trying to be true to her cultural heritage, which Ila misuses and deceives herself in the name of modernity and freedom.

Women as Integral Part of Ghosh's Fiction

Ghosh's women play an inevitable and integral part of the novel. In the patriarchal society, Tha'mma proves to be a victorious woman of leading an independent life. Ila though seeks refuge in the western culture to be free proves to be chaste and May is more righteous. In a society where women are dependent on men for protection, these women characters daringly decides to be independent and emerge victorious in deciding their future.

In the current scenario, where women are fighting for equal rights at par with men, against subjugation and harassment, Ghosh's Women are given the required liberty and freedom; they in fact are given dominant position in his novels. They indeed form a society where maternal domination becomes the cause of the story's progression. His women characters prove his statement that, "...the male, as a species, to be naturally frail and wayward..." (TSL 6), as that of the narrator and Tridib. Ghosh indefinitely glorifies women and portrays the hardships that every woman undergoes and surpasses and become more virtuous when compared with men.

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Phonological Adaptations of Some English Loanwords in Sylheti

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Abstract

Sylheti is one of the dialects of Bengali which is mainly spoken in the Sylhet district of present Bangladesh. It is also spoken in the Northeastern part of India particularly in the Barak Valley of South Assam, Tripura, United Kingdom, United States and some of the Gulf countries in the Asian sub-continent. There are 11 million speakers of Sylheti throughout the globe, including 8,000,000 speakers in Bangladesh (Mikael, 2007). Like many other languages/dialects of the world, the contemporary Sylheti borrowed a large number of loanwords from English language in different semantic domains particularly name of objects, cultural, administrative, official, and technical terms to fulfill their day to day communication. However, when they borrow lexical items from English, lot of phonological changes has taken place to fit into the phonological structure of the Sylheti. So the present paper is a humble attempt to discuss the phonological adaptation of English loanwords in Sylheti spoken in Karimganj district of South Assam.

Keywords: Sylheti, Bengali, Indo-Aryan, South Assam, loanwords, phonological adaptation

1. Introduction

The study of loanwords has become prevalent during the past decade. For example, a recent issue of *Lingua* in 2006 was devoted to loanwords, while a special issue of the *Journal of East Asian Linguistics* (2008, issue 4) concentrated on the discussion of loanword phonology in East Asian languages. Interestingly, most recent studies on loanwords have focused on how the

segments of the source languages are incorporated into the recipient languages (e.g. Kang 2003, Kenstowicz 2001, Yip, M. 1993). However, it is comparatively less well studied area in the languages of Indian sub-continent neglecting the fact that most of the Indian languages borrowed a large number of loanwords from English in different semantic domains as English became the common donor language in the globe. Similarly, the contemporary Sylheti borrowed a large number of loanwords from English language in different semantic domains particularly name of objects, cultural, administrative, official, and technical terms to fulfill their day to day communication. However when they borrow lexical items from English, lot of phonological changes has taken place to fit into the phonological structure of the Sylheti. So the present paper is a humble attempt to discuss the phonological adaptation of English loanwords in Sylheti spoken in Karimganj district of South Assam. More specifically, the present paper focuses on the basic strategies that Sylheti used in adapting the foreign elements in terms of phonemes or syllables.

2. Background of the Language

Sylheti is one of the dialects of Bengali, an Indo-Aryan language which is mainly spoken in the Sylhet district of present Bangladesh (Grierson, 1903). It is also spoken in the Northeastern part of India particularly in the Barak Valley of South Assam, North Tripura district of Tripura, United Kingdom, United States and some of the Gulf countries in the Asian sub-continent. There are over 10,000,000 speakers of Sylheti throughout the globe, including 8,000,000 speakers in Bangladesh (Mikael, 2007). Some scholars considered that Sylheti is a distinct language due to significant differences from Standard Bengali and lack of mutual intelligibility among the duo. In support to the above view, it can be stated that undoubtedly Sylheti was formerly written in its own script, *Sylheti Nagri*, similar in style to *Kaithi* with minor variations. Nowadays it is almost invariably written in *Bengali script* because of various socio-political reasons.

Vowel length is phonologically non-significant. The CV is the most common syllabic structure in the language. Generally, no consonant clusters are found in Sylheti. Surprisingly a very few consonant clusters are noticed in the variety due to deletion of unstressed vowels such as *geram* > *gram* ‘village’, *tiripti* > *tripti* ‘satisfy’. Like Assamese and Standard Bengali, the

category of number in Sylheti has no longer remained grammatical i.e., no agreement is noticed between verb and its argument for different numbers. Unlike the standard Bengali, Sylheti makes use of gender distinction in pronoun particularly in the case of the singular third person personal pronoun such as *he* 'he' and *tai* 'she' as the same grammatical feature is commonly found in Assamese (and its various dialects), one of the Eastern Indo-Aryan languages. In this connection, Grierson (1903) stated that "The inflections also differ from those of regular Bengali, and in one or two instances assimilate to those of Assamese". Agreement is one the typological features of Sylheti as the verb agrees with its subject arguments for different persons and genders. Sylheti is an agglutinating and V-final language with dominant SOV order.

3. Corpus

Many loanwords in our analysis came from the data collected from the conversation, folk tales, short stories, and narratives. The native speakers of Sylheti read all the words he/she was familiar. The native speakers of this variety also provided additional loanwords that they knew. The secondary data was collected in the form written materials like books, dictionaries, etc., through library works. The recorded data were later transcribed by the authors for the consistent analysis of the phonological changes that have taken place in the borrowed words from English in Sylheti.

4. Brief overview of the Phonology of Sylheti

The overview includes a brief description of the phonological structure of Sylheti in terms of consonant inventory, vowel inventory and syllable structure.

4.1. Phonemic Inventory

The phonemic inventory of Sylheti consists of 34 segmental phonemes, with 29 consonants and 5 vowels as illustrated in the following sections:

4.1.1. Consonant

Sylheti has 29 consonantal phonemes. On the basis of point of articulation consonants can be divided into bilabial, dental, palatal, retroflex, velar and glottal. In terms of manner of articulation, the consonants can be further sub divided into stops, fricatives, nasals, lateral, trill, tap or flap and semivowels. Sylheti has seventeen stops i.e., /p, b, p^h, b^h, t, d, t^h, d^h, c, ʈ, ʈ^h, ʈ^h, k, k^h, g, g^h/, four fricatives /s, ś, z and h/, three nasals /m, n and ŋ/, three liquids /l, r and ɾ / and two semi-vowels /w and j/. The inventory of consonant phonemes in Sylheti is illustrated in Table 1:

→POA	Bilabial	Dental	Palatal	Retroflex	Velar	Glottal
↓MOA	UA AS	UA AS	UA AS	UA AS	UA AS	UA AS
Voiceless	p p ^h	t t ^h	c	ʈ ʈ ^h	k k ^h	
Stops						
Voiced	b b ^h	d d ^h		ɖ ɖ ^h	g g ^h	
Voiceless		s	ś			h
Fricatives						
Voiced		z				
Nasals	m	n			ŋ	
Lateral		l				
Trill		r				
Tap		ɾ				
Semi-Vowels	w		j			

Table1: Consonant phonemes in Sylheti

4.1.2. Vowels

Sylheti has an inventory of five vowel phonemes, namely, /i, e, a, o, and u/. All the vowel phonemes in Sylheti are oral. Length is not phonemic in the language. The five vowel phonemes in the variety are illustrated in Table 2:

	Front	Central	Back
High	i		u
Mid	e		o
Low		a	

Table 2: Vowel Phonemes in Sylheti

4.2. Syllable Structure

The syllable in Sylheti consists of an onset and a nucleus and may include a coda where C represents a consonant, and V a vowel, and the only obligatory component is the vowel nucleus. The nucleus vowel may be either monophthong or diphthong. The onset is composed of (C₂) and the coda is (C₁). The canonical form of the syllable in Sylheti can be generalized as (C₂)V(V₁)(C₁). The parentheses show optional elements. Examples of possible syllable sharps in the language are illustrated in the following table.

Gloss	Sylheti	Syllable sharps
he	<i>he</i>	VC
mango	<i>am</i>	VC
gourd	<i>lau</i>	CVV
song	<i>gan</i>	CVC
village	<i>gram</i>	CCVC
bean	<i>uri</i>	VCV

Table 3: Syllabic Sharps in Sylheti

5. Adaptation Processes

It is a well-known fact that when a word is borrowed into another language, the loanword undergoes certain modifications to fit into the phonological structure of the recipient language.

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Phonological Adaptations of Some English Loanwords in Sylheti

Similarly, the process of borrowing words from English into Sylheti is accompanied by adaptation of the English words into the phonological structure of Sylheti. The various adaptation processes involved in the course of borrowing loanwords from English into Sylheti are described in the following sections.

5.1. Vowel Shifting

(a) The central mid unrounded /ə/ vowel changed to the mid back rounded vowel /o/ in English loanwords in Sylheti as illustrated in the following examples with phonological rules:

<div style="border: 1px solid black; border-radius: 15px; padding: 10px; width: fit-content; margin: 0 auto;"> <p style="text-align: center; margin: 0;">ə</p> <p style="margin: 0;">+ syllabic</p> <p style="margin: 0;">- high</p> <p style="margin: 0;">- low</p> <p style="margin: 0;">- back</p> <p style="margin: 0;">- round</p> <p style="margin: 0;">+ reduced</p> </div>	→	<div style="border: 1px solid black; border-radius: 15px; padding: 10px; width: fit-content; margin: 0 auto;"> <p style="text-align: center; margin: 0;">o</p> <p style="margin: 0;">+ syllabic</p> <p style="margin: 0;">- high</p> <p style="margin: 0;">- low</p> <p style="margin: 0;">+ back</p> <p style="margin: 0;">+ round</p> <p style="margin: 0;">- reduced</p> </div>
<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/dɒk.təɹ/	/dɒk ^h .tɔɹ/	‘doctor’
/maː.stəɹ/	/maːstɔɹ/	‘master’

(b) The front lower mid unrounded vowel /æ/ became the front mid unrounded vowel /e/ in English loanwords in Sylheti as illustrated in the following examples with given phonological rules:

<div style="border: 1px solid black; border-radius: 15px; padding: 10px; width: fit-content; margin: 0 auto;"> <p style="text-align: center; margin: 0;">æ</p> <p style="margin: 0;">+ syllabic</p> <p style="margin: 0;">- high</p> <p style="margin: 0;">+ low</p> <p style="margin: 0;">- back</p> <p style="margin: 0;">- round</p> <p style="margin: 0;">- tense</p> </div>	→	<div style="border: 1px solid black; border-radius: 15px; padding: 10px; width: fit-content; margin: 0 auto;"> <p style="text-align: center; margin: 0;">e</p> <p style="margin: 0;">+ syllabic</p> <p style="margin: 0;">- high</p> <p style="margin: 0;">- low</p> <p style="margin: 0;">- back</p> <p style="margin: 0;">- round</p> <p style="margin: 0;">+ tense</p> </div>
<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/sæd/	/sed/	‘sad’

/sæləd/

/sələd/

‘salad’

(c) The mid central unrounded vowel /ʌ/ becomes the mid back rounded vowel /ɒ/ in English loanwords in Sylheti as exemplified in the following examples with the given phonological rules:

$\begin{matrix} \Lambda \\ \left(\begin{array}{l} + \text{syllabic} \\ - \text{high} \\ - \text{low} \\ - \text{front} \\ - \text{round} \\ - \text{tense} \end{array} \right) \end{matrix}$	→	$\begin{matrix} \mathbf{O} \\ \left(\begin{array}{l} + \text{syllabic} \\ - \text{high} \\ - \text{low} \\ - \text{front} \\ + \text{round} \\ + \text{tense} \end{array} \right) \end{matrix}$
English	Sylheti	Gloss
/dʒʌg/	/dʒɒg/	‘jug’
/mʌg/	/mɒg/	‘mug’
/tʌb/	/tɒb/	‘tub’
/rʌbəʔ/	/rɒbər/	‘rubber’

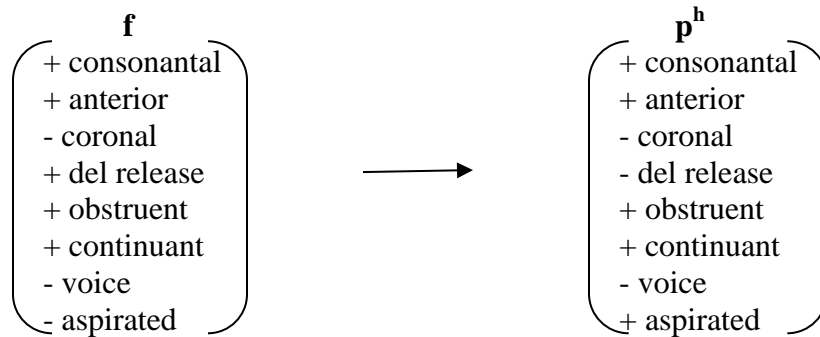
(d) The high front unrounded vowel /i/ becomes high back rounded vowel /u/ in English loanwords in Sylheti. It is also noticed that the vowel shifting of this type is not frequently found in English loanwords in Sylheti as evidenced by the availability of single example as demonstrated below:

$\begin{matrix} \mathbf{i} \\ \left(\begin{array}{l} + \text{syllabic} \\ - \text{low} \\ - \text{mid} \\ - \text{back} \\ + \text{tense} \\ - \text{round} \end{array} \right) \end{matrix}$	→	$\begin{matrix} \mathbf{u} \\ \left(\begin{array}{l} + \text{syllabic} \\ - \text{low} \\ - \text{low} \\ + \text{back} \\ + \text{tense} \\ + \text{round} \end{array} \right) \end{matrix}$
English	Sylheti	Gloss
/biskit/	/biskuʔ/	‘biscuit’

5.2. Consonant Shifting

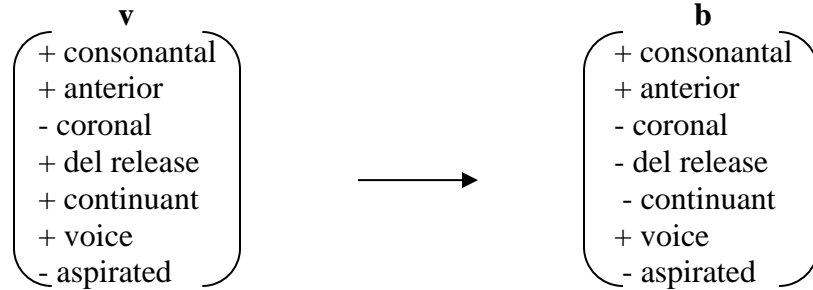
Like many other Indian languages, Sylheti does not have labio-dental fricatives in its phonological structure. Therefore, the English labio-dental fricatives /f/ and /v/ are generally substituted by the voiceless aspirated bilabial stop /p^h/ and the voiced bilabial stop /b/ in English loanwords in Sylheti respectively. Interestingly, the sifting of consonant is found in both onset and coda position of the syllable. The various processes of consonant shifting in English loanwords in Sylheti are illustrated in the following sections:

(a) The voiceless labio-dental fricative /f/ became the voiceless aspirated bilabial stop /p^h/ in English loanwords in Sylheti as illustrated in the following examples:



<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/tʃi:f/	/tʃip ^h /	‘chief’
/fæn/	/p ^h en/	‘fan’
/fɒtbɔ:l/	/p ^h ut _ɪ .bol/	‘football’

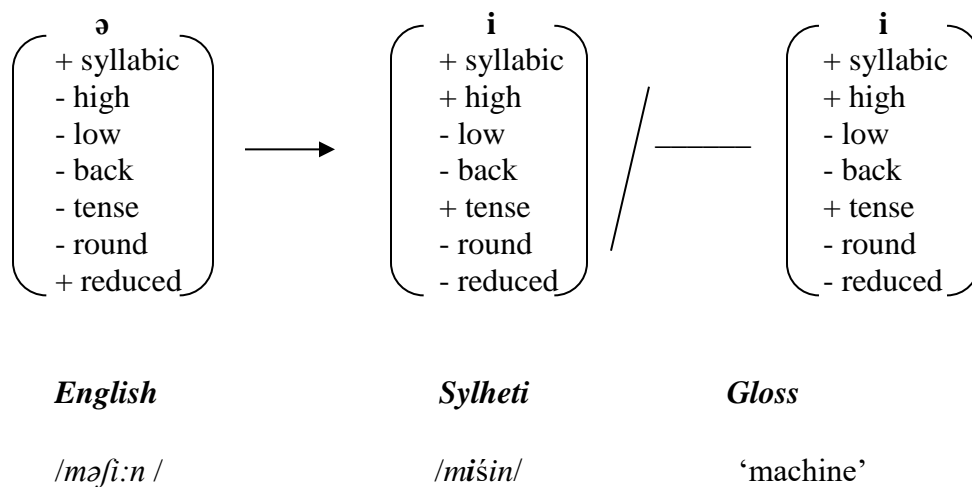
(b) The voiced labio-dental fricative /v/ became the voiced bilabial stop /b/ in English loanwords in Sylheti as summarized in the following examples:



<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/veɪkənsi/	/bekensi/	‘vacancy’
/veɪkənt/	/bekent/	‘vacant’
/vedʒamə/	/bedʒina/	‘vagina’

5.3. Vowel Harmony

A type of assimilation which plays an important role in many languages is called harmony. Most commonly this affects vowels (Spencer, 1996). This is true in the case of Sylheti as well. In some of the English loanwords in Sylheti, the high vowels of the final syllables influence the vowels of the first syllables which have the same tongue height rather than their backness distinctions. In other words, vowel harmony takes place between contiguous syllables i.e., the vowel of first and the second syllable as can be seen in the following example.



It is worth mentioning here that this type of phonological adaptation is rarely found in English loanwords in Sylheti as evidenced by the availability of single example as shown above.

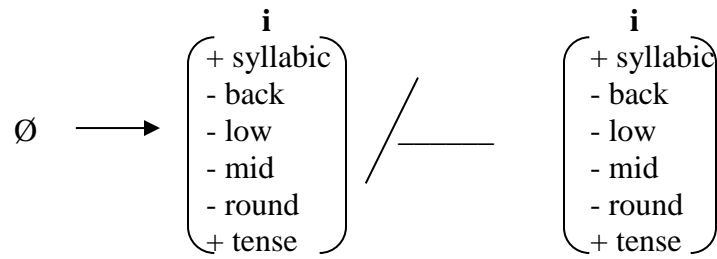
5.4. Vowel Insertion

Insertion or addition of vowel sounds is also one of the common phonological processes in the phonology of English loanwords in most of the Indian languages. Similarly, a number of English loanwords in Sylheti exhibit the process of vowel insertion. As in many other Indian languages, Sylheti usually does not permit *tr-*, *dr-*, *gl-*, *kr-*, *kl-*, *sk-*, *st-*, *sp-*, *sl-* clusters in the beginning of a word because of the difficulty in pronunciation. Therefore, the vowels /i/, /o/ and /e/ are being added to break the initial cluster of English to make it easier to pronounce such loanwords by the Sylheti speakers. More specifically, the addition of vowels may be in the initial or non-initial positions of the English loanwords to nativize the syllabic structure of source language (English) to fit into the syllabic structure of recipient variety (Sylheti) in the form of either VC or CV(C) structure. The various processes of vowel insertion in English loanwords in Sylheti are illustrated in the following sections:

(a)

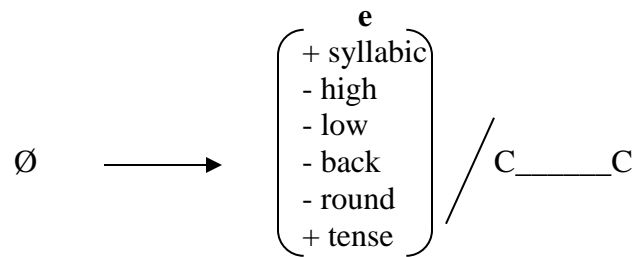
∅	→	$\left. \begin{array}{c} \mathbf{i} \\ + \text{syllabic} \\ - \text{low} \\ - \text{mid} \\ - \text{back} \\ - \text{round} \\ + \text{tense} \end{array} \right\} \text{ / } \text{---CC}$	
<i>English</i>		<i>Sylheti</i>	<i>Gloss</i>
/sku:l/		/iskul/	‘school’
/steɪfn/		/ist,iʃon/	‘station’
/spr:d/		/ispiq/	‘speed’
/sti:l/		/ist,il/	‘steel’

(b)



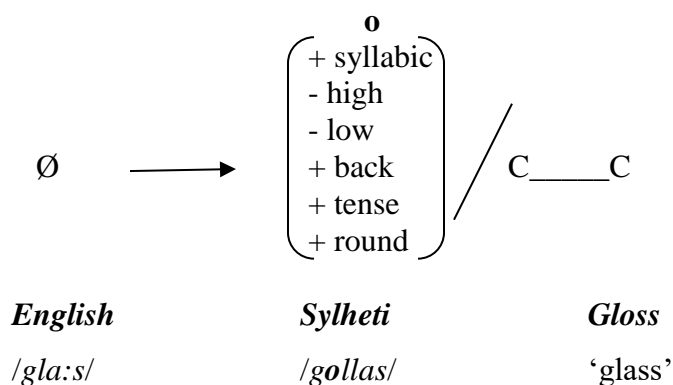
<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/kri:m/	/kirim/	'cream'
/kɪk/	/kɪkɪk/	'click'
/kɪp/	/kɪlɪp ^h /	'clip'
/slɪp/	/sɪlɪp ^h /	'slip'

(c)



<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/drem/	/derein/	'drain'
/trem/	/terein/	'train'
/dres/	/ɖeres/	'dress'

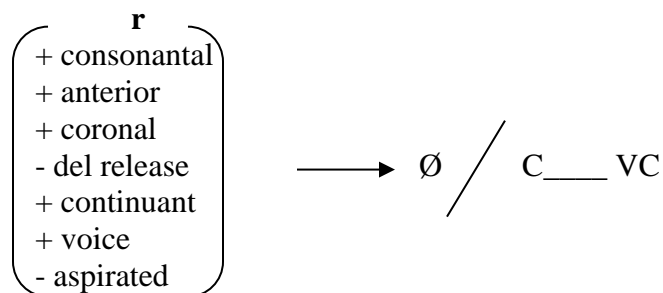
(d)



5.5. Consonant Deletion

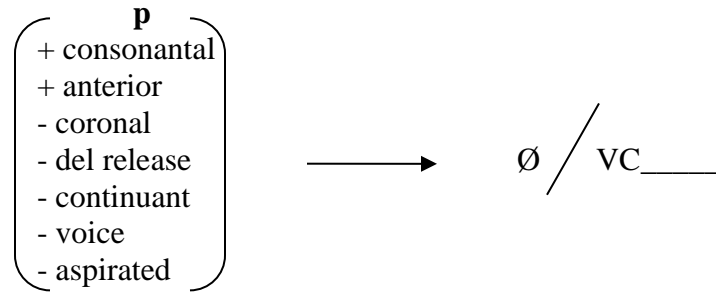
It is generally accepted that the consonant deletion plays a significant role to nativize the syllabic structure of source language to fit into the syllabic structure of a recipient language or a dialect. The same phonological adaptation is commonly found in English loanwords in Sylheti. Thus the syllable final or non-final consonants are being dropped in English loanwords in Sylheti to break up the initial or final clusters of English to get the permitted syllabic structure of Sylheti in the form of either CV or CVC as can be seen in the following examples:

(a)



<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/lɪbrəri/	/laiberi/	'library'
/prezɪdənt/	/p ^h esiden/	'president'
/trʌk/	/tak ^h /	'truck'

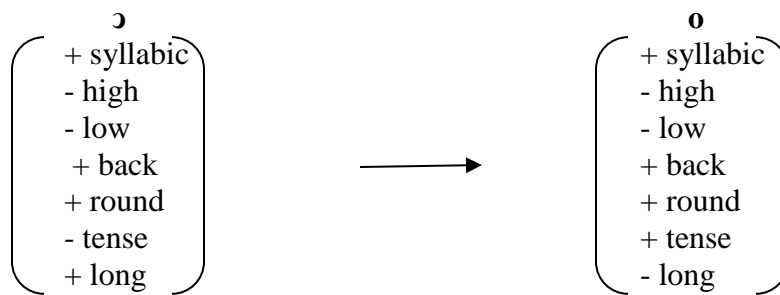
(b)



<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/læmp/	/lem/	‘lamp’
/pʌmp/	/p ^h am/	‘pump’

5.6. Vowel Shortening

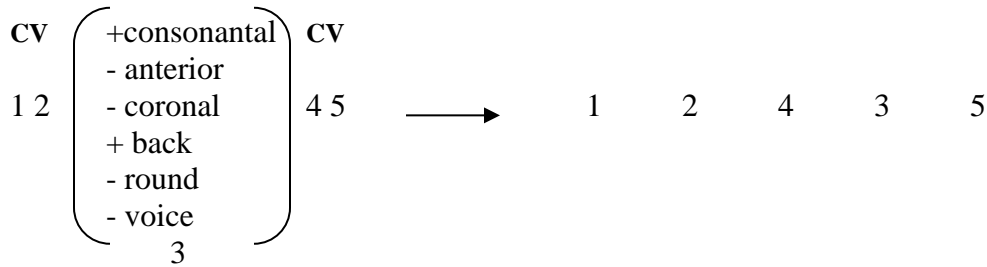
Like standard Bengali and Assamese, Sylheti does not contrast long vs. short distinction in the case of vocalic phonemes. Naturally, the long vowel of English becomes short ones probably before the voiceless stop sounds in the borrowed words in Sylheti. However, this type of phonological adaptation is rarely found in English loanwords in Sylheti as evidenced by the availability of single example as illustrated below:



<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/ʃɔ:t/	/ʃot/	‘short’

5.7. Metathesis

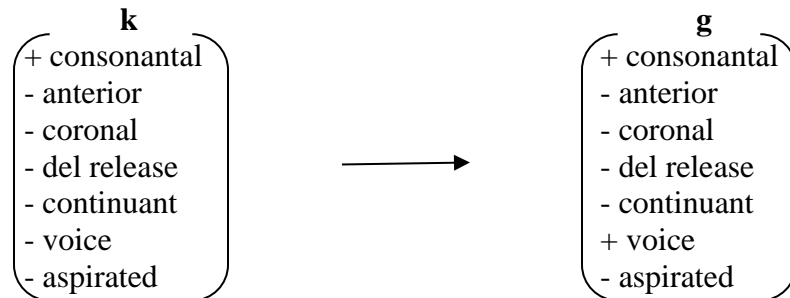
A few of English loan words in Sylheti shows the interchange of two consonants i.e., the sequence of stop /k/ plus sibilants sounds /s or ś / in English becomes sibilants /s or ś / plus stop /k/ in Sylheti Bengali. It may be the reason that the sequences of said consonants are not permitted in syllabic structure of Sylheti so that the same sequence of sounds interchange to get permitted syllabic structure of Sylheti as shown in the following examples:



<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/tæk.si/	/teski/	‘taxi’
/rɪk.ʃɔ:/	/riśka/	‘rickshaw’
/æksɪdənt/	/eskiɔn/	‘accident’
/lektʃə/	/leskar/	‘lecture’

5.8. Voicing

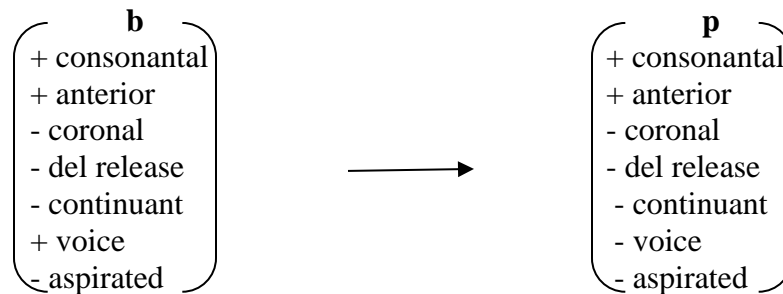
A few English loanwords in Sylheti show the voicing assimilation, the voiceless stops /k/ and /p/ in English loanwords become voiced in intervocalic position i.e., in between two vowels as illustrated in the following examples:



<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/sɪkənd/	/seɡent/	‘second’
/pɒkɪt/	/p ^h oɡeɪ/	‘pocket’
/pækɪt/	/p ^h egɪt/	‘packet’

5.9. Devoicing

In Sylheti, the voiced stops cannot occur in the final position of a word or a syllable. Consequently, in English loanwords in Sylheti, the unaspirated voiced stops /b, d, & g/ are substituted by their voiceless counterparts /p, t, & k/ word finally as illustrated in the following examples:



<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/tʌb/	/top/	‘tub’
/pæd/	/pet/	‘pad’
/bæg/	/bek/	‘bag’

5.10. Aspiration

Generally, the voiceless stops /p, t, & k/ are aspirated in the initial position of a syllable in Sylheti except in a few cases. Consequently, the voiceless unaspirated bilabial stop /p/ became aspirated in English loanwords in Sylheti as summarized in the following examples:

<p>p</p> <p>+ consonantal + anterior - coronal - del release - continuant - voice - aspirated</p>	→	<p>p^h</p> <p>+ consonantal + anterior - coronal - del release - continuant - voice + aspirated</p>
<i>English</i>	<i>Sylheti</i>	<i>Gloss</i>
/pəli:s/	/p ^h uli/	‘police’
/pʊdər/	/p ^h audar/	‘powder’
/pʊər/	/p ^h awar/	‘power’

6. Conclusions

From the above analysis, it can be stated that Sylheti speakers are used to borrow English loanwords to fulfill their day to day communication. Like many other instances of loanwords in the languages of the world, most of the English loanwords in Sylheti are nouns. Consequently, loan adjectives, verbs and adverbs are not noticed in English loanwords in Sylheti. The adaptations of loanwords are not random and there are systematic phonological rules to represent the adaptation of English loanwords in the variety. In other words, the English Loanwords were nativized to fit into the phonological structure of Sylheti. As a result, the phonological processes like vowel shifting, vowel harmony, vowel insertion, consonant shifting, vowel shortening, voicing, devoicing and aspiration are established systematically.

Abbreviations and symbols

AS	Aspirated
C	Consonant
del	Delayed

POA	Place of Articulation
MOA	Manner of Articulation
UA	Unaspirated
V	Vowel
Ø	Zero
→	Become

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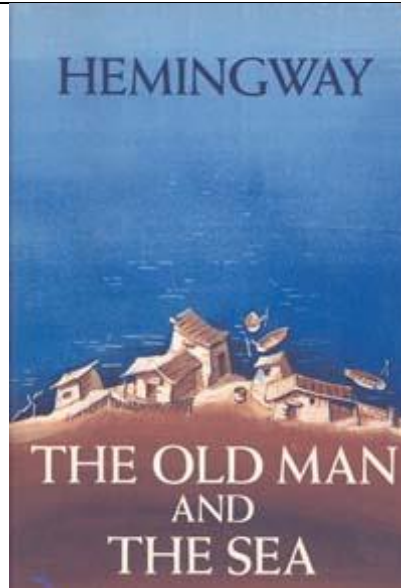
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Survival Instincts in Ernest Hemingway's *The Old Man And The Sea*
And Yann Martel's *Life Of Pi*

S. Vandhana, M.A.



Abstract

Ernest Hemingway's *The Old Man And The Sea* and Yann Martel's *Life Of Pi* made them significant novelists of Nautical Literature. Their main focus is on survival of their protagonists. Both the novels have an autobiographical touch in them. Hemingway had described his own fishing experience in Gulf Stream in *The Old Man And The Sea* and Yann Martel wrote Pi's own story narrated to him by Pi. Santiago in *The Old Man And The Sea* and Pi in *Life Of Pi* are the victims of wilderness. *The Old Man And The Sea* was constructed like a five-act play. The incidents unfold in a dramatic manner. The incidents that happened over the next three days include Santiago catching the marlin and losing it consequently. The harpooning of the marlin and its destruction form the climax and anti-climax respectively. *Life Of Pi* has built in three parts. The first part dealt with Pi's childhood. The second part narrated Pi's survival in a lifeboat in the middle of the Pacific Ocean with Richard Parker, an adult Bengal Tiger. The third part

described Pi's conversation with two officials from the Japanese Ministry of Transport about his survival in sea with a tiger. In *The Old Man And The Sea*, Hemingway had given equal importance to both Santiago and Manolin, though Manolin appeared only in the minor part of the novel. In *Life Of Pi*, Yann Martel focused mainly on Pi's survival story and with lesser importance on other characters in the novel. Both the novels end positively with a sad note. In *The Old Man And The Sea*, though Santiago had survived, he lost his greatest catch in his life. Similarly, in *Life Of Pi*, Pi also survived from all the dangers that fate had offered him. But the loss of his greatest companion, Richard Parker made him gloomy. Thus both Ernest Hemingway and Yann Martel had dealt with the theme of survival successfully in their respective novels.

Key words: survival, sea, companionship

Survival

In *A Survival Guide for Life: How to Achieve Your Goals, thrive in adversity and grow in character* Bear Grylls says that,

We can't always choose our circumstances but we can choose how we respond to what life throws at us, and there is power when we realize our ability to alter our destiny. (278)

The term "Survival" was first employed by the British anthropologist, Edward Burnett Tylor in his *Primitive Culture* (1871). Survival is the fact or state of continuing to live or exist, especially in difficult conditions.

Ernest Hemingway's *The Old Man And The Sea*

Ernest Hemingway's sixty-two years were packed with excitement. Encountered with adventure after adventure, he has told us the stories of his life. *The Old Man And The Sea* is a simple story on the surface, but it is a tale with a much deeper message and impact that transcends time and place. The story deals with an epic struggle between an old experienced fisherman and the greatest catch of his life. The first novel *The Old Man And The Sea* deals with

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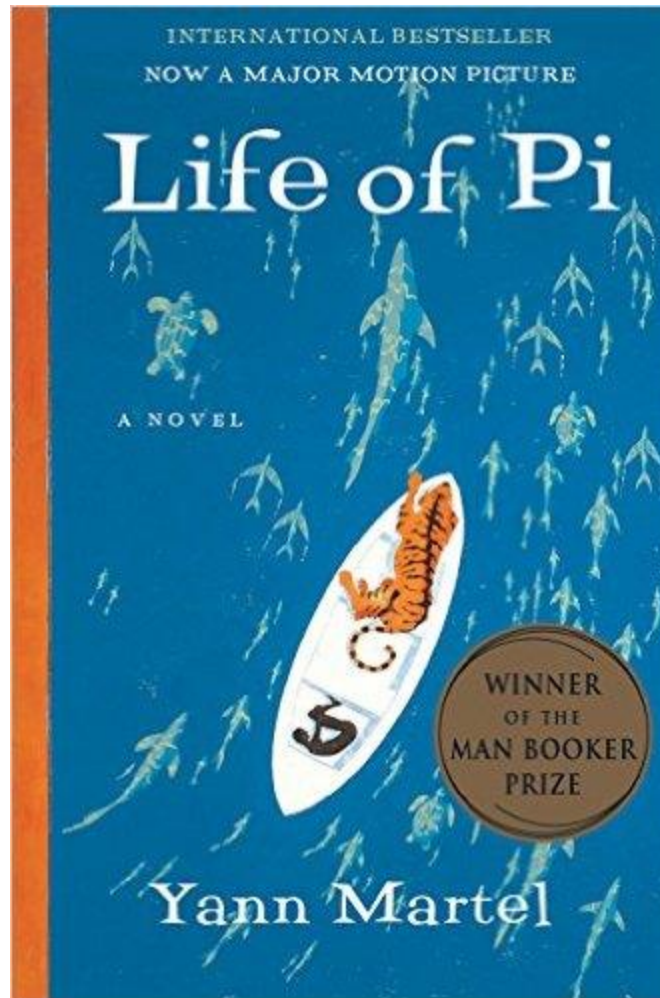
Survival Instincts in Ernest Hemingway's *The Old Man And The Sea* and Yann Martel's *Life Of Pi*

the adventures and struggle faced by an old man in the sea. It is a short novel and has not been divided into chapters.

Santiago is an old fisherman. He has gone eighty-four days without catching a fish. For the first forty days, a boy named Manolin had fished with him. But Manolin's parents called Santiago "salao" that is, the worst form of unlucky person and force him to work in a more prosperous boat. One early morning Manolin and the old man leave the shore and part ways in the sea. The Old Man rows steadily away from the shore towards the deep waters of the Gulf Stream. On the eighty-fifth day, he feels the light delicate pulling and then a harder pull. The marlin finally takes the bait, it starts to move with it. The fish drags the skiff farther, deeper into the sea. Santiago holds the skiff and promises that he would kill his opponent before the end of that day.

Suddenly, the fish jumps magnificently into the air. Santiago feels that it was bigger than any other that he had ever seen. He pulls the fish to the side of the boat and stabs it to death. An hour later, a mako shark arrives and hits the marlin. The old man stabs his harpoon into the shark's head. But it takes away nearly forty pounds of meat. Then the Galanos and a Shovel-nosed shark finish the rest. Santiago returns home with empty hands and sleeps in his shack. Manolin cries on hearing about Santiago's failure. But he believes that his hero would win one day. The old man sleeps and dreams about lions.

Life Of Pi



Life Of Pi by Yann Martel is a Canadian fantasy adventure novel. It deals with the adventures and struggles faced by Piscine Molitor “Pi” Patel. He was an Indian boy from Pondicherry. He survived two hundred and twenty seven days after a shipwreck on a lifeboat in the Pacific Ocean with a Bengal tiger named Richard Parker. As *San Francisco Chronicle* says,

Right out of the gate, *Life of Pi* is full of fierce but friendly storytelling energy. It’s a real adventure: brutal, tender, expressive, dramatic, and disarmingly funny... It’s difficult to stop reading when the pages run out. (Kiefer 12)

Three Parts of *Life Of Pi*

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Life Of Pi is divided into three parts. In the first part of the novel, Pi declares that he had suffered a great deal. It has left him hopeless. He says that his academic study and his religious practice have brought him back to life. It deals with Pi's childhood experiences and sufferings.

The second part deals with how Pi had survives in a lifeboat after their shipwreck with a Grant's zebra, a hyena, an orangutan and a Royal Bengal tiger, Richard Parker. Slowly after one animal killed another and the same thing was repeated again, Pi is forced to survive with Richard Parker in the lifeboat. Although Richard Parker has had its feast by eating the hyena, it seems to make an unusual noise when it looks at Pi. So, Pi decided to tame Richard Parker. He blows the whistle, which he finds from one of the life jackets. Richard Parker dislikes the sound of the whistle and lies down in the bottom of the lifeboat. This act of Richard Parker encourages Pi and he begins to train him.

One day, Pi encounters a terrific storm. So he rushes into the lifeboat, where he lies flat on a bench at the end farthest from Richard Parker. He closes the tarpaulin over them. The storm fumes for a day and a night. Once when Pi is relaxing on the tarpaulin, suddenly he encounters a whale. He is shocked because the whale is gazing at him. Pi fears that, it might strike them with its tail. But it goes down and vanishes in the sea water. Then Pi encounters a French man. Pi asks the French man, whether he had ever killed anyone. The French man says that he had killed a man and a woman. When their boats came closer to each other, the man shifts to Pi's boat in order to kill Pi. But when he steps into Pi's boat, Richard Parker kills him. Pi cries and he gains his vision.

Gradually, the lifeboat comes across a low island. It is covered entirely with algae. Pi sees that the island is full of meerkats. Pi notices that the island has burnt his feet at night but not during the day. Pi sees that the meerkats are spending their night on the top of a tree. So Pi also joins them. One day, Pi finds a tree that bears fruits. But it was very strange to find, that the centre of each fruit held a human tooth. From this evidence, Pi decides that the island was carnivorous. So he decides to leave the island. He fills his lifeboat with the dead fish and meerkats. He eats the algae and fills his stomach with fresh water. Then he waits for Richard Parker to board the lifeboat. After Richard Parker has arrived, Pi begins his travel.

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The lifeboat reaches the shore of a Mexican beach. Pi falls down in the sand and Richard Parker goes its way into the jungle. Pi is weeping because he has lost his comrade. He worries that Richard Parker has not found time to say good bye to him. The villagers have rescued Pi and taken him to the hospital. Tomohiro Okamoto and Atsuro Chiba were the officials from the Maritime Department in the Japanese Ministry of Transport. The Ministry has directed them to speak with Pi because he is the lone survivor of the Japanese Tsimtsum. Pi has narrated his entire story of survival to the officers. Okamoto and Chiba tell Pi that his story was very interesting. But they say that, they were not ready to believe Pi's story. Okamoto says that there has been no trace of Richard Parker in or around Tomatlán.

So, Pi says that he would tell another story. He tells the same story by replacing Pi, cook, Pi's mother and a sailor for Richard Parker, hyena, orangutan, and zebra. Pi asks them which story they would prefer that is the story with animals or the one without animals. Both of them agree that the story with the animals is the better story. Then the officers leave Pi alone and file their report.

The Old Man And The Sea and Life Of Pi

According to Bear Grylls, "The rewards of the wild and the rewards of the survivor go to those who can dig deep, and, ultimately, to the guy who can stay alive". (Douglas 26) The novels *The Old Man And The Sea* by Ernest Hemingway and *Life Of Pi* by Yann Martel share the common theme that is the theme of survival. In *The Old Man And The Sea*, Santiago has survived eighty four days in the middle of the sea. Similarly in *Life Of Pi*, Pi has survived two hundred and twenty seven days in the middle of the Pacific Ocean. As the major parts of the novels are set at sea, both the novels give us the "lost at sea" feel. Both the novels give the beautiful description of the sea. In *The Old Man And The Sea*, Santiago describes the sea:

The water was a dark blue now, so dark that it was almost purple. As he looked down into it he saw the red sifting of the plankton in the dark water and the strange light the sun made now. He watched his lines to see them go straight down out of sight into the water and he was happy to see so much plankton because it meant fish. (TOMATS 30-31)

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Struggle Between Man and The Beast

Both the novels portray the struggle between man and the beast. In *The Old Man And The Sea*, Santiago struggles hard to catch the marlin. After he has caught the marlin, it was attacked and finished off by the group of mako sharks and galanos sharks. Though Santiago fights with the sharks to save his catch, he loses the marlin to the sharks. In case of *Life Of Pi*, Pi has to survive with four animals, a zebra, a hyena, an orangutan and a tiger in a lifeboat. Though Richard Parker has remained silent under the tarpaulin, it creates fear in the mind of Pi. He knows that Richard Parker may appear at any moment and kill him. He says that,

I kept my eyes fixed on the horizon of the tarpaulin. Any second I expected to see Richard Parker rising up and coming for me. Several times I had fits of fearful trembling. Precisely where I wanted to be most still-my legs-was where I trembled most. (LOP 108)

When the hyena has killed the zebra and the orangutan, it turns its eyes towards Pi. When it is about to kill Pi, Richard Parker appears suddenly and saves him from the hyena by killing it. Though Richard Parker has saved Pi from becoming a prey to hyena, it has later become a threat to his life. But his confidence makes him to survive with Richard Parker.

Pi also experiences a strange encounter with a whale. But it goes back into the sea, leaving him unharmed. Pi has also survived in an island which is carnivorous by its nature. When Pi's blood fell into the water, it had attracted some sharks. The arrival of sharks adds further threat to Pi. But Pi has survived from all the dangers that fate offers him. *The Old Man And The Sea* and *Life Of Pi* explain about the thirst for water. Though Santiago and Pi were in the middle of the sea, they feel thirsty and they absolutely need water. As Santiago has planned well, he takes two bottles of drink with him. In the text it is explained as, "The old man still had two drinks of water in the bottle and he used half of one after he had eaten the shrimps". (TOMATS 80) In *Life Of Pi*, Pi has overcome his thirst by having water from the solar stills. He also provides some water to Richard Parker to survive.

Artistic Description of the Sea

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Both novels give the artistic description of the sea. In *The Old Man And The Sea*, Santiago says that he could not see the green of the shore. Instead, he is seeing the tops of the hills. He sees that the hills were covered by snow. The clouds are looking like high snow mountains above the hills. He says that the sea was very dark. The countless fragments of the plankton are emptied by the high sun. In *Life Of Pi*, when Pi looked under the raft he could view different kinds of sea life. It includes soft green algae, tiny shrimp, black worms with white spines, fishes with different colors and crabs.

Desire for Companionship

The desire for companionship is one of the important factors for survival in both novels. In *The Old Man And The Sea*, Santiago has enjoyed the companionship with a boy named Manolin. He has served the old man with a great respect. So during the isolated condition in the sea and the struggle with the marlin, the old man wishes he had the boy with him. So he keeps saying, “I wish I had the boy.” (TOMATS 38) In *Life Of Pi*, though Pi has feared Richard Parker, it is one of the important reasons for his survival. Though Richard Parker may have added a threat to Pi’s life, he does not want Richard Parker to sink and die in the sea. So he encourages and saves Richard Parker from dying in the sea. Pi gets excited and cries,

Richard Parker, is that you? It’s so hard to see. Oh, that this rain would stop!
Richard Parker? Richard Parker? Yes, it is you! I could see his head. He was
struggling to stay at the surface of the water. (LOP 97)

In *Mud, Sweat and Tears*, Bear Grylls rightly says that,

But I also knew if I could somehow replace my doubt with hope, my fear with
courage, and my self-pity with a sense of pride, then I just might be able to do
this. (103)

Hope in Life

So, in order to survive in any unexpected circumstance one should have hope in life. Though he has fear, he should replace his fear with hope. Though the two protagonists, that is Santiago in *The Old Man And The Sea* and Pi in *Life Of Pi* have survived successfully, the two novels somewhat end on a sad note. In Ernest Hemingway's *The Old Man And The Sea*, Santiago has lost his greatest marlin that he had caught. In Yann Martel's *Life Of Pi*, Pi's companion Richard Parker leaves him alone on the shore and walks away.

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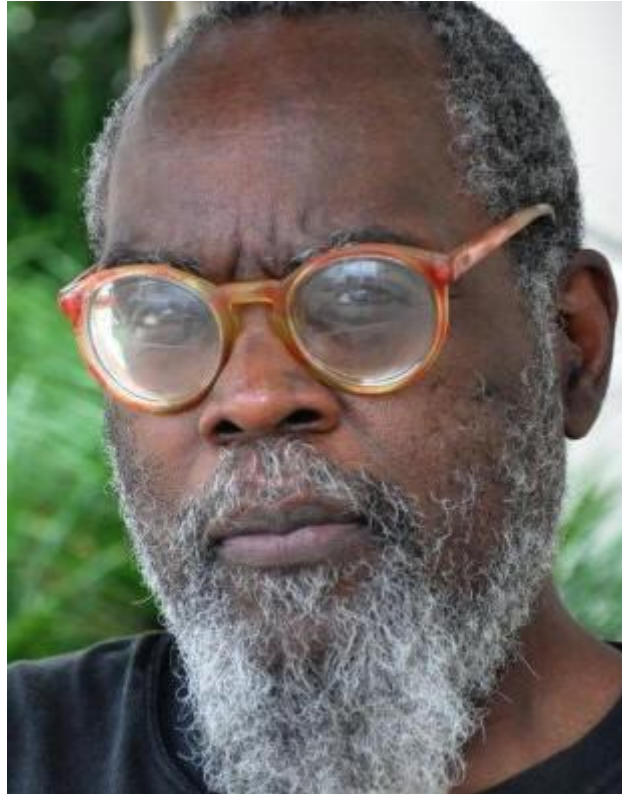
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Survival Instincts in Ernest Hemingway's *The Old Man And The Sea* and Yann Martel's *Life Of Pi*

**Self-Abomination and Personal Failure:
A Reading of Kalamu Ya Salaam's Play, *The Quest***

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Kalamu Ya Salaam

Courtesy: <http://www2.tulane.edu/calendar/event-details.cfm?uid=FE4695BB-A64E-1233-92F82D818EEC874F>

Abstract

African Americans consider their skin colour and kinky hair as impediments to succeed in the American society. The mainstream playwrights have projected negative stereotype images of the African Americans; consequently, they have developed a sense of self-abhorrence which results in their personal failure. The present paper analyses how self-abomination causes disasters in the lives of African Americans. Kalamu Ya Salaam, through the play, *The Quest*, states that African Americans cannot succeed in life unless they uphold their African heritage and find pride in their racial background.

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Key words: self-hatred, psychically colonized, resilience, discrimination, negative images.

Racial Discrimination: Physical and Emotional Barrier

Racial discrimination is a burning issue in the lives of the African Americans in the American society. Since the days of slavery, African Americans have been marginalized and victimized by the white supremacists because of their skin colour. Their marginal status acts as an impediment for them to improve their life situations in the American society. The white created a myth that the African Americans are subhuman because of their skin colour and physical appearance. The words “black” and “racism” act as a physical and emotional barrier between whites and blacks. White American supremacists propagated that whiteness equals goodness and purity, and blackness refers to evil. In reality, whites are hypocrites who demean the African Americans to the core, and it results in self-abomination among the black.

***The Quest*, by Kalamu Ya Salaam**

This paper focuses on the play, *The Quest*, by Kalamu Ya Salaam with special reference to self-abomination among blacks. Kalamu Ya Salaam is a playwright, poet, filmmaker, and teacher. He is a well-known activist and social critic, who has spoken out on a number of racial and human rights issues. As a committed writer, he has always taken steps to protest against the discrimination that African Americans confront in the American society.

Psychically Traumatized: Woody

Salaam’s play, *The Quest*, delineates how blacks are psychically traumatized by the dominant white society. The entire play revolves around the character, Woody, who expresses his anger and anguish for being born as a member of the African American community which is shunned by the white. For instance, at the beginning of the play, the conversation between Woody and his mother Mrs. Williams, shows his irresponsibility towards his family in particular and black community in general. Woody seduces a girl named Ann, and she gets pregnant. His mother and his elder brother, Mr. Clarence, plead him to marry her. Eventually, Ann files a case against Woody because he insists her to abort the

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foetus and says: “They got enough niggers in the world already...” (289). He asks his mother why she permitted him to be born as a black on this earth. “You bring me to this world, and your lord make me Black, and you ask me to lead a good life. Mamma, why did you have me? Why didn’t you kill my ass when I was born, if you wanted me to lead a good life?” (294).

Woody is completely disillusioned by the discrimination that he has been experiencing every single day in his life, and she believes that the birth of a black child is not going to make any difference in the black community. He does not display any affection either to his mother or to the girl who whole heartedly loved him. He hates other blacks and thinks that the intensity of discrimination increases with the increase in black population. He is fed up with the negative terminologies that whites use to refer to the black. Woody believes that neither his brother nor his mother can share the problem that he faces in the American society. He pessimistically says that there are no solutions to the problems that the black experience:

WOODY. There ain’t no solution. We all problems. All us. All of us ain’t nothing but problems. I’m a problem, you a problem, and mamma.. mamma, she one big fucking problem. The whole world is a problem. In fact, a solution wouldn’t be nothing but a problem. Just another problem. Solutions don’t exist for niggers. Solutions are a myth. Everything that breathes is a problem. Problem!(290)

A Burden and a Problem

Woody considers himself and his fellow African Americans a burden and a problem to whites. He is still psychically colonized by the white who label the black community uncouth. Woody’s ill feeling towards his community makes him a rebel who hates himself. His anger is directed not towards his oppressors but towards other blacks who have come up in life.

Clarence and Woody

Ya Salaam juxtaposes the characters Clarence and Woody to make the African American audience understand the fact that self-hatred leads to self-destruction. Clarence and Woody are brought up by their mother after their father deserts them. Instead of being resilient like his mother, Woody finds resort in conforming to the stereotype black characters

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presented by the mainstream playwrights. Mrs. Williams explicitly says that Woody is heading towards his own destruction, if he is not going to get rid of his self-hatred and the hatred towards his community. His mother finds fault with the young black men who consider their skin colour as an obstruction to come up in life. “That’s my cross. I didn’t raise you. The streets raised you. Them mannish boys what you stayed out with all night long, they raised you. No, Woody, Mamma Williams didn’t raise you” (291).

Woody wants the mainstream society to accept him and respect him the way they do to his white counterparts. He remarks: “I wants to be me. I wants to be respected for what I am, but I don’t wants to be here, in this shape. I don’t wants to live with all this. Roaches in the room, rats in the walls, niggers in the halls, cops in the streets. Naw. I don’t want this!”(291).He wants to get all the comforts and privileges that whites enjoy, but he finds fault with others who become successful and he decries that they do not enjoy their African American entity. He comments: “I said you worse than a goddamn white boy! Nigger, you believe in that white shit harder than they do. You just trying to be white. [...] Nigger trying to be white” (301).

Woody feels inferior and believes that the history of trans-Atlantic slave trade and the oppression that his forefathers faced are something that he should forget. On the other hand, Clarence and his wife Odessa make the best of the situations. They never blame their skin colour nor do they try to ape the white. They help their children to develop self-confidence and pride in their culture and history. Odessa who has bi-racial parentage believes that it is the white society that instils self-hatred among the black by colonizing their minds. She insulates her children from any societal interference that makes them like the stereotypes that the mainstream media perpetuate.

ODESSA. It’s the system, ya’ know. It’s not your fault. It’s not my fault.

We’ve got to recognize that we don’t make niggers. They system make niggers. Our children, Amina and Adimu, our girls aren’t niggers. I didn’t give birth to niggers. Our job is to teach them stronger than the system tries to teach them. Our job is to make them strong enough to deal with all the bullshit that you got to deal with, that Woody got to deal with, that I got to deal with, that every Black person in America got to deal with.(309)

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Exhortation of the Black Community

Ya Salaam through the character of Clarence exhorts his black counterparts that they should find happiness in being an African American. He wants his play to be an eye-opener to those African Americans who blame their race and colour for their marginal status. Blacks have the tendency to blame the white and remain idle at home without going for any job. Salaam wants to make his fellow African Americans to understand the fact that, it is their negative attitude that holds them down and blocks their progress in life. Ya Salaam reiterates that African Americans cannot succeed in life unless and until they uphold their African heritage and find pride in their racial background.

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Honing English Speaking Skills in Engineering Students: An Empirical Study Based on Self-perception

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Abstract

Engineering students who come from remote rural areas and from a background of vernacular medium face difficulties in equipping language skills. There is a high competition in employability in Multi-national companies, where developing speaking skills in Engineering students is mandatory. Keeping in view this problem, a questionnaire was prepared which aims at identifying the main difficulties in speaking English faced by a selected sample of Engineering students in Visakhapatnam, Andhra Pradesh. It seeks to establish students' self-perception of difficulties based on a questionnaire survey to provide autonomous learning ability in students. Through this survey three research problems were investigated: (1) Students' attitude towards speaking English (2) The common difficulties encountered by students while speaking English (3) Significant differences if any, according to the medium of instruction they received at school and intermediate level. A systematic analysis was carried out which suggests that active student learning should be incorporated, to improve speaking skills, encouragement is required, to curb passive reception of the learners. Students' perceptions and suggestions were also considered which suggested, students centered learning in friendly environment.

Keywords: English as a foreign Language, self-perception of speaking difficulties, curriculum design.

Introduction

English is the most problematic language for most students where learners need to master this skill to express themselves wherever they work. In addition to this, the significance of English as a second language in classroom is compulsory for speaking and for other productive

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skills such as writing, reading or listening. Nevertheless, in many professional colleges, speaking skill is often not assessed and students are graded on their performance in written examinations which the students are well aware of. Therefore neither the students nor the teachers take the speaking part seriously.

Literature Review

Despite the fact that speaking English is considered one of the most important skills, many students face difficulty in speaking this language. This can hinder their performance and fulfilling the basic requirements of successful communication during interviews. In India, students from disadvantaged socioeconomic backgrounds, especially in educational institutions in rural areas face difficulty in learning English, especially listening and speaking skills, as reflected in Andhra Pradesh (Yellapu, 2010). Rote learning is the method students generally adopted even for learning languages, what they anticipate will be tested.

In addition, some ascribe the lack of effective use of spoken English in classes where teachers themselves converse with students in Telugu. Thus the development of students' oral language and opportunities for students to practice and use oral language is not done. Yellapu comments on ELT in Andhra Pradesh state in southern India:

The methodology of ELT in schools is bilingual or translation method. The teachers simply translate everything into their mother tongue and explain them on the name of bilingual or translation method. Though this method offers them sound knowledge in the content, it prevents them in acquiring communication abilities in English which has become the norm of the day. The teacher here plays more as a translator than a genuine English teacher. Hence, virtually, there is no much difference between a Telugu teacher and an English teacher. (Yellapu 2010)

Speaking is an effective interaction between the listener and speaker which help both the speaker and the listener, to code and decode the message appropriately. Such opportunities can be provided by creating a speaking environment in the classroom which encourages students to

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interact more and gives them the chance for constant practice in everyday life. Parents and teachers often complain that their children or their students are unable to speak confidently.

Internal filters such as lack of confidence, fear, and shyness are barriers on student output, making them reluctant to speak. Without self-confidence, no student will find the courage to speak freely in a classroom, let alone with strangers on the street if they have to give directions or any information and so on.

Research Objectives

This research is aimed at investigating the speaking difficulties faced by students who study English as a foreign language. It is a small-scale empirical study that can serve for research in the Visakhapatnam district. The application of such data is to improve the speaking skills in order to help the learners as perceived by them in the questionnaire. It also offers some relevant information about the nature of English speaking skills. It is hoped that after diagnosing the main English speaking difficulties faced by the learners, this can help the faculty to consider such difficulties in overcoming the lapses in planning new curricula and experimenting with revised syllabi and methods. This research seeks to provide answers to the following:

1. Students' attitudes towards speaking English.
2. Speaking difficulties faced by Engineering students as they perceive.
3. Significant differences if any based on the medium of instruction the students received.
4. Suggestions by the students to improve their learning process.

Students' perception of their problems needs to be empirically examined for enhancing English language acquisition. The students' perception can be used as input for redesigning syllabi and experimenting with new strategies for effective speaking. The present study provides difficulties students from Telugu medium background face while speaking in English and which can help the teachers to provide effective solutions to overcome the student's difficulty.

Methodology

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Honing English Speaking Skills in Engineering Students: An Empirical Study Based on Self-perception

Spoken English refers to the needs of the students to acquire the required skills to become a professional after completion of engineering. The investigation considers three different topics which are components of speaking difficulty analysis: the attitudes towards speaking English, the students' needs, the difficulties they face while speaking English, and the language activities and skills required to speak in English.

Table 1: The distribution of the study sample by gender and medium of instruction

Gender		Medium of instruction	
Males	Females	English	Telugu
10	10	12	8

As to the specific features or key characteristics shared by students, all Engineering colleges adopt the same language. In other words, they mostly have the same course books, assessment style, language-labs, and so forth. The students irrespective of their gender share the same background characteristics except for some who come from rural areas and whose medium of instruction is in vernacular.

Questionnaires

The student survey as well as the questionnaires was done in English. The students' questionnaires consist of three sections. Section 1 collects demographic information, where students are asked to supply their personal information such as name, gender, age, qualification, medium of instruction and place of education till intermediate. Section 2 includes the difficulties encountered by these students in spoken English. This data is based on self-reporting by students on the type of speaking activities and skills they practice in the class.

Almost 20 students were randomly selected for piloting the questionnaire and the students were given the English version of the questionnaire. The researcher himself

administered the pilot run to the piloting sample to gather information and the questionnaires were collected from them immediately.

Results

In what follows, the findings and the analysis are organized according to the research questions.

Students' Attitudes towards Speaking in English

Students were asked to choose from a self-reported two scales (1= yes; 2= No). The findings as in Table 2 are described to have a clear idea of the differences between students according to medium of instruction they received. The table provides students' perception according to their medium of instruction (Telugu or English). It was found there is a significant difference between students' attitudes towards the language according to their medium of instruction.

Table 2: Students' Attitudes towards Speaking in English

Statements	No. of students who responding 'Yes'	No. of students who responding 'No'
Face difficulty to speak English	14	6
Comfortable with English	11	9
Confident while speaking in English	12	8
Prefer speaking in English	5	15

A close look at Table 2 reveals that all the students have positive attitudes towards English language and they are very much interested in improving their English speaking skills. But the students from Vernacular medium reported that they face difficulty in speaking. According to the data the students belonging to Telugu medium background are more or less

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passive for they are not able to share their experiences and expressions in the classroom due to lack of confidence. Lack of comfort and shyness in using English is restricting them from being active participants and so very few students prefer speaking English among themselves.

Table 3: Skills the Students Need While Speaking in English

The table provides problems encountered while speaking English. It was found that students from rural areas and vernacular medium lack confidence and comfort in speaking English because they were not taught basic grammar such as articles, tenses, prepositions, sub-verb agreement and proper structures by their teachers which actually play a major role in influencing students’ attitude towards the language.

Table 3: Skills the Students Need While Speaking in English

Skills	Respondents who said ‘Yes’	Respondents who said ‘No’
Difficulty in using articles	13	7
Difficulty in using tenses	11	9
Difficulty in using prepositions	12	8
Difficulty in using vocabulary	14	6
Difficulty in following sub-verb agreement	11	9
Difficulty in framing proper structures	16	4

The items of grammar such as articles, tenses, prepositions, sub-verb agreement and proper structures help in framing proper structures and thereby regular listening to news items, participation in speaking activities for instance group discussions, debates etc help in developing language efficiency in the speaker. It is observed that the students though belong to vernacular medium schools lack the basic knowledge of all the above said skills.

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Table 4: Language Activities Required to Speak English

The present research also provides analysis of the application of the skills learnt to interact effectively and lack of these skills as shown in Table-4. hinder the students from applying the vocabulary, sub-verb agreement and so on while speaking such as giving personal information, comparing two things, describing pictures, describing people, animals and places, giving directions express agreements and disagreements in speaking activities such as debates, group discussion, J.A.M as shown in Table 5.

Table 4: Language Activities Required to Speak English

	Respondents who said 'Yes'	Respondents who said 'No'
Use of previous knowledge while speaking	9	11
Give personal information	6	14
Comparison between two things.	8	12
Describe pictures	9	11
Describe people, animals and places.	8	12
Give directions.	9	11
Express agreements and disagreements	6	14
Participating in speaking activities such as debates, Group discussion, J.A.M	8	12

The analysis of Table 5 indicates that both genders with Telugu as their medium of instruction earlier before joining professional college agreed that they face difficulties while performing any speaking activities. Students feel that they do not get enough chances to practice

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speaking in English, and are in general more concerned about their weak proficiency in speaking. The students also expressed their anxiety that they are unable to voice their experiences and expressions in the classroom.

Speaking Difficulties According to Students' Perception

One of the most important intentions of the present research is to provide a systematic analysis of the skills needed while speaking in English and lack of skills as shown in Table 4 hinder the students from speaking English fluently.

Table 5: Speaking Difficulty According to Students' Perception

Problems encountered while speaking	Respondents who said 'Yes'	Respondents who said 'No'
Translating ideas from Telugu to English	12	8
Worry about committing mistakes	11	9

It was found that students face difficulty in translating their thoughts, ideas, and perceptions into English. The most common and noteworthy problem is students' lack of basic knowledge and acquaintance with articles, tenses, prepositions, sub-verb agreement has become a barrier in framing proper structures. These students record the information given in Telugu first and try to translate into English and while doing so they get confused with grammar. This makes the students commit lot of language errors when they are assigned with any speaking activity in the classroom.

Discussion

The findings of the present study support the study hypothesis that there are markedly significant differences between students in their perception of the speaking skill difficulty according to medium of instruction they receive. According to the limited sample of this study,

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students in vernacular media generally have the same attitude regarding speaking difficulties. This can be attributed to the fact that although the educational change is happening in different Engineering subjects, the English language shows no clear differences in the student perceptions (from vernacular medium) of their language difficulties. The findings also provide systematic analysis of the skills needed to improve speaking in English according to student perception and needs.

Skills to be Focused on as per Students' Suggestions and Conclusion

The findings demonstrate that students from Telugu medium mostly have poor speaking skills. Students should encourage themselves to adapt to the learning ability in Engineering Colleges. Since most of the students may represent a particular social or weaker socioeconomic background, they have different attitudes towards English, especially the speaking skill. Therefore the students have to shed their inhibition and shyness, and mingle with their peers from English medium so that it will enable them to acquire the language faster. The language teachers also should focus on such students and motivate them to use the language irrespective of language errors to creating an English speaking environment in campus.

Students suggested that skills such as student-centered teaching methodology, improvising speaking skills, and activity based teaching; English speaking environment in the campus can improvise speaking skill among students. They aspire for direct attention of the teachers and learning atmosphere where they feel they are valued.

This finding is helpful to direct attention of teachers and syllabus designers to the most importantly needed skills which the students need to master for any of those speaking sections as shown in Table-5. The language teaching community has to take initiatives to improvise the learning technique of such students. The learning process can thus be strengthened by designing a curriculum that can foster learning in all the students of all categories despite their medium of instruction.

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Pronouns, Reflexives and Binding in Ao

Pangersenla Walling, Ph.D.

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Abstract

This paper begins by a detailed description of the nature pronouns and reflexives in Ao, a Tibeto-Burman language spoken in Nagaland. Besides reflexives and pronouns, we will discuss elements such as verbal reciprocal and emphatic reflexives which has no independent reference of its own but rather dependent on an entity within (antecedent) or outside the sentence. It will also examine in brief the binding possibilities following the binding theory (Chomsky 1981).

Keywords: reflexive, anaphor, reciprocal, co-indexed, binding

1. Introduction

Reflexives are used to describe a verb or a construction where the subject and the object refer to the same entity. In government and binding theory, reflexives, together with NP-traces and PRO are classified as a class of NPs (Noun Phrase) known as Anaphors. Languages like English uses a set of reflexive pronouns to express the relationship where subject and object refers to the same person. There are also languages using case, affixes and word order to elaborate such relation between the subject and the object.

2. Reflexives

Like many languages, the most noticeable set of anaphors in Ao are the reflexive pronouns. The reflexive pronouns have no independent reference but refer to some other constituent (antecedent) in the sentence. The reflexives agree in person, number and gender with the antecedent. The reflexive pronoun has the form Possessive pronoun + self + personal pronoun. The table below presents the reflexive pronoun in Ao.

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Table1: Reflexive Pronoun in Ao

Person	singular	Dual	Plural
1	kə-sasa-ni	kəna-sasa- kəna (excl) əna-sasa- əna (incl)	asenok-sasa-asenok
2	nə-sasa-na	nəna-sasa- nəna	nenok-sasa-nenok
3	pa-sasa- pa(mas/fem) la-sasa-la(fem)	təna-sasa- təna	parnok-sasa-parnok

These reflexives can occur in the direct object as well as indirect object position. The anaphor in the direct object position is marked patientive/accusative and indirect position is marked dative. The following examples are illustrative:

1. moaba-i pa-sasa pa aŋu
moaba-AGT he-self-he saw
'Moaba saw himself.'
2. moaba-i pa-sasa pa daŋiʃitizəlu
moaba-AGT he-self-he datleter wrote
'Moaba wrote a letter to himself.'

3. Emphatic Reflexive

Ao has emphatic reflexive; emphatic reflexives are modifiers and they do not occur in NP positions; they simply emphasize their antecedents. Since they do not occur in NP positions they are no case marked.

Table 2: Emphatic Reflexive in Ao

Person	singular	Dual	Plural
1	kə-sasa	kəna-sasa- (excl) əna-sasa (incl)	asenok-sasa
2	nə-sasa	nəna-sasa	nenok-sasa
3	pa-sasa(mas/fem) la-sasa(fem)	təna-sasa	parnok-sasa

In the sentence below ‘la-sasa’ serves as a emphatic. It cannot occur in an NP position (3). The emphatic can occur with a proper noun without a pronoun (4).

3. narola-i la-sasa sə ʃitok
 narola her-self clothes wash.PST
 ‘Narola herself washed clothes’

4. narola-i sasa sə ʃitok
 narola self clothes wash.PST
 ‘Narola herself washed clothes’

The sentences below show the difference of emphatic and anaphor in Ao. The anaphor occurs as an object of the verb ‘ʃitok’ (5) whereas the emphatic occurs as a modifier of the subject (6).

5. pa-i_i pa-sasa -pa_i sə ʃitok
 3SG-AGT he- self- he clothes wash.PST
 ‘He wash self clothes.’

6. pa-i_i pa-sasa sə ʃitok
 3SG-AGT him- self clothes wash.PST
 ‘He himself washed clothes’

In colloquial speech the final ‘pa’ is often dropped. This depends on the context of the utterance; if the listener and the hearer can tell apart between reflexive and an emphatic. Otherwise, it will be ambiguous between reflexive and an emphatic.

4. Pronouns as Reflexive

The personal pronouns in Ao can occur as anaphor. The anaphor ‘pa’ occurs in almost all the object positions in a sentence. Thus, the pronominal can occur as an anaphor in the direct and indirect object positions, in locative phrase, and in the experience position. The complex anaphor ‘pa-sasa-pa’ can occur only in the direct and indirect object position as anaphor. The table below represents the personal pronouns in Ao which are anaphoric:

Table 3: Personal Pronouns in Ao

Person	singular	Dual	Plural
1	ni	kəna (excl) əna (incl)	asenok
2	na	nəna	nenok
3	Pa (mas/fem) La (fem)	təna	parnok

The following examples illustrate pronouns used as anaphor. The subject and the object refer to the same entity:

7. ni-i ni čuŋa aŋur
 ISG-AGT ISG good see
 ‘I see myself good’

8. na-i na aṅurna
 2SG-AGT 2SG see Q
 ‘can you see yourself?’

9. pa-i pa asaŋ
 3SG-AGT 3SG praise
 ‘He praise himself.’

5. Nominal Reciprocal

There are two types of reciprocal expressions in Ao: a verbal reciprocal and a nominal reciprocal. The verbal is marked by ‘təp’ inflected in verb and hence, not an anaphor since anaphor must contain a nominal expression. The nominal reciprocal like reflexive is used to describe a construction where the subject and the object refer to the same entity. The nominal reciprocal is marked dative as illustrated in the sentences below:

10. narola aser moaba na-i_i ka-i-ka_i daŋ ʃiti zəlu
 Narola and Moaba dual-AGT one-AGT-one DAT letter wrote
 ‘Narola and Moaba_i wrote letter to each other_i’

11. narola aser moabana-i_i ka-i-ka_i miemer
 Narola and Moaba dual-AGT one-AGT-one love
 ‘Narola and Moaba_i love each other_i’

6. Word Order of Antecedent – Anaphor

Ao has an unmarked word order of SOV; the marked order is OSV. The following examples are illustrative:

12. moaba-i_i pər ka təpsət
 ISG-AGT snake one killed.PST
 ‘Moa killed a snake.’

13. moaba-i_i pa-sasa-pa_i aŋu
 ISG-AGT he-self-he see.PST
 ‘Moa saw himself

7.Marked

14. pər ka moaba-i_i təpsət
 snake one ISG-AGT killed.PST
 ‘Moa killed a snake.’

However, the anaphor in the object position cannot be scrambled. The word order is rigid in an antecedent-anaphor sentence.

15. *pa-sasa-pa_i moaba-i_i aŋu
 he-self-he moaba -AGT see.PST
 ‘Moa saw himself

If the elements in the sentence are to be scrambled, the only possibility is to identify the complex anaphor as two separate words with different functions: ‘pa-sasa’ as emphatic and ‘pa’ as anaphor.

16. pa-sasa moaba-i_i pa_{i/j} aŋu
 he-self (emphatic) moaba - AGT 3SG see.PST
 ‘Moa himself saw him_{i/j}.’

The constituent as an emphatic can be scrambled but as a complex anaphor it cannot be scrambled to any position. In many South Asian Languages, scrambling of anaphors does not

affect the antecedent-anaphor relations; however, in Aoscrambling of-anaphor is not permitted all together.

8. Complex and Simplex Anaphor

Anaphors are distinguished between morpho-syntactically complex and simplex anaphors (Pica, 1987, Cole, Hermon and Sung 1990, Reinhart &Reuland 1993). A simplex anaphor contains a single morpheme ‘self’ and complex anaphor contains two or more morpheme where one is ‘self’ and other a pronominal indication person, number, gender. In Ao the morpho-syntactically complex anaphor is the form pronoun + reflexive+ (Table 1) and the simplex anaphors are pronouns (Table 2).

9. Binding Possibilities

The goal of the Binding Theory (Chomsky 1981) is to identify the syntactic relationship between reflexives-anaphors, pronominals and its antecedent. For instance, in the sentences below there are three NPs distinguished (i) Proper names Mary, John (ii) pronouns her, he (iii) reflexives himself, herself.

17. Mary admires her
18. Mary saw herself
19. He said that John saw himself

The proper nouns indicate that there is an entity which is identifiable in the universe of discourse. Pronouns do not select a referent from the universe of discourse; we can conclude that a pronoun like ‘him’ is [+male, +singular] but we cannot freely choose an entity which is the referent of ‘he’; ‘he’ cannot be use for John in (19). In case of reflexives, interpretation of ‘herself’ in (18) must be dependent on ‘Mary’. Hence, there are three principles in Binding theory (Chomsky 1986) to capture this:

Principle A: An anaphor must be bound in its local domain

Principle B: A pronoun is free within its local domain

Principle C: An R-expression must be free.

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A local domain is a syntactic unit that is clause-like. Reflexive and nominal reciprocal, pronouns have their antecedent within a binding domain that is local. The anaphors in Ao are bound in its local domain. The antecedents and the anaphors are co-indexed within the governing category (co-referred within the clause). This is illustrated in (20) and (21); the sentence contains the complex anaphor ‘pa-sasa-pa’ in object position, a transitive verb ‘aꞋu’ and the subject/clausal subject Moaba’. The anaphor is bound by the clausal subject; thus obeying the Principle A.

20. moaba-i_i pa-sasa-pa_i aꞋu
 ISG-AGT he-self-he see.PST
 ‘Moa saw himself.’

21. [moaba-i_i pa-sasa-pa_i aꞋu ta] imliba-i bilem
 moaba-AGT_i he-self-he_i saw COMP Imliba-AGT think.PST
 ‘Imliba thought that Moa_i saw himself_i.’

The complex anaphors usually have a local antecedent and the simplex anaphor may have both local and non-local antecedent. However, there are also languages like Hmar (Subbarao 2000), Marathi (Wali 1991) and Oyiya (Ray 1987) where complex anaphor can have a long distance anaphor.

10. Long Distance Binding

The complex anaphor in Ao is bound by a sentence internal antecedent; in other words they are bound within the clause. However, there are reflexives which are bound by antecedents in a higher clause or outside the clause. Long distance binding (LDA) has been observed in languages. Some of the properties of long distance anaphor (LDA) (Koster and Reuland 1981, Yang 1984, Pica 1985, 1987) are:

- (i) LDA allows antecedent outside the governing category

- (ii) LDA are restricted to reflexives. Reciprocal cannot be a LDA
- (iii) LDA are morphologically simplex. Complex anaphors are locally bound

The complex anaphor and the nominal reciprocals in Ao does not permit long distance binding.

11. *[narola-i_j pa-sasa-pa_i asaŋ ta] moaba-i_i aŋi
 Narola-AGT 3SG-self praise COMP moaba-AGT said
 ‘Moaba_i said thatNarola_j praised him/herself_i’

12. *[narola aser moaba na-i_j ka-i-ka_i daŋ azək ta]
 Narola and Moaba_j dual-AGT one-AGT –one_i dat beat COMP
 tanura ser tantsərɿa na-i_i aŋi
 child and old lady dual_i-AGT said
 ‘The child and the old lady_i said that Narola and Moaba_j beat each other_i’

The simplex anaphor ‘pa’ can occur as a long distance anaphor. In long distance binding the antecedent of the anaphor occurs outside the clause. In the sentence below, the anaphor ‘pa’ has three antecedents: ‘narola’ within its governing category, ‘moaba’ outside the governing category and a discourse antecedent. Since ‘pa’ can have an antecedent outside its governing category it is treated as a long distance anaphor.

13. [narola-i_j pa_{i/j/k} asaŋ ta] moaba-i_i aŋi
 Narola-AGT 3SG-self praise COMP moaba-AGT said
 ‘Moaba_i said thatNarola_j praised him/herself_{i/j/k}’

14. narola-i_i moaba_j daŋ pa_{i/j/k} atema suŋo yanglu-aŋ ta aŋi
 Narola-AGT Moaba DAT 3SG BEN tea make-IMP COMP said
 Narola asked Moaba to make tea for her/him’

When the marker ‘ča’ occurs with the embedded verb, it blocks the co-reference of ‘pa’ with the clausal subject. It cannot be co-indexed with the clausal subject. Hence, the simplex anaphor ‘pa’ is co-indexed either with the subject of the matrix clause. A question that can arise is whether pa can have a discourse antecedent.

15. narola-i_i moaba*_j daŋ pa_i*_{j/k} atema suŋo yanglu- ča- aŋ ta aŋi
 Narola-AGT Moaba DAT 3SG BEN tea make-IMPOB COMP said
 Narola asked Moaba to make tea for her/him’

16. narola-i_imoaba*_j daŋ pa_i*_{j/k} atema suŋo yanglu- tsə- ogo ta aŋi
 Narola-AGT Moaba DAT 3SG BEN tea make-IMP OB COMP said
 Narola asked Moaba to make tea for her/him’

Note, that the pronouns in this language can occur as anaphors. Hence ‘pa’ has a pronominal interpretation when it is interpreted as a simple pronoun. As a simple pronoun it can have a discourse antecedent. Hence, the pronoun in Ao obeys both Principle A and Principle B of binding theory. The marker ‘ča’ along with ‘tsə’ marks the other benefactive; an activity or event done for the beneficiary of someone else. The entity that carries the activity is not the beneficiary. However, there is a syntactically they are in complementary distribution; ‘ča’ always occurs with the imperative mood and ‘tsə’ with other aspects and tense but not with imperative mood.

11 Conclusion

To sum, we have examined the nouns that have no independent reference but refer to some other constituent (antecedent) in the sentence. Ao has complex and simplex anaphor. The complex anaphor has antecedent within its clause. The pronouns behave like a simplex; it permits long distance binding. However, the presence of other benefactive (OB) marker blocks the co-reference with the subject within its clause. Hence, pronouns in this language obeys both

Principle A and Principle B of Binding theory. Though Ao permits scrambling of the subject and object, scrambling of the anaphors is not allowed.

ABBREVIATIONS USED:

AGT	:	AGENTIVE
COMP	:	COMPLEMENTIZER
DAT	:	DATIVE
3	:	THIRD PERSON
PAT	:	PATIENTIVE
PERF	:	PERFECTIVE
PROG	:	PROGRESSIVE
PRS	:	PRESENT
PROG	:	PROGRESSIVE
PST	:	PAST
SG/S	:	SINGULAR
VREC	:	VERBAL RECIPROCAL

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