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Contents

Dr. A. Kalyani Mystic Journey – Joseph Conrad’s <i>Heart of Darkness</i> and Willa Cather’s <i>Death Comes for the Archbishop</i>	1-93
Dr Jayashree Aanand Gajjam A <i>Thirukkural</i> Way of Intellectual Humility	94-108
Sam Mohan Lal Central Vowels of Urali and Other Dravidian Tribal Languages in the Microlinguistic Area: A Typological Study	109-111
Dr. N. Mangaiarkarasi Editors: Dr. Kalyani Anbuchelvan and Dr. Sheba George An Evaluation of English Translation of Selected Tamil Poetry of Post Independence Era in India	<1-60>
Ravindra B. Tasildar, M.A., Ph.D. Career Opportunities in English for Indian Students	112-137
Dr Anupam Kumar and Abha Pandey Raja Rao’s <i>Vedantic</i> Strains	138-143
Dr. Vandana Goyal, M.A., M.Phil., Ph.D. Intents to Intensify Indian Sensibility in the Novels of Arun Joshi	144-151
Dr. Satish Kumaraswamy and Ms. Rakshitha S. Transitives, Intransitives and Causatives in Kannada-speaking Normal Children and Intellectual Disability	152-161
Dr. A. Kalyani Technique as Revelation of Mystical Experience: A Study of the Poems of George Herbert and Gerard Manley Hopkins	<1-258>
Sudipta Saha Syntax of Politeness: A Comparative Study between Indian English and Bangla M.A. Dissertation	162-230
Dr. Satish Kumaraswamy and Mr. Nabeel Musthafa Vocabulary List For 3-5 Years Old Typically Developing Kannada Speaking Children	231-239

K. Rahmatullah, Ph.D. Research Scholar Urdu Translation of <i>Shrimad Bhagwat Gita</i> by Dr. Hasan Uddin Ahmed: Brief Introduction and Overview	240-247
Zannatul Ferdous and Mahmuda Alam Exploring the Meaning of Critical Reading	248-252
Dr. N. Mangaiarkarasi Editors: Dr. Kalyani Anbuchelvan and Dr. Sheba George An Evaluation of English Translation of Selected Tamil Poetry of Post Independence Era in India	<1-60>
Ms. Febha Mary Chacko, Ms. Ferly Felix and Dr. Satish Kumaraswamy A Survey Based on Neuronup App	253-261
Suresh Kumar An Analysis of Anand Math from Structuralist Perspective	262-271
S. Jeyasiba Ponmani, M.A. and Dr. Narasingaram Jayashree, M.A., M.Phil., Ph.D. Petro-Warfare and Departed Childhood: A Study of Marjane Satrapi's <i>Persepolis</i> as a Petrofiction	272-281
Sam Mohan Lal, Ph.D. Role of Language Teachers to Use Multimedia for Language Teaching and Strategies to Develop Multimedia Packages	282-289
Dr. A. Kalyani Gail Godwin's <i>A Southern Family</i> – Codes of Life and Verbal Diagram	<1-116>

**Mystic Journey –
Joseph Conrad’s *Heart of Darkness* and
Willa Cather’s *Death Comes for the Archbishop***

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Contents

Preface	1-3
Chapter 1 Introduction	4-13
Chapter 2 Journey to the Psyche	14-51
Chapter 3 Journey to Life	53-83
Conclusion & Bibliography	83-92

PREFACE

In journey to the interior Margaret Atwood recaptures the challenges of journeys. To quote,

Mostly that travel is not the easy going
from point to point, a dotted
line on a map, location
plotted on a square surface
but that I move surrounded by a tangle
of branches, a net of air and alternate
light and dark, at all times;
that there are no destinations
apart from this.

Focusing on the hardships, challenges, and discouragements of the journey the poem also underlines the journey of the heart. This echoes the experiences of Marlow of Joseph Conrad's Heart of Darkness is a story of a man's adventure, through danger, mystery, suspense, escape, exotic background, plots and intrigues and unexpected attack. Marlow's journey is an obstacle course and the obstacles are not only physical. But also emotional and spiritual. Heart of Darkness and Bishop Latour and Vaillant of Willa Cather's Death of the Arch Bishop.

Heart of Darkness is an artistic projection of Conrad's journey to Congo. For continent is a

journey within a journey. Marlow's Journey through darkness is a journey into the psyche of the natives, the white men, Kurtz, and his own self. Each incident and character and their move represents an aspect or a stage of Marlow's penetration into the mystery of the human heart. The journey to Congo is finally not a journey into the darkness but of illumination. The adventures of Marlow explore the human heart. In fact it is a journey to the psyche.

In this active and bewildering age, when we have difficulty in the finding our road to our spiritual destination .Willa Cather's Death of the Arch Bishop proves to be a handbook. From revolution to resolution, from resolution to realization, and from realization to redemption, the road of faith stretches into the future for the priests Bishop Latour and Vaillant who boldly explore its possibilities. They see its promises become actualities, and experience the redemptive power of God that lifts them from sordid depression and frustration into a career of peace and great accomplishment.

The road to the wilderness takes him through the ominous desert to new status where he is better prepared to face the challenges of life and better fitted to do the will of God who has called him to his service. Nevertheless,

notwithstanding his forebodings and fears, he sets out on this trip because he is sure that it is God's purpose for him. Trusting in God he moves forward. Whether he experiences immediate acclaim and success or repeated interruptions and protracted disappointments he makes God as the only sure guide for life. He is responsible for faithful adherence to the calling of God for the fulfillment of the task which he assigns.

INTRODUCTION

Robert Ballard opines "to me life is a great adventure. A series of journeys within journeys, circles within circles. And like all great journeys, they begin with a dream." (42) In Joseph Conrad's *Heart of darkness* Marlow's journey is not just the journey to the continent but is to the psyche of Kurtz, the natives, the white men and of course his own. /Finally the journey on the Congo is a journey not into darkness but of illumination.

Marlow's outer journey into Africa symbolizes the mystery of the human heart. In the midst of such experiences reality fades and the inner truth is hidden. The mind of man is capable of anything because all is in it including both the past and the future. He remarks that a man must meet the truth that is his own savage nature which is within his own self.

Each incident and character represents a stage of Marlow's penetration into the mystery of man's capacity for evil. Instinctively he knows that even this seemingly peaceful river leads 'into the heart of an immense darkness'. *Heart of darkness* opens with an elaborate preamble. Marlow's venture into the African jungle can be compared to the ocean voyages he has

accomplished. The virgin forest bears a resemblance to the sea. The voyage on the immortal sea can be seen as taking place under the gaze of eternity. The journey into the jungle is also a descent into man's history, a return to his primordial origins. The darkness into which Marlow ventures has a heart which can be found within his own.

As Marlow penetrates more and more deeply into the wilderness his feelings towards it undergo a substantial change. The sight and sound of savage dancing so much a part of its primeval setting, awakens in him the sense of his remote kinship with that wild and passionate uproar. "The reaches opened before us and close behind, as if the forest had stepped leisurely across the water to bar the way for our return. We penetrated deeper and deeper into the heart of darkness" (95)

Conrad sees human beings constantly betrayed by their selfishness. He aims to artistically portray man's wretchedness and helplessness. He brings to the English novel a fine objectivity; His close observation of men and life, especially men under adverse conditions, men in the grip of elemental fear are graphically portrayed. He has observed the process of mental

and moral decay and regeneration foiled by inner weakness and betrayed by self- delusion.

The journey into the jungle is also a descent into man's history, a return to his primordial origins. The darkness into which Marlow ventures has a heart which can be found within his own.

Joseph Conrad is recognized as one of the founding fathers of modernism and one of the greatest novelists to have written in the English language. His life and works are full of fascination his exceptional personality dedicated to his art. He was born on December 3, 1857, in the southern polish Ukraine.

Conrad's father was esteemed and was the translator of Shakespeare as well as a poet and a man of letters in Poland. His mother was born of a gentle, well- born family and was blessed with a keen mind but frail health. He was five when his father was arrested for allegedly taking part in revolutionary plots against the Russians and was exiled to northern Russia. He and his mother went with him. His mother died from the hardships of prison life three years later.

Conrad's father sent him back to his maternal uncle for his education. When his father died, he was eleven years old, but the emotional bond between him and his father was so strong that a deep melancholy settled within the young boy. Much of his writings as an adult is marked by a melancholy strain. After a good education in Cracow, Poland he undertook a trip through Italy and Switzerland. Finally he chose the sea as his vocation.

From the age of seventeen and for the next twenty years, he sailed almost continually. Most of his novels and short stories have the sea as a background for the action and as a symbolic parallel for their hero's inner turbulence. There is very little old-fashioned romantic interest in his novels, he had even tried to commit suicide.

It was at the age of twenty one he learnt English. In 1886, Conrad's first short story "The Black Mate" was written and this was unsuccessful. However the next three years, in order to fill empty, boring hours while he was at sea, he began his first novel, Almayer's Folly. In addition, he continued writing dairies and journals when he transferred on to a Congo River Steamer the following year, making notes that would eventually became the basis for one of his masterpieces, Heart of Darkness. It was first

serialized in Black wood's Magazine; it appeared soon as a single volume and Conrad then turned his attention to Lord Jim.

Some of his other novels are Nostramo, Typhoon, The Secret Agent, Under Western Eyes, Victory, and Chance. Conrad spent some time in Poland with his wife and sons during the First World War. Back in England, his entire body of work appeared in 1920 and immediately afterward, he was offered a Knighthood by the British government. He suffered a heart attack in August 1924, and was buried at Canterbury.

Other works are In the Nigger of the Narcissus (1897) the story has several levels of meaning. Nostramo (1904) according to Conrad is about a sailor who was supposed to have stolen single-handed a whole lighterful of silver. Under Western Eyes (1911) focuses on the theme of isolation; Chance (1913) is a remarkable novel. Victory (1915) the encounter of protagonist and the villains of this novel resemble a struggle between the spiritual powers of the universe;

The Shadow-Line (1917) is an autobiography in a war time story. The Arrow of Gold (1919) has an important autobiographical basis. The Rover (1921) is Conrad's last novel, like and Suspense, it is a historical novel set in

the Napoleonic period. Suspense (1925) remained unfinished at Conrad's death.

Willa Sibert Cather, Nebraska's most noted novelist, was born in 1873 in Virginia. At the age of ten, she moved with her family to Webster county, Nebraska, and lived on a farm there for two years before moving into the town of Red Cloud. Many of Cather's acquaintances and Red Cloud area scenes can be recognized in her writings. Cather was graduated from the University of Nebraska in 1895. Even as the student of the university, she was a drama critic for the Lincoln Journal.

Willa worked for Home Monthly and the Daily Leader in Pittsburgh, Pennsylvania and later taught English and Latin at Allegheny, Pennsylvania. She moved to New York and became the leading magazine editor of her day while serving as managing editor of McClure's magazine from 1906 to 1912. Cather continued her education and received a doctorate of letters at the University of Nebraska in 1917. She also received honorary degrees from the University of Michigan, the University of California, and from Columbia, Yale, and Princeton.

Cather wrote poetry, short stories, essays, and novels, winning many awards including the

gold medal of the national institute of arts and letters. In 1922 she won the Pulitzer Prize for her novel, One of Ours. Her novel, A Lost Lady, was made into a silent movie in 1925; and once again other well-known Cather novels include My Antonia, O Pioneers, Death Comes for the Archbishop, and The Professor's House. Cather died on April 24, 1947.

Willa Cather's Death comes for the Arch Bishop is both a journey toward self-understanding and 'an epic adventure of religious devotion'. Ultimately it is a journey towards eternity. "In an epic Journey after you have dream that dream you begin to prepare yourself to pursue that dream (Balkarduz) In this novel Willa Cather emphasizes that religion is the best thing that life has to offer. It is the chronicle of two French priests, Bishop Latour and Joseph Vaillant, who are assigned to set up an apostolic vicariate in the territory of New Mexico, a work that could be accomplished only by long, arduous travels and devotion to their commitment.

The novel concerns the attempts of a Catholic bishop and a priest to establish a diocese in New Mexico Territory. The novel deals with the struggles of Father Latour and his beloved friend Joseph Vaillant to nurture and

build a faith among the primitive people of the Southwest at the time when New Mexico was taken over from the Old Mexico. Bishop Jean Marie Latour, who travels alone from Cincinnati to New Mexico to take charge of the newly established diocese of New Mexico, which has only just become a territory of the United States. He is later assisted by his childhood friend Father Joseph Vaillant. At the time of his departure, Cincinnati is the end of the railway line west, so Latour must travel by river boat to the Gulf of Mexico, and thence overland to New Mexico, a journey which takes an entire year. He spends the rest of his life establishing the Roman Catholic church in New Mexico, where he dies in old age.

Based on the life of Father Lamy, first Archbishop of New Mexico, Willa Cather has created Father Latour. He is sensitive individual caught in an alien world, and she focuses on "the daily life of such a man in a crude frontier society" as he sets out into an uncharted country. From the life of Joseph Machebeuf, she has mainly captured the mood and the spirit of the Father "in which they accepted the accidents and hardships of a desert country, the joyful! Energy that kept them going" (Lewis 139).

Father Jean Latour is introverted but an intellectual. He is loved and admired for his quiet courage and for his courtesy. His vicar, Father Joseph Valliant, is practical, companionable, unswerving in his faith in God's providence and is devoted in his mission. They have cultivated minds, large vision, and a noble purpose. Knowing pain and terror, they decide to leave their native France for missionary work in the New World!

In the words of Farrand who describes the challenges of Latour, "Latour, like the hero of the Roman epic, finds himself shipwrecked on the coast "of a dark continent" (DCA 18), wandering in a land which was much like the sea itself. Across the level, he could distinguish low brown shapes, like earth works, lying at the base of wrinkled green mountains with bare tops, wave-like mountains, resembling billows beaten up from a flat sea by a heavy gale... (DCA19).

The archbishop thus nurtures the distinct cultural communities in his diocese at the same time nurturing the spiritual community of the church. Bishop Latour is able to transform human beings into living saints. His accomplishment is not only represented only by the cathedral which he builds, but also by the

lives he rescues, the lives that enrich his own.
Though his death is the end of the life on earth,
it is much less an end than a beginning. He is
on a pilgrimage whose end is death and life.

CHAPTER II

JOURNEY TO THE PSYCHE

The episode of voyage upriver in Heart of Darkness is the greatest descriptive passage in English. This novel proves to be one of the best novels of Conrad's writings. Like any artist, Conrad has used his own experience to provide him the material for his novels. He himself is fully aware of the implications of the relationship between reality and fiction. His basic theme is morality. Working in the same vein of illusory versus the real, Conrad in Heart of Darkness, turns to his own travels in the Belgian Congo and writes what has since become a classic novella in which greed, selfishness, and materialism replace all ethical values. As a study in human degradation and wretchedness Heart of Darkness demonstrates the terrible consequences of the loss of a responsible heart which can be in an individual.

Conrad is the most ingenious experimenter of his time, the one who brings the greatest variety of technical procedures to bear upon the problem of the novelist. As an exile from nation, he writes in his third language, lonely lives on ships or in outposts or of exiles in London. Family history and personal

experience have made his mistrust political idealists. His writing is torn between a proud sense of honour and a sardonic sense of irony. With an air of strangeness and tension is he has a way of making a psychological mystery of each case. In veils of metaphysical speculation thoroughly deals with all the haunted jungles of the mind.

Atmosphere is as important feature in a Conrad novel. He is able to recapture an exotic atmosphere with its sinister enchantment as a symbol of moral evil. Conrad effectively conveys the sickening sense of evil that lurks in the dark places of the world. His characters have been actuated by the common passions of humanity and their stature is heroic.

Heart of Darkness is a long short story or novella based on Conrad's trip up the Congo in 1890 to become a river pilot for the Belgians, who ran the trade on the river. Marlow, Captain the Director of Companies, the Lawyer and the Accountant, undertake a journey with the oncoming darkness, with the sinking sun, with its glow changed to a dull red, spreading its gloom.

"A change came over the waters and the serenity became less brilliant but more

profound. The old river in its broad reach rested unruffled at the decline of day, after ages of good service done to the race that peopled its banks, spread out in the tranquil dignity of a waterway leading to the uttermost ends of the earth" (46 & 47).

Marlow looks at the venerable stream in august light of abiding memories'. The tidal current runs to and fro in its unceasing service carrying the memories of men and ships that it has taken to the rest of home or to the battles. The sea has served all the men of whom the nation is so proud. It has borne the ships and the men like hunter for gold or pursuers of sword, messengers of the might within the land bearers of a spark from the sacred fire. The Thames River has greatness in it that enters into the mystery of the earth. The river has all within itself like the dreams of men, the seed of commonwealths, the germs of empires: "What greatness had not floated on the ebb of that river into the mystery of an unknown earth ... the dreams of men, the seed of Commonwealths, the germs of empires"

As he follows the sea 'with reverence and affection the great spirit of the past is evoked upon the lower reaches of Thames. "Flames

glided in the river, small green flames, red flames, white Flames, pursuing overtaking, joining, crossing each other- then separating slowly or hastily. The traffic of the great city went On in the deepening night upon the sleepless river"

During the course of his journey. There is an eddy in the mass of human bodies, and the woman with helmeted head and cheeks rush out to the very brink of the stream. The entire wild mob takes up the shout in a roaring chorus of articulated rapid, breathless utterance. Marlow feels that he is alone. Inactivity, isolation, and the monotony of the coastline depress him. Everyday the coast looks the same, as though the steamer not moved; but they pass various places wherever trading places.

The idleness of a passenger', 'the isolation amongst all the men with whom has no point of contact, the oily and languid sea', 'the uniform somberness of the coast' seem to keep him away from 'the truth of things. "The voice of the surf heard now and then was a positive pleasure, like the speech of a brother. It was something natural that had its reason that had a meaning. Now and then a boat from the shore gave one a momentary contact with reality."

Marlow feels as though he is taking a journey to the centre of the earth. In thirty days the ship reaches the mouth of the big river, the Congo. Since his work would be farther upstream, he takes passage on a small seagoing steamer commanded by a Swedish captain who befriends him and confides to him his low opinion of the colonizing agencies in the region.

Reaching the outer station, a rocky hill crowned with the buildings of the ivory company with three barrack like structures he is introduced to Africa and the ivory enterprise, he is shocked by the hideous sight; he hesitates, turns his back until the chain gang is out of sight, and then he walks towards the grove. He sees some of the waste materials like drainage pipes which are broken, corroded machinery. He feels disturbed.

On reaching the grove of trees he finds himself within the 'gloomy circle of inferno'. This incident makes him to realize the cruelty practiced on the black workers because of the whites' mad and greedy rush for ivory. Added to this he is grieved to witness man's inhumanity to man. The sight of the poverty stricken blacks suffering makes him feels uneasy.

Marlow goes to work to the inner station. It is the only way for him to hold on to the redeeming facts of life. During his whole sojourn in the Congo, he meets only single case of integrity in work that of the Chief Accountant of the lower station whose meticulous book keeping together with his stunning sartorial correctness, strikes him, in the context of the general demoralization as evidence of real 'backbone'. In such a situation it is obviously impossible for Marlow to suggest that fidelity to the task in hands is any sort of justification.

In his relationship with the inscrutable Manager of Central Station Marlow is brought into contact with moral cynicism. In his encounter with Kurtz he is confronted with the phenomenon of idealistic self- deception. "Kurtz seems to be a passionate and eloquent defender of the policy which holds against the more pragmatic views of the Manager, that every station should be "a centre of trade of course, but also for humanizing improving, instructing".

In complete contrast to the Manger, Kurtz seems to be the very embodiment of that civilization which the African wilderness has so comprehensively annihilated. Marlow says that, "All Europe contributed to the making of Mr. Kurtz".

The experience in the inner station are recapitulated in the following lines:

Still, one must look about sometimes;
and then I saw this station, these men
strolling aimlessly about in the sunshine
of yard. I asked myself sometimes what it
all meant. They wandered here and there
with their absurd long staves in their
hands, like a lot of faithless pilgrims
bewitched inside a rotten fence. The
word 'ivory' rang in the air, was
whispered, was sighed. You would think
they were praying to it. A taint of
imbecile rapacity blew through it all, like
a whiff from some corpse. By Jove I
'never seen anything so unreal in my life.
And outside, the silent wilderness
surrounding this cleared speck on the
earth struck me as something great and
invincible, like evil or truth, waiting
patiently for the passing away of this
fantastic invasion.

Besides snags in the river and dense jungle,
he is forced to keep his eye open for cannibals
and the machinations of various company
agents. The following words highlight the
prevailing sinister atmosphere.

The moon had risen. Black figures strolled about listlessly, pouring water on the glow, whence proceeded a sound of hissing; steam ascended in the moonlight, the beaten nigger groaned somewhere. 'What a row the brute makes' said the indefatigable man with the moustaches, appearing near us. Serve him right. Transgression-punishment- bang. Pitiless, pitiless. That's the only way. This will prevent all conflagrations for the future. I was just telling the manager... he noticed my companion, and became crestfallen all at once. 'not in bed yet,' he said, with a kind of servile heartiness; it's so natural. He vanished.

And again,

I went on the river side and the other followed me. I heard a scathing murmur at my ear, 'heap of muffs- go to'... the pilgrims could be seen in knots gesticulating, discussing. Several had still their staves in their hands. I verily believe they took these sticks to bed with them. Beyond the fence the forest stood up spectrally in the moonlight, and through the faint sounds of the

lamentable courtyard, the silence of the land went home to one's very heart- its mystery, its greatness, the amazing reality of its concealed life.

The book 'An Inquiry into some Points of Seamanship' makes him to forget the jungle and the pilgrims in a delicious sensation of having come upon something unmistakably real. He assures that reading off is like tearing himself away from the shelter of an old and solid friendship. He observes that 'no man is safe from trouble in this world'. His only intention is to reach Mr. Kurtz's station and meet him. As the boat still crawls he conveys that to keep the eyes so long on one thing was too much for human patience.

Two more days bring the steamer to an estimated eight miles below Kurtz's station. As advised by the manager that navigation is dangerous, they wait until morning. For Marlow every living plant seems turned to stone. He still sits apart from the men on the Nellie's deck and for a time, no one moves. Then the owner of the sailboat remarks, "We have lost the first of the ebb".

At the station "two women one fat and the other slim, sat on straw- bottomed chairs,

knitting black wool in the company's outer station. Both were knitting feverishly with skeins of black wool." He feels uneasy by the glance made by the two women. There he sees a map which has many colours in it. The red colour denotes Britain and the work motif; yellow, the colour of old ivory is symbolic of the Kurtzian corruption in the 'heart of darkness', the dead centre of the jungle symbolically proves to be the mysterious darkness in the heart of man.

Marlow feels that the two women are guarding the door of darkness, knitting black wool as for a warm pall, one introducing continuously to the unknown, the other scrutinizing the cheery and foolish faces with unconcerned old eyes. The black wool gains an ominous meaning in that while their work symbolizes sin and death, they are 'guarding the door of darkness' of the company offices, the company that built itself on the exploitation and destruction of the black man.

Visiting Africa has been his childhood ambition. With a passion for maps, for a long time he would intently look at south America or Africa or Australia and lose himself in all the glories of exploration. Marlow exploited his aunt's enthusiastic interest in adventure and gets an appointment as the skipper of a river

steam boat owned by an ivory company which has lost one of their captains in a scuffle with the natives. He quickly readied himself and on confirmation he crosses the channel and presents himself. To Marlow the city is like that of a whited sepulchre.

Departing from his aunt Marlow is ready to leave. For a brief moment, he has a feeling of panic. He wonders whether his aunt has recommended him, as a kind of 'emissary of light', who would travel from this sepulchral city to the Dark Continent, bringing the light and goodness to civilization. He travels in a French steamer. The edge of a colossal jungle is so dark-green as to be almost black fringed with white surf.

Waiting for the river to set right the steam boat makes him restless. He opines, I don't like work- no man does- but I like what is in the work, the chance to find yourself. Your own reality for yourself, not for others- what no other man can ever know. They can only see the mere show, and never can tell what it really means (85).

Marlow's reflection of the past is note worthy. He is in confusion to find the channel. To him past comes in the form of an unrest and

noisy dream which is remembered in the midst of the realities of the strange world which is surrounded by plants, water and silence. But the stillness in the life did not resemble the peace. To quote,

There were moments when one's past came back to one, as it will sometimes when you have not a moment to spare to yourself; but it came in the shape of an unrestful and noisy dream, remembered with wonder amongst the overwhelming realities of this strange world of plants, and water, and silence. And this stillness of life did not in least resemble a peace. It was the stillness of an implacable force brooding over an inscrutable intention. I looked at you with a vengeful aspect (93).

The sky, the land, the river and the jungle appear to Marlow so hopeless, dark and pitiless to human weakness: "I looked around and I don't know why, but I assure you that never, never before, did this land, this river, this jungle, the very arch of this blazing sky, appear to me so hopeless and so, so impenetrable to human thought, so pitiless to human weakness" (127).

Kurtz is the company agent at the Inner station, a colonialist intellectual corrupted by

the pursuit of ivory and of power; he is worshipped in 'Unspeakable rites', involving human sacrifice. Marlow, Conrad's narrator unfolds his tale to three men in a yawl at the mouth of the Thames. Kurtz is not able to conquer the potential for evil with himself. Marlow learns through Kurtz's experience that a man is defined by his work. In fact Kurtz's work has created a jungle hell which destroys him.

The expectance of ten days at the station is like an eternity for Marlow. It is at this time he hears about Mr. Kurtz. According to the accountant: Mr. Kurtz was a first class agent. He is a very remarkable person. Mr. Kurtz was at present in charge of a trading post, a very important one, in the true ivory- country, at the very bottom of there.

The accountant evinces a keen interest in Marlow who desires to see and converse with Kurtz. Perhaps Marlow senses a unity of ideal and purpose between himself and Kurtz. His identification with him progresses from his first knowledge to his final disillusionment. All is unreal for Marlow. The philanthropic pretence of the whole concern, their government and their show of work, their avariciousness, backbiting, intriguing and plotting shock Marlow. The superciliousness, of the brick maker makes him

realize that his head has nothing in it except that wretched steam boat business.

Marlow notices on a panel the painting of Kurtz. It is a small sketch in oils with a somber background 'representing a woman, draped and blindfolded, carrying a lighted torch'. The movement of the woman was stately and the effect of the torch- light on the face was sinister. The oil painting of Kurtz might symbolize the blind and stupid ivory company, personified by the manager of the central station, fraudulently letting people believe that besides ivory he is taking out of the jungle, he is at the same time bringing light and progress to the jungle.

The painting is significant for another reason too. Its existence proves that Kurtz knows and understands clearly the nature of the company, as well as his own relation to it. He understands his own inability to carry out his fine ideals. He knows what he is doing when he plunges into the darkness of pagan rituals and allows himself to be worshipped as a god.

The brick maker of the central station says that Kurtz is a prodigy, an emissary of pity, science and progress and this invokes Marlow's interest to see Kurtz. The conversation between the manager and his uncle helps Marlow to know

more about Kurtz. The conflict between Kurtz and the manager is revealed. Most important of all a real advance in Marlow's identification with Kurtz occurs when he overhears the story of Kurtz's decision to go back to his inner station when almost within sight of the central station. Conrad is Marlow, drawn towards is a Kurtz, symbol of his being drawn towards inner 'heart of darkness'.

Marlow's interest towards Kurtz grows into an obsession. Looking up from the dead helmsman, his first remark is that Kurtz must be dead. As he tugs madly to loosen his shoes, he realizes that disappointment has struck him like a physical blow, since he would never hear Kurtz whom he has always imagined as a gifted orator.

Wild disappointment comes over him for not being able to see or hear Kurtz that resemble the same quality of extravagant and howling sorrows that he has been heard earlier in the cries of the savage in the bush. He exclaims, " I couldn't have felt more of lonely desolation somehow, had I been robbed of a belief or had missed my destiny in life . . . (114). Hearing too many voices and too many sordid, savage noises, he remains silent for a long time.

Commenting on Kurtz's physical appearance he remarks, "The wilderness had patted him on the head, and, behold, it was like a ball- an ivory ball; it had caressed him, and- lo- he had withered; it had taken him, loved him, got into his veins, consumed his flesh and sealed his soul to its own by the inconceivable ceremonies of some devilish initiation" (115).

The passage clearly depicts how Kurtz is very much inspired by ivory that is he has surrendered himself completely for the sake of the ivory business. He has collected a great quantity of ivory, heaps of it, stacks of it. His old mud shanty bursting with it, and when loaded onboard the steamer, the ivory fills steamers hold, and piles of it have to be stacked on the deck, where Kurtz gloats over it. He has stripped himself of all the cultural values he took so ostentatiously into Africa.

Kurtz is keen to possess everything but unknowingly darkness had also possessed him and he has taken a high seat amongst the devils of the land. It is the Russian who informs Marlow more about Kurtz. Kurtz has had his education partly in England. His mother is half- English and his father half- French. All Europe has contributed to the making of his character. He has written a report for the society for the

"Suppression of Savage Customs". The seventeen pages of eloquence, magnificent, persuasive, and beautiful writing without any practical hints- is post scripted by an unsteady scrawl, 'Exterminate all brutes'. Marlow observes that Kurtz ignores his ambition to exterminate the brutes and presides at certain midnight dances ending with unspeakable rites.

Kurtz's report on the "Suppression of savage customs" begins with the argument that, "We whites, from the point of development we had arrived at must necessarily appear to them (savages) in the nature of supernatural beings- we approach them with the might as of a deity and so on and so on and so on. By the simple exercise of our will we can exert a power for good practically unbounded." Marlow remarks that from this point "he soared and took me with him". It gave him the notion of an exotic immensity ruled by an august benevolence. It made him to tingle with enthusiasm.

To him Kurtz is not a common ordinary man. He has the power to charm or frighten primitive people into compliance with his slightest wish and to exalt himself to the position of a deity among them. The pilgrims are scared of him, but he had one devoted friend, and who is neither primitive nor selfish.

As Marlow's boat approaches the Inner station, he hears a cry, from the shore- a cry, a very loud cry, as of infinite desolation; when he comes very close to the station Marlow blows the steam whistle. He takes the wheel listening to the pilgrims, who have predicted that Kurtz, must, by now, be dead and his station burnt. Finally they spot out the inner station. They are greeted by a white man. He gathers that he is a Russian the son of an arch priest, who has ventured into the jungle alone with as much idea of what might happen to him as a baby. He wanders the river for two years and is devoted to Kurtz.

Marlow marvels at the strange Russian whose existence is beyond reason. The glamour of youth envelopes his particoloured rags, his destitution, his loneliness, and the essential desolation of his futile wanderings. For months, even years, this man's life hasn't been worth a day's wage and yet he is gallantly and thoughtlessly alive. The Russian urges Marlow to take Kurtz away, "quick- quick- I tell you".

Marlow contemplates the mystery of the Russian young man because he is so utterly selfless; he wants nothing from the wilderness but breathing space. He judges that the young man's acceptance of and devotion to Kurtz is

one of the most important- but certainly the most dangerous- things that had happened to him.

The Russian declares that Kurtz has 'enlarged' his mind and explains that the natives are simple people who mean no harm; they do not want Kurtz to leave. He advises Marlow to keep enough steam in his boiler so that he could blow the whistle if necessary noise would do more good than rifles. Kurtz in fact has "raided the country" for his ivory. But the people in the village adore him. "You can't judge Mr. Kurtz as you would an ordinary man" exclaimed the Russian.

On close observation, to his rude shock, he finds that the ornamental knobs which decorate Kurtz's fence are dried heads of blacks. So far he has never dreamed of anything beneath Kurtz's legendary "magnificent eloquence". In the words of Marlow,

I think the knowledge came to him at last only at the very last. But the wilderness had found him out early, and had taken on him a terrible vengeance for the fantastic invasion. I think it had whispered to him things about himself which he did not know, things of which he had no conception till he took counsel

with this great solitude- and the whisper had proved irresistibly fascinating (131).

He realizes that the wilderness had whispered things to Kurtz and that the whisper has proved irresistibly fascinating.

The Russian perturbed by Marlow's words, explains that no one dares to remove the dried black heads. They are symbols and Mr. Kurtz's word is the law. His ascendance is "extraordinary". He narrates how the native chiefs crawl in Kurtz presence. This revelation struck Marlow as being even more intolerable than the sight of native heads drying on heads belonged to 'rebels' and he tried with sincere emotion to defend Kurtz. This kind of life he said tries a man;

Kurtz has been shamefully abandoned: there hadn't been 'a drop of medicine or a mouthful of invalid food' at the station for months. "Suddenly round the corner of the house a group of men appeared as though they had come up from the ground. They waded waistdeep in the grass, in a compact body, bearing an improvised stretcher in their midst. Instantly, in the emptiness of the landscape, a cry arose whose shrillness pierced the still air

like a sharp arrow flying straight to the very heart of the land" (133).

Kurtz's unspeakable rites and secrets concern human sacrifice and his consuming portion of the sacrificial victim. These sacrifices have been established in the interest of perpetuating his position as a man- god. Here Marvin Mudrick's the brief description of the situation in the Congo is quoted as follows:

The people of Congo believed, as we have seen that if their pontiff the chitome were to die a natural death the world would perish and the earth which he alone sustained by his power and merit would immediately be annihilated. Accordingly when he fell ill and seemed likely to die the man who was destined to be his successor entered the pontiff's house with a rope or a club and strangled or clubbed him to death (46).

Marlow finally discovers that this man of ideals has given himself totally to the fascination of the abomination. He has made himself into a god to be worshipped by the wild natives of the heart of darkness. He has even participated in rites too obscene or disgusting Marlow to

describe. He does mention the human heads imputed on stakes looking into Kurtz's house. He had taken a high seat among the devils of the land.

Kurtz is at this time sharply aware of two things. The native's helpless dependency on him and the methods he has employed to maintain his ascendancy. It is ironic but true that both the wish of the natives and Kurtz that his domination should continue.

Though he watches Kurtz's gestures through his field glasses, Marlow is not able to hear his voice. The men who are bearing the stretcher suddenly stop as though paralyzed and Kurtz sits up. He realizes that Kurtz's name means 'short' in German": he feels that the name is appropriate: 'well the name is as true as everything else in his life- and death'. He looks like "an animated image of death carved out of old ivory & had been shaking its hand, with menaces at a motionless crowd of men made of dark and glittering bronze".

Kurtz opens his mouth, and it appears as if he wants to swallow air, the earth and all the people on it. Marlow hears a strong, deep voice. Then the stretcher bearers again take up their burden. As the sick man lies down, and

the crowd of savages vanish into the immense jungle as though it has breathed them out and breathed them in again.

The pilgrims walking behind the stretcher carry Kurtz's fire arms and he is carried aboard the steamer and is laid on a couch in one of the small cabins. Kurtz looks into Marlow's face and says forcefully, 'I am glad'. These first words from Kurtz astonishes him; it is. "A voice, a voice, it was grave, profound, vibrating, while the man did not seem capable of a whisper".

With the warriors who appear on the river bank, and there appears a beautiful black woman whose face has "a tragic and fierce aspect of wild sorrow" (136). The Russian growls and the pilgrims murmur. In the opinion of the Russian, the woman is a mischief-maker,

It seemed to me I had never breathed an atmosphere so vile, and I turned mentally to Kurtz for relief- positively for relief. Nevertheless I think Kurtz is a remarkable man. I said with emphasis. He started, dropped on me a cold heavy glance, said very quietly, he was and turned his back on me. My hour of favour was over; I found myself lumped along with Kurtz as a partisan of

methods for which the time was not ripe:
I was unsound, but it was something to
have at least a choice of nightmares
(138).

After midnight, Marlow wakes up sensing danger. He sees a big fire up at the corner of Kurtz's house, where an armed guard watches over the ivory. Another fire deep within the forest, marks the spot where Kurtz "adorers were keeping their uneasy vigil". He glances into the room where Kurtz is. A light is burning, but Kurtz is gone. He has escaped and left the steamer.

Marlow realizes that Kurtz has disappeared because he has gone to the acting of another midnight ritual. There is news that Kurtz is mortally ill. Marlow's moral shock then comes from the realization that Kurtz is being forced into the rites. He overtakes Kurtz who exclaims,

Go away hide yourself. . . . it was very awful.
I glanced back We were within thirty yards
from the nearest fire. A black figure stood
up, strode on long black arms, across the
glow.
It had horns, antelope horns. I think on
its head . . . one gets some times such a
flash of inspiration you know. I did say

the right thing. "I had immense plans, he muttered irresolutely. And now for this stupid scoundrel (57).

Although one of his fellow white men sleeps in a deck chair not three feet away, Marlow does not awaken him. He goes out alone to deal with Kurtz. He is destined, however, never to betray Kurtz, to be forever loyal to the nightmare of his choice. "I don't know why I was so jealous of sharing with anyone of the peculiar blackness of that experience" (142).

On the bank, he picks up Kurtz's trail through the wet grass. Kurtz is crawling on all fours. He also feels that he would never get back to the steamer. The beats of the drum like the beats of his heart please him at its calm regularity. "and I remember I confounded the beat of the drum with the beating of my heart and was pleased at its calm regularity" (142).

Marlow is sure that he could overtake him and soon he does. Kurtz hears him coming and rises up like a vapour exhaled by the earth. He has cut him off thirty yards from the fire. Then he realizes suddenly what would happen if Kurtz begins shouting. He threatens and pleads, but he soon realizes that it would not be easy to get Kurtz back on board the steamer. Kurtz has

looked over the edge and has seen the inconceivable mystery of a soul that knows no restraint, no faith, no fear, yet is struggling blindly with itself.

The next day, with Kurtz on board, Marlow heads his steamer down river and again among the crowd of blacks that assemble, there is a magnificent black woman. To avoid trouble, he pulls the cord of his whistle and its screech scatters most of the natives. The beautiful black girl, however, does not flinch. She stretches her bare arms toward the steamer which is bearing Kurtz away. The crowd on deck and the white men onboard start firing.

The steamer returns down the river twice as fast as it had come up. Marlow looks at Kurtz who is unconscious and sees him as a man sated with "primitive emotions"- sated with "lying fame". One day Kurtz gives a packet of papers and a photograph into Marlow. He has little time to give him. He is forced to work continually in order to keep the tin pot steamer going.

One evening Marlow finds Kurtz conscious. With deep and heavy emotion, Kurtz says, "I am lying here in the dark waiting for death" (149). Marlow notices a change come over the dying man's features with a look of pride,

terror and intense despair. Kurtz cries out in a whisper, "The horror, The horror". To quote,

I saw on that ivory face the expression of somber pride, of ruthless power, of cavern terror- of an intense and hopeless despair. Did he live his life again in every detail of desire, temptation, and surrender during that supreme moment of complete knowledge? He cried in a whisper at some image, at some vision- he cried out twice, a cry that was no more than a breath 'The horror, The horror' (149).

Marlow's insight responds to the electrifying movement of Kurtz's death. He cries out in a whisper at some vision that is no more than a breath "the horror, the horror". Marlow blows out the candle and returns to his place in the mess room across the table from the manager. The manager lifts his head to give Marlow a questioning glance, and then leans back serenely, with a smug smile on his face. Suddenly the manager's boy appears at the door and announces "in a tone of scathing contempt, Mistah Kurtz- he dead "(150).

Marlow feels some affinity and loyalty to Kurtz and finally tells a lie to the lady who

cherishes Kurtz's memory. He hands over the papers to her. The girl suffers no ordinary grief. A conversation follows during which Marlow answers her eager questions with hesitation. Finally he admits that he has heard Kurtz's last words. She demands to hear them. Marlow tells her that just before Kurtz died, he uttered her name. The girl felt happy, Marlow looks at her and is appalled at his lie. He thinks that he could not have told her the truth: 'it would have been too dark too dark altogether'. The next day, the pilgrims bury him in a muddy hole by the river. Marlow is then left alone with only the remaining papers, which he feels that he had to take to Kurtz's Intended. He believes that his memory of Kurtz is no different than the memories of other men.

The journey into the jungle is also a descent into man's history, a return to his primordial origins. The dead centre of the jungle symbolically proves to be the mysterious darkness in the heart of man. In the midst of the jungle he finds himself within the 'gloomy circle of Inferno'. He also witnesses the inhumanity to man.

To Marlow the European city is like a white sepulchre. According to him the river leads him into the heart of immense darkness. The

first important thing that his journey reveals to him is that what made in sense in Europe no longer makes sense in Africa. One of the essential differences between Marlow and his fellow Europeans in Africa is that he can recognize the unreality of the notions that have been arbitrarily imported into the country. Journey up Congo as Conrad describes it is something in the nature of a psychic voyage into the innermost recess of the mind.

K.K. Ruthven says that Europe is presented persistently as a place of death, a "white sepulchre", which is by implication a museum of dead values. Africa on the other hand is an alien world a place at once horrific and vital evoking complex responses in European minds. "Its landscape is hostile and Wordsworthian, with dense vegetation like a rioting invasion of soundless life, a rolling wave of plants, piled up, crested ready to . . . sweep every little man of us out of his little existence" (79).

Marlow holds on to his European values even when in the very heart of darkness, in his refusal to look into Kurtz's depravity is quite true to his own image of himself. He has indeed 'peeped over the edge' and the dramatic situation

for him at the end is that he remains fixed in the middle.

The first important thing that Marlow's journey reveals to him is that what made sense in Europe no longer makes sense in Africa. One of the essential differences between Marlow and his fellow Europeans in Africa is that he can recognize the unreality of the notions that have been arbitrarily imported into the country, whereas they cannot or will not.

As Lionel Trilling has pointed out, "this marks one of Conrad's more striking originalities. Most of Conrad's contemporaries would have been moved by the primitive only as an idyll in the tradition of Rousseau, Marlow responds to it precisely because of its sheer savagery" (6).

Marlow is still, and it is at this time that he goes through a period of half-conscious struggling with death. He does not die, of course; instead, he finds himself back in the European city where the company headquarters are located: "However, as you see, I did not go to join Kurtz there and then. I did not. I remained to dream the nightmare out to the end, and to show my loyalty to Kurtz once more. My destiny. Droll thing life is that mysterious arrangement of merciless arrangement of merciless logic for

a futile purpose. The most you can hope from it is some knowledge of yourself- that comes too late- a crop of inextinguishable regrets. I have wrestled with death" (150).

Quest in Heart of Darkness is the most apparent feature in the structure of the action. Marlow, as the central figure, is like a knight seeking the grail. His many references to the unknown and secret places of the earth, the farthest point of navigation in the Dark Continent, his sudden realization that he is not going to the centre of a continent but to the centre of the earth highlight the various phases of the journey. The river, the jungle, the sunken steamship, and the torturous forest paths are all appropriate obstacles.

At the central station he is given a routine task of going up the river to retrieve a sick company agent. Little by little, Marlow learns about Kurtz. As Marlow's interest in him increases, so do the hazards that separate him from Kurtz. Finally, near the end Marlow comes to realize that Kurtz is the "object" of his quest. Marlow desires to hear Kurtz's voice. He knows that Kurtz has collected, battered, swindled or stolen more ivory than all the other agents together. He realizes that he is keen to possess everything but unknowingly darkness had also

possessed him and he has taken a high seat among the devils of the land. He claims that Kurtz is hollow by virtue of his lack of moral identity. He is a living incarnation of everything Marlow claims to hate. Kurtz who wants to become a God becomes a devil.

Kurtz has stripped himself of all the cultural values which has taken ostentatiously into Africa. But he has not thereby regained reality possessed by his primitive ancestors. Instead, he has "taken a high seat among the devils of the land". Marlow realizes that Kurtz is hollow by virtue of his lack of moral identity.

Kurtz surrenders his European heritage, exploits the natives by making them think him a god and abandons the moral values in which he has been educated by participating in certain unspecified but unspeakable rites. On the journey back down the Congo Kurtz dies and on his death bed cries enigmatically, "the horror, the horror".

Finally in the death bed, Kurtz utters the word 'horror'. There are two things that said confidently said about it. The first is that it records some sort of ultimate truth is morally abhorrent. His last cry should have been " a word of careless contempt", says Marlow, a fact of

supreme importance to him, for it proves that Kurtz has felt the need in the face of what he has at last recognized as darkness, for an alternate reality.

Kurtz's last cry is like that of Faustus, is the cry of man who can only learn what his soul is worth as he discovers that it is irretrievably lost or of one who can only affirm moral value as he perceives that it cannot exist. If Marlow is the moral hero then Kurtz is the tragic hero. Kurtz's vision of horror is not replaced by pity, but it is in some sense exorcised by it.

It is a challenging experience traveling through the jungle. Sailing up Congo is like traveling back to the earliest beginnings. During night time Marlow and other members in the boat hear the drum beats in the jungle. The jungle is also present reminder of his own prehistory. As Marlow penetrates more and more deeply into the wilderness his feelings towards it undergo a substantial change.

The sight and sound of savage dancing so much a part of its primeval setting, awakens in him the sense of his remote kinship with that wild and passionate uproar. "The reaches opened before us and close behind, as if the forest had stepped leisurely across the water to bar the way

for our return. We penetrated deeper and deeper into the heart of darkness" (95)

During his conversation with the Russian, Marlow realizes that there is a multitude of people hidden in the bush. Marlow feels that he is like a wanderer on the pre- historic earth on an unknown planet. His response to the frenzied howling in the jungle reveals his own 'dark truth'. According to him the black people who howl and leap in the jungle are not inhuman. He stresses the connection between himself – the civilized man and those howling savages on shore:" what thrilled you was just the thought of their humanity like yours- the thought of your remote kinship with this wild and passionate uproar" (96).

Marlow's response to the noise of the savage people reveals that he is conscious of his own wild and savage potential: "Ugly, yes it was ugly enough; but if you were man enough you would admit to your self that there was in you just the faintest trace of a response to the terrible frankness of that noise" (96).

Disturbed by the howling tumult in the bush. He senses that the noise sounds more sorrowful than warlike: "unexpected wild and violent as they had been, they had given me an

irresistible impression of sorrow. When the fog clears, Marlow is able to steer the steamer in close to the bank, where the water is deepest.

Arrows begin to fly thick and fast over the steamer, and the black helmsman steers such a crooked course that Marlow reproves him. Then the native drop the tiller and grabs a rifle. The next moment he feels fatally injured by a shafted spear. The helmsman falls at Marlow's feet and his blood fills Marlow's Shoes.

The sunrise reveals a thick, heavy fog all around them. Resuming the journey: "A complaining clamour, modulated in savage discords, filled our ears". The sheer unexpectedness of it made my hair stir under my cap. I don't know how it struck the others to me it seemed as though the mist itself had screamed, so suddenly, and apparently from all sides at once, did this tumultuous and mournful uproar arise".

The loud cry might suggest the sad, mournful mystery of the invaded human heart. The terrified pilgrims rush for their guns while the black crew, however grinned as they haul the anchor chain up. The headman exclaims 'catch him. Give him to us'. He explains that the

cannibals are hungry; they want to eat those noisemakers.

Marlow though at first repels then realizes that the cannibals are hungry. The voyage has almost lasted two months, and he remembers that the crew has not eaten any food except the rations brought on board and a quantity of hippo meat that has soon rotted is thrown overboard. He recalls that the savages occasionally gnaw on some dirty, lavender-colored lumps wrapped in leaves.

"I saw in their possession was a few lumps of some stuff like half-cooked dough, of a dirty lavender colour; they kept wrapped in leaves, and now and then swallowed a piece of, but so small that it seemed done more for the looks of the thing than for any serious purpose of sustenance". The hippo-meat which the cannibals bring with them makes the mystery of the wilderness stink in Marlow's nostrils. The reproving and mocking voices that interrupt him are proof of how little the materialistic listeners comprehend his spiritual quest.

Marlow comes to know that each crewman's wages amount to three nine-inch lengths of brass wire per week with which the men would buy food at the villages; they pass,

but they are unable to do so because the manager does not find it convenient to stop. He is certain that the crew must be starving. The cannibals show a curious restraint.

Through out the story Conrad provides the reader with a sense of pity for the exploited natives. Kurtz is untouched by this; lying on the coach he stares through the open shutter. In contrast to Marlow, the pilgrims do not seek the enlightenment to be gained from a spiritual journey. Their goal is ivory;" the vilest scramble for loot". The word ivory would ring in the air for a while . . . into the silence . . . Their ignobility and avarice are in ironic contrast to the noble restraint of Marlow.

Marlow's journey is not just the journey to the continent but is to the psyche of Kurtz, the natives, the white men and of course his own. The journey on the Congo is finally a journey not into darkness but of illumination, for every detail is to lay out for the mind, the psychical condition, and the human qualities that one must meet in order to achieve the ultimate degradation. The adventure of Marlow explores the human heart.

Marlow's outer journey into Africa symbolizes the mystery of the human heart. In

the midst of such experiences, reality fades and the inner truth is hidden. The presence of the mysterious stillness watching him is felt. The mind of man is capable of anything because all is in it including both the past and the future. He remarks that a man must meet the truth that is his own savage nature which is within his own self. As for him, he is able to hear and also admits that he has a voice for good or evil. He confesses that his own self's voice cannot be silenced.

Morton D.Zabel, remarks that the crisis in every one of Conrad's novels arrives when by accident, decision, or error a man finds himself abruptly committed to his destiny. The recognition occurs through a series of steps: isolation of the character from society; his recognition of his situation in a hostile world; and then, once self- knowledge is attained, his way of either solving or succumbing to his problem.

In Heart of Darkness, the protagonist's journey is a means of gaining self- knowledge. As Marlow reflects, the journey to Congo proves to be a turning point in his life. The following lines highlight the significance of his journey to self:

Yet to understand the effect of it on me you ought to know how I got out there, what I saw, how I went up that river to the place where I first met the poor chap. It was the farthest point of navigation and the culminating point of my experience. It seemed somehow to throw a kind of light on everything about me and into my thoughts. It was somber enough, too and pitiful- not extraordinary in any way- not very clear. And yet it seemed to throw a kind of light (51).

Marlow says that the battered twisted, ruined tin-pot steam boat has given him a chance to come out a bit to find out what he could do. But whereas he doesn't like the work that no man does, but he likes what is in the work which paves the way to find one's self, his own reality what no other man can ever know. He exclaims, "I don't like work – no man does - but I like what is in the work, the chance to find yourself, Your own reality for yourse, not for others – what no other man can ever know. They can only see the mere show, and never can tell what it really means". (85)

CHAPTER III

JOURNEY TO LIFE

“Death comes for the Arch Bishop” opens in 1848 in Rome, where the cardinals and a missionary bishop from America are discussing the situation of the Catholic Church in America. The missionary describes that the neglected New Mexico is in need of a young, strong, devoted priest to take charge and bring order to the region. Father Jean Marie Latour, a thirty five year old Priest currently serving in Ontario, Canada is deputed.

In 1851, Latour is making on his way across the New Mexican Terrain, he is exhausted, thirsty, and lost, but stops to pray before a tree in the shape of a cross. Soon he finds water. He is lead by a Mexican girl to a nearby town. He performs long – overdue marriage and baptisms and continues on his way. From Durango he returns to Santa Fe in Mexico where he obtains proof of his church authority.

As the apostolic vicar of New Mexico when he arrives along with his lifelong friend Father Joseph Valliant, they are dismissed. Now, with proof from the bishop in Durango, Latour is

prepared to assume authority. Arriving in Santa Fe, Latour discovers that in his absence the ugly yet lovable Vaillant has not only won the trust of the people, but has arranged for the previous priest to return to Mexico.

This country had been evangelized in fifteen hundred, by the Franciscan Fathers, but neglected for nearly three hundred years and still survives. The old mission churches are in ruins. The few priests are without guidance or discipline and lead an ungodly life. According to the Cardinal, this place needs a "young man, of strong constitution, full of zeal, and above all, intelligent. He will have to deal with savagery and ignorance, with dissolute priests and political intrigue. He must be a man to whom order is necessary, as dear as life. (DCA 8) Bishop makes his way through an unknown territory against the physical world.

The novel opens with Bishop Latour making a lonely journey of three thousand miles roundtrip through a trackless desert to Durango, Mexico. When he arrives at Santa Fe, the Mexican priest in his new diocese refuses to recognize his authority, thus necessitating the long trek to Old Mexico. During this journey, he orients himself spiritually by a symbol, a juniper shaped in the form of a cross.

"When he opened his eyes again, his glance immediately fell upon one juniper which differed in shape from the others. It was not a thick-growing cone, but a naked, twisted trunk, perhaps the feet high, and at the top it parted into two lateral, flat-lying branches, with a little crest of green in the center, just above the cleavage. Living vegetation could not present more faithfully the form of the cross. The traveler dismounted, drew from his pocket a much worn book and baring his head, knelt at the foot of the cruciform tree. (DCA 19)

Cather describes the quest for the inviolate place, the place that reconciles the literal landscape and the sacred place of memory. God is always the creator of that interior space, but Latour and Vaillant find a reflection of that place in the glory of God's creation. As Dutch theologian Henri Nouwen describes

The Lord is at the center of all things and yet in such a quiet, unobtrusive, elusive way, He lives with us, even physically, but not in the same physical way that other elements are present to us. ... God in Christ are really here, and yet his physical presence is not characterized by the same limitations of space and time that we now know. (76)

To the Bishop, the juniper tree which reminds him of his religious faith, also gives a clear revelation of the sacred in a natural object. "The universe to him", is not opaque and meaningless, but transparent to ultimate reality. His simple actions are charged with power and meaning because they not only spring from him but also have reference to the sacred model. His actions contradict rational calculations. He dismounts before the tree, bares his head, and kneels, further exposing himself and his mare to the murderous desert sun. Yet "when he rose he looked refreshed" (DCA 19).

After his devotion at the foot of the cruciform tree, he suffers excruciatingly from thirst. Remembering Christ, "I thirst!" he "empowered by long training, the young priest blotted himself out of his own consciousness and meditated upon the anguish on his Lord. The passion of Jesus became for him the only reality; the need of his own body was but a part of that conception" (DCA 20).

The heroic undertaking of the journey of the missionaries reveals cheerful acceptance of the physical hardships and the joyful conduct of the missionary labors. Father Latour comes upon an isolated village, a tiny oasis nourished by a subterranean stream in the midst of

desolation. The settlement is inhabited by pious Mexicans who have not had a priest in their midst for generations. They regard the appearance of Bishop Latour as miraculous, "the Blessed Virgin must have led the Bishop from his path and brought him here to baptize the children and to sanctify the marriages" (DCA 26). During the course of this journey Bishop Latour does not fail in his service as a priest.

Father Valliant during his journey to Albuquerque stops at a large ranch owned by Leijon. He performs the sacraments of marriage and baptism for his workers. Bishop Latour returns from Mexico with his credentials to find a warm welcome in Sante Fe, where his vicar, Father Vaillant has already endeared to the people. They are on their way to Mora, following a tortuous, lonely trail on their white mules. They cannot complete their journey in one day and seek shelter for the night in an isolated cabin, which is occupied by the degenerate Buck Scales and his battered wife. They sense something evil about Buck Scales.

Scales leaves the cabin and orders his terrified wife to follow. She turns back momentarily and signals to the two priests that their lives are in danger. Being warned by his meek Mexican wife Magdalena Valdez that Scales

will kill them, they leave in haste and make it to Mora. She says that Scales have killed four other travelers and all three of their children. They are anxious about the life of the woman who saves them.

The next morning, she escapes and reaches to Mora safely. Her name is Magdalena Valdez. He is captured, jailed, and later hanged. Latour's Friend Carson, a well-known scout, takes Magdalena to his home, where his wife can take care of her. She later goes to help a small group of nuns and starts a school for girls.

The visit of the priest to this barren mesa is a challenging experience. Father Gallegos, the priest of Acoma never visits a place because it is too remote and too difficult to reach. The Mesa has been identified with the Rock which is stark, grim and enduring". Here, Cather's hero has lost the first mystical exaltation, the sense of a final and absolute freedom of a communion with space and solitude in a world above the world" (Geismar 192).

Determined to know his diocese better, Latour enlists a young Indian guide, Jacinto, to take him to the surrounding Indian Missionaries. In Albuquerque, he finds that the scandalous rumours about the Priest, Father Gallegos, are

true. He decides that Gallegos must be replaced. Latour and Jacinto continue their journey, visiting small missions, where he performs sacraments and holds mass. Along the way, he visits various missions and pueblos, learning more about the people and their past.

Vaillant replaces Father Gallegos in Albuquerque. When Vaillant does not return from a long journey it is informed that he has black measles. Latour and Jacinto set out once. Due to the terrible, snow – storm, that they encounter, they are led by Jacinto to a secret, Indian cave. Jacinto entreats Latour never to mention this place to anyone. To his surprise finds that this cave is significant to Jacinto's people's snake worship. The men sleep safely through the night and continue their trip. Latour is delighted to find Vaillant recovered.

From Europe and its great past, Latour comes to "a country, which had no written histories"(DCA 152). He reflects on its appearance. "This mesa plain has an appearance of great antiquity and incompleteness; as if, with all the materials for world-making assembled, the Creator has desisted, gone away and left everything on the point of being brought together, on the eve of being arranged into

mountain, plain, plateau. The country was still waiting to be made into a landscape” (DCA 95)

Latour’s mission in Acoma becomes redemptive since he brings, by slow degrees, discipline, beauty and order. Bishop Latour passes enchanted mesa, an isolated flat-topped hill with steep sides, which once had a village on it.

“The rock of Acoma had never been taken by a foe but once, - by Spaniards in armour. It was very different from a mountain fastness; more lonely, more stark and grim, more appealing to the imagination. The rock, when one came to think of it, was the utmost expression of human need; even mere feeling yearned for it; it was the highest comparison of loyalty in love and friendship. Christ Himself had used that comparison for the disciple to whom He gave the keys of His Church. And the Hebrews of the Old Testament,, always being carried captive into foreign lands, -their rock was an idea of God, the only thing their conquerors could not take from them. (DCA 98)

Like a fossil form of life through all centuries, the Indians who inhabit the Acoma mesa seem to have unchanged. When officiating on the enchanted mesa of Acoma, he finds it very hard to go through the ceremony of the mass.

Before him, on the grey floor, in the grey light, a group of bright shawls and blankets, some fifty or sixty silent faxes; above and behind them the gray walls. He felt as if he were celebrating mass at the bottom of the sea for antediluvian creatures, for types of life so old, so hardened, so shut within their shells that the sacrifice on Calvary could hardly reach back so far. Those shell-like backs behind him might be saved by baptism and divine grace, as undeveloped infants are, but hardly through any experience of their own, he thought. When he blessed them and sent them away it was with a sense of inadequacy and spiritual defeat. (DC A 100)

After saying the mass for the Acomas, he retires to a rock in the desert and homesickness condenses into a meditation on being out of his own epoch, and back in his stone age. He begins to long for the comfort of his own tradition.

He watched the sun go down; watched the desert become dark, the shadows creep upward. Abroad in the plain the scattered mesa tops, red with the afterglow, one by one lost their light, like candles going out. He was on a naked rock in the desert, in the stone age, a prey to homesickness for his own kind, his own epoch, for European man and his glorious history of desire and dreams. Through all the centuries that his own part of the world had been changing like the sky at a break, this people had been fixed, increasing neither in numbers nor desires, rock-turtles on their rock. Something reptilian he felt here, something that had endured by immobility, a kind of life out of reach, like the crustaceans in their armour. (DCA 103)

Bishop Latour takes refuge from a storm in an ancient, secret cave reserved for Indian ceremonies. In Acoma, Latour and his Pecos guide Jacinto seek refuge in a huge stone cavern where, according to Indian legend, children had been sacrificed in a ceremonial cave. The cave offers him safety from the storm and probably saves his life. He seems to sense that he is in the presence of some nameless and formless

horror. This is the horror Cather includes of the world of powers of darkness, which taunt the believer, tempting him to abandon faith. This is symbolized by the unseen snake. In the cave, he hears nature's physical music.

"Father Latour lay with his ear to this crack for a long while, despite the cold that arose from it. He told himself he was listening to one of the oldest voices of the earth. What he heard was the sound of a great under-ground river, flowing through a resounding cavern. The water was far, far below, perhaps as deep as the foot of the mountain, a flood moving in utter blackness under ribs of antediluvian rock. It was not a rushing noise, but the sound of a great flood moving with majesty and power." (DCA 130)

Despite the fact that the cave offers him safety from the storm and probably saves his life, the bishop feels an extreme distaste for it. He seems to sense that he is in the presence of some nameless and formless horror, something too abysmal to be articulated but graphically symbolized in the unseen snake and in the sound of the underground river flowing through cavern far beneath the cave.

During the night he tries to get another glimpse of the aperture which holds his attention

but there his guide Jacinto was “standing on some invisible foothold, his arms outstretched against the rock, his body flattened against it, his ear over that patch of fresh mud, listening; listening with super sensual ear, it seemed, and he poked to be supported against the rock by the intensity of his solicitude” (DCA P131-132).

The cave is a place sacred to the Pecos tribe’s rituals, which is another reason for Latour’s discomfort- he is outside his parish, so to speak. Jacinto tells him the cave is used by his people, which suggests that somewhere in the underground cavern is the snake holy to his tribe. In the cave it is Jacinto, not the priest, who tends the altar and sacred flame. Jacinto’s religion is the new world and the European traditions represented by Latour seem youthful in comparison.

The cave is a labyrinth of holes, throat like passages, mouths, and caverns, suggesting that the French priest seems to be at the opposite end of his catholic church and its idea of heaven. Latour is at the root of things, the base. The cave is the site where many of the novel’s apparent oppositions are conflated. It also becomes a site where in the new world of America reveals its significantly ancient roots.

"He found himself in a lofty cavern, shaped somewhat like a Gothic chapel outline, - the only light within was that which came through the narrow aperture between the stone lips." (Pg.127)

As we move ,act of the cave, histories appears before us like the striation in the mesas: the river flows under ribs of antediluvian rock, and from this antediluvian space we move up and out, into the tender morning outside the cave's mouth, The morning landscape that greets the two men when they emerge from the cave is a gleaming white world , covered with virgin snow a new world, a blank .The virgin snow appears to appears to cancel out ancient systems belief: the Europeans virgin obliterates the stone lips of Jacinto's cave. The branches outside the cave are laden with soft, rose colored clouds of virgin snow, an almost paradisiacal image: the pearly gates to the New World.

"The next morning they crawled out through the stone lips, and dropped into a gleaming white world. The snow-clad mountains were red in the rising sun. The Bishop stood looking down over ridge after ridge of wintry fir trees with the tender morning breaking over them, all their branches laden with soft, rose colored clouds of virgin snow."

The intermingling of water and serpent sound has strong religious overtones. Though their dreadful worship of chaos supported the people of Acoma in the past, they have failed to grow beyond it, and it is symbolically draining the life force away from them. Latour encounters a daemonic power. He hears the spirit's utterance. That powerful, transfixing voice stays with him and helps him recognize the need to build his cathedral. Through Jacinto and his time in his cave, Latour finds a way to understand passion, yearning, fruitfulness, and worship.

Latour's time in the cave is similar to descent into the underworld, and he does return with a boon for himself and for his people. Cather's parable of Jacinto's cave is a way to understand the need to accommodate the demands of a culture and worship system transcendence does not emerge from a vacuum but rather from a long continuum of human effort exercised upon a very real and complex world" (Schneider 60).

Though he feels horror at the Indians' ceremonial cave, he respects their customs, which is similar to veneration in his own religion. He respects the Indians' cultural uniqueness and appreciates the similarities between his own

perspective and their customs. Bishop realizes that he cannot hope to triumph by force over a world augmented by superstition, evil, and ignorance. A long continuum of human effort is exercised upon a very real and complex world". It implies the regeneration and conquest of the world by consecrating it.

In Taos, their next destination, they meet the notorious Father Martinez, who has a reputation of being selfish, materialistic, tyrannical, and cruel. Latour also meets Trinidad a young monk who is lazy, dull, and gluttonous. Both Martinez and Trinidad are rebellious. There is a debate over the authority of the church in new Mexico, Martinez claims that it is in the new world and that Rome has no relevance or power. Martinez threatens that if dismissed he will take his numerous loyal followers and start his own church.

After his return from Rome, Latour brings back new missionary priests. One, Father Taladrid, replaces Martinez, although Martinez retains minor duties. After awhile Martinez and his longtime, crony Father Lucero start their own church. They have a rocky past, but they are equally irreverent toward the church.

Latour desires to bring harmony and order to the Acoma and Pecos Indians from the slovenly condition of Padre Martinez's household in Taos. Padre Martinez, the native priest belongs to an age flawless personal power and is completely unwilling to surrender his power. He senses that he is "really impotent, left over from the past" (DCA 141). The oral reprobate Martinez is excommunicated and his parish, the last-holdout under the old dispensation is brought under Bishop's control.

To his great credit, Latour brings order and discipline to the diocese, suspends the dissolute clergy and to reward those who have been faithful to the office. He returns to Virgin snow, where he wishes to build his Cathedral. "As he cherished this wish and meditated upon it, he came to feel that such a building might be a continuation of himself and his purpose, a physical body full of his aspirations after he had passed from the scene" (DCA 195).

Latour sends Vaillant to deliver letters of excommunication to Martinez and Lucero, and Martinez dies shortly thereafter. Lucero's health declines, and when he kills a burglar in his house he never recovers from the trauma. Vaillant, Lucero in his death bed gives details of a hidden hoard of twenty thousand dollars. Building a

Cathedral is Latour's vision He gains the support of the wealthy Don Antonio Olivares and his young wife Isabella. He plays a significant role in the restoration of Isabella's property after the death of her husband.

After a journey and a long illness, Vaillant recovers in Santa Fe, Although Latour invites Vaillant to extend his stay, Vaillant is anxious. He expresses his keen desire to get back to his people. Latour undertakes a journey to visit Eusabio, an important man in the Navajo Community who has lost his son. When Jacinto is sent to request Vaillant to visit Santa Fe, Eusabio accompanies Latour back home. The two men enjoy traveling together and find that they have much in common.

Latour decides to procure a stone for the cathedral from a nearby mountain side with Vaillant in Santa. Vaillant prepares for his mission to Colorado and the parting from Latour is bitter sweet. Latour fears he may not see his dear friend again, but he encourages him in his calling.

Over the years, Vaillant returns to New Mexico to visit and to see Latour made Arch bishop. His travels and work in Colorado are arduous and demanding, but he is dedicated and

persevering. Bishop's original diocese is expanded to include the vast territories to the south acquired by the United States in the Gadsden Purchase. It is the territory for which the bishop is responsible and the space is to be consecrated by the creative work on it. The bishop goes through a crisis of faith, a dark night of the soul. Latour is lost spiritually rather than physically. He believes himself alien.

St. John of the cross known as mystics mystic defines 'Dark Night of the Soul¹ along with 'Dark Night of the Senses' as follows: 'The two nights are successive degrees of contemplation of God and both involve severe purgations by which the soul is prepared for God. They are called 'Nights' because God deprives the soul of the use of the ordinary ways of attaining Him which had formerly been satisfactory and at the same time blinded as it were by the new light of infused contemplation¹ (Pick 130).

The Dark Night of the Soul 'designates the sum total of all its trials and sufferings which precede the spiritual marriage. 'The Nights involve great aridity desolation and trial for their purpose is to detach the soul from all that stands between it and its union with God" (Pick 130).

This experience is very painful to Bishop Latour. In this night God assails the soul in order to renew and divinize it. He feels that he is completely forsaken by God and all human beings and enters most deeply into an agonizing realization of his own wretchedness. He feels that he is completely annihilated and lives in an anguish that anticipates the sufferings of purgatory, very often not only unable to pray but even to perform his normal duties.

The kind of suffering is said to be of a more painful ordeal. According to St. John of the cross, suffering is a way of union with God. "Life begins with feelings of joy and devotion, but if a man is to progress in it he must be purified by what Walter Hilton calls the Dark Night" (Graef 209).

Describing the act of God in preparing souls for the dark night St. John of the cross remarks that "He divests the faculties, affections and senses spiritual and sensory, interior and exterior. He leaves the intellect in darkness, the will in aridity, the memory in emptiness" (Gish 75). "The greater the height to which God intends to lead the mystic, the longer and the more painful this purification, which lasts for several years normally. But all its sufferings will

be forgotten when God finally leads the soul to the joys of mystical union" (Graef 247).

"His prayers were empty words and bring him no refreshment. His soul has become a barren field. He had nothing within himself to give to his priests or his people. His work seemed superficial, a house built upon the sands. His great diocese was still a heathen country. The Indians traveled their old road of fear and darkness, battling with evil omens and ancient shadows. The Mexicans were children who played with their religion." (DCA 211)

Father Latour gets out of bed, goes to the church to pray. In the doorway he finds the old enslaved Mexican woman Sada weeping bitterly. Her clothes are in rags.

The encounter with Sada stresses sight, highlighting the importance of the visual over the verbal. The courtyard between Latour's house and the church is covered with snow, an etching in black and silver. The court was with snow, and the shadows of walls and buildings stood out sharply in the faint light. This snow is different from the blizzard that obliterated to trial and trial and forced Latour into the stone-lipped cave.

Here in his own Churchyard, unlike in the cave scene, no voices terrify him. There is almost no sound at all except for Sada's confession and prayers. The whole scene emphasizes the way light plays over surfaces: from the silhouette of the church tower against moonlit clouds and shadows on the snow to Latour's candle shining on Sada's dark brown peon face and the red spark of the sanctuary lamp in the pitch dark of the church. "The church was utterly black except for the red spark of the sanctuary lamp before the high altar." (Pg.213)

Even Sada's prayer expresses them visually. Latour is moved by the belief he sees on her face when she tells him it has been nineteen years since she has seen the holy things of the altar. He had never seen such pure goodness shine out of the human's countenance. When he lets Sada into the church, to the Lady Chapel, he sees "the working of Sada's face the beautiful tremors that passed over it and tears of ecstasy." Both Sada and Latour experience the thrill, Sada by seeing the Lady Chapel, Latour by seeing Sada's belief.

The visible power of Sada's ecstasy allows Latour to share her emotion: "He was able to feel, kneeling beside her, the preciousness of

the things of the altar, he received the miracle in her heart into his own, saw through her eyes. Earlier Latour had said miracles rest upon our perceptions being made finer, so that for a moment our eyes can see and our ears can hear what is there about us always. Ironically, the miracle Latour experience with Sada involves him seeing through her eyes rather than his own.

She becomes the site of a miracle: What he sees in Sada helps him, to gather up what might otherwise pass unregarded. This gathering up of sensation leads Latour to a moment of fullness of being at one with what is outside himself: This is a marked contrast to his feeling at the beginning of the chapter. He joins with Sada and feels his inner peace merge with the peace of the external world.

Latour comforts Sada by giving her not warm words but a "little silver medal, with a figure of the virgin"(p.218)-something to look at. He thinks this a good gift for Sada for one who cannot read or think-the image, the physical form of Love. He offers her not language but an image, something which her soul can adore.

The final paragraph of this section shifts from Latour alone, locking his church, to the moon alone in the arched "blue vault" of the

heavens and then back to Latour, looking at Sada's footsteps in the snow. He has his church, the moon has hers, the blue vault of the heavens although what he may briefly sense but does not understand is that the Lady Chapel, the moon, and the cave are all connected.

The Bishop takes her to the church and they pray together. Despite her miserable condition the old woman has never lost her faith. Bishop hears her confessions and takes the furlined cloak and gives it to her. He assures of his prayer for her. His gift, the figure of the Virgin on a medal to Sada is an unsophisticated, but similarly precious symbol of love. After his encounter with Sada, he experiences a moment of perfect peace: 'The peace without seemed all one with the peace in his own soul'(DCA 219). His efforts to bring both his religion and his cultural traditions to a new land, culminate in his building of a cathedral.

Bishop defends his ambition by insisting that "the Cathedral is not for us...we build for the future"(DCA 244). Vaillant does not fully comprehend Latour's burning desire and reminds the bishop of the worldliness of such a wish, "when everything about us is so poor"(DCA 241). But the Bishop replies that he is building for the people of the future. Her understand the

worldliness of his desire for such a unique, impressive cathedral, but he senses God's approval of this desire: "I could hardly have hoped that God would gratify my personal taste, my vanity, if you will, in this way"(DCA 245).

In that building, the art of civilization merges gracefully with the soil of Western landscape, just as Jean Latour's spirit had done. It speaks with reassuring directness, expressing the ideals of the people and offering the security of common values. "The large work of art and religion merge in the Bishop's Cathedral, which is the Capstone of his career and his legacy to his diocese" (Elide 66).

Latour's inclusive aesthetic vision enables him to apprehend profundity behind simplicity. It is great sacrifices Latour when he is forced to relinquish Father Vaillant for Colorado missions. He has recalled him from Tuscon because he wants his companionship, but he to his vicar the need for a priest at camp Denver. "He seemed to know, as if it had been revealed to him, that this was a final break; that their lives would part here, and that they would never work together again" (DCA 252).

At this point he confesses his motives for recalling Vaillant: "I sent for you because felt

the need for your companionship. I used my authority as a Bishop to gratify my personal wish. That was selfish, if you will, but natural enough. We are countrymen, and are bound by early memories" (DCA 253).

However, back in his study, he successfully transforms his loneliness into something positive: "It was just this solitariness of love in which a priest's life could be like his Master's. It was not solitude of atrophy, of negation, but of perpetual flowering" (DCA 256)

Father Vaillant takes up a task to go to Colorado. Energetic and warm, "he added a glow to whatever kind of human society he was dropped into". (DCA 228) His paradoxical nature accounts for his adaptability. He is faced with the society that is modern in its tradition and in its scramble after material wealth.

Drawn all over the country, the gold seekers are without homes, families or spiritual guidance. Their relationship to the earth is not sacramental, but exploitive, because they are cut from the sacred and their living conditions are dehumanized. He is forced to contend with the confusions of life brought by the discovery of gold in Colorado, where wandering prospectors and their followers crowd into the

mountains, pollute the water and succumb to fever.

Father Vaillant's task of restoring an awareness of the sacred to the alienated world is truly a heroic one. His personality gives new life to Christianity in the Southwest. "Perhaps it pleased Him to grace the beginning of a new era and a vast new diocese by a fine personality" (DCA 254). He is the true contemplative, who reconciles thought and action, and finds the love of God throughout his life. As Warner remarks, Willa Cather particularly admired, the idealized self-discipline of, interchangeably, the artist and the saint. It is for her a total dedication of being, a conscientious withdrawal from worldly pleasures and benefits into the heaven-haven of a liberating spirituality. (Berthoff 256-257)

Through Vaillant's labor and Latour's sensitive interpretation, the bell which they install becomes the living sound of a rich history taking hold in the remote of Santafe. Latour's and Vaillant's separation is a natural one and the two friends are still bound by early memories "that feeling of personal loneliness was gone, and a sense of loss was replaced by a sense of restoration" (DCA 257).

Vaillant plants faith and establishes rapport with people. They feel free to place a confidence in his love, and their trust accounts for his apostolic success. He is warmer, active and popular. Latour is proud of his friend and praises his humility and his work. His work depends upon Latour, who is responsible for his coming to the New World and directs his missionary work, including Colorado. Later, he becomes the bishop of Denver. The novel "is primarily a tribute to the transforming power of the disciplined intelligence of a Latour illuminated by his faith, assisted by the driving energy of that friend of his soul, Joseph Vaillant. They are in effect one complete personality, since each exists completely in the other by virtue of their common. inspiration and culture" (Connolly 84). The enormous bell tolls the beginning of a new cathedral order in New Mexico.

In his old age, Latour spends his retired life in home outside Santa Fe. He enlightens new priests and educate them on language and customs. A young man named Bernard Ducrot comes to assist Latour. In 1888 caught in a Janaury rainstorm he falls ill. He sends word to the new Archbioshop in Santa Fe that he would like to return there to die. Although Ducrot dismisses the idea that the man could die of a cold, Latour has made up his mind.

Near the end of his life, Latour looks on "the Cathedral that had taken Father Vaillant's place in his life after that remarkable man went away" (DCA 271). However, back in his study, he successfully transforms his loneliness into something positive: "It was just this solitariness of love in which a priest's life could be like his Master's. It was not solitude of atrophy, of negation, but of perpetual flowering" (DCA 256).

The Archbishop, nearing death feels that his life has been a success "to fulfill the dreams of one's youth; that is the best that can happen to a man. No worldly success can take the place of that" (DCA 261). The Church is renewed and he asserts, "I shall die of having lived" (DCA 269) As a young priest, and he has lived by a dream and has seen a dream fulfilled.

"The next morning Father Latour wakened with a grateful sense of nearness to his Cathedral - which would also be his tomb. He felt safe under its shadow; like a boat come back to harbour, lying under its own sea-wall. He was in his old study; the Sisters had sent a little iron bed from the school for him, and their finest linen and blankets. He felt a great content at being here, where he had come as a young man and where he had done his work. (DCA 274)

Much against the wishes of relatives who hope that he would spend his last years with them, he chooses to live in New Mexico rather than return to France precisely to inhale the tonic excitement in the air of the Southwest.. The brazing airy current whispers a message of stimulating power. Latour is spiritually lifted whenever he sees the acacia trees that awaken "pleasant memories, recalling a garden in the south of France where he used to visit young cousins" (DCA 85). In the landscape of American Southwest, he is suddenly transported back to the geography of childhood.

As Latour prepares to accept death when it comes, he observes also that there was no longer any perspective in his memories.

"He remembered his winters with his cousins on the Mediterranean when he was a little boy, his student days in the Holy City, as clearly as he remembered the arrival of M.Molny and the building of his cathedral. He was soon to have done with calendared time, and it already ceased to count for him. He sat in the middle of his own consciousness; none of his former states of mind were lost or outgrown. They were all within reach of his hand, and all comprehensible.(DCA 290)

The archbishop's journey into death is interwoven with his memory of the story. In his last days Latour recalls memories of his years in new Mexico. He remembers legends, people and Vaillant, who have already passed away. As he grows weaker, he sleeps more and eats less. Here the author mentions that the death that comes for the archbishop is a diligence-a carriage. His struggle has at last come to an end successfully. Very soon, he is laid before the altar in his cathedral. At Latour's death, Cather once again highlights his respect for the cultural distinctiveness of his people by enumerating the various communities who mourn for his loss.

Like ancient hero, Father Latour is not alone in this unknown land but is accompanied by a faithful friend, Father Joseph Vaillant, "his boyhood friend, who had made this long pilgrimage with him and shared his dangers"(DCA 20).

He remembers how he had helped his young friend Joseph Vaillant to take a courageous decision that was to take him away from home and family and begin his missionary life.

In the final scene, the two figures in the story are both aspects of the archbishop himself:

He was trying to give consolation to a young man who was being torn in two before his eyes by the desire to go and the necessity to stay. He was trying to forge a new Will in that devout and exhausted priest; and the time was short, for the diligence for Paris was already rumbling down the mountain gorge (DCA 299).

CONCLUSION

Conrad & Cather provide a vivid description of the journey between the landscapes of past and present that human beings perform within their own consciousness.

Latour remembers of all these conflicts and moments as death comes for him. His brave exclamation to his friend Joseph can stand as a controlling refrain to the novel. As the diligence rumbles down the road, Latour make his final plea " 'AHons!' said Jean lightly, 'invitation du voyage!'" (DCA 285).

Latour is ushering in a new age, a new beginning, and a new creation. Divine power creates life. Art and religion are joined and it is both a creative act to build a cathedral, motivated by worldly ambition, but at the same time it is religious act of piety growing out of faith.

The journey upon which Latour embarks has overtones of both an epic quest and redemptive mission. His piety is that of an Aeneas, who unlike Achilles or Odysseus, was destined to find a new civilization. Like Aeneas, Latour is haunted by memories of his homeland and childhood, and the refinements of a highly developed culture. He is sustained by an unshakable faith in the protection and the guidance of God.

Conrad's major creative phase rests on a continuous and consistent effort of thought. He conceives of his own art in terms of insight and vision. The main stream of Conrad's scholarship has stressed his power and profundity at the expense of his intelligibility and control.

The intellectually conceived symbolic pattern of Heart of Darkness constitutes so much a plotted action as an organization, an arrangement of intellectual analysis in concrete terms. In this analytical arrangement Kurtz and

Marlow are two halves of the single persona who penetrates and understands ultimate evil. Characterization is subordinated to a generalized speculative analysis of an idea about man. It is sure that the idea is embodied in people, in action but the symbolic structure moves the stress from character to theory from plotted action to an experience and an insight.

Conrad's oriental style is one of the features for which he is most admired.

Heart of Darkness is a parable with moral, psychological, and spiritual aspects. Like Conrad's ideas, his method is too complex. The most obvious of them lies in the organization of the stories themselves. He is a citizen of the world.

Cather's landscape itself represents relation to God. In her fiction, identity is often connected with landscape. She saw "the land as symbolizing the reality and a yearning for the unknown, the ultimate, and the transcendent" (Schneider 62). She mixes the drama of the land with the drama of the worship.

Cather is able to recreate pioneer times in New Mexico. Bemice Slote points out that "from the beginning Willa Cather joined art and

religion, not only in the allegorical kingdom of art but in her primary belief that man's creation shares in some divine power" (Slote 43).

Latour and Valliant both establish a strong spirit of kinship with their people by respecting the traditions of the distinct communities within their diocese. They attempt to unite these groups spiritually in the broader community to the Church while keeping in mind that each still needs to retain its cultural uniqueness.

Bishop's cathedral built in the Old World style, brings to the New World, the artistic traditions of the past. Archbishop calmly says goodbye to the past is confident that "the future would take care of itself"(DCA 289). Cather offers in *Death Comes for the Archbishop* offers a new view of success, a view that seems at odds with a worldly success that is measured by material gain. Vaillant's reflects that the dreams of one's youth are unworldly or of higher value than mere worldly success.

For the heroes of *Death Comes for the Archbishop*, the priests dedicate to a community of souls, the road to self-fulfillment is the same road that leads to spiritual community and the pursuit of the ideal. While creating the

community, they fulfill their need for group as well as their desire for success. They accomplish the dreams of their youth. Despite the hardships, both men endure, and they establish a happy balance between self-needs and others' needs.

Cather finds in religion the lifelong commitment to vindicate imaginative thought in a world threatened by materialism. Unlike human love, divine love has its source in God's love and is divinely infused into the individual. Because it "has its prototype in the Agape manifested by God . . . it must be spontaneous and unmotivated, uncalculating, unlimited, and unconditional"; it is "the love which loves despite even the repulsiveness of its object" (Susanne 164)

Both priests find fulfillment by immersing themselves in the communities that they serve. They also attain a stature and fame that mark them as unique personalities, thus placing them above those communities. Bishop Latour is able to transform human beings into living saints. His work of art is not only represented only by the cathedral, but also by the lives he rescues, the lives that enrich his own. Though his death is the end of the life on earth, it is much less an end than a beginning. He is on a pilgrimage whose end is death and life.

In this novel, movements of conflicts are constantly juxtaposed with periods of peaceful reflection. Cather in her portrayal of Bishop Latour offers both saint and hero. One of the Cardinals in the prologue tells his companions that the missionary who can succeed in the new territory, must "have a sense of proportion and rational adjustment" (DCA 9). It is this sense that allows the two French missionaries to adapt and to succeed. Bishop Latour devotes his life to serve the church and the people in rural Mexico and finally succeeds in his mission of bringing faith, in God and restores order to human life.

Latour's mission becomes a redemptive one, to bring into existence, by slow degrees, discipline, beauty and order to the world of chaos. He assimilates the past, and reorders a fragmented world. Cather comes to term with her world and in a spiritual sense from her coming home with *Death Comes for the Archbishop* and it "was the most unalloyed pleasure of her life" (Woodress 225).

Cather creates an image of history free from the complication of modern life. The abiding faith and missionary zeal of Archbishop Lamy and his vicar leave permanent imprint on the

history of the Southwest. The Archbishop finds personal completion in religion.

The Death Comes for the Archbishop is about Archbishop Latour's courage and steadfastness, his gentleness and his worldly success. His death in exile is a triumph in which physical space and the sacred place are reconciled within the self through prayer. It is a "novel of conquest, conquest alike of a new land and of the souls of men" (Edel 14).

Their lives concur with the views of Robert Ballard. "In an epic journey after you have a dream, you begin to prepare yourself to pursue that dream." (42)

Fredrick Tabor Cooper praises Cather and asserts that her strength is her characterization.

She has created a group of real persons; she takes us into their homes and makes us share in their joys and sorrows, with a quickening sympathy such as we give to our friends in the real world. And that is a gift that is perhaps quite as rare as a genius for plot-building. (323)

Their interests are as wide as the world and his outlook is in that sense universal. The

novels of Joseph Conrad and Willa Cather are of universal value and most relevant to modern times. It is an undeniable fact that they would challenge consideration is the best of audience and claims a memorable place in the realm of literature.

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A *Thirukkural* Way of Intellectual Humility

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Abstract

Intellectual Humility (IH) is defined in several ways, sometimes as the opposite of Intellectual Arrogance, or as the construct encompassing certain cognition-specific virtues studied under the Virtue Epistemology branch of Philosophy. In 2015, researchers at the University of Edinburgh developed a Doxastic Account of Intellectual Humility which defined it as a virtuous mean between Intellectual Arrogance and Intellectual Diffidence. Scholars have derived the five most important character traits of an Intellectually Humble person through various theories and experiments, which are given the term the ‘BIG FIVE’.

Thirukkural (‘Sacred maxims’), an ancient Indian classic Tamil masterpiece (circa 2nd century BC) written by Saint Thiruvalluvar has long taught us the practice of *aRam*, i.e., Virtues and Ethics. Among all other virtues, the virtues of Intelligence and Humility are considered the greatest aspiration and essence of human life.

The current research undertakes a comparative analysis of the modern theory of IH and the ancient *Thirukkural* and develops its own BIG SEVEN of IH specific to the teachings of *Thirukkural*. This work is an extension of the author’s earlier theoretical work on IH in Sanskrit Upaniṣadic narratives and of experimental research on 140 Indian adults. The final aim of this research is to derive Indian insights on IH, thereby discovering panhuman traits of IH so that they can be implemented in the Indian population for a harmonious future.

Keywords: *Thirukkural*, Intellectual Humility, Virtues, Indian Knowledge System, Philosophy

1. Introduction and Literature Review

1.1. Intellectual Humility: What and Why?

Intellectual Humility (IH) is one of the most studied intellectual virtues in philosophy and psychology. Today it attracts a lot of attention from anthropology, cognitive science, sociology, child development and so on. IH is a mindset that guides our intellectual conduct. It involves several positive traits of character such as being intelligent, seeking deeper knowledge, being a good listener, etc. Even though philosophers disagree about the nature of IH, there is a strong consensus regarding its widespread importance in several phases and situations of human life. IH will bring a

harmonious future, especially in India which comprises people with several different practices. In one of its decisions in 2016, the Madras High Court stated,

“If Thirukkural is taught with all its avenues and dimensions elaborately, students would be equipped with all the facets of life, the probable problems, and solutions. The couplets... will guide them through, even the most difficult times. Thirukkural will give them the inner strength to withstand any storm.”¹

1.2. Theories on Intellectual Humility

Church and Samuelson (2017, p. 15) conducted a study on 116 people in which participants are asked to describe an intellectually humble person, a wise person and an intellectually arrogant person. A total of 101 descriptors are found to describe an intellectually humble person. 112 more people have rated those qualities on a scale of 1-7. Thus, authors finally derive ten main descriptors of an intellectually humble person as follows: being smart, modest, intelligent, humble, intellectual, thinker, humility, love of learning, doesn't brag, and not a show off. On the other hand, a person lacking IH, i.e., an intellectually arrogant person has the following qualities such as showing off, bragging, dogmatism, narcissism, no test in reality, improper pride, social vigilantism, etc.

Folk understanding of IH is a multifaced and multi layered virtue with different moral, interpersonal, and intrapersonal dimensions. In the folk mind, intellect drives curiosity and love of learning in an intellectually humble person, while an intellectually arrogant person links pride with intellect (Church & Samuelson, 2017, p. 20). IH is the ability to overcome intellectual arrogance, a tendency to overestimate one's knowledge and cognitive abilities. Hence, *prima facie*, both intellectual humility and intellectual arrogance are opposite to each other.

1.3. History of the Concept of Intellectual Humility

IH falls under the Virtue Epistemology branch of philosophy that studies the relation between the intellect and virtues. Virtue epistemology focuses on the process by which beliefs are formed by an intellectually virtuous knower. It gives a fundamental role to the epistemic or intellectual virtue concepts. Hence, IH becomes core to virtue epistemology.

There are two main schools of Virtue Epistemology. The **Agent-reliabilism** school put forth by Ernest Sosa focuses on the *reliable* or virtuous or proper functioning of a given agent's cognitive faculties. It applies the term 'virtue' to faculties such as memory, perception, etc. On the other hand, the **Neo-Aristotelianism** or **Responsibilism** school propounded by Linda Zagzebski focuses more on the agent's

¹ In S. Rajarathinam Vs. The Secretary to Government Case case [The Hindu, April 27, 2016].

specific character traits or epistemic *responsibilities* such as open- mindedness, intellectual courage, intellectual perseverance, etc. The latter view thus stresses that agents should be in a position to take reflective responsibility for their true beliefs. It tends to focus more on the agent’s epistemic character and epistemic responsibility (Church & Samuelson, 2017, p. 40).

Any full and robust account of intellectual virtue will have to account for the exposition of both schools, viz., focusing on cognitive faculty virtues as well as character trait virtues. It will be a matter of emphasis how one does it.

1.4. Modern Position on Intellectual Humility

There is no shared or even entirely dominant view of IH in the literature. There is a lack of consensus on what ‘humility’ or ‘intellectual humility’ mean. Intellectual accuracy or intellectual firmness are the words suggested for IH by some scholars. Some others suggest that “IH is proper attentiveness to, and owning of, one’s intellectual limitations”, focusing only on one aspect of it (Whitcomb, Battaly, Jason, & Howard-Snyder, 2015).

IH is a virtuous mean between intellectual arrogance and intellectual self-diffidence or self-deprecation. Being too arrogant/ dogmatic/ servile or being too humble/ timid does not resonate with IH. Intellectual arrogance suggests overestimation of one’s abilities and underestimation of one’s weaknesses. It is deeply rooted in human psychology and is notoriously natural to human beings. On the other hand, an extremely humble person does not value herself correctly as she should. An intellectually humble person values herself, her knowledge, her beliefs, and their epistemic status among her peer as she ‘*ought*’, not too much, not too little. This approximation of IH is called the *Doxastic Account of IH* (Church & Samuelson, 2017, p. 7). According to this account,

‘Intellectual humility is the virtue of accurately tracking what one could non-culpably take to be the positive epistemic status of one’s own beliefs’ (Church & Samuelson, 2017, pp. 7, 25).

It always goes hand in hand with how much people value their beliefs with how firmly they believe in them. In some cases when these two come apart, it is crucial to see whether a person ‘attributes’ a positive epistemic status to one’s own beliefs as he or she ‘ought’ or if a person exercises objective analysis of the situation before and after making a belief, or if she can ‘track’, consciously or unconsciously, the positive epistemic status her beliefs actually enjoy. Tracking one’s opinion about things will give people a chance to reflect on their beliefs, gather evidence, and modify accordingly. Sometimes people imagine far more epistemic status to their beliefs than they actually have. This final version accounts for such situations where someone has been non-culpably deceived. Unlike folk theories on IH, this account suggests IH is not

the mere opposite of intellectual arrogance. It is a virtuous mean between Intellectual Arrogance and Intellectual Diffidence since it allows one not to ascribe too much or too little positive epistemic status to a given belief.

The BIG FIVE According to the Doxastic Account

Intellectual Humility comprises: (a) some general personality traits such as accuracy in reasoning, actively open-minded thinking, rule-based thinking, perspective-taking, need for cognition, need for closure, (b) some personality measures (such as open-mindedness), and (c) other virtue measures (such as wisdom, humility, modesty, etc.) The core concept of IH is ‘awareness of cognitive fallibility’ is a hallmark of IH.

After studying several traits² such as intellectual autonomy, attentiveness, intellectual thoroughness, intellectual courage, intellectual tenacity, narcissism, dogmatism, self-righteousness, social vigilantism and desirability, Leary and researchers (2017) have developed a five-factor model of IH the includes facets of (1) openness to experience, (2) epistemic curiosity, (3) existential quest, (4) need for cognition, and (4) intolerance of ambiguity.

1.5. What is *Thirukkural*?

One of the most celebrated eighteen didactic works (*‘Patirenkirkanakku’*) of the post-Sangam period, *Thirukkural* (2nd century BC), is known as *Tamiḷ Marai* (*‘Tamil Veda’*). It is a non-religious text, written by Tamil poet and philosopher Thiruvalluvar, also known as Valluvar. *Thirukkural* is a combination of two words *‘Thiru’* (auspicious), and *‘Kural’* (short poem).³ Written in a short couplet format consisting of two lines in each verse and seven words in each line, it holds a crucial place in literature for its ethical, social, political, economic, philosophical, spiritual, and in general moral teachings. It is known for its universality since it breaks all the barriers of mankind.⁴

The work consists of 1330 verses divided into 133 chapters and three sections, namely, (1) *Aram* (Virtue) comprising of chapters 1 to 38, and 380 verses, (2) *Porul* (Wealth) comprising of 70 chapters i.e., chapters 39 to 108, and 700 verses, and (3) *Inbam* (Love) comprising of 25 chapters, viz., chapters 109 to 133, and a total of 380 verses. The peaceful and tranquil society is the central theme of *aRam*. The second part focuses on political governance, wealth, social and material interests, the duties of the

² The researchers have considered the Big Two Model of Abele and Wojciszke (2013). This model categorises several traits under two broad classes, namely, the agency reflecting the personal growth dimensions of the traits (such as Extraversion and Intellect), and communion reflecting the socialization dimensions (such as Agreeableness, Conscientiousness, and Emotional Stability).

³ “*Thirukkural* is a synthesis of the best moral teachings of the world” (Emmons E White, A Christian Missionary in South India, 1891-1982).

⁴ Rabindranath Tagore, the great Indian poet (1861-1941), has exclaimed that “The ideas of great Saint Thiruvalluvar will apply not only to India but the whole world”.

ideal King, etc. Section three deals with romance and love. The code of conduct it explains to be a good human being and a virtuous citizen made it the most translated ancient book of all time.⁵ It is also called *poyyamozi* (speech that does not become false) and *dheiva nool* (divine text).

The earlier parts of Thirukkural are written in the most recent form of Tamil script which was prevalent around 1500 A.D., the Chola and the Pallava styles are gradually used in the subsequent verses, and lastly the later verses are written in Tamil-Brahmi script (also known as *Dhamili*) that is closely connected with the Brahmi script of Asoka, (Siromoney et.al, 1980). Thus, the writing style makes a progressive transition from period to period.

The text has been studied in ancient and modern India from several aspects such as general humility traits (Mooneegadoo, 2020), wealth and material management (Sinaiah, 2018), the factors of production in socialism and capitalism (Chendroyaperumal, 2004, p. 7), a six-factor model of entrepreneurship (Jain, 2014, p. 2499), a SWOT analysis model for an entrepreneur (Jain, 2015), a conscious-based and spirit-central approach for business ethics (Leelavathi, 2017, pp. 172-173), external and intrinsic business ethics (Muniapan & Rajantheran, 2011, pp. 461-467), ethics and aesthetics for economic outlook (Suganthi & Veda, 2020, p. 4655), ‘Overconfidence Bias’ in behavioural finance (Subramaniam, 2019, p. 114), four-fold goals of *Dharma*, *Artha*, *Kāma* and *Mokṣa* resembling *Aram*, *Porul*, *Inbam*, and *Veedu* (Nagarajan, 2005, p. 123), in Human Resource Management (Karunarathna, Subashini, & Weeransinghe, 2019), and for enhancing people’s emotional quotient (Baskar, 2016, p. 16).

1.6. Methodology

The current research derives insights on intellectual humility from the *aRam* section in the ‘Thirukkural’ to formulate the Big Seven Model of IH consisting of the seven most important traits of character.

2. A *Thirukkural* Way of Intellectual Humility

In the introduction section of ‘The Power of Virtue’ of the *aRam* itself, the author equated virtue with heaven and wealth, the greatest source of happiness a man can possess. Virtue is defined as anything that is done with a spotless mind, the mind which is free from malice, desire, anger, and bitter speech. Based on the teaching of *aRam*, the following character traits can be treated as virtues:

1. *Being intelligent and begetting intelligent children*

It is said that the attainment of knowledge leads to a prosperous fate and a prosperous fate produces enlarged knowledge (Kural 382). If one wants a good society to live in, one must raise good children. Because intelligent children will

⁵ The text has been translated in more than 40 languages across the globe, first in Latin by Fr Beschi about 250 years ago, then in French, English and German. Today we have translations of Thirukkural in Urdu, Hindi, Sanskrit, Malayalam, Telugu, Russian, Mandarin, etc.

create a harmonious society reaping great benefits (Kural 72). This verse teaches that everything starts at home. Intelligence is the primary requirement in the construct of Intellectual humility. If one wants a good society to live in, one must raise good children. The peace and tranquility of the society rest on its intelligent citizens.

2. *Sweetness in speech or Agreeableness*

Speech must be free of deceit and meanness. Even a single word with an evil meaning or evil intention will change everything good into evil (Kural 138). Kural 210 states that “One should not speak disagreeable things when agreeable are at hands”. It is time and again emphasised that

“The wound which has been burnt in by the fire may heal, but a wound burnt in by the tongue will never heal” (Kural 137 and 139).

3. *Humility*

Humility is considered the jewels of a man, all else are worthless baubles. Humbleness is the essence and meaning of life. A person with humility learns more and improves himself. It yields compassion and gives a person a tranquil mind, gaining him more friends, popularity, and fame. It advises making one’s opponent humble, not by retaliation, but by a positive response.

“In great prosperity, humility is becoming; dignity, in great adversity” (Kural 963).⁶

It is also said that the great people will always humble themselves, but the mean will exalt themselves in self-admiration.⁷

Mahatma Gandhi also says that ‘a humble person is not himself conscious of his humility...’ A true humble person will not boast or brag about his virtue, rather his humility resides in his attitude towards his humility. Some modern scholars argue that intellectual humility is one subdomain of general humility (Davis & etal, 2016), and some argue that humility itself, being the opposite trait of two vices, viz., vanity and arrogance⁸, is an intellectual virtue (Roberts, 2003, p. 236). Since humility allows one to have a low concern for one’s social image, one is devoid of arrogance, dominance or dogma, and rather one is full of good intentions, open-minded, and accepting of diverse conditions.

4. *Knowing one’s limitations*

⁶ Translation by (Siromoney, Govindaraju, & Chandrasekaran, 1980, p. 195).

⁷ (Pope, WH, Lazarus, & Ellis, 1962, p. 118).

⁸ Vanity is an excessive concern to be well-perceived and well-regarded by other people, and Arrogance is a disposition to infer some illicit entitlement from an opinion of one’s superiority (Roberts, 2003, pp. 237, 243).

One must understand one's limitations and conduct oneself within those limits.⁹ Humbleness is advised in one's self-assessment, activities, intellectual dealings (Kural 133), speech (Kural 137-9), and controlling one's senses (Kural 134). A compassionate person will lose his command wealth if he is ignorant about his limitations (Kural 148). A person with social norms and knowing his limitations is anchored by virtues always (Kural 288).

As some modern scholars have argued that 'owning one's limitations' or 'the awareness of cognitive fallibility of our beliefs' (Porter, 2015), and being alert to, admitting to, and being responsible for one's mistakes (Zachry, 2018) is the hallmark of an intellectually humble person.

Great people with humility do not focus much on their achievements, but how many more achievements they have to make, for example, Nelson Mandela, in the last paragraph of his autobiography 'Long Walk to Freedom' says, 'I have discovered the secret that after climbing the great hill, one only finds that there are many more hills to climb'.

5. *Self-control or Self-restraint*

The one who has mastered his senses will be free from the crime of coveting others' property (Kural 181). A mind must be free from desire, envy, and jealousy. Thirukkural is appreciated by Mahatma Gandhi as "*a textbook of indispensable authority on moral life*", for the same reason.

6. *Kindness*

"Even in jest, words of contempt hurt,
Even to foes, the kind are polite." (Kural 105)

It is said to be the greatest of the great wealth for a man (Chapter 25, 26). Kindness towards both people and animals is a mark of a good man.¹⁰ Not destroying life is the sum of all virtues (Kural 331). A kind mind will refrain someone from indulging in crimes, evil, and social sins. Thirukkural is, thus, called *Ulaga pothumarai* ('The universal Veda'), and *Deiva nūl* ('Divine Text').

7. *Gratefulness*

'Being grateful' is greater than virtues. A man can escape even when he has killed every virtue, but there is no escape for him who does not show gratitude towards others who have done good for him (Kural 120).

8. *Being neutral or Impartiality*

⁹ Chapter 13 on this topic is also translated as 'self-control' or 'self-restraint'.

¹⁰ Chapter 26 on 'Abstinence from flesh/ meat' maintains kindness towards animals. It is said that "Not to kill and eat flesh of an animal is better than pouring forth of *ghee* in a thousand sacrifices" (Kural 269).

Not taking either side in the times of debate but resting impartial as the even fixed scale is regarded as the ornament of wise (Kural 128). The same ideas reflect in the modern account of IH in terms of a person being a good listener, who considers all points of view, and who is open-minded and unbiased.

The recent research by Koetke et al. (2021, p. 5) suggests that being neutral and impartial is a trait of intellectual humility that allows one to learn new information without being dogmatic, even if the views are counter to one's beliefs, and also allows a person to accurately discern the strengths of the arguments. Being neutral is extremely helpful in several domains such as religion, politics, judicial, music, culture, etc. to retain the peacefulness of the society (Koetke, 2021, p. 6). Zachry et. al. (2018) claim that the trait of being 'unbiased' is facilitated through the enactment of intellectual humility.

9. *Lack of anger*

Lack of anger is considered a prerequisite to virtue. It is said that one who controls his anger, virtue comes seeking to him (Kural 140). Anger is said to be the greater evil and the greatest enemy for the man who cannot control it.¹¹ Anger comes when a person is intellectually arrogant who cannot assess a situation objectively, and can get angry in the face of deep disagreements. It is proven that Intellectual Humility guides our reactions in the face of disagreements, it helps us overcome merely egotistic and self-oriented responses (Miglio, 2019).

10. *Propriety of conduct or Conscientiousness*

Propriety of conduct is said to be the seed of Virtue (Kural 148). Speech that is free from evil, not desiring someone else's wife (Kural 156) and other's wealth (Kural 184), a disposition that is free from envy (Kural 177), inconsistent conduct, and doing fraud to others are some of the virtues.

“The extensive and accurate knowledge is useless if a man acts senselessly through covetousness towards all” (Kural 188).

“The masked men, of the men with the deceitful mind, men with false conduct are said to be like the sportsmen who conceal themselves in the thicket to catch birds” (Kural 28.4).

“One should also abstain from doing fraud to others. It is called as ‘Black Knowledge’” (Kural 297).

“Even thought of sin is sin” (Kural 292).

¹¹ Indian independence activist, politician, writer and educationist KM Munshi (1887-1971) stated, “Thirukkural is a treatise par excellence on the art of living.”

Propriety of conduct with other human beings is also given importance in different cultures, such as African concept of Ubuntu which literally means ‘humanness’ and a person achieves ‘humanness’ through the other person, i.e., a person can genuinely live a human way of life only when she depicts the other-oriented virtues (Metz, 2020, p. 259).

11. *Patience*

Patience is described as bearing with those who revile us, bearing with reproach even when one can retaliate, and bearing with the uncourteous speech of others (Kural 161, 162, 163, 169, and 170). It is said that practising patience will reap greatness for men. It is more difficult to follow than asceticism (Kural 169).

In the IH account, ‘too much’ patience is considered not as intellectual humility but as intellectual diffidence or self-deprecation which is an indication of lack of confidence or intellectual timidity, the opposite of intellectual courage. The Doxastic Account of IH suggests ‘proper pride’ or ‘proper’ patience as a trait of an intellectually humble person. In the ‘Situational determinants of IH’, it is discussed that one must retain one’s position, value oneself as one ‘ought’ to, and not overvalue nor undervalue one’s abilities. Hence, *prima facie*, it might be interpreted as the practice of ‘too much’ patience as stated by Thirukkural stands against the modern account of IH. However, patience in a general sense, in times of listening to the opponent’s views, dealing with disagreements, respecting others’ opinions, and stating one’s own opinion with a firm mind and kind words can be categorized under patience.

12. *Not backbiting*

‘Not backbiting’ is considered a higher attribute than virtue. Backbiting others, i.e., smiling with them in their presence and causing them destruction behind their back, is as equal to every sin (Kural 192). Even though a man cannot follow any other virtue, he still can be said as ‘good’ if he does not backbite. Later on, the author brings forth that one should introspect before backbiting. For, such a man will have a clear view of the world. The one who introspects and finds one’s faults, mistakes, or limitations will never backbite others. A person having this ability to view the world objectively will never behave in an intransparent manner.

13. *Not speaking useless things*

“That conversation in which a man utters forth useless things will say of him ‘He is without virtue’.” (Kural 203)

There is no greater evil than speaking useless things in presence of many (Kural 202). Their eminence and excellence will leave them if one speaks words that would

not reap profit or pleasure. Finally, this chapter affirms that “if you speak, speak what is useful. If you speak, speak not useless words” (Kural 210).

14. *Being free from evil*

Being free from evil and not inflicting suffering on others is regarded as the chief of all virtues (Kural 213 and 327, respectively). One should not do evil deeds even through forgetfulness, even when one is poor, and even to one’s enemies, in any case.

“If someone has done evil to him, the proper punishment you can give them is to show great kindness to them”. (Kural 324)

A spotless mind will never give sorrow or do evil things in return. When a person is intellectually humble, he will have forgiving nature towards others, objective assessment of the situation, and respect for others’ views, which does not lead to the idea of doing evil to others.

15. *Benevolence*

‘Benevolence’ viz., doing charity and not expecting anything in return, is also considered a virtue. A man possessed with benevolence is equated with a ‘ripe fruitful tree in the midst of a town’ (Kural 226). To give to the destitute is considered a true/ real charity (Kural 231). It makes a person sensitive to others’ needs and take other’s perspectives.

16. *The Desire for fame/ social status*

It is said that people with fame live without disgrace. One who has fame only lives, not the one who is without any fame (Kural 250). The idea of achieving fame underlies other virtues such as not doing evil, having sweet speech, doing charity, etc., and not overruling them, unlike the extreme ‘desirability for social status’ which is a trait of an Intellectually Arrogant person. Indian framework of ‘desire for fame’ attributes other features such as not doing evil, having sweet speech, doing charity, etc.

“If you appear in this world, appear with fame. For those who are destitute of it will be better not to be born than to be born.” (Kural 246)

17. *Truthfulness*

True words are described as words without the least degree of evil to others. It is said that even if a man does not practice any other virtue, but he can abstain from falsehood, the virtue will be with him (Kural 307) because truthfulness gives one

purity of mind, it leads to every other virtue (Kural 306), and shall never do evil to others.

“Amidst all that we have seen as real excellence, there is nothing so good as truthfulness” (Kural 400).

“Not to destroy life is the one great good. Next in goodness to that is freedom from falsehood” (Kural 333).

The text Thirukkural itself is called *Poyyolli* (‘Words that never fail) and *Vāyurai vāḷttu* (‘Truthful Utterances’).

Modern scholars have also related the trait of truthfulness with Intellectual humility (Huynh, 2021). The four-facet conceptualization of IH, i.e., independence of ego and intellect, openness to revising one’s viewpoints, respect for others’ viewpoints, lack of intellectual overconfidence, allows one to seek the truth, revise one’s beliefs in the face of evidence.

The BIG SEVEN virtues: A Thirukkural Way

The following are the seven most important personality traits of an intellectually humble person. They are termed ‘The BIG SEVEN’ of intellectual humility:

1. *Gratefulness:*

A man can escape even when he has killed every virtue, but there is no escape for him who does not show gratitude towards others who have done good for him (Kural 120).

2. *Intelligence:*

Intelligence reaps greater benefits for a man, and it is the real wealth (Kural 72).

3. *Humility:*

For a person with humility and pleasing speech, no other external manifestation is needed (Kural 105).

4. *Truthfulness:*

Amidst all that we have seen as real excellence, there is nothing so good as truthfulness (Kural 400).

5. *Conscientiousness:*

Even if a man performs no other virtuous deeds and commits all the vices, it is still good if he does not desire the womanhood of a woman who is within the limits of her own husband (Kural 160). Though you guard nothing else, guard your tongue

(Kural 137). This includes other traits such as sweetness in speech, non-covetousness, being free from evil, etc.

6. *Transparency:*

Even though a man cannot follow any other virtue, or if he commits sin, he still can be said as ‘good’ if he does not backbite (Kural 193).

7. *Kindness:*

Being free from evil and not inflicting suffering on others is regarded as the chief of all virtues (Kural 213 and 327, respectively). “Even in jest, words of contempt hurt. Even to foes, the kind are polite” (Kural 105).

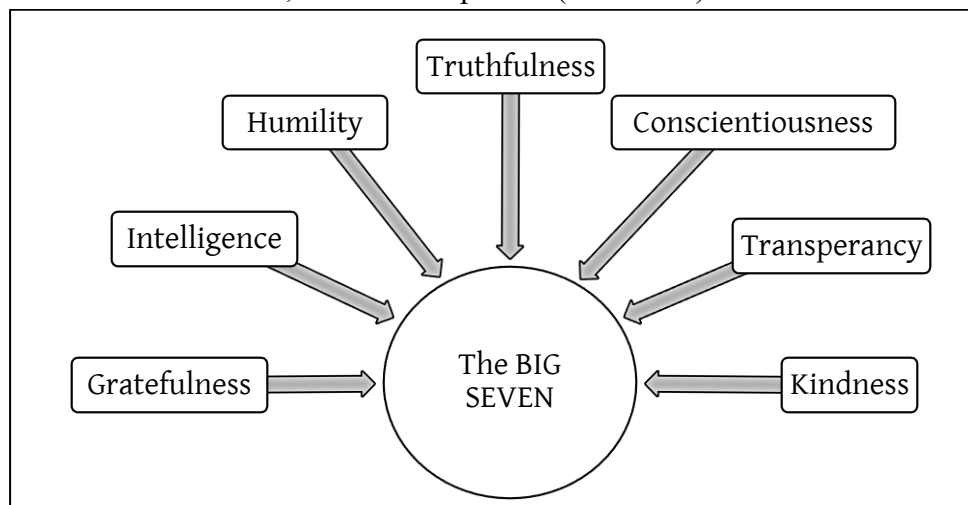


Figure 1: A Thirukkural Way of Intellectual Humility: The Big Seven

An intellectually humble person cannot overstep general traits of virtue/ humility. They are the fountainhead of or pre-requisite to IH. These virtues anchor a person’s behaviour whether she is intelligent, a good listener, respectful, kind in speech and so on. These seven distinct traits include all other virtues that are not enlisted explicitly. They are non-hierarchical, non-sequential, and not mutually exclusive. At any given time, any one dominant trait can be displayed based on the situation. These character traits are universal to mankind. Some of them may have situational, cultural, and geographical determinants, however, the general folk minds will always regard them as virtues of IH. The Big Seven does not mean the other virtues are less important.

3. **Intellectual Humility in Future India: A Way Forward**

Intellectual Humility in any given individual, like many other virtues, is a combination of nature and nurture, i.e., it combines both heritable traits that are handed down from the genetic coding of one’s parents, and environmental influences or life experiences, and socialization process that form individuals. Researchers do not agree about which trait has the higher or lower estimates of genetic influence. However, it is clear from many studies (Coppola, 2021, p. 12) that heritability plays some role in a person’s

personality that develops IH in later life. Some traits such as modesty and deliberation are more malleable to environmental influence,¹² and may be acquired by training, and not a fixed personality trait.

The world needs more people who can recognize their failures, are sensitive to their own intellectual limitations and who think that it is *possible* that their views may be mistaken. The world needs more Intellectual Humility. India, which is a country with a young population having different preferences about their clothing, food choices, thinking, belief systems, religious practices, etc., it has become crucial to impart intellectual humility among them. Many traits mentioned in the Thirukkural can be used in education¹³, leadership, business and academia, to imbibe a sense of inclusivity, humility, and respect for others. It will reap greater benefits for a futuristic India.

4. Conclusion

Resorting on the teachings of the virtues in the *aRam* section of the ‘Thirukkural’ and to the modern philosophical and psychological discussion on Intellectual humility, this article derives the seven most important personality traits (‘The Big Seven’) an intellectually humble person can possess, *viz.*, gratefulness, intelligence, humility, truthfulness, conscientiousness, transparency, and kindness. Intellectual Humility allows us to learn new things, disagree humbly, take others’ perspectives, and compromise. It dissociates one’s ego and intellect. Imparting Intellectual Humility in oneself increases the level of tolerance leading to the well-being of a person and the development of the nation at large. This research may stand as a guideline for devising different methods to impart intellectual humility among the Indian population for a harmonious future.

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¹² The Nature Vs. Nurture debate suggests that the virtue of Intellectual Humility is 36% of hereditary and there are 64% of chance that this trait can be imparted with instruction, and other environmental influencers. (See <https://www.coursera.org/learn/intellectual-humility-theory> for more details.)

¹³ Mamotra Bhakti, based on her personal experience while doing a fieldwork for religion in India, emphasises time and again that intellectual humility is extremely beneficial in academia, especially in fieldwork (Mamotra, 2020, p. 67). The author claims that it imparts self-reflexivity that allows one to connect with oneself, and also with one’s interlocutors.

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“Thirukkural is considered to provide the code of conduct for the humanity of the planet for all time, which makes the past meet the present and created the future.”

-APJ Abdul Kalam, Former President of India (1931-2015)

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Central Vowels of Urali and Other Dravidian Tribal Languages in the Microlinguistic Area: A Typological Study

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After the introduction of the existence of Dravidian family of languages by Alexander Campbell in the year 1816, it was Robert Caldwell who originally came from Scotland wrote the first comparative grammar of Dravidian languages. After this monumental work of Caldwell to a greater extent it was revealed to the world about the existence of a separate and highly developed group of languages called Dravidian family of languages which has approximately 222 million speakers. These many people speak 27 languages and several other tribal languages / dialects. Caldwell's comparative grammar made several scholars to develop interest in the studies of Dravidian languages. Subsequently, several of them wrote descriptive grammars of Dravidian languages spoken in India which include many tribal languages spoken in the southern part of India. In south the Western Ghats area which includes the Nilgiri belt has several Dravidian tribal languages.

Apart from Southern part of India, India as a country has several languages and has extensive multilingualism. Having seen the linguistic diversity and multilingualism in India, Emeneau while discussing about the concept India as a linguistic area, had stated that any area which includes languages belonging to more than one family but showing traits in common which are found not to belong to the other members of (at least) one of the families. (M. B. Emeneau, Source: Language, Vol. 32, No. 1, Jan. - March 1956, pp. 3-16). Since Western Ghats area which includes the Nilgiri belt has several tribal languages, after the concept of India as a linguistic area put forth by Emeneau, in the year 1980 both Diffloth and Zvelebil have identified certain features of diffusion and convergence among the various local languages of the Nilgiris and advocate for the study of Nilgiri areal studies using the term Microarea. (Zvelebil in *Dravidian Linguistics an introduction*, 1990) and this concept was further explored by Emeneau and he could identify extensive polyglottism and bi/multilingualism in the Nilgiris which is unique to this part of the Western Ghats. Subsequently, he made an attempt to identify Nilgiris as

a linguistic area and mentioned that this area can be termed as a *linguistic micro area*. (Emeneau, 1985).

With this introduction if we look into one feature of centralized vowels in the Tribal languages of Nilgiris, we could find lot of variations and irregularities in the phonemic system of the tribal languages spoken in this area. For instance, IruLa, one of the Nilgiri languages, has the entire system of centralized vowels /i, ë, ä, ö, ü/ as phonemes. Diffloth and Zvelebil, 1968 cited in Gnanasundaram and Rangan (eds.) 2015.

In many languages, irregularities are observed by the scholars who worked on these languages. In general, the centralized vowels are phonemes in many tribal languages spoken in the Nilgiris (Kapp, 1987). In addition to this, Kapp has stated that in the tribal language PalukuRumba spoken in the Periyar District of Tamil Nadu, he could identify two centralized vowels [i, ë] but only at the allophonic level. Also, the frequency of the lexical forms involving centralized vowels are very less. (Gnasundaram and Rangan (eds.) 2015, pp.340).

Balakumar, 1993 also claims that the PalukuRumba language he has worked on has the centralized vowels [i, ë] only at the allophonic level. He further claims that centralized vowels are in the process of losing the characteristics of the centralized nature owing to the influence of the dominant language Tamil. This means the frequency of the lexical forms involving centralized vowels are becoming less if we study the language diachronically.

Emeneau has recognized centralized vowels in ToDa, e.g., İb ‘needle’, öw ‘seven’, tü ‘honey making insect’.

When we look into the works of various scholars it is identified that at least 6 tribal languages of Nilgiris (Irula, aalukuRumba, paalukuRumba, JenukuRumba, sholiga, toDa) have centralized vowels.

Centralized Vowels in U:ra:Li

Apart from the above languages, another tribal language U:ra:Li spoken by the community named U:ra:Li settled in the Sathyamangalam Taluk of Erode District of Tamil Nadu situated in the tri-junction hill tracts of Tamil Nadu, Karnataka and Kerala, at an altitude of 1105 meters above the mean sea level too have centralized vowels. This speech form as per the study is the dialect of Irula. In this variety three vowels / ë ä, ü/ are in phonemic level and the remaining two vowels [i, ö] are in the allophonic level. (Sam Mohan Lal 1982). Mohan Lal has stated in his book that the change of two centralized vowels from its phonemic status to the allophonic status is mainly due to the influence of the dominant language Tamil. Balakumar too

has observed this. While discussing about the status of Irula language Periyalwar and Ganasundaram have stated that Irula has total 12 dialects. (Periyalwar and Gnanasundaram, 2015. p.158). We do not have enough data to verify the status of the centralized vowels in these dialectal forms.

As per the available information, it can be stated that this micro linguistic area has lot of fluidity in the use of centralized vowels. If we look into this phenomenon in detail, it is possible to identify the language movement and language loss in this micro linguistic area. In addition to this it will be useful to study microscopically other areas of language too.

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Career Opportunities in English for Indian Students

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Abstract

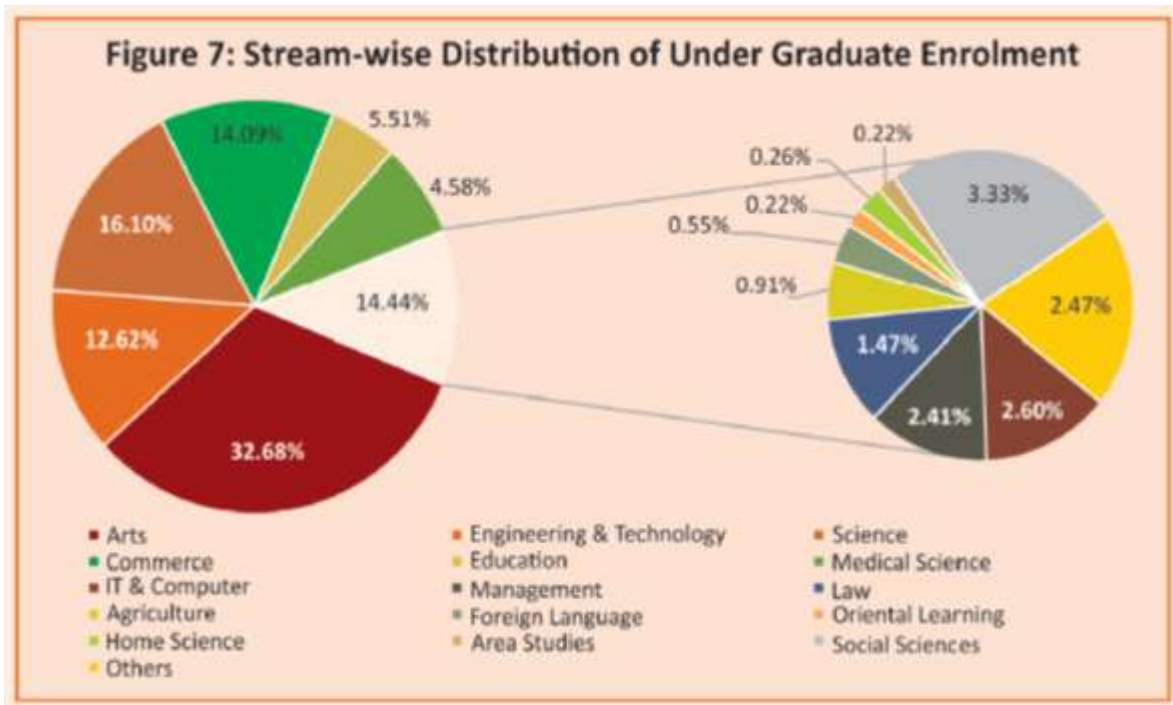
It has been noticed in the recent years that stakeholders of higher education in India seem to be unaware of job market scenario for subjects offered in the discipline of Humanities. English is one of the important languages studied under Humanities in Indian Universities. The study of English language and literature provides immense employment opportunities to the students specializing in English at the undergraduate and post graduate levels. This informative research article aims to acquaint teachers and students with career opportunities in English. It is broadly divided into three parts. The first part deals with the current scenario of Humanities education in India. The second part deals with the inevitability of English. The third part deals with some off-beat career opportunities in English.

Keywords: Career opportunities, English, Enrollments, Employment, Opportunities Abroad

Introduction

Higher education in India is mostly offered through three major streams – Arts, Commerce and Science for conventional degree programmes. Among all the conventional and professional degree programmes, the enrollment of students is the highest for the Faculty of Arts in the Higher Education Institutions (HEIs) in India (see **Figure 1**). English is one of the important languages studied under Humanities in the HEIs across India. English being a skill subject its importance is different from other subjects offered in Humanities.

Figure 1 – Stream-wise Student Enrolment in Higher Education

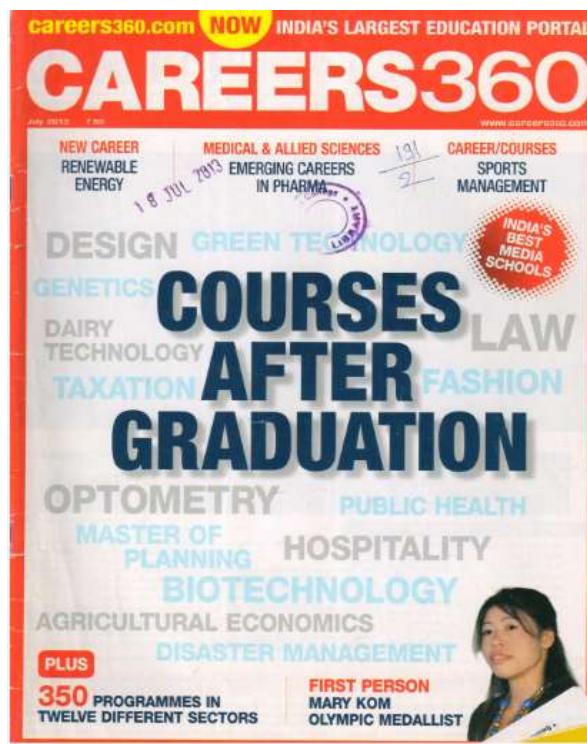


(Source: All India Survey on Higher Education, 2020 p. 15)

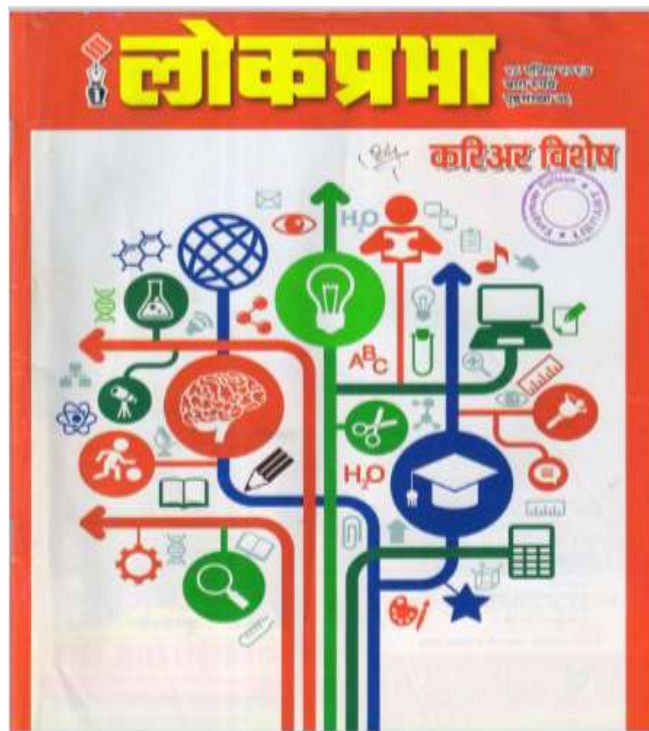
According to the Report of All India Survey on Higher Education (2019-20) the highest number of students (32.7%) are enrolled in Arts courses. The total number of students enrolled in Arts courses at the undergraduate level are 96.56 lakh out of which 47.1% are male and 52.9% are female (p. 15). English is one of the important languages taught in all the streams of Higher Education. At postgraduate level, out of the total 2,03,633 students enrolled in foreign language courses, 1,97,631 students are enrolled in English language with 68.5% female students (p. 16). The numbers speak for themselves.

Despite the highest enrollment for the faculty of Arts, currently, there is a scenario in India projecting that the discipline of Humanities is losing popularity. There seems to be a perception among educated and semi-educated stakeholders of higher education in India that the subjects studied under humanities have less demand in the job market. Such views are perhaps based on the information they get through print and electronic media. The career special issues of magazines hardly give any space for career opportunities for the subjects studied in humanities (see the instances given in **Figure 2**).

Figure 2 - Cover pages of Career Special Issues of Indian magazines



Careers 360 (July 2013)



Lokprabha (Marathi) (April 2017)

Some media groups also organize career counselling sessions and job fairs mostly for professional courses, creating an impression that there are no career opportunities for courses and programmes in humanities.

Unfortunately, job fairs organized by Indian universities - Shivaji University, Kolhapur (Maharashtra Times, Jan 31, 2016) and University of Mumbai (Maharashtra Times, Oct 15, 2019), for instance, also ignore job opportunities for students with conventional degree programmes. Moreover, a National Workshop on 'Innovative Pedagogies for Enhancing The Employability Skills of Students' was organized during Sept 4-6, 2013 by the Department of Humanities and Management at BITS, Pilani, K K Birla Goa Campus to train faculty members from engineering and polytechnic institutions across India to enhance the employability skills of students. We generally do not come across such initiatives for the teachers and students of Humanities. Such developments have made a lasting effect on the educated as well as less educated parents and their wards from semi-urban and rural areas. Even the parents and teachers with degrees in Humanities are reluctant to admit their wards in the Arts Stream. Consequently, enrollments in English have also decreased. Take for instance (**Figure 3**), the enrollments for English at the entry year of specialization at second year BA at Sangamner College, Sangamner, Dist. Ahmednagar (Maharashtra State).

Figure 3 - The students majoring in English at Second Year of BA

Academic Year	Second Year BA		Academic Year	Second Year BA	
	Students enrolled for English	Total Students		Students enrolled for English	Total Students
1999-00	89	485	2010-11	22	349
2000-01	99	482	2011-12	26	362
2001-02	97	376	2012-13	43	331
2002-03	63	367	2013-14	33	359
2003-04	52	255	2014-15	35	355
2004-05	41	279	2015-16	19	272
2005-06	38	318	2016-17	22	367
2006-07	54	332	2017-18	26	307
2007-08	38	342	2018-19	26	306
2008-09	43	295	2019-20	19	312
2009-10	41	348	2020-21	26	296

(Source: Sangamner College, Admission Record)

We can see (in **Figure 3**) that fewer students opt for specialization in English. Hence, in the last few years there are attempts by HEIs to raise awareness among BA and MA (English) students about the importance of English in relation to job opportunities through the University Grant Commission's Student Induction Programme - *Deeksharambh*, Parents' Meetings, webinars (see **Figure 4**), etc.

Figure 4 – Webinars on Career Opportunities in English



Literature Review

Though the career special issues of magazines do not focus on humanities, there are some articles in newspapers guiding students on English and employability. The articles in *Deccan Herald* by Banerjee (2011) and Jyothi (2012) focus on chances of employment for individuals who can speak English well. The ‘Q & A’ section in ‘The Education Plus’ of *The Hindu* provides information about higher study options after BA English [see Karakonam (2008), (2013) and (2015)]. *The Telegraph* (June 20, 2009) gives information about the demand for English courses and *India Today* (May 7, 2016) tries to remove the bias that students with a degree in English have the only option of a career in teaching. The articles in archives of *Employment News* provide details of career opportunities in the fields of linguistics (Priyadarshi, 2011), translation (Gaur and Singh, n.d), Soft Skills Training (Kumar, n.d.), Career in Knowledge Process Outsourcing Industry (Kumar, n.d.) and English Language Training (Kumar and Singh, n.d.). Furthermore, research by Graddol (2010), Azam, et al (2013) and Erling (2014), point towards the relation between English language skills and employment. The teachers of English in India can also contribute to such awareness raising initiatives among the stakeholders of higher education. The present article is an attempt in this direction. This article aims to acquaint teachers and students with some off-beat career opportunities in English.

The Inevitability of English

The preservation of Indian languages is given top priority by the policy makers in India. Along with promotional campaigns, special days are celebrated every year to raise awareness among the users of Indian languages. For instance, ‘Hindi Diwas’ (Hindi Day) is celebrated on 15th September every year. On the other hand, the HEIs (see **Figure 5**) established for the conservation of Hindi language are also compelled to use English.

Figure 5 - Use of English for the spread of Hindi

A Journal of
Mahatma Gandhi
Antarrashtriya
Hindi Vishwavidyalaya

KENDRIYA HINDI SANSTHAN, AGRA
(Ministry of Education, Govt. of India)

Applications invited for Hindi Sevi Samman

Kendriya Hindi Sansthan, Agra invites nominations from eminent hindi scholars for various awards categories mentioned below under the aegis of “**Akhil Bhartiya Hindi Sevi Samman Yojana**” for year 2021—Gangasharan Singh Award, Ganesh Shankar Vidyarthi Award, Atmaram Award, Subramanya Bharti Award, Mahapandit Rahul Sankrityayan Award, Dr. George Grierson Award, Padmabhushan Dr. Moturi Satyanarayan Award, Sardar Vallabh Bhai Patel Award, Pandit Deendayal Upadhyay Award, Swami Vivekananda Award, Pandit Madan Mohan Malviya Award, Rajarishi Purushottam Das Tandon Award.

Nominations of the Scholars fulfilling the norms can be send to **Director, Kendriya Hindi Sansthan, Hindi Sansthan Marg, Agra - 282005 (UP) INDIA**, on or before 31.03.2022. For further details please visit the Kendriya Hindi Sansthan Website www.khsindia.org.

Advt No. 2/2022 - DIRECTOR

hiNDi
L A N G U A G E
D I S C O U R S E
W R I T I N G

Volume 7
January-March 2012

Editor
Mamta Kalia

The above instances indicate the role the English language plays in the spread of Hindi language. The first advertisement, seeking applications for awards for the spread of Hindi, is in English. The journal ‘hiNDi’, of Central Hindi University in Wardha (Maharashtra State), was published in English between April 2009 and September 2013.

English is the medium of instruction in Indian universities for the post graduate programmes like LLB, MSW, MBA and MA (Geography). The resources for these programmes are in English. Apart from the faculty of Arts, English is also taught in Science and Commerce streams and in Engineering and Agriculture colleges, despite the medium of instruction being English in professional courses. The students with good communications are preferred for jobs. In a survey conducted by ‘Aspiring Minds’ in 2011 it was found that around 50% Engineering graduates possessed grammar skills no better than a class VII student and hence were unemployable (*The Telegraph*, July 25, 2012). Moreover, the National Spoken English Skills

Report (2015) stresses the need to improve the spoken English of Engineers as only 2.9% candidates surveyed have spoken English skills for high-end jobs in corporate sales / business consulting.

English is also the medium of instruction for the courses in Yoga (**Figure 6**) and Acting (**Figure 7**) and Entrance Exam for Pre-IAS Training (**Figure 8**). The Government of Maharashtra's admission notice dated April 29, 2013 of Fireman's Training Course (**Figure 8**) is also in English.

Figure 6 – English as Medium of Instruction for a certificate course in Yoga

(Information copy)

SAVITRIBAI PHULE PUNE UNIVERSITY
STUDENTS HEALTH SERVICE SCHEME
(website : www.unipune.ac.in/healthcentre)

CERTIFICATE COURSE IN YOGA

A part time Certificate Course in Yoga is being conducted by the Students' Health Service Scheme, Savitribai Phule Pune University in collaboration with Kaivalyadham Sriram Madhava Yoga Mandir Samiti, Lonavala. The Certificates will be issued jointly by Kaivalyadhama, Lonavala and Students' Health Service Scheme.

The aim of this course is to train and prepare deserving candidates in the esoteric aspect of Yoga which deals with the problems of integration of personality as a first step to prepare oneself for the higher esoteric practices. As such the course will deal only with this esoteric aspect of Yoga. The students will also be grounded fairly well in the various academic aspect of the subject so that they may find themselves well equipped.

Eligibility for admission : Minimum XII std or Equivalent Exam. passed from Govt. Board

Age limit : 18 to 60 years (both inclusive)

Intake capacity : 50 students only


Duration of the Course : 3 months.(August, September & October, Examination in November)

Course Timings : 3.00 p.m. to 6.00 p.m. (on all working days of the week except University holidays)


Medium of Instructions, examination etc : English.

**Examination : 5 Theory papers , viva-voce, practical & Yoga teaching ability .
Successful candidate will be given Certificate**

Figure 7 - English as Medium of Instruction for a Course in Acting



NATIONAL SCHOOL OF DRAMA
(An autonomous Institute under Ministry of Culture, Govt of India)



BENGALURU CENTRE

“ONE YEAR INTENSIVE COURSE IN ACTING”
ADMISSION NOTICE

National School of Drama Bengaluru Centre invites application for admission to its residential One year certificate course in Acting. The course will begin from **25th July 2017**. Any Indian throughout the country (India) can apply but preference would be given to candidates from Southern States of India i.e. Karnataka, Seemandhra, Telangana, Tamilnadu, Kerala and Union territory of Puducherry, Lakshadweep).

NO OF SEATS : 20 (Twenty)

MEDIUM OF INSTRUCTION: English. The language of instruction shall be English & South Indian Languages. The language of performance will be multilingual (South Indian Languages). The language of writing the examination shall be English or any one from the Southern region.

ELIGIBILITY:
Essential qualifications:

1. The minimum qualification shall be Graduation or equivalent degree in any discipline from a recognized Indian University. It is relaxable in the case of extraordinary talented candidates from the tribal, folk and traditional performing art families.
2. Sufficient knowledge of theatre with participation in at-least 4 productions.

Age Limit : Minimum 18 years & Maximum 30 years as on **1st June 2017**.

FORMS AVAILABLE AT :
The application form can be downloaded from the School’s website www.nsd.gov.in from **7th April, 2017** onwards. Application form and Prospectus are also available at National School of Drama, Bengaluru Centre, Kalagrama, Mallathalli (Behind Bengaluru University), Bengaluru-56, Between 10am to 1.00 pm.

HOW TO APPLY:
Attested copies of certificates and testimonials must be attached with the application form along with a demand draft of Rs.150/- in favour of **NSD Bengaluru Chapter**.

Figure 8 - Use of English for Fireman’s training course and Pre-IAS entrance exam

GOVT. OF MAHARASHTRA
 DIRECTORATE OF MAHARASHTRA FIRE SERVICES
 STATE FIRE TRAINING CENTRE,
 Vidyanagari, Hans Bhugra Marg, Santacruz (East),
 Mumbai 400 098.
 Tel. No. 022-26677555, Fax: 022-26660287
 Website: www.mahafireservice.gov.in
 Email: info@mahafireservice.gov.in
 No. MFS/2-A/2013/601 Date: 29 April, 2013
**PUBLIC NOTICE FOR
 ADMISSION OF FIREMAN'S TRAINING COURSE**
 State Fire Training Centre, introducing for the *first time onli*
admission process for Fireman's Training Course for duration
 6 months, for dynamic and energetic youth, who are willing to
 their career as a Fireman.

महाराष्ट्र शासन
 भारतीय प्रशासकीय सेवा पूर्व प्रशिक्षण केंद्र, नाशिक
 (PRE I.A.S. TRAINING CENTRE, NASHIK)
 महाराष्ट्र शासन महाराष्ट्र मुक्ता विद्यापीठ अखण्ड, गंगडू, धारवाड, नाशिक - ४२२ २२२.
 दुरध्वनी क्रमांक : ०२२-२६६७५५५५ वेबसाईट : www.iasnaashik.org.in ई-मेल : iasnaashik@gmail.com
प्रवेश परीक्षा-२०१८
 UPSC नागरी सेवा परीक्षा २०१९ (IAS/IFS/IPS etc.) च्या परीक्षापूर्व प्रशिक्षण-२०१८-१९
 केंद्रीय लोक सेवा आयोगाच्या (UPSC) नागरी सेवा परीक्षा-२०१९ च्या पूर्व प्रशिक्षणासाठी ११ नोव्हेंबर २०१८ रोजी निवडून घेतलेल्या उमेदवारांनी
 भारतीय प्रशासकीय सेवा पूर्व प्रशिक्षण केंद्र, नाशिक येथे प्रवेशासाठी घेण्यात येणाऱ्या परीक्षा-२०१८ रोजी प्रवेश परीक्षा घेऊन नाशिक केंद्राच्या वेळापत्रकात
 नमूद आहे.
 १. प्रवेशा वय : एकूण ३० पैकी-
 (१) भारतीय प्रशासकीय सेवा पूर्व प्रशिक्षण केंद्र, नाशिक - १०
 (२) डॉ. बाबासाहेब आंबेडकर संशोधन व प्रशिक्षण संस्था, पुणे (SARAI) वगळता - २०
 २. प्रवेश परीक्षा वयसत : प्रवेश परीक्षा एकूण २०० गुणांची असेल. UPSC नागरी सेवा (पूर्व) परीक्षेच्या अभ्यासक्रमामुळे आधारीत ठरेल.

विभाग	प्रश्नांची संख्या	एकूण गुण	भाषा	परीक्षेचा प्रकार	परीक्षेचे स्वरूप
Section-I सामान्य ज्ञान	५०	१००	English	समजाती ११.०० ते १२.०० सहनेवरील	समजाती Objective type (MCQ) Negative marking one-third (1/3) of the marks assigned to that question
Section-II (C-SAT) सामान्य ज्ञान	१०	१००	English	एकूण-०१ तास	

सामान्य ज्ञान Section-II (C-SAT) व Qualifying Section साधारणतः किमान २०% याने १०० गुणांचे ३३ गुण असावे आवश्यक आहे.

(April 29, 2013, *TOI*)

(August 28, 2018, *Sakal*, p. 8)

The importance of English can also be known through the fact that some literary persons who have contributed to the enrichment of Indian languages were not only graduates and postgraduates in English but were also teachers of English. For instance, renowned Marathi writers – Madhav Julian and Vinda Karandikar were MA (English) and Kusumavati Deshpande, Vasant Kanetkar, M. D. Hatkanagalekar, Bhalchandra Nemade and Mahesh Elkunchwar - were teachers of English, to name a few.

The teachers whose medium of instruction for the courses after HSC (class twelve) was English also understand the importance of English when it comes to job interviews. For instance, the candidate who has studied and taught subjects in English also needs to join a spoken English class to prepare for the interview for the post of Vice-Chancellor of Mahatma Phule Agriculture University, Rahuri, Dist. Ahmednagar, Maharashtra State (see **Figure 9** – news item in Marathi language).

Figure 9 – Vice - Chancellor Aspirant joins Spoken English Class (News item)

कुलगुरुपदासाठी हालचाली

डॉ. के. पी. विश्वनाथा यांची मुदत नोव्हेंबरअखेर संपणार

सकाळ वृत्तसेवा

राहुरी विद्यापीठ, ता. २८ : महात्मा फुले कृषी विद्यापीठाचे कुलगुरु डॉ. के. पी. विश्वनाथा यांची पाच वर्षांची मुदत येत्या नोव्हेंबरमध्ये संपत आहे. अद्याप राजभवनातून नूतन कुलगुरु नियुक्तीची प्रक्रिया सुरू झाली नसली, तरी इच्छुकांनी हालचाली सुरू केल्याचे समजते. पात्र उमेदवारांचे बायोडाटा तयार आहेत. राजकीय मदतीसाठीही अनेकांनी चाचपणी सुरू केली आहे. राज्यातील कृषी विद्यापीठांच्या अनेक वर्षे नेवडप्रक्रिया नसल्यामुळे राज्य

सरकारच्या निकषानुसार पात्र उमेदवारांची संख्या कमी आहे. त्यामुळे कुलगुरुपदासाठी असणारे निकषच बदलण्यासाठी अनेकांनी फिल्डिंग लावल्याचे दिसते.

गेल्या काही वर्षांत विद्यापीठाचे मानांकन घसरल्याचे दिसते. या पार्श्वभूमीवर कृषी विद्यापीठाचा कुलगुरु हा राज्यातील शेती, शेतकरी व विद्यार्थ्यांच्या प्रश्नांची जाण असणारा असावा. राज्य सरकार, केंद्र सरकार, कृषी अनुसंधान परिषद, नवी दिल्ली, महाराष्ट्र राज्य कृषी शिक्षण व

इच्छुकाने लावला इंग्रजी स्पिकिंग क्लास

विद्यमान कुलगुरु अन्य राज्यातील असल्यामुळे सुरवातीला त्यांनी मराठी भाषेवर प्रभुत्व मिळविण्यासाठी खास मराठी स्पिकिंगचा कोर्चिंग क्लास सुरू केला. आता याउलट चित्र दिसते आहे. एका प्रबळ स्थानिक उमेदवाराने मुलाखतीसाठी इंग्रजी स्पिकिंग क्लास लावल्याचे समजते.

संशोधन परिषद, पुणे यांच्याशी योग्य समन्वय साधून विद्यापीठाची प्रगती करणारा असावा, तसेच विद्यापीठाच्या १० जिल्ह्यांच्या कार्यक्षेत्रातील प्रत्येक विभागाशी योग्य समन्वय साधून विद्यापीठाच्या हितासाठी कार्यमम असावा, अशी आग्रही मागणी विद्यापीठ वर्तुळातून व्यक्त होत आहे. राज्यातील सर्वोत्तम महात्मा

फुले कृषी विद्यापीठाच्या कुलगुरु पदासाठी राज्य सरकारच्या पात्रतेनुसार पात्र, निष्कलंक, भ्रष्टाचाराचे आरोप नसलेला, शासकीय चौकशी सुरू नसलेला, न्यायप्रविष्ट दावे नसलेला, तसेच परराज्यातील नसलेला उमेदवार असावा, अशी आशा सामाजिक कार्यकर्ते बाळासाहेब उषा यांनी व्यक्त केली.

(Aug 28, 2020, Sakal)

Students willing to enter the defence sector or police force also require English, if not at the time of joining the force but as a part of service. The following two news items (**Figures 10 and 11**) highlight the requirement of English for jobs.

Figure 10 - Poor English of Cops



(Dec 3, 2018, TOI)

Figure 11 - Training in the use of English for Cops

After day's work, 40 Pune cops go back to class to learn English

TNv | May 30, 2021, 04:22 AM IST



PUNE: Senior police inspector Devidas Gheware of Sinhgad Road police station is happy to be back in class after 33 years in service with a childlike enthusiasm.

His only regret is that it did not happen early in his career since it would have helped him dodge many a metaphorical bullet caused by the lack of fluency in the Queen's language.

He and 40 of his colleagues attend an online spoken English and communication class, an idea of Zone III DCP Pournima Gaikwad, who realised that her officers needed English communication skills to deal with the increasing cybercrime and also issues of the urban and migratory population in the city.

"Court proceedings till the sessions court are in Marathi. But when it comes to the high court and Supreme Court, we need to know English. Some people coming to the police station talk in English. We understand what they say. But our backgrounds in rural areas and our education in Marathi medium make our spoken English shaky. During police training too, English language skills are not honed. We can upskill with these classes," Gheware said.

(May 30, 2021, TOI)

English and Employment

The word ‘career’ and English are inseparable. The titles of the newspaper supplements in Indian languages, which include job advertisements, are in English. For instance, the newspaper supplements published in Marathi are ‘Jobs’ (Daily *Sakal*), ‘Careers’ (Daily *Loksatta*) and ‘Aspire’ (Daily *Lokmat*). From lower to higher positions English is required everywhere. For instance, the advertisements for the posts of ‘Peon, Sweeper, Hamal and Driver’ are in English (**Figure 12**).

Figure 12 - Advertisements in newspapers for the posts of Sweeper and Driver

**SHREE S.K.SOMAIYA VINAY MANDIR
JR. COLLEGE SECTION**
Mumbai - 400077. Ph. No. : 21024382

AIDED

**REQUIRED SHIKSHAN SEVAK / TEACHER
FOR THE FOLLOWING SUBJECT**

Sr.No	Post	Subjects	No. of posts
1	Shikshan Sevak (Jr. College Section)	Physics	1
2		Chemistry	3
3		English	1
4		Hindi	1
5		Sanskrit	1

UNAIDED

REQUIRED PEON-HAMAL-SWEEPER NO. OF POST - 5
(Qualification & pay scales are as per MEPS Rules 1951, Govt of Maharashtra)
Reservation for women & disabled persons will be as per rules. Candidate having knowledge of Marathi will be preferred. The posts are open. Candidates from any category can apply for the posts. The posts will be filled subject to work load and approval of the Government. Applicants who are already employed must send their application through proper channel. Applicants are required to account for breaks, if any, in their academic career. Application with full details should reach the Principal, Shree S.K. Somaiya Vinay Mandir, Vidyaneagar, Vidyanehar, Mumbai 400077, within 15 days from the date of publication of this advertisement.

Sd/- PRINCIPAL

**INTER-UNIVERSITY CENTRE FOR
ASTRONOMY AND ASTROPHYSICS**
(An Autonomous Institution of the University Grants Commission)
IUCAA
Post Bag - 4, Savitribai Phule Pune University Campus, Ganesh
Khind, Pune - 7. Phone : 25604100 / 25691414 Fax : 25604696

Advertisement

Applications are invited for the following post:

Sr. No.	Name of The Post	No of Post	Age Max.	Pay Level as per 7 th CPC Pay Matrix	TME (Rs.)
1	Driver	01-UR	30	Pay Level-2	33,846/-*

Abbreviation: UR - Unreserved, TME - Total Monthly Emoluments.
*Other benefits as Leave Travel Concession, New Pension Scheme, Medical Facility and Children Education allowance applicable to Central Government Employees from time to time. (Age relaxation as per Govt. of India norms.)
For further details regarding the above posts and online application, please visit our website: <http://www.iucaa.in/Opportunities.html>

(July 12, 2018, *The Indian Express*, p. 5)

(May 31, 2022, *Sakal*, p. 8)

The above instances highlight that the aspirants for lower posts are also expected to read job advertisements in English and regional language newspapers, irrespective of educational qualifications.

Any graduate or postgraduate is eligible for clerical and administrative positions. However, the employers have started to specify BA (Special English) and MA (English) for such posts. The following advertisements in Marathi newspapers (**Figure 13**) are of a sugar factory and of an English medium school.

Figure 13 - BA (Special English) and MA (English) for the posts of clerk and Principal

कर्मवीर शंकरराव काळे सहकारी साखर कारखाना लि., डिस्टिलरी विभाग
 गौतमनगर, पो. कोळपेवाडी, ता. कोपरगाव, जि. अहमदनगर
 फोन नं. २६१२१० ते २६१२१५। एस.टी.डी. ०२४२३। फॅक्स २६१२१७
 E-mail : Kosakabhingari@rediffmail.com

पाहिजेत

अमचे साखर कारखान्याचे डिस्टिलरी विभागात खालील पदे त्वरित भाषवण्याचे असून, पत्र, इच्छुक व अनुभवी उमेदवारांनी आपले अर्ज संपूर्ण माहिती व कागदपत्रांसह जाहिरात प्रसिद्ध झालेपासून १० दिवसांचे आत कॅम्पस पत्त्यावर समाप्त अथवा ई-मेलद्वारे पटवावेत. लेखी परीक्षेस / मुलाखतीस बोलाविल्यास स्वखर्चाने पावे लागेल आणि त्यावेळी येताना मूळ प्रमाणपत्रे सादर करावी लागतील. मागसमजाव उमेदवारांना प्राधान्य दिले जाईल.

अ. नं.	जागेचे नाव	शैक्षणिक पात्रता	अनुभव	वय वर्षे	जागा
१	लेबल असिस्टंट	एल्युट वी.	सहा ज्योवर काम केलेल्यांचे ३ वर्षांचा अनुभव	३० वर्षात	१
२	क्लर्क	बी.ए./एम.ए. (सोशल शांजी) बी.कॉम./एम.कॉम. कॉम्प्युटर एप्लस-सॉफ्टवेअर परीक्षा पास	५ वर्षे प्रात्यक्ष काम केलेल्यांचा अनुभव	३० वर्षात	६

जी. जे. जगताप
कार्यकारी संचालक

(Jan 09, 2018, Sakal, p. 5)

सकाळ Jobs@

Marutrao Ghule Patil Shikshan Sanstha's JIJAMATA PUBLIC SCHOOL
 Dnyaneshwarnagar, Post- Bhende BK,
 Tal. Newasa, Dist. Ahmednagar Phone No. (02427) 299415
 Mobile No. 9657721408/ 7588511571
 E-mail- dsskld@gmail.com

WANTED

Applications are invited for following post

Sr.No.	Name of Post	Qualification
01	Principal	M.A.(English) M.Sc., B.Ed with minimum 5 to 7 years experience on the equivalent post.

The eligible candidate may apply with their updated resume, passport size photograph and attested copies of experience certificates so as to reach undersigned within 07 days from publication of this advertisement to Secretary, Marutrao Ghule Patil Shikshan Sanstha.

(Anil P. Shewale) Secretary
(Narendraaji Ghule Patil) Ex.M.L.A. President

(Nov 26, 2021, Sakal, p.7)

Demand for Skills

We have seen in **Figure 8** that the medium of instruction for Pre-IAS entrance exam is English. In **Figure 14** the first advertisement in Marathi is for the post of a teacher in English as a trainer at a 'Competitive Examination Centre' and the second advertisement specifically mentions a person with BA (English) required for co-curricular activities – Debate and Elocution.

Figure 14 – English Trainers for Competitive Exam and Debate and Elocution

रयत शिक्षण संस्था, सातारा
WANTED

रयत शिक्षण संस्थेच्या महाराजा सायजीराव विद्यालय व ज्युनिअर कॉलेज व यशवंतराव चव्हाण इन्स्टिट्यूट ऑफ सायन्स व शास्त्रज्ञाधीन विद्यार्थ्यांची विविध स्पर्धा परीक्षांसाठी मार्गदर्शन व तयारी करण्यासाठी खालील शैक्षणिक अर्हता प्राप्त उमेदवारांचे अर्ज मागवित आहेत. सदर नेमनुका तात्पुरत्या स्वरूपाच्या आहेत.

माध्यमिक विभाग – IIT Foundation Course, NCERT Bridging course, National Olympiad, etc.

क्र.	पद	संख्या	विषय व शैक्षणिक पात्रता
१.	स्पर्धा परीक्षा प्रशिक्षक	1	इंग्रजी (Convent Educated) एमएबीएड- Spoken English Project गणित एमएस्सी बीएड विज्ञान एमएस्सी बीएड

कनिष्ठ महाविद्यालय विभाग – NCERT, IIT Foundation, JEE / NEET / MHT-CET / KYPY / OL/ NDA /ISER /SRO

क्र.	पद	संख्या	विषय व शैक्षणिक पात्रता
२.	स्पर्धा परीक्षा प्रशिक्षक	1+1	Mathematics – M.Sc. B. Ed Chemistry - M.Sc. B.Ed Biology – M.Sc. B. Ed Physjcs - M.Sc. B. Ed या बरोबरच Engineering Graduates, IIT उत्तीर्ण यानाही प्राधान्य.

अर्ज करण्याची पध्दत :- उमेदवारांनी ऑनलाईन अर्जांमध्ये खालील मुद्यांसह संपूर्ण नांव, पत्ता, शैक्षणिक अर्हता, जन्मतारीख व अनुभव द्यावा.
 अर्ज भरण्याची मुदत जाहिरात प्रसिध्दी पासून ७ दिवसांची राहिल.
 पगार/मानधन :- उमेदवारांची शैक्षणिक पात्रता व अनुभव यांचा विचार करून रक्कम रुपये १५,०००/- ते २५,०००/- मानधन दिले जाईल.
 सूचना – पात्र उमेदवारांनाच मुलाखतीसाठी SMS/ Email द्वारे कळविले जाईल. मुलाखतीला येताना मूळ कागदपत्रे घेवून यावीत, ती मुलाखतीच्यावेळी तपासली जातील.
 ऑनलाईन अर्ज www.erayat.org या वेबसाईट द्वारे भरण्यात यावा.
 सातारा फोन – ०२१६२-२३४२७९
 दिनांक ११/०९/२०१८

सचिव,
 रयत शिक्षण संस्था, सातारा

(Sept 11, 2018, Sakal, p. 5)

SYMBIOSIS INTERNATIONAL SCHOOL
 020-26557300 | symbiosisinternationalschool.net
 IB World School

Invites applications for the following posts

PRIMARY YEARS PROGRAMME (Full-time Teachers)
 Hindi - B.A. (Hindi) with D.Ed./D.El.Ed./B.Ed./B.El.Ed.
 Spanish - B.A. (Spanish) with D.Ed./D.El.Ed./B.Ed./B.El.Ed.
 Visual Arts - B.F.A./A.T.D. with D.Ed./D.El.Ed./B.Ed./B.El.Ed.
 Drama - B.A. (Performing Arts) with D.Ed./D.El.Ed./B.Ed./B.El.Ed.
 PYP Teacher - B.Sc./B.A./B.Com. with D.Ed./D.El.Ed./B.Ed./B.El.Ed.
 Min. 2 years of work experience required for the above positions.

MIDDLE YEARS PROGRAMME (Full-time Teachers)
 Science - M.Sc. (Chemistry/Zoology) with D.Ed./D.El.Ed./B.Ed./B.El.Ed.
 Spanish - B.A./M.A. (Spanish) with D.Ed./D.El.Ed./B.Ed./B.El.Ed.
 Psychological Counsellor - M.A. (Psychology/Counselling)
 Min. 2 years of work experience required for the above positions.
 Music - B.A./M.A. (Music) with min. 5 years of experience with Trinity Exam coaching

DIPLOMA PROGRAMME (Full-time Teachers)
 • Economics - M.A./M.Sc. (Economics), B.Ed. • History - M.A. (History), B.Ed.
 • Visual Arts - B.F.A./M.F.A., B.Ed. • Psychology - M.A. (Psychology), B.Ed.
 • Biology - M.Sc. (Bot/Zoo), B.Ed. • Chemistry - M.Sc. (Chemistry), B.Ed.
 IB trained candidates with min. 5 years of work experience required for the above positions.

CO-CURRICULAR ACTIVITIES (Part-time Teachers)
 • Debate and Elocution - B.A. (English) with min. 2 years of work experience in teaching Public Speaking

Science Lab In-charge - B.Sc. (Gen) with min. 2 years of work experience

• Candidates should have excellent command over written and spoken English
 • Service conditions will be as prescribed by Symbiosis Society
 • Applicants must e-mail detailed CV with all the educational qualifications and specify position applied for, to careers@sis.ac.in within 7 days of this ad release

Dr. Vidya Yeravdekar, Principal Director, Symbiosis

(Aug 1, 2018, TOI, p.11)

Through these advertisements (Figure 14) we can understand demand for spoken English. There is also enough scope if we have adequate vocabulary and interest in grammar. For instance, a crossword puzzle writer, Mr Bhave, was able to marry his daughter only through the income earned by writing crossword puzzles for about twenty years (1980-2000) and another crossword puzzle writer, Mr Bhaskar Nandanwar used to pay income tax on the earnings by writing crossword puzzles in English and Marathi newspapers (Bhave, 2014, p. 215).

There are also some editorial positions for graduates and post graduates in English in inshorts, Sahitya Academi and Ministry of Railways (Figure 15 A and B).

Figure 15 (A) – Vacancies for BA and MA in English in Inshorts

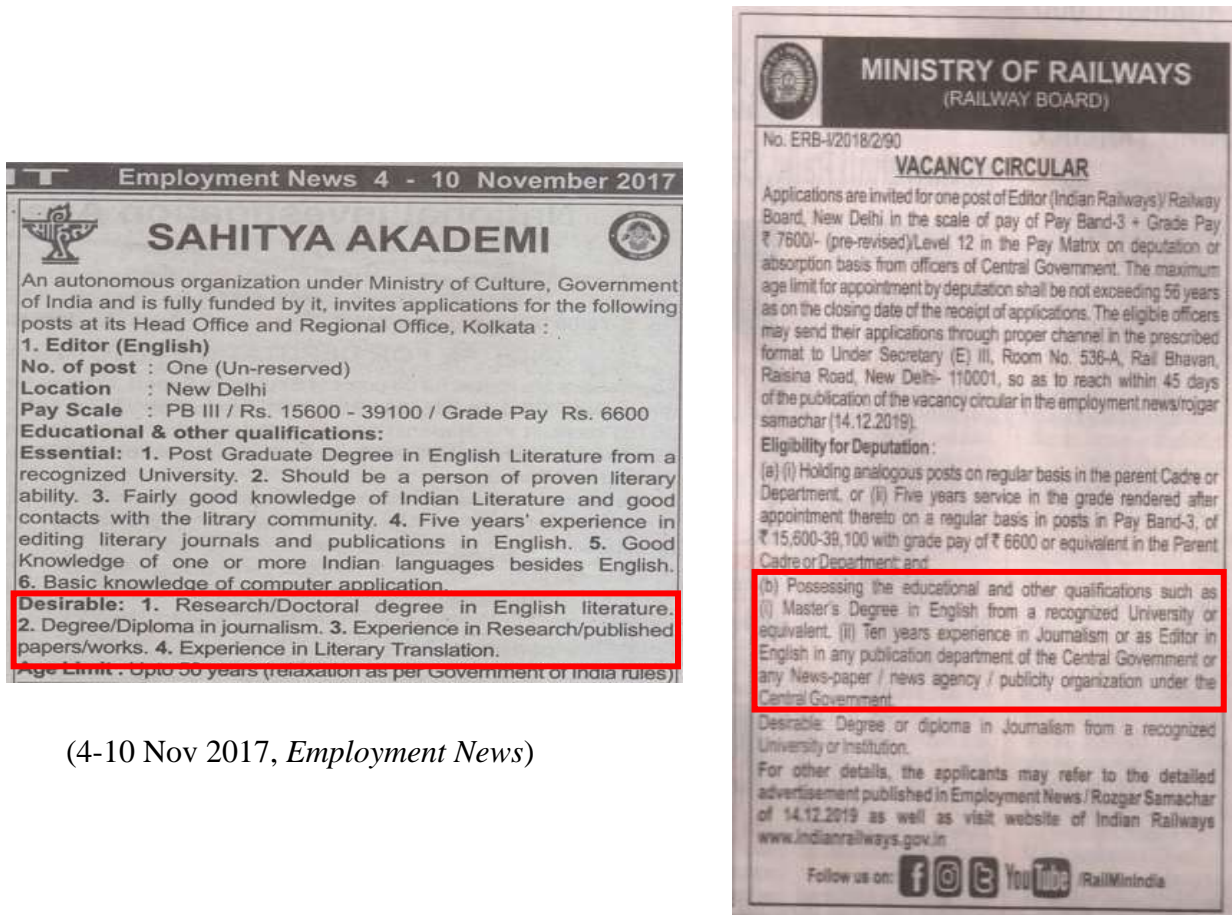


inshorts
IS HIRING
PROOFREADERS

Inshorts looking to hire English proofreaders
short by Sultan Mirza / 09:49 pm on 18 Aug 2017, Friday

Inshorts is looking to hire people to work as Proofreaders in its English Editorial team. Candidates applying need to have a fair sense of news. Eligibility criteria include bachelors/masters in English or bachelors/masters in Mass Communication with experience of 0-2 years. Interested candidates can send their CV at proofreader.opening@inshorts.com, with the subject line 'English-Proofreader'.

Figure 15 (B) – PhD in English at Sahitya Akademi and MA English in Ministry of Railways



Employment News 4 - 10 November 2017

SAHITYA AKADEMI

An autonomous organization under Ministry of Culture, Government of India and is fully funded by it, invites applications for the following posts at its Head Office and Regional Office, Kolkata :

1. Editor (English)
No. of post : One (Un-reserved)
Location : New Delhi
Pay Scale : PB III / Rs. 15600 - 39100 / Grade Pay Rs. 6600

Educational & other qualifications:
Essential: 1. Post Graduate Degree in English Literature from a recognized University. 2. Should be a person of proven literary ability. 3. Fairly good knowledge of Indian Literature and good contacts with the literary community. 4. Five years' experience in editing literary journals and publications in English. 5. Good Knowledge of one or more Indian languages besides English. 6. Basic knowledge of computer application.

Desirable: 1. Research/Doctoral degree in English literature. 2. Degree/Diploma in journalism. 3. Experience in Research/published papers/works. 4. Experience in Literary Translation.

Age Limit : Up to 50 years (relaxation as per Government of India rules)

MINISTRY OF RAILWAYS (RAILWAY BOARD)
No. ERB-1/2018/2/90





VACANCY CIRCULAR

Applications are invited for one post of Editor (Indian Railways) Railway Board, New Delhi in the scale of pay of Pay Band-3 + Grade Pay ₹ 7600/- (pre-revised) Level 12 in the Pay Matrix on deputation or absorption basis from officers of Central Government. The maximum age limit for appointment by deputation shall be not exceeding 56 years as on the closing date of the receipt of applications. The eligible officers may send their applications through proper channel in the prescribed format to Under Secretary (E) III, Room No. 536-A, Rail Bhavan, Raisina Road, New Delhi- 110001, so as to reach within 45 days of the publication of the vacancy circular in the employment news/rojgar samachar (14.12.2019).

Eligibility for Deputation:
(a) (i) Holding analogous posts on regular basis in the parent Cadre or Department, or (ii) Five years service in the grade rendered after appointment thereto on a regular basis in posts in Pay Band-3, of ₹ 15,600-39,100 with grade pay of ₹ 6600 or equivalent in the Parent Cadre or Department; and
(b) Possessing the educational and other qualifications such as (i) Master's Degree in English from a recognized University or equivalent, (ii) Ten years experience in Journalism or as Editor in English in any publication department of the Central Government or any News-paper / news agency / publicity organization under the Central Government.

Desirable: Degree or diploma in Journalism from a recognized University or institution.

For other details, the applicants may refer to the detailed advertisement published in Employment News / Rozgar Samachar of 14.12.2019 as well as visit website of Indian Railways www.indianrailways.gov.in

Follow us on:     /RailMinIndia

(4-10 Nov 2017, *Employment News*)


(14-20 Dec 2019, *Employment News*, p.15)

Some more Job Opportunities

Apart from regular schools and colleges, there are also teaching posts for post graduates in English at different HEIs like Indian Institutes of Technology(IIT), National Institutes of Technology (NIT), Indian School of Mines (ISM), National Defence Academy (NDA). There were five posts at the International Centre of Savitribai Phule Pune University (Formerly University of Pune) in the year 2018 (see **Figure 16**).

Figure 16 – Teaching posts at International Centre of Savitribai Phule Pune University

IC/867 Dt. 9/10/18



INTERNATIONAL CENTRE
(ISO 9001 : 2015)
Savitribai Phule Pune University, Pune- 411007
Phone No. 020-25691162 (O) / Email : incent@unipune.ac.in

Advertisement for the post of Teaching Associate

Applications are invited for the following post at the International Centre, Savitribai Phule Pune University, Pune- 411007

Post	-	Teaching Associate
Tenure of Post	-	One year (One Academic year)
Salary	-	25,000/- per month
No.	-	05

मा. कुलसचिव यांचे कार्यालय
विद्यार्थी विकास विभाग
11/10/18
1601/0460

The positions are as follows :

- Teaching Associate (3) : Open to all
- Teaching Associate (1) : Reserved for S.C.
- Teaching Associate (1) : Reserved for S.T .

Applicants' minimum qualification should be M.A. English with minimum 55%. Relaxation of 5% for the post reserved for SC/ST/OBC & Physically Handicapped category. Applicants who have qualified SET/NET will be given preference. Applications who have got Ph.D. degree are desirable. Applicants should be below the age of thirty three (33) years, and should be able to teach courses in English.

Age Limit: Not more than 33 years (5 years relaxation for Reserved Category and Women)

The placement cell of Indian universities also display notices indicating opportunities for different posts. Here is an example (**Figure 17**) from the English and Foreign Languages University (EFLU). Besides, there are some vacancies for graduates with proficiency in both English and Indian languages in publication firms like Oxford University Press (**Figure 18**) and in the import and export sector, immigration and customs department.

Figure 17 – Placement Opportunities Notice at the EFLU

Position	Details
<p>Attention: M.A. (English), M. Phil, and Mass Communication</p> <p>Organisation: Think and Learn Pvt. Ltd, a Test Preparation Company located in Bangalore. (www.thinkandlearn.in)</p> <p>Vacancies at various levels in Verbal Ability (English) Department.</p> <p>Who can apply: M.A. (English) , M.Phil., and Mass Communication students</p> <p>CTC will be in the range Rs 3.00 lakhs to Rs 6.5 lakhs per annum.</p> <p>Number of vacancies: 3</p> <p>Skill sets: Candidates with good writing ability and good aptitude in terms of analytical and logical reasoning skills.</p> <p>Tasks will involve preparing course material in the form of questions for the GRE, GMAT and CAT examinations.</p>	<p>If interested, please send your applications to placementefl@gmail.com by 25 March 2014. In the subject line, write ‘Think and learn’.</p>

Figure 18 – Oxford University Press - Vacancies in India

OXFORD

Oxford Global Languages (OGL): It is a major initiative from Oxford Dictionaries which aims to build lexical resources for 100 of the world's digitally-endangered languages and make them available to speakers, learners, and tech developers.

1. **Content Manager (Job Code-E01):** The incumbent will manage editorial support services relating to the creation, maintenance, and development of Indian language lexical content by Oxford University Press UK for exploitation across all of OUP UK's Dictionaries' publishing and licensing activities. Should have a good undergraduate degree or equivalent in at least one language other than his/her own, or in linguistics. Must have dictionary or languages editorial and editorial services experience.
Location: Noida

2. **Language Acquisition Co-ordinator (Job Code-E02):** The incumbent will support and co-ordinate Oxford University Press UK's ('OUP UK') Oxford Dictionaries' Indian language content acquisition programme to meet the strategic goals set by the publishing and licensing activities of the Oxford Dictionaries programme. Should have native speaker competence in an Indian language, and a high level of English. Must have strong communication and organisation skills.
Location: Noida

3. **Business Development Manager (Job Code-E03):** The incumbent will support, through referrals, ongoing and significant revenue growth by Oxford University Press ('OUP UK') by identifying marketing opportunities for the sale and licensing by OUP UK of dictionaries and language data and accompanying service provision by OUP UK to a customer base varying from big tech to emerging small, medium, and large enterprises in India and the Indian subcontinent. Should have at least five years of relevant experience. Must be familiar with text based products and applications, natural language processing, and machine learning technologies. Should have knowledge of data formats, API principles, rights and licensing models and experience of working on Salesforce and project management software (i.e. Trello, Jira).
Location: Chennai or Bangalore

Interested candidates may send in their applications, mentioning the Position Title and Job Code, within seven days at wevaluement@oup.com

OXFORD
UNIVERSITY PRESS
<https://india.oup.com>

Oxford University Press is a department of the University of Oxford. It furthers the University's objective of excellence in research, scholarship, and education by publishing worldwide.

(Sept 26, 2018, *TOI*, p.13)

Jobs in IT industry

One may also come across recruitment processes in IT industry. The vacancies are also for graduates and post graduates of English. Flyers of some companies are in circulation on social media. The aspirant students need to verify their authenticity before applying for jobs in the IT industry (**Figure 19**).

Figure 19 – Opportunities at TCS and Cognizant for 2019 batch students

tcs 50 TATA CONSULTANCY SERVICES
Experience energy

Come be a part of a team that is the future of Digital transformation

Register for TCS Digital Content Hiring for BA/MA - Batch of 2019

CONTENT

Registration End Date:
26th March, 2019

Eligibility Criteria:

- Full Time Graduates from BA and MA, 2019 YOP (Year Of Passing)
- Open to all BA and MA students from English, Economics, Journalism, Mass Communication and Public Relations.

Test Details:
Date of Test: 29th March, 2019
Test Duration: 90 minutes
Test Sections: English Grammar, Writing and Editing

To know more about the drive, visit:
<http://bit.ly/TCS-ContentHiring-2019>

Scan the QR Code

Registration Steps:
1. Select Category
2. Fill Application Form
3. Click on 'Apply for Drive'

Cognizant Interactive

Please note that students must meet the eligibility criteria given below, in order to be part of Cognizant's campus hiring process.

Make a Difference Today.
Opportunities for your students at Cognizant's Interactive.

Eligibility Criteria

- Year of Passing: 2019 batch only
- **UG: BA - English Literature, Journalism, Public Relations, Mass Communication**
- **PG: MA/Phil - English Literature, Journalism, Public Relations, Mass Communication/Media**
- Consistent academic record of a minimum of 60% in X, XII, UG & PG (If Applicable)
- No standing arrears allowed at the time of the recruitment process
- At the time of joining, all recruits need to have a minimum of 60% in X, XII, UG & PG (If Applicable) no standing arrears
- Strong written and oral communication skills

Opportunities Abroad

There is no need to tell that we require English to go abroad. A scene from the Hindi film ‘Bhagam Bhag’ tells the difference between a person with BA (English) and a less educated person (https://www.youtube.com/watch?v=9CCua_dx2I). To join spouses in UK Indians must speak English (Nov 19, 2015, *TOI*, p. 13), hence there seems to be a trend to specialize in English to get married abroad. Not only Yoga teachers and dance teachers-cum-performers (**Figure 20**) need fluency in English to go abroad, but there is also a great demand for teachers of English abroad (**Figure 21**). The teacher aspirants may visit <http://busyteacher.org/4791-top-5-countries-with-best-esl-salaries.html>.

Figure 20 – Opportunities Abroad for Dance and Yoga performers fluent in English

Indian Council for Cultural Relations
 Azad Bhavan, I.P. Estate, New Delhi-110002
 Phone : 011-23379309, 011-23379310

ASSIGNMENT ABROAD

Applications are invited from Indian Nationals for selection as Teacher-cum-Performers in the respective field of **Kathak, Bharatnatyam, Kuchipudi, Odissi Dance** and **Yoga** for assignment at ICCR's Cultural Centres abroad for two years. Candidates should apply in prescribed proforma for the post. They should be fluent in English, For more details/downloading kindly see ICCR's website www.iccr.gov.in. **Last date of receipt of application is 25.08.2016.**

(Aug 5, 2016, *TOI*, p. 13)

Figure 21 - Teaching vacancies for Indian Nationals in the colleges in Bhutan (Oct 2014)

**Ministry of External Affairs
 Development Partnership Administration
 New Delhi**

Post/Vacancies for Lecturers/Readers/Professors Under Colombo Plan Technical Co-operation Scheme

Applications are invited from experienced Professors/Associated Professors/Readers/Lecturers teaching undergraduates/graduates courses in various colleges and Universities of India for the following posts in various colleges under Royal Government of Bhutan (RUB), Bhutan, on deputation under the Government of India Colombo Plan Technical Co-operation Scheme:

Sl. No	Place of work	Subject	Qualification, experience and other requirements	Slots
1		Economics	1. Ph.D. with area of specialization in Econometrics, Statistics, Development Economics, Mathematical methods for economics, history of economic thought and micro/macro economics. 2. Teaching Experience of min. 5 years.	2
2		English	1. Literature and language 2. Teaching Experience of min. 5 years.	1

(Source: <https://www.mea.gov.in/circulars-notification.html>)

To Sum Up

1. The students seeking higher education in the faculty of Arts are not only from remote areas but are also the first-generation learners. The teachers in real life and reel life take efforts to boost the confidence of such learners. For instance, the teacher (not of Humanities) in the Hindi film ‘Super 30’ tries to remove Anglophobia among students. The beginning and end of the link shared here (‘Basanti No Dance’ - <https://www.youtube.com/watch?v=yh-FrTE0rsc>) speaks a lot.
2. The teachers of English need to provide students with the information about education loans and scholarships available to seek higher education in India and abroad by central and state governments and private organizations (**Figure 22**).

Figure 22 Scholarships for Indian students



(Sept 2, 2016, *TOI*, p. 7)



(KC Mahindra Scholarships, 2018)

3. The variety in the job opportunities for Indian students increases the responsibility of the teachers of English in India to update the students and their parents not only about career opportunities but also about the higher study options. They may guide the stakeholders for the following post graduate programmes in English.
 - a) The IIT- Bombay conducts the Graduate Aptitude Test in Engineering (GATE) also for the graduates in Humanities and IIT-Madras has an Integrated MA in English Studies.
 - b) MA programmes displayed on the websites of universities may not be available as Dual Degree in English (BA and MA) of Central University of Karnataka and Integrated MA in English and Media Studies of University of Calicut in the academic year 2021-22.

c) Tezpur University used to offer an MA Programme in ‘Linguistics and Endangered Languages’, now it has been replaced by an MA in ‘Linguistics and Language Technology’.

d) MA (Functional English) offered by Sant Gadge Baba Amravati University is now defunct. Similarly, Potti Sreeramalu Telugu University, Hyderabad has discontinued its MA ELT programme.

4. Besides, as women students prefer to study in Arts, the stream is ‘girlish’ (Nair, 2015). More number of female candidates apply for teaching positions and hence there are more ma’ms than sir’s in schools and colleges in India. English, being studied in the faculty of Arts, these trends are also applicable to it. Two instances are considered here. A considerable number of women students apply for English (Hons) in Delhi colleges (Sharma, 2008). There were eleven women among the list of fourteen eligible candidates called for the interview of Assistant Professor on July 14, 2014 in the Department of English, University of Pune. Hence there is need to consider the above discussed job opportunities from gender perspective as well.
5. Finally, just like the initiative by the Department of Humanities and Management, BITS Pilani, Goa Campus, it is necessary to train the teachers of English to guide students studying in Humanities to make them employable.

Acknowledgements: The author is grateful to the Principal, the Registrar, and the administrative staff of Sangamner College for providing twenty years' admission record for this study.

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Career Opportunities in English for Indian Students

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Raja Rao's *Vedantic Strains*

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Abstract

That Raja Rao's novels are not only the testimony of an intellectual giant's writing fling, but they go beyond the textual exploring spiritual dimensions which tell us much more about both India, is the edifice of this paper. The principal focus of this study is to describe the *vedantic* strains in the major novels of Raja Rao. It is to let younger society grasp the extraordinary mental display of the Hindu civilization.

Raja Rao love for his spiritual quest for self-realisation is accepted worldwide. His works have a multi-dimensional approach, dealing with socio-cultural aspects as well as spiritual aspects, but the vedantic strain is the main one. Rao is the writer who understood the spiritual illness of that age and came out with practical solutions in the form of novels. Rao's four major novels: *Kanthapura*, *The Serpent and the Rope*, *The Cat and Shakespeare*, and *The Chessmaster and His Moves* form the basis for the metaphysical concepts, particularly, *advaita* of Shankaracharya. As literature is *sadhana* for Raja Rao so his literary endeavors are actually his spiritual attainments.

Keywords: Raja Rao, Spirituality, Religion, Advaita Vedanta, Shankaracharya, Self-Realization.

The aim of the present paper is to focus on the *Vedantic* strains as spiritual endeavours of Raja Rao. He was the youngest literary stalwart of the trio-majestic writers – Mulk Raj Anand, R.K. Narayan, and he himself.

Raja Rao's work has a multi-dimensional approach, dealing with socio-cultural aspects as well as spiritual aspects. Rao's four major novels: *Kanthapura*, *The Serpent and the Rope*, *The Cat and Shakespeare*, and *The Chessmaster and His Moves* present metaphysical concepts, particularly, *advaita* of Shankaracharya. He has incorporated the spiritual journey of human life, covering the various spectrums of social, political, and cultural aspects with all dexterity possible. The social, political, and cultural frameworks have always been mediums of expression for the seeker of truth, as a writer, thus being the medium of spiritual quest for Raja Rao too.

Spirituality is not just a mental balm to soothe our sorrows but to enlighten our lives in order to make our lives sublime. Raja Rao is the writer who understood the spiritual illness of that age and came out with practical solutions in the form of novels. Literature is *sadhana* for Raja Rao and his literary endeavours are actually his spiritual attainments. This can be examined through various philosophical perspectives.

Though Raja Rao's literary production consists of relatively few volume, published at wide intervals, still has very significantly introduced a myriad of philosophical and spiritual issues. These aspects of Raja Rao's writings have given critics great difficulties both in interpreting and evaluating his works. His work is not only a testimony of an intellect which goes beyond the textual, but also of a spiritual dimension which tells us much more about both India and Europe.

Indian philosophy presents spirituality in a wider spectrum and its relationship with other sciences. In India, religion enfolds body and soul, from conception to dissolution. Religion is the backbone of the Indian society. It is the secret premise of family, thought and action. It is expressed through the speech, the hymns, the myths, and the stories. Religion can largely be used as a tool of expression and understanding the Indian psyche.

A comparison of religion and spirituality could be understood in brief. Religion is an organised and oriented behaviour and involves mostly outward practices, whereas spirituality is less formal, systematic but more inwardly directed rather. In the other words we can say that religion can be characterized in different way. Religion has an organized system of beliefs. It has its own practices, rituals, and symbol.

Contrary to it spirituality can be considered as the personal quest for finding answer to the ultimate question about life by own self. In this process one establishes a very pure relationship with the sacred or transcendent.

Though if we think deep then religion and spirituality both exhibit a few common characteristics and there are certainly some non-shared features. Spirituality is the kernel of religion. There are some empirical studies of both spirituality and religion, and they have rarely made operational distinctions between the two. From the point of view of the highest reality, there is no difference between *Brahman* and the individual self or the *atman*. 1

Manifestation of spirituality is personal findings. There are many forms of this manifestation which occur in personal context. If we compare it with religious ones, we find that it mostly addresses the social affairs. There is a growing tendency of belief then that spirituality is ever good, and religion is ever bad. Though there could be no justification for such attributions as both have potentially been beneficial for the human beings.

Then there are some spiritual experiences in an organized religious context also. This polarization of spirituality and religion may lead to needless duplication in concepts and practices in general. Sacredness includes the divine and transcendent. And it is the common denominator of religious and spiritual life. They say spirituality is search for the sacred. It is a process through which people seek to discover. People hold on to and transform whatever they hold blessed in their lives. In the spiritual traditions of India, transcendence goes beyond sensory awareness. Spiritual pursuit is a great exercise for the transformation of the human condition to achieve that transcendence.

In India, spirituality is the true quest and religion is the best tool to get it. These are the activities that run parallel to each other. Both principles stand on the backbone of seeking the ultimate truth. These discoveries have had enormous influence on people across cultures and around the world. However, their comparative role dominance has varied over time. Today science clearly has the upper hand. The underlying perspective of such a concept should be one that does not put science against spirituality, or vice-versa. It postulates unity and complementarity between them at perhaps a more profound level than is obvious to the common sense.

In this context, spiritual psychology, which attempts to gain unified understanding of the transcendental and empirical domains of our existence and experience, appears to be the discipline that holds the key. Scientific temperament of mind and spiritual outlook are not opposed to each other. Instead, they serve different functions. However, together they hold the best hope of achieving the highest happiness with fewer risks.

There is no essential difference between science and spirituality. In the Indian tradition, both science and spirituality have the same goal, and that is *moksha* (liberation). Science and its offshoot technologies provide plenty for all. The growth is not without its problems, however. The explosive growth of science with its unpredictable consequences threatens to subvert and

distort the life itself on this planet. Nuclear energy and genetic engineering, for example, which have had an extraordinary potential to transform the human condition, are more feared today than ever. The promise of science to meet human needs has not helped to reduce its needs. Rather, it spurned the insatiable desire for more. Even Sri Ramakrishna after declaring ‘As many faiths, so many paths’, says: ‘No one can put a limit to spiritual experience. If you refer to one experience, there is another beyond that, and still another, and so on!’ 2

Spirituality could be soothing syrup to such congested minds. It also serves to relieve depression and instill hope and strength to lead a less stressful life. At the same time, religious beliefs purported to spirituality may also be seen as a blinding influence that shun reason, spurt superstitious behaviour, and suffocate ambition and achievement. Instead of liberating, it could exile the human spirit into the darkness of ignorance, disease, and deprivation. They could be used to emancipate or to enslave. It would be equally inappropriate to ask for a spiritual explanation of the structure of atom.

Science and spirituality spring from the human mind. However, they manifest as two distinct modes. One is the rational mode. It is mediated by the senses, the nervous system, and the brain. The other, being the intuitive mode, is the revelation component of spiritual experience. Therefore, it is the transcendental aspect of human life that is not mediated by any other resource but is directly experienced. It processes a consciousness known as ‘being’.

In the Indian tradition, spirituality is considered as trans-cognitive. Spiritual psychology explores science and spirituality together in the phenomena that are joint manifestations of the senses and reason on one hand and intuition and experience on the other. Without miracle and mystical experiences, the sacred texts of most religions would be left with very little credible substance. Science is based on reason and observation. Spiritual truths are born of revelations and are anchored in experience. Spirituality explores the unity of the spirit, the mind, and the body as they manifest in the human context.

In Indian literature, philosophy is termed as *darshana* -- the vision of truth. As reality is multifaceted, truth is also manifold. Each system approaches reality from one point of view or level of experience and embodies just one aspect of the truth.

This study focuses on the fact that the aim of philosophical wisdom is not merely the satisfaction of intellectual curiosity but significantly an enlightened life led with farsightedness, foresight, and insight.

To understand the works of Raja Rao, a fair knowledge of his mental horizon is necessary for he had gathered in him the traditional wisdom of Indian *rishis* (saints). He combined it with his intimate knowledge of the western religion and philosophy. Further, his amazing erudition is

embellished by a brilliance of wit and analysis. Rao comes close in this sense to Sri Ramakrishna who often asked spiritual seekers not to put a limit to the nature of God. 3

Raja Rao was a man endowed with a greater portion of ethereal energy to show the extraordinary display of human intellect. He was a litterateur, a philosopher, *avedantin*, a lover of India and its ways and ideologies. As a great son of soil, he proves himself as a brand cultural ambassador of India. It has enabled a novelist of ideas like Raja Rao to present all that is the best in the Indian tradition through the portrayal of his protagonists. He was a genius who could talk of *Nirvana-Astakam of Sankara*, *Dakshinamurti Stotram*, *Pascal*, *Albigensian heresy* and the civilization of the *Cathars*, and the *Advaita Vedanta*, Buddhism and Christianity, all in the same breath and depth.

This unique combination of an Orientalist patriot and cosmopolitan Occidentalists had enabled Raja Rao to depict the Indian life and its values to the Western ones and vice-versa. The essence of this work is to know the world and to make it a better place by the mutual understanding of people to bridge the cultural gaps.

In his writings, Raja Rao does not deny the world, its sufferings, brutality, and violence. In the real sense, his works are imbued with the real problem of *dukkha*, the cosmic sorrow that every man seeks to eliminate from the world. Rao's answers point inward, from the exterior to the interior, from the outside to the inside, from the world to the self. Rao is one of the truest philosophical novelists in English that India has so far produced. Raja Rao's novels present a record of his spiritual attainments, in the course of his life.

Literature or any artistic expression is known as the mirror of humans, society, and its civilization. After all, art imitates life. Therefore, there remains a strong relevance of humans and the society to literature. For this reason, literature is not only taken as a surface level of delight but of values too. Literature is known as the vehicle carrying human life and human emotions. It shows the vicissitudes of human life encompassing a country's civilization with all artistic beauty and thus helping mankind in overcoming their crises of life.

A great novelist is a great seeker and a keen observer of life. He has the potential to lead the society with his soothing words. This is why Indian traditions have deeply been rooted in the psyche of Indian thinkers and writers, to be a *Sadhak*. It is important to mention that Valmiki and Vyasa entered the trance state of deep meditation and concentration before writing the grand epic. We can see our ancestors' quest went deeper into the mystery of human existence even in their literary writings. They tried to discover within themselves that Truth which is the Eternal among ephemeral, the consciousness of all conscious beings. That One which pervades the many. We find this concept in the *Shvetashvatara Upanishad* also: '*Nityao nityanam chetna's*

chetananam eko bahunam yo vidadhati Kaman tamatmastham ye anupashyanti dhirah tesham sukham shashvatam netaresham. '4

True to this concept, Rao first became an ardent seeker of truth; an ascetic and a follower of stern discipline, and only then he enabled himself to be the creator of valued literature. It holds well in the case of Indian literature. Very few Indian writers could handle the microscopic view to envisage the truth of life through the contradictory world views of Oriental and Occidental in terms of basic issues like sex, marriage, society, religion, learning and death. Raja Rao, a passionate supporter of Indian ethos, stayed in France from the age of twenty to pursue research on what he liked to believe, the mysticism of the West. Though he kept his periodic visits to his home intact but, in reality, he became an expatriate, moving from France to the States. And this long exile strengthened his attachment to the Indian soil and soul. He became an ardent seeker of truth while observing the vicissitudes of his life. His fertile legacy and learning of his ancestors helped him to pave his way of self-realization in literature quite effortlessly. Thus, hailing from a south Indian family, including the ancestor Vidyanaraya Swami – the greatest profounder of non-dualism after Shankaracharya -- and childhood spent under the spiritual influence of his grandfather, made Rao a spectator of his own life rather than the sufferer. The fictional technique of Rao had the inherent potential of 'Indianness' because of its rich literary and cultural heritage.

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Intents to Intensify Indian Sensibility in the Novels of Arun Joshi

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Abstract

Arun Joshi has added new dimensions to English novel in India. While his predecessors had concentrated on the socio-economic situation, Joshi looked inwards to discover the sources of the problems man suffers from. At the same time, Joshi has unambiguously referred to Indian scriptures and their message as forming an imperative part of the solution man needs to come out of the impasse. The anguish, the dilemma, the quest, and the arrival, in brief, to use his own words, “that mysterious underworld which is the human soul” find a voice in his fiction. His novels are primarily concerned with religious issues—the problems of an essentially Hindu mind.

Keywords: Arun Joshi, Hindu worldview, renunciation, positive approach, authentic life, universal questions of human existence.

In a way vehemently refreshing and innovatively reinterpretation of the paths of Activism and Contemplation, Arun Joshi has mapped new territories of consciousness. The path of renunciation does not abandon activity; rather, it preserves the spirit of renunciation. Activity, to be free, must leave no room for self-seeking impulse. The *Gita* insists on the performance of one's duty with detachment from the concerns of the fruit of the action. This synthesis is given wide and spectacular currency by the contemporary Indian thinkers in their schemes of reconstruction of the Hindu moral ideals, and Arun Joshi has vividly elaborated and enforced these ideals in all his novels. His ethos is, he tells quite categorically and disarmingly, “essentially Hindu” (Mathai 3).

According to Joshi the Indian mind has its own lineaments, its own peculiar (even if these are common to some other minds) habits and approaches to life's problems. The essential Indian emotional response has the following essential features: positive approach towards the world, cosmic and spiritualistic attitude, integral and synthetic view, bringing together of theism and absolutism, new approaches to salvation, vitality, openness and catholicity, and humanistic tendencies. In novel after novel Joshi uses these strands of thought and belief convincingly.

Joshi has unambiguously referred to Indian scriptures and their message as forming an imperative part of Indian sensibility. The anguish, the dilemma, the quest, and the arrival, in brief, to use his own words, “that mysterious underworld which is the human soul” find a voice in his fiction (Mathai 8). His novel, Joshi says himself, “are primarily concerned with religious issues—the problems of an essentially Hindu mind” (Dhawan 1986, 20).

Joshi’s representations of Indian sensibility and the attempts to map out its various contours prove him as a man whose roots are deeply rooted in the Indian religion, Vedas and Hindu ethos. His fiction draws heavily on the Hindu worldview. He, for sure, offers a positive attitude towards life. The world being both real and spiritual, he does not see any discord between the life on the spiritual plane and one on the physical plane. He rejects skepticism and accepts religion. At the same time, he emphasizes humanistic and western approach but without losing his essential Indian mode. The world, as he views it, is with all its frictions and factions, not a foreign land, and people not alienated, haunted beings.

The range of themes depicted in Joshi’s novels is quite wide and varied, and covers temporal as well as timeless issues. However, the quest for belief is a pronounced and recurrent motif in his fiction. Loss of self is an invariable trauma for the protagonists of all his novels. Sindi Oberoi in *The Foreigner* and Billy Biswas in *The Strange Case of Billy Biswas* find themselves caught in the impersonal and superficial societies in both India and America. Being sensitive to their environment, they soon see through the hypocrisy and pretensions of human relationships prevalent in these societies. Every human relationship is casual, objective and functional. Sindi experiences the decay of human emotions in his relationships with Anna and Kathy. Participants at a ball organized by the International Students Association in America only pretend to be courteous. Even the strangers at the time of parting promise to meet again, ‘knowing full well that they do not mean it.’ “That,” says Sindi “was the American way” (Joshi, *The Foreigner*, p.13). Similar is his experience at the social parties at Mr. Khemka’s house. He finds these parties a bit of a hoax, with people drinking, eating and talking of money, a la Prufrock doing nothing worthwhile. Billy forsakes this meaningless existence in the civilized world because he oppressed by the phony environment, he is in. He rejects the artificiality, hollowness, and snobbery of the tinsel world.

Arun Joshi is chiefly concerned with the decaying upper crust of the Indian society. Even when he refers to the poor life, it is depicted from the point of view of the upper class. Joshi, too, finds the validity of the facts lying beyond the phenomenal world. His novels begin with actual experiences. Along with it, he finds a need to discover the reality, which lies hidden in the actuality of his own life. He says:

My novels are essentially attempts towards a better understanding of the world and towards myself.... If I did not write, I imagine, I would use some other medium to carry on my exploration (Dhawan, 1986, p.18).

A study of Joshi's novels reveals that he looks back at the glorious past of India as a solution to all 'man-made' problems. "The world indeed belongs to God and no one else" echoes the revelations that Lord Krishna had for Arjuna in the battle of Mahabharata. In every novel, by and large, Joshi attempts to search for values, angles and formulas that are still lying dormant in the darkest recesses of the minds of Indians. The cosmic and spiritualistic outlook, an integral and synthetic view of life, the path to salvation, the humanistic tendencies and the dynamism of Indian culture all things of the past but are still the solutions in the modern 'waste-land', and are the "Da, Da, Da" that Eliot discovered as the panacea to all our anguish.

Arun Joshi's novels, one can safely argue, are true reflections of the present day Indian society, its cynicism, hedonism, loss of faith, confusion of values, dependence on logic and reason and anxieties. The progress in the field of science and technology has given rise to skepticism where man wants to have evidence for each and everything. Arun Joshi seems to be striving for a faithful depiction of Indian sensibility in his novels which orchestrate a variety of approaches towards a comprehensive and affirmative vision of life in the contemporary India. In one of his rare statements about his own work, he says that his novels are "essentially attempts towards a better understanding of the world and of myself" (Dhawan 18). Apart from other things, his fiction deals with the religious issues – the problems of an essentially Hindu mind, converting the challenge of reality into a vision and a prophecy. Using a west-born medium he writes Indian stories, succeeding in the process, using William Walsh's words "in building an Indian sensibility at home in English art" (250).

The protagonists of Arun Joshi arrive at a realization that there are higher values than the materialistic and, except for Billy Biswas, whose instinctive gravitation for an authentic life in a primitive society leads him to martyrdom, move on from agnosticism or even negation to faith and redemption. Sindi Oberoi becomes, at the end, a sort of *Karmayogi*, endeavouring to reduce the miseries of his fellow-beings. Ratan Rathor evolves from a simple, unsophisticated youth into a ruthless materialist, but an emotional jolt makes him seek redemption through humility, penance and confession. Som Bhaskar embodying a synthesis of sensuality and reason, progresses from agnostic materialism to faith marked by an atmosphere replete with suggestive religious symbols.

In *The City and the River*, Joshi succeeds in creating a minor classic, succeeds in Putting significant focus on the meaning and cyclic nature of life, all of which have their basis in the Hindu plan of universe. Vachaspati Dwivedi rightly maintains that Joshi's "obsessive preoccupation with

man and his situation is his *forte* and he has explored its staggering variety with rare perspicacity and acumen” (143).

Most Indian writers of English limited themselves to an either/or thesis. As thesis writers, they have chosen to narrow their range; they would take sides, and take sides of one way of life or the other. Most of them, starting with M R Anand and continuing on to Ruth Pravar Jhabvala, would write social novels, novels about ills of society, and the problems Indian society suffers from, viz. caste situation, poverty, religious intolerance. On the other hand, they would take a leaf out of the western masters and attempt to investigate the dilemmas the human soul is afflicted with.

Writers like Anita Desai and Arun Joshi are psychological novelists. Joshi, in particular, has managed to fuse the Hindu metaphysics with subtle penetrative psychological analysis, and in addition, seasoned his view of life with broad existentialism, managing in the process to portray characters who are modern westernized intellectuals with roots in Hindu/ Indian soil. Joshi is that special case eclectic in his approach and vision, and not glued to a mummified, moth- eaten view. Open to all shades of opinion, because life *per se* is not to be put into rigid pipelines but is a kaleidoscope of different colours, oriental here and occidental there, Hindu here and existential there. In all his novels, starting with *The Foreigner* and culminating in *The City and the River*, Joshi has dug deep into the inner world of his characters and brought out the multidimensionality of life. Arun Joshi has a sensitive, unique and optimistic view of the past. A closer look at this characteristic of his novels brings the multidimensional perspectives of Joshi’s characters who, on the surface level, remain knotted in the ‘labyrinth’ of being and meaning of life and yet go back to the Indian past and its sensibility to seek answers to the afflicting questions whose answers are hard to come by. In addition to Indian scriptures and valuable preaching they give, Joshi finds answers to these unflinching queries in the teachings of Buddha that have been an integral part of Indian ethos. While going back to Indian culture, Joshi has remained aware of India’s historical past and its advantages to find peace and meaning only after embracing it.

As one of the few front-ranking fictionists, Joshi is an original talent exploring deeper into the moral and spiritual crisis of the contemporary India. He began his odyssey into the dark, mysterious, and uncharted hinterland of the soul to examine some perennial tribulations of human existence. His novels deal with social alienation (including self-alienation) and the concomitant restlessness and search for a way out of the intricate maze of contemporary life. In doing so, he explores in the Indian context some universal questions of human existence. He gives a proper shape and form in fiction to the chaos and confusion in the mind of contemporary man. His coalescing of self-introspection with self-mockery adds a new dimension to the art of Indian English fiction.

The forgoing analysis of Arun Joshi's novels demonstrates that he has been preoccupied with the problems of twentieth century's dilemma and its repercussions. In an age when religious faith is fast disappearing and man feels culturally uprooted and socially alienated on account of his own (mis)doings, the message of serious artists like Joshi is most welcome and called for. Tapan Kumar Ghosh says:

Joshi may be regarded as avante garde novelist in the sense that for the first time in the history of Indian novel in English he has forcefully exploited and given sustained treatment to a very potent theme of his times, namely a maladjusted individual pitted against an insane, lopsided society which is unhinged from its cultural as well as spiritual moorings, and his uncompromising quest for identity (30).

With a glorious past as the guiding beacon Arun Joshi strives to forge a new future for the masses, be it for the Indians or for people elsewhere. The task is difficult, he knows it, but not impossible. It is, according to Joshi, only the 'Indian way' that will rebuild the world these problems. We must evolve gradually from a negative philosophy of detachment to its positive aspect, which, as *Gita* says, is that real detachment from men and matters which comes when one performs one's duty sincerely without any desire for the result or 'fruit'.

The non-attached man puts an end to pain; not only in himself, but also to such pain as he may inflict on others. Similarly, the longing for natural approach of existence is no mere fantasy or sentimental impulse; it is in consonance with fundamental human needs, the fulfilment of which (although in different form) is the pre-condition of our survival. In this state one can remain pure, sensitive, and mystically linked with Nature, its authentic humanity and its inherent spontaneity. The "move to nature" is also the call and answer of Arun Joshi to all our problems. Nature is our preacher and teacher as has been asserted by innumerable writers and poets, and the solution to all our miseries lies with it.

For this reason, Joshi maintains that it is in Hinduism that one gets lessons in "right way to live" (Banerjee, 1983, p.3) Hinduism provides the solution to man's problems because of its insistence that man is a spark of divine will. S. Radhakrishnan's words in this regard show beyond doubt how God enters life. It is not in going to temples etc. that man can see and feel God, nor can "the reality of God be . . . proved by logic. It can only be realized by faith and meditation" (1923, p.511).

The quest for belief, in the novels of Arun Joshi, takes different routes and comes from varied sources. All his novels have this in common that they start new voyages in different shapes

and locations, and yet keep an identity that is unmistakably Arun Joshi. This dissertation seeks to analyze all the novels of Joshi in the light of these preoccupations on the part of Joshi.

In his use of language, Joshi walks his way, regardless of what others in the genre were doing. Consequently, he does not give the distortions of language *a la* Mulk Raj Anand, coarsen it the way Khushwant Singh does, and indulge in B. Rajan type scholarship. Joshi is Indian without being overly Indian. He is, Banerjee rightly observes, not “hung up about [his] Indo-Anglian Status” (7). Eclectic that he is in his mind, he uses an idiom which is Indian not snapping quintessential “Englishness” that a novel in English must needs follow. His use of Indian/Hindi words never jars; it never appears forced and affected. For an illustration, consider the following:

Still later, the girl was dancing, a mere child, thin and wispy in her costume of a kathak dancer. Her little feet, so like a pair of pink birds, played with the smooth floor. The ghunghrus mingled with the wail of the sarangii [originally not italicized], kept beat with the tablas. Her eyes, the neck, the full mouth and the little hands, gesticulated, suggested, built up, gesture by gesture, beat by beat, a little sensuous fire... (The Last Labyrinth, 55).

The mixing of Hindi words with English, the use of a bilingual idiom captures the bicultural identity of characters. An Indian using English cannot avoid inserting vernacular words, more so when there are no equivalents in English. For example, *mehandi* is not vermilion, nor is *tabla* drum. (For that reason, there are words and expressions in English that have no Hindi cognants, like uncle, cousin, parent, and words in Hindi that have no English parallels, like *dada*, *dadi*, *chappal*, *paani jhutha hai*). It would not do to use translation; indeed, translation very often kills the spirit of mother expression; what will do is an effortless code-switching and codemixing.

Joshi’s adoption of native words attempts precisely this. He fully encapsulates the Indian experience without losing in any way the idiom of English. The multiculturalism and the plurality of the situations in his novels are fully encased in the linguistic variety in which they are expressed. So, we have phrases like half-assed rigmarole, mumbo-jumbo, flunked and flushed off sharing space with *yajna*, *inquilab*, *shamiana*, *haqiqat*, *arti* and *raat ki rani*.

Begum Akhtar gazals come on the same wavelength as American Jazz, and Pascal and Descartes rub shoulders with Lord Krishna, a vedic hermit, and a Kathak dancer, though each speaks in his own natural idiom. Arun Joshi’s language, in short, is that of a city bred educated person sensitive to his environment but one who does not play with the basic edifice of his medium, the Standard English. His Indian heritage does not damage his English education just as his English education does not impair his native structure.

In the very first review to appear of *The City and the River*, G.S. Amur had wondered admiring Joshi's *oeuvre*: "Where can he go from here?" (157). No one could have known then that Joshi would die only two years later. But the question has got fully answered. Arun Joshi has reached a place no living English language writer in India can dream of reaching. His achievements in the genre are such as have paled his contemporaries and have also put him among the masters in the game.

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Transitives, Intransitives and Causatives in Kannada-speaking Normal Children and Intellectual Disability

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Abstract

Language is a rule-governed behavior. It is defined as the comprehension and/or use of a **spoken** (i.e., listening and speaking), **written** (i.e., reading and writing), and/or **other communication symbol system** (e.g., American Sign Language). Spoken and written language are composed of receptive (i.e., listening and reading) and expressive (i.e., speaking and writing) components. Spoken language, written language, and their associated components (i.e., receptive and expressive) are each a synergistic system comprised of individual language domains (i.e., phonology, morphology, syntax, semantics, pragmatics) that form a dynamic integrative whole (Berko Gleason, 2005).

The study highlights the need to carry out more research in this area for better understanding of language acquisition among these children in order to develop both Transitives, Intransitives and Causatives in Kannada speaking normal children and Intellectual Disability assessment and intervention programmes. Presently, the lack of acquisition data has hinged the development of any standardized test in Kannada. Hence, the present study aims to explore Kannada speaking typically developing children with the objective of analysing the data among these children across 4 to 6 years of age. The results revealed that most of these markers were developed by 5 to 6 years of age.

Introduction

Language is the comprehension and/or use of a spoken, written and/or communication symbol system. As language is a complex and dynamic system of conversation symbols that is used in various modes for thought and communication. Higher order language skills include

inferencing; comprehension monitoring; interpretation of complex language, such as jokes and puns; and use of text structure knowledge. **Metalinguistic awareness** is requisite for the development of higher order language skills and is defined as "the ability to think about and reflect upon language" (Gillon, 2004, p. 10). Metalinguistic awareness includes phonological awareness, morphological awareness, syntactic awareness, semantic awareness, and pragmatic awareness. Metalinguistic skills are also critical for self-regulation and self-monitoring.

A verb can be described as a *transitive*, or an *intransitive* based on whether it requires an object to express a complete thought or not. A transitive verb is one that only makes sense if it exerts its action on an object. An intransitive verb will make sense without one. Some verbs may be used both ways. The word *transitive* often makes people think of *transit*, which leads to the mistaken assumption that the terms *transitive* and *intransitive* are just fancy ways of describing action and non action. But these terms have nothing to do with whether a verb is active or not. A better word to associate when you see *transitive* is *transfer*. A transitive verb needs to *transfer* its action to something or someone—an object. In essence, transitive means “to affect something else.”

Causative verbs are verbs that show the reason that something happened. They do not indicate something the subject did for themselves, but something the subject got someone or something else to do for them. The causative verbs are: let (allow, permit), make (force, require), have, get, and help.

Review of Literature

Intellectual disability (ID) is a neuro-developmental disorder characterized by impaired cognitive, social and adaptive functions. Intellectual disability usually originates before 18 years of age and significantly characterized by limitation both in intellectual functioning and in adaptive behavior as expressed in conceptual, social practical and adaptive skills (AAID, 2010; International classification of diseases 10(ICD,10).

The Census of India (2011) revealed that there was a significant increase in number of disabled persons in both rural as well as urban population compared to previous estimates. There was an increase seen in the male and female ratio. The census revealed that 20% of the disabled populations have disability in movement, 19% have disability in seeing, another 19 % have disability in hearing, 8% have multiple disabilities and 6% specifically were labeled as intellectually disabled.

A study by Patel (2009) has postulated that disabilities predominantly exist below 15 years of age. The implications of this information for research in communication disorders will

be very significant. He has indicated that the expanded data of language development in typical children and Children with Intellectual disability will expand the scope of research. It is further felt that the data will help us to verify the data veracity across and linguistic and cultural groups.

Kumudavalli (1973) identified the developmental patterns of speech sound discrimination in Kannada language and find the relationship between speech sound articulation and auditory discrimination. Results revealed that there is definite pattern in the development of discrimination and the words differing by more than one distinctive feature were discriminated better than those differing by one.

Sreedevi (1976) studied the aspects of acquisition of Kannada by 2+ years old children found that the additions of negative words (like /- illa/, /be:da/) are acquired earlier than other type of negative markers with modal auxiliaries.

Krupa (2009) compared the semantics intentions across the age group in normally developing children , chronological age (CA) matched and mental age (MA) matched CWID and reports the semantic intentions up to 2 years of age ; CWID (MA and CA matched) continued to have similar performance by 3-4 years of age , MA matched children showed the similar performance than CA matched children due to their super cognitive skills , by 4 years of age MA matched CWID showed similar response to typically developing children , which was in contrast to the CA matched CWID. Thus, cognitive development influences language development to the greater extent. However, cognitive development and language development do not have linear relationship.

Need for the Study

Transitive, intransitive and causative studies in the Indian context would aid in assessment and help in establishing the baseline to set goals for intervention in children with disability. The lack of acquisition data has hinged the development of any standardized test in Kannada. The present study attempts to understand Transitive, intransitive and causative the markers in Kannada speaking typical children.

Need for normative data in acquisition of grammar in Kannada language with help of SLP to baseline for assessment as well as rehabilitation.

Aim and Objective

The study aims at profiling language in children with intellectual disability speaking Kannada (mental age 4 to 6 years). Analyzing the data at levels of language functioning – Transitives, Intransitives and Causatives as compared to mental age matched typical children.

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Dr. Satish Kumaraswamy and Ms. Rakshitha S.

Transitives, Intransitives and Causatives in Kannada-speaking Normal Children and Intellectual Disability

Participants with Inclusive and Exclusive Criteria

Participants included 30 typical children (TD) in the age range of 4 to 6 years and 30 Children with Intellectual disability (CWID) (Mental age 4 to 6 years)

Typical children establishing profiles of TD was found necessary because of the need for comparison with CWID. Currently extensive developmental data in typical children speaking Kannada is not available. Moreover, establishment of norms based on free conversational samples is rare. Hence, a preliminary performance description of normal children in the age range of 4 to 6 years was considered essential.

All the children were suggested by teachers who identified the best suited for the study. Children with history of any speech and /or language deficits, any reading and /or writing problems, any history /complaint of acquired hearing loss, complaints of cognitive deficits such as poor memory, attention deficits, organizational and /or sequencing issues, any transfer from more than one school, any shift in the medium of instruction and any academic failures were excluded from the study. No formal language testing was administered due to lack of such tests in kannada language. Consent was obtained from the parents of children before data collection

Materials Used

A set of toys and pictures were selected. Toys and pictures used for sample collection are as shown below.

Toys and play materials– House building set, Toy, jeep, Ball, Toy Utensils, Coins, Travel bagset, Paper-Pencil

List of Pictures – City Road, traffic, Village, life-1 City life, Village Life

Topics for elicited work at school, teachers, response from subjects, Games played with friends, Cinema, Television program, Favorite music, Favorite clothes, Family members.

Procedure

The study envisaged obtaining an audio & videotaped conversational sample with TD and CWID group. The overall guidelines provided by LARSP (Crystal et. al, 1976 and 1989) and suggestions provided by Subbarao (1995) on the same method in using with CWID speaking Kannada have been used for transcription and analysis of response patterns.

In this scan verb relationships to dependent elements in a sentence structure are explored. Apart from transitive and intransitive verbs, causative /-isu/ was included. Here too the presence or absence of such verb forms is noted. Some examples are given below:

Transitive: /ra: ju a: pustakao: dda/ Raju read that book /avan do: setinda/ he ate up the doses /a: na: yihudgankactu/ that dog bit the boy

Intransitive: /ra: ju bidda/ Raju fell down /avanbanda/ he came

Causative: /kalisu/ teach /ma: disu/ make (someone) do /bareyisu/ make (someone) write

Analysis

Samples were a combination of conversations with the children and interactive sessions using toys and pictures. Free conversation was encouraged throughout the 30 minutes sessions with each child. The setting was within the familiar environment of the school. The researcher interacted with children before and to become familiar with each other. The first half of the session recording focused on free conversation, while the latter half involved discussions regarding the toys and pictures. The session was recorded using Sony video recorder (Model DCR-3R21E). The Recorder was placed at a distance of three feet from the setting. A quiet room of the special school /school was used for recording. An additional note was taken to indicate accuracy of children's response to stimuli for later use in transcription. Thus, the obtained sample was transcribed, analyzed.

The overall guideline provided by LARSP (Crystal et.al., 1976 and 1989) was used for the transcription of the sample and analysis of response patterns. Suggestions and guidelines provided by an earlier study of language analysis in children with Intellectual disability speaking Kannada using LARSP (Subbarao, 1995) were adapted.

Statistical Analysis

T test was used to compare the means of two groups. Z test was used to determine whether two population means are different when the variances are known and the sample size is large, Man Whitney test was used to compare the differences. ANOVA followed by post hoc analysis was done using Bonferroni test. The results are expected to strengthen linguistic profiling of Kannada speaking children with the intellectual disability. Such profiling is expected to increase our understanding of disordered language in this group and also help in planning age-appropriate remediation.

Results and Discussions

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Dr. Satish Kumaraswamy and Ms. Rakshitha S.

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Language delays and disorders amongst children have increasingly attracted attention of practicing Speech Language Pathologists in India. One group has consistently demanded attention is Children with Intellectual Disability (CWID). Language behavior of these children has become an important area of research particularly in the Indian context. There are reports of differences between mental age (MA) matched typical children (TD) and children with Intellectual disability (CWID). In fact, it is recognized that the extent of deviance is underestimated (Kiernan, 1985; Subbarao, 1995). The results of the present study also support these views. Although, there is an overall delay in acquiring language, there are differences among the MA matched TD and CWID children. These differences are most noticeable in syntactic aspects as compared to semantic aspects. This assertion further strengthens similar conclusions of Subbarao (1995) study.

As described in methodology section, all TD and CWID interacted during play to obtain a natural conversational language sample. The transcription of the language samples was subjected to detailed analysis. Initially quantitative analysis was done, followed by analysis of qualitative aspects.

Quantitative Analysis

The transcription of language sample was analyzed for the stimulus type and response categories. All the sentences were counted for Therapist (T) and Participants (P). The total numbers of the sentences were counted which yielded three quantitative measures like Total number of sentences, mean number of sentences per time and Mean sentence length; the present measures were compared for both groups of TD and CWID group. The group mean, standard deviation was calculated and significance between the means were calculated using t-test for the unmatched pairs.

TABLE - Shows the presence of Verbs in typical children and children with intellectual disability with statistical evidence.

	N	TYPICAL CHILDREN		CHILDREN WITH INTELLECTUAL DISABILITY		TESTING PROPORTION Z VALUE	P VALUE	SIGNIFICANCE AT(0.005 LEVEL)
		No. present	%	No. present	%			
Transitive	30	2	7	1	3	.59	.277	NS

Intransitive	30	7	23	3	10	1.39	.083	NS
Causative	30	22	73	9	30	3.36	.000	HS

NS-No Significance, HS-Highly Significant

As seen from table, only Causative marker was used by TD (73%) and 30% by CWID. Transitive and Intransitive was not used by either group to much extent. Sreedevi (1976) reported that transitive and intransitive forms were acquired by 2.11 yrs in typical children speaking in Kannada. Statistical comparison showed high significant difference for transitive and intransitive and no significance for causative verb form. Prema (1979) has shown that causative suffix was used by 5 to 6 yr. children who spoke Kannada. Vijayalakshmi (1981) says transitive and intransitive sentences were used by 2 to 2.6 yr. old children whereas causative was used by 4 to 5 yr. old children. Uma (1991) reported the usage of all the verb types in 4-6 yrs typical children. Subbarao (1995) says that transitive and intransitive verbs were used equally by both groups of children whereas causative verb form was less frequently used by either group of children which contradicts the present result.

Discussion

Studies from many diverse disciplines show that as language is a complex structure its use involves many diverse interacting psychological operations (Caplan, 1992). A majority of children acquire this complex system (Language) during their early years. It is generally accepted that interactionist approaches propagated in the late 70's (Bloom & Lahey, 1978; Carrow-Woolfolk & Lynch, 1982) explain language development better than any single theory. This integrated viewpoint suggests that both maturation and behavior of society simultaneously influence and determine linguistics and communicative behavior.

Considering this approach, studying children for describing their linguistic communication in naturally occurring day to day interactions becomes important. One study (Subbarao, 1995) incorporated language sampling in free interactions and presented detailed syntactic analysis. The present study incorporated methodological improvements and added language aspects making a comprehensive analysis of the language of Kannada speaking typical children and children with intellectual disability. It is well accepted that understanding of language and communicative development is an underlying force to enable effective language intervention in children with disability. One of the largest groups in India that require attention is children with Intellectual disability (CWID). The present study is focused on oral expression of the children and analyzing the resulting language output. Studies of language development have made some headway particularly in Kannada (Karanth, 1990; Subbarao, 1995 & Rohila, 2015).

Summary and Conclusion

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Dr. Satish Kumaraswamy and Ms. Rakshitha S.

Transitives, Intransitives and Causatives in Kannada-speaking Normal Children and Intellectual Disability

The present study is an extension of previous studies in language profiling of Kannada speaking children with intellectual disabilities (CWID). Most notably, Subbarao (1995) had obtained natural conversational samples of 4 to 6 years mental aged (MA) children with intellectual disability (CWID) and 4 to 6 years matched typical children (TD). The audio sample obtained thus was transcribed and subjected to analysis based on the overall general guidelines provided by LARSP (Crystal et. al, 1976 & 1989).

Predicates were not used by CWID; except adjective type was seen in about 20% of children. It could be said that predicates develop later than 6 years in the language development. In conditional clauses it was noted that topic/focus is the only structure observed. Affirmative participle construction was used by 50% of CWID group. In these entire aspects CWID group significantly lacks behind in the development as compared to TD group. It appears that CWID differ significantly in the use of semantic intentions when compared with MA matched TD group. Requests for recurrence and cessation were the most difficult intentions. CWID group used Agent+ Action, Action+ object and Possessor +possession type semantic relations (two-word phrases). Overall, rich variety of semantic aspects even with limited syntactic skills.

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**SYNTAX OF POLITENESS: A COMPARATIVE STUDY BETWEEN
INDIAN ENGLISH AND BANGLA**

*Dissertation submitted in partial fulfillment of the
requirements for the award of the degree of Master of
Arts of Jadavpur University.*

By

SUDIPTA SAHA

UNDER THE SUPERVISION OF

DR. ATANU SAHA

SCHOOL OF LANGUAGES AND LINGUISTICS

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KOLKATA

July, 2020

DECLARATION

21/07/2020

This thesis, titled “**Syntax of Politeness: A Comparative Study between Indian English and Bangla**”, submitted by me for the award of the degree of the Master of Arts, is an original work and has not been submitted so far in part or in full for any other degree or diploma of any University or Institute.

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Certificate

This is to certify that the dissertation entitled “**Syntax of Politeness: A Comparative Study between Indian English and Bangla**” being submitted by **Sudipta Saha** for Master of Arts degree in School of Languages and Linguistics, Jadavpur University has been written under my supervision during the session 2019-2020 (even/4th semester). This work has not been submitted elsewhere for degree.

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*This thesis is
dedicated to my mother
for making me
who I am*

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CONTENTS

List of Tables.....	iv
List of Abbreviations.....	v
Synopsis.....	vi
Chapter 1 : Introduction	1
1.1 Research objectives.....	1
1.2 Outline of the thesis	1
Chapter 2 : Literature review	3
2.1 Linguistic politeness.....	3
2.1.1 Co-operative principle	3
2.1.2 Speech-act theory.....	5
2.1.3 Politeness markers	6
2.2 Major theories on politeness.....	8
2.3 Cross-linguistic evidence of politeness markers.....	12
2.3.1 Hindi.....	12
2.3.2 Meiteilon	15
2.3.3 Vietnamese.....	17
2.3.4 Telugu	18
2.3.5 German.....	19
2.4 Chapter Summary	20
Chapter 3: Politeness in Indian English and Bangla	21
3.1 Introduction	21
3.2 Features of Indian English.....	21
3.3 Morphological/lexical politeness.....	21
3.3.1 Fixed polite expressions	21
3.3.2 Hedges	22
3.3.3 Downtoners	26
3.3.4 Understaters	28
3.4 Syntactic politeness	28
3.4.1 Play-downs	29
3.4.2 Consultative devices	30

3.4.3 Tag questions	32
3.4.4 Passives	33
3.4.5 Committers.....	34
3.4.6 Scope-staters	34
3.5 Syntax of Politeness in Indian English.....	35
3.6 Bangla	35
3.7 Politeness Particles	36
3.8 Declarative Sentences	37
3.8.1 Honorifics	37
3.8.2 Non-Honorifics	40
3.9 Interrogative Sentences.....	44
3.9.1 Polite Yes-No Questions	44
3.9.2 Wh-Questions.....	48
3.10 Tag Questions	49
3.10.1 Honorifics	50
3.10.2 Non-Honorifics	50
3.11 Imperative Sentences	51
3.11.1 Honorifics	51
3.11.2 Non-Honorifics	52
3.12 Syntax of Politeness in Bangla	52
3.13 Comparative Study of Politeness in Indian English and Bangla.....	53
3.13.1 Morphological Similarities.....	53
3.13.2 Syntactic Similarities.....	53
3.13.3 Morphological Dissimilarities	54
3.13.4 Syntactic Dissimilarities	54
3.13.5 Structural Comparison.....	54
3.14 Chapter Summary	55
Chapter 4: Conclusion.....	56
4.1 Limitations and Future Scope.....	56
References.....	57

LIST OF TABLES

Table 1. Hindi pronouns and their corresponding verb forms.....	13
Table 2. Agreement of Hindi honorific pronominal with honorific verb form.....	13
Table 3. Honorificity in Hindi nouns and its verb form.....	13
Table 4. Hindi adjectives inflected for honorifics.....	14
Table 5. Meiteilon pronominals and their corresponding verb forms.....	15
Table 6. Higher honorifics of Meiteilon nouns.....	16
Table 7. Higher honorifics of Meiteilon verbs.....	16
Table 8. Honorific kinship terms in Meiteilon.....	16
Table 9. Agreement of honorific subject (2P) with case and honorific form of verb in German.....	19
Table 10. Bangla politeness particles and verb forms with respect to person agreement.....	36

LIST OF ABBREVIATIONS

<i>Symbol</i>	<i>Meaning</i>
1P	First Person
2P	Second Person
3P	Third Person
ACC	Accusative case
CLS	Classifier
DIM	Diminutive
FOR	Formal
FUT	Future Tense
GEN	Genitive case
H	Honorific
HAB	Habitual aspect
IMP	Imperative mood
IND	Indicative mood
INF	Informal
INFT	Infinitive
LOC	Locative case
NOM	Nominative case
PERF	Perfective aspect
PROG	Progressive aspect
PRS	Present tense
PRT	Particle
PST	Past tense
SG	Singular

SYNOPSIS

This thesis aims to demonstrate the politeness devices exhibited morphologically and syntactically in Indian English and Bangla and to study the syntactic aspect of the politeness devices used in these two languages. This study also focuses on making a comparative study of the politeness devices to find out the similarities and the differences which the above mentioned languages have from the morphological and the syntactic perspective.

The common morphological devices that Indian English and Bangla caters to politeness are fixed polite expressions, adverbial downtoners and the syntactic devices that both the languages show up to manifest politeness are play-downs and tag questions. The difference lies in the fact that Indian English lacks honorifics and polite particles to evince politeness whereas those serve the purpose in Bangla along with other politeness devices.

Both the languages syntactically represent politeness in the Left periphery (Rizzi, 1995), apart from the sentential domain but the projections are different. Indian English structurally represents politeness in the ForceP and ModifierP of the left periphery (Rizzi, 1997) and on the contrary politeness particles in Bangla manifests politeness in the Polite TopicP, Polite FocusP and Polite ParticleP respectively.

Keywords: Morphology, syntax, politeness, left periphery.

CHAPTER 1: INTRODUCTION

The cornerstone of this thesis is to examine the politeness strategies or linguistic devices employed in Indian English and Bangla and how are they evinced morphologically and syntactically. It also seeks to investigate the syntax of politeness of the two aforementioned languages. It also intends to make a comparative study of how politeness can be exhibited from the realm of morphology and syntax in these two languages.

Politeness, a largely pragmatic notion can be stated as the usage of a language in a conversation to sustain and uphold interpersonal relationships. It takes into consideration the feelings of the interlocutors as in the way they need to be behaved with.

Politeness research from a pragmatic standpoint began in the late 1970's and has gained immense popularity. It has also gone through certain changes which covers – the “first wave” of politeness research which looked into it using universalistic concepts, the “second wave” approaches to politeness research as an idiosyncratic phenomenon and the “third wave” frames politeness across languages and cultures.

Apart from the pragmatic aspect, this research would probe into the syntactic aspects of politeness.

1.1 Research Objectives

The key objectives that concern this thesis are noted down as the following -

- (i) Identifying the linguistic devices that Indian English and Bangla exhibits to cater politeness.
- (ii) Categorizing and representing those politeness devices from the domain of morphology and syntax.
- (iii) Analyzing the syntax of politeness in Indian English and Bangla.
- (iv) To draw a comparison of the usage of politeness devices in both the languages and to what extent they are similar or different lexically and structurally.

1.2 Outline of the thesis

To investigate this study, the thesis is structured into three chapters. **The second chapter** consolidates a detailed survey of the different pragmatic politeness theories put forward by

different linguists. It also analyses the politeness markers morphologically and syntactically and explicates politeness devices used cross-linguistically.

Chapter 3 discusses the morphological and syntactical politeness strategies that Indian English and Bangla make use of. It also elucidates the politeness devices structurally and makes a comparative study of the lexical and structural similarities and differences which both the languages show to manifest polite readings.

This study ends in **Chapter 4**, where the conclusions are discussed along with the certain limitations and scope for future research.

CHAPTER 2: LITERATURE REVIEW

This chapter gives an overview of the various theories and strategies on politeness propounded by different linguists from a pragmatic viewpoint. It also aims to categorize the politeness markers morphologically and syntactically. It also attempts to elucidate the different politeness markers/strategies employed in Hindi, an Indo-Aryan language, Telugu, a Dravidian language, Meiteilon or Manipuri, a Tibeto-Burman language, Vietnamese, an Austro-Asiatic language and German, an Indo-European language by citing the research done hitherto in this area.

2.1 Linguistic Politeness

Linguistic politeness is said to be a pragmatic universal phenomenon employed in conversations between interlocutors to maintain their interpersonal relations and thereby making communication effective.

“Linguistic politeness is a matter of strategic interaction aimed at achieving goals such as avoiding conflicts and maintaining harmonious relation with others”, Holmes (2006).

Yule (1996) defines, “Politeness, in an interaction can be defined as the means employed to show awareness of another person’s face.”

Yule (2010) states that, “Politeness is defined as showing awareness and consideration of another person’s face.”

Linguistic politeness refers to “a means of expressing consideration for other”, Holmes (2006).

Politeness was first accounted on the basis of co-operative principle and its maxims formulated by Grice (1975) and Speech-Act theory.

I would illustrate both the theories in turn.

2.1.1 Co-operative Principle

“Grice (1961, 1975, 1978, 1989) suggested that there is an underlying principle that determines the way in which language is used with maximum efficiency and effectively to achieve rational interaction in communication, which he calls as the co-operative principle

and subdivided into nine maxims of conversation categorized into four categories”, Huang (2007) :

Quality (speak the truth), **Quantity** (speak the amount required) **Relation** (speak what is pertinent) **and Manner** (speak with clarity).

Grice’s theory of conversational implicature:

a) **The co-operative principle: Be co-operative.**

“Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged”, Huang (2007).

b) **The maxims of conversation**

Quality: Try to make your contribution one that is true.

- Do not say what is false.
- Do not say what lacks evidence.

Quantity:

- Don’t say less than is required.
- Don’t say more than is required.

Relation: Be relevant

Manner: Be perspicuous

- Avoid obscurity.
- Avoid ambiguity.
- Be brief.
- Be orderly.

Huang (2007), “The co-operative principle and its maxims ensure that in a conversation, the right amount of information is provided and that the interaction is conducted in a truthful, relevant and perspicuous manner.”

Kádár (2017), “Politeness sets into operation if one or more of these Maxims are flouted with the intention of triggering polite inferences. For example, one may inform one’s speech partner about some bad news by being more verbose than usual, in order to make the other perceive one’s sympathy. In this way, one will flout the Maxim of Quantity by saying more than what is needed, but this flout may be perceived by the other as serving polite means. ”

2.1.2 Speech-Act Theory

‘Actions produced via utterances are called speech-acts’, (Yule, 1996). Speech-act theory foreshadowed by Austin (1975) has a threefold dimension, so every utterance uttered has three facets :

- a) **A locutionary act** is the basic act of producing a meaningful linguistic expression.
- b) **An illocutionary act** refers to the type of function/action that the speaker aims to convey in the utterance. Examples include accusing, apologizing, blaming, congratulating, granting permission, joking, promising, ordering, refusing and thanking. These actions are said as illocutionary force or point of the utterance.
- c) **A perlocutionary act** is concerned about the impact that the utterance has on the addressee.

Searle classified speech-act into five types based on the type of illocution, direction of fit or relationship between words and world, expressed psychological state and the propositional content. The five types are:

- a) **Representatives** are the type of speech-act which expresses the speaker’s belief. Examples: *asserting, claiming, reporting, stating*.
- b) **Declaratives** are those type of speech-act that brings about some change in the world. Examples are: *declaring war, firing from employment*.
- c) **Commissives** are the type of speech-act that commits the speaker to some future action. Examples are: *promise, threat, refusals, pledges*.
- d) **Expressives** are the kind of speech-act that expresses the speaker’s feeling such as pain, pleasure, joy, sorrow, likes and dislikes. Examples: *apologizing, blaming, congratulating, praising and thanking*.

e) **Directives** are that kind of speech-act by which the speaker gets the addressee do something. It can also be referred to as imperative speech-acts. Examples include: *advice, command, orders, questions and requests*. It can be a positive, negative or an interrogative sentence.

It's apparently evident that **directives** can be said to be able to manifest linguistic politeness through politeness markers/strategies.

2.1.3 Politeness Markers

Linguistic politeness markers refer to linguistic devices whose existence in the utterance intensifies the degree of politeness. Linguistic politeness markers can be of two types:

a) **Morphological or Lexical:** Examples include *honorifics (nouns, pronominals, suffixes, particles and honorific form of verbs), kinship terms, fixed polite lexical expressions, politeness particles, diminutives, hedges, downtoners, understaters*. Let me explain each of them in turn.

- **Honorifics** – “The term ‘honorifics’ refer to special linguistic forms that are used to signify deference toward the nominal referent or the addressee”, Shibatani (2006). Apart from the various strategies which languages employ to express politeness, honorifics play an indispensable role in politeness. “The most basic characteristic is that honorific expressions avoid direct attribution of an action to the respected person, or sometimes to the speaker”, Shibatani (2006).

An honorific is a morphosyntactic form that can be encoded to show the social status of the participants in a conversation. It can be expressed by an affix, clitic or a completely different lexical item. It can be inflected for person, number, gender and can also trigger honorific forms of other lexical categories like verbs and adjectives. Pronominals expressing honorifics are usually the second person pronouns especially when referring to an addressee. “Addressee honorifics are those forms that show the speaker’s deference toward the addressee”, Shibatani (2006).

- **Kinship terms** – These are words used in a language to identify the relationship between individuals, family or in a speech community.

- **Fixed polite expressions** – These are lexical expressions that are used in an utterance to manifest the intensity of politeness.
 - **Politeness particles** – A particle is a function word which can never be inflected. Particles either encode grammatical categories or are discourse markers. A politeness particle is a discourse particle that is used to express politeness in an utterance.
 - **Understaters** – These tools disparage the propositional content of the utterance.
 - **Hedges** – These are linguistic devices which mark uncertainty and leaves an option for the addressee to impose his/her own intent. They reduce or soften the force of the utterance and makes it less assertive.
 - **Downtoners** – These are linguistic devices that reduce the impact of the utterance on the addressee.
- b) **Syntactic**: Examples include *play-downs*, *tag questions*, *passives*, *committers*, *consultative devices (use of interrogatives)*, *scope-staters*.

In here I would like to discuss the syntactic ones.

- **Play-downs** – These syntactic devices tone down the perlocutionary effect of an utterance.
- **Tag questions** – This syntactic structure turns a declarative or an imperative sentence into a question by adding an interrogative fragment.
- **Passives** – This syntactic construction promotes the object as the subject of the sentence and the subject is encoded in an oblique phrase which is an adjunct. These are also known as agent avoiders.
- **Committers** – These syntactic devices reduce the degree of the speaker's commitment to the propositional content of the utterance.
- **Consultative devices** – These syntactic structures seek to include the addressee's opinion or cooperation.
- **Scope-staters** – These syntactic tools express a subjective opinion about the propositional content.

2.2 Major Theories on Politeness

Goffman (1967)'s outlook towards politeness is based on the concept of 'face' which he attempted to make it universal. Goffman (1967) defines, "Face as the positive value a person effectively claims for himself by the line others assume he has taken during a particular contact." According to him, the rationale to make the concept of 'face' universal is, "Face is an image found in every society as society changes their members", Ahmed (2016).

Pragmatic approach to politeness was set about in 1970's with Lakoff's Politeness Principle which was followed by Leech's Politeness model and the most popular Brown and Levinson's politeness theory, which all are discussed in turn.

Lakoff (1973) has tried to show politeness within the framework of pragmatics based on the co-operative principle formulated by Grice. Politeness should be treated adhering to the rules of a particular language system. For her, politeness is a type of behaviour practiced in societies to lessen the discord in interpersonal communication. She postulated in her **Politeness Principle** three maxims:

- Don't impose or distance.
- Give options.
- Make the addressee feel good.

Lakoff (1990) argues, "Politeness to be an interpersonal relation designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human exchange." Eelen (2001) states that "Robin. T. Lakoff could be called the mother of modern politeness theory."

Leech's politeness research was grounded on the co-operative principle postulated by Grice. Leech (1983) considers politeness as a form of social behaviour which helps to create respect. There seem to exist a concurrence between indirectness and politeness. According to Leech (1983), "indirectness implies optionality for the hearer, and the degree of politeness can be increased by using a more and more indirect kind of illocution." His argument lies in that politeness adhering to maxims is more open-ended compared to rules as maxims show how politeness functions in society. The politeness or impoliteness of one's speech depends on the illocutionary acts as some of them are inherently polite like request

and apology but others like orders are not so. The importance of each maxim is different from others. Leech (1983) states that a direct correspondence exists between politeness' maxims and speech acts.

According to Leech (1983), "Politeness Principle (PP) is minimizing one's impolite beliefs and maximizing one's polite beliefs which is classified into six maxims: *tact, generosity, approbation, modesty, agreement and sympathy.*"

In Eelen (2001)'s 'A Critique of Politeness', he had argued about the problems posited by the politeness theories hitherto. One of the discernible issue listed by Eelen (2001) is that no hypothesis have yet been proposed to account for impoliteness by the politeness strategies.

For Watts (2003), "Politeness is defined as a linguistic behaviour that carries a value in an emergent network in excess of what is required by the politic behaviour of the overall interaction," or "linguistic behaviour that is perceived to be salient or marked behaviour" (Locher and Watts, 2005).

Watts (2003) provides various ways to study politeness, in which the prime premise is the meaning of being polite to the participants. The emphasis given to the role of interlocutors has lead them (Watts and Locher, 2005) to differentiate between two orders of politeness. Watts (2005) points out that, 'the common-sense notion of politeness relates to the first-order im / politeness and the theoretical notions of politeness directs towards the second-order im / politeness.' Watts (2003) highlights, "We take first-order politeness to correspond to the various ways in which polite behaviour is perceived and talked about by members of socio-cultural groups. It encompasses, in other words, common sense notions of politeness. Second-order politeness, on the other hand, is a theoretical construct, a term within a theory of social behaviour and language usage."

Holmes (1995), "Politeness requires consideration of the rights appropriate to one's role."

"An 'interruption' might be perceived as disruptive by one group but as supportive by another; and back-channelling or 'minimal feedback' (mm, yeah, right) and certain pragmatic particles (you know, I think) function variably and complexly as markers of (im)politeness in the usage of different social groups", Holmes (2006).

Holmes (2006), “the ways in which people express or negotiate politeness is obviously influenced by a range of sociocultural variables, including power relationships, degrees of solidarity, intimacy, or social distance, the level of formality of the interaction or speech event, the gender, age, ethnicity, and social class backgrounds of participants, and so on.”

Pizziconi (2006), classifies the construct of politeness into three categories – ‘The Social norm view’, ‘Pragmatic Approaches’, ‘Social Constructivist Approach.’ According to the Social norm view, linguistic realizations of politeness is inextricably related with culture, society, individual, people and language. Linguistic realizations of politeness varies with the variables mentioned above.

Social Constructivist approach discusses Watt’s politeness theory and Eelen’s politeness critique. Pizziconi (2006), classifies politeness socially into, “Expressive politeness is expressed in speech, Classificatory politeness is invoked in judgments of interactional behaviour as polite or impolite behaviour and is talked about, Metapragmatic politeness.”

Pizziconi (2006), “Politeness ceases to be deterministically associated with specific linguistic forms or functions (another problem for past approach): it depends on the subjective perception of the meanings of such forms and functions.”

Since 1980’s, Brown and Levinson’s politeness theory has been contemplated to be the most noteworthy one but at the same time it is also subjected to huge criticisms. Eelen (2001) says, “The names Brown and Levinson have become almost synonymous with the word ‘politeness’ itself”, or as one researcher puts it, “it is impossible to talk about it without referring to Brown and Levinson theory” (Kerbrat-Orecchioni, 1997).

The pivot of Brown and Levinson’s politeness theory is the concept of ‘face’, for which it is also known as the ‘Face theory.’ For Brown and Levinson (1978), “Face is the public self-image that every member of society wants to claim for himself.” The concept of ‘face’ has two divisions: positive face and negative face.

Brown and Levinson (1978) defines, “Negative face: the desire of every competent adult member for his actions to be unimpeded by others.”

Brown and Levinson (1978) defines, “Positive face: the desire of every member for his wants to be desirable to, at least, some others.”

For them, the interaction is pertinent only if the 'face' is sustained by the interlocutors. Brown and Levinson (1983) established three scales for measuring the degree of politeness. These are:

- Relative power – Relation between addresser and addressee.
- Ranked imposition – The illocutionary act.
- Social distance – Type of relationship between the interlocutors.

The Politeness Strategies postulated by them: (Brown and Levinson, 1987: 101-210)

Positive politeness –

- Notice, attend to H (his interests, wants, needs, goods): Example - You must be hungry, it's a long time since breakfast. How about some lunch?
- Exaggerate (interest, approval, sympathy with H): Example - What a fantastic garden you have!
- Intensify interest to H: Example - I've never seen such a row!
- Use in-group identity markers: Example – Come here, buddy.
- Seek agreement: Example - A: John went to London this weekend!
B: To London!
- Avoid disagreement: Example - A: Can you hear me?
B: Barely.
- Presuppose/raise/assert common ground: Example - I had a really hard time learning to drive, didn't I.
- Joke: Example - Ok if I tackle those cookies now?
- Assert or presuppose S's knowledge of and concern for H's wants: Example - Look, I know you want the car back by 5.0, so should(n't) I go to town now?
- Offer, promise: Example - 'I'll drop by sometime next week.
- Be optimistic: Example - I've come to borrow a cup of flour.
- Include both S and H in the activity: Example - Let's have a cookie, then.
- Give (or ask for) reasons: Example - Why don't we go to the seashore!
- Assume or Assert reciprocity: Example – I'll come today if you stay.
- Give gifts to H (goods, sympathy, understanding, cooperation): Example – I completely understand your situation.

Negative politeness –

- Be conventionally indirect: Example - Why paint your house purple?
- Question, hedge: Example - A swing is sort of a toy.
- Be pessimistic: Example – Could you jump over the fence?
- Minimize the imposition: Example – I just want to ask you if you could lend me a paper.
- Give deference: Example - We look forward very much to dining with you.
- Apologize: Example – I don't want to bother you but I am helpless.
- Impersonalize S and H: Example - I tell you that it is so.
- State the “Face-Threatening-Acts” (FTA) as a general rule: Example - Passengers will please refrain from flushing toilets on the train.
- Nominalize: Example – I am surprised at your failure to reply.
- Go on record as incurring a debt, or as not indebting H: Example - I could easily do it for you.

2.3 Cross-Linguistic Evidence of Politeness Markers :**2.3.1 HINDI**

Kumar (2015) explicates politeness strategies in Hindi as follows :-

Linguistic forms that express politeness can be categorized morphologically and syntactically. **Lexical (morphological) politeness markers –**

- **Honorifics** – ‘a:p’ (2P), ‘vo’ (3P)

Hindi uses subject verb agreement rules to manifest politeness so an honorific subject triggers an honorific verb inflection to express politeness.

Person	Verb Form
1P – mæe	ʃaungə, ʃaungi
2P – t̥u (INF)	ʃa
t̥um (FOR)	ʃao
a:p (H)	ʃaije
3P – vo (INF, FOR)	ʃaega, ʃaegi
vo (H)	ʃaenge

Table 1: Pronouns and their corresponding verb forms

Person	Singular	Plural	Verb Form
2P	a:p	a:plog	ʃajenge, ʃaije
3P	vo	volog	ʃajenge

Table 2: Agreement of honorific pronominal with honorific verb form

- Honorifics in noun are denoted by the use of kinship terms after proper nouns such as – ‘d̥id̥l̥’, ‘b^haija.’

Noun + Kinship Term	Verb Form
mohiṭ b ^h aija	k ^h aliṭije
suniṭa d̥i	calije

Table 3: Honorificity in noun and its verb form

In Hindi, adjectives are also inflected for honorifics. Example-

1) a:p muṭ^h-se t̥^hoḍa baḍe hæe
 2P.SG.H.NOM me-LOC little elder.H be.PRS.H
 ‘You are slightly elder than me.’

2) t̥um muṭ^h-se t̥^hoḍa baḍa ho
 2P.SG.FOR.NOM me-LOC little elder be.PRS
 ‘You are slightly elder than me.’

Subject	Adjective	Verb Form
aap (H)	baḍe	hain
tum	baḍa	ho

Table 4: Adjectives inflected for honorifics

- Use of polite particles- *nə, ji*. Example –

3) a:p dek^{hi}-je nə ji agər a:p a:j a: səkte hæe
 2P.SG.H.NOM see.HAB-2P.H PRT PRT if 2P.SG.H.NOM today come able be.PRS.H
 'You see if you can come.'

- **Hedges**- These are politeness devices which lightens the effect of any situation. Example-

4) [əjəd] a:j hɪm nehi ja: səkte hæe
 may be today 1P.SG. not go.HAB able be.PRS
 'I may not be able to go today.'

Here, the speaker is cancelling his/her event of going somewhere so to lighten the situation, he/she uses 'əjəd'.

- **Diminutives**- These are linguistic expressions that can serve as markers of informal politeness. Example – 'tʰoḍa', 'zəɾa'.

5) a:p tʰoḍa weit kiji-je
 2P.SG.H.NOM DIM wait do.FUT-2P.H
 'You wait for sometime.'

6) je ka:m zəɾa kər diji-je.
 this work DIM do give.FUT-2P.H
 'Please do this work.'

- **Fixed polite expressions** like 'kripja' (for request), 'map^h kijijega' (for seeking excuse)

Structural (syntactic) politeness markers –

- **Use of interrogatives:**

7) a:p cae pina pəsənd kəreŋge?
 2P.SG.H.NOM tea drink.INFT like do.FUT.3P.H
 Would you like to have tea?

8) a:p kəl ja: səkte hæe?
 2P.SG.H.NOM tomorrow go able be.PRS.2P.H
 Would you be able to go tomorrow?

Hindi doesn't use overt question particle like could or would to express politeness. The honorific subject and its verb form serves the purpose.

● **Use of imperatives:**

9) kripja a:p kəl p^hir-se aʃai-je.
 please 2P.SG.H.NOM tomorrow again-LOC come.FUT-2P.H
 'You please come again tomorrow'

2.3.2 MEITEILON

Sarangthem, Singh & Singh (2014) discusses the politeness forms in Meiteilon :

Person	Singular	Plural	Verb Form
1P	əi	əi-k ^h oi	ca (eat)
2P	nəŋ	nə-k ^h oi	ca (eat)
3P	ma	mə-k ^h oi	ca (eat)

Table 5: Pronominals and their corresponding verb forms

Politeness strategies in Meiteilon are -

● **Morphological politeness markers:**

- -pi, -bi is suffixed to the verb.
- Reflexive suffix -cə, -jə specifies the degree of politeness.
- Meiteilon has an explicit honorific. Its usage depends on place and time of greeting and nature of relationship between the interlocutors: formal-informal, superior-inferior, kin- non-kin, intimate-non-intimate.

Superiors also speak to inferiors in polite forms who are due for respect.

● **Some common honorifics-**

- ikəi^kun-nə-(jə)-rə-bə 'honorable (Male)'
- ikəi^kun-nə-(jə)-rə-bi 'honorable (Female)'
- mit^huŋ-len 'chief guest'
- əhəl ibuŋŋo 'enlighten senior'
- oja ibuŋŋo 'enlighten teacher'

The honorific –si is suffixed to kinship terms when addressing royal descendants (RK's).

Examples : i-ma-si 'mother' (for RK's)

i-ma 'mother' (normal)

The honorific –si is never used for younger kin.

Some honorifics of noun/verb show extra or higher honorifics:

Higher Honorific	Normal	Gloss
luk	cak	rice
səŋgai	jum	house

Table 6: Higher honorifics of nouns

Higher honorific	Normal	Gloss
p ^h an-bə	t ^h ək-pə	to drink
leŋ-bə	cət-pə	to go
cait ^h əbə	irujəbə	bathing
leŋsinbə	cənbə	enter

Table 7: Higher honorifics of verbs

The nominalizer –bə is suffixed to derive honorific verb form.

These higher honorific forms of noun/verb can't co-occur with normal noun/verb.

Example- 10) *cak ha-bi-ro
 rice to eat (higher honorific)
 (normal)

- Meiteilon kinship terms can be of honorific and normal form to show the degree of politeness.

Honorific	Normal	Gloss
pabuŋ	pabə/baba	father
ima-ibemmə	ima	mother

Table 8: Honorific kinship terms

2.3.3 VIETNAMESE

Thien Le (2013) explicates the politeness strategies in Vietnamese as follows:

Politeness in Vietnamese is not only culturally determined but also depends on context, age and gender of participants.

In Vietnamese, the person references form 'tao' (I/me) and 'mej' (you) serve politeness but 'bej' (you) is not appropriate to express politeness.

The polite honorific particle 'đa' is used with both positive and negative answers when someone younger addresses to an elder. This politeness can be more intensified by another honorific particle 'thua'.

Vietnamese manifests two types of politeness:

- a) **Respectful Politeness:** 'lễ-phep' is used to show politeness from an inferior to a superior.
- b) **Strategic Politeness:** It is viewed as a social etiquette in Vietnamese culture. 'lieh sur' is used to express one's gracious behaviour. This umbrella term can be analysed into 'thank' (gentle) and 'lich' (gracious), which have become a compound- 'thank-lich', synonym of 'lieh-sur'.

Kinship Terms

Vietnamese kinship terms are widely used to express politeness in verbal communication. Rodseth and Wrangham (2004) pointed out that Vietnamese kinship are of two types –

- a) **Consanguineous kinship** – which denotes people descended from the same ancestor.
- b) **Affinal kinship** – It results from marriage which is also expressed by a modifier "in-law". This kinship has subtypes of maternal and paternal kinship.

Honorifics

Honorific forms/particles in Vietnamese denote respect and politeness and its use depends on the context. Do (1994) and Thompson (1987) suggested Vietnamese honorifics and particles include : 'đa' (polite yes), 'thua' (polite vocative particle), 'đa thua' (respectfully humble). These are used to respond to superiors in formal situations. Variations in honorific forms determine the degree of politeness.

The politeness functions of kinship terms can be enhanced by a polite vocative particle. The highest degree of politeness can be manifested by choosing not only the appropriate honorific form but also the appropriate kinship terms.

2.3.4 TELUGU

The politeness markers/strategies in Telugu are discussed below:

Kinship Terms

Kinship terms in Telugu reflect the addressee's age. The presence of various kinship terms in Telugu expresses different degrees of politeness.

'eje' is used for male with the kin terms. 'eme' is used for female along with the kin terms.

The presence of both these terms makes the kin term polite.

Examples: Sister-in-law can be addressed as 'uajinema'.

The term 'te:teja' used to address mother's father is more polite than 'te:ta'. Similarly, the term 'eteme' is a more polite form of address than 'ete'.

The term 'eke' sister and 'ene' brother might be used as polite form of address for females and males respectively who are older than the speaker.

Honorifics

The honorific suffix 'ge:ru' is a very polite form of address used with the kinship term to address people who are superior in age or status.

Examples: 'me:me ge:ru' which means father-in-law.

Wife can be referred to by name or 'me: e:uida' along with possessive pronoun 'ne:' (1P) singular or 'me:' (1P) plural or honorific singular.

'me:' denotes (1P) possessive pronoun, 'e:uiqa' is a polite form of (3P) singular, feminine, subjunctive pronoun.

2.3.5 GERMAN

The politeness markers/strategies in German are discussed below:

Morphological or Lexical politeness markers:

- **Fixed polite expressions:** ‘bitə’- Please.
- **Honorifics:** 2P – ‘zi:’ - Singular and Plural (Nominative and Accusative)
2P – ‘i:nən’ - Singular and Plural (Dative)

German uses subject verb agreement rules to manifest politeness so an honorific subject triggers an honorific verb inflection to express politeness.

Case	Singular Honorific	Plural Honorific	Verb Form
Nominative	zi:	zi:	kəmən
Accusative	zi:	zi:	kəmən
Dative	i:ɸ	i:nən	kəmən

Table 9: Agreement of honorific subject (2P) with case and honorific form of verb

Syntactic politeness markers :

While making requests in imperatives, when the addressee is informal the subject is deleted and the bare form of the verb is used instead of the conjugated form according to the pronominals.

- 11) bitə kəmən
please come.INFT
‘Please come.’
- 12) kəmən bitə
come.INFT please
‘Come, please.’

But when the addressee is formal and an honorific pronominal is used, then the subject becomes obligatory and the conjugated form of the verb is used and not the bare form. The word order also changes, which means the verb comes before the subject. Examples:

- 13) bitə kəmən zi:
please come.2P.H 2P.H
‘You please come.’

14) kɒmən zi: bitə
 come.2P.H 2P.H please
'You please come.'

2.4 Chapter Summary

In this chapter, I have introduced the concept of linguistic politeness, different pragmatic theories being put forward by different linguists and the linguistic politeness markers/strategies used in some of the languages. Though linguistic politeness is within the domain of pragmatics and mostly all the hypothesis and theories propounded by the linguists are also from a pragmatic perspective but this research looks into it from the domain of morphology and syntax.

In the next chapter, I would elicit how linguistic politeness is exhibited from the realm of morphology and syntax in Indian English and Bangla and draw a comparative study of it.

CHAPTER 3: POLITENESS IN INDIAN ENGLISH AND BANGLA

3.1 Introduction

In this chapter, I would seek to embody the politeness markers used in Indian English and Bangla in the light of morphological and syntactical perspective.

3.2 Features of Indian English

Indian English lacks honorifics, kinship terms and politeness particles to encode politeness. I would discuss politeness in Indian English morphologically and syntactically. The morphological /lexical and syntactic strategies employed in Indian English to elicit politeness are illustrated below :

3.3 Morphological/Lexical Politeness

It can be categorized as *fixed polite expressions, hedges, downtoners and understaters*.

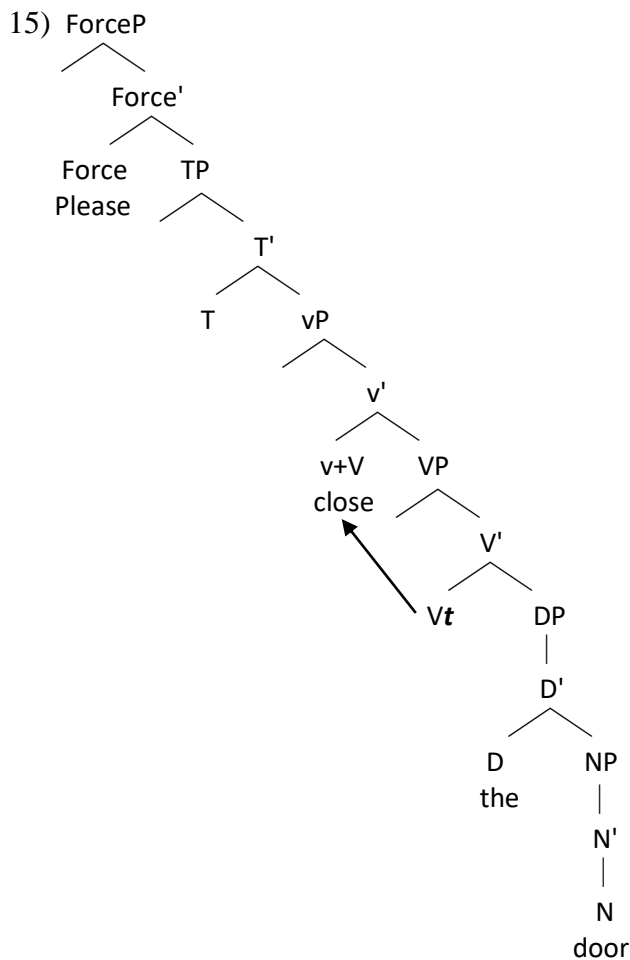
3.3.1 Fixed polite expressions –

These are lexical expressions that are used in an utterance to manifest the intensity of politeness. The most prominent instance of fixed polite expression in Indian English is ‘please’, but there are also other such expressions like ‘kindly’ and the verb ‘request’.

‘Please’ often used in declarative, imperative and interrogative sentences to make requests. It can occur sentence initially, medially and finally. Example –

15) Please, close the door.

According to Split CP, (Left Periphery, Rizzi, 1997), Force P, the highest projection encodes pragmatic information and determines the illocutionary force or clause type whether it is declarative, interrogative or imperative. ForceP is the domain which manifests politeness also. So, ‘please’, when occurs sentence initially, generates in the head of ForceP with the entire TP as its complement. Had ForceP been removed, the entire utterance would turn to a command instead of a request. The fixed polite expression ‘please’ determines the clause type, so it occupies ForceP. The structure is shown below.



On the other hand, 'kindly', an adverbial is used in interrogative and imperative sentences to make a request or ask the addressee in a polite way to perform the action. Its usage is quite similar to 'please'. Consider -

16) Kindly, be seated.

17) Will you kindly show me the picture?

These two fixed polite expressions (please and kindly) are in complementary distribution, that is, they can't co-occur in a sentence, if so it results in ungrammaticality as in (18). This fact can be reasoned as both the lexical items compete for the same structural position.

18) *Please don't talk, kindly.

3.3.2 Hedges –

These are linguistic devices which mark uncertainty and leaves an option for the addressee to impose his/her own intent. Hedges show up morphologically when represented by an adverb like rather, somehow.

Example – 19) Somehow, I completed my work.

In sentence (19), the adverb ‘somehow’ is preposed to the sentence initial position and is highlighted. This syntax of adverb preposing comes from the proposal of Rizzi (2004), which says that the landing site of preposed adverbials in the left periphery, (Rizzi, 1997) is named as the Modifier Phrase (ModP). This Modifier Phrase “is lower than the operator zone including different types of Wh operators and occurs just above the lowest Topic Phrase in the left periphery”, (Rizzi, 2004). Preposed adverbials occupy the specifier of ModifierP.

Rizzi, (2004) argues that, “We assume that the left periphery can contain dedicated Mod heads which can host adverbs as their specifiers; the functional motivation for such heads is that they make the moved adverb prominent, a property that left peripheral Mod has in common with Top; it differs from Top, though, in not requiring a connection to the discourse context; and from Foc in not requiring the contrastive focal interpretation proper of the left-peripheral Foc position. So, a frequentative adverb can either remain in the Spec of its licensing IP-internal Mod head, as in (a) or move to the Spec of the left peripheral Mod head, as in (b) thus acquiring structural prominence.” Consider the examples as cited:

20) Gianni è improvvisamente tornato a casa

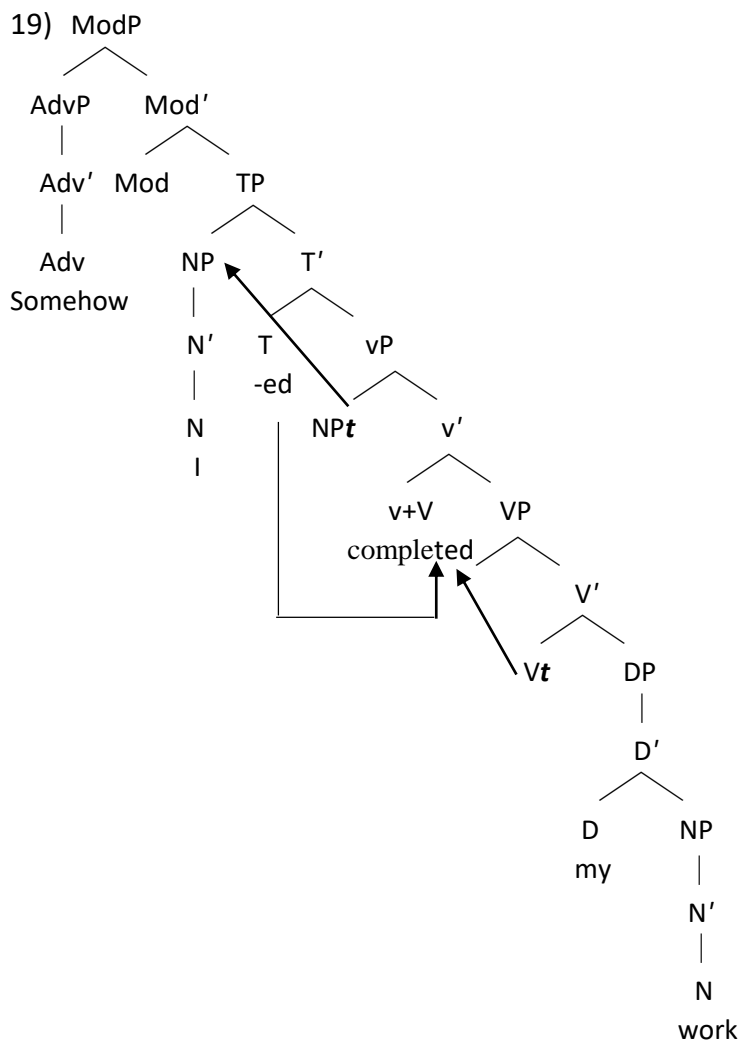
‘Gianni has suddenly come back home.’

21) Improvvisamente, Gianni è tornato a casa

‘Suddenly, Gianni has come back home.’

Hence, the preposed adverbial hedges manifest politeness in the realm of Modifier Phrase, Rizzi (2004) in the left periphery.

So the adverbial ‘somehow’ which is a morphological hedge in the domain of encoding politeness structurally occurs in the specifier of ModP taking the entire TP as its complement, shown in the structure below.



But when this adverbial hedge ‘somehow’ occurs sentence medially as in left to the verb as VP adverb, it is realized in the adjunct position, sister of the second intermediate projection v' , a daughter of the first v' .

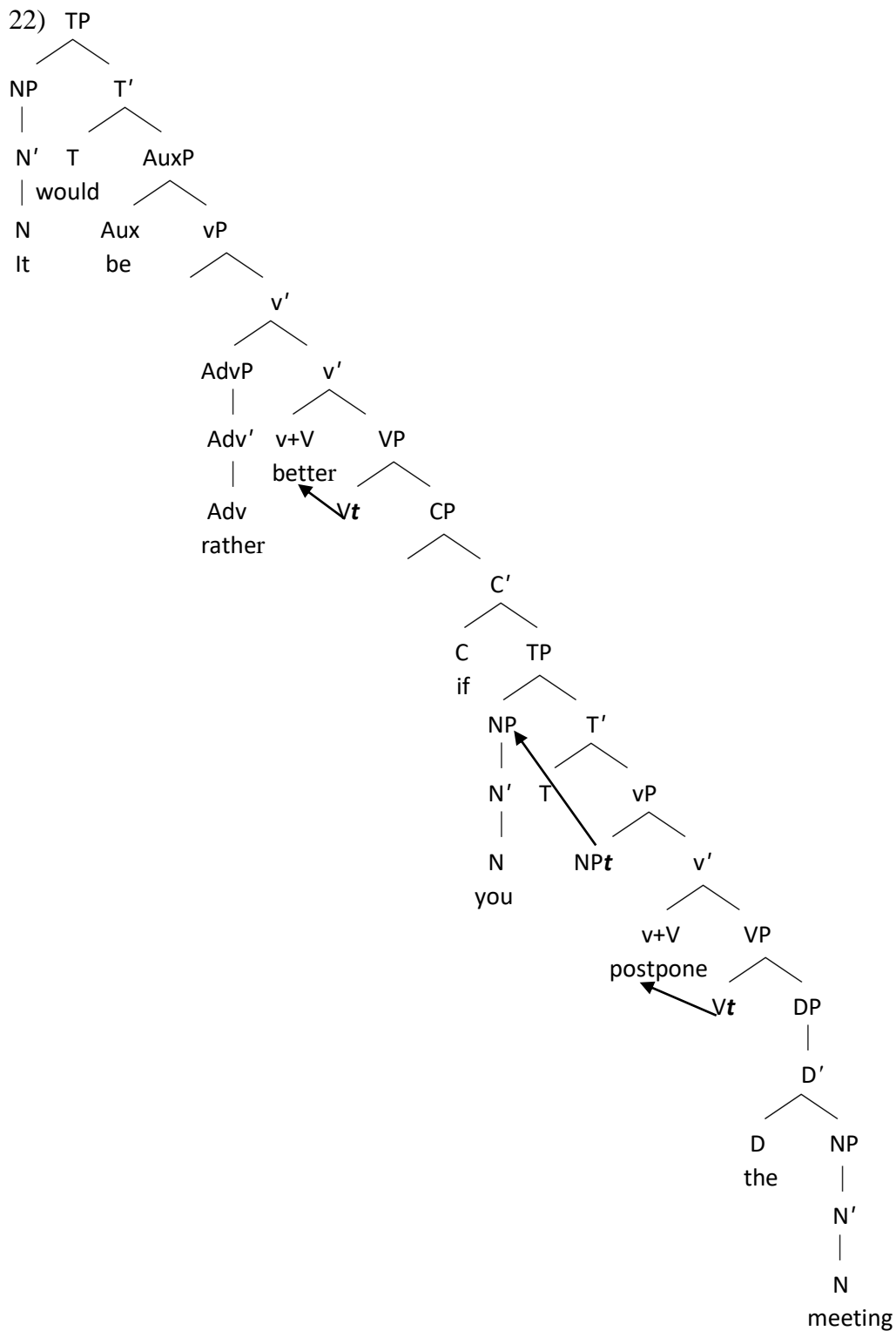
22) It would be rather better if you postpone the meeting.

In sentence (22), the adverbial hedge ‘rather’, being a predicative modifier occurs in the sentence medial position to encode politeness. So, this adverbial occurs as a sister of the second intermediate projection v' , shown in the structure below.

Thus, politeness is structurally realized in adjunct positions when adverbial hedges occur sentence medially.

If this adverbial hedge is preposed in the clause initial position, it occupies the specifier of ModP, Rizzi (2004) in the left periphery with the TP as its complement. Hence, adverbial hedges syntactically manifest politeness either in the realm of Modifier Phrase, Rizzi (2004)

in the left periphery, when adverbials are preposed or in the adjunct position which is realized as a sister of the second intermediate projection v' and a daughter of the first v', (Chomsky, 1970), when adverbials occur sentence medially or finally.



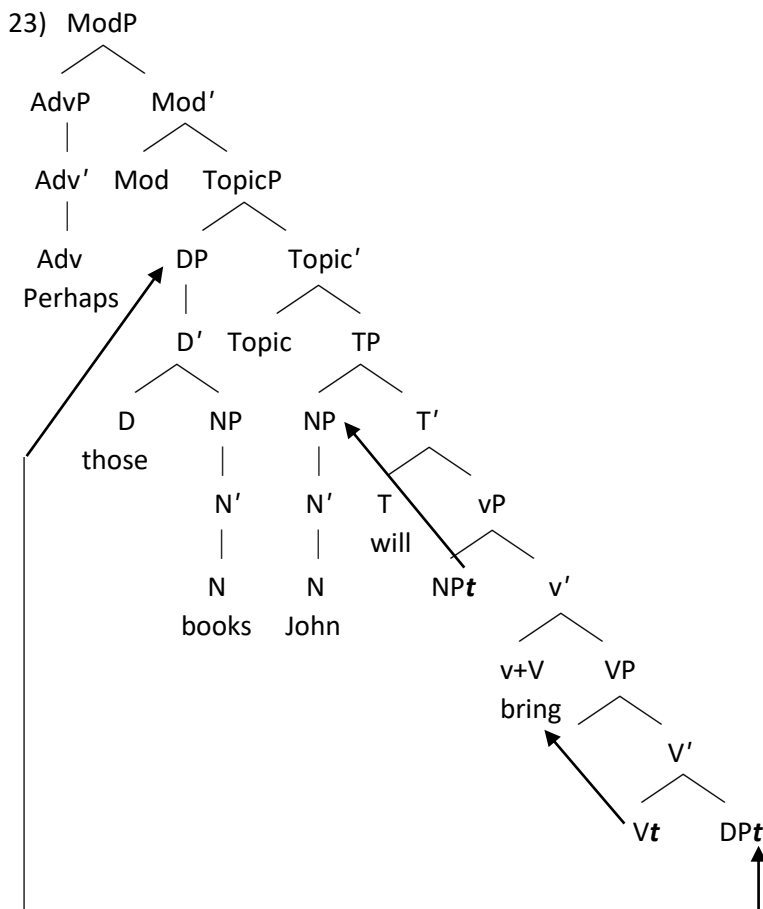
Both these morphological adverbial hedges allow the hearer to put his/her opinion about the proposition instead of an assertion by the speaker.

3.3.3 Downtoners –

These are linguistic devices, mostly adverbs that reduce the impact of the utterance on the addressee like just, possibly, perhaps. These are also expressed by speech-act adverbs like honestly when conveying any unexpected incident to the hearer.

Example – 23) Perhaps, Those books, John will bring.

In sentence (23), the adverbial ‘perhaps’, is preposed to a sentence initial position which occupies the specifier of Modifier Phrase (ModP), Rizzi(2004) in the left periphery followed by the lowest Topic Phrase (TopP) as its complement. The topicalized phrase occupies the specifier of Topic Phrase with the entire TP as its complement, which is shown in the structure below. So, when adverbial downtoners are preposed, politeness is represented in the domain of ModP, Rizzi (2004) in the left periphery.



The modal adverb ‘perhaps’ indicates uncertainty about the truth of the proposition and is used by the speaker to ascertain the likelihood of the propositional content.

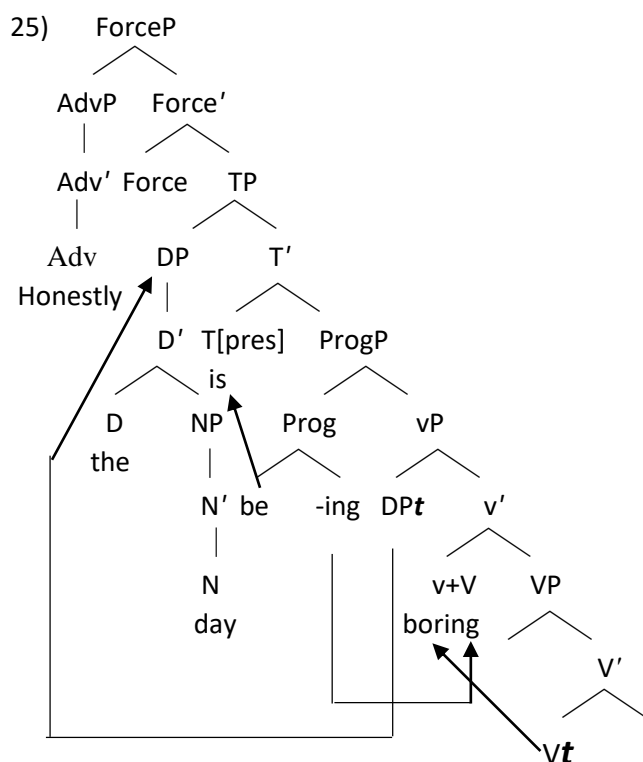
24) Peter is just joking.

In sentence (24), the adverbial downtoner ‘just’, being a predicative modifier occurs sentence medially, left to the verb. Thus, this adverbial occupies the adjunct position, realized as a sister of the second intermediate projection v’ and a daughter of the first v’. Likewise, politeness here is encoded in the domain of vP.

This adverbial ‘just’ downtones or diminishes the illocutionary force of the predicate reflecting the speaker’s politeness.

25) Honestly, the day is boring.

‘Honestly’, being an illocutionary adverb reflects the speaker’s sincerity and emphasizes the truth of the propositional content which is likely unexpected to the hearer.



In sentence (25), the adverbial downtoner ‘honestly’, being a speech-act / sentence adverbial is adjoined to a sentence and occupies the specifier of Force Phrase in the left periphery, Rizzi (1997), the highest projection in the split CP which determines the

illocutionary force of a sentence. Hence, speech-act adverbial downtoners exhibit politeness in the domain of ForceP in the left periphery, Rizzi (1997).

In this respect, it can be said that preposed adverbial downtoners manifest politeness in the domain of Modifier Phrase but speech-act or sentence adverbials manifest politeness in the domain of ForceP in the left periphery. The predicative modifiers encode politeness in the domain of vP.

3.3.4 Understaters –

These tools represent the propositional content of the utterance with an adverbial modifier like a bit, briefly.

Example – 26) Yesterday, I was a bit upset.

27) It was briefly mentioned in the paper.

In sentence (26), the adverbial modifier ‘a bit’, occurs in a sentence medial position realized as an adjunct, a sister of the second intermediate projection v’ and a daughter of the first v’. So, this understater encodes politeness in the domain of vP.

The adverbial ‘a bit’ reduces the force of the predicate. The speaker disparages his/her emotional state to the hearer.

28) Briefly, it was mentioned in the paper.

In sentence (28), the sentence adverbial ‘briefly’, is adjoined to a sentence and occupies the specifier of Force Phrase, the highest projection in the left periphery, Rizzi (1997), which determines the illocutionary force of a sentence. So, politeness is encoded in the domain of ForceP in the left periphery.

It can be said thereof that predicative modifiers represent politeness in the realm of vP and speech-act adverbials represent politeness in realm of ForceP.

3.4 Syntactic Politeness

It can be classified as *play-downs*, *consultative devices*, *tag questions*, *passives*, *committers* and *scope-staters*.

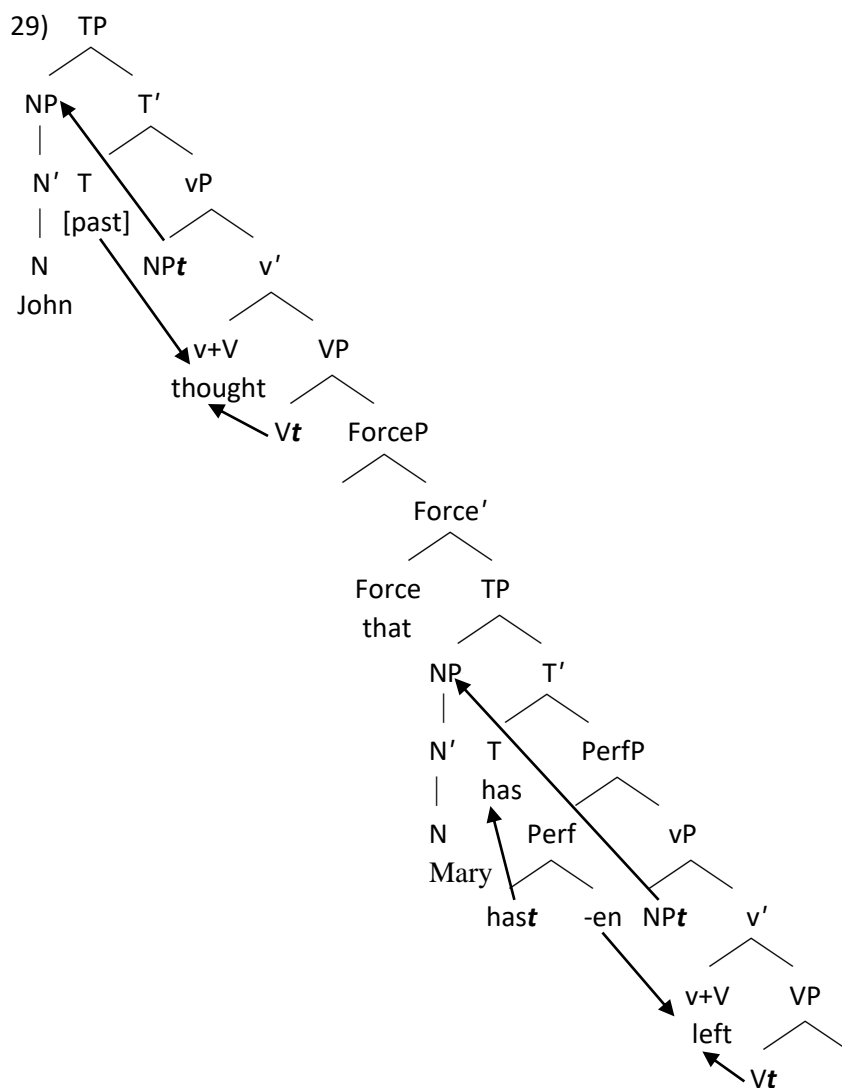
3.4.1 Play-downs –

These syntactic devices soften the perlocutionary impact of an utterance on the hearer like the usage of past tense and past progressive tense.

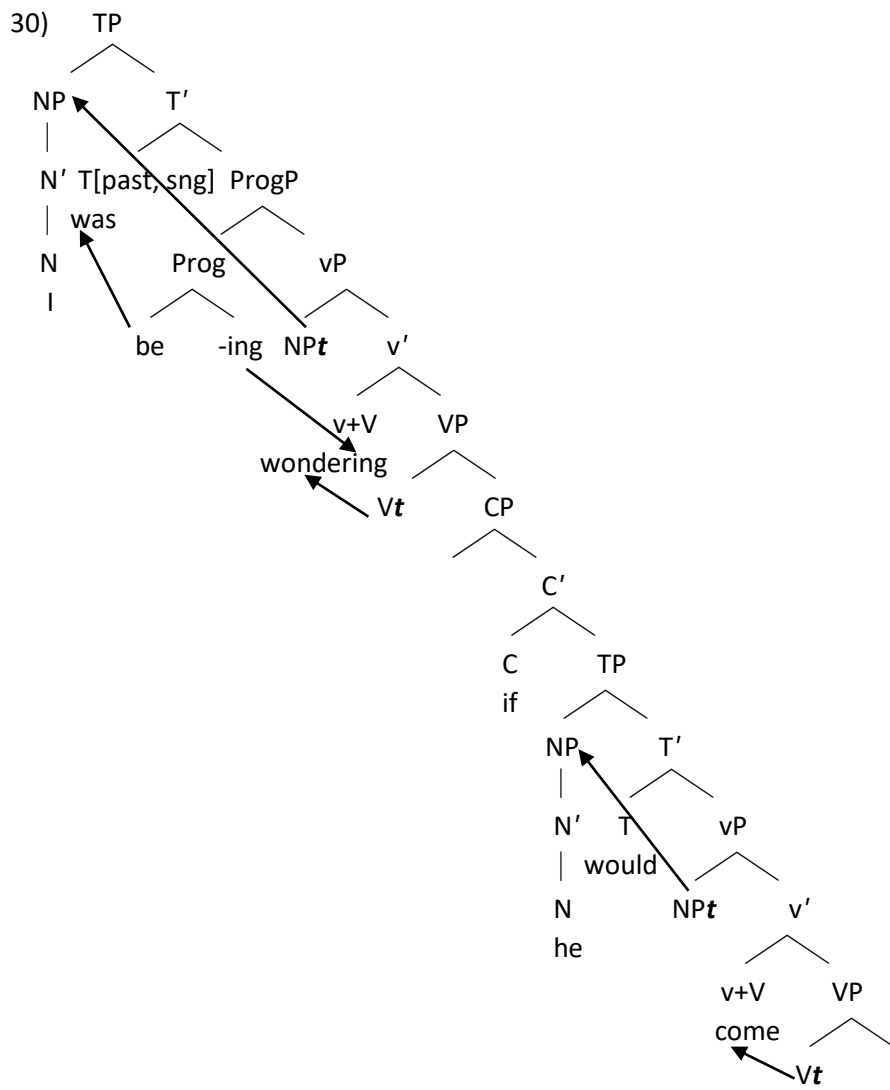
Example – 29) John thought that Mary has left.

30) I was wondering if he would come.

In both the above sentences, the usage of past tense and past progressive tense shows that the utterance lacks factivity and the speaker might not believe the content of the embedded clause which is reflected in the verb ‘thought’ as it expresses uncertainty or softens the perlocutionary impact of an utterance. The speaker’s degree of confidence in the truth of proposition is not so strong which leaves the room for uncertainty. The structure of (29) is shown below:



In sentence (30), the past progressive tense ‘was wondering’ splits and the auxiliary verb ‘was’ occurs in the ‘Prog’ head which moves to T, the morphological progressive marker –ing lowers to the main verb and the verb occupies the head of little v. So, here the matrix TP serves as the realm of representing politeness. The use of the verb ‘wonder’ gives an essence of indirect question to the sentence which makes it a polite one. Consider the structure as follows:



Therefore, it is seen that play-downs syntactically exhibit politeness in the domain of TP.

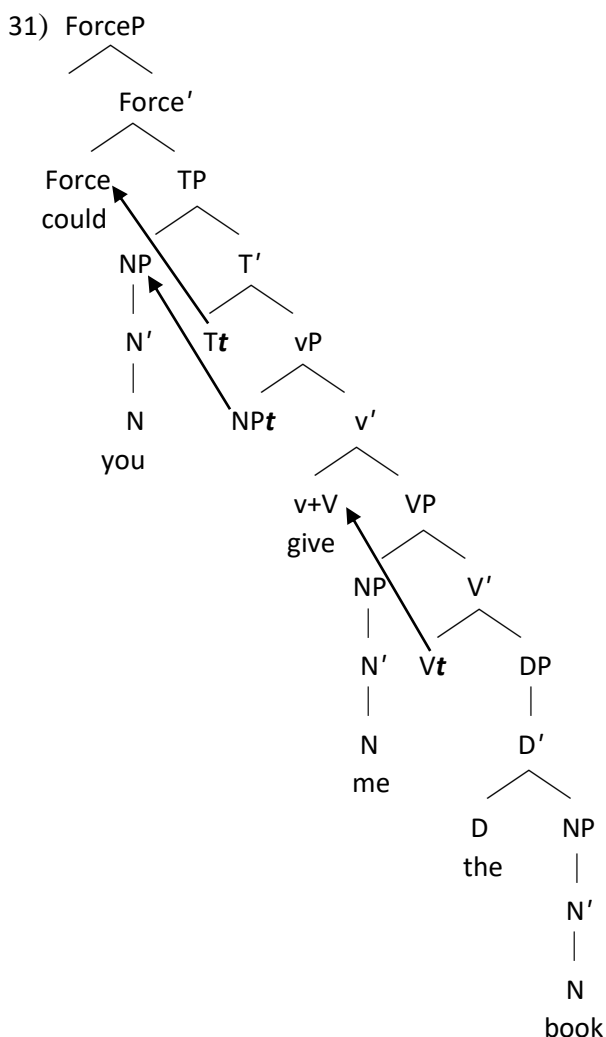
3.4.2 Consultative devices –

These syntactic structures seek to involve the addressee’s opinion or cooperation like the usage of modal verbs in interrogative sentences.

Example – 31) Could you give me the book?

- 32) How about letting me use your pen?
- 33) Would you like to have some coffee?
- 34) Could you possibly come tomorrow, please?

In sentence (31) and (34) using the past tense of modal verb ‘can’, to indicate deontic modality in an interrogative sentence makes it a polite one. This sentence is an instance of subject-auxiliary inversion, the phenomenon which makes a declarative sentence into an yes/no question. The auxiliary or modal generates in the T head and moves to a higher projection above TP. Here, the modal verb ‘could’ generates in the T head and moves to the head of ForceP in the left periphery, the highest projection (Rizzi, 1997) which determines the illocutionary force of the utterance. Hence, such structures manifest politeness in the realm of ForceP in the left periphery. The structure of (31) is shown below -



In the above sentences the speaker seeks permission and allows the hearer to express his/her opinion about the activity rather than a making a direct command or question or

imposing the force on the hearer. The addressee gets a chance to put his/her sentiment on it which brings the essence of politeness.

3.4.3 Tag questions –

These are syntactic hedges that turn a declarative or an imperative sentence into a question by adding an interrogative fragment or a tag. It involves participation of the interlocutor and mitigates the illocutionary force of an utterance. It seeks confirmation or reassurance from the addressee which reflects the dearth of the degree of speaker's belief/confidence in the proposition. It expresses the speaker's uncertainty.

Tag questions in English can be classified into two categories:

a) The canonical tag questions – These involve an auxiliary in the interrogative fragment that should agree with the subject, tense of verb/auxiliary, number, gender and person of the anchor. These are also referred to as the “grammatically complex tags.” Mostly, the anchor and the tag are in contrast polarity but can also be of the same. These tag questions call for a direct reaction from the addressee.

Example – 35) Open the book, won't you?

36) She is cooking, isn't she?

37) Don't come today, would you?

38) The food tastes delicious, isn't?

39) Let's have fun, shouldn't we?

40) They haven't ate, have they?

41) She went, didn't she?

The tag 'won't' is the most polite one and used with a positive anchor. It is quite evident in the above examples that the tag agrees with the morphology and syntax of the anchor. When there is no auxiliary as in (41), a dummy auxiliary 'do' is inserted to form the tag but it is not the same in (39). In (39), the modal verb 'should', is inserted to form the tag which expresses deontic modality. The insertion of dummy 'do' is barred as the verb 'let' allows an auxiliary that expresses necessity or possibility.

b) Invariant tag questions – These need not agree with the tense, number, person or gender of the anchor as they don't involve any auxiliary but are represented by tag words like 'right' and 'okay'. These are also referred to the “grammatically simple tags.”

Example – 42) Bring it tomorrow, okay?

43) You have not submitted the report, right?

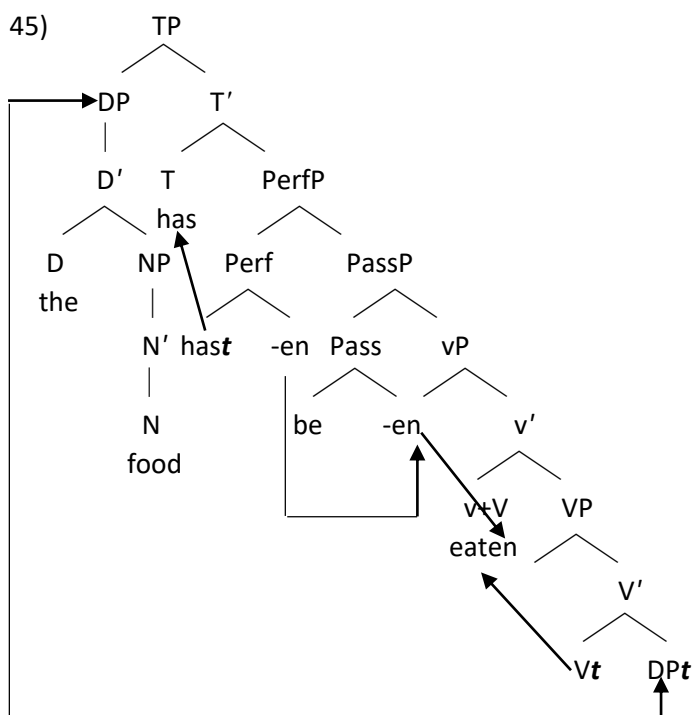
3.4.4 Passives –

This syntactic construction promotes the object as the subject of the sentence and the subject is encoded in an oblique phrase which is an adjunct. These are also known as agent avoiders.

Example – 44) My cup was broken.

45) The food has been eaten.

In passive constructions, the object is realized as the subject and the subject is realized as an adjunct. The passive morphology –en suppresses the accusative case of the object, so it gets the nominative case in the specifier of TP from the finite T. It also absorbs the external agent theta role. So the theme DP/NP (object), moves from the complement of VP to the specifier of TP to get case and satisfy the Extended Projection Principle (EPP), a strong feature in case of English. The structure below of (45) illustrates it.



As agents (subjects) become optional it caters to exhibit politeness. When agents are avoided, it puts the utterance in an indirect mode and does not allow the hearer to know about the doer of the action.

3.4.5 Committers –

These syntactic devices reduce the degree of the speaker's commitment to the propositional content of the utterance like I think, I believe.

Example – 46) I think that you should help your mother.

In sentence (46), the clause 'I think' functions like an epistemic adverbial. This clause reflects the speaker's attitude towards the proposition and also softens it. The speaker opines about the proposition and the necessity of the action but its truth value depends upon the hearer as he/she can posit his/her stance.

This clause occupies the matrix TP, the subject being in the specifier of TP and the verb in the v head. Thus, it can be said that politeness is manifested in the domain of TP.

47) I believed him to succeed.

In sentence (47), the clause 'I believe', also reflects the speaker's attitude and the degree of confidence in the truth of the proposition. 'Believe' being a verb of cognition has a higher degree of confidence in the truth compared to other cognitive verbs like 'think'. Similarly, this clause also occupies the matrix TP, the subject being in the specifier of TP and the verb in the v head and the lexical V takes an embedded TP as its complement. This is an instance of Exceptional Case Marking or ECM construction, where the main verb 'believe' assigns accusative case to 'him', as the embedded T being non-finite fails to assign it the nominative case. Likewise, it can be said that the domain of TP manifests politeness.

Hence, it can be said that committers syntactically represent politeness in the domain of TP.

3.4.6 Scope-staters –

These syntactic tools express a subjective opinion about the propositional content like I am afraid, I am disappointed.

Examples – 48) I am disappointed with your behaviour.

49) I am afraid to tell him the truth.

Both the clauses in the above sentences reflect the speaker's feeling or emotional state about the content of the proposition. Both the clauses are realized in TP, the subject being in its specifier, the auxiliary 'am' being in T and the verb occupies the little v.

So, it is quite clear that scope-staters encode politeness in the realm of TP.

3.5 Syntax of Politeness in Indian English

Morphological and syntactic politeness is encoded in the following structural configurations:

The domain of ForceP in the left periphery: This projection accommodates fixed polite expression like 'please' which encodes the illocutionary force and speech-act adverbials like honestly in its specifier. Consultative devices like the usage of modal verb in yes/no question encode politeness in this projection.

The domain of ModifierP in the left periphery: The specifier of this projection serves as the landing site for preposed adverbials to the sentence-initial position.

The domain of vP: Predicative modifiers or adverbials occurring in sentence medial or final position is realized in this projection, occupying the adjunct position.

The domain of TP: Play-downs, passive constructions, committers and scope staters encode politeness within the whole sentence, that is, the TP.

3.6 Bangla

I would discuss politeness in Bangla as manifested morphologically and syntactically in declarative, interrogative and imperative sentences. Bangla has addressee honorifics (2P and 3P) which triggers honorific verb forms in all sentence types. Bangla also has morphological fixed polite expressions and politeness particles. Fixed polite expressions like – *ḍḍja* 'please', *onuroḡh* 'request', and *onugroho* 'kindly', occur at utterance and written levels. Bangla has borrowed several lexical items from English, one of which is the fixed polite expression 'please', which is widely used by Bangla contemporary speakers and it has kind of replaced the usage of the traditional fixed polite expressions like '*ḍḍja*'. The borrowed English word '*plidʒ*' is not person sensitive. This is owing to the fact that Indian English has a large influence on the vocabulary of Bangla and we, the contemporary speakers choose to use the English words. Bangla also has morphological adverbial downtoners like *konob^habe* 'somehow', *ḡmb^hḡb* 'possible' to demonstrate polite readings.

Person	Verb Form	Person dependent Polite particles	Person neutral polite particles
2P (H) – apni (FOR) – ṭumi (INF) – ṭui	jan jao jaʃ	go re	na, ṭo na, ṭo na, ṭo
3P (H) – ṭini, uni (INF, FOR) - je	jan jae		na, ṭo na, ṭo

Table 10: Politeness particles and verb forms with respect to person agreement.

Likewise, Bangla also employs syntactic strategies like tag questions, play-downs for politeness. Politeness and honorifics elicited in Bangla sentences depend on the person (2P).

3.7 Politeness Particles

Dasgupta (2014) claims the particle 'ṭo' as a topic marker. He also argues that the particles remain in-situ and constituents move towards the left to give various interpretations.

The topic marker 'ṭo' besides being an emphatic particle, it also caters to politeness reading in specific contexts.

Mukhopadhyay (2017) claims the particle 'na' as a polite focus particle.

Constituents can move to the left of the particles 'ṭo' and 'na' as they occur in different positions unlike other polite particles 're' and 'go', which occurs sentence finally.

The agreement dependent politeness particles 're' and 'go' always cater to polite readings. They reduce the perlocutionary effect of the utterance on the hearer.

Following these interpretations, it can be argued that politeness particles occupy the left periphery, Rizzi (1997) of a clause. Hence, I would argue that 'ṭo' is a polite topic particle, 'na' is a polite focus particle following Dasgupta (2014) and Mukhopadhyay (2017), 're' and 'go' are agreement based polite particles. They are represented structurally as the Polite Topic Phrase, Polite Focus Phrase and Polite Particle Phrase respectively to manifest polite readings.

Fixed polite expressions, and the polite particle *ektu* 'slight', can be treated as adverbials, occupying the adjunct position in the structure.

These items introduce the illocutionary force of the utterance and their presence reduce the perlocutionary effect of the utterance on the interlocutor.

3.8 Declarative Sentences

Declarative sentences in Bangla exhibit politeness employing fixed polite expressions, polite particles, adverbials and embedded clauses. Speakers use the overt finite complementizer *d3oḡi* 'if', which evinces an interrogative force which makes the utterance into a polite request instead of an assertion.

3.8.1 Honorifics

Let us consider the examples with honorificity first.

50) *apni na d3oḡi ektu boi-ta rahul-ke ḡije ḡite par-en to tahole khub b'halo hoj*
 2P.SG.H.NOM PRT if PRT book-CLS Rahul-ACC give give can-2P.H PRT then very good
 be.HAB

'If you could kindly give the book to Rahul then it will be very good.'

The fixed polite expressions 'ḡja' and 'onugroho' are in complementary distribution with each other, that is, they can't co-occur in a sentence like (51).

51) **ḡja kore apni jahad3o-ta kore ḡin onugroho kore.*
 please do 2P.SG.H.NOM help-CLS do give.IMP.2P.H kindly do
 'Please, you do the help kindly.'

Polite particles do not base generate sentence initially but fixed polite expressions can.

52) *plidz apni ektu taraḡari aju-n na.*
 please 2P.SG.H.NOM PRT fast come.PRS-2P.H PRT
 'Please do come a bit early.'

53) *onugroho kor-e apni ektu taraḡari aj-un to.*
 kindly do 2P.SG.H.NOM PRT fast come.PRS-2P.H PRT
 'Kindly come a bit early.'

The fixed polite expressions can co-occur with the polite particle to intensify the degree of politeness. The fixed polite expression can occur sentence initially encoding the force of the utterance and precedes the polite particles, as in (52) and (53).

54) ami ṭo bʰab-tʃʰi-l-am apni dʒoɖi konobʰabe aʃte par-en
 1P.SG.NOM PRT think-PROG-PST-1P 2P.SG.H.NOM if somehow come can-2P.HON
 'I was thinking if you can somehow come.'

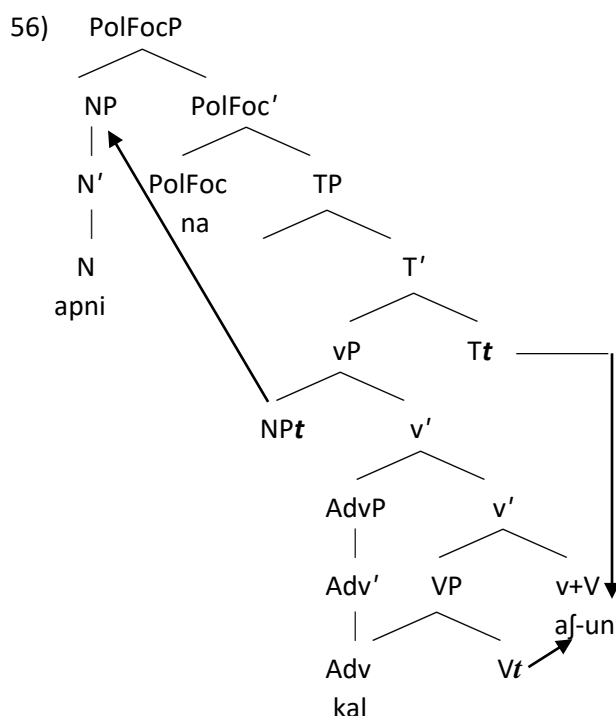
There is also an instance of the usage of past progressive in (54) which tones down the perlocutionary effect of the utterance reflecting the uncertainty in the truth of the proposition. The presence of an adverbial downtoner like 'konobʰabe' and the finite complementizer 'dʒoɖi' allows the hearer to put his/her opinion.

The distribution of the polite particles is quite evident from the above set of sentences. The polite focus particle 'na' is free to occur sentence finally and medially like (55) and (56).

55) apni adʒ ṭʰeke dʒa-n na.
 2P.SG.H.NOM today stay go.PRS-2P.H PRT
 'You stay today.'

56) apni na kal aʃ-u-n.
 2P.SG.H.NOM PRT tomorrow come.PRS-2P-H
 'You come tomorrow.'

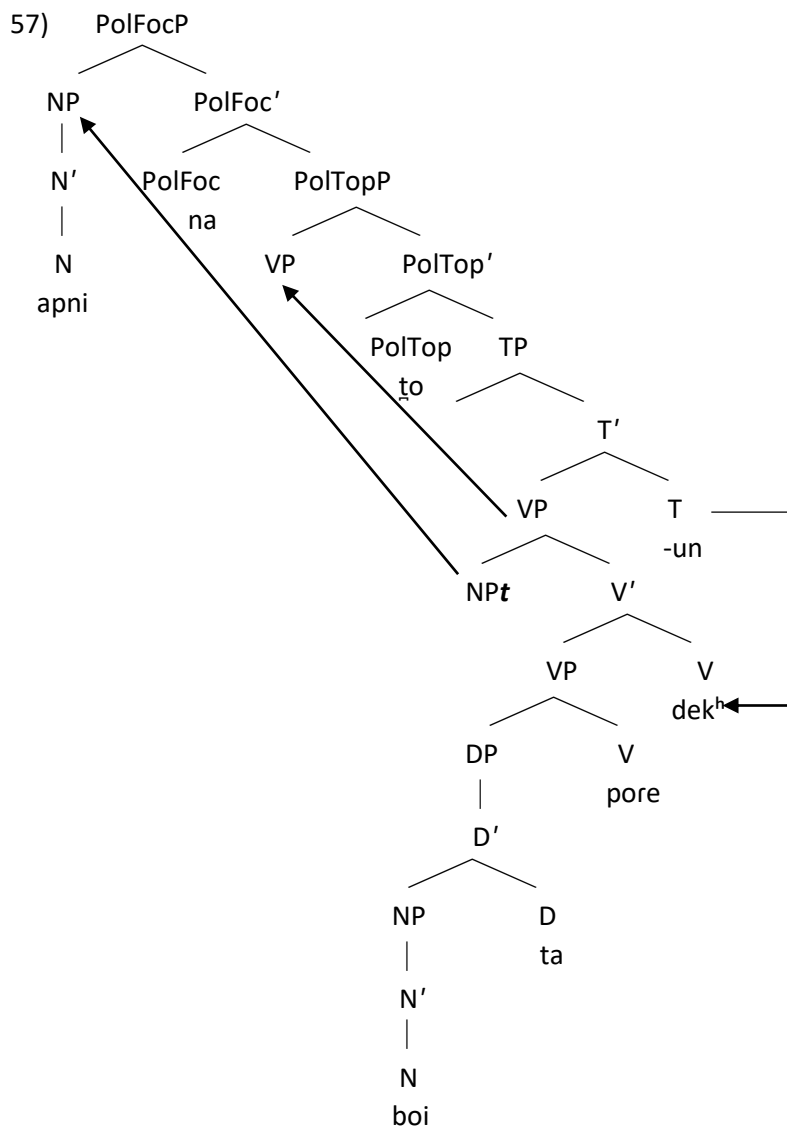
Hence the structure of (56) is proposed below:



In the structure (56), the polite focus particle 'na' occurs at the head of this projection with the entire TP as its complement. The subject generates in the specifier of vP and then moves to the specifier of the functional projection PolFocP.

It can also be followed by the topic particle ‘to’ as in (57). In the structure (57), the polite focus particle ‘na’ occurs sentence medially and the subject moves from the specifier of vP to specifier of PolFocP and the VP moves to the specifier of PolTopP as polite topic particle ‘to’ takes scope over the entire sentence.

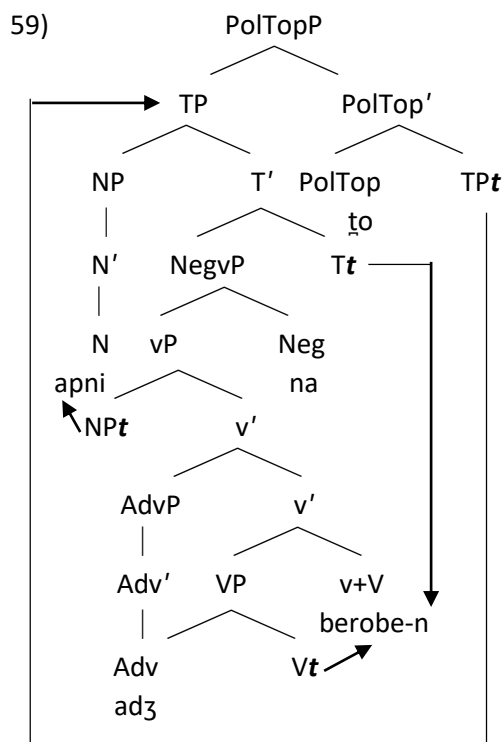
57) apni **na** boi -ta pore dek^h-u-n **to**.
 2P.SG.H.NOM PRT book-CLS read see.HAB-IMP-2P-H PRT
 ‘You read the book and see.’



But presence of the particle ‘na’ poses restriction on the particle ‘to’, that is, ‘to’ doesn’t precede ‘na’, if so, it yields a tag question shown in (58).

58) apni **to** g^humije pore-t^h-il-en **na**
 2P.SG.H.NOM PRT sleep fall-PROG-PST-2P.H PRT
 ‘You fell asleep, right?’

59) apni ad3 bero-b-en na to
 2P.SG.H.NOM today go-FUT-2P.H not PRT
 'You won't go out today.'



In the above structure, the polite topic particle ‘to’ occurs in the sentence final position which triggers the movement of the entire TP to the specifier of PolTopP and it takes the scope over the entire TP which conveys the speaker’s politeness.

60) apna-ke na onurod^h kor-tj^h-i apni d3ođi dja kore kad3-ta kore ðite par-en
 2P.SG.H-ACC PRT request do-PROG-1P 2P.SG.H.NOM if please do work-CLS do give can-
 2P.H
 ‘I am requesting you if you can please do the work.’

The polite expression ‘onurod^h’ introduces an overt finite complementizer ‘d3ođi’ like (60). The polite particles either occur sentence medially or finally.

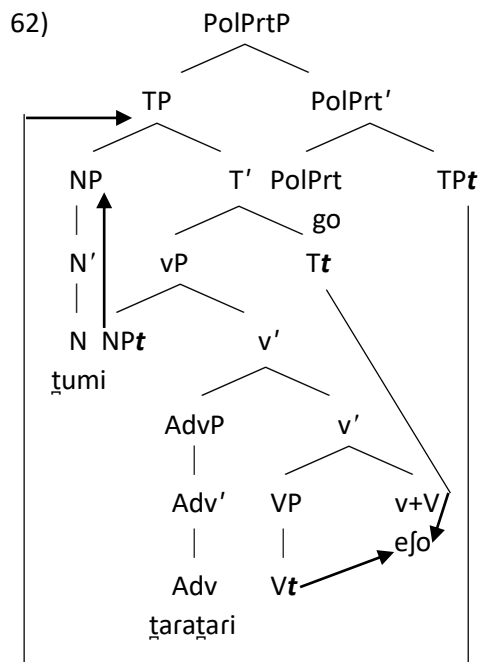
3.8.2 Non-Honorifics

Now let’s look at the non-honorifics.

Politeness in non-honorifics is exhibited using the same linguistic devices as the ones introduced in honorifics. Apart from those, it employs the person sensitive polite particles ‘re’ for informal and ‘go’ for formal ones. The distribution of the polite particles and polite expressions are irrespective of the formal and informal division. All the polite particles can occur in sentences independent of other particles.

61) tui k^heje ja re.
 2P.SG.INF.NOM eat go.HAB.IMP.2P.INF PRT
 'You please eat and go.'

62) tumi ṭaraṭari ejo go.
 2P.SG.FOR.NOM fast come.HAB.2P.FOR PRT
 'You please come fast.'



In the above structure, the polite particle ‘go’ caters to speaker’s politeness which renders the illocutionary force of the utterance and takes scope over the entire TP. The particle occurs in the sentence final position which triggers the movement of TP to its specifier.

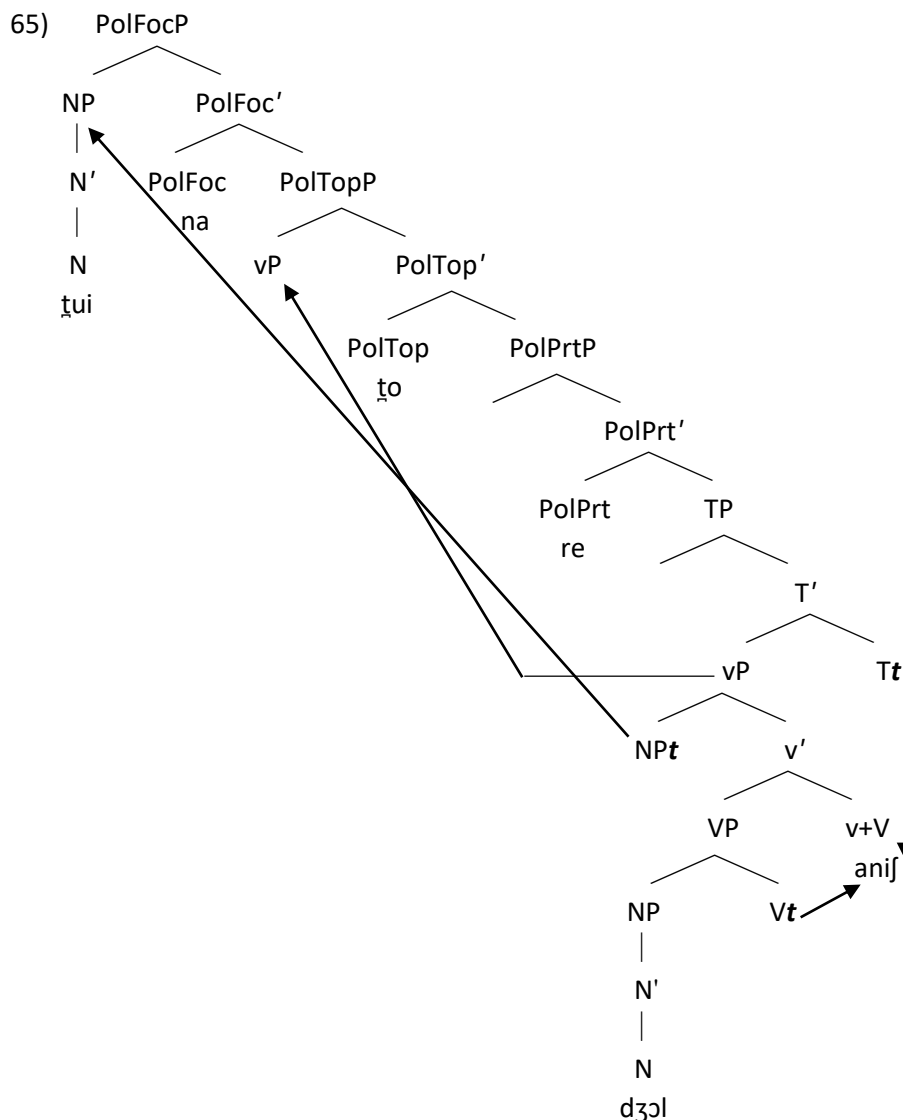
The particles ‘re’ and ‘go’ can occur only in sentence final positions, making the utterance more polite and friendly. The particle ‘ektu’ underrepresents the proposition and turns the sentence into a polite request softening the ‘perlocutionary tone.’

63) tui ektu lik^he ne re.
 2P.SG.INF.NOM PRT write take.HAB.2P.INF PRT
 'You please write it.'

In the following sentences (64) and (65), the particle ‘na’ and the particle ‘ṭo’ encodes politeness, usage of both the particles intensifies the degree of politeness and makes the utterance soft and friendly. It is evident that the polite focus ‘na’ precedes ‘ṭo’.

64) tumi karon-ta **na** o-ke bole ḍa-o **t**o
 2P.SG.FOR.NOM reason-CLS PRT 3P-ACC tell give.HAB.PRS-2P.FOR PRT
 'You tell the reason to him/her.'

65) tui **na** dʒɔl anij **t**o re.
 2P.SG.INF.NOM PRT water bring.HAB.2P.INF PRT PRT
 'You please bring water.'



The above structure of (65) shows co-occurrence of all the polite particle in the utterance, each occupying the head of its functional projection in the left periphery. The subject moves from the specifier of vP to the specifier of PolFocP and its head hosts the polite focus particle 'na'. The polite topic particle 'to' occupies the head of PolTopP and the vP moves to the specifier of PolTopP and the polite particle 're' occurs in the head of PolPrtp as this particle takes scope over the entire sentence.

We shall now consider a few examples to observe the distributions of ‘re’ and ‘go’ particles with ‘na’ and ‘to’.

66) t̥umi na adʒ t̥ʰeke ʒa-o to go.
2P.SG.FOR.NOM PRT today stay go.HAB-2P.FOR PRT PRT
‘You please stay today.’

67) t̥ui na ɖarun ranna kor-ɪf to re.
2P.SG.INF.NOM PRT great cook do.HAB-2P.INF PRT PRT
‘You really cook great.’

The above sentences present the distribution of all the polite particles and it reflects that the polite particles ‘re’ and ‘go’ can co-occur with the focus polite ‘na’ and topic polite ‘to’. The particles ‘re’ and ‘go’ only can occur in sentence final position.

68) t̥umi na ɖɔʒa kore o-ke kitʃu bolo na go
2P.SG.FOR.NOM PRT please do 3P-ACC some tell not PRT
‘You please don’t tell him/her anything.’

69) t̥ui na onugroho kore kadʒ-ta kore ɖile bʰalo hoʒ re
2P.SG.INF.NOM PRT kindly do work-CLS do give good be.HAB PRT
‘It will be good if you kindly do the work.’

70) to-ke na onurodʰ kor-tʃʰ-i t̥ui dʒoɖi ɖɔʒa kore ektu kadʒ-ta kore ɖite
2P.SG.INF-ACC PRT request do-PROG-1P 2P.SNG.INF.NOM if please do PRT work-CLS do give
par-i-ʃ re təhole to kʰub bʰalo hoʒ.
can-2P-INF PRT then PRT very good be.HAB
‘I am requesting you if you can please do the work for me then it will be very good.’

The above set of sentences (68-70) show the distribution of the fixed polite expressions, the different polite particles. In (70), it is evident that the fixed polite expression ‘onurodʰ’ precedes the other expression ‘ɖɔʒa’. The latter one can occur in the embedded clause as the former always occurs in the matrix clause. The polite particles ‘re’ and ‘go’ can also occur at the end of an embedded clause like (70).

3.9 Interrogative Sentences

The occurrence of wh-question words and the polite particles ‘to’ and ‘na’ in interrogative constructions are in complementary distribution as there cannot be two question words in a simple interrogative structure since both would compete to occupy the same structural position as in (71).

71) *apni koṭ^hae dʒatʃ^hen ʈo ?
 2P.SNG.H.NOM where go-PROG-2P.H PRT
 'Where are you going?'

Let us now move to the yes-no questions.

3.9.1 Polite Yes-No Questions

The polite particles 'ʈo' and 'na' are used as question words to indicate polite yes-no questions in Bangla. In interrogative constructions, 'ʈo' and 'na' are also in complementary distribution.

We will first consider the examples of **honorificity** in the following examples :

72) apni k^hej-etʃ^h-en ʈo?
 2P.SG.H.NOM eat-PERF-2P.H PRT
 'Have you ate?'

73) apni ʈ^hak-tʃ^h-en na?
 2P.SG.H.NOM stay-PROG-2P.H PRT
 'You are staying, right?'

74) apni boi lek^h-e-n na ʈo?
 2P.SG.H.NOM book write.HAB-IND-2P.H not PRT
 'You don't write books, right?'

When the polite topic particle 'ʈo' occurs sentence finally with a finite verb conjugated either in perfective aspect (72) or in progressive aspect (73) it indicates a polite yes-no question. Likewise, this polite particle occurring with habitual aspect can show polite yes-no question only when the verb is in indicative mood as in (74). Had the polite particle 'ʈo' been absent in the above interrogative constructions, it would still yield a yes-no question but not a polite one.

The occurrence of 'ʈo' in sentence final position with a finite verb in imperative mood yields a command rather than a polite interrogative one as in (75).

75) apni bos-u-n ʈo.
 2P.SG.H.NOM sit.HAB-IMP-2P.H PRT
 'You sit.'

Also, when the particle 'ʈo' occurs sentence medially, it gives a declarative sentence in (76).

76) apni **to** kal tʰak-tʰ-en.
 2P.SG.H.NOM PRT tomorrow stay-PROG-2P.H
 'You are staying tomorrow.'

Now when the polite focus particle 'na', occurs sentence medially with a finite verb conjugated in either progressive or perfective aspect, it results in a polite yes-no question as in (77).

77) apni **na** boi-ta likʰ-etʰ-en?
 2P.SG.H.NOM PRT book-CLS write-PERF-2P.H
 'You have written the book, right?'

Again, when this polite particle occurs with habitual aspect, then it triggers polite yes-no question only if the verb is in indicative mood, as in (78). But when this same particle in the same position occurs with a finite verb in imperative mood, it leads to a declarative sentence as in (79).

78) apni **na** ḡaba kʰel-e-n?
 2P.SG.H.NOM PRT chess play.HAB-IND-2P.H
 'You play chess, right?'

79) apni **na** abar ḡaba kʰel-u-n.
 2P.SG.H.NOM PRT again chess play.HAB-IMP-2P.H
 'You play chess again.'

Now let's consider the examples of **non-honorifics** in the following examples :

Besides the usage of the polite topic particle 'to' and the polite focus particle 'na', there are other two person agreement based polite particles – 're', used to address informal or any friendly relation and 'go' used to address formal relation. These particles occur sentence finally, following the verb which intensifies the degree of politeness. These polite particles are neither in complementary distribution with polite yes-no question markers 'to' and 'na' nor with wh-question words nor with fixed polite expressions.

The polite topic particle 'to' occurring sentence finally gives polite yes-no questions as shown in the following examples (80).

80) tui bʰaṭ kʰab-i **to**?
 2P.SG.INF.NOM rice eat.FUT-2P.INF PRT
 'Will you eat rice?'

The co-occurrence of the polite topic particle 't̥o' and the polite particle particles 're' and 'go' in sentence final position gives a polite yes-no question when preceded by a finite verb either in progressive or perfective aspect as in (81) and (82).

81) t̥ui k^ha-tj^h-ij t̥o re?
2P.SG.INF.NOM eat-PROG-2P.INF PRT PRT
'Are you eating?'

82) t̥umi oʃuq^h-ta en-etj^h-o t̥o go?
2P.SG.FOR.NOM medicine-CLS bring-PERF-2P.FOR PRT PRT
'Have you brought the medicine?'

The polite particles 't̥o' and 're' co-occurring with a finite verb in habitual aspect with indicative mood gives rise to polite yes-no question, (83) but the presence of imperative mood prevents it as in (84).

83) t̥ui sinema dek^h-i-j t̥o re?
2P.SG.INF.NOM movie watch.HAB-IND-2P.INF PRT PRT
'You watch movies, right?'

84) t̥ui sinema dek^h t̥o re.
2P.SG.INF.NOM movie watch.HAB.IMP.2P.INF PRT PRT
'You watch movies.'

The same verb form is used to indicate both indicative and imperative mood as Bangla lacks a different verb form to elicit imperative mood in 2P (formal) 't̥umi' unlike its informal counterpart 't̥ui' as shown in (84). So the polite topic particle 't̥o' and the polite particle 'go' occur with that verb form, as in (85) and (86).

85) t̥umi tj^hobi t̥ol-o t̥o go?
2P.SG.FOR.NOM photo pick.HAB.IND-2P.FOR PRT PRT
'You click photographs, right?'

86) t̥umi tj^hobi t̥ol-o t̥o go.
2P.SG.FOR.NOM photo pick.HAB.IMP-2P.FOR PRT PRT
'You click photographs.'

The polite particles 're' and 'go' show up for polite yes-no questions independent of 't̥o' and 'na' as in (87) and (88).

87) t̥ui gan kor-tj^h-s re?
2P.SG.INF.NOM song do-PROG-2P.INF PRT
'Are you singing?'

88) t̥oma-r ʃorir kʰarap go?
 2P.SG.FOR-GEN health bad PRT
 'Are you unwell?'

The above sentences can be interrogative constructions even in the absence of the polite particles but those will exhibit reduced degree of politeness.

These polite particles also can't be interpreted interrogatives in the presence of imperative mood in the verb form as in (90), but can do when in indicative, like (89).

89) t̥ui ranna kor-ij re ?
 2P.SG.INF.NOM cook do.HAB.IND-2P.INF PRT
 'You cook?'

90) t̥ui ranna kɔr re.
 2P.SG.INF.NOM cook do.HAB.IMP-2P.INF PRT
 'You better cook.'

The polite focus particle 'na' when occurs sentence medially triggers a polite yes-no question as in (91).

91) t̥oma-r na dʒɔr hojetʃʰe go?
 2P.SG.FOR-GEN PRT fever be-PERF PRT
 'You are having fever, isn't?'

When the verb is in habitual aspect, 'na' triggers yes-no question provided it is in indicative mood like (92) but imperative mood prevents this as in (93).

92) t̥ui na ʃɔb kʰa-f ?
 2P.SG.INF.NOM PRT everything eat.HAB.IND-2P.INF
 'You eat everything, right?'

93) t̥ui na ʃɔb kʰa.
 2P.SG.INF.NOM PRT everything eat.HAB.IMP-2P.INF
 'You eat everything, right?'

When the polite focus particle 'na' occurs in the sentence final position with the verb in habitual aspect in imperative mood, it gives a declarative sentence, like (94).

94) t̥ui tʃʰobi-ta d̥ækʰ na.
 2P.SG.INF.NOM picture-CLS see.HAB.IMP.2P.INF PRT
 'You please see the picture.'

But this polite 'na' serves as a tag or a negative statement with the tag in a sentence when it occurs sentence finally with the verb in habitual aspect in indicative mood as in (95) and (96)

respectively. This phenomenon is irrespective of honorificity, that is, it happens with both honorifics and non-honorifics.

95) t̥ui tʰobi-ta dekʰ-i-f na?
2P.SG.INF.NOM picture-CLS see.HAB-IND-2P.INF PRT
'You see the picture, right?'

96) t̥ui tʰobi-ta dekʰ-i-f na na?
2P.SG.INF.NOM picture-CLS see.HAB-IND-2P.INF not PRT
'You don't see the picture, right?'

3.9.2 Wh-Questions

Wh-Interrogatives in Bangla doesn't employ the polite particles 'to' and 'na' to encode politeness as they can't co-occur. It employs question words like ki 'what', kɔbe 'when', kæno 'why', koʰæ 'where'.

We would first discuss the examples of **honorificity** in the following examples :

To trigger polite wh-questions, honorifics make use of fixed polite words like d̥ɔja 'please', onugroho 'kindly'.

97) apni d̥ɔja kore bolʰe parb-en bæpar-ta ki?
2P.SG.H.NOM please do tell can-2P.H matter-CLS what
'Can you please tell what's the matter?'

98) apni onugroho kore bolb-en je kɔbe aʃ-tʰ-en?
2P.SG.H.NOM kindly do tell.FUT-2P.HON that when come-PROG-2P.H
'Will you kindly tell when are you coming?'

Certain adverbials like konobʰabe 'somehow', ʃombʰɔb 'possible', are used to tone down the illocutionary force of the utterance and to let the interlocutor articulate his/her feelings and ideas.

99) apna-r pokʰe ki adʒ konobʰabe aʃa ʃombʰɔb?
2P.SG.H-GEN for what today somehow come possible
'Is it possible for you to somehow come today?'

Now we would discuss the examples of **non-honorifics** in the following examples :

The question word itself triggers interrogatives but politeness in wh-questions is elicited through the usage of the polite particles 're' and 'go' in sentence final positions

100) t̥ui koṭʰae dʒab-i re?
 2P.SG.INF.NOM where go.FUT-2P.INF PRT
 'Where will you go?'

101) toma-r kɔkʰon porikʰa go?
 2P.SG.FOR-GEN when exam PRT
 'When is your exam?'

Certain adverbials like *konobʰabe* 'somehow', *ʃombʰɔb* 'possible' allows the hearer to express his/her opinion.

102) t̥umi ki konobʰabe kal aṭte parb-e go?
 2P.SG.FOR.NOM what somehow tomorrow come can-2P.FOR PRT
 'Can you somehow come tomorrow?'

The polite particles 're' and 'go' doesn't occur in the clause followed by an overt or covert complementizer as in (103) and (104). It also exhibits fixed polite words like 'ḍja' please, like (103).

103) t̥ui ḍja kore bolbi je ki hoj-etʰe?
 2P.SG.INF.NOM please do tell.FUT-2P.INF that what be-PERF
 'Will you please tell what has happened?'

104) t̥umi ki dʒan-o go ɔmit̥ ki bol-etʰ-e?
 2P.SG.FOR.NOM what know-2P.FOR PRT amit what say-PERF-3P
 'Do you know what has Amit said?'

The fixed polite expression also turns an interrogative sentence into a declarative one, when the speaker requests the addressee as in (105).

105) t̥umi plidz bɔlo na go kæno kãḍ-tʰ-o
 2P.SG.FOR-NOM please tell.PRS.IMP-2P.FOR PRT PRT why cry-PROG-2P.FOR
 'You please tell that why are you crying.'

3.10 Tag Questions

Bangla makes use of implicit tag questions to turn a declarative sentence into an interrogative by adding a tag at the end of the sentence. Bangla lacks an overt finite verb in the tag which agrees with the anchor. The word 't̥ai' refers to the whole proposition. The polite topic particle 'to' and the polite focus particle 'na' along with 't̥ai' caters to implicit tag questions in Bangla. Here, the polite focus particle 'na' serves to host a question tag. The tag 't̥ai na', negates the proposition of the clause and 't̥ai to' adds certainty or confirmation to the proposition.

3.10.1 Honorifics

In the following examples, the polite topic particle 't̥o' doesn't occur with the tag 't̥ai t̥o' but occurs with the other tags. The polite topic 't̥o' and the polite focus 'na' is in complementary distribution with the tag 't̥ai t̥o' as in (106).

106) apni t̥jit^{hi}-ta lik^h-et̥j^h-en t̥ai t̥o?
 2P.SG.H.NOM letter-CLS write-PERF-2P.H PRT PRT
 'You have written the letter, right?'

But the polite topic 't̥o' occurs with the tag 't̥ai na' unlike the polite focus 'na' like (107).

107) apni boi-ta t̥o an-t̥j^h-en t̥ai na?
 2P.SG.H.NOM book-CLS PRT bring-PROG-2P.H PRT PRT
 'You are bringing the book, aren't you?'

and 'na' serves as a tag when occurring sentence finally as in (108) and (109).

108) apni g^hori-ta kin-et̥j^h-en t̥o na?
 2P.SG.H.NOM watch-CLS buy-PERF-2P.H PRT PRT
 'You have bought the watch, right?'

109) apni t̥o a^j-t̥j^h-en na na?
 2P.SG.H.NOM PRT come-PROG-2P.H not PRT
 'You are not coming, right?'

The polite topic 't̥o' can occur sentence medially or finally with the tag 'na' as shown in the above sentences (108) and (109).

3.10.2 Non-Honorifics

The polite particles 're' and 'go' occurring with the tag increases the degree of politeness. As we have seen that the polite focus particle 'na' serves as a tag, the polite particles 're' and 'go' occurring with it, softens the perlocutionary effect of the utterance. The tag 'na' co-occurs with the polite particles 're' and 'go' in the following examples (110) and (111).

110) t̥umi t̥o t̥^hakb-e na na go?
 2P.SG.FOR.NOM PRT stay.FUT-2P.FOR not PRT PRT
 'You will not stay, right?'

111) t̥ui t̥o d̥za-t̥j^h-s na re?
 2P.SG.INF.NOM PRT go-PROG-2P.INF PRT PRT
 'You are going, right?'

The tag 'tai na' can also co-occur with the polite topic particle 'to', occurs sentence medially like (112, 113). The person dependent polite particles 're' and 'go' can also occur just after the tag like (112) and (113).

112) tui to kal phirb-i tai na re?
2P.SG.INF.NOM PRT tomorrow return.FUT-2P.INF PRT PRT PRT
'You will return tomorrow, isn't?'

113) tumi to kek ta banij-etj^h-o tai na go?
2P.SG.FOR.NOM PRT cake-CLS make-PERF-2P.FOR PRT PRT PRT
'You have made the cake, isn't?'

The tag 'tai to' seeks confirmation or certainty about the proposition from the addressee.

114) tumi boi-ta kin-etj^h-o tai to ?
2P.SG.FOR.NOM book-CLS buy-PERF-2P.FOR PRT PRT
'You have bought the book, right?'

115) tui mijti khab-i tai to ?
2P.SG.INF.NOM sweets eat.FUT-2P.INF PRT PRT
'You will eat sweets, right?'

3.11 Imperative Sentences

Imperative sentences in Bangla also employs the polite topic particle 'to' and the polite focus particle 'na' to turn a command into a polite request. It also employs the particle 'ektu' and the polite fixed expression 'd̥ɔja' please, 'onugroho' kindly, to manifest politeness.

3.11.1 Honorifics

In imperative sentences, when the verb is intransitive it forbids the co-occurrence of both the particles, either of the particles can occur like (116) or (117).

116) ektu k^heje ni-n na
PRT eat take.HAB-2P.H PRT
'Please eat.'

117) juje por-u-n to
lie. fall.HAB-IMP-2P.H PRT
'Please lie down.'

The polite topic particle 'to' occurs in a sentence final position when the polite focus particle 'na' occurs sentence medially as in (118), only when the verb is transitive.

118) joi -ta **na** kore ḡi-n **to**
 sign-CLS PRT do give.HAB.IMP-2P.HON PRT
 'Please do the signature.'

119) **onugroho** kore **na** kal aju-n **to**
 kindly do PRT tomorrow come.HAB-2P.H PRT
 'Kindly come tomorrow.'

Both the particles can co-occur despite the verb being intransitive only when the clause has an adverbial or a fixed polite expression as in (119). The polite topic particle 'to' is not preceding the polite focus particle 'na' but the fixed polite expressions and the particle 'ektu' can.

3.11.2 Non-Honorifics

Apart from the usage of the polite topic particle 'to', the polite focus particle 'na', the polite fixed expressions and the particle 'ektu', the polite particles 're' and 'go' also encodes politeness in the absence of honorifics. These particles encode the speaker's intention, that is, the illocutionary force.

The polite particles 're' and 'go' can also occur with the fixed polite expressions as in (121).

120) ar brijti-ṭe **na** b^hidṣ-o na **go**
 and rain-LOC PRT wet-2P.FOR not PRT
 'Don't get more drenched in the rain.'

121) ḡordṣa -ta **ḡja** kore bṅḡ^ho kore ḡe **na re**
 door-CLS please do close do give.HAB-2P.INF PRT PRT
 'Close the door, please.'

3.12 Syntax of Politeness in Bangla

Following from the data presented above, it is evident that the polite topic particle 'to' usually doesn't occur sentence medially in the presence of the polite focus particle 'na'.

122) *ṭumi **to** ṭ^heke ja-o **na**
 2P.SG.FOR.NOM PRT stay go.HAB-2P.FOR PRT
 'You please stay.'

The polite focus particle 'na' usually precedes negation, which means they can co-occur as shown below.

123) apni **na** kitʰu mone korb-en na
 2P.SG.H.NOM PRT some mind do.FUT-2P.H not
 'You please don't mind anything.'

The polite particles 're' and 'go' always follow negation since they occur sentence finally or at the end of a clause.

124) tumi je-o na **go**
 2P.SG.FOR.NOM go-2P.FOR not PRT
 'You don't go, please.'

Considering all the analysis, interpretations and the data it can be regarded that Bangla exhibits politeness in the Topic and Focus projections in the left periphery, Rizzi (1997) and also another functional projection Polite particle phrase which hosts the polite particles 're' and 'go' and are structurally lower than the Polite Topic and the Polite Focus projections.

3.13 Comparative Study of Politeness in Indian English and Bangla

This section would make a comparative study of politeness elucidated in Indian English and Bangla keeping in hand, the interpretations, analysis and the data posited in the above sections.

3.13.1 Morphological Similarities

Both the languages employ fixed polite expressions –

- ❖ Indian English uses the lexical items 'please', 'kindly' and 'request' to give polite readings.
- ❖ Bangla uses the lexical items *ḍoḍja* 'please', *onuroḍh* 'request', *onugroho* 'kindly' and *'plidz'* to show polite readings.

Both the languages make use of adverbial downtoners -

- ❖ Indian English uses the adverbials 'perhaps', 'honestly' to give polite readings.
- ❖ Bangla uses the adverbials *konob^habe* 'somehow', *ḍomb^hḍob* 'possible' to show politeness.

3.13.2 Syntactic Similarities

- ❖ Both languages employ tag questions, varying in the type to express politeness.
- ❖ Both languages also yield yes-no questions just with varying intonation, that is, without the usage of any question word.

- ❖ Both languages make use of play-downs to show politeness.

3.13.3 Morphological Dissimilarities

The two most salient points of difference between these two languages are :

- ❖ **Honorificity** – Indian English lacks honorifics, that is, it doesn't make any distinction between honorifics and non-honorifics. It also doesn't differentiate between the formal and informal division among the non-honorifics. The 2P 'you' subsumes all of them. On the contrary, Bangla makes a clear distinction among them and also the verb is inflected in accordance with the subject.
- ❖ **Polite particles** – Indian English does not yield polite particles to manifest politeness whereas Bangla has quite a good number of them like 'to', 'na', 're', 'go', 'ektu'.

3.13.4 Syntactic Dissimilarities

- ❖ **Yes-no questions** – Indian English forms yes-no questions employing the phenomenon of Subject-Auxiliary Inversion, known as SAI, which turns a declarative sentence into an interrogative one. Polite yes-no questions are also formed in the similar fashion just that the modal auxiliary occurs in the past tense like 'could' and 'would'. But Bangla lacks this phenomenon. It forms polite yes-no questions when the polite particle 'to' and 'na' occurs sentence finally and medially respectively. Modality plays a chief role in Bangla polite yes-no questions which doesn't happen in Indian English. The Bangla polite particles fail to trigger a polite yes-no question when the verb is in imperative mood.
- ❖ **Tag Questions** – Indian English makes use of explicit tag question where there is a finite verb in the tag which agrees with the subject, tense of the anchor such as 'won't you'. It also has 'simple tags' like 'right' and 'okay'. On the other hand, Bangla has implicit tags for tag questions like 'tai to', 'tai na'.

3.13.5 Structural Comparison

Both the languages exhibit politeness in the domain of vP, the structural position for adverbial adjuncts.

Both the languages encode politeness in the left periphery of the clause, Rizzi (1997) but the functional projections differ for both the languages.

- ❖ Indian English manifests politeness in the functional projections of ForceP, which is occupied by 'please', 'kindly' and speech-act adverbials and ModifierP which is occupied by the preposed adverbials.
- ❖ Bangla manifests politeness in the functional projections of Polite FocusP, which hosts the polite focus particle '*na'*', the Polite TopicP, where the polite topic particle '*to'*' occurs and a new functional projection namely Polite ParticleP, which is occupied by the polite particles '*re'*' and '*go'*'.
- ❖ The structure for polite yes-no questions in Indian English is Subject Auxiliary Inversion, where the auxiliary moves to the head of CP, that is C, higher than the subject. On the other side, Bangla structurally represents polite yes-no questions either in the same way as declarative sentence, just with varying intonation or moving constituents to the left of the polite particles.

3.14 Chapter Summary

In this chapter, I have elucidated the different linguistic devices that Indian English and Bangla involves to elicit politeness and the similarities and differences which they share. Both languages have fixed polite expressions whereas Indian English is in dearth of polite particles which plays a prime role in Bangla politeness. Likewise, the umbrella term 'you' in Indian English subsumes honorifics, formal and informal and doesn't trigger person agreement with the verb and subject but Bangla has different pronominals for honorifics 'apni', formal 'tumi', informal 'tui' which triggers person agreement with the verb. Again, Bangla doesn't makes use of modal verbs to exhibit politeness which Indian English does by Subject-Auxiliary Inversion. Both the languages encode politeness using the left periphery apart from the TP domain. Modality plays a chief role in forming Bangla yes-no questions which doesn't happen in Indian English.

CHAPTER 4 : CONCLUSION

Considering the research objectives posited in chapter 1, the observations and outcome of this research are presented as the following –

This thesis aimed to show the syntax of politeness in Indian English and Bangla by categorizing the politeness devices lexically and structurally that the languages employ to express polite readings. Apart from the language specific politeness devices that each of the languages employ, it was observed that both the languages share certain morphological and syntactic similarities and dissimilarities in regard to the politeness devices.

It has been observed that the morphological politeness devices that Indian English makes use of are - fixed polite expressions like ‘please’, ‘kindly’, adverbial hedges like ‘somehow’, ‘rather’, adverbial downtoners such as ‘just’, ‘honestly’ and understaters like ‘a bit’, ‘briefly’. Now the syntactic politeness devices that the language uses are – play-downs, consultative devices, tag questions, passive constructions, committers like ‘I think’ and scope-staters like ‘I am afraid’.

On the other hand, the morphological politeness devices that Bangla employs can be stated as – fixed polite expressions like ‘*plidz*’, ‘*d̥ɔjɑ*’, ‘*onurodʰ*’, the honorific ‘*apni*’, politeness particles such as ‘*na*’, ‘*to*’, ‘*re*’, ‘*go*’ and ‘*ektu*’, adverbial downtoners like ‘*konobʰabe*’, ‘*ɔmbʰɔb*’. The syntactic ones which the language uses are – play-downs, implicit tag questions, yes-no questions with the polite particles.

Structurally, both the languages employ certain functional projections in the left periphery to give polite readings apart from the domain of TP.

4.1 LIMITATIONS AND FUTURE SCOPE

Quite a number of politeness theories have been proposed by different linguists from a pragmatic outlook but there has been very limited study on its syntax. This can be an interesting subject for future research. Considering the languages which the thesis covers, the structure of tag questions is left for further study. In Bangla, the syntax of fixed polite expressions, adverbial downtoners are also left for further implications and investigations.

The complementary distribution of politeness particles and question words in Bangla interrogatives can also be an insightful topic for research.

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Vocabulary List For 3-5 Years Old Typically Developing Kannada Speaking Children

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Introduction

Language is a complex and dynamic system of conventional symbols that is used in various modes for thought and communication (American Speech-Language-Hearing Association, 1982).

The development of language is hierarchical. A basic sequence is followed, and early stages are essential for the development of subsequent stages. A vocabulary is the most important component in language ability. It is an important part of communication without which people cannot convey their messages appropriately (Nemati, 2008). Vocabulary occupies a central place in the language, and it has its own characteristics in terms of meaning and grammatical function (Mallikarjun, 2002). Vocabulary refers to the set of words that a child comprehends and uses (Susie, 2008). Educational research shows that vocabulary strongly relates to reading comprehension, intelligence, and general ability; Building up of vocabulary is essential to the learning of language especially at the primary level (Susie, 2008) Vocabulary can be split into two types: receptive vocabulary and expressive vocabulary.

A child's receptive vocabulary consists of the words the child understands when he/she hears or reads them. A child's expressive vocabulary consists of the words the child uses when he/she speaks. Vocabulary development studies have been conducted where the pattern of acquisition of the various categories like nouns, verbs, adverbs etc are obtained along with the age at which each of the categories are acquired. But the measurement patterns vary. Apart from this, the vocabulary development varies across languages.

It is very natural that parents/caregivers are the child's first vocabulary teachers.

Review of Literature

Each language has its own unique structural arrangements of its units that are not exactly similar to the structural patterns of other languages. Every word is a complex organization of linguistic and extra-linguistic aspects. There are six important criteria to define a word. They are spatial representation of word, meaning, the intonation of the pronounced word, its vowel harmony, its non-amenability to have other items inserted, and its indivisibility.

Word is the smallest independent unit of language which refers to a certain linguistic reality or to a relation of such realities and is characterized by certain formal features (acoustic and morphemic) either actually (as an independent component of the context) or potentially (as a unit of the lexical plan). Neither the length of the word nor the total vocabulary of any two languages coincides with each other. This is because of the number of phonemes in the language and its phonological system (Komlev, 1976). Language acquisition is a developmental phenomenon that emerges in the early childhood. Most children acquire language naturally and for most of the part without any formal instruction.

When 4-7 years old children were given few nonsense words and asked to transform them into plural, their past and future tenses, possessives, and compound verbs, it was demonstrated that these children operated clearly with morphological rules (Berko, 1958).

Types of Vocabulary

In reading, writing, and speaking vocabulary, language skills are used as a criterion to classify the vocabulary items.

1. Reading vocabulary

A person's reading vocabulary is all the words he or she can recognize when reading. This is the largest type of vocabulary.

2. Listening vocabulary

A person's listening vocabulary is all the words he or she can recognize while listening to speech. This vocabulary is aided in size by context and tone of voice.

3. Writing vocabulary

A person's writing vocabulary is all the words he or she can employ in writing. Contrary to the previous two vocabulary types, the writing vocabulary is stimulated by its user.

4. Speaking vocabulary

A person's speaking vocabulary is all the words he or she can use in speech. Due to the spontaneous nature of the speaking vocabulary, words are often misused. This misuse, though slight and inadvertent may be compensated by facial expressions, tone of voice, or hand gestures.

5. Passive versus active vocabulary

A rough grouping of words we understand when we hear them encompasses our «passive" vocabulary, whereas our "active" vocabulary is made up of words that come to our mind immediately when we have to use them in sentence, as we speak.

6. Recognition and reproduction vocabulary

Recognition vocabulary is defined as that which is recognized or identified in listening or reading response. The reproduction vocabulary is identified either in spoken or written responses.

7. Academic and non-academic vocabulary

Vocabulary items that are formal, used more in writing than in speaking and are associated with sciences, humanities and other areas of formal learning are called academic vocabulary.

8. Form and content vocabulary

Language structure is the major criterion to classify vocabulary. West (2002) classifies the words broadly into two major categories with some sub-categories under each major category.

9. Concrete and abstract vocabulary

Concrete vocabulary represents the concrete entity, the entity that can be physically perceived through the sense either in the form of objects or events. In turn, vocabulary items representing the entities like love, soul, fear etc can be called abstract vocabulary.

10. Basic vocabulary

It's more extensively talked about than any other type of vocabulary. It consists of all vocabulary items that are found in daily use in listening, speaking, reading, and writing contexts of the speakers of that language.

Duff, Tomblin and Catts (2015) did a study on the influence of reading on Vocabulary Growth: A case for a Matthew effects and concluded that Vocabulary growth rate differences accumulated over time such that the effect on vocabulary size was large.

Ghalebi, Sadghi (2020) researched on vocabulary learning strategies; A comparative study of EFL learners and summarised that memory strategies as the most frequently used strategies.

Need for the Study

Kannada is a Dravidian language spoken in the Southern part of India. Native speakers are called Kannadigas numbered roughly about 40 million in the state of Karnataka (<http://en.wikipedia.org/wiki/Kannada> language, 2007). Vocabulary list named '*Pada Patti'

(Kuppuswamy, 1947) for school going typically developing Kannada speaking children aged 6-12 years has been reported, but Pre-school vocabulary list across age groups has not been reported. Hence an attempt has been made to develop a vocabulary list for 3-5 years old typically developing Kannada speaking children which can be used as a clinical tool to identify the children with receptive and expressive vocabulary deficits who are at risk for language impairment.

Aim of the Study

The aim of the present study was to construct a receptive and expressive vocabulary list in Kannada by parental reports for 3-5 years old typically developing Kannada speaking children.

Subjects

40 parents and children (25 girls and 15 boys) participated in the study. These children were divided into two groups of one year interval each i.e., 9 children in 3-4 years group and 31 children in 4.1-5 years group. All children were native speakers of Kannada. All children had normal speech and language development. All children were within the age range of 3-5 years and had normal hearing as it was important for assessing receptive and expressive vocabulary. Children did not have any ontological, neurological, psychological or ophthalmic problems and were from the community using the same dialect of Kannada and had same socio-economic background. Parents who participated in the study were all mothers and graduates.

The study was conducted in two stages.

1. Formulation of the word list
2. Obtaining parental reports

Formulation of the Word List

A word list in Kannada was formulated with the help of Kannada dictionaries, Kannada textbooks, Kannada grammar books, clinical test materials and other available resources. This list comprised a checklist of words that a 3–5-year-old child might know. The word list consisted of 360 words in 7 major categories which are as follows:

- Nouns
- Action verbs
- Noun modifiers
- Verb modifiers
- Pronouns
- Conjunctions
- The nouns were again subdivided into animals, birds, vegetables, grains, fruits, food items, vehicles, insects, trees, kitchen items, clothes, accessories, body parts,

furniture, colours, family members, toys and common items. The word list consisted of receptive and expressive vocabulary for both 3-4- and 4.1-5-years old children. These were meant for listing out the comprehension and expression vocabulary of each child.

Obtaining Parental Reports

- Each parent received a copy of the word list.
- The parents were explained about the purpose of the study.
- The parents were instructed to tick each word from the list which their children understand and produce.
- Parents were given 3 days time to return the word list copy.
- In addition, each parent was encouraged to write additional words which are not there in the given word list. They were asked to do this only if their child understands or produces the word.

Descriptive Statistical Procedures

- Following descriptive statistical procedures were done, Frequencies of each word in a category for both the groups were found.
- Percentage of words comprehended and expressed across categories for both the groups.
- Percentage of words comprehended and expressed within category for both the groups.

Results and Discussion

The present study attempted to make a vocabulary list in Kannada for 3-5 years old children based on parental report. Vocabulary list was developed by obtaining the parental data of 40 typically developing Kannada speaking children in the age range of 3-5 years. 9 children in 3-4 years range and 31 children in 4.1-5 years range children participated in the study.

In both age groups random selection was done. Subjects were selected from the same socio-economic background. The parents participated in the study were very co-operative and motivated. Demographic details of children are given in table 2. The participants, 2 boys and 7 girls in 3-4years group and 13 boys and 18 girls in 4.1-5 years group were selected randomly. Exact age of the participants in year and month is given in the table below:

SL.NO	AGE (3-4)	GENDER	AGE(4.1-5)	GENDER
1	3.3	F	4.6	F
2	3.10	M	4.6	F
3	3.8	F	4.3	F
4	4	F	4	F
5	4	M	5	F

6	3.10	F	4.5	F
7	3	F	5	F
8	4	F	4	F
9	4	F	4	F
10			5	F
11			4.11	M
12			4	F
13			4	M
14			4.8	F
15			5	M
16			4.8	F
17			4.8	M
18			4.6	F
19			4	F
20			4.4	M
21			4.6	M
22			4	F
23			4.2	M
24			4	F
25			4	M
26			4.8	M
27			4.11	F
28			4.8	M
29			4.2	M
30			4	F
31			4.6	M

The word list was analyzed according to the frequency of response obtained from the children through parental reports. Comprehension and expression among the group and between the groups were then compared.

Discussion

The study was designed to develop a receptive and expressive vocabulary list in typically developing Kannada speaking 3-5 years old children based on parental report.

Results obtained show a general trend in word learning, that there is a vocabulary spurt in comprehension and production, and it develops in a more linear fashion. Children show acceleration in rate of growth of expressive vocabulary during the second year with limited increase in rate of growth towards the middle of third year.

Similarly, the verb modifiers are dominated in children's receptive and expressive vocabulary of 3-4 years old, whereas 4.1-5 years old had higher comprehension and

expression of verb and noun modifiers. By the end of 4 years noun modifiers were comprehended rapidly along with other words category, action verbs, nouns, and pronouns. By the end of 5 years verb and noun modifiers were comprehended more rapidly along with action verbs, other words category, pronouns, and nouns. The results indicate a substantial growth in vocabulary acquisition between 4.1-5 years. For example, children at the age of 3-4 years can comprehend 76% of the vocabulary and children at the age of 4.1-5 years can comprehend 88% of the vocabulary. Also, children at the age of 3-4 years can produce 65% of the vocabulary, but at the age of 4.1-5 years they can produce 82% of the vocabulary. Action verbs, noun and verb modifiers significantly develop in child's expressive vocabulary by 5 years of age. Conjunctions were expressed least among all categories.

Summary and Conclusion

The present study attempted to make a vocabulary list in for 3-5 years old typically developing Kannada speaking children based on parental report. Forty typically developing children in the age range of 3-5 years were taken as subjects. In both age groups discrepancy was there. It wasn't a uniform group. 3-4 years group had 9 children and 4.1-5 years had 31 children belonging to the same socioeconomic background.

A word list in Kannada was made and it consisted of 360 words under 7 major categories such as nouns, action verbs, pronouns, verb modifiers, noun modifiers, connecting words and other words. The nouns were further divided into animals, body parts, vehicles, fruits, vegetables, food drink, family members, trees, insects, birds, flowers, dresses, household, items, furniture, colours and common items.

The word list consisted of receptive and expressive category of both 3-4 and 4.1-5 years old typically developing Kannada speaking children. These were meant for listing out the comprehensive and expressive vocabulary of each child. Each parent was instructed to tick a word from the list which their children understood and produced. The obtained data was subjected to statistical analysis. Frequency of each word in a category and percentage word comprehended and expressed were noted. The receptive and expressive word list was formulated based on the frequency of each word reported by the parents. Vocabulary distributions across age groups were also finding out using this method.

Implications of the Present Study

- This vocabulary list can be used to find out the growth of vocabulary development for 3-5 years old typically developing Kannada speaking children.
- This list can be used as a useful clinical tool to identify the children with receptive and expressive vocabulary deficits who are at risk for language impairment.

Limitations

- This study is based only on parental report.
- The divided age groups of 3-4 years and 4.1-5 years are not uniform.

- The vocabulary list is not validated.
- A large sample size would have yielded more reliable results.

Future Recommendations

- Clinical validation of this vocabulary list can be done.
- This list can be further continued with the extended age group.
- Another vocabulary list can be made with more subjects included.
- This list can be developed as a screening or diagnostic tool.
- Instead of parental report an alternate method involving the parent, child, clinician interaction can be used.
- Instead of a broad and vague vocabulary list a narrowed list which consists of one of the categories ex: vocabulary list for action verbs in Kannada, as such can be done.
- More children can be included in the age group 3-4 Years.

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Urdu Translation of *Shrimad Bhagwat Gita* by

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Brief Introduction and Overview

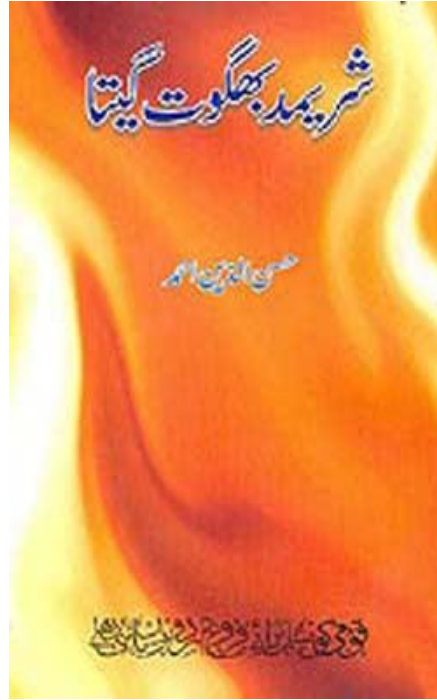
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Courtesy: <https://indiaclub.com/products/32316-shrimad-bhagwat-geeta-urdu>

In every religion, its fundamental and sacred books are of special importance because they provide the teachings and instructions to the followers of that religion. Thanks to these fundamental books, they are guided by the teachings and instructions. Humans usually determine the lines of their lives and in their light, they not only walk on the path of life, but also try to move forward with smoothness. Moreover, due to the substance of evil in their

nature, some people leave the path of guidance. They choose the path of misguidance and this process continues from eternity, that is why Allamah Iqbal has rightly said.

*satiza kar raha hai azal se ta imroz
charage mustafavi se sharare bu lahbi*

As according to the religion of Islam, various scriptures and holy books such as Torah, Zaboor, Injeel and Quran have been revealed. Similarly, the important books of Hinduism include Chaturveda, Upanishad, Bhagwat Gita and Agama and several other books.

A brief introduction and review of Shrimad Bhagwat Gita, an important translation of the Gita, translated by Dr. Hasan Uddin Ahmed is presented in this article.

There is no doubt that the Bhagavad-Gita being a holy book, various translations were made in almost every language. This book was first adapted into Persian verse by Abul Faiz Faizi. After that, others made numerous translations of this book. When research is done in Urdu, about fifty translations or more are found on this subject, some of which are as follows:

- 1) Shrimad Bhagwat Gita Rahiya (Bal Gangadha Tilakji Maharaj) Narayan Dutt Sehgal & Sons Lahore. 1920.
- (2) Bhagwat Gita by Muhammad Ajmal Khan. Idara-e- Nawasa-e- Ilahiya. Allahabad. 1935.
- (3) Bhagwat Gita composed by Tamanna Lakhnavi. Munshi Nawal Kishor, Lucknow. 1912.
- (4) Shri Bhagwat Gita aka Fakhran Gyan. pandit Parishad. Putr Narsingh Raj Kapur. 1997.
- (5) Shrimad Bhagwat Gita Manzoom. By Shri Jag Pal Chopra. 1983.
- (6) A systematic translation of the Bhagavad-gita. By Salah Chowdhury Published by Elim Odyssey. 2013.
- (7) Gyan Ganga i.e., Bhagavad Gita poem, by RaghuNandan Singh Sahir Dehlvi, Keshab Chandra Manzil Dan kara Building, Delhi, 1947.
- (8) Shrimad Bhagwat Gita by Rajendra Premi. Sigma Enterprises New Delhi, 2009.
- (9) Shrimad Bhagwat Gita by Dr. Ajay Malvi. Nagri Press, Allahpur, Allahabad UP. 2006.
- (10) Bhagavad Gita by Pandit Lakshmi Narayan Misra. Publisher Hari Kishan Mehtab Prime Minister Odisha with introduction Maulvi Abdul Haq Babai Urdu.

(11) Translation poem of Shrimad Bhagwat Gita by Pandit Ram Prasad. Secretary Noel Kishore Lucknow. 1906.

(12) Bhagavad Gita verse by Munawwar Lakhnavi aka Naseem Irfan. Shura Book Depot Delhi, 1961, Modern Edition

Bhagwat Gita Mosoma Naseem Irfan by Munawwar Lakhnavi Adarsh Kitab Ghar Dehlvi. 1955.

(13) Shrimad Bhagwat Gita means the repository of mysteries. Urdu translation by Pandit Dinanath Madan. Fourth edition. 1921.

(14) Shrimad Bhagwat Gita by Sarwanand Kaul Premi. 1992.

(15) Shrimad Bhagwat Gita and Gita Budh by Mahatma Gandhi. Khuda Bakhsh Oriental Public Library Patna. 1991.

(16) Shrimad Bhagwat Gita Urdu by Hari Ram Bhargo Munshi Noel Kishore Lucknow.

(17) Shrimad Bhagwat Gita verse translated by Khwaja Dil Muhammad. Khawaja Book Depot. Mohanlal Road Lahore. 1944. This translation is also known as Dil Ki Gita. Its modern edition has been published in 2004 by the National Council for the Promotion of Urdu Language, New Delhi.

(18) Spiritual Song of Aishwarya Gyan i.e., Shrimad Bhagwat Gita. Lover Mohanlal Malik Chand Book Depot Delhi.

(19) Shrimad Bhagwat Gita with Urdu translation, by Sargoshi Babu Bhagavan Das Bhargopatna. Munshi Noel Kishore Lucknow, 1945.

(20) Kalam Rabbani by Yogi Raja Nazar Sohanvi. Chandrajit Press Delhi 1934.

(21) Om Shrimad Bhagwat Gita (Urdu translation of Persian verse) by Durga Das Ji Sharma. Sun Litho Press Pataudi House Delhi.

(22) Mahagita by Munshi Swami Dayal. Dayal Printing Press Hoshiarpur Punjab. 1867.

(23) Gita in Urdu Poetry (Song of Knowledge and Action) by Anwar Jalalpuri, a famous poet and famous speaker and moderator of the mushaira. Naumani Printing Press Lucknow 2013.

(24) President's Gita called Bhagwat Gita composed, by Munshi Lakshman Prasad. Adarsh Kitab Ghar Delhi 1910.

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Urdu Translation of *Shrimad Bhagwat Gita* by Dr. Hasan Uddin Ahmed: Brief Introduction and Overview

(25) Gita Amrit aka God's song by Sat Pal Bhardwaj, 1976.

(26) Gita Prava Chana by Vinoba Urdu translation
by Khawaja Zakaria Fayyaz Advocate Bijnor. Deccan Law Reports Press
Jam Bagh Hyderabad Deccan. 1957.

(27) Bhagavata by Bhagwant Vyas Urdu translation Syed Razi Hasan English translation
S. Radhakrishnan.

(28) Shrimad Bhagwat Gita also known as Saral Gita translated by
San Paramarhi. Editor Martand and translator Mahabharat Martand Patakalia. Vegetable
Market Delhi.

(29) Gita Urdu poem by Maulana Syed Habib Lahori, editor of Politics, Lahore, 1944.

(30) Nagma-e-Uluhiyat i.e., Shrimad Bhagwat Gita Manzoom. Barkat Roy Gupta. National
Fine Printing Press. Hyderabad. 1982 The first article in this translation is written by Dr. Hasan
Uddin Ahmed.

(31) Man Ki Gita, i.e. Prose translation of Bhagavad Gita. by Mohanlal Chopra. Vijaya Office
Printers New Delhi 1988.

(32) Bhagwat Gita by Dr. Shanul Haqq Haqqi (Urdu-organized
translation) Anjuman Taraqqi Urdu-Hind, New Delhi. 1994.

The above Urdu translations of Bhagavad Gita are quite famous and popular. These translations include systematic translations and manifest translations. From this short list of Urdu translations of Bhagavad Gita given above, it is also clear that most of the translators are Hindu Pandits who have translated Bhagavad Gita well into Urdu. Some of these Pandits were also mature poets of Urdu and Persian. This is certainly a beautiful example of Urdu civilization. Apart from these, there are other translations of Bhagavad Gita in Urdu.

Among the list of these Urdu translations of Bhagavad-Gita is an important Urdu translation *Shrimad Bhagwat Gita* by Dr. Hasan Uddin Ahmed. Here it seems appropriate to first give a brief introduction to Dr. Hasan Uddin Ahmed so that the essentials about his personality are brought out and then the Urdu translation of Shrimad Bhagwat Gita will be shed light on.



Dr. Hasan Uddin Ahmed (1923-2019)

Courtesy: https://www.goodreads.com/author/show/15038349.Hasanuddin_Ahmed

Dr. Hasan Uddin Ahmed served in the civil service of both Hyderabad State and Government of India. Thus, he has been a member of the Central Wakf Council of India, Chairman of the Waqf Board in undivided Andhra Pradesh and Chairman of the National Minority Commission of India. Dr. Hasan Uddin Ahmed of Hyderabad was an eminent seer of the Deccan. He belonged to the Nawait family. He was born on February 12, 1923. His grandfather was Nawab Aziz Jang Villa Hyderabad who was a great poet and scholar of Arabic, Persian and Urdu. He was gifted by nature with superior abilities in poetry, prose writing, historiography, narrative and administrative affairs. He was the author of several books, among which his main achievement is the compilation of Asif al-Lughat.

Dr. Hasan Uddin Ahmed's father was Nawab Dinyar Jang, a high official and Nawab of Hyderabad State. His worthy son was Dr. Hasan Uddin Ahmed.

Dr. Hasan Uddin Ahmed was mainly versed in theology, Islamic studies, literature, inter-religious dialogue and socio-educational topics, translation, and research in translation. More than two dozen of his books cover these topics. Among them, a collection of 1100 approved Urdu translations of English poetry (1976), Saz-e-Mashriq Saz-e-Maghrib (a selection of Urdu translations of Arabic and Persian poetry and Sanskrit and poetry of the subcontinent) and research and criticism of Urdu translations of English poetry and critical study (research paper for Ph.D. published in 1984), etc., are very important. In the recent past, on 13th August 2019, Dr. Hasan Uddin Ahmed passed away. In 2003, he was also awarded the Makhdoom Award for his scholarly and academic services.

As stated earlier, Dr. Hasan Uddin Ahmad had a special interest in theology, Islam, and the study of various religions. He had a deep study in these subjects, that's why he wrote various books related to the Holy Quran in English and Urdu. He translated the Bhagavad Gita into

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K. Rahmatullah, Ph.D. Research Scholar

Urdu Translation of *Shrimad Bhagwat Gita* by Dr. Hasan Uddin Ahmed: Brief Introduction and Overview

Urdu under the name of *Shrimad Bhagavad Gita*. The first edition of this translation was published in 1975, the second edition in 1983 and the third edition in 1997 by the National Council for the Promotion of Urdu Language, New Delhi. Earlier this book was published by Azam Steam Press Hyderabad Deccan. His translation of the Bhagavad Gita into Urdu was also released by Mrs Gandhi in 1976.

When Dr. Hasan Uddin Ahmed first started studying the Bhagavad Gita in 1947, he was disappointed at that time. He could not find any translation that could be easily understood by studying it. In the beginning, he did not have a full understanding of the translations of Bhagavad Gita, so he included it in Mirza Barkat Roy's translation of "Nagmae Tawheed i.e., Shrimad Bhagwat Gita Manzoom". In his article "Ibtedai Baten", he clearly wrote that earlier he was not aware of the number of translations of Bhagavad Gita in Urdu, so he is written like this...

“My fascination with the Bhagavad Gita dates back a third of a century. When I thought of translating Shrimad Bhagwat Gita into Urdu in 1945 ... I was not aware of the abundance of Urdu translations at that time. Two or three translations that I could find included Rani Barkat Rai's verse translation. I have studied it with great interest (and have written further) that it is less known by Gita lovers and even by Urdu people that the number of translations of Shrimad Bhagwat Gita into Urdu has hardly been done in any other language. This matter is worthy of pride for the lovers of Gita and also for the people of Urdu.” (Nagham-e-taw heed, page no.13).

Regarding the abundance of Urdu translations of the Gita, Dr. Hasan Uddin Ahmed in the East (Part II) wrote in the above-mentioned line as follows:

“It will be shocking to many that the number of translations of Shrimad Bhagwat Gita in Urdu has hardly been done in any other language of the world. Obviously, this is a matter of pride for the people of Urdu”.
(Saz-e-Mashriq. Part II, page no. 9-10, Vila Academy, Hyderabad, 1980)

Despite the number of translations of the Gita, Dr. Hasan Uddin Ahmed, explaining the reason for translating the "Shrimad Bhagwat Gita" into Urdu, wrote:

“Despite searching, I did not succeed in getting any such Urdu translation which would have led to the purification of me, and countless other Urdu scholars like me. Feeling this deficiency acutely, I have translated the Bhagavad Gita in simplified Urdu in 1945 with the help of English translations.” (Shrimad Bhagwat Gita, Page no 10)

It is clear from this quote that Dr. Hasan Uddin Ahmed has done this translation for the simplicity of the Gita's demands and concepts and for the clarification of Urdu scholars and the

second thing is that this translation has been done in easy Urdu language. Before giving examples from this translation by Dr. Hasan Uddin Ahmad, it seems appropriate to list the chapters of the Gita that he has defined. Dr. Hasan Uddin Ahmed has established a total of 18 chapters in it which are as follows:

Chapter One: Arjuna's Sadness

Chapter Two: Philosophy of Knowledge

Chapter Three: Philosophy of Action

Chapter Four: The mysticism of action and the philosophy of abandoning the world

Chapter Five: The Philosophy of Renunciation of the Consequences of Actions

Chapter Six: The Philosophy of Self-Control

Chapter Seven: Philosophy of Knowledge and Irfan

Chapter Eight: The Philosophy of the Immortal Brahman

Chapter Nine: Philosophy of the Highest Knowledge and the Highest Secret

Chapter Ten: The Philosophy of God's Greatness

Chapter Eleven: The Philosophy of Omniscience

Chapter Twelve: The Philosophy of Devotion

Chapter Thirteen: The Philosophy of the Difference between Matter and Spirit

Chapter Fourteen: The Philosophy of the Distribution of the Three Properties

Chapter Fifteen: The Philosophy of Attainment of the Supreme Soul

Chapter Sixteen: The Philosophy of Division of Beneficent and Demonic Forces

Chapter Seventeen: The Philosophy of the Three Kinds of Devotion

After the end of the 17th chapter, Dr. Hasan Uddin Ahmed has written the Sanskrit words and terms with explanation and also written a brief comprehensive explanation of the names used in Bhagavad Gita and a genealogy and battle of Mahabharata. A map has also been added. Thus, even this last part will be of great benefit especially to the new readers of this holy book. This last part is indispensable for understanding the Gita. From its study, it is estimated that this translation was done by Dr. Hasan Uddin Ahmad with a lot of hard work, sweat and effort, and that is why Pandit Sundar Lal rightly wrote:

“Dr. Hasan Uddin Ahmad's translation has its own place and its own special importance. To the readers of Urdu, especially those who desire religious investigation and those who want to see the mutual understanding, love and harmony among the people of this country, Dr. Hasan Uddin Ahmed Sahib is very kind. Should and should be grateful. This is true service to both country and religion”. (*Shrimad Bhagwat Gita*, Page no. 7-8)

It is certainly true that in today's hate-filled environment, such translations and such efforts increase mutual communication and establish an atmosphere of peace and harmony between people of different religions and thereby increase reconciliation between different nations. Dr. Hasan Uddin Ahmed, in view of the delicacy of this work of translation, after completing the Urdu translation of Bhagavad Gita, showed it to Mr. Avendra Sharma, an expert in Sanskrit and Urdu language (President of the Department of

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K. Rahmatullah, Ph.D. Research Scholar

Urdu Translation of *Shrimad Bhagwat Gita* by Dr. Hasan Uddin Ahmed: Brief Introduction and Overview

Sanskrit, Osmania University, Hyderabad Deccan) for revision. He read the translation verbatim and gave useful advice and instructions regarding it.

Dr. Hasan Uddin Ahmed completed this translation by using the English and Urdu translations of the Bhagavad Gita due to his ignorance of Sanskrit language and he especially used the translations of MISS ANNIE BESANT and EDWIN ARNOLD in English. Did they find it easy to understand the demands of the Gita?

In the translation of Bhagavad Gita, Dr. Hasan Uddin Ahmad has adopted a lively style. Check out these caravan writing styles:

“Caste-specific customs and family traditions are erased by the evil actions of those who destroy the family and create confusion in the caste. O Janardan! And we have been hearing that the abode of such a man who destroys family traditions will be hell forever. You see, even though we have become wise, we are ready to kill ourselves in the greed of the government's luxury. How many big sins are being committed”?

(*Shrimad Bhagavad Gita*, Page no. 22-23)

Here's another example to see the lively style:

"The unsteady and unstable heart that wanders from place to place must be restrained and kept under its own control." (*Shrimad Bhagwat Gita*, page no. 49)

From these examples, it is clear that there is no difficulty in understanding the demand. It is quite a flowing style. Dr. Hasan Uddin Ahmed was basically an Urdu writer. From this point of view, his translation *Shrimad Bhagwat Gita* has the glory of creative translation, and the best use of idioms is found, and the taste of literary language is felt in this translation. In this context see especially the following quote:

“Oh Krishna! Seeing these relatives who have gathered here with the desire for war, my limbs are weakening, my mouth is drying up. My body is shaking and I am shivering. The bow is about to fall from my hand, my body is on fire, I cannot stand, and my mind is dizzy.” (28-30) (*Shrimad Bhagavad Gita*, page no. 21)

In this quote, the limbs become limp, the mouth dries, the body trembles, crawling, the body is on fire and the mind is dizzy, etc. There are Urdu verbs and idioms, the use of which shows the literary ability of Dr. Hasan Uddin Ahmed, his command of the language and his mastery of translation. This Urdu translation is decorated with many such features. Therefore, among all the Urdu translations of the Bhagavad Gita, this translation is the most distinguished and prominent in terms of its fluent style and general understanding.

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Urdu Translation of *Shrimad Bhagwat Gita* by Dr. Hasan Uddin Ahmed: Brief Introduction and Overview

Exploring the Meaning of Critical Reading

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Abstract

Critical Reading is an important activity of readers which opens the wide world of knowledge to them. This paper addresses the exact meaning of critical reading which is a collaboration between the reader and the writer. Critical reading refers to a higher level of reading that provides the multifaceted meaning of a particular text. A reader who reads critically can find the real taste of a text, which is the main purpose of any kind of reading.

Keywords: critical reading, collaboration between the reader and the writer, multifaceted meaning, original intent of the text.

Introduction

Critical reading is a powerful process to analyze and evaluate what we are reading. It is not merely a general activity of reading a text, rather the term ‘Critical Reading’ refers to something more than that. Before going to scholarly definitions of critical reading, at first, we will reveal our personal understanding of it, so that later on our view may be judged by those standards.

For us critical reading is like an x-ray photo of any part of body. Apparent look is not enough to have a close knowledge of a part of body as well as a text. To know any of it more profoundly there should be a special process we need to go through. To know an organ of a body, x-ray machine helps to show the things exist inside the skin, the bones. Critical reading is like that medium which take the readers to those things of a text which are hidden between the lines.

The structure of a human body as well as the structure of a text determines the shape of that particular thing. And this structure of a text has been searched out by the process of critical reading. But there is a difference between the ways how the x-ray machine works and so does critical reading. X-ray machine brings out the actual things inside a human body which are not visible in bare eyes. This picture will not vary though observed through any other x-ray machine.

But the results of critical reading by several readers may not or must not be the same. The meanings found by different critical readers would be different. In this point my view of critical reading clashes with the original meaning of it.

Definition of Critical Reading by Catherine Wallace

In this presentation, we have chosen a scholarly definition given by Catherine Wallace (2003). She says-

“Critical reading means taking a stance which by definition, involves closer than customary attention to text, a heightened consciousness- the reverse of automaticity in short” (p. 30).

This definition attracted our concentration, and we think it covers the whole area of the functions of critical reading. For making it clearer we have brought out three key words from this definition to start the discussion of the meaning of critical reading. Those are-

1. Customary attention
2. Heightened consciousness
3. Reverse of automaticity

Wallace says critical reading requires something more attention to the text than usual attention. The relationship between the reader and the text should be intimate. The reader has to pay heed to the text to dig out the real meaning of that particular text.

She also talks about heightened consciousness. Anything we do it requires a level of consciousness. The level may be low, medium, or high. Critical reading needs readers heightened consciousness to the text, so that no important key point could be overlooked. If readers' level of consciousness is high only then, in depth observation of a text is possible.

There is another important condition, which is the reverse of automaticity. We consider them 'conditions' because the combination of these features is what we call critical reading. General reading is most of the time the result of automatic response of the mind. It means,

without occupying the mind we can read in this state. But even while it is critical reading, the repetition of this automatic process happens. To understand the meaning of the text, a critical reader reread the text without going for the unnecessary details, rather find out the main key words. This is the reverse of automaticity.

There is one other important skill called critical thinking, which determines the way of critical reading. Critical reading and critical thinking are interrelated. Critical thinking evaluates the ideas of a text; it decides what idea should be accepted and which should not. It somewhat reflects our schemata while judging any idea (Kurland, 2000). In other sense, critical reading depends on critical thinking.

The Difference between Critical and Noncritical Readers

At this point of the discussion, one question may come to our mind: What is the difference between critical reader and noncritical reader? It is all about “Facts” and “Interpretation”. Noncritical reader looks for facts or the superficial meaning of the text (Kurland, 2000). On the contrary, critical reader would not be satisfied with the external meaning only; s/he always has something to add to the meaning, that is interpretation. This interpretation may not support the idea or meaning suggested by an author. This is the reflection of the ideology of the reader.

A critical reader interprets meaning with a critical eye, but a noncritical reader does not probe deep into the text. But to reach an interpretation critical readers have to know the difference between restatement, description, and interpretation. What a text conveys is called restatement, what a text does that is description and finally, what a text means that is called interpretation (Kurland, 2000).

The Strategies of Critical Reading

The discussion about critical reading would be incomplete if we do not bring out the strategies or the processes of successful critical reading. They are-

- Previewing
- Annotating
- Summarizing
- Analyzing
- Re-reading
- Responding (Writing@CSU, n.d.).

Before reading any text, the first step of a critical reader should be previewing the text, to have an exterior idea of that particular text. The title and the structure are very important. The reader may get information about the author or at least about the purpose of his/her reading. Annotating is a very good practice of any kind of reader. To make notes about the main theme, key ideas, etc., work positively while reading a text. When the text is, read the immediate job for a critical reader is to evaluate his/her understanding by summarizing the whole text. Then gradually the reader is entering the world of much more active reading. S/he is now able to analyze the text. That means find out the electron and proton of the text.

Analyzing refers to examining the innermost elements which develop the structure of a text. There has been a discussion about the reverse of automaticity, which suggests re-reading. The most constructive and functional job of a critical reader is his/her response to the text. There must be certain things s/he wants to accept, and certain ideas do not agree with. Response and interpretation are at some point look like similar ideas.

Principles and Purposes of Critical Reading

According to Catherine Wallace (2003), there are some principles and purposes of critical reading; those have been taken under consideration in this presentation. Critical reading does not give much emphasis on individual responses rather on communally negotiated responses (p. 42). There is a condition of being accepted by mass number of people because reading is a social process (Wallace, 2003).

Non-native speaker readers are not considered to be less strong than native speaker readers (p. 42). The success of critical reading depends on readers' schemata. Nonnative speaker readers could have more developed schemata than native speaker readers.

Author should not be considered the only negotiator of a text's meaning (p. 42). If does so there would be no meaning of interpretation.

The main purpose of critical reading is to receive or gain a profound understanding of the ideological meaning of a text (p. 43). It does not mean that the surface meaning is ignored here but the emphasis is given in the ideological meaning. The ideology of the reader influences critical reading.

By raising questions about the text critical readers move beyond the text and build a chain of argument around it (p. 43). Here the purpose of critical reading is fulfilled.

A Common Argument



There is a common argument around the question: should we consider critical reading as reading in general sense? At the very last of this presentation, we would not argue with this argument: Because it is not an automatic process just like general reading, rather it requires extra care or consciousness. If we notice that how a bum works on headache, it would be easier to decide whether critical reading is reading or something different from the conventional idea of reading. A head bum does not work directly to heal the pain; it just creates another sense of feeling to divert our concentration from the sense of pain. Though it does not unswervingly work, it serves the purpose of healing. Similarly, Critical reading takes us to the inner world of the text from the peripheral look of it. It diverts our concentration to another aspect of meaning. General reading seeks out the surface meaning of the text when critical reading more consciously investigates all possible implications of the same text. That is how critical reading is a bit different from general reading.

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A Survey Based on NeuronUp App

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Abstract

SLPs provide speech language intervention in individuals with special needs to prevent, examine, diagnose and treat speech, language, social communication, cognitive communication, and swallowing disorders. A range of therapeutic strategies are used by speech and language therapists to achieve interventional goals. Different countries employ various apps to carry out speech-language intervention. This study looks at the NeuronUP app, a tool for speech therapy. This study contributes to our understanding of SLPs' and parents' expertise and familiarity with NeuronUP. In order to thoroughly assess the awareness of the NeuronUP app, the study used 15 closed sets of questionnaires. According to the statistical analysis, NeuronUP is a successful speech and language therapy programme.

Introduction

Speech-Language Therapist also called speech language/communication therapist, are well learnt about human communication, its development, and its disorders. Speech language professional assess speech, language, cognitive-communication, and oral/feeding/swallowing skills. Speech language intervention is the treatment for most children and adult with speech and/or language disorders. The speech language disorders include articulation, fluency, voice, receptive expressive language disorders, autism, down syndrome etc.

Speech language intervention is when a speech-language therapist helps a kid to overcome challenges one-on-one, in a small group, or in a classroom. Different therapy methods and resources are employed by speech and language therapists for intervention purposes.

Speech and language intervention in different countries are carried out using the different apps. App is increasingly being used in speech and language Assessment and Rehabilitation practices. Intervention can be done using apps like zoom and goggle meet. Other than this there are many apps specifically for speech language pathologists.

Different apps used for speech and language therapy include Articulation station, Splingo, Speech Tutor, Conversation Therapy, Naming Therapy, LAMP words for life, Proloquo 2 GO, Apraxia Therapy, DAE Pro, Gemiini, NeuronUP, Verge App.

A mobile app is a software application developed specifically for use on small, wireless computing devices, such as smartphones and tablets, rather than desktop or laptop computers. (Ivy Wigmore,2013).

Apps are very much beneficial, and they are cost friendly where children can practice their speech at home by their own self. Not much wastage of time for parents in bringing their children to clinical setups.

The present research is based on one of the best speech intervention App – NeuronUP app. NeuronUP is based on a consistent theoretical framework overseen by a committee of scientific experts. NeuronUP is a digital web platform designed to act as a key support for speech language pathologist and other professionals involved in occupational therapist, cognitive rehabilitation and stimulation processes. It consists of numerous materials and resources for design treatment sessions in addition to a patient manager for organizing and saving the results of those sessions.

Regardless of age, this programme is helpful for practically all speech and language difficulties. This software also includes cognitive components. The daily lesson plans are saveable by the user on the app. A key advantage of NeuronUP is that professionals can personalise sessions (tailoring materials to each patient's needs) and do so from the patient's location. Professionals can also utilise the system in the future to keep tabs on their patients' progress and modify follow-up activities as necessary at any time and from any location.

The effectiveness of interventions in speech and language therapy is currently the subject of research. According to meta-analytic studies, the type of intervention and treatment outcome are what determine whether therapy will be successful. Depending on the type and extent of the disability, it may differ substantially amongst people.

Carolyne (2016) investigated on speech therapy mobile application for speech and language impairment children and study shows that the mobile application, which also helps children develop their ability to produce correct sounds, received favourable feedback from kids and their parents.

Lisa (2018) studied mobile apps for treatment of speech disorders in children an evidence based on analysis of quality and efficacy. The study showed that there is a greater need than ever for rigorous and effective mechanisms to find and retrieve apps and assess their therapeutic efficacy. Speech therapy services are tough to acquire worldwide, therefore mHealth promises therapy benefits when apps are dependable, legitimate, and simple to find. Atiyeh (2020) examined mobile apps that are currently widely available to adults with communication disorders for speech – language therapy and to assess their content and quality using the validated Mobile App Rating Scale (MARS). The study concluded that the apps lacked interactive and interesting features, which are essential for maintaining self-managed speech-language treatment. To increase effectiveness and long-term use, more evidence-based apps are needed with an emphasis on human factors, user experience, and a patient-led design approach.

There are different types of speech and language therapy apps. Some of them are: Conversation Therapy, Apraxia Therapy, Splingo, Articulation Station, Speech tutor, Proloquo2Go, Gemiini, NeuronUP, Constant Therapy App, Verge App.

Carolina (2007) Structured and Clinically Validated Programs and found out clinically validated programs like: NeuronUP: Integrated Metacognitive and Neurocognitive Training in Schizophrenia: A Single-Blind Randomized Controlled Trial; Prospective observational study to examine the efficacy of a cognitive rehabilitation with technological support (Neuron UP) carried out by patients with multiple sclerosis in a face-to-face or distance modality; Non-pharmacological Treatment of Alzheimer's Disease; Clinical Trial for the study of Neuron UP's effectiveness in a Multiple Sclerosis patient population.

Method

AIM: The aim of the study was to analyse the awareness of NeuronUP app among parents and speech language therapist using NeuronUP app.

The study was carried out in two phases.

Phase 1: Developing questionnaire

In order to determine the level of knowledge of the NeuronUP app of 15 closed-set (yes/no) questions were created. All of these questions were validated by 10 speech-language pathologists with more than three years of experience in the area. The correction and suggestion advised by SLP's were incorporate and final questionnaire was ready to administer.

The final questionnaire is as follows.

1. Does NeuronUP app is a mobile app or not? (yes/no)
2. Is NeuronUP app costly? (yes/no)
3. Does NeuronUP app offer a free trial? (yes/no)

4. Does NeuronUP app provide training? (yes/no)
5. Does NeuronUP app offer any kind of support options? (yes/no)
6. Does NeuronUP app support different language? (yes/no)
7. Does NeuronUP app work with different kind of users and organization? (yes/no)
8. Are you aware that your data is saved in the app? (yes/no)
9. Are you aware that this app can work with several patient at once? (yes/no)
10. Does NeuronUP app features help in school-based sessions? (yes/no)
11. Have you observed any improvement in your child or client after using this app? (yes/no)
12. Do NeuronUP app provides any attendance logs and count hours of therapy provided each student manually? (yes/no)
13. Does NeuronUP app schedule demo with specialists through their innovative platform? (yes/no)
14. Does NeuronUP app have any help centre to enquire about the doubts? (yes/no)
15. Do Speech therapist need to be licensed to use the app? (yes/no)

Phase II: Participants

Thirty participants including parents and speech-language pathologists of various age groups who often used this app participated in the present study. The validated tool was circulated to these two groups.

The parents and professionals not using the NeuronUP app are excluded.

Stimulus used: A closed-ended (yes/no) questionnaire which developed and validated was used.

Procedure: The participants were supposed to read and comprehend the questions and correctly respond either with Yes or No.

Analysis: The responses elicited from the participants were further examined and graded as "1" for "Yes" and "0" for "No." Statistical analysis was carried out for Frequency, percentage, Mean and Standard Deviation.

Results and Discussion

The aim of the present study was to analyse the awareness of NeuronUP app among SLP's and parents and the obtained results are discussed below.

Table 1:
shows the responses of the SLP's and parents regarding their awareness about NeuronUP app. (in %).

	Not aware	Aware
Q1	83.3%	16.7%
Q2	80.0%	20.0%
Q3	0.0%	100.0%
Q4	3.3%	96.7%
Q5	0.0%	100.0%
Q6	6.7%	93.3%
Q7	0.0%	100.0%
Q8	0.0%	100.0%
Q9	3.3%	96.7%
Q10	3.3%	96.7%
Q11	0.0%	100.0%
Q12	0.0%	100.0%
Q13	23.3%	76.7%
Q14	6.7%	93.3%
Q15	83.3%	16.7%

From table 1 it can be seen that most SLPs and parents were familiar with the NeuronUP app. Question 1 was about NeuronUP app as a mobile app. 16.7 percent were aware about the app, while 83.3 percent were not aware.

Question 2 was about the affordability of the NeuronUP app. The cost of the app was known by 20.0 percent and 80.0 percent were not aware.

Question 3 was about the free trials offered by this app. 0 percent were unaware, while 100 percent were aware of the app.

The 4th question concerned the NeuronUP app's training features. 96.7 percent were aware about the app, while 3.3 percent were not aware.

Question 5 concerned a support feature offered by the NeuronUP app. 0 percent were unaware, while 100 percent were aware of the app.

Question 6 shows the different language that stimulates the child. 93.3 percent were aware about the app, while 6.7 percent were not aware.

The 7th question about various people and organisations who use the NeuronUP app. 100 percent were aware about the app, while 0 percent were not aware.

Question 8 was about the awareness regarding their data which is saved in the app. The app was known about by 100 percent, with 0 percent not aware.

Question 9 was whether the NeuronUP app can manage several patients at a time. 96.7 percent of the participants attended was aware and 3.3 percent was not aware.

Question 10 was whether the app features help in school -based sessions. 96.7 percent of the participants attended was aware and 3.3 percent was not aware.

Question 11 asked how the child has improved after using the app. 100 percent of the children who used this app has improvement.

Question 12 was about the attendance log and count hours.100 percent was aware and 0 percent was unaware.

Question 13 was about the demonstration with the specialist using this app. 76.7 percent people were about this app and 23.3 percent were not aware.

Question 14 about the help centre to enquire queries. 93.3 percent people were aware and 6.7 percent were not aware about this app.

Question 15 was about licensed speech therapist. 16.7 percent were aware and 83.3 percent people were unaware.

Table 2:

shows the overall knowledge of SLP's and parents about the awareness of NeuronUP app.

Awareness	Freq	Percentage
Low	0	0
Moderate	0	0
High	30	100

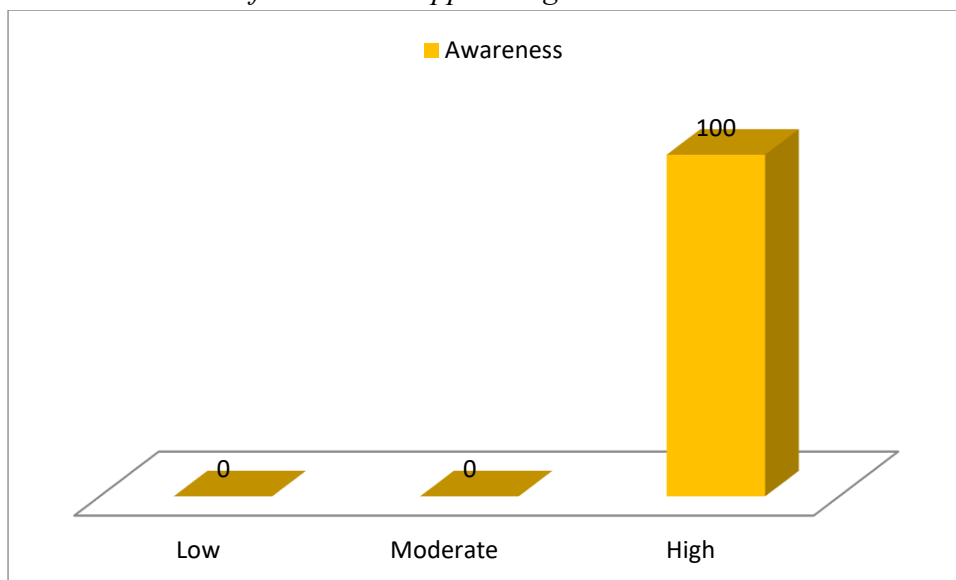
Table 3:

shows the standard deviation of awareness of NeuronUP app.

	N	Minimum	Maximum	Mean	Std. Deviation
Overall awareness	30	11	14	12.07	.944

Figure 1:

shows awareness of NeuronUP app among SLP's and Parents.



The graph above shows that all participants who used this app reported using it well 100% of them in their responses.

Discussion

The percentage data for survey based on NeuronUP app shows that 100 percent was attained in six questions, above 70 percent (71–99) in six questions, above 15 percent (15 - 20) in three questions. Three questions were below 50%, with the majority of the questions being above 50%. There is a misconception that NeuronUP is a mobile application, however it is not. Most parents are unaware that we may use this software to conduct therapy sessions via laptop, desktop, and other devices. The price of the NeuronUP app is another point of discussion. The expense of offline and online treatment sessions is something that most parents are unaware of. Another query is whether the therapist is licenced to conduct

sessions. Most parents are unaware of their licences and other credentials. hence, parents are less aware of the question.

Conclusion

People with special needs can access educational therapy, activities, and tests through the software NeuronUP, which has received clinical validation. Our research's aim was to confirm the NeuronUP app's awareness. From the aforementioned study's findings, it can be inferred that the NeuronUP app, which can be utilised as a technological technique for the assessment and administration of speech and language therapy is efficient and valuable.

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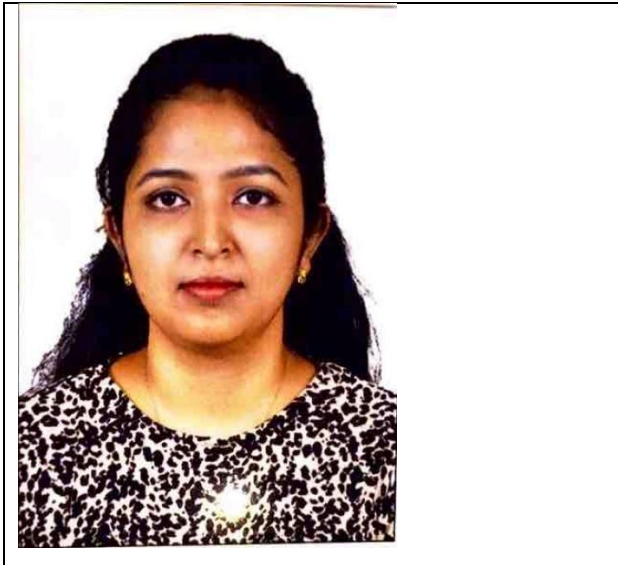
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An Analysis of *Anand Math* from Structuralist Perspective

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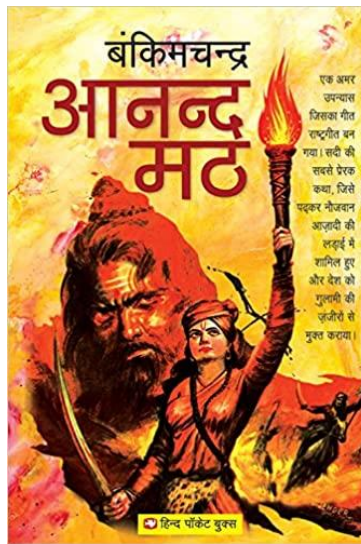
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Courtesy: www.amazon.com

Abstract

Indian novelist, poet and journalist, Bankim Chandra Chatterjee (1838-1894) is commonly known as *Sahitya Smrat* [Emperor of Literature] in Bengali literature. *Anand Math* is considered one of his most significant novels in which he presents the heroic accomplishments of the ascetics under the leadership of Swami Satyanand who manages to hold the courage of his rebels even during the adverse circumstances against the Muslim ruler's local army as well as in front of the strategic plans of the British commanders. This paper aims at analyzing *Anand Math* from the structuralist perspective. It shows that how a text cannot be understood in isolation, rather it has to be seen in the larger context of structures. It also shows that how meanings are attributed to the things by the human mind as not contained within them. It aims at analyzing the network of inter-textual connections and the narrative structure as a complex of recurrent patterns. While going through the structures of language, it views the systematic structuring of the western culture.

Keywords: Bankim Chandra Chatterjee, *Anand Math*, structuralist perspective, narrative structure, inter-textual connections.

Structuralism has been applied to linguistics, psychology, sociology, anthropology, folklore, mythology, and Biblical Studies - in fact to all social and cultural phenomena. Structuralism is considered scientific and objective. It identifies structures, systems of relationships, which endow signs (e.g. words) or items (e.g. clothes, cars, table manners, rituals) with identities and meanings, and shows us the ways we think (Guerin 368-369).

As an intellectual movement, structuralism had its inception in France in the work of the anthropologist Claude Levi-Strauss and the literary critic Roland Barthes. It believes that things cannot be understood in isolation; rather they have to be seen in the context of larger structures they are part of. It believes that meaning is an attribute of things as meanings are attributed to the things by the human mind. Meaning is always outside, not contained within the things. (Barry 38)

Though structuralism began in the 1950s and 1960s, its roots can be traced back to the thinking of Swiss linguist Ferdinand de Saussure. He concentrated on the patterns and functions of language in use today, with the emphasis on how meanings are maintained, established and the functions of grammatical structures. Firstly, he emphasized that all linguistic signs are arbitrary or the meaning we give to the words are completely arbitrary and these meanings are maintained by convention only. In this case, some onomatopoeic words like hiss can be exceptions. Secondly, he emphasized that the meaning of words is relational. No word can be defined in isolation from other words referring to the paradigmatic chain of words related in function and meaning. There are no intrinsic fixed meanings in language. Thirdly, he focuses on that language constitutes one's world. It does not just record or label it. Meaning is always given attributed to the object or idea by the human mind, and constructed by and expressed through language. It is not already contained within the thing. The choice between paired alternatives like terrorist or freedom fighter can be pondered over in this context (Barry 40-42).

Jonathan Culler and Scholes are credited for clarifying and simplifying the issues and practical possibilities of structuralism to the students of literature mediating European structuralism in Britain and the United States. Culler insists that literature:

can have no existence beyond a display of literary conventions that able reader to identify as the sign system that they already know and that is analogous to the way read sentences by recognizing phonetic, semantic and grammatical structures in them... Culler stresses that it is readers business to find contests that make a text intelligible and to reduce the "strangeness" or defamiliarization achieved by the text. Learning literary conventions

(the equal of Saussure's, langue) and resisting any inclination to grant the text any autonomy (to privilege the text) dispose the structuralist reader to search out and identify structures within the system of text and, if possible, expand poetics rather than to explicate the organic form of a privileged text. (Guerin 376)

Structuralism moves from the particular to the general placing the individual work within a wider structural context. For the structuralist, the culture we are part of can be read like a language, using these principles, since culture is made up of many structural networks which carry significance and can be shown to operate systematically. These networks operate through codes as a system of signs; they can make statements, just as language does, and they can be read or decoded by the structuralist or semiotician (Barry 45-46).

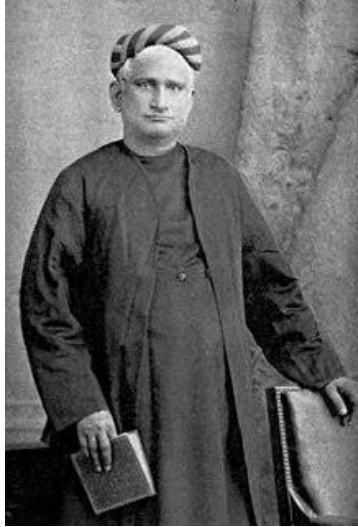
Marking high structuralism, Roland Barthes in his essay "Analysing Narrative Structures" identifies five codes common to all narratives: proairetic code, hermeneutic code, cultural code, semic code, symbolic code.

The proairetic code provides indications of actions. It governs our expectations of a narrative like if this has happened, this must happen next.

The hermeneutic code poses questions that provide narrative suspense. The cultural codes are those elements of common knowledge that we share as a community and therefore do not require a glossary.

The semic code like the cultural code draws upon a common set of stereotypes that are self-descriptive and self-evident like seeing a person in white clothes and a Gandhi cap, one instantly knows that he is a politician. The semic code is also known as the connotative code. It is linked to the theme generally.

The symbolic code is also linked to the theme but on a larger scale. It contains contrasts and binary polarities like male and female, night and day, and so on. For example, a shot of the moon and treetops or street in a horror film functions as a code (semic) for the night. When one becomes aware of the significance of the night based on the previous experiences of horror films that something evil is going to happen. So the semic code shifts where one understands that it is night from the sign of the moon to the symbolic code when one knows that something bad is about to happen. So day-night pair starts symbolizing good-bad (Nayar 24-25).



Bankim Chandra Chatterjee (1838-1894)

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

Anand Math got published in several languages including English after the Original publication in Bengali in 1882. The setting of the novel is in the late 18th Century Bengal projecting the clashes of the *sanyasis* [ascetics] with the army of the local Muslim ruler and with the British army. Anand Math or the hermitage is situated amidst the dense forest in the hills. Bankim Chandra Chatterjee projects Satyanand as the leader of the rebels and chief of the *sanyasis* in the hermitage, who plays the key role in arousing the patriotic sentiments among the natives of Bengal, the motherland. The *sanyasis* are called the children of Lord Vishnu or the motherland. The opening of the novel introduces the readers to the famine of Bengal and its aftermaths in the form of starvation, abject poverty compelling people to loot anyone anywhere for survival reminding Charles Darwin's doctrine, i.e. survival of the fittest (Kumar 328). Under repeated series of utter helplessness, people start looking for alternatives for their survival. Whosoever has a bit of possession become insecure even in homes. Such a sense of insecurity compels Mahendra and his wife Kalyani to leave their home in Padchihn in a hope of some safer place towards the city along with their little daughter Sukumari, But the circumstances lead Mahendra to have vow being a Sanyasi until the goal is reached, and separates from his family for a larger purpose of liberating the motherland. He meets Bhavanand, Satyanand, Jeevanand there in the hermitage. Besides, Shanti, Jeevanand's wife in the disguise of Naveenanand contributes equally to the plot. They are not the real Sanyasis in the real terms who remain dependent by begging alms, but they have a mission, and the mission is to bring emancipation from the atrocities of the local Muslim ruler and the financial exploitation of the British. As much as the oppression gets increased, the ascetic's love for their motherland also increases and by renouncing their comforts, familial responsibilities for the sake of their larger obligation towards the motherland they devote their lives.

As per the structuralist belief, *Anand Math* cannot be understood in isolation. One cannot understand the novel without putting it in a socio-political, especially historical context. In the opening of the novel, the novelist acquaints the readers with the famine of Bengal in the year 1770 (Chandra 72) while providing a detailed description. The novelist writes, “Harvest was not good in the Bengali year 1174, so famine was struck in 1175, Indians were in trouble, but the rulers collected all the revenues up to the last penny and poor people had to live on just one meal a day because they paid all the money added by saving each penny as tax” (10).

Tax here is associated with the dual system government in Bengal (1765-1772) that invited resistance from the native masses, especially from the farmers as the dual system of government fixed the responsibility of the administration of Bengal with the Nawab whereas the right to collect revenues was given to the Company. As a result, the masses were exploited in both ways. Nawab had no power to enforce law and justice while the English disowned the responsibility of the government. All resulted in disorder and anarchy (Mahajan, 126).

The increased exploitation of the natives resulted from the victory of East India Company under the diplomatic leadership of Robert Clive over the Nawab of Bengal, Seraj-ud-Daulah in the battle of Plassey in 1757. The disloyal and deceitful demeanour of Mir Jafar and some other chief commanders of the Nawab had paved a way for the victory of the British Company as Mir Jafar had been offered the new Nawab of Bengal on the Company’s terms. Through the new puppet Nawab, Robert Clive, the Governor of the Company started monopolizing the trade, and commerce in the Province as per terms of the company (Grover 51).

Without having the knowledge of the historical decisions of the rulers and their aftermaths on the masses one remains unable to connect with the text. It is only by locating the text in large contextual structures that enables one to understand the novel.

The next belief of the structuralists is regarding the formation of meanings of words. Structuralists believe that meaning is attributed to things by the human mind. Meaning is not contained within the things rather the meaning of words or the things is always outside. And the meaning of things varies from culture to culture. The words ‘mother’ (35), ‘children’ (30), ‘Anand Math’ (33), ‘Bande Mataram’ (36) and ‘sanyasi’ (34) are the terms that strengthen the willpower of the indigenous people for their nation. While leading Mahendra towards Anand Math, Bhavanand starts singing a song. After listening to the repetition of the word ‘mother’ like “Mother, I bow to thee! (27), “Mother, giver of ease”, “Mother I kiss thy feet” (28), Mahendra asks about the mother like who is she. Without giving any response, Bhavanand keeps singing without any break, and when after sensing Mahendra says that this is our country, not our mother, Bhavanand replies:

We do not consider any other mother. Mother and motherland are even superior to heaven “Our mother, the only motherland is our mother. We have no mother, no father, no brother, we have nothing, we don’t even have a wife, no house if at all we have anything that is only the sweet springs, sweet fruits, cool and mild breeze, green fields... (28)

Bhavanand again submerges himself in his song praising his motherland and when Mahendra asks about the word children, Bhavanand replies that the natives of Bengal are the children of the motherland. Mahendra asks, “Do children worship their mother through robbery and decoity? What kind of devotion is this towards mother?” (30). As Bhavanand had looted the cart with the rebels, he defends the act of robbery by arguing that this money belongs to the people of Bengal and either the king or the British have no right to loot the money of the indigenous people.

The children of Anand Math are known as the sanyasis who have renounced their pleasures for the liberation of their motherland. As a shrine, Anand Math has been projected as the central place that regulates the passions of the indigenous people and becomes synonymous with the emancipation of the motherland. The narrator describes Anand Math, a hermitage amidst the dense forest:

There is a huge hermitage built of stone. If archaeologists see this, they would say that this must have been the monastery of Buddhist Monks in earlier times, which now-a-days became the hermitage of Hindus. It is a two-storied building, in which there are many temples of Gods, and in the front area, there is a dance hall. The entire building is surrounded by a boundary wall. On the outside, the hermitage is shielded by huge trees in such a way that unless one goes very close, nobody can notice that such a huge hermitage is existing there. Being an old building the walls of the hermitage have broken at many places, but on a closer look one can make out that it has been built recently. It is difficult to imagine that human beings are living in this otherwise unapproachable and dense forest. In that building, in one of the rooms, a huge log was burning. (18)

The ascetics had chosen the location to mislead the perceptions of The British rulers and the Local Muslim Ruler. The ascetics were not the saints in the real terms who used to spend their life begging and renouncing the world for the higher mountains rather they were rebels who under the guise of saints had planned to root out the dual exploitation of the indigenous people of Bengal. So the rebellious Mahatma Satyanand preferred the actualization of his prospective vision through cultural signification as the ascetics prefer an isolated place for meditation and penance.

The selection of the location of the hermitage and setting as far away from the normal human settlements or villages spread an impression in the society that the place is made for the ascetics and their penance only. Under such a cultural impression the British and the Muslims pay no special attention from the revolt's perspective and Mahatma Satyanand finds enough time to strengthen by training the ascetics as fighters for the liberation of the motherland. The number of the ascetics who become ready to sacrifice their lives to throw away the oppressive rulers, increases to thousands and defeat the Muslim as well as the British army.

It is only due to the cultural signification that the rulers could not perceive through the ascetics' intentions. After the exposition of ascetics' real intentions, the persons in "orange robes" (47) stand for looters and are rebellious for the rulers. They become a symbol of danger for ruler power, and this is how the meaning is attributed to the words or things in a socio-cultural set up from outside by the human beings.

The words like mother, children, Anand Math and sanyasi do not carry the inherent meanings rather meaning is attributed to these words from outside and in this context Mahatma Satyanand, the Chief sanyasi plays a pivotal role in assigning the meaning to these words and propagating these among the indigenous masses.

As per the structuralist's belief, *Anand Math* uses inter-textual connections while making numerous references to Hindu mythology. Reference to "Jai Kaali" (15) after the robbers had looted Kalyani's jewellery, shouting the name of Goddess Kaali shows approval and wishing victory in their mission of overcoming their hunger by having the flesh of the gang leader as jewellery cannot drive away their hunger. The presence of Kalyani gives the robbers an idea of eating the flesh of the tender lady in place of the Skelton like a gang leader.

In the meantime, Kalyani manages to run away into the forest carrying her young daughter Sukumari and being exhausted she interrogates the existence of the God, "Where are you, whom I worshipped every day, whom I greeted every day with folded hands, the only one trusting upon whom I got into this forest, Hey Madhusudan, where are you?" (17). Kalyani expects help for her survival from her God in her adversity and thereafter, she is survived by Mahatma Satyanand (18).

The novelist shares his general perception of the world order regarding justice or injustice quoting the mythological entities "Leave alone human beings, sometimes gods also do unwise things like the moon is still seen on the sky even after sunrise, Indra, the god of rains, showers on the oceans also, Kuber- the god wealth keeps filling the chests of the wealthy people, Yamraj- the god of death snatches the life from that house only in which all the members have died already" (69).

While declaring the ascetics as the devotees of Vishnu, Mahatma Satyanand explains to Mahendra, “The natural characteristic of the religion of Vishnu is the destruction of evil and upliftment of the Mother Earth, because, Vishnu is the caretaker. To uplift the mother earth, ten times he took form and came onto the earth.” Mahatma Satyanand states that all the devotees of Vishnu, i.e., ascetics must root out the evil and oppression. When Mahatma Satyanand questions Shanti that she will not be able to follow the norms of the hermitage as her husband Jeevanand is also in the same hermitage, Shanti interrogates, “Who could be a hero without their wives, Can Lord Rama become a hero without Sita? Just count the number of wives Arjun had. How many wives did Bhim have, How many examples do I have to cite? Again is there any need to explain to you?” (85).

Citing examples from the Indian epics Ramayana and Mahabharata, Shanti argues about the supportive role of females to their counterparts for the larger welfare of the society.

The novelist on the structuralist conventions presents the narrative structure as a complex of recurrent patterns. One comes across the indelible repeated motifs like the clashes of interests of the rulers and the masses or rebel ascetics, revengeful attitude of the ascetics towards the oppression of the rulers, and rulers plan to suppress the rebellious ascetics, all resulting from the implementation of the dual system of governance while giving no relaxation during the great famine and starvation in the narrative. The expression of the undying spirit and self-sacrificing love for the motherland on the part of ascetics keeps re-occurring through various characters. All the ascetics live under austere vows even renouncing their family responsibilities. The novelist showcases the helplessness of the people due to famine in Bengal:

For some people tried to survive through begging, but slowly even that became very difficult as there was nobody who could give food. They consumed whatever food grains were saved from the previous year. People started selling everything including cattle, land, property, after all, they even started selling their children and wives but who would buy? Everybody wanted to sell and nobody was willing to buy. When nothing was left, people started eating tea leaves, and some lower caste people tried to live by eating the flesh of rats and dogs, soon they started falling sick and died because of starvation and by eating otherwise inedible items. (10-11)

During such critical circumstances neither the British exempt the people from taxes nor the local Muslim king shows his concern for protecting the lives of people in Bengal (22) and as result, the whole text keeps echoing with the promises for the motherland like “Bande Mataram” (33), “Mother I bow to thee!” (30) and with the sacrificial expressions like Kalyani’s eating poison for keeping Mahendra’s vows for the motherland (42), vows of Jeevanad and Shanti under the disguise of Naveenanand, and Bhavanand’s commitment for liberating “Bharat Mata”

(35) the personified form of the motherland. Abject poverty, starvation, revenge, rebels, sacrifice, devotion to the motherland are the words that keep reverberating in the narrative to free the motherland from the oppressive rulers.

To Conclude

The above analysis shows that *Anand Math* cannot be understood in isolation. It is only the context that provides an accurate understanding of the narrative. Meanings of the words like mother, children, sanyasi, Anand Math, Bande Mataram become synonymous with either the self-effacing love for the motherland or the depiction of the motherland as the most adorable and supreme entity for the indigenous people.

Generally, the sanyasis with orange robes are considered the ones who remain lost in their mediation and penance but their revelation as the rebels the British and the Muslim ruler starts identifying them with their cultural code, a threat to the rulers. Hence, the cultural artefacts and other Barthesian codes play a significant role in attributing and providing social validation to the meanings of words.

The narrative makes numerous references to Hindu mythology and establishes inter-textual connections. The recurring patterns of the narrative like famine, abject poverty, sacrificing tendency, adherence to the strict lifestyle, instances of devotion and dedication all strengthen the willpower of the ascetics and all contribute to the emancipation of the motherland. Moreover, the signification plays the most significant part in the narrative from the structuralists' perspective.

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Petro-Warfare and Departed Childhood: A Study of Marjane Satrapi's *Persepolis* as a Petrofiction

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Courtesy: www.amazon.com

Abstract

Since the beginning, fuel resources have been imperative to sustain life on earth. The benchmark of civilisation is noted by the evolution in the usage of fuel resources over a period of

time. Transformation from wood, tallow, coal, whale oil to fossil fuels saw the advent of modern industrialised society. The oil resources have played a significant role in designing the economic and historical construct of contemporary times. **Petrofiction** is the representation of the petroculture in literature. The greed for power and capital has modified oil from being an energy resource to a weapon for social, political and economic domination. The discovery of oil in Iran transformed the prospects of the country, and it became the battlefield of hegemony and politics. This paper aims to critically view Marjane Satrapi's autobiographical graphic novel *Persepolis*, as a petrofiction by analysing the historical setting and how oil propels the main action of the story. The consequences of the oil war, and how both the internal and external cues like trauma and war affect the behavioural pattern of the children, are studied using this graphic novel. Thus, the paper signifies the magnitude of the oil narratives, and their importance in the current anthropocene epoch.

Keywords: Marjane Satrapi, *Persopolis*, Petrofiction, Petroculture, Trauma, Oil war, Energy resources



Marjane Satrapi

Courtesy: <https://www.britannica.com/biography/Marjane-Satrapi>

The dynamics of modern life undoubtedly has been engineered around the presence of energy resources. The fossil fuels have seeped into all the nooks and crannies of the base and superstructure accounted for by the Marxist, the planes of interaction and interdependence of cultural, social, political and economic free-play of power and capital in the process of production. The discovery and the extraction of oil resources have rewritten the historical,

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economic, political and cultural value of the geographical space, thereby redefining their stand in the global market. No other raw material like oil offered a hope of well-being for an entire nation, a dream that sadly stands unrealised and has instead become a curse that is, “...identified with wars, greed, and unspeakable power plays orchestrated by transnational elites” (Preface, Maugeri xi). Today black gold occupies the centre stage and society is reduced to a mere puppet in the hands of oil.

Energy Humanities is an interdisciplinary field that has paved the way for dialogues between energy resources and their representation in humanities. It evaluates the relationship between energy and modernity and highlights how in the current era of climate crisis, oil narratives cannot be overlooked. The representation of oil exploration, extraction, exploitation and the aftermath of the exhaustion in literature is classified under the genre called **petrofiction**, a term coined by Amitav Ghosh. The peak oil situation and the power politics surrounding the petro-resources along with their significant impact on the ecosystem have made petrofiction a significant narrative in the anthropocene epoch: “Oil commands authority in modernist cultures, but its quick combustion raises perpetual problems that make the commodity a source of both power and crisis.” (Schuster 199)

After successful surface drilling of oil in Pennsylvania around the 1900s using the technology developed by Colonel Drake, the modern oil industry was born. The world wars and the military strategies greatly reinforced the position and the importance of oil in the economy. This focused the attention of the world towards the Middle Eastern region, which by then has been recognised as the largest reservoir and supplier of oil. The coming of the roaring twenties and the rise in the consumers of automobiles saw the tremendous hike in the demand and supply of fossil fuels. In 1938, an American oil company drilled what would be the largest oil well in Saudi Arabia, thereby changing the geopolitical prospects of the Middle East. The abundance of oil resources in the Middle East, the non-renewable nature of the energy fuels and the scarcity of it in the global market forecasted an economic and political collapse. Thus, the Middle East became an important geographical location and the superpower nations like the United States were in an ever competitive battle for jurisdiction of the Middle East to curate the flow of oil in the international market. The perpetual combat for hegemony and the “resource curse” (Auty 1), along with significant involvement of the military forces have transformed the oil crusade into a war and the oil rigs into battlefields.

The epoch making petro-warfare includes Chaco war (1932-35) an armed conflict between Bolivia and Paraguay, Nigerian Civil War (1967-70) which is a cultural, ethnic and economic conflict between Nigerian government and Republic of Biafra over the control of Niger Delta for oil production, Persian Gulf War fought between 1980 and 1988 and 1990 and

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1991, the ongoing Niger Delta conflict and Heglig Crisis. The aftermath of oil wars have left environmental, cultural and economic casualties: “Most oil fiction, for example, contains certain thematic preoccupations: volatile labor relations and ethnic tensions, war and violence, ecological despoliation, and political corruption.” (Macdonald 31)

Marjane Satrapi is a French cartoonist, graphic novelist, illustrator, an author, and a film director who was born in Iran. She documented her growing up in Iran in the 1970s when the political conditions were unstable and the country was war torn. Her graphic novel, *Persepolis*, is an autobiographical record of events during and after the Islamic Revolution in Iran and an ode to her transnational identity. Tracing her journey from childhood to early adult years in Iran, her brief sojourn to Austria to escape the war and the homecoming, *Persepolis* offers a first-hand account of childhood lost amidst the oil wars and its aftermath. From the vantage point, the study of the historical, political and economical setting of the novel reveals how the wars in Iran are oil centric.

After several experiments, geologist George Bernard Raymond discovered oil in Persia (modern day Iran) in the year 1908. In the year 1980, in the wake of a revolution against the corrupt Shah Pahlavi, ten-year-old Marjane was introduced to the political history of Iran by her parents, her royal lineage, the coming of oil and the conflicts that arose during the current war. Marjane is the great granddaughter of the emperor of Iran who was overthrown by Reza Shah, a low ranking soldier, with the help of the British in order to establish a republic. Britain’s ulterior motive behind this deal was to gain autocratic control of oil, “You just give us the oil and we’ll take care of the rest” (Satrapi 21). Thus, the western forces in their quest for oil resources entered the historical narratives of Persia and resulted in the resource curse which was determined by an abundance of natural resources and low economic status because of exploitation.

The prospect of new wealth turned the tables for Iran, and it started the production of oil with subsidiaries supported by the United Kingdom during the time when the British Navy shifted from coal to oil powered engines. The success of the Anglo-Persian Oil Company (APOC) was not happily received by Iran, as it only gained 16 percent of the total net profit, thereby creating a political rift. During the Second World War, when Britain and Soviet Union invaded Iran to acquire control over the liquid gold, they exiled Reza Shah and placed Reza Pahlavi on the throne as the latter was much more amicable with the colonisers. The rise of nationalism led the Iranians to vote in order to nationalise their oil resources at the time when Mohammed Mossadeh was their prime minister. After failing to subvert Mossadeh, the Britain and American forces confederated to accomplish the Iranian Coup d’état in 1953 and succeeded in reinstating Reza Pahlavi to the throne and exercising hegemony with consent on the oil resources.

The exhaustion of resources, the corruption and the discontent among the public led to a revolt against the monarchy, in which Marji's parents actively participated. In the year 1979, Shah Pahlavi stepped down as the ruler and was granted refuge by Egypt. Her father opines about the rebellion in Iran that, "In any case, as long as there is oil in the Middle East we will never have peace" (Satrapi 43). After the Islamic Revolution of 1979, in the year 1980 when she was ten years old, Iran was invaded by Iraq under the command of Saddam Hussein, the "second invasion in 1400 years." (Satrapi 79)

Iraq started to bombard Iran, and one of the first places to be attacked was the oil refinery at Abadan. The citizens of Iran rushed to gather their basic amenities to survive the uncertainties of war. One of the primary needs is the fuel and Mr. Satrapi collected all the soda cans to fill petrol. The gas station was crowded, and they refused to fill the soda cans because the fuel must be available for everyone: "Every morning I have to drive 40 miles so that you can have a peaceful life. How am I going to do that with no car? Huh? That's why I need cans for gasoline! Can you understand that? The car runs on gas!!!" (Satrapi 88) It is an ironic situation, for a country that is rich in oil is forced to ration it.

The Iraqi attack on the oil refinery of Iran and the construct of peaceful life in times of war based on the availability of petrol is a vivid portrayal of the oil centric life as pictured in the novel. Iran refused the help offered by Saudi Arabia, another Middle Eastern country that is rich in oil, during the reconstruction of the war torn country. The oil wars changed the prospects of Iran, and it is reflected through the value of the Iranian passports. In the initial days after the discovery of oil, the wealth of Iran made the European countries roll out their red carpets to welcome the Iranians, later with the turn of events that initiated the petro-aggression and the terrorism had put Iran under scrutiny and, "now as soon as they learn our nationality, they go through everything, as though we were all terrorist. They treat us as though we have the plague" (Satrapi 205). Thus, oil shapes the destiny and identity of the people associated with its spatial and cultural presence.

The aftermath of the oil war is the displacement where millions of people fled in search of better life. Poverty, famine, scarcity of resources and epidemic are other looming threats of the oil war. The never ending war makes Marji leave Iran. She is sent to Austria by her parents to lead a normal life, experience better living conditions and receive quality education. The historical context and the predominant presence of oil as a dictator shaping the fate of the nation and the oil wars as a result of greed and the resource curse experienced by the Iranians are realistically portrayed. The author uses the story of childhood through a graphic representation of life to show the impact of the oil complications that ensued as a residuum. Thus, this work becomes a significant narrative of petrofiction.

The situation dictated by oil has a direct effect on civilisation. The oil wars as a result of greed for wealth and power has led to ethnic cleansing, displacement, refugee crisis, destruction of the ecosystem and has now transformed from an energy to a humanitarian crisis. Life between the oil wars and the living space evaded by instability and insecurity made it a dangerous zone for children. The trauma of war can easily alter the children's concept of self, identity, the way of the world and their behaviour. The difference in the living conditions between the developed industrial countries and those of the developing countries, "are even more extreme for children than for adults." (Wintersberger 3)

The economic inequalities that differentiate the rich from the poor countries display a vast difference in the living conditions. While the children of rich country lead a life with security, education, cultural activities and peace, the children of impoverished nations suffer from hunger, destitution, lack of education and healthcare, war and child labour. The conditions of oil war ridden Iran portrayed in the novel facilitate the study of the effect of war in the attitudinal development of the children. A lot of children lost their families during the Iran-Iraq oil war and were suddenly thrust with heavy responsibilities even before they could regain control of their own life. Thus, lost childhood became one of the many casualties of the oil war.

The immediate response to war including the defensive phase and the coping mechanism as exhibited by Marji works in close association with events in her environment. The oil war and the Islamic Revolution shaped the thought process, decision-making and the value system of the children represented in the book. Pardisse, a friend of Marji lost her father to the Iraq - Iran War and the way she coped up with her loss by writing a letter addressed to her dad filled with promises to take care of the family, reflects how a child has suddenly evolved into an adult in times of uncertainty. Pardisse, at a young age, had to make a tough decision and took up the role of her father and provided for the family. Marji responded to the situation by offering words of comfort to her friend. Similarly, many children lost their childhood to war because of being uprooted, orphaned or worse, being dead. The children from poor economic backgrounds were recruited to fight in the frontline, lured with the promise of better living conditions. The resistance to the regime led to a series of mass executions, and the children were also killed without any morality or justice. The cruelty of the war and the terror of the big picture affects the development of the behaviour of the children stranded in the chaos. The children were introduced to poverty, death and rebellion even before they could lose the innocence of childhood.

The environmental cues can signify an action that is about to occur or the outcome of an already transpired event. Albert Bandura, in his proposition of the social learning theory, puts forward how both the internal factors like drive and desire and the external factors like the

environment and circumstances impact the behaviour of the individual being. This is termed as reciprocal determinism. According to Bandura, “Behavior is an interacting determinant, not simply an outcome of a “person-situation interaction”” (Bandura 9). The trauma of war puts Marji and her friends in a state of shock, fear and anxiety. Taking the model from the adults and the hostile environment, she and her friends wrestled with the trauma by smoking and organising forbidden parties as a means to assert their freedom and resistance amidst strict rules. The chastity of childhood is lost in the war. Marji showed the loss of childhood by smoking her first cigarette, “With this first cigarette, I kissed childhood goodbye.” (Satrapi 117)

Marji as a child witnessed the severity of war and the age factor prevented her from being useful or involved. The minor acts of backyard rebellion organised by children which included dressing up as Che Guvera, Fidel Castro and Trotsky and shouting slogans were small actions that made them feel useful in times of crisis. Her age prevented her from donating blood to victims of war and that made her feel “angry and embarrassed” (Satrapi 120). These emotions were invoked by the events in the environment and, as an outcome, alter the behavior of the children.

The violence of war leaves an individual emotionally disturbed. The modelling of the behaviour based on the external war and the internal turmoil makes Marji and other children of Iran gain a perspective of life that is much more advanced than the children belonging to the developed, privileged and peaceful countries. The bombing of Baba-Levy’s house was a turning point in Marji’s life. As a fourteen-year-old, her suffering and anger could no longer be contained and that made her a rebel devoid of any fear. At a very young age, she stood up against the strict and patriarchal rules imposed in the name of religion and war. She emulated her radical parents very often, and that in turn made her fearless and unconventional. It also largely shaped her outlook of the world and rights for women in a patriarchal setup: “Modeling influences can weaken conventional inclinations by exemplifying novel responses to common situations.” (Bandura 49)

Marji coped with the stress of war and Islamic Revolution by feeding her intellect. Before the age of fourteen, she had read books on dialectical materialism, children of Palestine, the Vietnamese War and about the revolutionaries of Iran. War, justice and peace became the three important concepts that surrounded the idea of life during her childhood. Divine interventions were portrayed through her conversations with God, and it is one of the survival mechanisms to bring consolation, solace and mental peace.

One of the immediate responses to war is fleeing, and Marji like many of her friends was sent away from Iran to lead a peaceful life. At the age of fourteen, she leaves for Vienna with the

harrowing experience of war. Decamping offered a hope for a peaceful future, an expectation and the consequence of it that determined the response to the current circumstances. She carried with her the dream of peaceful life and good education yet the reality of being a Third World refugee plunges her into an identity crisis. The act of trying to fit in and the nostalgia of the homeland became an important part of the psychological turmoil that she endured in Vienna: “I should say that at the time, Iran was the epitome of evil and to be an Iranian was a heavy burden to bear.” (Satrapi 197)

Marji loses her motivation to live and spirals into drugs and toxic relationships to grapple with her anxiety and identity crisis. Her experience of being homeless and ending up in a hospital as a consequence of her actions made her feel guilty of all the sacrifices done by her parents back home amidst the war to provide a peaceful life. Her questions about identity, the discrimination faced by her in the new country, the effect of living far away from family, separation from parents at the young age, the physical environment took a toll on her mental health. She and all the other children coming from precarious situations differ in their level of maturity. The process of maturation and responsibility in the life of children affected by war made them advanced and far ahead than any normal and privileged child. The timeline of growth varies largely based on the environmental circumstances and has a direct relationship with the psychological process in altering the behaviour. This interlinking in behavioural style is termed by Albert Bandura as social cognitive learning behaviour. The children in *Persepolis* gain maturity, growth and behaviour models from the war initiated by abundance of the oil resources, its effect on their mental health and survival in times of uncertainty.

Today, the war over the oil crisis is more than just an economic crisis or power politics. It has transformed into a humanitarian issue with high mortality rates as a result of living in nations with resource curse. The resulting trauma has equally affected the combatants and non-combatants. The children who have lost their lives to the war have become the symbol of failing humanity and free will. The broken promises and the rate of fatality and disability as a result of war have obliterated the faintest hope of a better future for many Third World countries. Post Traumatic Stress Disorder (PTSD) has become a common condition among the children who have been dislocated, displaced and orphaned by war. The United Nations International Children’s Emergency Fund (UNICEF) reports that over four hundred million children live in the countries affected by war and other conflicts. Although a variety of plans are devised to help children, their accessibility is questionable.

Consolidating all the effects of the black gold rush and its aftermath, the ultimate question of the looming future is that, will the war over oil ever end? Although the artistic and scientific speculations provide a post oil future, the question about whether the wars ever end has no

optimistic answer. Since the dawn of civilisation, fighting for resources has been the way of the world. The industrialised civilisation is largely dependent on the non-renewable energy resources. The contemporary oil centric life combined with other social, economic, political and environmental factors only foreshadows a catastrophic future. The need for energy shift will not only impact the environment, but also can put an end to the oil wars and all the humanitarian crisis following it. The peak oil and the petro-war must be acknowledged as a major threat in this era of crisis and necessary steps for energy descent must be taken to sustain life on this planet. The shift to alternative greener and renewable energy sources will definitely lower the dependence on the carbon based fuels and it will have a significant impact on their status in the economic, political and social sector. All these sectors must work interdependently to maintain stability and balance:

The world is changing before our eyes --- dramatically, inevitably, and irreversibly. The change we are seeing is affecting more people, and more profoundly, than any that human beings have ever witnessed. I am not referring to a war or terrorist incident, a stock market crash, or global warming, but to a more fundamental reality that is driving terrorism, war, economic swings, climate change, and more: the discovery and exhaustion of fossil energy resources. (Heinberg 1)

The graphic representation in *Persepolis* lay bare the crude reality of the resource curse, the warfare, displacement, identity crisis, trauma, and the childhood amidst oil wars. Thus, *Persepolis* by Marjane Satrapi is a petrofiction and a consequential work of oil narrative that opens up about the petro-war, its aftermath on vulnerable sects of people like the children and calls for an immediate action to prevent societal collapse and global catastrophic risk.

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Role of Language Teachers to Use Multimedia for Language Teaching and Strategies to Develop Multimedia Packages

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Abstract

This article gives a brief sketch about the historical development of various stages of the development of language teaching by giving more importance to second language teaching methods. Further, it also highlights about the latest development in multimedia-based language teaching methodology and how and why language teachers should get themselves familiarized with this computer-based language teaching techniques. Apart from this mention is also made in this article how the language teachers can help in preparing need-based multimedia packages in order to enhance the quality of language teaching.

Keywords: Multimedia, Language Teaching, Strategies to Develop Multimedia Packages.

It is not a misnomer to say that it is almost an impossibility to identify a country, city or even a small town which is purely monolingual. In other words, the multilingualism and multiculturalism is prevalent in every part of the world. Subsequent to this, mutual dependency of the multilingual societies is inevitable. This leads the societies to learn one another's languages and get acquainted with their cultures. As a result, the second language teaching techniques became imminent.

Though the history of second language teaching methods and techniques can be traced much prior to 1850s, systematic approaches to teach and learn second languages have become more popular during the year 1850. Since then, more than 9 approaches to second language teaching have been formulated and practiced in the discipline of language teaching. Among them Grammar translation method, Direct method, Audio-lingual method, Audio visual method of language teaching, Structural approach to language teaching or Situational method, Humanistic approach to language teaching, Communicative language teaching, Task based language

teaching, Eclectic approach to language teaching etc. are some of the methods prevalent even now.

Apart from the various methodologies, the language teachers have their own unique way of following certain teaching strategies and prepare need based instructional materials. Unless this is not followed there will not be any success in attaining the required results as far as learning achievement is concerned.

It is observed that most of the experienced and successful language teachers often adopt the method of language teaching which can be termed as **principled eclecticism**. This is the integration of approximately **Eleven** relevant and situation-oriented teaching strategies discussed below which are culled out from the nine second language teaching methods listed at the first paragraph above. The systematic integration of the teaching strategies includes:

1. **Grammar teaching** at the reference level.
2. **Drilling** strategy to make the students to get used to the appropriate pronunciation of the sounds and the natural and language specific syllabic rhythm of the target language.
3. Practicing **objective oriented exercises** involving mostly the technique of gap filling in order to familiarize the students to develop awareness regarding the appropriate use of socio linguistically conditioned functional expressions involving mostly lexical forms.
4. Technique of **information gap filling** at the sentence level in order to inculcate free writing and speaking among the learners.
5. **Language personalization** for the students to be more creative and to have free expression during the exercise of role play.
6. **Task based approach** in order to get the students to be familiarized with various group dynamics exclusive to the target language culture.
7. Technique of **output feedback** when the teacher uses the conversation activity to produce student output and then feedback on language errors.
8. **Test- Teach- Test** procedure when students are asked to prepare object-oriented material spontaneously without being given any time to prepare.

9. Aspect of grammatical structuring during linguistic exposition.

10. Aspect of individual **monitoring and error notification** and

11. The technique of **rectification and remedial procedures**.

Though the above teaching strategies are adopted during the face-to-face teaching process, the modern technological advancements in general have made significant inroads in the language teaching scenario. This revolution in language teaching is mainly due to the introduction of multimedia-based language teaching procedure. It is needless to say that the language teachers who are competent in teaching language by following traditional teaching strategies should get themselves acquainted with the modern methods of multimedia-based teaching strategies. In order to handle efficiently both the machine and the material it is mandatory that the language teachers should get familiarized with the techniques and potentialities of this modern and the most efficient medium. No doubt nothing can replace a teacher. While discussing about this Rockhart and Scott Morton, 1975 say that *'multimedia's true role should be the enrichment of learning, complementing rather than replacing current learning methods'*. In order to achieve this, language teachers should have awareness in technology; its potentiality coupled with systematic knowledge in producing need-based multimedia-based materials. This material produced by the language teacher should be interfaced to the multimedia packages with the help of the software personnel. This can certainly do significant impacts on the multimedia-based language teaching.

In order to excel in this the language teachers should get themselves acquainted with the following **TWO** broad areas which are interconnected.

1. Thorough knowledge about the structure and potentiality of the multimedia.
2. Expertise to develop highly auto instructional material for computer interfacing with the help of the technical personnel.

Structure and Potentiality of Multimedia

Multimedia has the following **five** basic components embedded in it. It is the combination of text, graphic art, sound, animation, and video delivered through the computer or other electronic means. If all the above five factors are appropriately linked, we can achieve high level interactivity. In such case the language teaching material can be to a greater extent auto instructional. In order to achieve this one should utilize every intricate potentiality of the technology to its maximum. Primary aims of a language learning multimedia package are to transform the end users from **Passive learners to Active learners or Experimental learners**.

This is to say that the efficiency of the package depends on how effectively the package involves the learners to engage in active interaction with the various objective oriented language learning components incorporated in the lessons.

In order to achieve these, material producers should take into consideration the following two parameters.

1. Establish a perfect link between the five elements such as Text, Art, Sound, Animation and Video to achieve high interactivity -- **an interactive multimedia**.
2. Smooth navigation between the above five elements by the end user to get – **hypermedia**. (Hyper linking the relevant learning component for the learner to follow directly and interact. For instance, if a text is displayed in the computer screen, provision is made for the reader to have immediate access to the relevant pictures, anecdotes, stories etc. which can give full explanation for the text about which the learner seeks more clarification in order to have full understanding. This interactivity should be made available through the hypermedia by the material producers. This interactive process can be activated simply through a click of a mouse).

While designing Multimedia packages for language teaching the material producers should think of the following two other features which should synchronize at every level frame by frame. They are

1. Designing for computer presentation and,
2. Content (subject) designing

I. Designing for computer presentation

While designing for the computer presentation, the material producers should take into consideration the following two factors.

- i) Designing the general appearance*
- ii) Designing the interface*

i) Designing the general appearance

While designing the general appearance there are **FIVE** points the material producers must look into

1. Color combination

2. Reality of the pictures and their natural animated movements
3. Number of pictures in every page
4. Size of fonts and their relationships with the content (*titles, subtitles, other points etc.*)
5. Synchronization of the music with the activities

All the above points concerned with the physical appearance of the multimedia package contribute a significant impact on the minds of the end users during the process of taking the language lessons.

ii) Designing the interface

There are approximately **SEVEN** points the material producers should take into consideration while designing the interface. They are,

1. Clarity in presentation
2. Selection of icons and their understandability
3. Systematic and graded progressive navigation with navigation clues
4. Reverse navigation if needed
5. Icon to go back to the first page
6. Provision for the learner based desired navigation (*options*)
7. Proper directions to the user for systematic navigation

II.Content (subject) designing

The subject designing can be divided into the following **FOUR** phases

1. Pre designing brain storming phase
2. Post designing end user testing phase
3. Post designing revision phase
4. Designing phase

1. Pre designing brain storming phase

During the pre designing brain storming phase, the material producers need to look into the following graded material producing strategies.

- Decide the macro level objective of a particular content to be designed which means what is expected to be achieved after the completion of the particular lesson.
- Identification of the relevant topics which can suit the macro level objectives decided.
- Identification of the micro level objectives through which the macro level objective will be achieved

- Proper blueprint should be made regarding the graded presentation of the micro level objectives in the multimedia package. For instance, in case certain grammatical categories are to be introduced, the material producers should spell out which grammatical category should be introduced first and how this can be presented etc. Further, one should decide on the subsequent grammatical gradation too by following certain academic norms.
- Identification of the appropriate hyperlinked multimedia activities to be incorporated in the needed places in order to achieve the specific learning objectives.
- Care should be taken to identify the material's potentiality to cater to the need of the heterogeneous learners
- Decide and design the type of exercises to be presented at every level of micro level learning process
- Decision should be made on the type of testing strategies to be adopted at each level
- Strategies for reinforcement through language games etc which can function as a catalyst to create interest among the learners to further go ahead with the multimedia package with more zeal and enthusiasm.

2. Post-designing end user testing phase

It is very important that the validity of the designed blueprint should be tested by following certain evaluation strategies in order to

- Identify the gaps in the material
- Identify the problems in appearance
- Identify any incomprehensibility
- Identify any other problems in the structure of the multimedia package

3. Post-designing revision phase

- On the basis of the result of the post designing testing phase appropriate revision should be undertaken on the basis of the identified flaws in any one of the areas of the multimedia package

4. Designing phase

- While designing, all the necessary steps should be taken to incorporate all the points identified during the three phases discussed above.

As discussed above, the material for the auto instructional multimedia packages cannot be prepared unless the language teacher has the full understanding of the structure and function of the multimedia package in its totality. Having prepared the multimedia compatible material and the explanatory script for interface and the presentation strategies, another important factor for the actual preparation is the technical support and other important manpower needed for the completion of the project. The language teacher should also aware that there are roughly 18 personnel including the subject expert in the team involving the preparation of multimedia packages. Some of them can of course have the capacity and expertise to handle more than one task. Following are the identified designations of the personnel needed.

1. Executive producer: Overall supervision
2. Producer/Project manager: Responsible for overall development and implementation of the project and co coordinating the day to day operations.
3. Creative director / Multimedia Designer
4. Art director / Visual Designer
5. Artists
6. Interface Designer
7. Game Designer
8. Subject Matter Expert
9. Instructional Designer / Training Specialist
10. Script Writer
11. Animator (1-D/3-D)
12. Sound Producer
13. Music Composer
14. Video Producer
15. Multimedia Programmer
16. HTML Coder
17. Lawyer/Media Acquisition
18. Marketing Director

It may be noted that the language teacher who is the subject expert will be the overall supervisor and he has the full responsibility for the uniqueness, success and the popularity of the language learning multimedia package. All the other personnel mentioned above are only supporting personnel. In view of this, at the modern scenario it is not possible for any language teacher to be ignorant of the preparation and functioning of the multimedia packages.

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