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**Let Us Celebrate
Professor S. N. Sridhar's Contributions and Achievements!**



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Let Us Celebrate Professor S. N. Sridhar's Contributions and Achievements!

SUNY Board of Trustees Appoints S.N. Sridhar to Distinguished Professor Rank

The Board of Trustees of the State University of New York, the largest public university system in the U. S., at its meeting in May 2011 appointed Shikaripur N. Sridhar, Professor of Linguistics and India Studies at Stony Brook University, to the rank of Distinguished Service Professor. This rank is above that of the Full Professor and is the highest faculty honor conferred by the university. In conferring this honor, said SUNY Chancellor Nancy L. Zimpher, “we proudly recognize the extraordinary achievements of our teachers, scholars, and mentors, all of whom serve as stellar examples of SUNY's commitment to excellence.”

“It is with great pride that we recognize the brilliant scholars and teachers whose service merits one of the SUNY distinguished ranks,” said Board Chairman Carl T. Hayden. “The Board joins with the recipients’ families and campuses in celebrating their academic, service, research, and teaching accomplishments.”

Professor Sridhar has been a member of the faculty at Stony Brook University since 1980. He has conducted extensive research in descriptive, theoretical and applied linguistics, including bilingualism, sociolinguistics, psycholinguistics, second language acquisition, and World Englishes. Sridhar is recognized as the world’s leading authority on the linguistics of Kannada and has been influential in several areas of Indian linguistics. He has authored three books, including *Kannada Grammar* (Routledge), *Cognition and Sentence Production* (Springer), and co-edited *Ananya: A Portrait of India* (AIA, 1997) and *Language in South Asia* (Cambridge, 2008), and special issues of journals. His works have been widely cited, and reprinted.

Language in India www.languageinindia.com congratulates Dr. S. N. Sridhar for this recognition bestowed upon his solid work in linguistics and adjacent sciences. Side by side working with his equally talented life-partner, Dr. (Mrs.) Kamal K. Sridhar, Professor S. N. Sridhar offers us a great model to emulate. We wish these illustrious scholars long life and continued fruitful work.

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Rewriting Social Reform -

The Early Phase of the 'Social' Realist Novel in Kannada

S. Jayasrinivasa Rao, Ph.D.

Introduction

The time period comprising the second half of the eighteenth century and the early decades of the nineteenth century was the phase of transition in Kannada literature, which saw significant departures from earlier forms and modes of literature. The emergence of literary prose, transition of Kannada language from *halegannada* (old Kannada) to *hosagannada* (new or modern Kannada) leading to the modernisation of Kannada, and the focus of literature shifting to the secular can be seen as the most transformative of these departures during this transitory phase. The novel, which gradually evolved as a new and distinct genre during this period, epitomised these departures as its form could incorporate all the major changes that were taking place in Kannada literature; and the novel subsequently emerged as the genre most representative of this transition.

Translation and Rewriting

Translation emerged as one of the most important literary activities during this period and a critical catalyst of this transition and is identified here as a separate literary activity fostered by the zeal to modernise Kannada language and literature. 'Translation' in the colonial context becomes a somewhat limited term that is unable to capture the entire range of different activities like adaptation, paraphrasing, editing, commentating, summarizing, appropriation, manipulation and so on. The term 'translation' itself is polysemic. But 'rewriting' is able to include 'original' writings mediated through commentaries, summaries, anthologies, and direct 'translation' activities such as adaptation and paraphrasing.

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S. Jayasrinivasa Rao, Ph. D.

Rewriting Social Reform - The Early Phase of the 'Social' Realist Novel in Kannada

Andre Lefevere uses the term “rewriting” in a way that brings forth the many transformations that rewriting effects during a phase of interaction between different languages. Lefevere explains:

. . . how the interaction of writing and rewriting is ultimately responsible, not just for the canonization of specific authors and the rejection of others, but also for the evolution of a given literature, since rewritings are often designed precisely to push a given literature in a certain direction. Think, for example, of the often-quoted rewritings of T’ang poetry in Pound’s *Cathay*, which have helped to push the evolution of modern English-language poetry in a certain direction. (Lefevere, 1985: 219-220)

It must also be remembered that the time period indicated above was also the period when the struggle for Indian independence was at its peak and as a consequence, nationalism, was at its height. Revival of history and a valourisation of the past were some of the important discourses of nationalism and this was reflected in Kannada literature through a flood of historical novels translated from Marathi mainly by Galaganatha (Rao, 2006-07) and from Bengali mainly by B. Venkatacharya (Rao, 2007). This was also the time when social reform movements had captured the imagination of the intelligentsia across the length and breadth of British-ruled India. And this was reflected in Kannada literature through the ‘social’ realist novel, where, in the initial days, the plot revolved around the theme of social reform. In fact, these two types of novels are fictionalized rewritings of the two dominant political positions during the later colonial phase—that of the extremists and of the moderates. Over time, revival of history and reform of Hindu society, both became powerful discourses of nationalism.

At first glance, though historical novels and ‘social’ realist novels look like straightforward channels for advocating ‘revival’ and ‘social reform’ respectively, a deeper research would reveal that the ‘social’ realist novel advocating ‘social reform’ is not as straightforward as it looks. The ‘social’ realist novels do talk about ‘social reform’ of ‘Hindu’ society, but not all these novels look at ‘social reform’ from the same perspective. Within the sphere of the early Kannada ‘social’ realist novels, there were both pro- and anti- ‘social reform’ novels and there were some novels whose plots were far removed from the world of ‘social reform.’ That these pro and anti- ‘social reform’ novels were drawing the contours of their respective ideas of the nation and giving shape to their respective visions of an ideal ‘Hindu’ society is hardly surprising following Anderson (Anderson, 1983).

The Realism and Reality Debate

The available histories of Kannada literature (R. S. Mugali, 1953; Mariyappa Bhatta, 1960; L. S. Seshagiri Rao, 1983) do not focus on the early realist novels. Fortunately the early Kannada novel was discussed outside these literary histories (G. S. Amur, 1983 & 1994; B. A. Viveka Rai (ed.), 1987; U. Maheshwari, 2001), but since these debates are in Kannada, excepting one or two in English (Shivarama Padikkal, 1991 & 1993) a non-Kannadiga going through Mugali’s or Seshagiri Rao’s literary histories in English will hardly get any information on the early phase of the novel in Kannada. This intervening period when supposedly there were no great creative achievements in Kannada literature was a period of transition when Kannada literature was trying to come to terms with the loss of patronage and new influences from outside. The early novels reflected this uncertainty, in terms of

forging a new language to rewrite a new form and new themes. That the stalwarts of the later Kannada novel developed their art and craft from these early examples of the novel is not acknowledged in these literary histories. One of the important reasons for this alienation or disinterest could be the issue of 'realism'. The earlier writers could have been found wanting on this score.

Early Novels

It would be easy to categorise the early novels as imitations, and say that the novel and prose writing developed in Kannada due to English influence. Though it is true that it was for the first time in Kannada literature, in the early novels and plays, that prose was used for creative purposes, M G Krishnamurthi says that the rise and use of prose for creative purposes is one of the significant features of Modern Kannada literature. That is to say, prose was not an unknown feature for Kannada writers, except that prose was used for specific purposes of elaboration and explanation, as can be seen in *Champu* poems.

Krishnamurthi also comments that one should see the development of prose also as a shift in the relationship between the writer and reader. At a time when there were no printing presses and preserving and obtaining manuscripts were luxuries even for the literate minority, recitation of works was the only medium through which the writers and readers could come together. The tonal inflections of the writer/reciter, which signified pauses and emotions, now became punctuation marks in the new print medium (Krishnamurthy, 1994).

As mentioned earlier, the need to remember and recite also meant that metres and rhymes became an important part of writing and even non-creative works like the *shastra*-s were written in verse. The arrival of the printing presses and extensive use of paper changed this relationship. The development of prose in Kannada can be attributed to all these changes, and the novel rose as a distinct genre (with models and themes available from both within and outside) as a result of these shifts and not just because of the English novel as a modular form.

When writers used words like 'novel', *upanyasa*, *kavya*, *grantha*, *kadambari*—all at the same time, supposedly to signify the same phenomenon, we see a whole range of influences ranging across cultures impinging on this new form of writing. And the results also suggest that some of the cultural connotations of all these terms were rewritten to form the 'novel' in the early days.

The categorization, that came later, of the early novels also offer interesting insights into what some of the criticism on the early novels considered as the 'novel'. Masti Venkatesha Iyengar, one of the earliest to offer a critique of the novel form, distinguishes between 'novel' and 'romance' on the basis of the theory of probability. According to him, every incident in a 'romance' "need not actually take place (in the future). In the depiction of worldly matters, incidents should have the probability of actually happening in our day-to-day lives. If not, the story would seem improbable and may not be liked. . ." (Iyengar, 1926) (my translation). According to this rule, only 'realist' novels can be considered as 'novels'. Srinivasa Havanur, author of *Hosagannadada Arunodaya* (Havanur, 1974), an important and exhaustive book on nineteenth century Kannada literature, in his brief assessment of the early novels towards the end of his book, has very strict views on what a '*samajika*' (social) novel is.

Havanur considers Rentala Venkatasubbarao's novel *Kesarivilasa* (1895) and Gadagakara's *Suryakantha* (1892) as not being 'social' enough, as the events in these two novels take place in an imaginary kingdom under the rule of a king. But evidence suggests that a novel need not be set in contemporary times to reflect contemporary views. Havanur, contrastingly, quotes from *Report on Publications Issued and Registered, India Government, Calcutta, 1883-1898* (RPIR), wherein a report on Telugu publications issued in 1895 mentions that *Kesarivilasa* is not a marvelous-adventure-romance; and according to the report, the heroine's struggles and triumph suggest an awareness of women's position in society. The discussion on *Suryakantha*, later on in this essay, shows that this novel too is not just another adventure-romance. For Havanur, a 'social' novel has to be a reflection of society during the period of writing. He consistently uses the term *samajika kadambari* (social novel) and not *vastavika* (realist novel), and for him 'social' means 'contemporary'.

Samajika Novels

In a totally different approach, Maheshwari (2001), in a feminist study of the early novels in Kannada, considers all novels that show a concern towards women's issues as coming under the category of '*samajika*' novels. Maheshwari divides the early social novels into three groups:

In the first group are those novels that in one way or the other only responded to the initial attempts at women's reforms in society. These novels only contextually document the different responses to reform activities. In the second group are those novels that reflect a clear reformist stance. In the third group are those novels that are against reforms or which reveal an anxiety towards women's reforms. (Maheshwari, 2001: 78) (my translation)

Maheshwari's categorization is most useful when it comes to considering early novels as rewriting the reformist agenda of nationalism. She endorses the fact that it is impossible to divide the early novels into two strict mutually exclusive categories of historical novels as rewriting revivalist agendas and realist/social novels as rewriting reformist agendas. In the context of any literature entering into the 'modern' mediated through colonialism, 'realism' becomes a complicated issue, and especially so in the case of the novel.

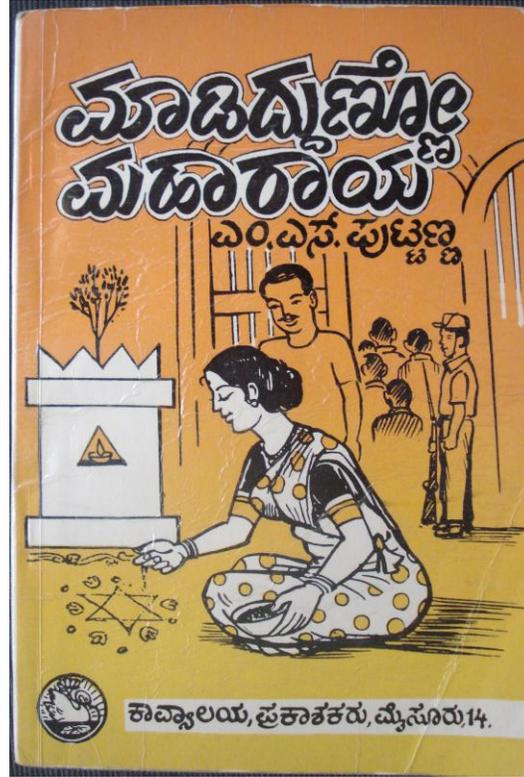
Processes of Apprehending the Concept

It is impossible to disregard the already existing models of 'realism' in the West and try to forge a new concept without getting entangled or influenced by Western theories on realism. The colonial encounter has made this kind of comparison inevitable. What best one can do is try and see how writers negotiated and chose between Western influences and the already existing rich literary culture of their own languages. A shift in apprehending the concept of time and space and the changing economic scenario during and after the Industrial Revolution are generally considered as reasons for the change in viewing reality and the subsequent rise of the novel in the West.

How do we account for the rise of the novel in a society that did not go through similar shifts? What the writers had were diverse models of the English novel and found themselves in a situation which forced them to respond to these literary models and other challenges to their culture as well as their

traditional way of life. This could be one of the reasons why the realist novel in Kannada is consistently being called 'samajika' (social) and not 'vastavika' (realist). If we can for a moment disregard the idea that what is 'social' should be 'contemporary', the term 'social novel' for the early realist novels is in a sense also appropriate because these dealt with the changes taking place in 'society' at that time. In fact, most of these novels directly rewrote social issues and concerns, more importantly women's reform.

The Early Social-Realist Novel in Kannada



In discussing the early social novels I have followed the chronological order for convenience and have considered novels written till 1915. 1915 marks the publication of M. S. Puttanna's first novel, *Madiddunno Maharaya*, which seemed to set the trend for the future of the novel in Kannada as the discussion on this novel later in this paper reveals.

If we were to categorise the following novels, Lakshman Bhimarao Gadagakara's *Suryakantha* and *Chandraprabha* acknowledge contemporary debates on women's education very briefly; Rodda Vyasarao's *Chandramukhiya Ghatavu*, and Bolara Baburao's *Vagdevi* deal more with the decline of the Hindu society than with contemporary social-reform; Kerooru Vasudevacharya's *Indira* and Gulvadi Annajirao's *Rohini*, are novels that are skeptical about social-reform and ridicule reformers and their activities; Gulvadi Venkatarao's *Indirabai* and *Bhagirathi* and Shantabai Neelagara's *Sadguni Krishnabai*, are novels that are openly in support of reforms; and M. S. Puttanna's *Madiddunno Maharaya* is totally unconcerned about any kind of reform, preferring to paint a picture of life in a village in mid-19th century Mysore with all its virtues and vices.

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S. Jayasrinivasa Rao, Ph. D.

Rewriting Social Reform - The Early Phase of the 'Social' Realist Novel in Kannada

Gadagakara's *Suryakantha* (1892) is chronologically the first 'independent' novel written in Kannada. Coming after a spate of 'translated' historical and romantic novels, *puran*-ic and marvelous narratives, Maheshwari considers *Suryakantha* as one of the earliest novels that responded to the issue of women's education. The fact that this novel is set in an imaginary city with the king as a ruler makes it appear as an historical novel. The king has no role to play here and it is the story of Suryakantha, born to poor parents, who leaves home to study, finds employment in the army and helps in the war efforts. Suryakantha's courage and kindness finally help him to improve his family's condition. The issue of women's education makes its appearance in this novel in a tentative manner. Suryakantha's father wants his son to become a scholar, but abject poverty prevents this wish and Suryakantha leaves behind his parents and sister Premavati and sets out in search of education and employment. He had to separate from his sister whom he loved dearly, and before leaving he tells her to study under her father's tutelage and become literate. His awareness that his sister cannot go out and study, but his desire to also see her educated reveals Gadagakara's awareness of social reformist concerns.

Gadagakara's next novel *Chandraprabha* (1896) sets right the gender imbalance. In this novel it is the heroine, Chandraprabha, who displays intelligence, courage and resilience. Chandraprabha is the daughter of Kripasheela and Bhagyasheela. She is taught the traditional duties of a housewife and is given in marriage to Manamohanarao. Her courage comes to the fore when she fights the King's soldiers who had come to arrest her husband on a false charge of participating in a rebellion against the King. When her husband is arrested anyway, she sets out to fight the inevitable war to secure his release. Along the way the author describes many incidents that reflect Chandraprabha's kindness, intelligence and self-control.

The reformist concern of this novel is reflected in a conversation regarding women's education between Chandraprabha and Manamohanarao. Chandraprabha wants to know whether the general idea that women are less intelligent is true. Manamohanarao replies that not all men and all women are either fools or intelligent people and just because some of them are in either category, it is not right to blame only women, but that ignorance is more in women. Chandraprabha probes further and asks whether this ignorance is a woman's natural state or is it because her parents have not provided her with a proper education, to which her husband says that it is not a natural state.

These two instances in these two novels reveal the author's awareness and acknowledgement of the social upheavals around him. As mentioned earlier, the author's proximity to the Marathi society, where debates regarding women's education were already taking place, could have influenced his thinking. These aspects regarding women's education in these two novels were brought to light in Maheshwari's book and Havanur's argument against *Suryakantha*'s inclusion in the 'social' novel category was the only information available. This also highlights the shift in focus in novel criticism in Kannada where new modes of analysis have brought forth aspects that did not fit into strict conventional modes of analysis of form and content. These two novels also belie the notion that only novels set in contemporary times are capable of responding to contemporary concerns.

Realist Novel in Contemporary Times

The first realist novel set in contemporary times in Kannada, *Indirabai*, was published in 1899.

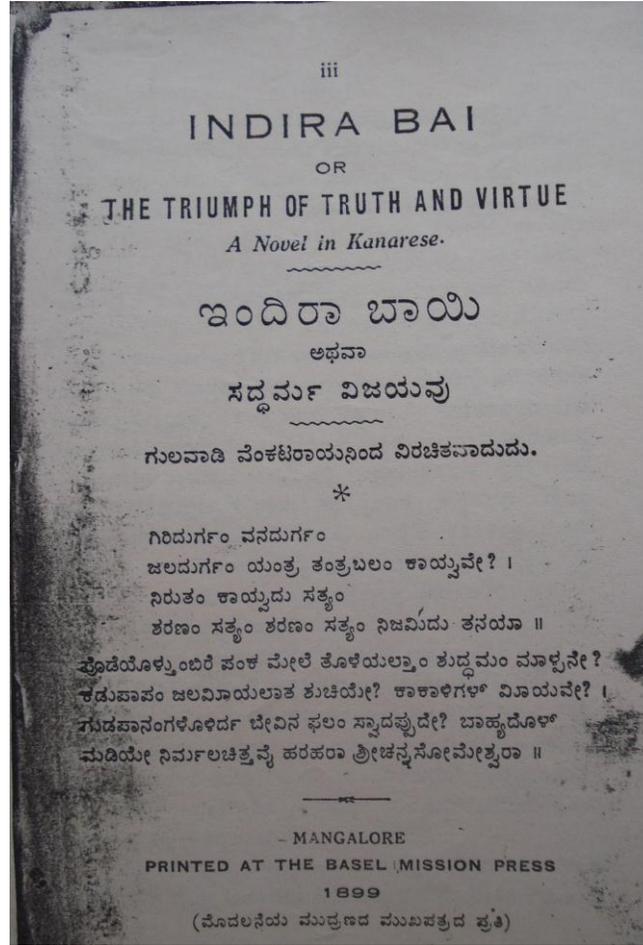
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S. Jayasrinivasa Rao, Ph. D.

Rewriting Social Reform - The Early Phase of the 'Social' Realist Novel in Kannada



Here, Venkatarao rewrites the problems of his Chitrapur Saraswat community at the turn of the century and the clamour for reforms from the educated progressive members of the community. (The clamour for reforms within the Chitrapur Saraswat community and the difficulties faced by the reformists in the community have been documented and analysed by Frank F. Conlon in his book *A Caste in a Changing World: The Chitrapur Saraswat Brahmins, 1700-1935* [1977]). A variety of languages and dialects of Dakshina Kannada district used in this novel highlights the pains the author took to make the novel sound authentic. The extensive use of *Yakshagana Talamaddale*, of which Indirabai's father, Bhimarao, is a keen enthusiast, organizer and performer, strengthens the cultural landscape of the novel.



Gulvadi Venkatrao

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Indirabai is born to an ambitious mother, Ambabai, and her acquiescent husband, Bhimrao. Bhimrao's is a rags-to-riches story. He firmly believes that his success is only due to his wife's good luck, and does not even hesitate to plot the murder of his apprentice, Sundararao, on the basis of a concocted complaint from his wife. Indirabai is married off to Vithalrao a year before her attaining puberty. The only son of wealthy, indulgent parents, Vithalrao is unable to control his sexual ardour and cannot wait till his wife, Indirabai, comes of age. With the tacit approval of his parents and in-laws, he arranges to live in a bungalow on the outskirts of the city with two concubines. His insatiable sexual ardour and debauched lifestyle ultimately lands him in bed with a high fever and he dies leaving Indirabai behind as a virgin widow. Her mother wants her to get her head tonsured and lead the life of a widow. Her father, however, disapproves of tonsure and brushes aside suggestions of 'sati' made by the priest. She is made to wear white *saree*-s, asked not to comb her hair or even apply oil to it, and not to wear blouses too. She rebels and disregards her mother's injunctions, except for wearing a white *saree*. Her mother conspires to send her off with a group of dubious 'swamiji-s', who go around conducting rituals and collecting unwanted widows for their various services. One night, when these swamis are camping in her house, and when one of them tries to molest her, she locks him up in her room and manages to escape. She takes refuge in the house of Amritarao, a lawyer in the town. Amritarao had earlier adopted Bhaskararao, the son of Sundararao, and had educated him. Bhaskararao is in England for his ICS studies. On hearing Indirabai's plight, Amritarao allows her to remain in his house. His wife, Jalajakshi, concurs with her husband. Bhimrao and Ambabai ask Indirabai to comeback and threaten Amritarao, but as Indirabai had decided to stay on at Amritarao's house on her own volition, her parents cannot do anything further. Amritarao learns that Indirabai is keen on studies and sends her to a widow's home-cum-school in Satara run by Pandita Anandibai. She returns on passing her exams and Bhaskararao too returns from England having qualified for the ICS. Amritarao broaches the subject of marriage to both Indirabai and Bhaskararao separately. Both develop a liking for each other and disregarding the fact that Indirabai is a widow, Bhaskararao decides to marry her, thus ending the novel.

Social Hierarchy and Language Use

The author uses Konkani, Tulu, the English mixed Kannada of the English-educated youth, the dialects of Brahmins, lower-caste workers and servants, and the register of law courts to make this novel dialogic and polyphonic (Mikhail Bakhtin, 1984). The author has also taken pains to translate conversations in Konkani and Tulu into Kannada in the same pages for the convenience of readers outside Dakshina Kannada district. As the realistic novel also marks the advent of the particular in literature, a number of features help in giving a local flavour to the novel. The novel is studded with a number of proverbs, which most of the times also provide an ironic twist to the situation.

Social hierarchy is represented effectively by the use of language. In many cases the dialect or language given to specific characters is representative of their respective classes or castes. Two Christian police constables speak a variety of Konkani, generally known in Dakshina Kannada as 'Christian Konkani', and these two are the only people in the novel who speak Konkani. Similarly, Tulu is spoken by servants in the novel. Konkani and Tulu are used as representational devices without any explicit comment by the author. The portrayal of recently English educated young men speaking

an English mixed Kannada is definitely an exercise in sarcasm. Their speech and actions are shown as fanciful. The elaborate rituals of smoking cigarettes and cigars, and having ‘dessert’ after dinner, every gathering of graduates turning into impromptu meetings with motions being proposed and seconded, a formal vote of thanks, proposing toasts and the resultant ‘hurrah’-s, newfound manners of saying ‘goodbye’ and ‘goodnight’—these descriptions evoke laughter as the actions seem elaborate and imitative, and their language contrived.

Sarcasm

The sarcasm is heightened by the author giving Kannada equivalents to their English usage in brackets. Apart from the noble purpose of helping English ignorant Kannada readers, the author also seems to suggest that Kannada has the vocabulary to say the same things that are being said in English and that their effort is artificial tending more towards display. When almost every minor character has a name, these English-educated graduates have no names. The author refers to them as ‘a BA said’, ‘another FA said’, ‘another BA countered’—their degrees have become their identities.

Venkatarao attacks mindless orthodoxy and wasteful practices. He would rather have people spend time reading something useful. Through his heroine, Venkatarao emphasizes the concept of knowledge for functional purposes — knowledge that will help readers to lead a meaningful life. He rejects reading that is hollow and involves only the chanting of god’s name.

Female Education

The main objective of female education, as enunciated by male reformers of the late 19th and early 20th centuries was to equip women to deal with domestic matters and be better, efficient and knowledgeable wives. Therefore, it should come to the readers of the novel as no surprise that Indirabai reads Pandita Ramabai’s *Streedharma Neeti*. One of the main objections to female education as raised by the orthodox public was that educated women would neglect their household duties. Since the intention of the reformers was to make female education acceptable to the conservative middle class, they were very keen on emphasizing the fact, that education and women’s household duties were not mutually exclusive, i.e., women who are educated do not necessarily neglect their household duties. Pandita Ramabai’s influence can be seen quite clearly here. Ramabai’s influence can also be seen in the portrayal of Pandita Anandibai, a reformer, who runs a home-cum-school for widows called ‘*Saraswati Mandira*’, an institution similar to *Sharada Sadan* which was started by Ramabai.

Against Superstitions

Gulvadi Venkatarao’s second novel, *Bhagirathi*, was published in 1900. This novel is not easily available, but an informative essay by B. A. Viveka Rai on *Bhagirathi* (Rai, 1989) reveals how drastically different this novel is from *Indirabai*, Venkatarao’s first novel. Venkatarao has created this character, Bhagirathi, a poor widow, who is also the narrator, to lampoon the various superstitions of Brahmin communities. The novel is technically in the form of conversations between Bhagirathi and her neighbour, Leelavati, a young educated girl, though it is Bhagirathi who does most of the talking. Rai observes that in this novel Bhagirathi is the story-teller and Leelavati is the listener and whenever Leelavati tries to voice her opinions, she is swept away by the power of Bhagirathi’s non-stop

harangue. Bhagirathi is well-known in her town as ‘kattale Bhagirathi’. ‘Kattale’ in Kannada means ‘rules’/‘customs’. As Bhagirathi blindly follows all kinds of rules set up by the society, and has strange explanations and remedies for equally strange problems, the adjective ‘kattale’ is stuck to her. Rai considers Bhagirathi as an unreliable narrator, because what she gives as explanations and remedies are born out of blind belief and there is no certainty about these beliefs.

For Gulvadi Venkatarao, *Bhagirathi* is an extension of his concerns about society that he began with his first novel, *Indirabai*. In the preface to *Bhagirathi* he reminds his readers:

In the ‘Preface’ to *Indirabai*, I had said that truthfulness and purity of heart are the two accomplishments that sustain us in this world and the next. But as long as foolishness and stupidity prevail in us, it is impossible to achieve these goals. This is portrayed through Bhagirathi’s life. (Venkatarao [1900], quoted in Rai, 1989: 10) (my translation)

Through Bhagirathi’s various lists of dos and don’ts, Venkatarao uses sarcasm to bring out the society’s scorn for female children, women’s education, English education and the stubborn insistence on maintaining the existing order with all its evils. As Leelavati, her permanent listener, is an English-educated girl, Bhagirathi repeatedly harps on the evils of English education and specifically of women being educated. Through Bhagirathi’s life, Venkatarao portrays the debilitating effects of child-marriage and frustrations of child-widows and thereby implicitly presents the case for widow remarriage.

Highlighting the Position of Women in Hierarchical Society

Quite different from the above two novels is *Chandramukhiya Ghatavu* written by Rodda Vyasarao Venkatarao in 1900. Though the novel does not have the overarching reformist agendas that *Indirabai* and *Bhagirathi* had, but it highlights the position of women in a hierarchical society. In terms of ‘giving a message’, this novel is similar to most of the early realist novels. *Chandramukhiya Ghatavu* disappeared from public and literary view almost immediately and was discovered by D. A. Shankar in the British Museum, London. This novel was edited by Shankar and republished in 1998.

The main crux of this novel is the blind beliefs and superstitions that afflict Hindu society, and how women are made to suffer to uphold these dubious beliefs. Briefly, the plot is of how an unemployed Brahmin youth, Haradatta, feels burdened by his wife and three children. He is forced to work as a watchman in a factory and the meagre salary is not enough to feed his family and his vices. Haradatta resorts to manipulating some accounts at his disposal, is found out and thrown out of his job. In revenge, he forges some papers and decamps with three thousand rupees. He resurfaces in the garb of a holy man as that costume would help him evade the police looking for him and also as a lucrative profession to lure superstitious and gullible people. Some convincing tricks later, the husband of a childless couple goads his wife, Chandramukhi, to serve the fake swami, so that he may grant them a child. Haradatta gives her an intoxicant mixed in milk which she drinks and dies soon after. The police who were on his trail finally catch up with him and he is sentenced to seven years rigorous imprisonment for his misdeeds.

Attack on Religion

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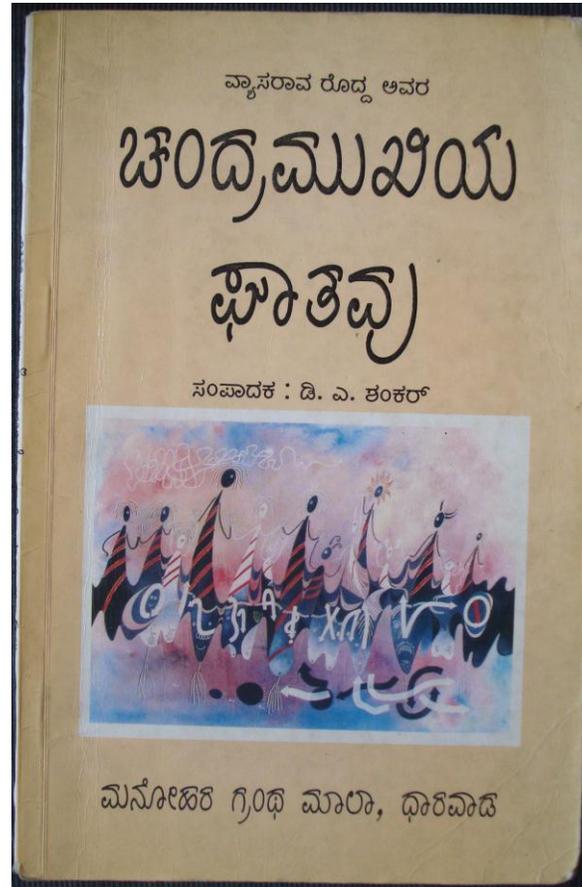
S. Jayasrinivasa Rao, Ph. D.

Rewriting Social Reform - The Early Phase of the ‘Social’ Realist Novel in Kannada

Scathing attack on Hindu religion, its customs and beliefs, perceived as decadent during the reform period, comes ironically from the lips of the fake 'swami' Haradatta, as he explains why it is easy to fool people:

Hindu dharma is a blind creature without a torch, foolish in its thinking, decadent in its customs, and stupid in its speech. Like an ox it turns to whichever direction it is prodded and beaten to go, a puppet which dances as it is made to. It has long ago sacrificed proper thinking and acting upon it with mental and moral courage. It believes strongly in the godliness of its ancestors. Its belief is in divine ability, its trust is in tricksters. Women are slaves and men are rulers here. If things were not like this, would I have had a large following like this? (Rodda [1900], 1998: 9-10) (my translation)

Chandramukhiya Ghatavu's Remarkable Narrative Techniques



This novel is only of 28 pages, but as only the second realist novel in Kannada, *Chandramukhiya Ghatavu* is remarkable for its narrative technique. The novel opens with a first-person narrator, Kalicharan, a reporter for the daily *Pioneer* in Bhagalpur. Almost like the beginning of a detective novel, Kalicharan receives a terse mysterious telegraphic message from his friend Dhirendra, a police

inspector in Alipore, asking him to reach Alipore the next day. The mystery continues as Dharendra receives Kalicharan without giving him even a hint of the purpose of his urgent message, and at the dead of night, gives him a package and asks him to leave Alipore immediately. Kalicharan opens the package upon reaching Bhagalpur and discovers a manuscript of an autobiographical account of a life of a 'sanyasi'/'swami' with Dharendra's comments, and a request to publish the account after deleting irrelevant details. From the second chapter onwards, it is the purported autobiography of the 'sanyasi'/'swami,' published and presented by Kalicharan. Haradatta turns out to be the 'sanyasi' and the second first-person narrator. The novel is constructed as an autobiographical/confessional account of a 'sanyasi' discovered and presented by Kalicharan.

The novel is set in Eastern India, in Bihar and Bengal, and the names of places and of people suggest a different kind of setting for a Kannada novel. *Chandramukhiya Ghatavu* which began as an English novel with a Hindi name (*Aysa Kysa Hua*) serialized in *The Indian Social Reformer* written by a Kannadiga that ended abruptly finally reemerges as a Kannada novel set outside the Kannada speaking areas, the present day Karnataka.

Macroscopic View of Problems

If Gulvadi Venkatarao's *Indirabai* is a rewriting of almost all the issues of the reform period, some of the later novels concentrated on a single issue and tried to give a macroscopic view of that issue. Venkatarao's *Bhagirathi* itself is an example, which deals with superstitions and blind beliefs. Bolara Baburao's *Vagdevi* (1905) deals entirely with the goings on in a religious 'matha' or (monastery). The novel is set in the Kumudapura monastery, whose head Chanchalanetra Swami (the name itself is ironic and symbolic of the nature of the man; 'Chanchalanetra' means 'restless eyes' or 'roving eyes'), supposed to remain celibate, is enamoured by Vagdevi's beauty and contrives to bring her into the monastery. The poverty stricken parents of Vagdevi, aware of the implications, override her reluctance and convince her of the benefits of moving into the monastery. Chanchalanetra's lust and her parents' greed force Vagdevi to accede to the repeated entreaties of Chanchalanetra and the entire family shifts to the monastery. Since the monastery is the moral guardian of the society and its religious affairs, it wields a lot of power and wealth. Vagdevi's parents are more enticed by the power they could wield if their daughter becomes the beloved of Chanchalanetra, than their daughter's honour and welfare. Vagdevi's husband, a slothful creature, is most satisfied as long he has enough to eat and he does not have any say in the entire show. In fact, he is genuinely happy that he can now eat to his heart's content at the expense of his wife.

The Role and Function of Sub-plots

A number of sub-plots intersperse the main narrative involving a number of people from all walks of life. As these people are in some way connected with the monastery, a number of shady dealings involving them and the monastery are also portrayed. The focus in this novel is more on maintaining the sanctity of places of religion and worship. Ideas of reform do not seem to influence this world, but, in terms of satire, the tone in *Vagdevi* is much more incisive than in Gulvadi Venkatarao's novels. The story which begins in a small social unit called Kumudapura slowly spreads across all social units and layers. Vedavyasa, tired of Chanchalanetra's misdeeds, meets the four religious heads around Kumudapura and seeks their help. When no help comes forth, he meets Thimmayya, the 'peshkar' of

that state. After this he meets a series of officials and goes right up to the king, where he ultimately gets justice. Bolara Baburao, in his sharp social critique, stands at every level of society, describes the scene there, and seems to reflect how contemporary Hindu society at every level is filled and rotting with irreligiosity, debauchery and greed. Baburao seems to ask how such a society can be healthy.

Baburao's rewriting of Hindu society in decline is carried forward by Gulvadi Annajirao. Gulvadi Annajirao's *Rohini athava Saraswatha Mandala* came out in 1906. Annajirao too belonged to the Chitrapur Saraswat community, and *Rohini* and Venkatarao's *Indirabai* are similar in many ways. This novel too deals with widow remarriage, though with slightly radical overtones.

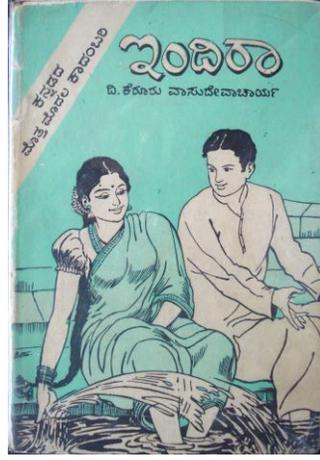
Rohini is not a virgin-widow like Indirabai, and the person who loves her even before she was married, Narayana, hesitates to marry her after she becomes a widow. Though Narayana has a different reason for not marrying Rohini—he feels that she is a 'parastree' (another man's wife)—Annajirao criticizes this and introduces a roving character called Ramasharma (who shows up intermittently in the novel) who makes Narayana understand that Rohini is a widow now and is not another man's wife anymore and that Narayana would not be doing anything so virtuous as marrying a widow in his entire life.

Annajirao does not blindly extol the virtues of reformers, and criticizes people who go around as reformers for its external grandeur (Rohini's father Mukundarao, who insists on taking her to the prayers at the Upasana Mandir of the local Brahmo Samaj) and also those who masquerade as reformers (A friend of Rohini's first husband called Vishweshwararao) luring young people into their nefarious activities. He criticizes orthodox religionists for sending injunctions at the slightest pretext and excommunicating people from their caste.

Annajirao's anxiety regarding the sanctity and safety of the Brahmin community comes forth strongly. Narayana wants to establish a 'Brahmin Samaj' instead of the radical 'Brahmo Samaj'. This 'Brahmin Samaj' would aim at creating a community where educated and learned Brahmins come together without any inter-subcaste hatred. Ramasharma adds to this by saying that unless the Brahmin community changes with the times, Brahminism would be destroyed by 'mlechcha'-s (outcastes/untouchables). For Annajirao, the 'Saraswata Samaja' in the title of the novel does not only refer to his Chitrapur Saraswath community, but 'Saraswath' in the larger sense of 'a learned and erudite' community.

Not Always in Support of Social Reform

Not all early realist novels supported social reform activities. In the novels discussed above the people who opposed women's education, widow remarriage, and general reforms in society, were on the other side and the authors of these novels strongly advocated reforms, though Bolara Baburao's and Gulvadi Annajirao's attitude can best be termed ambiguous. Kerooru Vasudevacharya's *Indira* (1908) is a rewriting of the orthodox anti-reformist point of view.



Indira is essentially a story of the romance between Indira and Ramakanth. The story of Indira's and Ramakanth's love has all the classical ingredients – first meeting, falling in love, separation, misunderstanding, parental objection, and finally marriage. Ramakanth's father, Kamalakantha, Indira's father, Jayarao, and Devayani, a young educated widow, were friends in their youth in Srirangapattana. Kamalakantha and Jayarao both develop a liking for Devayani, but she wanted to marry Kamalakantha. Jayarao did not like this and once when Kamalakantha was away on some work and did not return for many days, Jayarao seized this opportunity and informed Devayani that Kamalakantha had got married in some other town. Kamalakantha too had sensed that Devayani liked him and he too wanted to marry her. When he returned from his trip, Devayani refused to meet him. When Kamalakantha got to know what had happened and when his desire to meet Devayani and explain matters were rejected by her, he left town, hurt and dejected. He later married a girl of his parents' choice and Ramakanth was born some years later. Jayarao too married a girl of his parents' choice and Indira was born to them. Devayani chose to remain a widow. Ramakanth's and Jayarao's respective wives died early. Jayarao continued to live in Srirangapattana, so too Devayani. Jayarao's business matters meant frequent tours outside his town and Indira grew up into a young girl under the loving care of Devayani. Devayani had not forgotten Kamalakantha and when she learnt that his son, Ramakanth had come to Bangalore in search of a job, she wanted to see him and through a mutual friend, requested him to come and see her. Ramakanth comes to Srirangapattana and in course of time meets Indira in Devayani's house. Friendship soon turned to love. Jayarao, on returning, saw this growing closeness with increasing concern. He wanted to marry his daughter to a titled young man, through whom he too could assume some importance in society. His greatest ambition was to acquire the 'Rao Bahadur' title from the British. Moreover, he did not want Indira to marry the son of someone who thwarted him in his bid to marry Devayani. He tries to send Ramakanth outside the state by offering jobs. Many such attempts and misunderstandings later, Indira and Ramakanth come together finally to get married.

In between the many fluctuations in this romance, Vasudevacharya introduces a group of reformers with whom Indira and Ramakanth are seen engaged in debates regarding women's freedom, women's education, widow remarriage, language issues, and so on. Many well-known reformers and their reform activities are lampooned here. We have already seen Pandita Ramabai's work being acknowledged in Gulvadi Venkatarao's *Indirabai*, where her book *Streedharma Neeti* is introduced as

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an essential reading for young women and through Pandita Anandibai's character, who establishes a home-cum-school for young widows.

A Caricature of Pandita Ramabai and Other Social Reformers

In *Indira*, Vasudevacharya rewrites Pandita Ramabai's character in Pandita Radhabai, a caricature of Ramabai. To add insult to injury, he makes Radhabai speak about herself. Pandita Ramabai's widowhood and her conversion to Christianity are lampooned. In *Indira*, Pandita Radhabai is shown as having married three times, each time after being widowed and her conversion is shown as coming after her marriage to a Father Cunningham in America. Seshadasacharya Adya (author of an early Kannada social play, *Suvadana Bhaskara*) is lampooned here as Phanindracharya Adya.

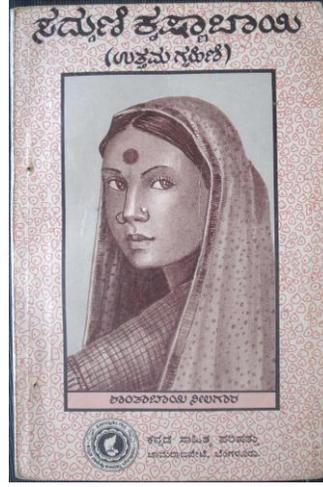
Phanindracharya is shown here as marrying Nagalakshmi, who has been widowed thrice and that he is not bothered about her not being a virgin-widow. The exaggeration and the language used for this description are gross and also show Vasudevacharya's unconcealed rage at these acts. Nagalakshmi is described as a woman who was 'savoured' by three husbands previously.

The meetings of the reformers at the Upasana Samaj is described by Ramakanth as being similar to Church sermons and rituals, with chapters being read out from *The Bible*. Vasudevacharya makes it clear that he sees all the reform activities as Western and more specifically Christian and that he would not have anything to do with such reforms.

Vasudevacharya was a student at Pune during the years 1889-1890 and was witness to the reformist-conservative debate between Agarkar and his followers demanding reforms and supporters of Tilak who wanted to uphold Hindu values. Pandita Ramabai's activities were reported in their respective periodicals/ newspapers—*Maratha*, *Kesari* and *Indu Prakash* of the Tilak group and *Sudharaka* and *Subodha Patrika* of the reformist Agarkar group. These debates would have influenced Vasudevacharya and coming from an orthodox, priestly family, he seemed to appreciate Tilak's views. This exposure could be the cause of his anger towards Ramabai and other reformers.

Apart from presenting the contemporary conservative attitude towards reforms, Vasudevacharya makes the novel topical by introducing elements like the names of newspapers that Ramakanth reads, the Kannada-Marathi language debate, Venkatacharya's popular translation of Bankimchandra's *Vishavriksha* that Indira reads, names and activities of religious and social reformers and long discussions on reforms.

A Third Perspective on Women's Reforms



After the contrasting views on reforms seen in *Indirabai* and *Indira*, Shantabai Neelagara's *Sadguni Krishnabai* provides the much-needed woman's perspective to women's reforms, thus giving a third perspective to the women's reforms during the early days of the novel in Kannada. Neelagara's novel, *Sadguni Krishnabai*, first published in 1908, disappeared so fast that there is not a single reference to it in any of the literary histories. Even Venkatesha Sangli's encyclopaedic directory of Kannada litterateurs (1960), which spans a period from 1850 to 1920 and which is a mine of information, does not have any reference to this book. It did come as a pleasant surprise to see this book, which now becomes the first Kannada social/realist novel written by a woman.

Neelagara's novel was the result of an award announced by Narasimhacharya Kavyananda Punekar in memory of his wife, through the Karnataka Vidyavardhaka Sangha, Dharwad. The award carried twenty-five rupees and the novel was to be written as outlined in a 'sloka' from *Manusmriti*, a translation of which in English is this:

In whichever family the husband is happy with his wife, and the wife with her husband, in that house will fortune reside permanently.

The story is of Krishnabai, the daughter of Hariwant and Radhabai. Hariwant provided a decent living and good education to his children and was especially fond of Krishnabai, his last born. He took upon the responsibility of her education upon himself and taught her whenever he was free. When his death left Krishnabai forlorn and distraught, her elder brother, Shamarao, took over the responsibility and arranged to send her to a private home tutor, who was a friend. When Shamarao had to shift to Mumbai, he took his sister and mother with him. On seeing the various career opportunities in Mumbai, Krishnabai too wanted to start a career. Her brother agreed and sent her to the Zenana Mission Girls' School. At first apprehensive of her thus far limited education, she soon realized that she was far better than many of her classmates.

An American lady doctor, who used to visit the school, noticed the talent in Krishnabai and offered to teach her Medicine. Soon, Krishnabai completes her course in medicine with top honours. On the day of the final awards function, Madhavarao, a young man doing his BA course, the only son of a famous

lawyer, Janardhan Pant, noticed her and enchanted by her intelligence, wanted to marry her. Soon, a meeting was arranged between the two families and Pant discovered that Krishnabai was none other than the daughter of his childhood friend Hariwant. But, Madhavarao's mother, who had strong opinions against women's education, was skeptical. Madhavarao manages to convince her and the wedding takes place. Krishnabai performed her household duties so well that her mother-in-law soon lost her initial apprehensions and handed over the charge of the entire household to Krishnabai. She nursed her in-laws during their illnesses, but they died soon after. Madhavarao was yet to complete his studies and Krishnabai managed the incomeless household with great expertise and helped him complete his studies. When employment opportunities were not forthcoming, she urged him to study for a law degree. Madhavarao had always wanted to go to England and study for the civil services or the barrister examinations.

Despite Madhavarao's protests, Krishnabai sold her ornaments and raised the required amount. Both husband and wife decide to go to England. At a time when crossing the seas meant ostracism even for men, Neelagara makes a bold move by making her heroine leave the shores. The ship meets with an accident in mid seas, and a passing ship manages to rescue many passengers. In the confusion Krishnabai and Madhavarao are separated. When one rescue ship brings her back to Mumbai, another rescue ship takes Madhavarao to England. Neelagara brings Krishnabai back to the country, thus missing a certain controversy. But she must be credited with making the move itself to send her heroine to England. Madhavarao and Krishnabai believe that the other is dead, but both hope that the other is alive and that they will reunite. Krishnabai then goes to her elder sister's place and slowly comes out of her sorrow and starts taking care of the education of her sister's children Kashi, Godavari, and Balawanta. How she educates them and takes care of the household forms the major part of the narrative. Some years later, through a friend, Madhavarao comes to know that Krishnabai is alive and well in India and writes to her. She is overjoyed and he soon returns after passing his ICS examinations. After a joyful reunion, Madhavarao leaves for Satara to become the Assistant Collector of the district.

The story as outlined may create an impression that Krishnabai is just another heroine who blindly accepts traditional beliefs and acts accordingly. But it must be remembered that Neelagara is operating within the constraints of a patriarchal society and she also had to write within the confines of the traditional theme of the 'sloka'. Vijaya Dabbe (1996), in a perceptive introduction, says that Krishnabai is not a submissive, dumb heroine; instead she is a person with an immense will and desire, capable of changing the lives of people around her. Neelagara is alert to the developments inspired by a modern sensibility. Though, externally, the novel seems to propagate the view that women exist for the happiness of men, what it actually says is different. Neelagara cleverly uses the ploy of carefully presenting her own opinions in other's tongues and uses scriptural evidence so that her arguments cannot be disputed. Using this, she is able to present a most perceptive and an almost radical observation at that time:

Like men, women too are human beings. They too have intelligence and the ability to learn. They also have the enthusiasm to reap the benefits and happiness that come out of education. It is not beneficial for anyone to keep fifty percent of our population who are women in intellectual darkness. By educating women, they will be able to learn

what they desire and teach their children many useful things at home itself. (Neelagara [1908]; 1996: 10) (my translation)

Though there is no vehement oppositional force in the novel, Krishnabai had to contend with her orthodox and skeptical mother-in-law. Neelagara succeeds in her task by making Krishnabai's husband, Madhavarao, talk about and defend women's education to his mother. It is clear that Neelagara operates within the confines of the reform agendas of that time, when the common fear, even among the reformers, was that educated women neglected their household duties, and that their respect towards elders and traditions decreased with increasing knowledge. Neelagara has to prove that this fear is illogical; she shows how Krishnabai is not just another educated woman conducting household duties after marriage, that she was responsible for the education of her sister's children. She tells her sister's eldest daughter, Kashi, that there is no point in acquiring some 'general knowledge' by remembering names and reciting dates and years of historical events and stresses the need for a deeper understanding of our country's history, what our country lacks and what type of education is required for our people.

Impact of Modern Institutions Introduced by the British

In all these novels, beginning from *Indirabai*, we can see the existence and operations of modern institutions introduced by the British. Courts of law, the police force, schools, and railways make their considerable presence felt in these novels. We also get to see the malaise of corruption already invading these new institutions. Added to these modern institutions, was the presence of the Christian missionaries. And for the first time in Kannada literature, social novels provided a canvas in which the entire society with its various hierarchies, both traditional and modern, could be portrayed.

A Contrastive Development



M. S. Puttanna

Coming as a complete contrast to all this is M. S. Puttanna's novel *Madiddunno Maharaya* (a Kannada proverb equivalent in meaning to "as you sow so shall you reap") which was published in 1915. The novel does not directly associate itself with any of the concerns of the reform movements, though education and punishment and the practice of sati do find their own places. Puttanna was a great admirer of the late ruler of Mysore, Krishnaraja Wodeyar III, and his novels are set in the times of the reign of this king, where the king usually puts in an appearance as the dispenser and upholder of justice.

The novel opens with Kittajois reciting the '*panchanga*' (traditional almanac/calendar) for the day, which reveals that the incidents in the novel took place in '*pramadinaama samvatsara*', that is, around the mid-nineteenth century. 'Chastity' and the final triumph of the Hindu view of moral/righteous behaviour are the main themes of this novel. This novel portrays the trials and tribulations of a Brahmin couple in a distant village in the Mysore Kingdom. Puttanna in his preface to the novel tells that daily-life characters in a novel should in their nature and deeds approach the ideal Rama and Seetha, Yudistira and Droupadi. With the specific mention of the period and the religious basis for his characterisation, Puttanna sets the tone for his novel in the beginning itself.

The plot of the novel briefly is this: Sadashiva Dikshit, a widower, marries Thimmavva, and with his son, Mahadeva, from his first marriage, and old mother, leaves Mysore and settles in Sanjewadi. Mahadeva later marries Seethavva. Mahadeva's step-mother, Thimmavva, who has given birth to a daughter, starts harassing her daughter-in-law, Seethavva. Seethavva bears this harassment

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S. Jayasrinivasa Rao, Ph. D.

Rewriting Social Reform - The Early Phase of the 'Social' Realist Novel in Kannada

uncomplainingly. Sanjewadi is basically a village of thieves and their leader is an untouchable priest named Sidda, officiating in a Maari temple on the outskirts of Sanjewadi. Sidda's lecherous eyes fall on Seethavva who used to go to Arundamma's house, not far from the Maari temple, to worship the sacred Tulsi plant there. Sidda's lust is encouraged by Narappayya, who lives with the Dikshit family. When Sidda realizes that none of his enticements is going to lure Seethavva, he tries to molest her when she was alone. Unable to bear this insult, Seethavva falls severely ill and her family thinking that she had died of the illness makes preparations for her cremation. The wood used for her cremation was not dry enough and her body does not get completely burnt. Moreover, she was very much alive. Anandbhatji, a '*tantrik*' (traditional sorcerer), who was passing by the cremation grounds, realizes that she is still alive and revives her. Seethavva rejoins her husband, and Sidda is punished by Anandbhatji. Amase, a thief, reveals the misdeeds of the villagers and they too are punished. Sanjewadi is in ruins by the end of the novel.

Puttanna had already set the tone for the novel, and the incidents in the novel fit into his plan. By situating the novel in the 19th century, he creates the period and setting for the possibility of incidents like reviving the dead. *Madiddunno Maharaya* is a much-discussed early novel because of its unapologetic tone and the writer's belief in what he was writing. This makes the novel completely different from the other realist novels of the same time. G. S. Amur considers this novel as serving advance notice on the future growth of the novel in Kannada. Amur goes on to comment: "*Madiddunno Maharaya*'s sharp realism comes from its stark portrayal of human corruption and the consequent break up of society" (Amur, 1994: 47).

One cannot dispute Puttanna's astuteness in putting this incident where it is, because as he had already said in his preface, Seethavva's rise from the dead in a sense conforms to the legendary's Seeta's coming out unscathed from the '*agnipariksha*' (a test of chastity where Seeta had to pass through fire) set by her husband Rama. This secures Puttanna's world in its moral laws. M. G. Krishnamurthy commenting on the novel observes that Puttanna strongly felt that there should be a close relationship between the language of the novel and day-to-day speech and that the novelist should choose the subjects/topics for his novel from the world around him. This indicates Puttanna's belief that the writer's powers of imagination should be related to the specific culture in which he lives. Krishnamurthy says how this novel becomes different from other realist novels written during that time and sets the tone for the future:

'Chastity' and the final triumph of the Hindu view of moral/righteous behaviour are the main themes of this novel. Since most of the events take place in a distant village, it becomes possible to break both secular and moral laws. A group of bandits living in the village represent the destructive forces; towards the end of the novel we realize that the leader of this group is a priest of a temple outside the village. Chastity is symbolic of the moral laws. When the leader of this group of bandits tries to outrage the modesty of the Brahmin's wife, it is symbolic of an attempt to violate secular and moral laws as well as spiritual laws. The 'denseness' of 'specific descriptions' in this novel prevents it from becoming a manual of morals. Even though at some points the novel is a document of social issues, at some places an exciting story, and at some places a low farce, since this novelist is completely and unconsciously committed to the accepted values of the society all these diverse features come together. As a result, events acquire symbolic

meanings; even though the story ends in a triumph for secular and moral values due to the King's intervention as we can guess, the reader doesn't feel that the novelist is building castles in the air by detailing this victory. (Krishnamurthy, 1994: 16) (my translation)

One of the main reasons why this novel has got its share of credit is that it never claimed to set right the ills of the society or offered solutions to contemporary problems. Puttanna's novel shows that societal ills like corruption, which the reform-novels expressed disgust at, was a feature of society even in the past. The reform-novels, if one may call them so, made their disgust at the atrocities and inequalities in society very clear and this itself became the framework for these novels. The anxiety of the early social novelists regarding the threats to their traditional way of life is not unconcealed in spite of their attitude towards reform.

Anxiety for Morals

This anxiety is rewritten through religious morals, which is a strong presence in these novels and these novels reveal that social-reform is in a sense religious reform too. Therefore, one can see the early novelists laying a lot of stress on morals, indicating in their prefaces the moral purposes of their literary attempts. Even a representative selection of prefaces from each of the different categories bears this out.

Gadagakara, in his preface to *Suryakantha* (1892), seems to suggest that his novel is a compendium of advice for the entire society:

This novel illustrates how young boys and girls need to be obedient towards their parents, teachers and elders; how parents should be conscious of their children's education; how one should not forsake one's morals even in the face of adversity and danger; and how calamity befalls them who take to bad ways. This book also illustrates patriotism, friendship and fellow-feeling, therefore, people of all ages, from children to old people, and women may also read this book. (Gadagakara [1892]; quoted in Havanur, 1974: 545) (my translation)

Gulvadi Venkatarao's purpose in writing *Indirabai* too is similar:

The purpose of this book is to portray that—Truthfulness and purity of heart are two accomplishments that sustain us in this world and the next and all efforts to exclude these two are bound to end in failure. (Venkatarao [1899]; 1962: iv) (my translation)

A different picture of maintaining traditions emerges in Vasudevacharya's angry denunciations of women's reforms in his preface to his *Indira* (1908):

Today we see many young women who have been educated under the existing system, who have brought happiness to everyone without bringing any ill-repute to *streejati* (=women; the feminine gender). But we also see women who rebel against the present social structure and want women to be more independent than men. They feel that they

should follow women of other countries in matters of dress, food and manners and that men need not be given the same kind of respect that they have been receiving till now. And thus having filled their heads with such foul matters, have thrown away the decency which gives greater radiance to their natural beauty. There is no dearth of such *svairini*-s (literally, free, independent women; also women of easy virtue) who have started to spoil our social equilibrium. It is because of our women that our traditions and customs are still intact. If it is not the responsibility of our wives to maintain the balance in the society and to see to it that there is no loss of happiness in the family, then whose responsibility is it? (Vasudevacharya [1908]; 1984: 3-4) (my translation)

The entire burden of maintaining the social equilibrium falls on women and the anxiety (and sometimes anger) that the society will fall apart if women are educated and acquire the confidence to assert their identities is not confined only to male reformists and dissenters. Women reformers also expressed similar sentiments, but even when they were calling for reforms, they also dealt carefully and tactfully with these anxieties to prove that the fears were illogical. If we can recall the statement regarding women's education quoted earlier from Shantabai Neelagara's *Sadguni Krishnabai*, and compare it with what she says in her preface, we see that it was not easy for a woman to say what she wanted to say openly. Neelagara's statement in the preface is similar in tone to the ones expressed by the other male novelists:

All women do not deserve to be called a good wife. A woman has to put in a lot of effort to merit such a title. As it is necessary for men to go out and earn money and fame, it is also necessary for women to keep things in order at home and earn respect and honour from other people. When a woman conducts herself like this, she brings honour to her family as well as her husband's family, and thus, deserves to be called an excellent wife. (Neelagara [1908]; 1996: 2) (my translation)

Irrespective of whether the novels are historical, social, romantic or marvelous, the novelists' main purpose of inculcating a morality made these formal distinctions, in one sense, irrelevant. These novels were already drawing the boundaries of the nation. In all these novels it is the upper-caste Hindu society that is in turmoil and the dominance of this group in literature ensured that the nation is rewritten according to their specific needs. It is at this juncture that revival and reform seem to converge with a single purpose.

End of the Early Phase and a New Beginning

Puttanna's novel marked the end of the early phase of the novel in Kannada literature. The anxieties and dilemmas that characterised the beginning of the novel, gave way to an increased confidence in dealing with both form and content. Puttanna's novel also marked a beginning of a new era. The enormous popularity of historical novels had obscured the early social-realist novels, evident in sporadic reprints and a number of lost works. This began to change with Puttanna, whose novels are being regularly reprinted. This also had a lot to do with the reading public. The shift in political concerns also influenced the readers. If the struggle for independence required a valourisation of the past, the building of a new independent nation required a representation that reflected the changed

ideals. Issues like inequality and caste and class repression began to appear in literature and were fictionalised and rewritten in novels.

The early realist novels, considered 'independent' in contrast to 'translated' novels show that 'rewriting' takes place in different ways, not just from one language to another. The above discussion reveals that most of these novels are fictional 'rewritings' of actual events that took place in different communities around that time, and also of people who were involved in these debates and controversies. The use of languages and dialects, proverbs, cultural specificities, and traditional observances, in these novels, has helped in rewriting the entire societal fabric of turn of the century 'Karnataka' into literature. We must also take into account that through these early social novels, reformist agendas get rewritten into literature as a strong political position and vies for space in the national imagination.

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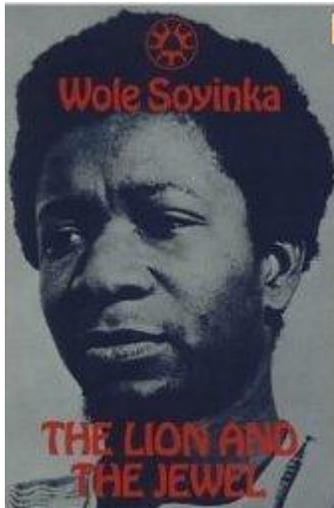
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**Sidi's Choice of Baroka and the Victory of Traditional Values
over Western Ones in Wole Soyinka's *The Lion and the Jewel***

Fariha Ishrat Chowdhury, M.A.



<http://freduagyeman.blogspot.com/2010/11/17-lion-and-jewel-by-wole-soyinka.html>

Abstract

The Lion and the Jewel is an interesting play to study if one wishes to learn more about Soyinka, Nigeria, the effect of Western influence on its colonies, and a good one to

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perform if one has a relatively small theatre group with an emphasis on group movement for the mime and the dance scenes.

Set in the Nigerian village of Ilujinle, it takes place over the course of a day and is divided in Morning, Noon and Night. Its major themes constitute of the notion of progress in an African setting, tradition, synchronism, love and marriage, and the conflict between traditional Nigerian Yoruba values and the Western influence of Nigeria's colonizers.

The Lion and the Jewel is a satirical comedy with music, songs, and dance. Here we notice the treatment of serious issues in a generally light-hearted manner, content to oversimplify and to leave some issues unresolved with a view to providing an entertaining as well as provocative experience.

This paper presents a critical analysis of certain main characters with references to their activities and their possible interpretations in order to highlight the unpredictable ending of the play delineating tradition's triumph over modernity.

The Development of Characters

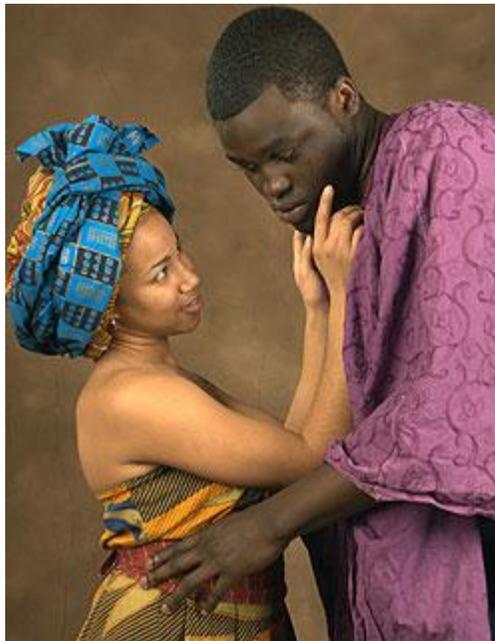


Photo by David Kipler

<http://news.wustl.edu/news/Pages/11510.aspx>

In *The Lion and the Jewel* we are acquainted with three major characters: Sidi, Lakunle and Baroka. The play opens with Lakunle's pursuit to win Sidi's heart.

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Lakunle

Lakunle is the schoolteacher of the village. He deeply admires Western culture and seeks to emulate, often to comically inadequate effect. He is portrayed by Soyinka as clumsy in both actions and words, throwing together phrases from the Bible and other Western works in hope of sounding intelligent. He is "in love" with Sidi, but can not marry her because she demands that he pay the traditional bride-price, something he refuses to do.

Initially we chalk up this refusal to his Western beliefs, and the belief that women shouldn't be bought and sold, but later in the play he reveals his true self - when Sidi's virginity is taken away, he leaps at the chance to bypass the bride-price by saying that she can't really expect him to pay the bride price now that she's no longer "pure". He represents one extreme of the play's central pendulum - the Western values.

Sidi

Sidi is a young girl in the village who has just had her ego boosted by a visit from a big-city photographer, who has taken her pictures and published them in a magazine. From then on, she is extremely conceited, thinking herself even higher than the Baroka, the Bale, the Chief of Illujinle. She refuses to marry Lakunle until he pays the bride price, and eventually goes to visit Baroka because she believes that she will be able to humiliate him by exposing his impotence. However, Baroka proves to be a cunning man and she falls right into his trap. She is the needle of the pendulum; she wavers from end to end, confused, before finally settling on the traditional side.

Baroka

Baroka is the leader of the village. He holds to his Yoruba traditional beliefs, but his power is coming under threat from the Western influence. The issue that troubles him throughout the beginning of the play, we learn, is his apparent impotence, a secret he reveals to his head wife. We later learn, however, that this feigned impotence was only a clever stratagem in order to lure Sidi into coming to his palace.

In the course of the story Baroka's qualities of cunning, discrimination and strength are shown to advantage; Lakunle is provided with a number of opportunities to display his talents but he fails recurrently. Finally Sidi's decision to marry Baroka reflects the playwright's opinion that in the context provided by the play, Baroka is the better man and his attitudes are the more substantial as well as worthy.

Conflict between Tradition and Modernity in Creative Writing

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Issues have been raised regarding the conflict between tradition and modernity in this play wherein tradition wins over modernity through the final action of Sidi. Now, if the play reflects a conflict between old ways and new ways, then who is the winner? We cannot answer this very easily. If we say that Sidi is the prize, then we see that she has been won by Baroka. And thus victory may seem to go to the older ways of life and the older beliefs he represents.

But still we are confronted with some complications; the first is that Lakunle is not a particular convincing representative of modern ideas. There is evidence that he misunderstands some of the books he reads and he believes to be true. For example, he is wrong in saying that women's brain is smaller than men's. Then he is much fascinated by the most superficial aspects of modern ways of life, such as, night clubs, ballroom, dance, etc. He is full of half-baked modern ideas which he exploits in denying to pay the bride-price to Sidi.

Baroka, the sixty-two year village chief of Ilujinle, on the other hand, opposes progress because he believes that it destroys the variety of ways in which people live and that he as well as Lakunle should learn things from one another. Baroka is anxious enough to make Sidi his wife and here comes the love-triangle of Sidi, Lakunle and Baroka wherein finally Sidi surrenders herself to Baroka. It is miraculous to know that a young man fails before an old man in the game of love and at the end Sidi willingly accepts Baroka, not Lakunle, as her husband.

Bride-price, a Sign and Symbol and a Complex Situation

There are several reasons behind Sidi's hesitation in accepting Lakunle. The basic reason seems to be his refusal to pay the bride-price:

Ignorant girl, can you not understand?
To pay the price would be
To buy a heifer off the market stall.
You'd be my chattel, my mere property.
No, Sidi! (*The Lion and the Jewel*, 8)

But Sidi is also uneasy about Lakunle's ideas, especially the role of women and the duties of a wife. The language he uses, drawn from his 'ragged books' (mainly the Bible and the dictionary) adds to this uneasiness. She feels uncomfortable by the scorn with which he is regarded by other villagers, even the children. She also hates his miserliness which she considers 'A cheating way, mean and miserly.'

There are many inconsistencies in Lakunle which also may irritate Sidi. Although he claims to detest Baroka's habits and powers, in fact he secretly envies them. In one

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speech he wishes if he had the Bale's privilege of marrying many wives. Now, polygamy is a familiar tradition in older, backward society whereas monogamy is a modern phenomenon. Lakunle is contradicting himself here by trying whole-heartedly to uphold modernity but ironically he cannot obviate his native identity and demands. Even he seems to forget his principles at the end of the play when he eagerly embraces the thought that since Sidi is no longer a virgin now, he cannot be asked to pay a bride price for her:

But I obey my books.
'Man takes the fallen woman by the hand'
And ever after they live happily.
Moreover, I ill admit
It solves the problem of her bride-price too. (*The Lion and the Jewel*, 61)

Opposing Religious Values – Convenience Plays a Better Part

In the same speech he forgets in his agitation that he is a Christian opposed to the village religion and appeals to the God of thunder and lightning. He declares that 'My love is selfless- the love of spirit. Not of flesh' but if it is so, then how can he be so concerned of 'bride price' even when he is about to lose the beloved? Lakunle himself is deliberately insincere and that it would be perfect to say that he is too weak to recognize his own inconsistencies. We may assume that Sidi refuses him being motivated by more to her personal opinions and disliking to this callous man rather than considering him a representative of western norms and values. But at the end she realizes that Baroka possesses what Lakunle lacks; the climax is, youth is eclipsed by the old.

Seduction of Modern Channels

It is not true that Sidi refuses Lakunle as if she was in love with Baroka from the very beginning. Sidi initially refuses Baroka's offer to marry him and this offer arrives when she is under the influence of the magazine brought to the village by the white photographer. We notice Sidi's excitement demonstrated by her reactions to this magazine and the photographs in it:

Have you seen these?
Have you seen these images of me
Wrought by the man from the capital city
Have you felt the gloss?
Smoother by far than the parrot's breast. (*The Lion and the Jewel*, 19)

The fact that her photograph covers three pages and the Bale's only the corner of a page seems to her to prove that she is far more important than he is. Her confusion in choosing

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between Baroka and Lakunle as her husband indicates the young generation's wavering to choose between the old values and the new allurements of Western culture:

In Wole Soyinka's *The Lion and the Jewel*, there is a constant confrontation between tradition and modernity. Soyinka published the play in 1959, when Nigeria was struggling for independence under British control. Nigeria had been united as the "Colony and Protectorate of Nigeria" since 1914 and by the late 1950s was facing the challenge of whether or not it was ready for independence and capable of handling modern Western civilization. Some Nigerians felt that it was time for change while others wondered if they should move from their present culture. (Watts 1)

Romance

In the play, both men, Lakunle and Baroka play the role of romantic lovers in a different way. Lakunle plays this role for much of the play; he praises Sidi's beauty, kneels to her and performs services for her. Baroka, who seems anti-romantic to many of us, turns in a brief performance as a romantic lover. Having appealed to Sidi's vanity through the stamp-printing machine he weaves a spell of words around her:

In Baroka's part, we see that certain qualities of slyness in him make him win Sidi which are not manifested in Lakunle. From the very beginning she cannot tolerate Lakunle and till the end she is consistent in expressing her hatred to this callous chap. On the other hand, when she is seduced by Baroka, she decides to choose one single man whom she would let herself touch in future and that single man should be Baroka who has already touched her enough. The Bale impresses her with his skill at wrestling; he pretends not to know about the offer of marriage and implies that Sadiku is always trying to make matches for him. Moreover, he cunningly appeals to her loyalty to the old village ways and he praises her depth and wisdom, too. He flatters her with his talk of having her portrait on the stamps and all the time he talks to Sidi in a soothing tone with the most flattering seriousness as well as stressing the responsibilities of the village head. Lakunle obviously lacks this foresightedness and therefore Sidi cannot get reliability as well as practicality in him.

Victory of Old Africa?

The Lion and the Jewel shows the triumph Baroka over Lakunle and many readers and critics regard this as a victory of old Africa over foreign-educated parvenu or upstarts. It is true that the vitality of Africa has been demonstrated and the established rulers have been shown as dignified, arrogant and powerful. But the way Soyinka presents Baroka is not acceptable to those who want to romanticize traditional African leaders. Baroka is not a straightforward conservative; he has made many a significant innovations and his

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language shows his familiarity with alien idioms and ideas. Several small African nations make a large part of their national income by selling beautiful stamps to collectors abroad. It is not then too surprising that the Bale should view stamp sales as a major source of revenue.

The Old and the New – Complementing Each Other

Soyinka has portrayed Baroka and Lakunle- these two men to complement one-another, and his argument in the play is worked out through the juxtaposition of them. Baroka is presented in a much more favourable light than Lakunle, but Soyinka is dealing in relative rather than in absolute terms. He has taken us into a grey area and he forces us to look closely and distinguish different shades of grey. He does not allow us to ‘sit back and separate the black from the white at a quick glance’. (Gibbes, 54) We may, therefore, say that this play is not in favour of reckless progress and false imitation of so-called western practices; simultaneously it is not in favour of simply standing still. Like all good fictions, it gives us something to think and argue about.

Reactionary Answer?

Some critics accused Wole Soyinka of giving in *The Lion and the Jewel*, a reactionary (that is, a backward looking) answer to these problems. Soyinka is not a writer who believes that ‘progress’ is always a good thing. As a small example, he shares Baroka’s view that modern roads are ‘murderous’. On the other hand, like Baroka he has stated his belief that ‘the old must flow into the new’. One critic replied to the charge that *The Lion and the Jewel* is a reactionary play by arguing that ‘one of the first duties of the comedian is the exploding of cliché’. In other words, it had become a mechanical thing – a cliché - to say that the new must be preferable to the old. In *The Lion and the Jewel*, Wole Soyinka had simply refused to reproduce that cliché. (Blishen 1975)

Conclusion

It is clear that *The Lion and the Jewel* is tilted in favour of the mature and discriminating Baroka and against the shallow and boyish Lakunle. But this does not imply that Soyinka is likely to support old men and dislike youths. He made his intentions as a playwright clear when he said: “I’ll admit, if as a dramatist I set a riddle which gives my audience a headache, not only in the theatre, but afterwards... the purpose of the theatre is to impart experience... Often this is indefinable. (Gibbes, 54). We can then believe that through the plot of *The Lion and the Jewel*, Soyinka deliberately has put a riddle which gives us a headache on analysing the victory of Baroka over Lakunle in which many of us would like to apply ethnic issue as a soothing balm. Sidi is then quite right to uphold her own racist vanity by marrying old Baroka.

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Socio-Linguistic Paradigm of the Aimol

Khawlsongkim Suantak, Ph. D. Scholar

Abstract

Language as a socio-cultural phenomenon has a deep underlying relationship with the society. Correspondingly, the Aimol language is examined in the backdrop of the socio-linguistic ecosystem in which the speakers live, the language is spoken, the context and situation in which it is used. Further, this article also explains the typological features of the language.

Ethnography- A Short Historical Sketch

The Aimols, recognized as one of the Scheduled Tribes of the Indian Union, inhabit three districts in Manipur. Etymologically the name *Aimol* corresponds to a past habitat of the people whereby the term is derived from the word, 'Ai' denoting 'wild turmeric', which is found in abundance in the hill 'Mol'. Thus, Aimol owe its name to such historic mark and is thereafter believed to be known as 'Aimol'. Among other things, the Aimols trace their origin to *Khur*, a mythical cave or passage through which all Kuki tribes are said to have emerged from a netherworld. This place is believed to be somewhere in the Southern part of Myanmar bordering China. In fact, some even disagree to this proposition and allege that they must have migrated from the eastern part of China.

Diverse views were set by different scholars regarding the passage of the Aimols. According to Shakespear (1912: 149), the Aimols make their first appearance in the Manipur Chronicle in 1723. Pemberton writes of the "Imole" route from Manipur to Kubo (1835: 56); and Johnstone, following what is apparently the same route to the Kabaw Valley, mentions "Aimole, a village . . . inhabited by a tribe of that name" in the mountains to the east of Palel (1896:121). The map in the *Linguistic Survey of India* shows them in the hills to the east of Shugunu, and to the north of the area inhabited by the Purum (Grierson 1904). Shakespear's map locates them in the same general area, but rather further to the north (1912).

The bulk of them are more recently reported in the Palel area to the east of the Logtak Lake, but the largest village, Kha Aimol, is near Bishenpore, on the western side (Bose 1934a: 17; 1934b :8). E.W. Dun (1886) described the hilly village of the Aimol on the *Tuisarok river* as "the Aimol village at the Aimol peak" and the nearby pathway approaching to Kabaw valley as "the Aimol Pass".

In the 1931 Census of India, they numbered 501 individuals, of whom 270 were male and 231 female (Mullan 1932:262). According to the estimate of the Aimol Tribe Union, Manipur in 1995, their population was about 3,300 but the 1981 census indicated their population as being 1862. Currently, the total population of Aimol is recorded at 3,643 (Census Report, 2001).

Concentration of the People

The Aimol of Manipur is one of a number of related tribes known in the literature as Kuki. Though numerically insignificant, the Aimols constitute a distinct group. Despite this observation, the Aimols are composed of two closely related groups: *Sutpong* and *Khurai*. Linguistically, the two groups do not display much difference but possess certain distinctiveness of their own. Such distinction is also further typified by the demographic settlement of the group. It was only believed that the dual epos of migration just before their entry into India could have dispersed the group. Thereafter, some sections are believed to have moved towards Mizoram and Tripura.¹

Today the Aimols are mainly concentrated in Chandel district of Manipur and occupy foothill areas bordering the valley in the southeastern part. No doubt, Aimol settlements are also evident in Churachandpur and Senapati districts of the state, though insignificant. The villages wherein the Aimols are mostly distributed are Sibong-Khudengthabi (Sutpong), Unapal, Satu, Kumbirei, Chingnunghut, Aimol Tampak, Aimol Khullen, Khunjai, Khodamphai, Ngairong, Chandonpokpi in Chandel District and Kha-Aimol, Loichulbung village in Churachandpur district and Tuikhang in Senapati district. Of these, the Sutpong speaking groups inhabit Sibong-Khudengthabi, Satu, Unapal, Kumbirei, Tampak, Kha-Aimol, Tuikhang and Loichulbung.

The distribution pattern reflects that the tribe does not occupy a well-defined territory. However, most of the villages inhabited by the *Khurais* are contiguous to one another, but the villages settled by the *Sutpong* groups are scattered. Of all the villages, even today Sibong-Khudengthabi is venerated as a historical root of migration and as the first settlement of Aimols after their arrival in India. Besides this, the village also marks a historical credence of being existed during

the reign of King Tikendrajit. Perhaps and basically being a base and root of migration, the present day inhabitants of this village are comparatively untouched and less influenced by external linguistic exigencies.

Social System

The Aimol society exhibits a patriarchal and patronymic feature of society. Linguistically the Aimols are characterized by dual variation: *Sutpong* and *Khurai*. Furthermore, the tribe is divided into 5 main clans, which are further sub-divided into sub-clans. The clans are: 1. Chongom (with 3 sub-clans) 2. Laita (3 sub-clans) 3. Lanu (4 sub-clans) 4. Chaithu (no sub-clan) and 5. Shongthu (2 sub-clans). Though not restricted, Aimol villages are often clan-based. As such, Unapal, Satu, Kha-Aimol and Sibong-Khudengthabi are Chongom villages, Kumbirei, a Chaithu village, and Tampak, a Lanu village.

The Aimol clans possess totems of their own, which are associated with their ancestry. Of the clans mentioned above - Chongom, Chaithu and Lanu belong to *Sutpong* dialect group. Although the history of migration of the *Khurais* remains obscure, yet there is a widely accepted view that the *Sutpong* migrated from Myanmar (Burma), tracing their first settlement in Sibong-Khudengthabi (also popularly known by the name *Sutpong* itself) in India which then migrated upward to the present day Saivom and Pallel areas.

Typically, the Aimols are unique in their naming system. Names of persons are ascribes keeping in view the clan the persons belong to. However, it does not strictly imply that names of persons necessarily connote the clan. Though not in all cases, some terms connote the clan attachment. For instance, if a name bears or starts with '*Rui*', it is understood that the bearers belongs to Chongom clan. Similarly, '*Sum*' is understood as belonging to the 'Chaithu' clan.

Traditional House

The traditional house of the Aimol resembles that of the Meiteis, Purum, Kom, Chiru, Chothe, Koireng, Kharam, etc., in that they live in close proximity with one another. The houses are of box type with slanting crest roof, basically made of wood, bamboo and mud. The roofing material used is thatch. Around the dwelling place, one will notice satellite sheds generally used as granary storehouse, cattle shed and piggery. The direction of houses is always towards the east, facing the rising sun. Now, bricks and other different kinds of sophisticated materials are used for construction.

Inheritance

In the case of property inheritance, the eldest son of the family inherits the parent's property. Moreover, in case of succession to the post of *Kamsakoi*, the eldest son within the family is considers legitimate. Woman has no right to inherit or to succeed. However, a divorced woman who has returned to her natal residence is allowed to live with her male siblings. Here, although women are strictly restricted to succeed their parents for the post of *Kamsakoi* but can inherit their parents' property in case there is no legitimate son to inherit. No matter what women are,

considers illegitimate for the post of *Kamsakoi* and are normally transfers to the closest male kin of the deceased.

Marriage

The Aimol society is a patrilineal society where the descent goes to the male line. In this patriarchal and patronymic society, monogamy is the common form of marriage. Normally, a man is required to serve his father-in-law-to-be for three years as a tribute during which he would work for him and be treated as a son in the family. Locally, this practice is known as '*nuhmei hluah*'. In most cases, when the girl attains the age of fifteen or sixteen she is considered nubile. Thereafter, marriage ceremony is solemnized as per the custom. The bride's eldest brother gets Rs.6 and each of the others one rupee less than his immediate senior. The paternal and maternal uncle receive Rs.2 each, the aunt and the elder sister also receive Rs.1 each as *niman* and *nao-puan-puk-man*. Today, though certain aspects of marriage traditions are still adhered to but the practice of '*nuhmei hluah*' is no longer practiced. However, even today the price of the bride remains the same. This continuation is considered as a means of preserving the age-old customary practice of the society.

Marriage in Aimol is exemplified by two categorizations depending on the nature and adherence to prescribed values: elopement known as *moiruk*, and another is engagement locally known as *moibiak*. Engagement is revered as a sacred marriage whereby it is generally solemnized in congruence with Christian faith. Under this, both the spouses' need the parents' consent to proceed with the engagement procedures. Today, as a mark of cultural attachment and preserving the age-old values, a kettle of tea (a jar of rice beer locally known as '*vaiju*' before the advent of Christianity) is considered as an obligation to fulfill the norm of engagement. Thereafter, approximately after one year marriage is often solemnized.

Marriage may also occur through elopement. Basically, this type of marriage occurs when the lovers fail to get their parents' consensus. In this case, after a month of elopement the boy side is usually asked to slaughter a full-grown cow, buffalo, or pig to serve the girl's village as a mark of fine for demoralizing cultural and religious norms. This is done after one or two months after elopement. Thus, norms, cultural interpretations, etc. in Aimol marriage are lucidly outlined by the two categorizations set forth.

Kinship Terms: Its Use and Intensity

The Aimol kinship network was divided into two sets of relatives, the first set of relatives is set through the *pa-inkuo* 'father's descent' and the second is set through the *nu-inkuo* 'mother descent'. This division and variations is replicated throughout the entire kinship down to the distant circle of the personal kindred. The Aimol family is the smallest type of consanguine kin group, the members of whom believed to trace their common ancestral origin. The patrilineal clan is traced out through the father side. Even today, the Aimol tribe maintains a mutual kinship or cognitive ties and there is unity among the clans. Practically this is witnessed through the helping of one another for any ceremony within the same clan. This indicated a shared strong kinship tie, which helped them to maintain firm and cohesive unity.

Besides these, interaction and identification among the people is highly courteous. Generally, an address to an elderly person is mostly taken care of whereby a person who may or may not be close to your family lineage is address with honorific prefixes such as ‘*u*’ ‘*pa*’ ‘*nu*’ ‘*pu*’ and ‘*pi*’. These prefixes symbolize a mark of respect and honor. The prefixes mentioned above are used towards elderly persons. ‘*U*’ is a general term meaning brother or sister assumed to be older, ‘*pa*’ as uncle or father, ‘*nu*’ as aunty or mother. Similarly ‘*pu*’ stands for uncle or grandfather and ‘*pi*’ denotes grandmother or similar to that of madam as in English. In fact, ‘*pu*’ and ‘*pi*’ may sometimes be not necessarily employed to signify an elderly person, wherein it is used to address a person with honor, respect and dignity in social domains or platforms.

On the other, the case is strictly followed if these remarks are to occur within a closer group of people: within the family, clan or lineage. Comparatively, these prefixes are strictly adhered to among closer categories. Unlike as mentioned above, the employment of each prefix connotes certain family relationship. For instance, ‘*pa*’, ‘*pu*’, ‘*pi*’ and ‘*nu*’ are strictly designated in the right places and to the right persons. Here, ‘*pa*’ and ‘*nu*’ are used to addressed one’s father, mother, uncle, or aunty. Similar is the case of other terms. Other terms that do not find a place in loose domains are ‘*ni*’ and ‘*rang*’. ‘*Ni*’ is a term strictly used toward one’s father’s sister and ‘*rang*’ to one’s father’s sister’s husband. Here, terms like ‘*pu*’ and ‘*pi*’ are only addressed towards one’s grandfather, grandmother, maternal uncle and aunty. One highly remarkable courteous term is ‘*u*’. Generally, ‘*u*’ stands for elder brother or sister. However, the same term may also be used towards one’s elder brother’s wife or elder sister’s husband. In such instances, ‘*u*’ does not strictly signify someone older to you. Most importantly, although the use of terms in the general domain allows to certain extent the replacement of terms like ‘*nu*’ instead of ‘*ni*’ is permissible so long as it conforms the gender specificity, but, within much closer categories, the employment of terms denotes the right place of use and persons. Thus, Aimol society exhibits a high degree of adherence to cultural ethics in the use of kinship terms.

Polity

The indigenous mode of political organization of a village centers around the council known as *Pasakariat* (elected eight males). *Pasakariat* consists of eight councilors of which the head is *Kamsakoi*.² Apart from these elected councilors, *Kamsakoi* administers the village. Like all other Kuki tribes, the post of ‘*Kamsakoi*’ is heredity among the Aimols unlike the post of *Pasakariat*. Ethnologically, and based on the widely perceived agreed notion, Chongom clan is basically revered as a king or chief’s clan. This is similar to the case of Sailo clan among the Lushai speakers before it was abolished recently. *Kamsakoi* remains as the exclusive right of the eldest son as a successor.

Despite the perceived notion of cultural homogeneity of the Aimol society, over the years this traditional polity has undergone remarkable change and difference. Although the hereditary post of *Kamsakoi* was considers inherent, this system of traditional administration over the years in *Khurai* villages has been considerably diluted. That is to say, this inherent system of succession continues only among the *Sutpongs*. Today, the *Khurais* have adopted a more liberal and democratic system where periodical elections are held to elect person(s) for various post in the village administration.

Linguistic Affiliation of the Language

Linguistically, the Aimols do not display much difference with the Kom, Chiru, Koireng, Kharam and Chothe of Manipur. In other parts of the country, the Aimols resemble the Bietes, Hmar, Mizo (Lushai), Hrangkhawl and Darlong. Their traditional clothes, folk tales, beliefs, history of origin, and language exhibit high resemblance with the groups mentioned above. Though not intelligibly close the group exhibit high lexical similarities with the Lamkangs, Moyons and Monsangs. Some of the tribes mentioned above have claimed affiliation with the Nagas. However, the Aimols prefer to live independent of any affiliation and prefer to maintain a distinct identity of their own.

The ethnic affinity of the Aimol has been placed amidst most of the neighboring tribes of southern part of Manipur bordering Burma and the Lushai. They have been classified as belonging to one of Kuki-Chin-Mizo (Lushai) language family. Specifically, they are categorized as the Old Kuki branch of Kuki section-Burmic division of Sino-Tibetan Language. G. A. Grierson in his *Linguistic Survey of India* (vol. III, part III) classified Aimol under the customary name of Old Kuki, which includes Rangkhoh, Bete, Halam, Langrong, Chiru, Kolren, Kom, Cha, Mhar, Anal, Haloi-Lamkang and Vaiphei. He also described Aimol and other languages that constitute Old Kukis as mere dialects of same language. He further states that these languages are closely related to the central Chin languages.

According to Grierson, the original old Kuki tribe seems to have lived in the Lushai hills, from where they were driven out by the Thadous. Aimol, no doubt has some language affinities with the Lushai of Mizoram, the Hmar of Manipur and the Hrangkhawl of Tripura. McCulloch lists the Aimol particularly with the Kom, Koireng, Chote, Purum, and Mantak (1859:64-5) tribes which he describes as being in their personal appearance "all much alike", while in their customs "there is no striking difference".

Due to scanty works on the language, it is difficult to get the proper division or classification of this language. Nevertheless, there is no doubt that Aimol is one of the Tibeto-Burman languages which has the language affinities with the languages like Hmar, Hrangkhawl, Malsom, Darlong and Lushai apart from Koireng, Purum, Chothe, Chiru, and Kom. The following is the classification of Kuki-Chin by Grierson (1904).

|

Kuki-Chin Branch

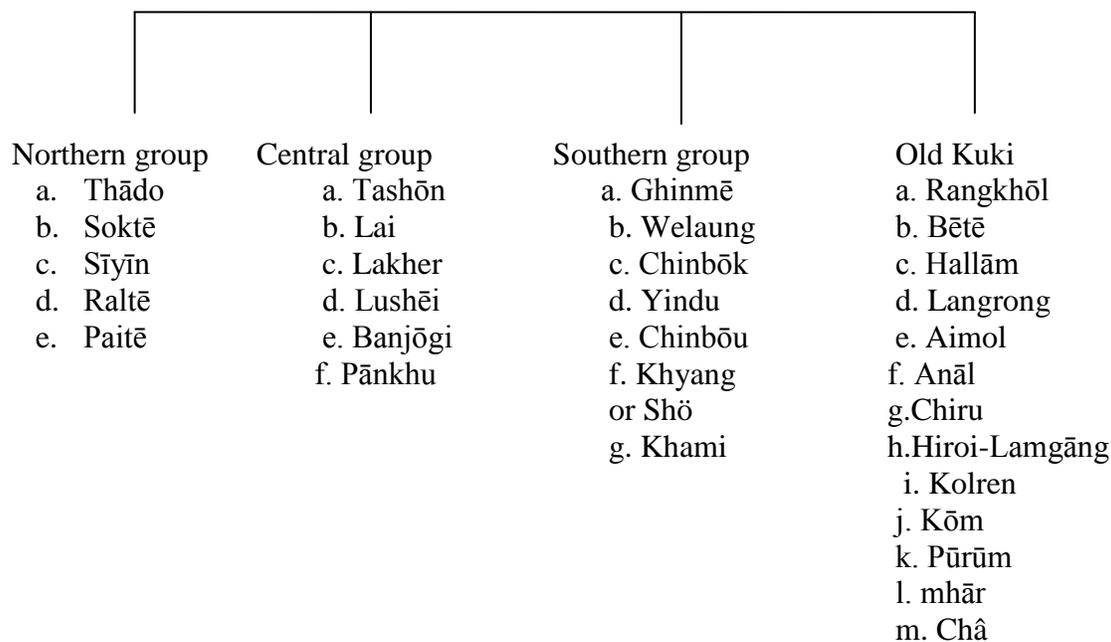


Fig 1: Classification of Kuki-Chin languages (Grierson 1904)

Dialectal Variation

As it was mentioned earlier, the Aimol language has two varieties viz, Sutpong and Khurai, which can be attributed to the migration patterns. Although the two varieties exhibit slight difference in their speech, there are, however, no incongruities in their traditional systems. These dialects are completely mutually intelligible and that the main differences between them are purely lexical and phonological. There is also significant difference in elocution between the two dialects. The use of glottal stops in the word ending preceded by a vowel sound is prominent among the Sutpong speakers while in Khurai dialect the occurrence is very limited. Words with the initial nasalized sound in Sutpong dialect is omitted by the Khurai speakers. In this paper, the words and sentences are based on Sutpong dialect. The Khurai speakers borrowed several words from the neighbouring Meitei speakers and the presence of loanwords in Sutpong dialect is also not an exception. Table below presents a list of some lexical and phonological differences between the two dialects.

SUTPONG	KHURAI	
Lexical/phonological	Lexical/phonological	Gloss
loʔ	lui	‘take’
Loi	lui	‘field’
m8eʔ	me	‘meat’
tseʔ	tse	‘go’
Em	mɔ	‘interrogative particle’

haŋ	raŋ	‘purposive particle’
r8at	rat	‘strong’
l8a	la	‘song’
suŋna	ɔŋna	‘chair’

Table 1: Illustration of the variation in lexical and phonological in the dialects of Sutpong and Khurai.

Linguistically, the Sutpong and Khurai dialects do not exhibit much of differences. Although one takes pride in belonging to a Sutpong speech category, yet in contrast, the group belonging to Khurai fails to eschew the attachment but prefers to refute and be called as simply Aimol. This displeasure is widely believed to be due to multiple and unsavory interpretation of the term ‘Khurai’. It is also noticed that the Khurai dialect speaking group has various borrowed words and thus the term ‘*Pautinchom*’ is designated to them which means ‘assortment of tongues’ by the Sutpong dialect speaking groups. Between these two dialects, the Sutpong dialect is regarded as pure and standardized and it is widely used in the literature and written form.

Linguistic Environment

As it was said before, the Aimols were found to live in a compact area in which their villages are adjacent to one another, but outside their language area, different speakers of other cognate Kuki-Chin languages and the Meitei language surround them. The conversation between these different linguistic groups is done in the Meiteilon, which is the lingua franca of the state. There does not seem to be any influence of the Kuki-Chin languages on Aimol even though their languages are closely related. They are not mutually intelligible. However, a slight lexical and phonological similarity is found. On the other hand, the influence of Meitei language is found to be great. As a result, almost all the Aimol speakers are articulate well in the language. This eventually led to borrowing of Meitei lexical items and has become a part of their day-to-day usage. The main reason for this borrowing is due to the language contact that came through education, or what might be called ‘learned contact’ and other reasons can be through language contact as in commercial places like market, etc. Ironically, due to high degree of borrowed words, there are several terms of such even in the Bible. As Meiteilon or Manipuri was the official language of the state and seeing that their language was not included in the Major Indian Languages (MIL), Manipuri language have to be learnt by Aimol students as a second language in the school. Consequently, their knowledge of Manipuri influenced them to code-mixing in their conversation and thus subsequently borrowed words were and are nativized it. The Aimols are bilingual in the true sense of the word by seeing their milieu and their language co-existing alongside of other languages and it is quite natural that they considerably borrow words from the dominant language like the Manipuri. However, this borrowing was limited only to the lexicon and no influence is found at the syntactic level.

The following are some of the borrowed words gradually replacing the original Aimol words:

Manipuri	Aimol	Gloss
Laishang	Biekin	'church'
Thagat	Paak	'praise'
Shuman	Ranak	'wages'
Prathana	Darna	'pray'
Unpot	Phurchawi	'dowry'
Khudak	Atun-tun	'at the moment'
Lairik	Lekha	'book'
Tarik	Nikhuo	'date'

Language Status

Recently, United Nations Educational Scientific and Cultural Organization (UNESCO) in its report of the world's languages in danger, 2009, mentioned that some major tribal languages of Manipur have been enlisted as extinct languages whilst some other languages as endangered. Surprisingly, Aimol was listed as one of the extinct languages of Manipur. This report made by the UNESCO is happily based on incorrect information and the Aimol language is very much alive and immensely used by its speakers.

Regarding the status of the language for educational purposes, Aimol has yet to find its berth among the languages included in the Modern Indian Languages (MIL) of Manipur, equal to the status of other MIL languages. However, to ensure a successful implementation of vernacular education policy, it is important that preparations in terms of proper awareness programs take place at the community level because implementation of such policies will inevitably involve the participation of the community.

Contexts of Use and Language

Even though they are numerically insignificant, yet the tendency of self-assertion found among the Aimols acts as the reason for sustaining their language. The Aimol people maintain their mother tongue by preserving it in certain domains even if they use some loan words in their everyday life. Home is the most important domain for them for language maintenance and the use of other language is not encouraged by them. Religion is another domain for their language maintenance. All kinds of religious activities are performed in their language and thus articles published by the church play a major role in maintaining the language. Interestingly, Bible that was translated recently in Aimol could be a valuable translation vis-à-vis in maintaining the essence of their language. Regarding the institutional support, the Aimol is neither used as a medium of instruction nor taught as a subject in schools. Since their language is not used in institutions, their learning of Manipuri language in the schools assumes the role as the learning of a second language. In spite of lack of institutional support, they retain their mother tongue. Their print media also helps them to maintain their language. They publish a weekly newspaper and church articles in their language. Public speeches and any kind of meetings within their society are always conducted in Aimol. Apart from these domains, when there is a situation like interaction with other language groups, the common language used by them is Manipuri. Sometimes Hindi or English are also used. But most of the time, the Aimols switch over to

Manipuri language in situations like market, public places like banks, post offices, government offices, etc., as majority of employees are Manipuri speakers. The Aimols have a positive attitude towards their language and this plays a very important role in maintaining their language. The use of other languages occurs only when there are limited options. In fact, the Aimols do not have negative attitude towards the majority languages although they resort to the monopoly use of their language both at home and at interaction within community members. In other words, they do not esteem and venerate other languages than their own.

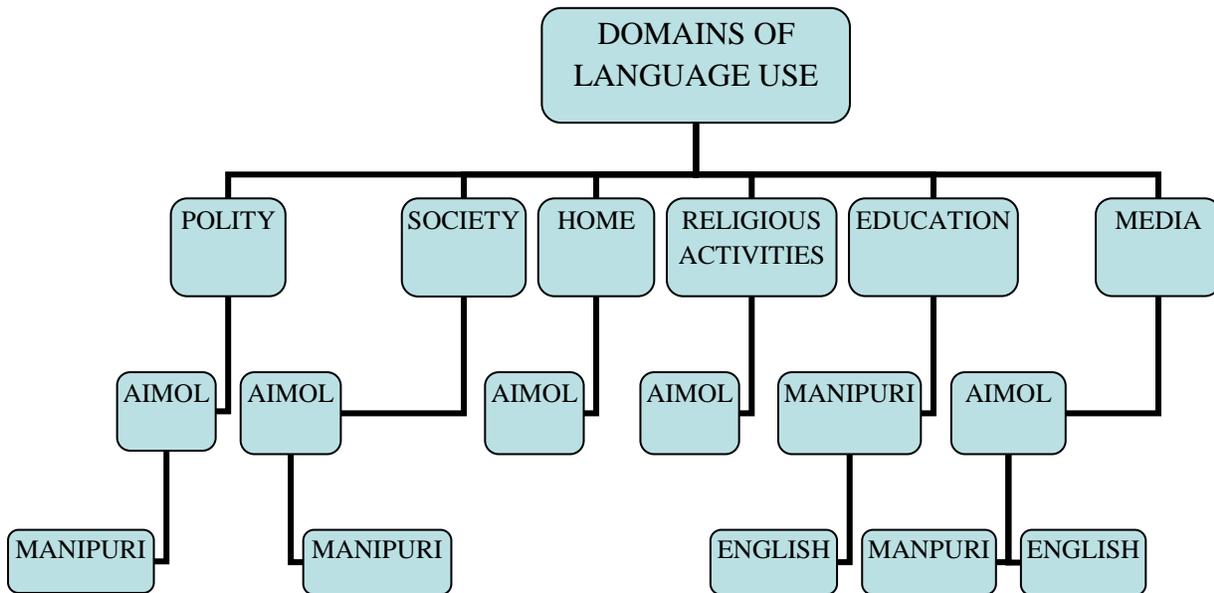


Fig 2: Domains of Language Use by the Aimol

Some Typological Features of Aimol

(i) Aimol like any other Tibeto-Burman languages has subject+object+verb (SOV) word order i.e., the verb occurs in the final position. Consider the following example.

Kei bu ka nek
 1SG food 1SG eat
 'I am eating food.'

(ii) The language has postposition instead of preposition.

suŋ -na chuŋ a?
 chair NOM above LOC
 'On the chair'

(iii) Aimol is a pro-drop language.

kei ka che? hang
 1SG 1SG go FUT
 'I am going'

Ø ka che? hang
Ø 1SG go FUT
'I am going'

(iv) The genitive precedes the governing noun. Genitive is indicated by word order in which the possessor precedes the possessed item as in

ka lekha
1SG book
'my book'

(v) It is a tonal language. Pitch plays a role in differentiating the meaning.

mái 'face'
mài 'pumpkin'

(vi) Reduplication is found in the language. Both full and complete reduplication are present.

yam yam che? ro?
walk slowly

(vii) Echo-word formation is another features found in the language.

(viii) In comparative constructions, the marker of comparison follows the standard of comparison.

akim alal niak a? asaŋ dət
Akim Alal than 3SG tall COMP MKR
'Akim is taller than Alal'

(ix) In Aimol, indirect object (IO) precedes the direct object (DO).

areŋ niŋ k^hup lairik a piek
Areng ERG IO DO 3SG give
'Areng gave a book to Khup'

(x) The adjective follows the noun.

Dəŋma məlsət
damsel Beautiful
'Beautiful damsel'

(xi) Numeral is both cardinal and ordinal.

ənkhat 'one'	karuk	'six'
ənŋi 'two'	sari?	'seven'
ənthum 'three'	kariat	'eight'
mənli 'four'	kua	'nine'
raŋa 'five'	səm	'ten'

In most of the Kuki-Chin languages ordinals are derived by affixing –na. In Aimol the ordinal is also derived by suffixing –na.

ənkhātna ‘first’

ənṇina ‘second’

ənthumbna ‘third’

Conclusion

The Aimol language has a small speaking population, yet has continued to be active for a long time in spite of its use in mostly personal domains and intra-tribal communication. However, the scenario of the Aimol language may change because of the various reasons at different points with time and space. Today researchers need to create more awareness and political will to address this important issue, as these indigenous languages and cultures are seen national assets. However, lack of linguistic work done with the help of community fieldworkers to document their language and research is one of the constraints faced.

In view of the fact that the vitality of the language depends mostly on the users, the users should come to the fore for strengthening their mother tongue. For instance, every village Chief should play a crucial role in representing the traditional governing system that has a constitutional mandate to make recommendations for the preservation and promotions of languages and cultures. Here addressing this issue should not be focused only on the retention, use and development of indigenous languages, but should include the preservation of the traditional systems through which language functions. The work should ensure the maintenance of the traditional systems and the natural habitat and eco-systems as a means to the preservation of languages at the community level. As it is believed that language reflects these systems, practices and habitats, once these systems cease to exist, the language allied with these also cease to exist.

Most importantly, it is pertinent for the Aimol people to take pride in using their language otherwise their linguistic identity might be at risk in the long run. It must be remember that once linguistic distinctiveness and identity continues to remain frail, the whole notion of existing as distinct ethno-linguistic entity may be jeopardized. Perhaps, such trends of assimilation and identity expose to risk are more prone in situations characterized by minority settlements contiguous to majority, yet it is imperative to understand that language is the core essence of identity. Herein, scholars and civil society belonging to Aimol tribe should be sentient about such threats and possible implications.

Colophon:

The article is made possible from informal discussion that the author has had with Alal Chongom and Kh. Akhup as informants drawn from both the dialect groups. Particularly, the informations on the language studied here have been gathered from the discussion; so, is the formulation on the argument that aims at understanding the dialects of Aimol language.

1. Even today, the settlements of Aimols are found in Namphalong - a commercial town in Myanmar bordering Moreh in India. Based on oral traditions (folk songs), it is revealed that some sections moved further as compared to some who preferred to move just a short distance upward, probably assumed to be the present day Sibong-Khudengthabi (Sutpong) village which presently borders Myanmar. Sibong-Khudengthabi is believed to be the first settlement of the Aimols after their arrival in India. Since most of the major clans like Chongom, Chaithu and Lanu established their first settlement here, the land is rather identified as Sutpong. Thereafter, groups who owe their attachment to this land are designated as ‘Sutpongs’. Today, among the Aimols, *Sutpongs* stands for both the group of people and the land. Interestingly, the village is recognised as one among the oldest villages in the records of Manipur government.

2. *Kamsakoi* is a local term denoting the head or chief of a village.

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Agreement in Khasi Relative Clauses

George Bedell, Ph.D.

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Khasi is a Mon-Khmer language primarily spoken in eastern Meghalaya State, India and adjoining areas in Assam and Bangladesh. The speaking population in India is 865,000, according to *Ethnologue* (Lewis 2009). The examples in this paper are taken from *Ka Khubor jong ka Jingieit* (2000), and given in the orthography used there, unless otherwise noted. The numbers indicate chapter and verse in Ka Gospel U Mathaios (The Gospel According to Matthew). Although the edition cited is recent, the translation was done from the Authorized (King James) English version, sometime in the nineteenth century. Thus the Khasi investigated here differs from Khasi as either spoken or written at the present time. It is difficult for some modern Khasis to fully understand, but it remains in common use. An earlier version of this paper was presented to the fourth meeting of the Northeast Indian Linguistic Society (NEILS), hosted by North Eastern Hill University, Shillong, January 2009.

Subordinate clauses. Subordinate clauses in Khasi are most often marked with the particle *ba*, either alone or with another preceding particle prefixed. Clauses headed with *ba* may have a variety of interpretations: Roberts (1891; §244, pp. 205-6) mentions three. Sentences (1) to (3) illustrate a complement clause, a reason clause and a purpose clause.

(1) U Kpa jong phi uba ha bneng u tip [ba phi
3SM father of youPL 3SM=C in sky 3SM know C 2PL
donkam ia kine kiei kiei baroh]. (6:32)
need OBJ 3PL=this 3PL=Q 3PL=Q all
'your Father in heaven knows [(that) you need all these things]'

(2) Phi bakla, [ba phim tip ia ki jingthoh, lymne ia ka
2PL wrong C 2PL=NEG know OBJ 3PL ACT=write or OBJ 3SF

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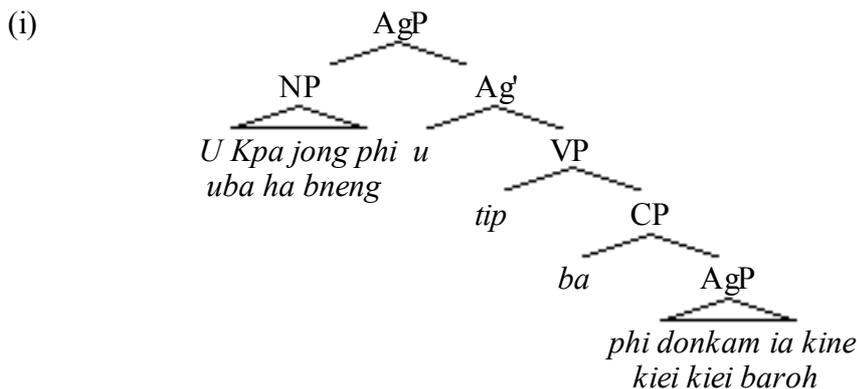
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bor U Blei]. (22:29)
 power 3SM God
 'you are wrong, [because you do not know the scriptures or God's power]'

(3) *ngan leh ia kaba bha aiu, [ba ngan ioh ia ka*
 1S=FUT do OBJ 3SF=C good what C 1S=FUT get OBJ 3SF
jingim bymjukut]? (19:16)
 ACT=alive endless
 'what good thing should I do [(in order) to get eternal life]?'

In sentence (1), the clause *ba phi donkam ia kine kiei kiei baroh* '(that) you need all these things' is an argument of the verb *tip* 'know'. This verb is transitive, and the clause serves as its object. In sentence (2), the clause *ba phim tip ia ki jingthoh, lymne ia ka bor U Blei* 'because you do not know the scriptures or God's power' is not an argument of the verb *bakla* 'be wrong'. This verb is intransitive and its subject is understood to be the addressees. In sentence (3) also, the clause *ba ngan ioh ia ka jingim bymjukut* '(in order) to get eternal life' is not an argument of the verb *leh* 'do'. This verb is transitive, its subject being understood to be the speaker and its object being *kaba bha aiu* 'what good thing'.

Structures 1. All three clauses begin with *ba*, and are located at the end of the sentence they belong to; there is no obvious marking of the particular semantic value of the clauses as there is in English with 'because' or the optional 'in order'. It is possible that the meaning of such clauses can be associated with different ways in which they are syntactically connected to the main sentences, but even if so, this has nothing to do with *ba*. We will assume that *ba* belongs to the syntactic category C (conjunction or complementizer) which takes a clause complement; it is a meaningless structural marker parallel to English 'that' in (1). The structure of the relevant portions of (1) will then be as in (i). The clauses are finite, as shown by the presence of agreement of the verb in each with its subject (absent in each case). The subject of sentence (1) is present: *U Kpa jong phi uba ha bneng* 'your Father in heaven', showing its syntactic position relative to the agreement marker. As argued in Bedell (2011a), the agreement marker belongs to the category Ag (agreement) and serves the syntactic head of the clause (AgP).



Relative clauses. Examples (4) to (6) resemble (1) to (3) in containing subordinate clauses which begin with *ba*. However these clauses differ from the previous ones both syntactically and semantically.

- (4) *ki khynnah [ba ki iapyrta ha ka templ], (21:15)*
 3PL child C 3PL COLL=shout in 3SF temple
 'the children [(who were) shouting in the temple]'
- (5) *kata ka sngi [ba U Noah u la leit hapoh kata ka
 3SF=that 3SF day C 3SM Noah 3SM PAST go into 3SF=that 3SF
 iing lieng]; (24:38)*
 house boat
 'the day [(that) Noah went into the ark]'
- (6) *kiei kiei ruh [ba ki iamudui ia me] (27:13)*
 3PL=Q 3PL=Q even C 3PL COLL=accuse OBJ youSM
 'things [(that) they accuse you of]'

As shown in (i), complement clauses belong to a verb phrase and function as arguments of its head verb. But relative clauses (the traditional term for those in (4) to (6)) belong to a noun phrase and function as modifiers of its head noun. Thus in (4) the clause *ba ki iapyrta ha ka templ* '(who were) shouting in the temple' restricts the reference of the head noun *ki khynnah* 'children' to those engaging in this activity. Similarly the reference of *ka sngi* 'day' in (5) and *kiei kiei* 'things' in (6) is restricted by the clauses which follow them. Relative clauses also differ from complement clauses in lacking a noun phrase which serves a semantic function with the clause. In (4) that absent noun phrase is the subject of the verb *iapyrta* 'shout' and is understood to be the same children referred to by the whole noun phrase (4). In (5) it is an adverbial modifier of the verb *leit* 'go' and understood to be the same day referred to by the whole noun phrase (5). And in (6) it is an object of the verb *iamudui* 'accuse' and understood to be the same things referred to by the whole noun phrase (6). For an overview of relative clauses in a variety of languages, see Keenan (1985).

The relative clauses in (4) to (6) are finite, as shown by the agreement markers *u* in (5) and *ki* in (4) and (6) which accompany the clause verbs. Examples (7) to (9) contain relative clauses which differ from those in (4) to (6) in not showing agreement with any clause subject.

- (7) *u briew [ba la kup ki jain bani]? (11: 8)*
 3SM person C PAST wear 3PL clothes C=fine
 'a man [(that was) wearing fine clothes]?'
- (8) *ki ktien baroh [ba mih noh na ka shyntur U Blei].*
 3PL word all C emerge away from 3SF mouth 3SM God
 (4: 4)
 'every word [that comes out of God's mouth]'
- (9) *ka jingmudui ia u [ba la thoh]: (27:37)*
 3SF ACT=accuse OBJ him C PAST write
 'the accusation against him [that said:]'

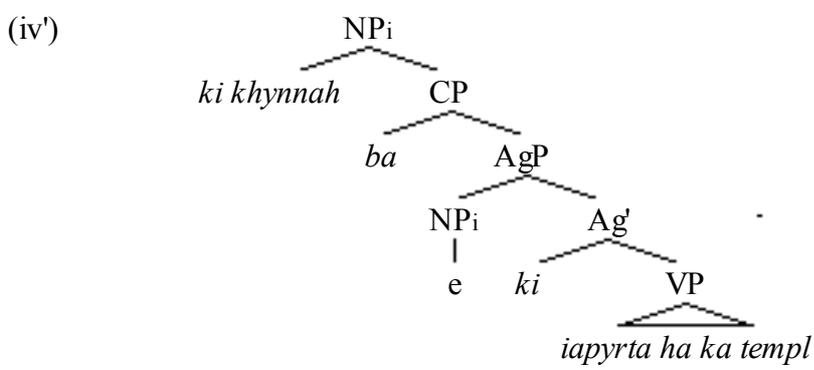
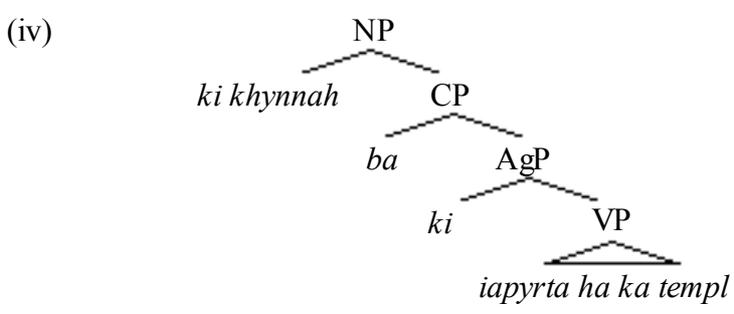
In (7) the clause verb *kup* 'wear' does not agree with its subject, understood to be the same person referred to by the whole noun phrase (7). In (8) the clause verb *mih* 'emerge' does not agree with its understood subject, the same words referred to by the whole noun phrase (7). And in (9) the clause

verb *thoh* 'write' does not agree with its understood subject, the accusation referred to by the whole noun phrase (9). The agreement markers would be *u* in (7), *ki* in (8) and *ka* in (9), located directly preceding the tense particle *la*, or the verb if there is no tense particle. The absence of subject-verb agreement seems possible only if it is the clause subject which is absent; but it is not necessary, as shown by (4). Agreement can be absent in other types of subordinate clauses as well, as in (10) which contains a complement clause.

- (10) *phi tip [ban bishar shisha ia ka khmat ka bneng]*,
 2PL know C=FUT judge truly OBJ 3SF face 3SF sky
 (16: 3)
 'you know how to truly judge the weather'

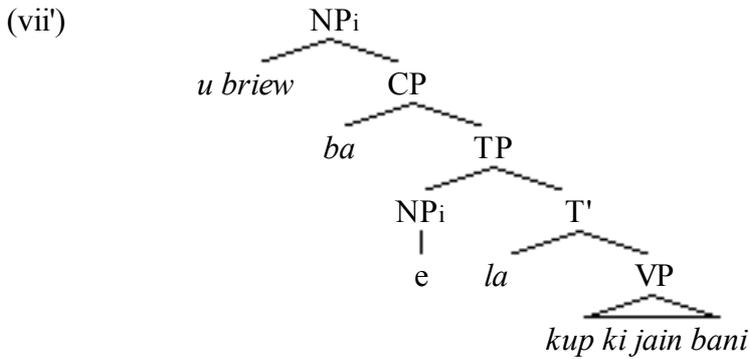
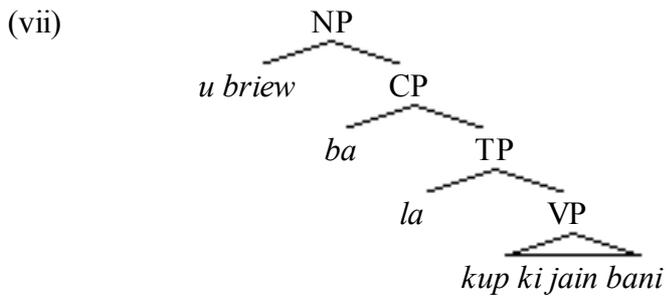
Here too, agreement can be absent only if the clause subject is not overt. Even though a tense marker may appear in clauses without subject-verb agreement, it may be appropriate to regard them as non-finite.

Structures 2. The structure of (4) will be something like (iv) or (iv').



In (4) the relative clause has no syntactic subject; in (iv) the syntactic subject structure is simply absent, while in (iv') there is a syntactically empty clause subject. (iv') allows the semantic relation between the clause subject and the head noun of the relative clause to be made explicit. The index *i* on the NPs indicates that the reference of the clause subject is identical to the reference of the NP headed by the head noun (which includes the clause).

Similarly, the structure of (7) will be something like (vii) or (vii').



(7) differs from (4) in the absence of subject verb agreement within the relative clause. In (vii) both the clause subject and agreement are syntactically absent, while in (vii') there is a co-indexed empty subject. The relation between (vii) and (vii') is parallel to that between (iv) and (iv').

Complementizer agreement. Khasi relative clauses may begin with *ba*, as in (4) through (9). But more often they begin with *uba*, *kaba* or *kiba*, which appear to be *ba* with a prefix showing agreement in gender and number. Agreement of Khasi verbs with their subjects is discussed in Bedell (2011a), and agreement of Khasi deictic modifiers with their head nouns is discussed in Bedell (2011b). Examples (11) to (14) illustrate plural *kiba*.

(11) *ki jingthung baroh [kiba U Kpa jong nga uba ha*
 3PL ACT=plant all 3PL=C 3SM father of me 3SM=C in
bneng um shym la thung] (15:13)
 heaven 3SM=NEG NEG PAST plant
 'every plant [which my father in heaven did not plant]'

(12) *baroh [kat kiba ki la shem]*, (22:10)
 all much 3PL=C 3PL PAST find
 'everything [which they found]'

(13) *kiei kiei ruh [kiba phi iohsngew] bad [ba phi iohi] ruh:*
 3PL=Q 3PL=Q even 3PL=C 2PL hear and C 2PL see also
 (11: 4)
 '[whatever you hear] and also [whatever you see]'

(14) *kiei kiei ruh [kat kiba phin teh ha ka*
 3PL=Q 3PL=Q even much 3PL=C 2PL=FUT bind on 3SF
khyndew] (18:18)

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earth
'[whatever you bind on earth]'

Comparing (11) with (8), the question arises: if *kiba* in (11) shows agreement, what does it agree with? The obvious answer would be the head noun of the relative clause, which it modifies: in (11) *kiba* agrees with *ki jingthung* 'plants'. However, there is not always an overt head noun, as in (12); here *kiba* cannot be agreeing with the head noun. *Baroh* is not a noun, and it can appear with singular as well as plural head nouns. For other examples of headless noun phrases with relative clauses, see below examples (23) to (26) and (31) to (34). Another possibility, if relative clauses contain an empty noun phrase as in (iv') or (vii'), is that *kiba* shows agreement with the head noun of that noun phrase. But that noun phrase is never overtly present, and its head noun can be identified only via identity with the larger head noun. There are circumstances in which *uba*, *kaba* or *kiba* are the only manifestation of the gender or number of the relativized noun phrase.

Examples (15) through (22) illustrate masculine singular *uba* and feminine singular *kaba*. (15) to (18) differ from (11) to (14) in not showing agreement between the clause subject and verb; as in (7) to (9), it is the clause subject which is missing.

(15) *u briew [uban sa leit jingleit sha kawei ka ri],*
3SM person 3SM=C=FUT PROX go journey to 3SF=one 3SF country
'a man [(who was) about to travel to another country]' (25:14)

(16) *jar [uba hap te halor une u maw],*
whoever 3SM=C fall and on 3SM=this 3SM stone
'[whoever falls on this stone]' (21:44)

(17) *ka briew [kaba la pang mihsnam khadar snem],*
3SF person 3SF=C PAST sick emerge-blood twelve year
'a woman [who suffered hemorrhages for twelve years]' (9:20)

(18) *[kaba mih noh na ka shyntur],*
3SF=C emerge away from 3SF mouth
'[what comes out of the mouth]' (15:11)

Thus in (15) and (17) the clause subject is understood to be the same *u briew* and *ka briew* which appear as head nouns. In (16), *jar* is an Indo-Aryan loanword which only occurs as the head noun of a relative clause. In (17), there is no head noun of the relative clause, which constitutes a noun phrase by itself.

(19) to (22) differ from (15) to (18) in showing agreement between the clause subject and verb; in these examples it is not the clause subject which is missing (though it may be omitted as in (20)).

(19) *u symbai tyrso, [ia uba u briew u la shim],*
3SM seed mustard OBJ 3SM=C 3SM person 3SM PAST take
(13:31)
'a mustard seed, [which a man took]'

(20) *jar [ha uba un hap],* (21:44)

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who on 3SM=C 3SM=FUT fall
 '[whoever it falls on]'

(21) *ka jingai [ia kaba U Moses u la hukum]*, (8: 4)
 3SF ACT=give OBJ 3SF=C 3SM Moses 3SM PAST order
 'the gift [(which) Moses ordered]

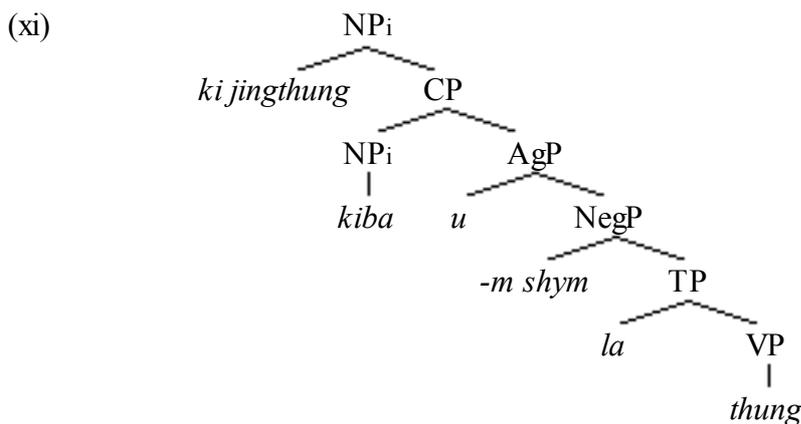
(22) *[sha kaba ki nongtuh ki pynpei, ki tuh ruh]*; (6:19)
 into 3SF=C 3PL AGT=steal 3PL CAUS=penetrate 3PL steal also
 [where thieves break in and also steal]

In these examples, a noun phrase is missing which is not the clause subject, and the object marker *ia* or preposition which would accompany that missing noun phrase appears before *uba*, *kaba* or *kiba*. This raises a second important question concerning these words: what is their syntactic status? The presence of *ia* or a preposition before *uba*, *kaba* or *kiba* shows that these words cannot be complementizers like *ba*; rather they must be noun phrases consisting only of a head noun. This is consistent with the presence of an agreement prefix and with the traditional idea that they are relative pronouns.

Roberts (1891; §49-51, pp. 41-42, and §188-91, pp. 167-70) classifies *uba*, *kaba* and *kiba* as relative pronouns, composed of *ba* after an article. Rabel (1961) does not recognize relative pronouns or explicitly discuss *uba*, *kaba* and *kiba*. When her texts contain such a form (e. g. *kiba* on p. 150) *ba* is annotated as a relative conjunction preceded by an article. Nagaraja (1985) also does not recognize relative pronouns. In his section on subordinate clauses (8.2.8 (4), pp. 96-97) he says that when *ba* is used as a relativizer, the pronominal markers can occur optionally with it. There is a fourth such pronoun *iba* marking diminutive, as illustrated in the following phrase.

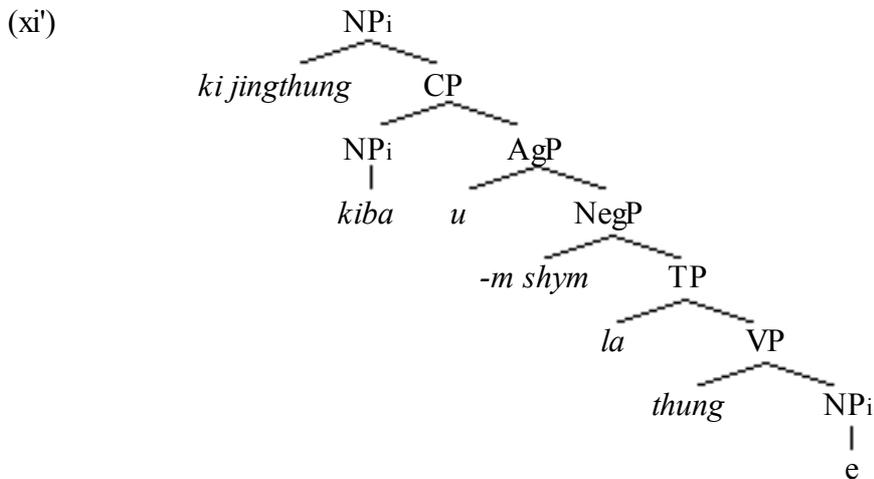
ita [iba la pun ha ka] (1:20)
 DIM=that DIM=C PAST conceive in her
 'that which is conceived in her'

Structures 3. The structure of (11) will be something like (xi).



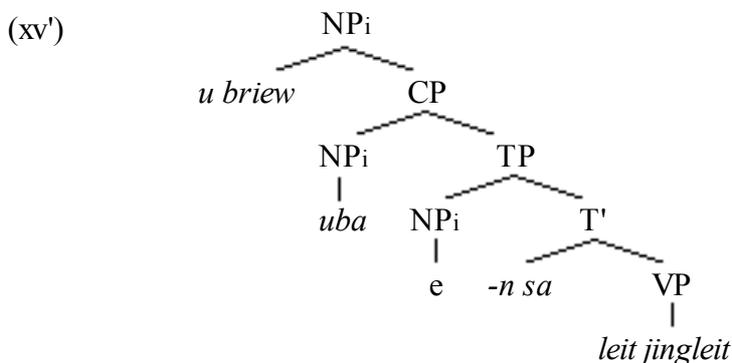
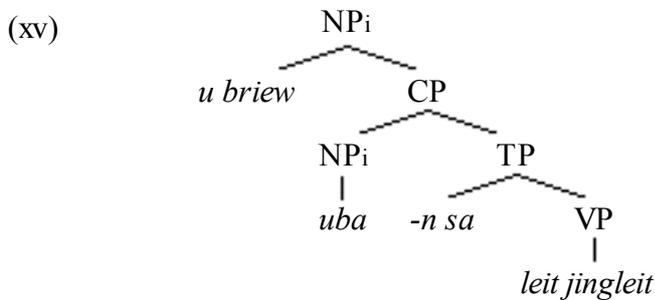
In (xi) *kiba* is represented as a noun phrase heading the relative clause. This representation suggests a parallel between Khasi *ba* versus *uba*, *kaba* or *kiba* on the one hand and English 'that' versus rela-

tive pronouns on the other. In both cases the complementizers (*ba* or 'that') are not restricted to relative clauses while the relative pronouns (*uba*, *kaba*, *kiba* or *who*, *which*) do not appear with other clause types and may be accompanied by prepositions. (xi') is an alternative with a syntactically empty clause object.



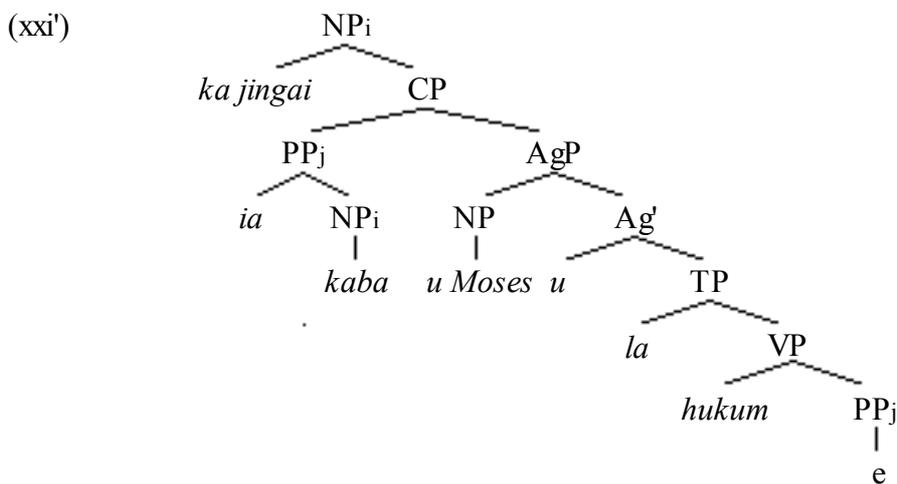
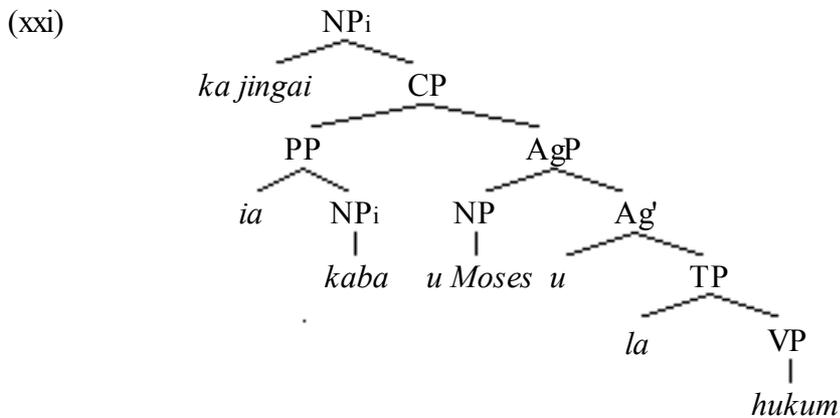
Note that (xi') has no advantage over (xi) in making its meaning explicit since the relative pronoun *kiba* is present. The modifier *baroh* and the clause subject have been omitted in (xi) and (xi') to simplify the structure. As given, the meaning would be: 'plants [(that) he did not plant]'

The structure of (15) will be as in (xv). (xv) differs from (xv') in containing a syntactically empty clause subject.



In neither alternative is agreement of the clause subject and verb present. Structures (xv) and (xv') have been simplified by omitting the prepositional phrase *sha kawei ka ri* 'to another country'.

The structure of (21) will then be as in (xxi). In (xxi) *ia kiba* is represented as a prepositional phrase heading the relative clause. (xxi') is an alternative with a syntactically empty clause object.



As with (xv'), (xxi') is not relevant to the issue of representing relative clause semantics, but it does help to account for why *ia* or prepositions cannot precede *ba*.

Empty heads. In example (12) there is no head noun of the relative clause, only the modifier *baroh*, and in examples (18) and (22), the relative clause makes up the entire noun phrase. (23) to (26) are parallel cases.

(23) [uba ialeh bad me], (5:25)
 3SM=C oppose with youSM
 'one [who opposes you]'

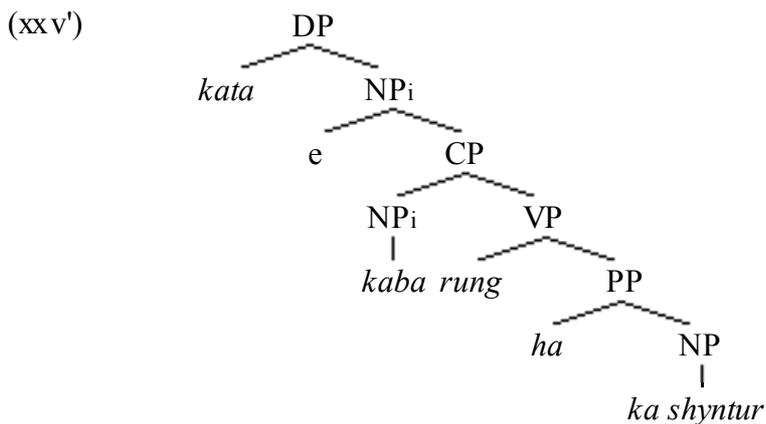
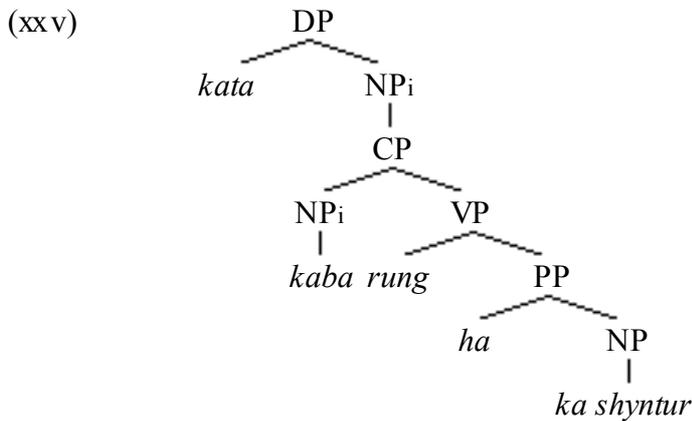
(24) [uba don bor], (7:29)
 3SM=C have power
 'one [who has power]'

(25) (*Ym dei*) *kata* [*kaba rung ha ka shyntur*], (15:11)
 NEG be that 3SF=C enter into 3SF mouth
 '(is not) that [which goes into the mouth]'

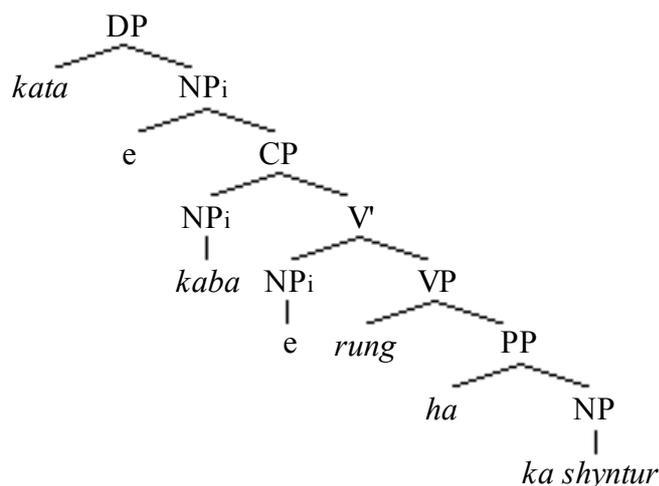
(26) [*kaba pyntngit ia u briew*], (15:11)
 3SF=C CAUS=dirty OBJ 3SM man
 'what makes a man dirty'

In (23) and (24), there is no head noun or modifier associated with it; unlike (18) or (22), these noun phrases are indefinite, a distinction marked in English but not in Khasi. In (25), there is the modifier *kata* 'that' with which *kaba* agrees. (26) is the (postposed) subject of (25) in the original context.

Structures 4. The structure of the noun phrase which contains the relative clause in (25) will be as in (xxv). (xxv) contains a headless noun phrase consisting only of a subordinate clause. It also contains a co-indexing of that noun phrase with the relative pronoun in the clause, marking the clause as relative. (xxv') differs from (xxv) in representing a syntactic head of the larger noun phrase. And (xxv'') represents both an empty head noun and an empty clause subject.



(xxv")



Verbless clauses. If Khasi *uba*, *kaba* and *kiba* are similar to English relative pronouns in some ways, they are also different in others. Examples (27) to (30) illustrate phrases which are headed by Khasi relative pronouns, but which contain no verb.

(27) *uno u briew [uba na phi]* (12:11)
3SM=Q 3SM man 3SM=C from youPL
'what man (who is) among you'

(28) *U Trai [uba U Blei jong me]* (4: 7)
3SM lord 3SM=C 3SM God of youPL
'the Lord [(who is) your God]'

(29) *ka jingkad [kaba kham khraw]* (9:16)
3SF ACT=tear 3SF=C more big
'a tear [which is bigger]'

(30) *ka hukum [kaba nyngkong]* (11:24)
3SF order 3SF=C first
'the commandment [which is first]'

In (27) *uba* is followed by a prepositional phrase and in (28) by a noun phrase. In (29) and (30), *kaba* is followed by an adjective phrase. These can be glossed with English relative pronouns followed by a form of the verb 'be'. But the relative pronoun, unlike Khasi *uba* or *kaba*, cannot remain without a verb, and the verbless phrases would not be syntactic relative clauses. In (29) and (30) the word order must be reversed: 'a bigger tear', 'the first commandment'.

The examples in (31) to (34) are similar, except that here there is no head noun of the clause as well.

(31) *[kiba khadduh]* (20:16)
3PL=C last
'those [(who are) last]'

(32) *[kiba hangta]* (26:71)

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3PL=C LOC=that
'those [(who were) there]'

(33) [*kiba ha ka Judia*] (24:16)
3PL=C in 3SF Judia
those [(who are) in Judea]'

(34) [*kiba ki nongtrei*] (20: 2)
3PL=C 3PL AGT=work
'those [who were workers]'

Here too there is no Khasi verb accompanying *kiba*. In the English glosses a relative clause with a relative pronoun may be used, but if there is no verb, there cannot be any relative pronoun (*who* in these examples). Most of the Khasi phrases in (27) to (34) correspond to relative clauses containing the verb *long* 'be'. Compare (35) with (27) and (29).

(35) *uta uba long kham khraw na phi*, (23:11)
3SM=that 3SM=C be most great from youPL
'the one [(who is the) greatest among you]' (23:11)

Abbreviations

1S	first person singular
1PL	first person plural
2SM	second person masculine singular
2SF	second person feminine singular
2PL	second person plural
3D	third person diminutive
3SM	third person masculine singular
3SF	third person feminine singular
3PL	third person plural
ACT	action nominalizer
AGT	agent nominalizer
C	complementizer
CAUS	causativizer
CLASS	classifier
COLL	collective
DIM	diminutive
EMPH	emphatic
FUT	future tense
IMP	imperative
LOC	locative
NEG	negative
OBJ	object marker
Q	interrogative
PAST	past tense

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PROX	proximate
SUBJ	subjunctive
VOC	vocative
youSM	you (singular masculine)
youSF	you (singular feminine)
youPL	you (plural)

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A Study on the Influence of Speaking Strategies in Developing the Oral Skills of OBC Undergraduate Students

V. Chanthiramathi., M.A., M.Ed., M.Phil., Ph.D.

Need for this Study

Many regard English as a means of getting academic advancement and social elevation. To maintain or to promote social status and family prestige, parents persevere to admit their children in English medium schools. Notwithstanding the pronouncement of politicians that no more English medium school will be permitted, the demand continues unabated. Higher fees are no deterrent; parents are willing to make enormous sacrifices to ensure upward mobility for their children. Success in the job market or even marriage market has come to be equated with fluency in English (Prabhala, *The Hindu*, 1994).

Speaking can be viewed as a muscular activity also. People use speech organs to produce sounds. In learning to speak our own language, we learn certain specific muscle habits. Where sounds of a second language are different from those of our mother tongue we have to learn new muscle habits (Fribsy, 1957, p.43).

Learners have to be exposed to English through clearer pronunciation, slower pace, simpler structures and common vocabulary. Many writers believe that it is interaction with other people, which plays the most crucial role in enabling acquisition to take place. Natural learning depends on the learner's active engagement with the language.

The purpose of this study is to find out the influence of speaking strategies that can promote the skill of speaking in the target language, that is English. The population selected for this study is the consists of students from Other Backward Classes (OBC) at the under graduate level in the arts and science colleges affiliated to Manonmaniam Sundaranar University, Tirunelveli.

Spoken English skill is influenced by a variety of factors and they are environmental, sociological, potential and an intrinsic motivation or interest. In Indian educational system no importance is given to speaking in English. English is not spoken even inside English classroom. Most of the OBC students are from the lower middle class family and students of these stratum lack proficiency in spoken English. This may be traceable to their social or economic backwardness or to the fact they happen to be first generation learners or lack of exposure to the opportunities wherein the language competence is operative. Various recruitment researchers have recorded their findings based on their campus-interview experience that there is a marked difference between students from Northern and Southern Districts of Tamil Nadu in terms of performance with regard to linguistic competence-spoken English. Therefore it is important to improve the spoken English skill of OBC students studying in the Arts and Science Colleges.

Lack of speaking competence deprives the opportunities for the college students to take up interviews for employment. Many students dream of getting placement in the IT sector. Though they score well in their theory exams and showcase themselves as meritorious students yet they struggle hard to face the interviews which are generally conducted in English where they check the communication ability of the candidates. English is essential to prosper in this competitive world. As the investigator is an English lecturer who faces the ESL classroom everyday she feels that it is the need of the hour to develop the spoken English of the students. Hence this study is an attempt to explore the possible methods of improving the spoken English of the OBC First Degree students in the Arts and Science Colleges affiliated to Manonmaniam Sundaranar University, Tirunelveli.

The investigator conducted a pretest among 50 students who formed the sample for the study. After the pretest she taught them oral skills using some strategies and conducted a post-test.

Students were assessed on the following dimensions of speaking skill –

- Appropriateness of Response
- Grammaticality
- Use of Cohesive Devices
- Fluency
- Choice of Words

The investigator showed a video CD with a busy street to the students and they watched it for 5 minutes. Then they discussed what they have seen with each other in the Language in India www.languageinindia.com

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group and this was followed by an interview by the investigator, where the investigator met individual students and asked them questions to check their speaking ability.

Following is the scoring key used by the investigator.

S. No.		Max. Marks (10)	Marks
a)	Appropriateness	2	
b)	Grammaticality	2	
c)	Fluency	2	
d)	Use of Cohesive Devices	2	
e)	Choice of Words	2	
	Total		

The analysis of the pretest showed poor achievement in the skill of speaking. The investigator felt that good communicative skill in the target language was an important factor in this digital era. Since the investigator is an Assistant Professor in the Department of English of VOC College, Tuticorin, Tamilnadu, she gave special training to the randomly selected sample of students of VOC College who were part of the pretest.

Following are the speaking strategies used by the investigator to promote the skill of speaking among the students (50 in total) who formed part of the sample. After three months of training the investigator conducted an achievement test to see the development of skills in the students.

Strategies Employed to Develop Speaking

- Brainstorming
- Storytelling
- Topic Based Discussion
- Task Centred Fluency Practice
- Role Play

Objectives

- To find the difference between the pretest and post test scores in the oral skills in English among the OBC students studying in VOC college of Arts and Science affiliated to Manonmaniam Sundaranar University.
- To find the difference between the pretest and post test scores in the oral skills in English among the male OBC students studying in VOC Arts and Science College affiliated to Manonmaniam Sundaranar University.
- To find the difference between the pretest and post test scores in the oral skills in English among the female OBC students studying in VOC Arts and Science College affiliated to Manonmaniam Sundaranar University.

Hypothesis

- There is no significant difference between the pretest and post test scores in the oral skills in English among the OBC students studying in VOC College of Arts and Science affiliated to Manonmaniam Sundaranar University.
- There is no significant difference between the pretest and post test scores in the oral skills in English among the male OBC students studying in VOC Arts and Science College affiliated to Manonmaniam Sundaranar University.
- There is no significant difference between the pretest and post test scores in the oral skills in English among the female OBC students studying in VOC Arts and Science College affiliated to Manonmaniam Sundaranar University.

Analysis of Data

Null Hypothesis – 1

There is no significant difference between the pretest and post test scores in the oral skills in English among the OBC students studying in VOC college of Arts and Science affiliated to Manonmaniam Sundaranar University.

Table – 1

Difference between Pretest and Post test Scores in the Oral Skills in English among the OBC Students

Skills	Test	N	Mean	SD	Calculated 't' Value	Table Value	Remark
Appropriateness	Pretest	53	0.04	0.19	17.65	1.98	S
	Post test	53	1.42	0.53			
Grammaticality	Pretest	53	0.11	0.32	16.57	1.98	S
	Post test	53	1.47	0.50			
Fluency	Pretest	53	0.17	0.43	15.21	1.98	S
	Post test	53	1.55	0.50			
Use of Cohesive Devices	Pretest	53	0.04	0.19	18.50	1.98	S
	Post test	53	1.25	0.43			
Choice of Words	Pretest	53	0.02	0.14	19.37	1.98	S
	Post test	53	1.28	0.45			
Total	Pretest	53	0.38	0.97	23.18	1.98	S
	Post test	53	6.96	1.83			

From the above table, it is found that the calculated 't' values (17.65, 16.57, 15.21, 18.50, 19.37 and 23.18) are greater than the table value (1.98) for 104 degrees of freedom at 5% level of significance. Hence, the null hypothesis is rejected.

Null Hypothesis – 2

There is no significant difference between the pretest and post test scores in the oral skills in English among the male OBC students studying in VOC Arts and Science College affiliated to Manonmaniam Sundaranar University.

Table – 2

Difference between Pretest and Post test Scores in the Oral Skills in English among the OBC Students with regard to Gender – Male

Skills	Test	N	Mean	SD	Calculated 't' Value	Table Value	Remark
Appropriateness	Pretest	32	0.06	0.25	12.43	2.00	S
	Post test	32	1.41	0.56			
Grammaticality	Pretest	32	0.19	0.40	11.52	2.00	S
	Post test	32	1.50	0.51			
Fluency	Pretest	32	0.28	0.52	10.27	2.00	S
	Post test	32	1.59	0.50			
Use of Cohesive Devices	Pretest	32	0.06	0.25	13.29	2.00	S
	Post test	32	1.28	0.46			
Choice of Words	Pretest	32	0.03	0.18	14.41	2.00	S
	Post test	32	1.31	0.47			
Total	Pretest	32	0.63	1.18	16.41	2.00	S
	Post test	32	7.09	1.89			

From the above table, it is found that the calculated 't' values (12.43, 11.52, 10.27, 13.29, 14.41 and 16.41) are greater than the table value (2.00) for 62 degrees of freedom at 5% level of significance. Hence, the null hypothesis is rejected.

Null Hypothesis – 3

There is no significant difference between the pretest and post test scores in the oral skills in English among the female OBC students studying in VOC Arts and Science College affiliated to Manonmaniam Sundaranar University.

Table – 3

Difference between Pretest and Post test Scores in the Oral Skills in English among the OBC Students with regard to Gender – Female

Skills	Test	N	Mean	SD	Calculated 't' Value	Table Value	Remark
Appropriateness	Pretest	21	0.00	0.00	12.91	2.02	S
	Post test	21	1.43	0.51			
Grammaticality	Pretest	21	0.00	0.00	12.91	2.02	S
	Post test	21	1.43	0.51			
Fluency	Pretest	21	0.00	0.00	13.22	2.02	S
	Post test	21	1.48	0.51			
Use of Cohesive Devices	Pretest	21	0.00	0.00	13.56	2.02	S
	Post test	21	1.19	0.40			
Choice of Words	Pretest	21	0.00	0.00	13.00	2.02	S
	Post test	21	1.24	0.44			
Total	Pretest	21	0.00	0.00	17.63	2.02	S
	Post test	21	6.76	1.76			

From the above table, it is found that the calculated 't' values (12.91, 12.91, 13.22, 13.56, 13.00 and 17.63) are greater than the table value (2.02) for 40 degrees of freedom at 5% level of significance. Hence, the null hypothesis is rejected.

Findings

1. There is significant difference between the pretest and post test scores in the oral skills in English among the OBC students studying in VOC college of Arts and Science affiliated to Manonmaniam Sundaranar University.
2. There is significant difference between the pretest and post test scores in the oral skills in English among the male OBC students studying in VOC Arts and Science College affiliated to Manonmaniam Sundaranar University.
3. There is significant difference between the pretest and post test scores in the oral skills in English among the female OBC students studying in VOC Arts and Science College affiliated to Manonmaniam Sundaranar University.

Discussion

The result of the post test scores shows significant improvement in the skill of speaking after training the male and female OBC undergraduate students for three months using the speaking strategies. This shows that if students are trained in the skill of speaking using some tasks, their performance can increase to a higher level. Many researchers pointed out that children learn English as a subject and not as a living language. They memorize the rules of grammar but they fail to apply the rules in their usage. They feel shy to speak in English as they are not given opportunities in speaking in English. To overcome these problems, appropriate training may be imparted as attempted in this experiment.

It is very important that teachers in the second language classroom always interact in English in the classroom. The students can be motivated to interact with teachers and peer

groups in English. Further, watching English programs on TV, listening to radio, loud reading, reading newspapers would help to develop the spoken language skills in English.

The role of the teacher in an interactive classroom is very important. The teacher is the driving force behind students' interaction. Teachers have to create a climate in which students feel at ease to communicate in the target language. The class serves as a comfortable and stimulating environment where teacher-student and student-student interaction happens spontaneously and naturally. It is the teacher who puts the wind in the sail of interaction and promotes and nourishes it constantly.

Conclusion

To allow students to interact spontaneously in English, teachers must set up situations and scenarios that call for speaking in English fluently. Teachers can use varied interesting strategies to develop the skill of speaking among the students. Teachers must try to give more activities in the language classroom. Innovative methods can regulate the language habits of the students. Teachers are to find new methods very often and must make all the students to get involved in the language learning process.

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How Literal are Non-Literal Expressions for Non-Native Speakers

İsmail ÇAKIR, Ph.D.

Abstract

This study is based on the premise that non-literal expressions play an important role in foreign language teaching as a part of gaining cultural knowledge, metaphorical understanding and communicative competence. The purpose of this study is to examine how literal are non-literal expressions for non-native speakers and readers.

The research was conducted for 60 students at the English Language Teaching Department, Erciyes University, Turkey. The investigation focused on the perception of the non-literal expressions provided with the questionnaire that included three types of non-literal expressions: a text with idiomatic expressions, a list of proverbs demanding either explanation or Turkish equivalents and a matching exercise of similes. To do this, descriptive method was used.

The result showed that students are able to apprehend the literal expressions and some of the non-literal ones that are similar or identical in L1. On the other hand, some of the non-literal expressions such as idioms and proverbs are difficult to comprehend and interpret as most of which are culture specific.

The conclusion of the result was that the knowledge of non-literal expressions has to increase among foreign language learners through various activities such as visualization, using in meaningful contexts, etc., so that they can gain adequate competence in the target language and use these expressions when necessary.

Key words: Literal, non-literal, competence, idioms, proverbs, similes.

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1. Introduction

In mutual interaction, people need to speak and while speaking it is inevitable to use literal expressions as well as non-literal ones. When literal expressions are used it is easy to get the gist of utterances, whereas it is not always possible to comprehend the expressions uttered non-literally or figuratively.

The non-literal expressions reflect certain features and characteristics of that language such as idioms, proverbs, metaphors which are most frequently uttered by the native speakers both in oral and written communication. Unquestionably, in most everyday conversations, speakers and listeners are not aware of the rules they obey, because more attention is paid to content than to organisation. What the listener and speaker wish to accomplish is a good communication. In almost all these circumstances it is highly possible to confront non-literal expressions of metaphors, idioms, proverbs, similes etc.

Expressed more precisely, in an effective communication it is essential for language learners to know non-literal expressions as well as the literal ones. However, it can be asserted that most of the learners often lack the ability to use language appropriately according to context. When speakers or listeners miss the key points that are being communicated in either written or oral language, their messages might be misunderstood. Such misunderstandings may lead to a total communication breakdown, which can be defined as pragmatic failure. To avoid such unexpected circumstances it is imperative to learn and teach the non-literal expressions such as similes, metaphors, proverbs and idioms as well as literal ones which all make a language pragmatic.

Even though they are frequently used by the speakers in order to express themselves effectively, teaching and learning such expressions is deemed to be not the easiest part of vocabulary instruction but rather a stumbling block (Laufer, 1997). Writing on similar theme, Kellerman (1978) states that non-literal expressions are difficult to understand and to learn even when the two languages are similar in the use and meaning. It is conceivable that even native speakers are unable to use them properly or comprehend what is uttered if they are not equipped with enough pragmatic linguistic background. Furthermore, it should be added that non-literal expressions beautify the language and establish the characteristic style of individual languages. Speech and writing flourished with proverbs, idioms, similes or metaphors are generally considered as flowery language. Accordingly, it is widely admitted that lack of knowledge or understanding of proverbs and idioms in a language prevents the learner from understanding the cultural niceties or peculiarities.

1.1. Problem

The students learning a foreign language have difficulty in understanding figures of speech either in written or in spoken language due to the fact that language learning is usually confined to literal expressions rather than the language involving literal and non-literal ones for the sake of understanding and teaching quickly and without spending any effort. For that reason, most non-native speakers lack understanding the target language and usually they face misinterpretation or communication breakdown when they come across such expressions.

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1.2. Aim of the study

The aim of this study is to find out how they are comprehensible for foreign language learners and how they can be used as a part of EFL teaching within ELT syllabus. The relevant questions are:

1. Are idiomatic expressions difficult to comprehend a text?
2. How much learners can interpret the proverbs in the target language?
3. How can learners interpret the similes?
4. How much students retain the non-literal expressions they have used in their writing activities?

2. Review of Literature

Non-literal expressions (figurative explanations) are confronted on a daily basis in conversation and in written materials. The use of figurative language changes from one person to another depending on the person's cultural background (Suleiman and Moore, 1995). Considering the fact that non-literal expressions are the components of everyday language, we are typically unaware of the true extent of the metaphorical nature of language (Boers, 2000). Some popular proverbs, idioms, and metaphoric expressions are so deeply embedded into language that they can be comprehended easily. However, most of them are not so easy for foreign language learners to understand when they take place in a speech or text. This inability to interpret figurative language often leads foreign language learners to a breakdown in text or speech, which inevitably discourages them from reading the related text or listening to speaker.

Helping learners to progress from the literal to the non-literal language is a challenge for foreign language teachers. However, it should be kept in mind that most of these terms have sociocultural, historical, or political origins. Although many similar expressions can be found across languages, many more do not coincide exactly in their linguistic or semantic meaning and use. At the same time such expressions are often a stumbling block to second/foreign language and ESL students.

All in all, figurative language, or figures of speech, is the expressive, non-literal use of language for special effects, usually through images (Harris and Hodges, 1995:84). In other words, it is any type of expression that does not literally mean what it says; it provides a connotative rather than a denotative meaning.

2.1. Definitions of Terms

There are many types of figurative expressions found such as metaphors, idioms, proverbs and similes in every language.

a. Metaphor

Metaphor is an implied comparison between two objects that are usually considered dissimilar. An important characteristic of one thing is used to describe another in a metaphor. For example, in the statement "the child was a bolt of lightning" characteristics of lightning

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are associated with the child's quick movements. According to James (2002:26), “*metaphors* enable students to pun seemingly inexpressible thoughts and feelings into symbolic form” while making these ideas more accessible and aesthetically pleasing.

b. Similes

Similes are one of the figurative expressions that foreign language learners come across and need to use in the use of target language. They are generally used in written language, particularly in literature, and in regularly in spoken language. Similes can be recognized by the grammar patterns “as...as” or “like”. “*The man smokes like a chimney*” can be interpreted easily to refer how much he smokes. The sentence “*He doesn't eat very much.*” can be illustrated using similes as “*He eats like a bird.*” Similes are more literal than proverbs, idioms, metaphors for foreign language learners.

c. Idioms

Idioms such as “ on the tip of my tongue, to call a spade a spade, to fish in the troubled waters, etc.” are expressions that do not mean what they literally say; the literal meaning of many idioms often is relevant only to a specific group within a language, though most speakers of the language understand the idiomatic meanings (Harris and Hodges, 1995). On the other hand, some idioms have no literal meanings at all. While it is not uncommon for different languages to express similar concepts idiomatically rather than literally, idioms are usually language specific and often lose their meanings in translation and, according to Tompkins (2001: 256-257), “ they can be confusing to students because they must be interpreted figuratively rather than literally.”

d. Proverbs

In *Oxford Concise Dictionary of Proverbs* (1998) it is defined as a traditional saying which offers advice or presents a moral in a short and pithy manner. Miguel de Cervantes asserts that a proverb is a short sentence based on long experience (cited in Munira Jamal, 2009). It is generally short and known sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation (Mieder 1993:5, 24.). That is, they are condensed memorable sayings embodying a culture's commonly accepted beliefs and values.

3. Methodology

3.1. Subjects

A total of 60 students from Erciyes University in the Department of English Language Teaching are the participants of this study. The subject groups from the first grade learners who take the courses entitled “Advanced Reading and Writing” and “Lexical Competence” mostly confront such expressions in written texts. The groups are divided into two: one group was used as a control group. All of the students have almost the same proficiency level in the target language as they have been admitted with the similar scores they have obtained from the standardized test administered by the center of student replacement, OSYM.

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3.2. Instruments

Two different tests were given to different groups composed of 30 in each group. A test applied to a group involved ten reading comprehension questions accompanied by the paragraph flourished with the literal expressions whereas the other group responded the same questions for the same paragraph without non-literal expressions. The text was adapted from the book “Oxford Word Skills, Advanced” by Ruth Gairns and Stuart Redman, which is specifically designed to teach vocabulary. The text used for this research included idiomatic expressions such “to have second thoughts, to be tied up (busy), to be in two minds, to dawn on, to be thick (stupid), etc. The same text was given to the control group replacing the idiomatic expressions with their real meanings. Apart from the reading comprehension questions all of the students were required to explain 10 randomly selected proverbs. The other part of the survey includes the matching exercise of similes. Finally, the last part of the questionnaire learners to list the proverbs they learned in the previous lessons and used in student-created stories, which was a task they accomplished in pairs or individually outside the class. To analyze the test results, frequency and percent have been used with the help of the programme SPSS 16 for windows.

3.3. Procedure

The study was conducted for the first grade learners in the English Language Teaching Department at Faculty of Education, Erciyes University, Kayseri, Turkey. All of the subjects were given the questionnaire asking the related questions. To get the required data for the fourth part of the questionnaire, students were taught some of the commonly used proverbs throughout five weeks. At the end of each week they were asked to use them in meaningful contexts either in groups or pairs or individually. To evaluate how effective this activity was they were asked to list the ones they have learned and used in their studies they did out of the class. The results of the subjects have been given in tables in Data Analysis.

4. Data Analysis

4.1. Findings

Research question 1: Are idiomatic expressions difficult to comprehend a text?

This part of the research was administered to two different groups. One group answered the questions of the text with literal expressions and the other group responded the one with non-literal expressions. The aim here was to reveal the level of difficulty of the texts of non-literal language. The participants were required to answer the same questions but the texts are presented in different forms; one with non-literal expressions, the other with literal expressions.

Table 1. Frequency and percentage of the text with literal expressions.

GRADES	FREQUENCY	PERCENT (%)
50	2	6,7
60	2	6,7

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70	5	16,7
80	9	30,0
90	9	30,0
100	3	10,0
Total	30	100,0

Table 2. Minimum, maximum, mean and standard deviation of the text with literal expressions.

	N	Min.	Max.	Mean	Std. Deviation
The text with literal expressions	30	50	100	80	13,39068

As can be seen in the tables above, the comprehensibility of the reading passage without any non-literal expressions is quite high. It proves that learners do not need to have any specific ability or prior knowledge to analyze the text. Learners mostly can understand the language excluded from the non-literal expressions clearly, which is supported in this research with the mean of 80. So, the non-literal expressions were left out and their literal equivalents were replaced. Thus, the text turned out to be more comprehensible. For example the question “How could I be so **thick**?” in the original text is not clear as the word “thick” conveys different meaning apart from its literal meaning, which is “stupid”. When foreign language learners are not aware of the metaphoric usage of this word, it is hard to comprehend the text. When the word “thick” used in its literal meaning the result of the scores that learners give are higher. 21 of 30 students were able to get the scores over 80.

Table 3. Frequency and percentage of the text with non-literal expressions.

GRADES	FREQUENCY	PERCENT (%)
30,00	6	20,0
40,00	10	33,3
50,00	6	20,0
60,00	6	20,0
70,00	2	6,7
Total	30	100,0

Table 4. Minimum, maximum, mean and standard deviation of the text with non-literal expressions.

	N	Min.	Max.	Mean	Std. Deviation
The text with non literal expressions	30	30	70	46,000	12,20514

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Unlike the table 1, the questions of the test with non-literal expressions reveal that students are not able to comprehend the text appropriately. The mean is 46 whereas it is 80 in the literal text as seen in Table 5. With the data obtained from the research it can be concluded that it is not an easy task for foreign language learners to comprehend the non-literal expressions without having prior knowledge related to those expressions.

Table 5. Minimum, maximum, mean and standard deviation of two texts.

	N	Min.	Max.	Mean	Std. Deviation
The text with literal expressions	30	50,00	100,00	80,0000	13,39068
The text with non-literal expressions	30	30,00	70,00	46,0000	12,20514

Research question 2: How much learners can interpret the proverbs in the target language?

This part of the survey demanded to find out how much foreign language learners can interpret the proverbs in the target language. The participants are asked to give the right explanations or Turkish equivalents for randomly chosen 10 proverbs. The number of the respondents is 60.

Table 6. Frequency and percentage of the responses to the proverbs.

GRADES	FREQUENCY	PERCENT (%)
0,00	1	1,7
10,00	6	10,0
20,00	10	16,7
30,00	17	28,3
40,00	9	15,0
50,00	5	8,3
60,00	6	10,0
70,00	4	6,7
80,00	2	3,3
Total	60	100,0

Table 7. Minimum, maximum, mean and standard deviation of the responses to the proverbs.

	N	Min.	Max.	Mean	Std. Deviation
Proverbs	60	0,00	80,00	36,3333	19,13083

The responses obtained from the subject group show that students couldn't interpret the proverbs properly. The mean of the result is 36. Six students answered just one of ten proverbs; ten students answered two of the proverbs; 17 of the students gave explanations for three of the proverbs. Conversely, only 28.3 % of the students were able to explain more than five proverbs (5 students 5 proverbs; 6 students six proverbs; 4 students seven proverbs, and

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2 students 8 proverbs). The reason for this case can be considered as that the proverbs are, to a great extent, culture specific and it is not always possible to get the meaning out of the words literally. Simply put, non-literal expressions are highly difficult to comprehend in foreign language learning. Some of the proverbs that students were able to get the meaning out of the words are “Make hay while the sun shines, A rolling stone gathers no moss, People who live in glass houses shouldn’t throw stones, All that glitters is not gold.” Those that got the least responses are: “Blood is thicker than water, Let your hair down, Birds of feather flock together.” Generally speaking, in interpreting the proverbs or idiomatic expressions learners or non-native speakers pay attention to the ones that exist in their native language. When they notice that non-literal expressions of this type are the same or similar they can undoubtedly capture the meaning.

Research question 3: How can learners interpret the similes?

Table 8. Frequency and percentage of the responses to the similes.

GRADES	FREQUENCY	PERCENT (%)
60,00	1	1,7
70,00	1	1,7
80,00	7	11,7
90,00	9	15,0
100,00	42	70,0
Total	60	100,0

Table 9. Minimum, maximum, mean and standard deviation of the responses to the similes.

	N	Min.	Max.	Mean	Std. Deviation
Similes	60	60,00	100,00	95,0000	8,92530

The data obtained from the similes exercises reveals that students can interpret them without having any difficulty. Of four types of non-literal expressions similes are the easiest ones that can be comprehended in majority by non-native speakers or foreign language learners. As can clearly be seen in the table above, almost 95 % of the respondents succeeded in replying this section. The main reason for this case is that similar expressions exist in every language and they are the most comprehensible ones among non-literal expressions comparing to proverbs, idioms or metaphors.

Research question 4: How much can students retain the non-literal expressions they have used in their writing activities?

Table 10. Frequency and percentage of the proverbs used in the student-created stories.

GRADES	FREQUENCY	PERCENT (%)
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30,00	6	10,0
70,00	25	41,7
90,00	7	11,7
100,00	22	36,7
Total	60	100,0

Table 11. Minimum, maximum, mean and standard deviation of the proverbs used in the student-created stories.

	N	Min.	Max.	Mean	Std. Deviation
Student-created stories with proverbs	60	60,00	100,00	95,0000	8,92530

The aim of this part of the research is to find out how effective using the non-literal expressions, particularly proverbs, in meaningful contexts created by learners is. After teaching some basic idioms and proverbs, five weeks after, students were required to list the proverbs, idioms and some vocabulary they used in their created-scenarios. To do this, they worked either in pairs or in groups and brainstormed and created meaningful contexts. According to data obtained almost 80 % of the students remembered the proverbs and idioms they have used. Some of the proverbs and idioms practiced in meaningful student-created contexts are as follows: Two many cooks spoil the broth, two heads are better than one, don't put off for tomorrow what you can do today, don't bite the hand that feeds you, no pain, no gain, you are never old to learn, don't look at the mouth of the gift horse, etc. The purpose of this activity was to encourage students to develop their creativity and imagination along with developing writing skill, which is supported with the study conducted by Cain et al., (2005). To them, there are three factors in comprehending idiomatic expressions: familiarity, transparency and context. Non-literal expressions such as idioms, proverbs or metaphors become more comprehensible when learned and practiced in meaningful contexts than in isolation.

5. Discussion

In this study, the perception level of non-literal expressions by non-native speakers, foreign language learners, has been searched with the help of the instrument of questionnaire. Based on the research conducted for the students at the department of English Language Teaching, it can be concluded that foreign language learners cannot easily interpret the non-literal expressions as their interpretation is highly dependent on students' schemata, which can be defined as the prior knowledge in the related topic, like culture, conversational transitions, etc. Therefore, they need to be handled carefully in foreign language teaching considering the fact that they play an important role as language tools because they present the authentic language apart from providing cultural knowledge of the target language. Moreover, they are mostly found either in written or oral language of the native speaker. In order to familiarize learners with these expressions, they need to be assisted so that they develop the necessary schemata for interpreting them (Tompkins, 2001).

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Considering figurative language as challenging, particularly for EFL students, Tompkins suggests using concrete, student-made tools, such as idiom posters that illustrate figurative and literal meanings of idioms, as part of the instructional process for teaching figurative language. Teachers can further encourage figurative language use by contextualizing learning tasks and activities and by using language functions to effectively maintain meaningful interactions (Suleiman and Moore, 1995). Such encouragement increases student's comprehension of figurative language in English. Furthermore, some researchers also support the idea that non-literal expressions such as idioms and proverbs are easier to understand when there is a close relationship between their literal and figurative senses (Levorato & Cacciari, 1999; Nippold & Taylor, 1995, 2002).

The results reveal that, of all four non-literal expressions, similes are the easiest one that students can comprehend. The reason behind this result can be that learners can get the meanings out of the words when they read it as in the examples "He eats like a pig", which is matched with the statement "He is such a sloppy eater." The other simile that "She eats like a bird" can be interpreted as "She doesn't eat very much". On the other hand, proverbs are not so easy to interpret for foreign language learners, due to the fact that they are mostly culture specific. However, foreign learners' schemata should include them. Otherwise the result is failure. Some similar and identical ones such as "Where there is fire, there is smoke. Two heads are better than one," etc., can be guessed by Turkish students as the same or similar ones exist in Turkish. However, some proverbs such as "Curiosity killed the cat", or "It is raining cats and dogs", etc. do not exactly correspond to expressions in Turkish.

It needs to be stressed that non-literal expressions are part of a language and it is not possible to get rid of them, and native speakers frequently use them in their communication.

In line with the conclusions of this study, the following can be suggested. To omit, to ignore or to give less importance is not the way that a foreign language teacher can apply. Yet, they need to be included in foreign language teaching syllabus and learners should be exposed to them as much as possible. Firstly, as Palmer and Brooks (2004:375) suggest, direct and explicit instruction need to be presented for foreign language learners, who are mostly not aware of the presence of figurative language in the text, especially EFL students who often lack the background knowledge to distinguish figurative language. Secondly, they should be provided with the real world connection. Figurative language may be better understood in more natural settings where students can capture and remember them more easily as they relate the figurative language to their real life. It is recommended that teachers use student-created and concrete tools, such as figurative language posters that illustrate the literal and figurative meanings of the sayings. They can also be presented through dialogues through which teachers would define the various forms of figurative language and provide examples of each in the context of a sentence or paragraph. Suleiman and Moore (1995) emphasized the importance of teaching figurative language in context by saying teachers must "contextualize" what they teach through the use of context clues.

In EFL classes the activity of visualization for non-literal expressions is a great help for learners to practice and interpret. Apart from the techniques previously mentioned native language can also be used when needed to enhance understanding the figurative expressions.

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Teachers must assume that all students are capable of learning English given the proper support, appropriate instruction, and adequate time.

In brief, to interpret non-literal expressions greatly depends on a person's schemata; so, explicit instruction is often needed for an ELL student to understand not only the figurative expressions, but also their cultural context. Students who develop the ability to interpret figurative language not only expand their capabilities for creative thought and communication, but also acquire insight to expressive forms of language, allowing them to comprehend both text and speech on a deeper and more meaningful level (Palmer & Brooks, 2004).

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A Comparative Study of Baby Kamble's *The Prisons We Broke* and Bama's *Karukku*

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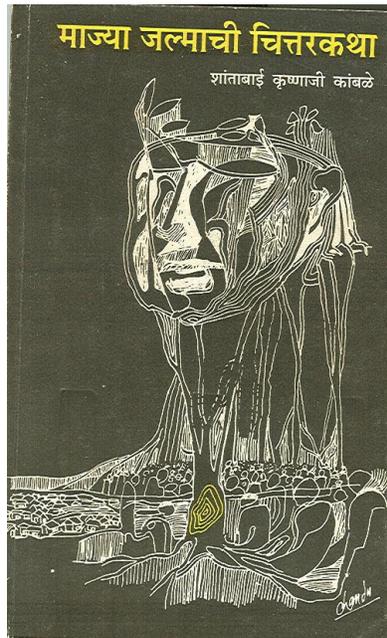
A Comparative Study of Baby Kamble's *The Prisons We Broke* and Bama's *Karukku*

Comparison of Two Dalit Autobiographies of Women Writers

The present paper compares two Dalit women writers' autobiographies entitled *The Prisons We Broke* from Maharashtra and *Karukku* from Tamil Nadu. Both the books focus on the degradation and inhuman treatment of the Dalit community brought about by the Hindu caste institution. Caste division is a creation of Hinduism and its perpetuation is based on the caste consciousness, which has been so deeply entrenched that no Indian in general, and no Hindu (including the Dalit) in particular, has been able to get rid of it. Both the books focus also on how the Dalits converted to other religions are still subjected to subordination, etc.

Baby Kamble's book was published in the year 1986 in Marathi and later on it was translated and published in English in 2008. Bama's *Karukku* was published in the year 1992 in Tamil, and then translated into English and published in the year of 2000. *The Prisons We Broke* has twelve chapters in total. The chapters do not have titles as such, and they are written with figures like 1, 2, 3, and 4, etc. *Karukku* contains nine chapters. Like *The Prisons We Broke*, its individual chapters are not written under any particular titles. They are written in words such as One, Two, Three, and And Four and so on and so forth. Both are in the mould of autobiography and present the personal life history of these two authors.

Baby Kamble



Baby Kamble lived her life as a Dalit in Hinduism till her conversion. *The Prisons We Broke* contains incidents and events in the life of Kamble before the mass conversion of the Language in India www.languageinindia.com

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Dalits in Maharashtra in 1956. So, *The Prisons We Broke* is a Dalit autobiography written in the first half of the twentieth century. It is the first Dalit woman's autobiography in Marathi and in India as well. Shantabai Kamble's autobiography, *Majya Jalmachi Chittarkatha* is also regarded by some scholars as the first Marathi Dalit woman's autobiography. However, since Baby Kamble started writing her autobiography in the pre-independence India, though not published in the form of a book then, it is in a sense the first Marathi Dalit woman's autobiography. Maxin Burnson states in the introduction to the Marathi version of *The Prisons We Broke* that: "Sister Baby's book has historical importance as the first Dalit woman's autobiography in Marathi." (Translation mine)

Being a Dalit woman, Kamble suffered more at the hands of the caste Hindus and her husband because the Dalits and women were all considered far more inferior human beings. Kamble's early life was a world of ignorance, enslavement, force, and superstition in Hinduism.

The Prisons We Broke

The Prisons We Broke relates that the Dalits in Maharashtra had to do only menial works. From the treatment given to them it may be said that they were not considered even equal to animals. Also, they were terrorized. If anybody was born into a Mahar family, they were supposed to be lifelong slaves to the caste Hindus. They had to work from morning till night, and in return they were offered stale food. They were made bonded labourers. To quote Kamble: "The labour of the entire family was paid for in the form of Bhakris (pieces of bread), which the *yesker* (a Mahar bonded laborer whose work was to collect food at caste Hindus houses in the evening) had to go and collect from house to house every evening." (74 -75)

Kamble exposed the plight of the Mahar women. In the caste Hindu society, the Mahar women were reduced to inanimate objects. They were banned even from meeting their basic needs. Therefore, according to Kamble, the caste Hindus are sinners. She forthrightly blames them: "They (Dalit women) could not get even simple rags to clean the flowing blood, this much sinful the public was." (Translation mine) (49)

Moreover, the Mahar women were made to believe that what was happening to them was right. Kamble not only blames Hinduism for the ill-treatment given to the Dalits, but also condemns it as a religion of animals. Besides, she declares that the pride of the caste Hindus is at the cost of the lives of the ignorant Dalits. She states emphatically: "What a beastly thing this Hinduism is! Let me tell you, it's not prosperity and wealth that you enjoy - it is the very life blood of the Mahars!" (56)

In Praise of Dr. Ambedkar

The Prisons We Broke describes (page number/s from 105 to 135) that Dr. Ambedkar was the most educated Dalit and therefore he could lead them to the truth. It is he who asked the

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Dalits not to believe in gods and goddesses. He criticized the gods and exhorted the Dalits to get their children educated. He created awareness among the Mahars; they were immensely influenced by his thoughts and ideas. He became a great topic of discussion for them.

Dressed in rags, they would be lying in some dark corner of a hut, crying with hunger. They would have served the high castes day and night, been flogged for small mistakes; they would have to survive on flogging than on food. The monopoly over leftovers from high caste houses would be yours. It was our Bhim who rescued you from such a terrible fate. He showed us this golden day. You must fold your hands to this great man, this self-sacrificing soul, and introduce him to your children. He has made this new life for us. It is to him that we owe our present prosperity. (123).

The Prisons We Broke is also explicitly critical about the educated Dalits who have not stopped following the Hindu culture.

Some Events Described in the Autobiography

Kamble's autobiography has depicted a realistic picture of the society in which she was raised. The following are some selected incidents and events in the life of Kamble, narrated in *The Prisons We Broke*.

The Prisons We Broke has portrayed a realistic picture of the Mahars in Maharashtra. There was a trend in the past that children used to stay not at their parents' house, but at their maternal grandparents' houses. Similarly, Kamble lived her childhood life in the maternal grandparents' home in their village. She has recorded that the Mahars were so ignorant that they could not know whether a child suffered from a fever was alive or dead. Kamble herself was declared to be dead when she was two and a half years old because she was not feeling well and had fallen unconscious. She was about to be buried. However, one of her elderly relatives there noticed that Kamble was still alive. That was how she was saved. Kamble says that many such alive but unconscious and unfortunate children were buried in those days just because of a lack of awareness among the Mahars.

Like other Dalit students in the past, Kamble was humiliated, harassed and discriminated against by not only her classmates but by her teachers also. However, what is interesting to note is that Kamble and her classmates belonging to Mahar caste would fight against their caste Hindu girl fellow students. The school in which Kamble was getting education was a girls' school. She and her friends were not scared of their classmates at all. But their teachers were in favour of the caste Hindu students and punished Kamble and her friends when caste Hindu students made complaints against them to the teachers. Also, most of the teachers were Brahmins who hated the Mahar students openly, Kamble writes.

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Kamble has recorded that she was the only girl child of their parents. She was a beloved daughter and granddaughter of her parents and maternal grandparents. She was married at the age of thirteen. Before she got married, she was considered to be an aged girl for marriage. Kamble as an unmarried person experienced the life of the traditional untouchable. In Veergaon, the village of her maternal grandparents, she had a good rapport with all the Mahar families. She behaved well with the members of those Mahar families as if they were her close relatives.

Kamble was married at an early age. But, unlike other daughters-in-law in her community, she was not harassed and humiliated by her parents-in-law. Her mother-in-law was very supportive of her. Kamble helped her husband to run a small grocery shop. She would be the shopkeeper and would sell material to the customers. That was how she was making money. At the same time, whenever she had free time she read books, which were meant for packing groceries for the customers.

There is no mention of Kamble's conversion to Buddhism as such. But since she became a staunch follower of Ambedkar, she began to practice what he had said. Ambedkar embraced Buddhism in 1956. As a consequence, Kamble began to practice it. She devoted herself to the Ambedkari movement. She began telling the Dalits to follow what their protector had said. She began working for the uplift of the downtrodden in Maharashtra.

According to the then tradition, Kamble was not very much free because she was somebody's wife. Her husband often had control over her. She did not have freedom to do anything if she wished to do. Whenever she happened to go against the patriarchal norms, she was brutally beaten up by her husband. She suffered a lot at the hands of her husband. *The Prisons We Broke* reveals in detail how Kamble was a victim of her husband's male chauvinistic mentality. She remembers:

“Once we went to Mumbai to attend a meeting, we travelled in a general compartment that was very crowded and some young men happened to stare at me. My husband immediately suspected me and hit me so hard that my nose started bleeding profuselyThe same evening we returned and he was so angry that he kept hitting me in the train.” (155)

A Social Activist

Kamble is also a social activist. She has established an orphanage for children from the backward castes. She has been involved in the activities of educational institutions. Like Laxman Gaikwad, she has played several constructive roles in her life. She has set up a grocery and vegetable shop. She has launched a school; she is a lyricist and poet.

The Focus is on Mahar Community

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The Prisons We Broke is more collective than personal. It describes how Mahar mothers were more concerned with getting their children educated than men. Also, what is more remarkable is that there were no concessions for the downtrodden then, yet they were enthused to get education. Kamble has depicted family life of the Mahars in great detail. She has portrayed more or less everything about her community forthrightly. She is proud of being a member of her community, Mahar.

The Prisons We Broke points out that the Mahars were leading their lives in ignorance and abject poverty. They were not aware of the human existence as such. They would not dare to go against the social norms and challenge the caste Hindus. They were greatly superstitious and obeyed their oppressors. If any Dalit woman happened to break the entrenched practices of the caste system, she would be humiliated not only by the caste Hindus but also by the Mahar people. They were so ignorant that they were not able to lead a common human life. The men would not treat the women folks properly. Women were considered to be the lowest beings in their community. Among the Mahar women, the daughters-in-law were the worst victims. They had to suffer at almost everybody's hands, including their own fathers and brothers. Most of the Mahars were ignorant and poor. They were god-fearing masses. They donated their eldest sons to their goddess. Some of the Mahar women would get possessed by goddesses.

The Prisons We Broke exposes the fact that the Mahars were not allowed to have good, dignified and auspicious names. They were supposed to give inauspicious and insulting names to their children. *The Prisons We Broke* presents an embodiment of such names. Dagadu (27) is the name of one Mahar man. Dagadu denotes a piece of stone. Dhondu (27) is also the name of another Mahar man. Here, Dhondu means a small piece of stone. Jungalu (84) is the name of a Mahar man. Junglu means *jungali* man, an individual from uncivilized preliterate community. Kondakaku (30) is the name given to a Mahar woman which means "dust aunty". Bhikabai (54) is yet another name given to Mahar women. The meaning of this word is beggar lady. However,

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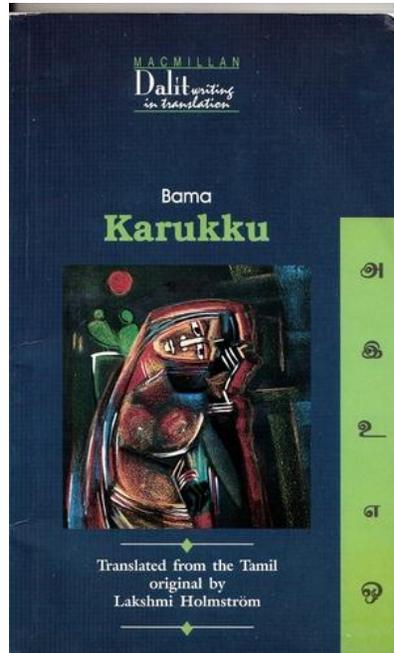
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in course of time, the Mahars became aware of their inhuman lives and made attempts to come up. Kamble is one of them.

***Karukku* – A Description of the Dalit People in Tamilnadu**



Karukku deals with the Dalit people in Tamil Nadu. Bama does not mention any of the Dalit leaders well known in other parts of India such as Phule and Ambedkar. Bama expresses her grief over the pathetic and helpless condition of Dalits: “They never received a payment that was appropriate to their labour.” (47) Above all, Dalit women are easy targets of the non-Dalit men for sexual harassment, mental torture, and exploitation.

Bama’s assessment is corroborated in studies such as the one by Kannan and Francois Gros:

Taking advantage of the difficult season when agricultural work is over and day labourers have no jobs, a rich, married Reddiyar offers Taili work in his house where she can earn the grain she needs. She accepts and he persecutes with his advances. (40)

The Status of Dalit Christians

Conversion to Christianity has not reduced this sorry state of conditions. The non-Dalit Christians never assimilate the Dalit Christians into their fold. Bama points out, “The upper caste Christians had their own cemetery elsewhere.” (25)

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Karukku deals also with the problem that Christianity continues to face in Tamilnadu. Those who have converted to Christianity from the non-Dalit communities are not integrated with the members of other castes who have converted to Christianity. Christians also follow the same caste system of Hinduism, resulting in caste hierarchy, caste subordination and exploitation. Above all, spousal exchange between the Dalit Christian castes and non-Dalit castes is very rare. *Karukku*, among other things, depicts the casteist practices of a Christian priest who shows preconceived notions about Dalit Christians: “The priest’s first response was to say, “After all, you are from the Cheri (a Dalit locality). You might have done it. You must have done it.” (17)

Bama’s Life Experience as a Dalit Woman

Karukku portrays a realistic picture of the Dalits in Tamil Nadu. They are not educated people. As a result, they are not aware of the stratagems of the caste conscious and casteist non-Dalits, which degrade the Dalits. They live their lives as bonded labourers. They are very poor agricultural labourers. Since they are the worst victims in the Hindu caste system, some of them embraced Christianity. However, they could not get equal and just treatment by the Christians in Tamil Nadu. Since their human existence has remained as it was, Bama makes attempts to bring about awareness among them by saying that they should know the truth and uplift themselves. Bama has devoted her life to better the pathetic condition of the downtrodden in Tamil Nadu. She no longer tolerates the discriminatory practices of the caste Hindu Christians against the Dalits. When she herself saw such treatment given to the Dalit students in her convent, she gave up her job there.

Karukku portrays a picture of a lack of unity among the members of different Dalit sub-castes. When there was a communal fight between caste Hindus, and members of the Chaaliyar and Paraiyar castes, the other Dalits in her village, the Pallars, another Dalit sub-caste, were found to be in favour of the caste Hindus. Pallar boys told the police where the Paraiyar men were hiding after having a fight against their oppressors. It indicates that the Dalits, though victims, are quite unable to overcome the influence of communal feelings. Pallars are victims of the caste system, but they are not serious and aware about their inhuman existence. When Bama’s grandmother came to know about the dangerous and self-defeating activity of the Pallars, she expressed her anger:

“It seems that Pallar men had tipped off the police that some of our men might actually be hiding inside their houses. When Paatti (the author’s grandmother) heard this she was furious. She railed against them in a single breath. “Look at these Palla boys; they’ll betray their own people.” (33)

Bama has focused on the great importance of education for the liberation of the Dalits. Her elder brother convinced and encouraged her to study hard and excel in her studies so that

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other students would automatically want to be her friends. As a consequence, she would not be discriminated against and alienated. *Karukku* reveals that Bama was a brilliant student. Even though she was a Dalit Christian, she could mingle with other non-Dalit students just because of her studious nature and excellent academic performance in the examinations.

Bama has depicted that the non-Dalits would not support the downtrodden to come up in life. Therefore she has lost hope in the non-Dalits. She is determined now to improve the pathetic condition of the Dalits. She has documented in her autobiography that whenever she came across any caste conscious non-Dalit, she found them highly discriminatory against the Dalits; they are highly prejudiced. So, Bama warns the Dalits that they must not believe and depend on the non-Dalits. Regarding this, she poses one question to the readers: “Is it likely that he who finds his comfort by exploiting us will ever change, or ever allow the system to change?” (68)

To Conclude

One is tempted to conclude from the narratives of both Kamble and Bama that neither Hinduism nor Christianity offers any concrete solution to the agony of Dalits. They seem to claim that their personal experience both as Hindu Dalit and Christian Dalit reveal the dominant features of Dalit suppression and subordination. Both take the point of view that the Dalits can liberate themselves from the shackles of suppression and subordination through their own effort of education and social activism. Kamble is more vocal in the criticism of the educated Dalits who forget their roots and ignore the Dalit cause. She is also very critical about the educated Dalits adopting Hindu ways of life. While this scene is quite common among the educated Tamil Dalits also for various reasons, *Karukku* of Bama focuses more on the suffering of less educated and illiterate Dalits.

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A Comparative Study of Students Learning Style, Socio-economic Status and Learning Achievement of Developed and Under-developed Districts of Pakistan

Zarina Akhtar, Ph.D.

Abstract

The study aimed to compare the students learning styles, socio-economic status and learning achievement of developed and under-developed districts of Pakistan. 1580 secondary school students from both the areas were selected as sample. Learning style questionnaire, socio-economic status scale questionnaire and the student's scores in SSC examination was used to collect data.

The major findings were the high achievers of developed districts don't prefer collaborative and participant learning styles they prefer independent learning style. The upper class of developed districts prefers avoidant and upper class of under-developed districts prefer dependent learning style. The middle class students of developed and under-developed districts prefer independent learning style.

Key Words: Learning Styles (LS), Socio-economic Status (SES), Developed District, Under-developed Districts, Secondary School Certificate (SSC).

1. Rationale

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Learning is the major concern of psychologists, educationists and researchers since long. Learning was defined by different perceptions. These different perceptions lead towards learning theories. Learning theories defined the ways how people learn. Many research studies were conducted at different time to know the ways and means by which the learning can be maximized.

The result of these research studies provide the base for the improvement of teaching and learning process, as these are the important components of over all students personality development. Researchers studied the effect of different variables pertaining to personality and academic achievement of students.

People learn in different ways. These different ways are called learning styles. Learning styles are the preferred ways of receiving, responding and processing information in a learning task. Learning style was defined by Imtiaz (2004, p.6), “the way people perceive and process information”.

It was observed that, to know anything, to manipulate facts and to reach conclusion varies between individuals. It depends on their personal experiences and family back ground. The family back ground or the status of parents is an important variable which affects the learning. All over the world the status was defined with the same indicators.

Stockwell, Peter (2002) defines the status as, “a status is a rank or position in a group or organization”. Further it was defined by Thomas, (2007), “a status is a position in a social system independent of given factors”. A person’s status or position determines the nature and degree of his responsibilities and obligations as well as his superior, inferior relations to other members of the society. In literature the socio-economic status (SES) is defined by status of social class and mainly social classes are divided in to five groups the “upper class”, “upper middle class”, “middle class”, “lower middle class” and “lower class”. The distribution of social class is based on different indicators like, education, occupation, income, location of residence, facilities at home etc.

A review of literature reveals that in Pakistan little effort has been made to investigate the relationship of SES and Learning Style (LS) with achievement, where as all over the world many research studies were conducted to explore the relationship of LS, SES and achievement of students as, Wittenberg (1984), Verma and Sharma (1987), Kirk (1986), Simmons (1986), Bhatt (1987), Sing (1987) Dunn (1989), Verma and Tiku (1990). Yuen & Noi, Lee Seok. (1994), Uzun and Sentruk (2008) and (Hamidah, Jaafar Sidek, 2009).

The findings of some of the studies showed relationship between SES, LS and achievement exist (Kirk, 1986, Sing 1987). The findings of some other studies reflect no relation exists (Wittenberg, 1984; Simmons, 1986; Bhatt, 1987).

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The present study explored the relationship of SES, LS and achievement of students of developed and under-developed districts of Pakistan.

2. **Hypotheses**

The following hypotheses were formulated:

1. There is no significant relationship between the different learning styles and learning achievement of secondary school students of developed and under-developed districts of Pakistan.
2. There is no significant relationship between the different learning styles and different SES classes of the parents of secondary school students of developed and under-developed districts.

3. **Methodology**

The design of the study was descriptive. The focus of the study was to investigate the effects of learning styles on socio-economic status and achievement of secondary school students. Thus, the learning style was taken as independent variable and SES and achievement were treated as dependent variables.

4. **Population**

The students enrolled at public sector school of four districts Attock, Chakwal, Islamabad and Rawalpindi were identified as population. The classification of districts as developed and under-developed was made on the bases of physical conditions. The Attock and Chakwal districts were categorized as underdeveloped and Islamabad and Rawalpindi were as developed districts.

5. **Sample**

In the current study multi-stage sampling was done. At first stage 10% schools were selected randomly from the list of schools provided by the respective Executive Districts Education Offices and Federal Directorate of Education Islamabad. At second stage respondents were selected. All students who were present on the data collection day were included in the study. In this way the sample become 1580 respondents 944 from underdeveloped and 636 were from developed districted.

6. **Instruments**

The information about the students learning styles was collected by adopting Grasha and Riechmann (1974) learning style questionnaire. It consists of sixty items assessing the six learning styles namely Independent, dependent, collaborative, competitive, participant

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and avoidant. It was translated in Urdu and English language with the help of experts and professors of the respective departments of different universities.

The socio-economic status questionnaire was developed keeping in view the indicators for the socio-economic status (SES) defined by National Documents of Pakistan; i.e. Economic Survey of Pakistan 2005-06, Pakistan Living Standard Measurement Survey 2004. The main indicators were the parents' academic and professional qualification, parents income group, job, family size, locality and nature of accommodation, facilities at home, traveling facilities, distance of school from home and coaching at home.

The information of students' achievement was collected by the Gazette of the Board of Intermediate & Secondary Education Rawalpindi and Federal Board of Intermediate & Secondary Education Islamabad. These boards were conducted the examination in 2007. The achievement of students was measured by different grades.

The instruments were pilot tested in four schools other than sampled schools. The instruments were finalized in the light of opinion of different experts of the field. The reliability of the learning style questionnaire was measured by Cronbach alpha and it was found .075.

7. **Data Collection**

The learning style questionnaire was administered directly to students in their classrooms with the help of their teachers. The students have filled it themselves and the SES questionnaire was filled by the parents of the students. The collected data was analyzed by Pearson's correlation.

8. **Findings**

a) **Findings regarding the developed districts**

1. No one from upper and lower class got A⁺ grade.
2. There is significant negative relation between A⁺ grade achievers and collaborative and participant learning style.
3. There is significant negative relation between A grade achievers and collaborative learning style.
4. No other significant relation exists between the other grade achievers and any of learning style.
5. There is a positive relation between the upper class students and avoidant learning style.
6. There is a significant positive relation between the middle class and independent learning style.
7. There is significant positive relation between lower middle class and independent and avoidant learning styles.

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b) **Findings regarding the under-developed districts**

1. No one from upper and lower class got A⁺ grade.
2. There is a positive relation between A⁺ grade achievers and independent learning style.
3. There is negative relation between E grade achievers and dependent, participant and avoidant learning style.
4. There is a positive relation between upper class and dependent learning style.
5. There is a significant positive relation between middle class and independent learning style.
6. There is negative relation between lower class and participant learning style.

Conclusion

1. The upper and lower class respondents of developed and under-developed districts are not A⁺ grade achievers.
2. High achievers of developed districts do not prefer collaborative and participant learning style.
3. The high achievers of under-developed districts showed preference for independent learning style.
4. The low achievers of under-districts do not prefer dependent, participant and avoidant learning styles.
5. The upper class students of developed districts prefer avoidant learning style whereas the upper class students of under-developed districts prefer dependent learning style.
6. The middle class students of developed and under-developed districts prefer independent learning style.

10. **Discussion**

Achievement is the key component in the process of teaching and learning. Every one is concerned to know what makes a learner to be a high achiever and the researchers tried to find out the effect of different variables on achievement. This study investigates the relationship of learning style with socio-economic status and achievement of the students of developed and under-developed districts.

The data analysis showed that the upper and lower class students of developed and under-developed district are not the A⁺ grade achievers. The high achievers of developed districts do not prefer collaborative and participant learning styles. It means they do not prefer collaborative work and group activities. They don't like to share their knowledge and ideas with others. They don't prefer team work. Similarly they do not prefer participant learning style. It means they are not willing to accept the responsibilities and

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they don't like to participate in activities which enhance their own learning. They don't like those teachers who gave class reading assignments.

It can be concluded in this way that as they are high achievers they are concerned with their learning and achievement but they don't like to collaborate and participant in classroom activities. It shows the classroom participation is not focus, their locus of control lies outside the class, which is very alarming situation. The whole world becomes a global village and everyone is collaborating sharing their knowledge and activities. Now the trend changes and isolated knowledge is not preferred. This is the time to collaborate and participate with the people of different disciplines and create new knowledge, resolving the conflicts and cross cultural variations. The Pakistani students are behaving differently. If this continues they will be segregated and remain alone in the world. There is a need to share ideas and resolve the conflicts and adjust in varied cultural societies.

The high achievers of under-developed districts prefer independent learning style. Those students who prefer independent learning style set their goals themselves. They need less direction from teachers. They like those assignments which enhances their independent skills. They focus the content which is important to them. It means they are self centered personalities. They don't like to share the knowledge. They like to work in independent circles. They are deficient in collaborative skills. They are failed to consult teachers and facilitators when they need help. This shows they are not able to adjust in global world where every one is collaborating and different inter disciplinary approaches are adapted to share and help others and generate new researches and knowledge for the advancement of their country and facilitating the people.

Along with the high achievers the lower achievers of under-developed districts also not prefer dependent and participant learning styles. This is very strange situation for teachers that their students don't trust them. They do not prefer classroom activities and teachers teaching. They dislike teacher centered approach and they don't like to participate in classroom activities. They don't prefer discussions. It can be concluded in this way that when the whole world is turning in to a small village people are sharing their knowledge, information and skills to create new knowledge the Pakistani students want to remain in corner. They will not be able to lead the world if the classroom situation will not be tackled properly.

The SES also affects the learning styles along with the geographical location. The upper class of developed districts prefers avoidant learning style whereas the upper class of under-developed districts prefers dependent learning style. The students prefer avoidant learning styles remain passive rather avoid participating in classroom activities. They are back benchers don't like teachers attention. Their interest lies out of the class. They may have other activities as they belong to developed districts their parent can afford and

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provide them different experiences like inter net access, tuition academies, coaching centers etc so they don't like classroom activities.

The middle class students of developed and under-developed districts prefer independent learning style. The lower middle class of developed districts prefer independent learning style and the lower class of under-developed districts don't prefer participant learning style.

The findings support the findings of already conducted researches. These findings verify the results of the study of Kaeley (1990); Barry (2005) and Ewijk and Slegers (2010) but do not support the findings of the study of Verma and Tiku (1990). Verma and Tiku (1990) conducted a research and study the effect of SES and general intelligence and found that SES and intelligence in combined form do not have any differential effect. The reason for this finding may be the small sample size and urban institutional environment of Verma and Tiku's research. He selected the sample from Shimla city schools. There is no other study available which opposes these findings.

In the light of above discussion it is recommended that teachers may review and revise their teaching and make it interesting for students. They may try to inculcate the collaborative and participatory approach in their students to make them a good and balance personality so that they can take a lead in their region. For this the teachers may trained to adopt different collaborative skills. The content may be delivered by different interesting activities. More funds may be provided to prepare the learning material and activities. Projects may be launched to give exposure to the working teachers how to handle the class. Teacher's delegation may send to different countries to observe the classroom situation of the advance countries. In-service teacher training programs regarding collaborative activities may be started for working teachers. Curriculum for pre-service teachers may focus these activities for the prospective teachers.

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Appendices

Table-1 Relationship among different Learning styles and Pearson value of students' achievements by grades of respondents of developed districts.

Learning styles	A ⁺	A	B	C	D	E
Independent style	.092	-.049	.001	-.048	-.074	Not Defined
Dependent style	-.419	-.210	-.114	-.112	-.079	Not Defined
Collaborative style	-.606*	-.258*	.011	-.034	-.031	Not Defined
Competitive style	Not Defined	Not Defined	Not Defined	Not Defined	Not Defined	Not Defined
Participant style	-.606*	-.224	.005	-.049	-.131	Not Defined
Avoidant style	-.098	-.101	.075	.030	-.061	Not Defined

Number of respondents = 636
 * Significant at $\alpha=.05$

Table-2 Relationship among different Learning styles and Pearson value of students' achievements by grades of respondents of under-developed districts

Learning styles	A ⁺	A	B	C	D	E
Independent style	.308	-.087	.074	-.045	.035	-.367
Dependent style	-.267	-.121	.071	.007	-.027	-.494
Collaborative style	Not defined	.096	.088	-.017	-.068	Not Defined
Competitive style	Not Defined	Not Defined	Not Defined	Not Defined	Not Defined	Not Defined

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Participant style	.182	.081	.086	-.021	.129	-.494
Avoidant style	-.059	-.046	.006	.072	.025	-.494

Total number of respondents = 944

Table-3 Relationship among different Learning Styles and Pearson value of different SES groups of respondents of developed districts

Learning styles	Upper Class	Upper middle class	Middle class	Lower middle class	Lower class
Independent style	.039	-.149	.131*	.176*	-.086
Dependent style	.164	-.101	.051	-.033	.236
Collaborative style	Not Defined	-.051	-.072	-.070	Not Defined
Competitive style	Not Defined	Not Defined	Not Defined	Not Defined	Not Defined
Participant style	.035	-.115	-.014	-.112	-.053
Avoidant style	.260	-.202	.094	.150*	.067

Number of respondents = 636

* Significant at $\alpha=.05$

Table 4-31 Relationship among different Learning Styles and Pearson value of different SES groups of respondents of under-developed districts

Learning styles	Upper Class	Upper middle class	Middle class	Lower middle class	Lower class
Independent style	.000	.153	.120*	.004	-.067
Dependent style	.318	-.011	.059	.030	-.185
Collaborative style	-.289	-.099	.003	.022	Not Defined
Competitive style	Not Defined	Not Defined	Not Defined	Not Defined	Not Defined
Participant style	.276	-.005	.040	-.008	-.270
Avoidant style	.293	.153	.055	-.072	-.186

Total number of respondents = 944

- Significant at $\alpha=.05$

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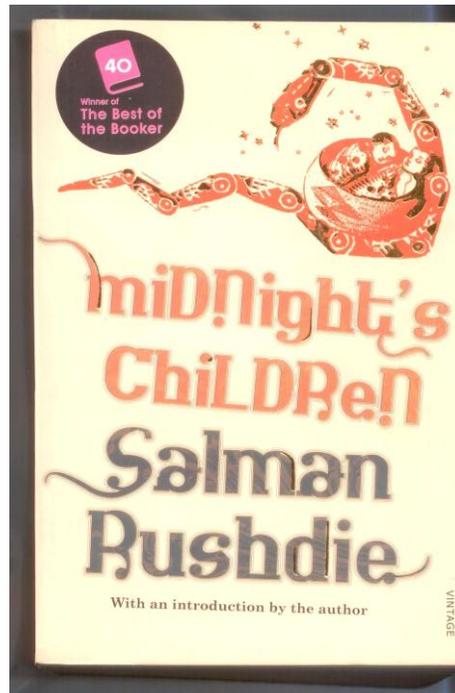
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Rushdie's *Midnight's Children* and Adiga's *The White Tiger* as Social Critiques

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Rushdie's *Midnight's Children* and Adiga's *The White Tiger* as Social Critiques

We do not like to climb a stair, and find that it takes us
down.
We do not like to walk out of a door, and find ourselves
back in the same room.
We do not like the maze in the garden, because it too
closely resembles the maze in our brain.
We do not like what happens when we are awake, because
it closely resembles what happens when we are
asleep. (Eliot 171-172)

The Responsibility of the Writer

It is one of the trends of postmodernism to present facts that cannot be easily conceptualized, either because it is out of our experience or because of our tunnel vision. Postmodernism has been described as a period of mankind's deepest self-criticism. The novels of Rushdie, *Midnight's Children* in particular, along with Adiga's *The White Tiger* can be considered as enquiries that extend and embrace the world they live in. Rushdie has always maintained that it is the responsibility of the writer to tackle issues that sculpt our society, in an era of growing indifference. He writes:

It seems to me that literature enter such arguments, because what is being disputed is nothing less than what is the case, what is truth and untruth, and the battle ground is our imagination. If writers leave the business of making pictures of the world to politicians, it will be one of history's great and most abject abdication. (2)

Every Act is a Political Act

Rushdie believes that describing anything is a political act. And re-describing the world is the necessary first step towards changing it. It is every writers dream that his works have a lasting impact on society. When a writer writes about the world around him he is unquestionably contributing towards sculpting it. In situations where the state takes reality into its own hands and contorts it to fit its own agendas, it is the writer's responsibility to present an alternate reality, apart from the officially sanctioned one. Rushdie observes, in *Imaginary Homelands* "the novel is one way of denying the official, politician's version of truth" (14).

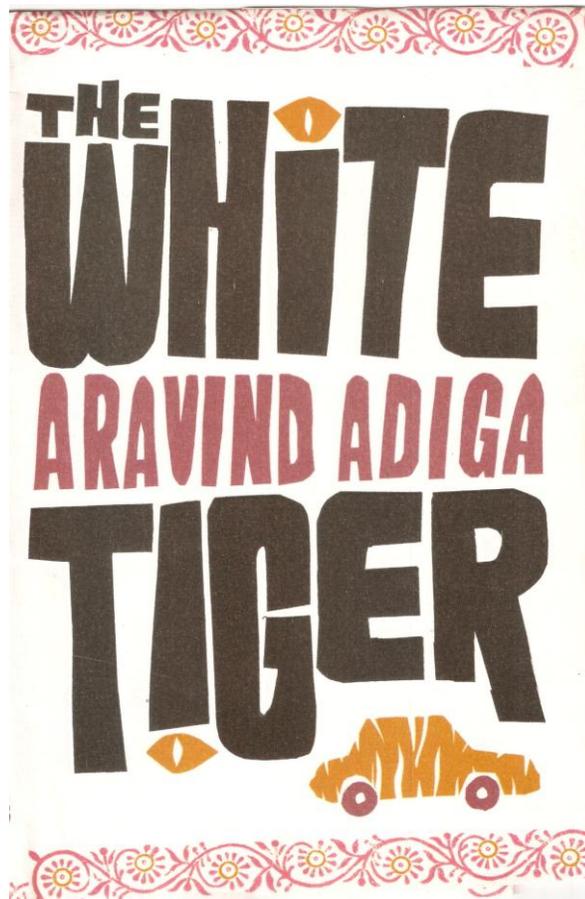
Political Fiction

There is great controversy over the relevance and importance of political criticism in civilizations, particularly democratic societies. Those who contend that it is of vast importance assert that political discussion creates and promotes the variety of opinions

necessary for a true democracy. Political fiction has been Rushdie's way of tackling the larger issues of the day. He thus draws new and better maps of reality through his novels.

The fact that reality has the ability to continually overtake the imagination of man is a predicament that has long troubled writers like Salman Rushdie and has indelibly shaped the character of his work. Writers throughout the twentieth century have struggled to render a truth that has seemed extremely unreal. World War I fostered the fragmentation of modernism; World War II raised new questions about the limits of language and perception. With growing political unrest, military tensions, economic instability, falling traditions and irreligiosity. Rushdie observes that what every writer attempts to do is "to describe our world in the way in which all of us...perceive it from day to day" (13).

A Socially Conscious Writer



Aravind Adiga is also a socially conscious writer who recognizes a writer's duty towards society. He is deeply committed to speaking about the less spoken and to reminding people of the ugly facts that they generally prefer to willfully forget. Adiga has said the tone of his book was meant to be provocative, to get people thinking. It is a story of the poor people who don't get represented in Indian films or books. He comments:

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There is a lot of triumphalist noise in India today. There is a sense of profound economic achievement and much of it is justified, but it is also important to listen to other noises. A large number of people are not benefiting from the economic boom. It is a fact that for most of the poor people in India there are only two ways to go up -- either through crime or through politics, which can be a variant of crime. (earthtime.org 2)

The White Tiger

Aravind Adiga's Man Booker-Prize winning novel, *The White Tiger* is the fruit of the writer's labours as a reporter in India. Adiga has stated that his job as a reporter usually took him to those parts of the country that are generally ignored, either because of tunnel vision or desensitization. The backwardness of the places he visited shocked the writer and compelled him to write a novel in which he rebukes the much hyped notion of a new and shining India. Into the novel is woven an excellent analysis of the Indian social fabric.

The novel is about the journey of Balram Halwai, a representative of the subaltern, from the darkness of his oppressive village life to the light of entrepreneurial success. Adiga embarks on writing the novel with the belief that the world we inhabit is not described enough and to speak of the less spoken is not exploitation; but the silence is.

Enquiry into Modern India

The White Tiger is an enquiry into the phenomenon of modern India, shorn of all its glitz and glamour. It is the story of a man's quest for freedom and about the disparities between those who have made it and those who haven't. Adiga's novel has met with sharp criticism from some quarters for portraying India in bad light. To this charge he replies that his book was fiction, "built on a substratum of Indian reality. Here's one example: Balram's father, in the novel, dies of tuberculosis. Now, this is a make-believe figure, but underlying it is a piece of appalling reality -- the fact that nearly a thousand Indians, most of them poor, die every day of tuberculosis" (earthtime.org 2).

The novel, set in modern India has two distinct groups of characters - the affluent and westernized cultural expatriates like Mr. Ashok and Pinky Madam, and the self-made syncretised entrepreneur like Balram. Balram writes, in his first letter to the Chinese Premier, "And our nation, though it has no drinking water, electricity, sewage system, public transportation, sense of hygiene, discipline, courtesy, or punctuality, does have entrepreneurs. Thousands and thousands of them" (WT 4).

Comedy of Modern Life – Two Countries in One

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Adiga demonstrates great aptitude in describing the comedy of modern life. He is fine tuned to the various quirks of modern life and is alive to the eccentricities of the globalized world. It deals not just with the mad chaos of modern life but also with the gaping absurdities of disparate distribution of wealth. In India there are clearly very rich people in the cities living lavish, extravagant, and showy lifestyles; and they live side by side with slum-dwellers and those who sleep on pavements. There are also urban and suburban developments that boast of sky scrapers and shopping malls. However, it is mandatory to remember that 1.8 per cent of Indian society is holding 80 per cent of India's wealth and the rich-poor divide is only widening every day. But this growth is of a sort that can induce vertigo. Aravind Adiga's *The White Tiger* is ostensibly about this India, which "is two countries in one: an India of Light and an India of Darkness" (WT 14).

Cultural Expatriation

Cultural expatriation is now regarded as intrinsic to all postmodern experience. With globalization a sense of cosmopolitan rootlessness has developed in urban pockets of India. Adiga's novel too describes people like Pinky Madam and Mr. Ashok who are caught between two cultures, though they live in India they are cultural expatriates as they cannot relate to their own culture and are always trying to integrate with an alien culture. Having been educated abroad both Pinky and Mr. Ashok lack any cultural affiliations and communal solidarity. They feel divided, displaced, and uncertain about their relationship with their country. India to them is the posh suburbs and plush shopping malls. They are ignorant or refuse to see the typical Indian village paradise, described by Balram as follows:

Electricity poles – defunct.
Water tap – broken.
Children – too lean and short for their age, and with over-sized heads
from which vivid eyes shine, like the guilty conscience of the government
of India.
Yes, a typical Indian village paradise, Mr. Jaibao. (WT 20)

Adiga describes the world of the bourgeois, who imitate a foreign culture in order to establish their social standing:

'Ashok,' she said. 'Now hear this. Balram, what is it we're eating?'
I knew it was a trap, but what could I do? – I answered. The two of them
burst into giggles.
'Say it again, Balram.'
They laughed again.
'It's not piJJA. It's piZZa. Say it properly.'
'Wait – you're mispronouncing it too. There's a T in the middle. *Peet.*
Zah.'

‘Don’t correct *my* English, Ashok. There’s no *T* in pizza. Look at the box’
(WT 154)

The Story in *The White Tiger*

The book purports to tell the story of a murder committed by its narrator, Balram Halwai (also known as ‘White Tiger’), from the eastern Indian state of Bihar, who moves first to the prosperous suburb of Gurgaon near Delhi to work for Mr Ashok and his wife, Pinky Madam, and then to the booming city of Bangalore in South India, which together with Hyderabad is associated in clichés with the country’s recent economic transformation.

Adiga’s Writing

Adiga writes with empathy about the underclass and its life - begging for food, sleeping under concrete flyovers, defecating on the roadside, shivering in the cold, struggling, in the twentieth century for its freedom.

Adiga left Mangalore in 1991, where his father worked as a doctor, when his father moved to Australia. Returning to the city fifteen years later as a journalist with *Times*, he found it vastly changed. Looking around the transformed city with its sky scrapers and malls, he also noticed a group of drifters and homeless men, some carrying rolled-up mattress, part of the underclass who seemed to have been left out of the story of India’s growth.

Adiga was curious and troubled by the sight, and during his travels in India as a journalist, he wanted to find out more. Adiga’s Man Booker Prize-winning debut novel, is the story of this underclass and its life- begging for food, sleeping under concrete flyovers, defecating on the roadside, shivering in the cold, struggling, in the twentieth century for its freedom. *The White Tiger* gives this underclass its voice.

Balram is also part of this voiceless underclass but he decides to break free from this ‘chicken coop’ of poverty and despair, and writing his own destiny. Balram is a syncretised entrepreneur, who draws inspiration from poets, prays to the 36,000,004 gods of India and combines this with his own philosophy and logic. Balram observes, “my country is the kind where it pays to play it both ways: the Indian entrepreneur has to be straight and crooked, mocking and believing, sly and sincere, at the same time” (WT 9).

Half-baked Indian

Balram calls his life story, “The Autobiography of a Half-Baked Indian”. Mr. Ashok derisively calls Balram a ‘half-baked Indian’, when he is unable to answer some general knowledge questions. But it is ironical that Mr. Ashok should say this, being a cultural expatriate himself and a ‘half-baked Indian’ in his own way. It is Balram who has a better understanding of India and his home state. Through the eyes of Balram Adiga presents an

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insider's view of Bihar, a state that has some of the lowest economic and developmental indicators in modern India, and is also part of a large swath of territory where Naxalite (or Maoist) groups operate with impunity.

Balram refers to Bihar as the world of 'Darkness', a term that appears repeatedly in the book in opposition to 'Light' – the sophisticated urban destinations to which the narrator is headed. Bihar, where Gautama Buddha attained his Nirvana, the Light of Knowledge, is seen as the world of Darkness. People like Balram doesn't speak the increasingly standard Hindi of northern India, but rather its eastern Indian versions, such as Maithili and Bhojpuri, the dialects spoken by 19th-century working-class migrants to Calcutta, Fiji, Mauritius and Guyana.

Balram hates Bihar and hates his ancestral village of Laxmangarh, which is apparently only a few miles from Bodh Gaya, the pilgrimage site where the Buddha is said to have attained enlightenment: "wonder if the Buddha walked through Laxmangarh – some people say he did. My own feeling is that he ran through it – as fast as he could – and got to the other side – and never looked back!" (WT 18).

Balram is cynical about the Hindu religion, which he views in an entirely instrumental manner. He despises the holy river Ganges, which for him is no more than a large open drain. His village is a place 'split into two' by 'a bright strip of sewage', and where there are "three more or less identical shops selling more or less identically adulterated and stale items of rice, cooking oil, kerosene, biscuits, cigarettes and jaggery" (WT 19). It is this background, the anything but bucolic world of Laxmangarh, which propels him to seek employment in the provincial city and mining centre of Dhanbad. This intrinsic hatred for his village fires up his dream of becoming an entrepreneur.

Balram finds employment as the driver of a rich zamindar's son in Gurgaon. While driving in a drunken fit, Pinky Madam, his employer, runs over a poor street dweller's child. Balram is forced to sign a letter taking responsibility for the brutal accident. He realizes the extent of the heartlessness of his employers and decides to get out the vicious circle of dumb servitude. Balram finally realizes his dream of becoming an entrepreneur after killing his master and stealing the money he was carrying. After revealing this in his letter to Mr. Jiabao, Balram justifies himself- "You ask, 'Are you a man or a demon?' Neither, I say. I have woken up, and the rest of you are still sleeping, and that is the only difference between us" (WT 315). He further explains:

But isn't it likely that everyone who counts in this world, including our prime minister (including *you*, Mr Jiabo), has killed someone or the other on his way to the top? Kill enough people and they will put up bronze statues to you next to the Parliament House in Delhi - but that is glory, and not what I am after. All I wanted was the chance to be a man – and for that, one murder was enough. (WT 318)

The Globalized India

The globalized India is a bricolage of cultural expatriates and sycratised entrepreneurs. *The White Tiger* traces the effects of globalization on modern India with stereoscopic vision. Globalization says Ania Loomba “seems to have transformed the world so radically...[it] has provided fresh grounds for examining the relevance of postcolonial perspectives to the world which we now inhabit” (213). The critic Simon Gikandi observes that the radical newness of globalization is in fact asserted by appropriating the key terms of postmodernist studies such as ‘hybridity’ and ‘difference’. Globalization has established a relationship between cultural forms, economic moorings, and geopolitics.

The novel is incandescent with anger at the injustice, the futility and the sheer wrongness of a life such as the one from where a bright little boy called Munna, who was later called Balram Halwai in his school records and later called the ‘White Tiger’ of the jungle because of his good performance during a school inspection, was pulled out of school and told to smash coal for a tea shop, where men and women live sad stunted lives, and dreams are cut short even before they are fully formed. But novel is also a tale of resilience, hope in the midst of despair and self-regeneration as is evident by Balram’s declaration, “I am in the Light now” (WT 313).

Rushdie’s World

In his collection of literary essays, *Stranger Shores* (2001), J. M. Coetzee talks about the obsessions of Salman Rushdie; which he says are – India, India’s place in the world, fundamentalism, notions of history, and identity. In spite of being an Indian born British citizen of Muslim ancestry, India is where Rushdie’s imagination lives.

Salman Rushdie tacitly agrees that the life of Saleem Sinai, the protagonist of his much acclaimed book *Midnight’s Children* corresponds not just with the turbulent history of India but also with that of his creator. He writes in *Imaginary Homelands*, “my novel *Midnight’s Children* was really born; when I realized how much I wanted to restore the past to myself, not in the faded greys of old family-album snapshots, but whole, in CinemaScope and glorious Technicolor” (10).

It is through the microcosm of Saleem’s life that Rushdie paints a macroscopic picture of the Indian sub-continent. Early in his literary career Rushdie decided to “write something which is much closer to [his] knowledge of the world” (*Imaginary Homelands* 15). The result was *Midnight’s Children*, an epic novel about India’s past and present.

Midnight’s Children

The novel was written after embarking on an extensive tour through India. Rushdie draws his image of the multi-lingual, multi-cultural India from Bombay which he describes as the most cosmopolitan, most hybrid, and most hotchpotch of cities. In *Midnight’s*

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Children Rushdie sets out to assiduously recall as much of the Bombay of the 1950s and the 1960s as he could. *Midnight's Children* is considered by critics as one of the greatest postcolonial novels ever written.

Parallels

Parallels can be drawn between Rushdie's *Midnight's Children* and *The White Tiger*. Adiga and Rushdie approach their novels with the belief that the world we inhabit is not described enough and to speak of the less spoken is not exploitation; but the silence is.

The White Tiger is an enquiry into the phenomenon of modern India, shorn of all its glitz and glamour. It tells the story of Balram who is tossed on the turbulent seas of modern India as Spivak comments "whatever our view of what we do, we are made by the forces of people moving around the world" (214).

Fiction can be True

A milestone in postmodernist studies is the realization that fiction can also be true because there is no absolute truth but only cognitive constructions. It deals not just with the mad chaos of modern life but also with the age old problem of our caste system. Social scientists reflecting on India tend to discuss class in its rural version, or in its classic urban incarnation of the factory and shop floor, or in terms of what has been termed 'footloose labour'. The caste system in India has been castigated as a system of inhuman hierarchy, which guaranteed differential access to the basic amenities of life. It is a system of exploitation which leads to great economic disparities in society.

The ubiquitousness of class consciousness in Indian society and its persistence in different guises through generations, defying and denying the logic of social transformation on the lines of class are facts. Balram is condemned to live the life of an underdog because of his caste. He and his family face great inhumanity and exploitation by the hands of the landlord and his family. Balram observes, "To sum up – in the old days there were one thousand castes and destinies in India. These days, there are just two castes: Men with Big Bellies, and Men with Small Bellies. And only two destinies: eat – or get eaten up" (WT 64). Balram even mocks the democratic juggernaut in India. He writes about elections in his village:

Now that the date for the elections had been set, and declared on radio, election fever had started spreading again. These are the three main diseases of the country, sir: typhoid, cholera, and election fever. The last one is the worst; it makes people talk and talk about things that they have no say in. (WT 98)

Balram's father who has seen twelve elections and casted his vote in every one of them is yet to see the inside of a voting booth.

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The Modern, Pre- and Post-colonial in *Midnight's Children*

While Adiga's *The White Tiger* is a social critique on modern Indian, Rushdie's *Midnight's Children* chronicles the pre-colonial, colonial and postcolonial history of India through the life of Saleem Sinai, who was born on the stroke of midnight during the birth of India's formal independence from Britain. Thus Saleem is in a way 'handcuffed' to the nation and its life, identity, and destiny.

Jawaharlal Nehru's letter to Saleem says, "Dear Baby Saleem, ... We shall be watching over your life with the closest attention; it will be in a sense, the mirror of our own" (MC 122). Indeed Saleem is in many ways an embodiment of the amazing Indian post-colonial bricolage that was India, a construction made of whatever materials that were at hand, a makeshift arrangement. The postcolonial India was, indeed, a bricolage (makeshift arrangement, see below for a description of this word) during his birth. He is a product of various representative classes of India. His father was a British man, William Methwold who had a liaison with a lower-class woman, Vanita, whose husband is a Christian and a street entertainer; switched at birth by the befuddled nurse Mary Pereira with Amina Sinai's real son, he grows up in a privileged and protected atmosphere of a wealthy Muslim family in cosmopolitan Bombay.

Saleem grows up to be a versatile story teller adopting various registers and genres re-telling the history of postcolonial India. His narrative slips easily between the past and the present, all the time carrying on a stereoscopic examination of the events that followed the independence of India. The Jallianwala Bagh massacre, the two Pakistan wars and even national scandals like the Nanavati case all form part of the narrative rendering variety and at the same capturing the spirit of postcolonial India.

Thus it may be said that *Midnight's Children* is a significantly a postmodern text in that it attempts to self-consciously reconstruct its relationship to the past.

Rushdie's Style

Rushdie's style mixes illusion and reality, myth and legend with everyday life, Indian history with a fictional tale, and does so through the eyes of the narrator, Saleem, who Scheherezade-like tells his story every night spinning it against a background of personal and national disaster. This overlapping of genres is a distinct postmodern trait. The novel also presents the political and social climate of India during the emergency. Rushdie paints a realistic picture of the life of the poor during those turbulent times with unflinching strokes. The destruction of the slums in the name of city beautification and the forced sterilization camps are also vividly described.

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In the 'temporal' sense, *Midnight's Children* is postcolonial, as the main body of the narrative occurs after India became independent. However when we consider in the ideological sense: India's culture is moulded by indigenous fiction and those of the West.

Most of the characters in Salman Rushdie's novels occupy two conflicting world's or spaces, referred to by Linda Hutcheon as a duality identity and history. The examination of the position and role of man in society is characteristic of postmodernist literature. Colonization has effectively created a duality of worlds for the indigenous population. In his book *India: A Wounded Civilization* (1977), Naipaul observes:

India is old, and India continues. But all the disciplines and skills that India now seeks to exercise are now borrowed. Even the ideas Indians have of the achievements of their civilization are essentially the ideas given them by European scholars...India blindly swallows its past. (129)

In *Midnight's Children*, Methwold asserts his supremacy through his constant retelling of his ancestors who helped to build Bombay, Sinai learns the discourse and uses it to empower himself. "Actually, old chap, ours is a pretty distinguished family, too," (MC 122) Sinai says to Methwold. The word "actually" indicates the slippage, the difference, and the correction of Methwold's original conception of Sinai. The mimic "old chap" softens the challenge as Ahmed Sinai identifies himself with the Englishman through this very English term of endearment. Through imitation, Sinai attempts to seize the power for himself. Though the lineage that Ahmed Sinai attributes to himself is purely fictional, it nevertheless shows the mimic effect of colonization.

Adiga's novel too describes people like Pinky madam and Ashok who are caught between two cultures, though they live in India they are cultural expatriates as they cannot relate to their own culture.

Rushdie's Narrative

In *Midnight's Children*, the narrative comprises and compresses Indian cultural history "Once upon a time", Saleem muses, "there was Radha and Krishna, and Rama and Sita, and Laila and Majnu, also (because we are affected by the west) Romeo and Juliet, and Spencer Tracy and Katherine Hepburn" (259). Characters from Indian mythological and cultural history are chronologically intertwined with characters from western Culture, and the devices which they signify. Indian culture, religion and storytelling, Western drama and cinema – are presented in Rushdie's text with postcolonial Indian history to examine both the effect of these indigenous and non-indigenous cultures on the Indian mind and in the light of Indian independence. *Midnight's Children* is a presentation and examination of the temporal and cultural status of India as an independent nation. This, as Edward Said writes, has been initiated in the text to portray:

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[the] conscious effort to enter into the discourse of Europe and the West, to mix with it, transform it, to make it acknowledge marginalized or suppressed or forgotten histories. (This) is of particular interest in Rushdie's work. (206)

In *Midnight's Children*, Rushdie uses hyperbolic narrative and a cast of improbable characters starting with Saleem Sinai the telepathic narrator, to create a parable of modern Indian history. A distinguishing feature of this remarkable novel is the treatment of contemporary history in the manner of its overlap with the history of an individual, thus combining the historical and the autobiographical. The framework of Indian post-independence history provides, like myth, a parallel structure that makes it easier for readers to orient themselves to the bizarre events that happen.

The use of the historical parallels becomes a stylistic device that enables the unfolding of meanings at a paradigmatic level. At each point where a historical event is mentioned and narrated; parallels are drawn between it and fictional events, connecting and developing the significance of both. The strangeness of history gives Rushdie the justification for his own magical inventions. Rushdie has created the real sub-continent condition in *Midnight's Children*.

Sushila Singh writes, "His investigation of led him to the investigation of the true circumstances in India and Pakistan" (111). Rushdie realized that the individual human personality is meaningless in the present troubled global situation. Thus, he personified India and Pakistan in the novels. George Lukacs has said that "True great realism depicts man and society as complete entities, instead of showing merely one or the other of their aspects" (6).

Thus in *Midnight's Children* Rushdie paints a picture of post-independence India. He penetrates the very moral, cultural, social, economical and political heart of India. Saleem uses his magic telepathic powers to learn the truth behind politics. At one time he was a land lord in Uttar Pradesh, ordering his serfs to burn the surplus grain, at another moment he was starving to death in Orissa, where there was food shortage as usual. He occupied the mind of a congress party worker, bribing a school teacher to put his weight behind the party of Gandhi and Nehru in coming election campaign, also the thoughts of a Keralan peasant who had decided to vote communist.

The Narrative in Adiga's *The White Tiger*

Adiga's novel *The White Tiger* traces the effects of globalization on modern India with stereoscopic vision. Globalization says Ania Loomba "seems to have transformed the world so radically...[it] has provided fresh grounds for examining the relevance of postcolonial perspectives to the world which we now inhabit" (213).

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Though it is generally thought that globalization has made postcolonialism redundant, the critic Simon Gikandi observes that the radical newness of globalization is in fact asserted by appropriating the key terms of postcolonial studies such as ‘hybridity’ and ‘difference’.

Globalization has established a relationship between cultural forms, economic moorings, and geopolitics. It is important to remember that of all critical practices it is postmodernism which has been increasingly preoccupied with the confluence of geopolitics and various cultural forms. Thus the phenomenon of globalization and postmodernist studies can be yoked together.

Adiga like Rushdie attempts to throw light on the lesser known and lesser seen India. The light that they shed on the less appetizing facts of life in the sub-continent like the brutality of the government during the emergency, in the case of Rushdie, and the perpetual issue of casteism, in the case of Adiga, is harsh and accurately incisive like the scalpel of a surgeon. In their unflinching depiction of the realities of postcolonial India Adiga and Rushdie are of one spirit.

As Balram says, in his usual wry sense of humour, “take almost anything you hear from the Prime Minister and turn it upside down and then you will have the truth about that thing” (WT 15).

Both Adiga’s Balram Halwai and Rushdie’s Saleem Sinai are enchanting story tellers who efficiently juggle tales from their personal life and tales of a young and quickly growing nation. The innovation in Balram’s narrative can be sought in the novel’s narrative voice. But there is also a framing device that deserves to be mentioned: each chapter consists of a message sent by Balram to Wen Jiabao, the prime minister of the People’s Republic of China, who is about to visit Bangalore. He says, “I offer to tell you, free of charge, the truth about Bangalore. By telling you my life’s story” (WT 6). This epistle form permits Balram to present himself as a Third World voice and not just that of an individual.

Born in Chennai, brought up in Mangalore, writing about Delhi and living in Mumbai, Adiga loves Tamil, speaks Kannada and writes in English. And in this language of the “erstwhile master”, without sentimentality, he has written a profoundly Indian story. Adiga’s prose is not quite so elegant in comparison to Rushdie.

While Rushdie is a very erudite writer whose works are peppered with allegories, literary allusions, puns and by the use of magical realism; Adiga’s straight forward mode of writing often appears bland in comparison. But the force of his writing comes from his savage humour and from its strength of feeling. The novel is incandescent with anger at the injustice, the futility and the sheer wrongness of a life such as the one from where a bright little boy called Munna, who was later called Balram Halwai in his school records and later called the ‘White Tiger’ of the jungle because of his good performance during a

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school inspection, was pulled out of school and told to smash coal for a tea shop, where private armies roam about the fields, men and women live sad stunted lives, and dreams are cut short even before they are fully formed. Balram's father desires a better life for his son. He cries in despair: "My whole life, I have been treated like donkey. All I want is that one son of mine – at least one – should live like a man" (WT 30). Towards the end of his life Balram's father is not even fortunate enough to get treatment for his tuberculosis at the government hospital. He dies on the corridor of the government waiting in vain for the doctors to turn up.

It is no coincidence that magical realism that Rushdie uses to write his novels and which combines heightened language with the elements of the surreal, has tended to flourish in troubled areas of the world, or its practitioners have sought to describe calamitous events that exceed the grasp of normal description. The critic Michiko Kakutani observes, "In the case of Mr. Rushdie, he has used the hallucinatory devices of magic realism to try to capture, metaphorically the sweep and chaos contemporary reality, into resemblance to a dream or nightmare".

Political fiction has been Rushdie's way of tackling the larger issues of the day. He believes that there is a genuine need for political fiction, "for books that draw new and better maps of reality and make new language with which to understand the new world" (I H 3).

In *Midnight's Children*, Rushdie uses hyperbolic narrative and a cast of improbable characters starting with Saleem Sinai the telepathic narrator, to create a parable of modern Indian history. A distinguishing feature of this remarkable novel is the treatment of contemporary history in the manner of its overlap with the history of an individual, thus combining the historical and the autobiographical. The framework of Indian post-independence history provides, like myth, a parallel structure that makes it easier for readers to orient themselves to the bizarre events that happen. The use of the historical parallels becomes a stylistic device that enables the unfolding of meanings at a paradigmatic level. At each point where a historical event is mentioned and narrated; parallels are drawn between it and fictional events, connecting and developing the significance of both. The strangeness of history gives Rushdie the justification for his own magical inventions.

Rushdie has created the real sub-continent condition in *Midnight's Children* and *Shame*. George Lukacs has said that "True great realism depicts man and society as complete entities, instead of showing merely one or the other of their aspects" (6). In his endeavour to present the complete human condition adequately, Rushdie has adopted non-linear and non-naturalistic forms to meet the challenge. Sushila Singh observes that in Rushdie's novels,

Every action, thought and emotion of human beings is inseparably bound up with the community, i.e., with politics, whether human themselves are conscious of this, unconscious of it or even trying to escape from it,

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objectively their actions thoughts and emotions nevertheless spring from and run into politics. (9)

Thus in *Midnight's Children* Rushdie paints a picture of post-independence India. He penetrates the very moral, cultural, social, economic and political heart of India. Saleem uses his magic telepathic powers to learn the truth behind politics. At one time he was a land lord in Uttar Pradesh, ordering his serfs to burn the surplus grain, at another moment he was starving to death in Orissa, where there was food shortage as usual. He occupied the mind of a congress party worker, bribing a school teacher to put his weight behind the party of Gandhi and Nehru in coming election campaign, also the thoughts of a Kerala peasant who had decided to vote communist.

Inducing Cognitive Dissonance

The present age is as such that people are forced to accept the thinly veiled slants of the news channels, the politics masquerading as reporting in newspapers and magazines etc. Children are discouraged to think differently from their peers and their teachers. Thinking as a function is allowed to atrophy. Magical realism attacks this mental apathy with shock therapy. In a magical realist text the readers are presented with a reality which contradicts what they are generally familiar or comfortable with. The readers will have to exercise a certain amount of cognitive effort to try and understand the discrepancy in the reality presented in the magical realist text. By inducing cognitive dissonance the writer can elicit cognitive activity.

While Adiga prefers to shock his readers with the stark reality of life, writers like Salman Rushdie believe in isolating the readers from the reality and the environment they take for granted and placing them in a totally alien situation. The readers are thus forced to think about the events happening around them. Separated from their realities the reader sees at once the social and political marriage the writer is trying to impart. Gabriel Garcia Marquez in *One Hundred Years of Solitude* relates through magical realism the tale of his homeland Columbia similarly Rushdie narrates the history of India and Pakistan in *Midnight's Children* and *Shame* by the use of symbols, metaphors and magical realism. By demonstrating the absurdities of the political and social set up, Rushdie allows the readers to think and reconstruct their perception of the world.

The most outstanding feature of *Midnight's Children* and *The White Tiger* is its representation of India's resilience, its survival in spite of everything. What Rushdie writes regarding *Midnight's Children* holds true for *The White Tiger* too, "the story is told in a manner designed to echo, as closely as my abilities allowed, the Indian talent of non-stop self-regeneration" (*Imaginary Homelands* 16).

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Language Attitude of Hindi-Urdu Speakers in Patiali
A Perspective

Motiur Rahman, Ph. D.
Arvind Kumar Gautam, M.A.

Abstract

Present paper deals with the language attitude of Hindi-Urdu speakers in a small town called Patiali of Etah District. In this paper an attempt has been made to throw some light on various definitions of language attitude propounded by different scholars from time to time. It also looks into ethnic perception of Hindi-Urdu speakers of Patiali town and its findings. In this paper study has been attempted throughout the general perception of Hindi-Urdu speakers and the attitude towards the linguistic reality about these speakers. The objective of this study is to discover, analyze, and describe the relation between the linguistic majority-minority populations, and demonstrate, among other things, that the linguistic relation continually evolves and, in reality, is relative to the socio-political and economic conditions.

Introduction

Demography of Etah District

Hindi and Urdu are speech forms spoken in Patiali town of Etah district. Etah is a district of Agra Division of Uttar Pradesh and is bounded on the north by the Badaun district, on the west by district of Aligarh, Hathras, Mathura and Agra, on the south by Mainpuri and Firozabad, on the east by Farrukhabad. The district has 18 blocks. The total land area of the district is 4446

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sq.kms. The population of Etah district is about 22,44,998. The district has a population density of 627 persons per sq. km., which is low as compared to 689 of the state. The annual exponential growth rate of the district during 1991-2001 is 2.17 percent, which is lower than that of the state 2.29 percent. About 17.34 percent of the population of the district lives in urban areas in contrast to 20.78 percent in the state. The sex ratio of the district is 847 females per 1000 males, which is lower than that of the state average of 898. The Schedule caste population is much lower 17.3 percent than the state's percentage of 21 percent. (Census of India, 2001)

The Patiali Town

The district is known for Patiali, a small town which is the place where Khusro was born in 1253. Ameer Khusro served as an ambassador of Hindu-Muslim unity in his time. His Hindu or Hindwi poetry is popular among the school-going children as well as adults. In his introduction to Ghurrat-ul-Kamal, Khusro writes, "A few poems that I have composed in Hindwi, I have made a gift of them to my friends. I am a Hindustani Turk. I compose verses in Hindwi with the fluency of running water." He called himself *Tuti-e-Hind* (a parrot of India). 'To speak the truth, I am an Indian Parrot. If you want to listen from me some subtle verses, ask me then to recite some of my Hindwi poems'. He himself did not collect and preserve his Hindwi poems but made a gift of them to his friends. His poem, Khaliq Bari is a lexicon composed of synonymous words, from four languages, Arabic, Persian, Turkish and Hindwi.

1.2. Purpose of the Present Study

The purpose of the present study is to review the ethnic perception and linguistic reality about Hindi and Urdu speakers by means of a rapid appraisal of the sociolinguistic situation in the area. More broadly, the goal of the study is to discover, analyze, and describe the relation between the linguistic majority-minority populations, and demonstrate, among other things, that the linguistic relation continually evolves and, in reality, is relative to the socio-political and economic conditions. In addition, the recent processes of globalization, focus on English education, zest for jobs abroad, and the growth of a vast middle class spanning across ethnic and linguistic boundaries are also discussed. Because of the apparent linguistic similarity of Hindi, Urdu and Hindustani, there was special interest in assessing each speech community's comprehension and attitude towards the other speech forms.

2. Methods and Procedures

The present study based solely on data collection and participant observation was done by using a recently developed approach known as "rapid appraisal". This approach is characterized by its limited goals (to gain a general overview of the sociolinguistic situation in a particular area) and specific, non-technical procedures (usually limited to conversations with politico-administrative authorities), informal interviews, group and individual questionnaires. Other information, such as additional linguistic data (where this is lacking), or felt needs for development, may also be collected if time allows and as this information is seen to be helpful.

Using these procedures with a focused set of objectives, study goals can be met in a short time, usually less than a week. Such was the case for the present study, in which sufficient data was collected in less than one week.

The investigators pursued their research with three aspects of the sociolinguistic situation in mind. These are:

- The dialect situation, the level of comprehension of related speech forms and the reason for this comprehension, and the degree of feeling of solidarity with the people who speak them.
- The extent of familiarity with languages of wider communication (LWCs), especially Hindi-Urdu, and the attitudes toward this LWCs. Language of wider communication.
- The feasibility of a language development project in the local language, as revealed in overall language attitudes and reported patterns of language use.

For determining how well related languages are understood and whether comprehension is based on inherent intelligibility (due to linguistic similarity) or to language learning (due to contact with speakers of the language), two diagnostic question were used.

- “If you are in that place, what language do you use, what language do they use, and how well do you understand each other”?
- “Can even a young child from this place understand someone from that place? (If not,) How old must the child be?”

3. Results and Evaluation

3.1 Dialect Situation And Linguistic Relationship To Other Speech Forms

3.1.1 Inter-comprehension among Related Speech Forms

Within the linguistic boundaries of Patiali, the Hindi Urdu speech forms seem to be homogeneous. However in the survey it is reported that these are the two varieties. The differences seem to be fairly slight and were said to cause no problems for comprehension between the two varieties. It also appears that there are no problems of comprehension between Braj, Hindi and Urdu speakers. This refers to “practical” as opposed to “inherent” inter-comprehension, which is to say that in each case a certain degree of acquisition is required.

However, since contact between these people is quite common, a child of 10 or 12 years of age, generally speaking, is said to be able to understand speakers of the other speech forms. This depends, of course, on the amount of communication an individual has had with people from the other groups, as stated by several of the interviewees themselves. Some said that children as young as 6 to 7, given enough exposure, would have no difficulty understanding the other speech forms, while others said that it might take until a child was 10 years old to attain

sufficient experience. In any case, it seems to be not a question of whether or not an individual would acquire comprehension of the other speech forms, but rather a question of how early in life this would occur.

Hindi Speakers' Use

In Patiali, forty five people were interviewed. They all said that they would speak Hindi to Urdu speaker, who would reply in Urdu, with no lack of comprehension by either party. When asked what language they would use with a Braj speaker, 44 out of the 45 replied that they would speak Hindi. The Braj speakers would respond in Braj and there would be no difficulty in understanding each other. For some unspecified reason, one interviewee felt that he might need to speak Braj with the Braj speakers, who would then respond in Braj.

Urdu Speakers' Use

In Patiali, of the forty five people interviewed, 44 reported the familiar pattern of each party using their own mother tongue. This was true with respect to both Hindi and Urdu speakers. Six people said they spoke both Hindi and Urdu well and that they would use those forms when speaking with someone from those speech communities. Another reported that they spoke Hindi well and that they would use Hindi with a Hindi speaker, but that they could not speak Urdu and he would have to use English with an Urdu speaker. However, they would be able to understand if the other party responded in Urdu. The other respondent said he would use Hindustani with someone from either Hindi or Urdu. They would respond in Hindi or Urdu and they would have no trouble in understanding. This might be partially explained by the fact that he has spent 5 of her 20 years in Patiali going to school and he prefers to use Hindustani, even when speaking with her hometown friends.

Braj Speakers' Use

For the corresponding question in Braj speaking village, 44 out of the 45 respondents reported that each party would use their own 'language', with no reported difficulties in comprehension. One person from the Braj speaking part of Patiali village said that he would use Braj with speakers of Hindi and Urdu, who would respond in their language. This respondent was 24 years old and has lived outside the region for 8 years. In each of these places he spoke mainly Dravidian languages. Particularly interesting is the fact that he also said he would even use Dravidian languages in Patiali which is Hindi-Urdu speaking village.

3.1.2. Attitudes of Hindi-Urdu Speakers

Defining Language Attitude

Learning a language is closely related to the attitudes towards the languages (Starks & Paltridge 1996: 218). In the *Longman Dictionary of Applied Linguistics* (1992:199) 'language attitudes' are defined as follows:

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“The attitude which speakers of different languages or language varieties have towards each others’ language or to their own language. Expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, elegance, social status, etc. Attitudes towards a language may also show what people feel about the speakers of that language”.

Wenden (1991) sees attitudes as including three components: First, attitudes tend to have a cognitive component. This could involve beliefs or perceptions about the objects or situations related to the attitude. Second, attitudes have an evaluative component. This means that the objects or situations related to the attitude may generate like or dislike. Third, attitudes have a behavioral component, i.e. certain attitudes tend to prompt learners to adopt particular learning behaviours.

Cheshire stresses that language attitude surveys are important to language planning, teaching and the status of a language in public life generally (Cheshire 1991: 8). In Fasold's view, even the question of one's mother tongue may present the first problem in attitude surveys in multilingual countries: an Indian person's answer to the question can be based on the desire to be associated with a particular language, to appear patriotic, or to show belonging to a local ethnic group (Fasold 1984: 23).

3.1.2 (A) Attitudes of Hindi Speakers

The information given here comes from the group interviews as well as from above questions of the questionnaire. In each mohalla, the attitude expressed towards the other two speech forms was quite positive. Seventeen interviewees said they would be willing to learn to read one of the other forms, if it were written instead of their own, while 6 said they would be unwilling to do so.

They were also asked which of the other forms they would prefer if given the choice to learn to **read and write** one or the other of the 18 people who responded to this question, 3 indicated no preference. The remaining 15 were equally split by ethnicity of origin, five from each. Disregarding their own speech form and comparing only preferences concerning the other two forms relative to each other, Hindi received 4 first place preferences and 6 second place. Urdu also received 7 first and 3 second place preferences, while Braj received 4 first place and 6 second place preferences. In this small sample, there seems to be a slight preference for the Hindi form. The responses by religious and ethnic groups are shown in the given below Table:

Table: 1 Preferences of languages in relation to read and write.

Speakers	First Preference R/W	Second Preference R/W	Total
Hindi	4	6	10
Urdu	7	3	10
Braj	4	6	10

It seems that all three speech communities could eventually not be served by one written form as Urdu is written in Perso-Arabic script. It is hoped that the men mentioned in the preceding paragraph can be put into contact with each other to coordinate their efforts or help to form a committee that would interest itself in dealing with these issues.

3.1.2 (B) Attitudes of Urdu Speakers

In general, respondents' attitudes to Urdu seemed to be positive, and gave the impression that they considered speaking Urdu to be an essential and inevitable part of modern-day living in the area.

Two questions on the questionnaire were intended to shed light on attitudes to Urdu:

- **Question: Can you always understand people who speak Urdu?**
- **Question: Are you always able to say everything you want in Urdu?**

The following table summarizes the responses to each question:

Table: 1 Attitude towards Urdu Language of the speakers.

Speakers	Yes	No	NR	Total
Urdu	60	25	5	90
Hindi	34	55	1	90
Braj	69	24	7	90

Below diagram shows the percentage of Urdu, Hindi and Braj speakers in relation to attitudes of Urdu languages.

Figure: 1

Percentage of Urdu speaker

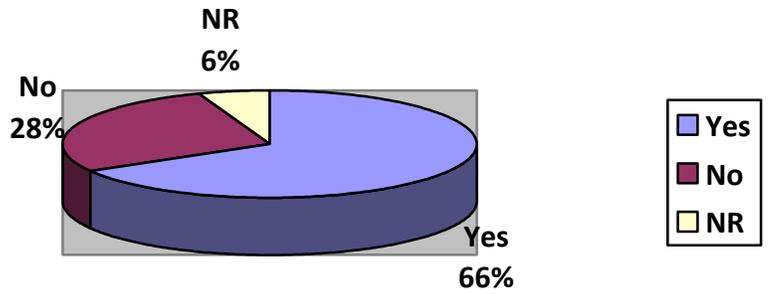


Figure: 2

Percentage of Hindi speakers

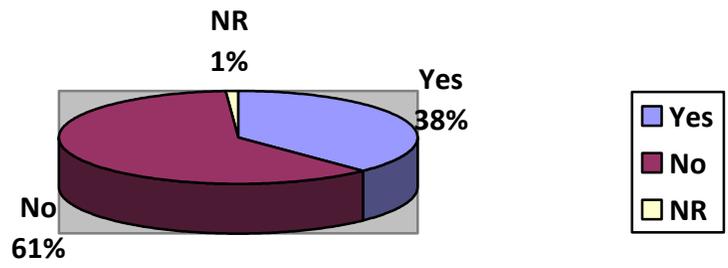


Figure: 2

Percentage of Baraj speakers

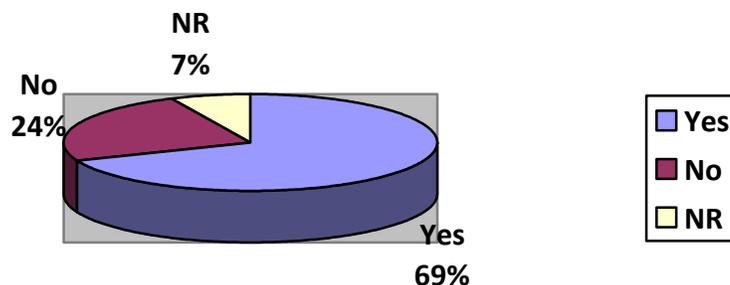


Table: 2 Attitude of peoples towards the ethnic groups.

Speakers	Hindi	Urdu	Both	Hindustani	Total
Muslim	5	45	25	15	90
Hindu	30	5	30	25	90
Others	18	10	35	27	90

The diagram below shows the percentage of all ethnic groups by religion.

Figure 1

Percentage of Urdu speakers

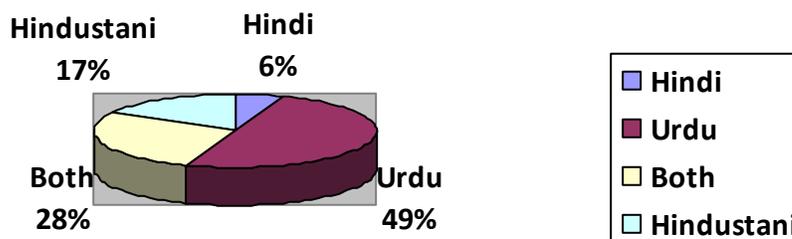


Figure 2

Percentage of Hindi speakers

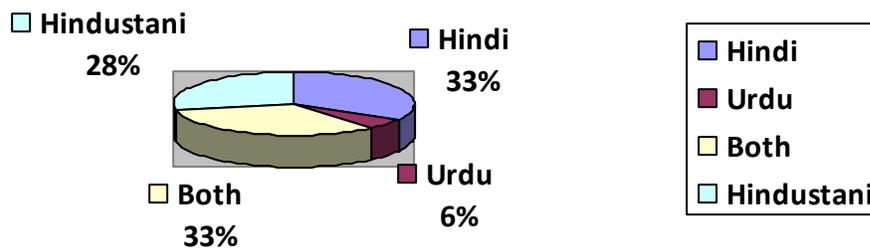
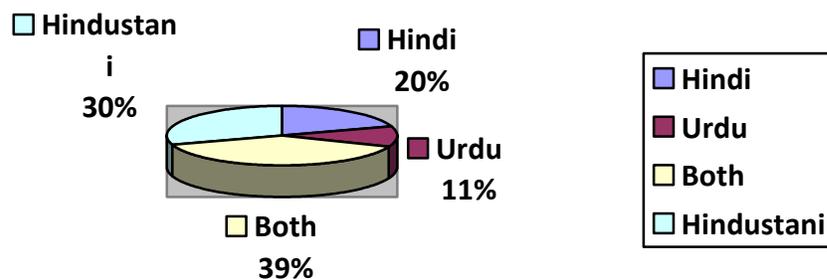


Figure: 3

Percentage of Other Speakers



The total number of respondents was 90. The total number of those who indicated they spoke Urdu was 45. Although the responses to these question are very much subjective, and cannot give precise information on the true linguistic ability of the respondents, the information

gathered does indicate that there is a positive attitude overall to speaking and understanding Urdu.

3.1.2 (C) Attitudes of Others Speakers

The general attitude towards the local speech form seems to be very positive. All 24 respondents said they would be interested in learning to read and write in the 'Hindustani', and 22 of them would like to see it used as the medium of instruction during the first few years of school. One wasn't sure if that would be a good idea or not, and the other said that it would be better to use Hindi, right from the start as is done at present. When asked whether another language was replacing their mother tongue, 7 of the 24 said Hindi was doing so. Two of these thought this was a good thing because Hindi is the national language and it is good for (inter-group) communication. Five people saw this as a bad trend because they feared they would lose their traditions along with their language. The remaining 17 did not think their speech form was being replaced.

3.1.3. Comments

The Patiali people seem to have a very positive attitude towards their own speech forms, as well as a very strong ethnic identity. Their ethnic boundaries are blurred with religious identities.

There also seems to be a positive attitude towards the use of Urdu, particularly among the younger generation who has lived outside the region for some time. While the use of Urdu seems to be increasing, a large majority of the people questioned do not perceive it to be a threat to replace the local speech forms. 'Hindi' appears to be used quite vigorously, particularly within the context of government offices as well as in the home and village, and appears to fill the role of official language.

3.2. Viability of Hindi and Urdu

While the viability of a language is certainly very difficult to assess, the responses to certain questions asked in the individual interviews as well as information gained from group interviews can shed some light on this issue and give a certain feeling for the actual situation. In the above questions use the elicit language use patterns in various domains, while other questions are designed to uncover attitudes toward use of the local language in school and as a written form. Some questions give insight into the perceived health of the language which is also used by the people.

3.3. Patterns of Language Use

The following patterns were discovered with respect to language use in the respective domains:

School

Hindi is used in the schools throughout the patiali region. Many children are exposed to Hindi for the first time when they go to school, but there are also those whose families use some Hindi at home to prepare them for school.

Official business

Hindi is used in the sub-divisional government offices as reported by all the respondents. One elderly woman did not speak Hindi and said she would go with her husband if she had any official business to conduct.

Market

Patterns of language use in the marketplace seem to be quite varied. One person mentioned only the use of the local speech form while 3 mentioned only the use of HINDI. The great majority, 40 of 44, said that several languages would be used. The general pattern seems to be that in the local markets or with other inhabitants of the region one would use his own speech form. In the larger markets, with people from outside the region, one would use HINDI or another mutually understood language. (Other possibilities mentioned were URDU and Hindustani.) One person also mentioned that HINDI would be used more commonly by the young.

Home

Language use in the home is also somewhat varied. When asked what language(s) they used with their spouse and children, 19 people said they use exclusively their own speech form and 22 said they use both 'Hindi and Urdu'. An unemployed school teacher, reported that he uses only Urdu at home, for the remaining two there was no response, since it was felt that the question was not applicable because they are not yet married. In response to the question of what language(s) children use at play, one person mentioned only the local language and one mentioned only the use of Hindi. This latter response is not being interpreted to mean that they use only Hindi, but rather that Urdu is included when children are at play. The remaining 22 said that both the local speech form and Hindi Urdu are used, in varying degrees. The use of Hindi and Urdu reportedly increases with age and level of schooling: the more schooling a child has received, the greater his exposure to Hindi and Urdu and the more he uses it in everyday situations with his friends.

4. Conclusions

The present study confirmed that there are three similar but distinct speech forms called Hindi, Urdu and Braj in Patiali region. There is no dialectal variation within the Urdu speech form; the small amount of differences said to exist between the speeches of the Patiali villages apparently do not interfere with comprehension. There is also no dialectal variation within Braj,

the speech of the villages of Patiali, however, other speech forms are found elsewhere in the Agra Division, and these are not considered “dialects of Braj”.

It is agreed that Hindi Urdu and Braj are related speech varieties; however, none is inherently ineligible to speakers of either of the other two. A speaker of one variety is only able to understand something said in another variety once he has heard it over a period of time. Given the amount of contact among the people in this area, it is usual for a person to have acquired the ability to understand the other speech forms before adulthood, at least if he or she has not lived outside the area as a child.

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**Effect of Computer Assisted Instruction (CAI) on
Secondary School Students' Achievement in Science**

Rabia Tabassum, Ph.D. and Rehmat Ali Farooq, Ph.D.

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Abstract

Computer-assisted instruction (CAI) is an interactive instructional technique whereby a computer is used to present the instructional material and monitor the learning that takes place.

This study was designed to see the effect of computer-assisted instruction as a supplementing strategy on the academic achievement of secondary school students in the subject of science. The major objectives of the study were: (1) To find out the relative effects of computer-assisted instruction as a supplementing strategy on academic achievement in science; and (2) To investigate the difference between treatment effects on male and female students. To achieve the objectives of the study, the following null hypotheses were tested: (1) There is no significant difference between the mean scores of the students taught science with CAI as supplementing strategy and without CAI; and (2)

There is no significant difference between the mean scores of male and female students of experimental and control groups.

Secondary school students studying science subjects constituted the population of the study. The students of 9th class of The City School, H-8, Islamabad, were selected as

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sample of the study. Only students studying biology as an elective subject were included in the sample. Sample students were assigned to either the experimental group and or control group. Both the groups were equated on the basis of their achievement scores in previous semester in the subject of biology. Each group comprised 20 students.

There were two different treatment patterns applied during the experiment. Both the groups were taught through routine method by the same teacher. Computer-assisted instruction was used as additional strategy for the experimental group. During the experiment period, the experimental group received the treatment of. computer-assisted instruction whereby the students were exposed to certain web-cites consisting of drill and practice, tutorials, simulations and animation. Meanwhile the control group was kept busy in other activities such as guided practice and independent practice. This was adopted to control the variable of time and to realize the primary objective of the study. The experiment continued for six weeks. In order to find out treatment effects, a teacher-made post-test was administered to the experimental as well as control group immediately after the treatment (teaching) was over.

Significance of difference between the mean scores of both the groups on the variable of previous achievement was tested at .05 level by applying t-test. To see the treatment effects for male and female students both the groups, the factorial design (2 X 2 analysis of variance) was applied.

Analysis of data revealed that the students taught through computer-assisted instruction as supplementary strategy performed significantly better. Computer-assisted instruction was found equally effective for both male and female students.

1. Introduction

Computers are already in use in Pakistan in banks, large firms, transport companies, the armed forces and elsewhere. Either owing to excessive compartmentalization of administrative departments or to the relative order of political priorities, it did not appear that the Ministry of Education was ever involved at higher levels of decision-making. With the growing use of computers in education and instruction, computer training for teachers and teacher-educators is being considered a prime objective for the advancement of educational technology (Aubineau, 1986).

Teachers use computers for instruction. Computers are not like tools such as black board or textbooks. Rather, they are devices that provide students with interactive involvement with instructional materials. This is the advantage for which it is said that CAI contributes towards the quality of education. Some of the benefits are:

1. Students may be given various degrees of control over their own learning.

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2. Instruction can be tailored according to individual student's needs.
3. Feedback on student performance can be stored for further reference.

As the name implies, the basic interaction in computer-assisted instruction (CAI) occurs between the learner and the computer. It is self-paced and in many respects is very similar to programmed learning except that the instructional package is in the form of computer programme. Instruction usually proceeds step-by-step using a video display. The learner answers questions and calls up the next learning sequence by using the computer terminal. The system is more interactive than programmed instruction because the learner can select from a wider range of options and can be required to make more complex decisions (Farooq, 1997).

There are two major types of CAI – adjunct (first used by Victor Bunderson) and primary. Adjunct CAI consists of materials that supplement or enrich the learning situation, e.g., short CAI programmes and those support concepts, which are to be discussed later in the regular class. Primary CAI materials conversely provide instructions of a substitute and of usually longer duration. It is also part of distance learning throughout the world.

CAI programs use tutorials, drill and practice, simulation, and problem-solving approaches to present topics and they test the students' understanding. These programs let students progress at their own pace, assisting them in learning the material. The subject matter taught through CAI can range from basic math facts to more complex concepts in math, history, science, social studies and language arts (Sharp, 1996).

Two major types of CAI are identified as adjunct (first used by Victor Bunderson (Kearsley, 1982) and primary. **Adjunct** CAI encompasses materials that supplement or enrich the learning situation. For example: short (half – to one-hour) CAI programs that support or illustrate concepts discussed in the regular classroom. **Primary** CAI materials, conversely, provide instruction of a substitute or stand-alone variety and are usually of longer duration (Chambers and Sprecher, 1983).

Computer-assisted instruction (CAI) is defined as the use of computer to provide course content instruction in the form of drill and practice, tutorials, and simulations. Drill and practice is a common CAI form in which a type of repetitive, or “flash card,” approach emphasizes rote memory. It is used extensively at all educational levels (Chambers and Sprecher, 1983).

Tutorials use the computer in a higher-level mode in which question-and-answer, dialogue-type learning in the traditional tutor mode is emphasized. Like drill and practice, it is used extensively at all educational levels. A kind of dialogue takes place between student and machine. CAI tutorials are based on the principles of programmed learning: The student responds to each bit of information presented by answering questions about

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the material and then gets immediate feedback on each response. If the student answers correctly, the next frame appears on screen.

Simulations, the third type of CAI, provide a model in which the student plays a role and interacts with the computer. Simulations have been used most often in higher education to model scientific processes. They are applicable to any field, however, and can be of significant help in illustrating concepts, in helping students to develop problem-solving techniques, or in allowing students to explore complex interactions.

Computer-assisted instruction satisfied many of the theoretical requirements for a “good” learning environment advanced by leading psychological theorists such as Skinner (1968). Thus, it involves the individual actively in the learning process, which supposedly facilitates learning (Mckenzie et al, 1978). It also permits the learner to proceed at his own pace. Finally, reinforcement of learning in such situations is immediate and systematized, which again should result in more effective learning according to established theories of instruction.

Harrison (1993) found that students who received computer instruction showed greater increases in their achievement scores in multiplication and subtraction than students who received traditional mathematical instruction.

Most gender studies try to get at the reasons for males using the computer more than females. Collis and Ollila (1986) examined the gender differences in secondary school students’ attitudes toward writing on the computer. Females were significantly less positive than their male counterparts on every item that related to computers.

Swadener and Hannafin (1987) studied the gender similarities and differences in sixth graders’ attitudes toward the computer. They found that boys with higher achievement levels in mathematics also had high interest in computers. The boys with low scores had low interest in computers. This is the complete opposite of the females, with the low achieving female students having the most interest in the computers.

1.1 Statement of the Problem

This study was designed to see the relative effectiveness of computer-assisted instruction as a supplementing strategy on the academic achievement of secondary school students in the subject of science.

1.2 Objectives of the Study

The major objectives of the study were:

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1. To find out the relative effects of computer-assisted instruction as supplementing strategy on the academic achievement in science.
2. To investigate the difference between treatment effects for male and female students.

1.3 Hypotheses

To achieve the objectives, of the study following null hypotheses were tested:

1. There is no significant difference between the mean scores of the students taught science with CAI as supplementing strategy and without CAI.
2. There is no significant difference between the mean scores of male and female students of experimental and control groups.

1.4 Delimitation of the Study

The study was delimited to:

1. See the effect of computer-assisted instruction as a supplementing strategy on the academic achievement of secondary school students in the subject of biology.
2. In the subject of biology, the topics covered during the experiment included: (1) Drugs, and (2) Microorganisms and Biotechnology.

1.5 Significance of the Study

The study is significant because its findings and conclusions may encourage the teachers to adopt computer-assisted instruction as an appropriate approach for instruction in regular classrooms; to induce the educational administrators and supervisors to promote computer-assisted instruction; and to provide a base for those interested in the educational development to plan and conduct further researches.

2. Procedure of the Study

The design found to be most useful for the purpose of this study was “The Post-test Only Equivalent Groups Design”. In this design, subjects are randomly assigned to experimental and control groups. Following is the symbolic representation of the design:

R	E	=	T	O ₁
R	C	=	-	O ₂

Where R = Randomly selected
E = Experimental group

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C	=	Control group
O	=	Observation or measurement
T	=	The experimental treatment to which a group is exposed i.e. independent variable.

This design is one of the most effective in minimizing the threats to experimental validity. At the conclusion of the experimental period the difference between the mean test scores of the experimental and control groups are subjected to a test of statistical significance, a t-test or an analysis of variance-ANOVA (Farooq, 2001).

The study was based on ‘Operant Conditioning’ theory of B. F. Skinner, where response leads to reinforcement and reinforcement influences the future response. Reinforcement may be pleasant or unpleasant, depending upon the nature of the response.

2.1 Sample

Since the software was available only in English language the students of 9th class of The City School, H-8, Islamabad (an English Medium School), were selected as sample of the study. Only students of science group studying biology as an elective subject were included in the sample. Sample students were divided into two groups, i.e. experimental group and control group. Both the groups were equated on the basis of their scores in previous semester in the subject of biology. Each group comprised 20 students.

Research Instrument

In order to secure data, a post-test was administered to the experimental as well as control group. A teacher-made test was given to the sample as post-test immediately after the treatment (teaching) was over. The purpose of this test was to measure the achievement of the students constituting the sample. The researcher made a thorough study of the biology units and the techniques of test construction. She, in consultation with the class teacher, constructed a test comprising multiple choice items, matching items, and items of short answers. These items were based on the selected biology units on (1) Drugs, and (2) Microorganisms and Biotechnology. These units were taught during the experiment to both experimental and control groups and were intended to measure the outcomes of learning. The test was administered to both groups.

2.2.1. Content validity.

This test was approved by the doctoral committee of the researcher. All the test items were based on the text of the unit taught to the sample students.

2.2.2 Reliability of test.

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The split-half method (odd-even) was used to test the reliability of the post-test scores obtained by the students who formed the sample of the study. The coefficient of reliability was determined through the use of Spearman-Brown Prophecy formula, estimating reliability from the comparable halves of the post-test and it was found to be 0.73.

2.2.3 Previous achievement scores.

The data obtained from permanent school records were the scores of the sample in biology on the test given to the sample students at the end of previous semester. The scores were treated as previous achievement and were obtained to equate both the groups on the variable of previous achievement.

Data Collection

There were two different treatment patterns applied during the experiment. Both the groups were taught through routine method by the same teacher. The computer-assisted instruction (CAI) was used as supplementary strategy for the experimental group. During the experiment period, the experimental group received the treatment of the independent variable, i.e. computer-assisted instruction. The experimental group was also exposed to some websites consisting of drill and practice, tutorials, simulations, and animation.

The control group was kept busy in other activities such as guided practice and independent practice. The experiment continued for six weeks. The post-test was administered immediately after the treatment (teaching) was over. The purpose of this test was to measure the achievement of the students constituting the sample of the study. Final data were collected from 40 students – 20 from each group.

3. Analysis and Interpretation of Data

The achievement scores of the sample were obtained as a result of the post-test. Significance of difference between the mean scores of both the groups on the variable of previous achievement and scores on post-test was tested at .05 level by applying t-test.

To see the treatment effects for male and female students, the factorial design (2 X 2 analysis of variance) was applied. The factorial design is symbolized as below:

	Experimental	Control
Male	CELL 1	CELL 2
Female	CELL 3	CELL 4

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Female

The significance of difference between the mean scores of experimental group and control group on previous achievement in biology was found out by applying a t-test. The summary of results is presented in Table 1.

Table 1: Significance of difference between the mean scores on previous achievement test of experimental group and control groups.

Group	N	df	Mean	SD	SE _D	t-value
Experimental	20	19	71.80	10.38	2.32	0.24 *
Control	20	19	71.25	10.31		

* Not significant t at 0.05 = 2.02

Table 1 indicates that the mean score of the previous achievement in biology of the experimental group was 71.80 and that of the control group was 71.25. The difference between the two means was not statistically significant at 0.05 level. Hence, both the groups could be treated as equal on the variable of previous achievement in biology.

Table 2: Significance of difference between the mean scores on previous achievement test of males and females of experimental group.

Group	N	df	Mean	SD	SE _D	t-value
Males	10	9	69.20	13.35	4.60	1.13*
Females	10	9	74.40	5.82		

* Not significant t at 0.05 = 2.10

Table 2 reflects that there was no significant difference between the mean scores on previous achievement of the males and females of experimental group. Hence, both male and female students included in experimental group could be treated as equal on previous achievement.

Table 3: Significance of difference between the mean scores on post-test of experimental group and control group.

Group	N	df	Mean	SD	SE _D	t-value
Experimental	20	19	78.40	9.11	2.99	2.14 *
Control	20	19	72.00	9.77		

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* Significant at 0.05 level t at 0.05 = 2.02

It appears from Table 3 that difference between the mean score on the post-test of the experimental group was 78.40 and the same of the control group was 72.00. The difference between the two means was found significant at 0.05 level in favour of the experimental group.

Goode (1988) and Harrison (1993) also found that students who received computer instruction showed greater increases in their achievement scores.

Table 4: Significance of difference between the mean scores on post-test of males and females of experimental group.

Group	N	Df	Mean	SD	SE _D	t-value
Males	10	9	75.70	11.84	3.98	1.36*
Females	10	9	81.10	4.33		

* Not significant t at 0.05 = 2.10

It is clear from Table 4 that the difference between the mean scores on post test of males and females of experimental group was not significant at 0.05 level. Hence, both males and females of the experimental group performed equally on the post-test

These findings support Sacks et al. (1994) who found that there were no overall gender differences in actual use of the computer nor did computer use increase across the course of the study.

Table 5: ANOVA (2 X 2) showing difference between mean scores on post-test of males and females of experimental and control groups.

Source of variance	Degree of freedom	Sum of squares	Mean square Variation	F
Treatment	1	409.60	409.60	20.89*
Gender	1	360.00	360.00	18.37***
Interaction	1	2323.20	2323.20	118.53***
Within cells	36	705.60	19.60	

* Significant F at 0.05 level = 4.12

** Significant

*** Significant

Table 5 indicates that the F-value obtained in case of “treatment” as the source of variation and “gender” as source of variation was significant at 0.05 level. The interaction between treatment and gender was also significant at 0.05 level.

3.1 Discussion

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Both the experimental and control groups were compared on the variable of previous achievement. The results obtained from the statistical analysis showed that no significant difference existed between the two groups with respect to previous achievement in biology, as t-value obtained was not statistically significant at 0.05 level (Table 1). Hence both the groups could be treated as equal.

H₀: 1. The performance of the experimental group was significantly better than that of the control group on post-test. The difference between the two means was statistically significant at 0.05 level (Table 3). Thus, the null hypothesis that, “there is no significant difference between the mean scores of the students taught science with CAI as supplementing strategy and without CAI”, was rejected at 0.05 level in favour of the experimental group. These findings support the findings of the studies conducted by Goode (1988) and Harrison (1993).

H₀: 2. The F-value obtained in case of “treatment” as the source of variation and “gender” as source of variation was found to be significant at 0.05 level. The interaction between treatment and gender was also significant at 0.05 level (Table 5). Thus, the null hypothesis that, “there is no significant difference between the mean scores of male and female students of experimental and control groups”, is rejected at 0.05 level. These findings support the findings of the study conducted by Sacks et al. (1994).

The above results revealed that both the null hypotheses were rejected. It means that performance of experimental group was significantly better than that of control group on post-test on the variables of overall achievement, gender and achievement level of the students.

To make it clear whether the experimental treatment was more effective for the males or females, Table 4 is referred here where mean score of the female group on post-test was found to be 81.10 as compared to 75.70, that of male group and it was found below the level of significance. It was found significant when interaction between treatment and gender was calculated (Table 5). Therefore, it can be concluded that the performance of females on post-test was significantly better than that of males.

The overall results of the study indicate that CAI, as a back up strategy to support traditional teaching methods, improved students’ achievement in the subject of biology at secondary level with higher achievement gains. Since software in the subject of biology at secondary level (CDs and websites) were available only in English language, the results of the study, therefore, can be generalized only to English medium schools.

4. Conclusions

On the basis of statistical analysis and the findings of the study, the following conclusions were drawn:

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1. The application of computer-assisted instruction as supplementary strategy in teaching of biology was found to be more effective.
2. Though computer-assisted instruction as supplementary strategy was found to be equally effective for male and female students, yet the female students benefited more from computer-assisted instruction as compared to male students.

5. Recommendations

In the light of the findings revealed and conclusions drawn from the study, the following recommendations are made:

1. An experiment with the students from different cultural backgrounds such as urban and rural areas is needed to examine the effectiveness of computer-assisted instruction as a supplementary strategy.
2. An experiment with greater number of students from different secondary schools, representing a wider range of intelligence, be planned to examine the results of this study.
3. The present study was conducted to see the effect of computer-assisted instruction as supplementary strategy in teaching of biology. Such studies are needed to be planned and conducted in other subject areas such as mathematics and social sciences.
4. Since no software was available in Urdu language for the teaching of biology, the experiment was conducted in an English Medium School. The Software Companies be approached for the development of software in Urdu language for different subject areas. In such case, the students from rural areas can also benefit from computer technology.

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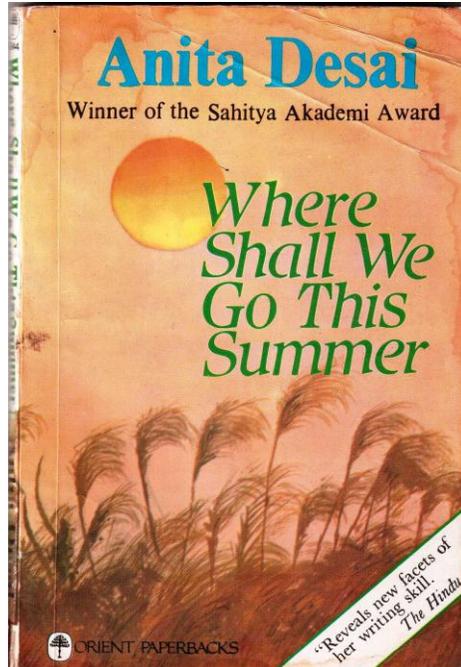
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Search for Self: Sensitive Sita in Anita Desai's *Where Shall We Go This Summer*

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Inner World of Characters

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Search for Self: Sensitive Sita in Anita Desai's *Where Shall We Go This Summer?*

Anita Desai is a renowned contemporary Indian woman novelist in English. For K.R. Srinivasa Iyengar, she has added “a new dimension to the achievement of the Indian writers in India.” (Seshadri 50). She is a very sensitive novelist who associates more with the inner world of her characters. Generally her women protagonists are not brought up in a healthy way, being either pampered or else utterly neglected. Under such circumstances, women naturally turn to their husband and families for seeking their identity. Ann Lowry Weir who examines the feminine sensibility of Desai, states: “Anita Desai is the Vanguard of a new generation of Indian writers who are experimenting with themes of inner consciousness. She gives her readers valuable insights into the feminine consciousness through her memorable protagonists”. (Dodiya 2). Her artistic skill primarily lies in the delineation of the psychic condition of the characters.

Boredom and Loneliness in *Where Shall We Go This Summer*

Desai’s *Where Shall We Go This Summer* depicts the boredom and loneliness of a married woman Sita. She is a nervous, sensitive middle-aged woman who finds herself isolated from her husband and children because of her emotional reactions to many things that happen to her. She is an introverted character and her suffering springs from her constitutional inability to accept the authority of the society. Usha Bande rightly observes, “Anita Desai’s characters reveal her vision of life, they share her perceptions and set out in quest of meaning and they love solitude and privacy.” (Bande 20). Hence, Sita’s alienation is natural and dispositional.

Sita’s Emotions

Sita is highly sensitive, emotional and touchy whereas Raman is sane, rational and passive. He ignores Sita. Desai’s protagonists are “tormented souls who, in their death-in-life aspire towards life-in-death” (Sinha 30). Sita’s state is representative of the alienation of a woman, a wife and a mother. She is also oppressed and depressed with loveless wedlock with Raman. So, she takes a holy pilgrimage to Manori, an island and it is a journey for spiritual purification, a search for identity. S.P. Swain and P.M. Nayak emphatically comment that “Sita is an uprooted woman who wants to regain her primitive self”. Ironically her pilgrimage with its promise of renewal and regeneration is the result of her social alienation” (S.P. Swain 23). At last, she gets physical and mental courage in the island.

Conscious Existence

The island forms the core of Sita’s conscious existence. There comes a change in Sita’s identity. She has four children and now reluctant to deliver or to abort the fifth one. In fact, She goes to Manori to retain the baby in her womb. “She had come on a pilgrimage to beg for the miracle of keeping her baby unborn” (WSS 31). The reason is her fear of violence in the world. However, Sita wants to escape from the forces of fear and destruction in the world. Sita’s escape is an escape from the ‘madding crowd’ from the dictates of her social conscience. To her, urban life means all that is destructive, sterile and senseless in life, “To Sita, however, the bestial civilization seems to ‘black drama’ in the crowd theatre, murder, infanticide, incest, theft and robbery...”

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Search for Self: Sensitive Sita in Anita Desai’s *Where Shall We Go This Summer?*

(WSS 25). She cannot bear violence, murder and aggression any longer. So, she decides to escape from the clutter and boredom of urban life.

A Symbol and a Sign

Sita is a symbol of nature and so she is unable to adjust the mechanical life. She feels difficult to survive in the destructive urban world. She has not been able to identify herself with the urban milieu and she feels alienation when she has seen the incidents of violence in the urban life. Her sons are fighting violently, the cook and the ayah quarrel with each other loudly, her daughter Menaka carelessly crushing a sheaf of new buds of a small plant. She is mentally affected by all those incidents. Now, she expects some miracle should be happen. N.R. Shastri says that Sita's pilgrimage to Manori is both, "an escape and a return: an escape from the destructive forces of the urban milieu and a return to the magic island." (N.R. Shastri 87). Her sense of alienation is because of her emotional imbalances.

Sita has been presented as a shattered and frustrated woman who feels trapped in the monotony of her house. Her neurotic fears and anxieties make her terrible. She feels dullness, boredom and deadness in the people whom she meets and they pose the greatest threat to her existence. As a result, Sita cannot even treat her husband's friends, guests, colleagues, business associates and visitors with tolerance and understanding. They appear to her, "nothing but appetite... animals" (WSS 32). Perhaps, Raman stands for the conformity, sanity and prose of life whereas Sita is all sensitivity, feverish imagination and vague romanticism.

Between Self-realization and Self-delusion

Sita's irony in *Where Shall We Go This Summer* lies in the fact that she constantly dangles between self-realization and self-delusion. Her family members think that she is waiting for someone or something. Her waiting symbolizes several things. First, she is waiting for some magical to be happen in her life. Secondly, she expects good relationship with her husband and so she is waiting for the day when her husband will be able to understand her correctly and emotionally. Third, she is waiting for some wonderful thing to happen in her fifth pregnancy. She believes that the creative act would bring some happiness and peace to her.

From Imbalance to Balance

Towards the end of the novel, one finds Sita accepting affirmation of life and reconciliation. Her expectation fulfills in the island after twenty years of her visit. She feels that the gap of communication between her and her husband can be bridged. Thus, Sita's journey is from imbalance to balance. Her husband arrives at the island to fetch their daughter back to Mumbai for her further studies. At first, Sita doesn't show any interest on him. When they visit seashore, they have seen a lovely couple. It happens in the Hanging Gardens where she sees a dying Muslim woman in burkha, lying on the lap of an old man with spectacles and grey beard. The man touches her face so tenderly, so lovingly unmindful of the people around him. Sita enjoys that scene and she bursts out laughter. It is the only happiest moment in her life. Obviously,

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Search for Self: Sensitive Sita in Anita Desai's *Where Shall We Go This Summer?*

Raman feels that her happiest memory is not of their children or of their house but of strangers, however, some lovers in the park. At the moment, she understands her husband's love and naturally, she follows the path which is trodden by her husband and she places her feet on the foot prints of Raman. It symbolizes that her redemption lies in the following Raman through the web of reality:

Like the freed sea-bird evening, she wheeled round and
Began to circle about and then dropped lower and lower
Towards her home. She lowered her head and searched
out his foot-prints so that she could place her feet in them (WSS 150).

In the island, she decides to go with her husband. Her return to the mainland is the result of her realization that her sense of alienation being rootless. Sita, therefore, returns to the mainland with a sense of renewed awareness that reality through oppressive to bear, is better to live with than the illusory dream world that Manori represents. She searches her happiness and peaceful mind in the island. Even though she feels alienation, she identifies herself there. Her indefinable alienated life re-defined in the magical island.

Embodiment of Misery, Agony and Alienation – A Mirror

Sita is a name which in Hindu mythology is synonymous with troubles, tortures and separation from her husband. In this novel, Sita is presented as the very embodiment of misery, agony and alienation.

Anita Desai holds mirror of Indian society before us in the form of her novels. It is our Indian tradition that wife should live with her husband at any place, as Raman's place is the Sita's Ayothi. However, Sita's change in attitude marks a positive acceptance of life and of the man-woman relationship in the traditional way. Sita finds herself in the heart of her husband in the magical island. Desai's stance in *Where Shall We Go This Summer* is a clear indication that "she does not advocate gyno-centric struggle, leading to woman's liberation in western feminist terms" (Piciucco 143). The familial bond of which woman is the crux has to survive. The bonds of Indian tradition have to be preserved.

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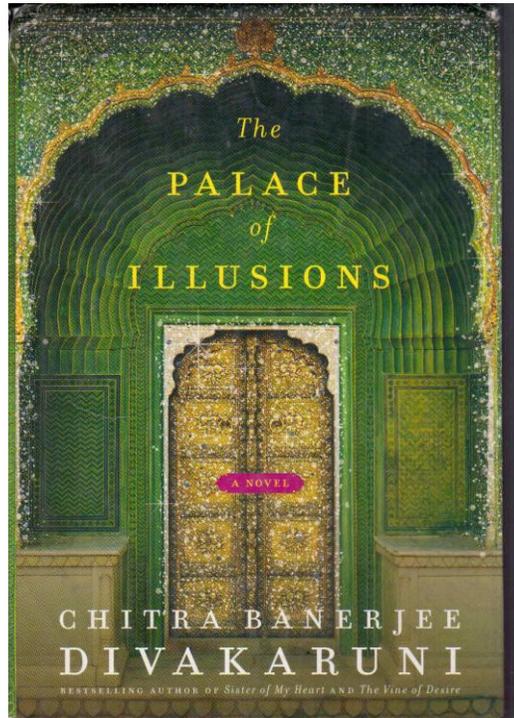
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Agency, Narrativity Gender in Chitra Banerjee Divakaruni's *The Palace Of Illusions*

L. Kavitha Nair, M.A., M.Phil., Ph.D.



The Mahabharata's Draupadi as the Sutradhari – A Revolutionary Role!

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L. Kavitha Nair, M.A., M.Phil., Ph.D.

Agency, Narrativity Gender in Chitra Banerjee Divakaruni's - *The Palace Of Illusions*

The life of Draupadi, a celebrated woman characters of ancient India, comes close to, in fact almost reflects, the modern times. From the great seer Vyasa's version to Chitra Banerjee Divakaruni's, which is the most recent portrayal of Draupadi, one can see remarkable differences. It is the fire and energy in Draupadi, the spirit to fight injustice and her multifacetedness that makes her the most mysterious and majestic woman for all ages. The interpretations her character has undergone in the various works since her conception are immense.

Chitra Banerjee Divakaruni is an Indo-American writer. She has won many accolades and awards in America. She has written around 17 novels, and has been translated into 16 languages. The latest rendering of the Mahabharata story is *The Palace of Illusions* by her, which captures the magical world of the epic for its twenty-first century readers. Divakaruni, in Author's note, says that, "I was left unsatisfied by the portrayals of the women...they remain shadowy figures, their thoughts and motives mysterious, their emotions portrayed only when they affected the lives of the male heroes, their roles ultimately subservient to those of their fathers or husbands, brothers or sons. If I ever wrote a book ...I would place the women in the forefront of the action. I would uncover the story that lay invisible between the lines of the men's exploits." (Banerjee Divakaruni xiv-xv)

The Novel

The novel begins with Panchaali's almost obsessive interest in her life's story:

"Through the long, lonely years of childhood, when my father's palace seemed to tighten its grip around me until I couldn't breathe, I would go to my nurse and ask for a story. And though she knew many wondrous and edifying tales, the one I made her tell me over and over was the story of my birth. I think I liked it so much because it made me feel special, and in those days there was little else in my life that did" (Banerjee Divakaruni 1).

Draupadi makes it clear that king Drupad, as a father, acted according to the dictats of Manu by 'protecting' and 'taking care' of Draupadi. This protective care Draupadi finds suffocating ("I couldn't breathe" Banerjee Divakaruni 1). For Draupadi the only meaningful activity of her life is to listen to the story of her birth. Dhai Ma, a typical grandmother figure, who is a source of both comfort and wisdom, is solicited to repeat the story of Draupadi's birth. Though Dhai Ma is a veritable storehouse of wonderful stories, at once entertaining and edifying, Draupadi does not want to listen to stories which do not bring her to the forefront. Such multiple narration of her own life's story provides Draupadi with a critical insight into her story. She not only responds to the events narrated but also critically views other people's responses to the events of her life.

The Assertion

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Though king Drupad does not envision Draupadi's importance in the events to come, Draupadi considers herself specially chosen. It is supremely ironic that the role of Dhristadyumna, whose birth is celebrated by king Drupad because he is born with a mission to destroy the king's archrival Drona, is rendered almost insignificant when compared to that of Draupadi. It is Draupadi who will bring about changes in the lives of people who will associate with her in the future.

For Draupadi the only way to put an end to the dreadful monotony of her existence is to listen to the tale of her life and to believe that her birth is as significant as that of her brother's. This interest in her life later matures into a desire to be the writer of her own history and the controller of her own destiny. Unlike the speaker in Tara Patel's poem *Woman*, who says, "A woman's life is a reaction to the crack of a whip" (Patel 238), she wants to be an agent of action because she wishes to redefine the role of woman in the context of her life. She says, "And who decided that a woman's highest purpose was to support men... A man, I would wager! Myself, I plan on doing other things with my life" (Banerjee Divakaruni 26).

This assertion brings to light Draupadi's intention to script her own destiny and not be imprisoned in various belittling constructions of her self. Being the agent of action, she not only decides the course of action but also forces others to face the consequences of her actions. In Divakaruni's novel, Draupadi presents herself as one who will happily take over the reins.

The Accusation and the Prophecy

Dhai Ma's accusation that Draupadi is full of herself is a significant point. Draupadi is seen critically analyzing the names that were given to her brother and to herself. The name Dhristadyumna for her brother meant 'destroyer of enemies' and the name Draupadi for herself merely meant 'daughter of Drupad'. Her brother's name succinctly brings out the mission of his life, which is to kill the incomparable Drona whereas her name, Draupadi, only gave her an identity tied to her father, King Drupad's. Draupadi is unhappy about this because she feels a woman who has been created to change the course of history must have been given a better name. The name Draupadi, for her, smacks of patriarchy. She aspires to a more heroic name. It is ironic that a name that she fancied for herself, "Off-spring of Vengeance", turns out to be true.

Initially, Draupadi has misgivings about the prophecy, though she evinces an obsessive interest in it:

"I thought of the prophecy then, with yearning and fear. I wanted it to be true. But did I have the makings of a heroine – courage, perseverance, an unbending will? And shut up as I was inside this mausoleum of a palace, how would history even find me?" (Banerjee Divakaruni 5).

Draupadi, who experiences mixed feelings with regard to the prophecy (with yearning and fear) like a modern feminist, wishes to position herself as a subject who desires and not as an object of desire. But her only worry, at this point is, how the spotlight of history would fall on her when

she was leading a cloistered existence in the “mausoleum of a palace”. She does not want her life to be recorded in the annals of history as a mere victim of circumstances. It is significant to note that in most constructions of Draupadi, in both literary and non-literary texts, she is seen as a victim of patriarchy which is perpetuated by the dominant discourses of the time. In Divakaruni’s version, Draupadi wants to be a maker of her own history.

The Validity of the Myth

Reading against the grain, Draupadi questions the terms of the myth which records her existence, by bringing out what it represses or excludes. In other words, she wishes to give an authentic account of her life which would radically question and consistently undermine the previous constructions of her life. All that she requires now is an account of history which will represent her truly and will articulate her real life. So she decides to narrate her own version of the story, which according to her, is the most authentic. Identifying her father’s palace with a prison house, she expresses her wish to create an alternative reality which will cancel out the misery of her real existence:

“Staring down from the rooms at the bare compound stretching below, I’d feel dejection settle on my shoulders like a shawl of iron. When I had my own palace, I promised myself, it would be totally different. I closed my eyes and imagined a riot of color and sound, birds singing in mango and custard apple orchards, butterflies flitting among jasmines, and in the midst of it- but I could not imagine yet the shape that my future home would take. Would it be elegant as crystal? Solidly precious, like a jewel-studded goblet? Delicate and intricate, like gold filigree? I only knew that it would mirror my deepest being. There I would finally be at home” (Banerjee Divakaruni 7).

At this point one can identify the palace in which Draupadi lives, with the previous versions of the Draupadi story, at once belittling and stifling. Draupadi’s desire to have a palace of her own can be seen as her desire to have a story of her own, a story of her life which does not typecast her and make her life a cliché. According to Draupadi, the story of her life must be one of “a riot of color and sound.” Draupadi considers her life to be dramatic and significant. The words color and sound hint at the brilliant theatricality of her life by suggesting the ‘drsyā’ aspect (color) and the ‘sravyā’ aspect (sound). She wants her life to be seen as a Nataka, which privileges her character using the multimedial narrative mode of theatre. Significantly, Draupadi, in keeping with the Indian Nataka tradition, would like to be the sutradhara who will also don the main role in the play.

A Deliberate Design of Indian Drama

Discussing the structure of a classical Nataka, Lockwood and Bhat say, “...our view is that the prologue of a Sanskrit drama is carefully crafted by the playwright so that by aesthetic design the sutradhara must take a specific leading role... – not just some role” (7). The authors then adapt

Abhinavagupta's dictum, "The sthapaaka himself is the main character. After performing the prastavana, the sthapaaka should assume the role of the main character and appear on the stage. This being the case, don't distinguish them!" (7). They go on to argue that from its beginning to its end, "the Sanskrit play thus reveals an unfolding continuity and unity in its structural development which commentators have perceptively compared with the development of a living organism" (7).

Seeking to Play Only the Leading Role

Draupadi in Divakaruni's novel does not want to play 'some role' but rather the leading role, whose presence determines the action of the story, thereby demanding an unwavering attention and focus on her. In other words, she does not want to play a role in someone else's script which will cripple her movement and diminish her impact. Knowing well that 'script is destiny', (that is, a character in a play neither has choice nor freedom to lead an individual life not dictated by the script), Draupadi does not want to be a mere character in somebody else's script. She considers all the earlier versions of her story as scripts which denied her freedom and progress. So in the new palace that she envisions, 'birds will sing in apple and mango orchards and butterflies will flit among jasmynes' to suggest the freedom she yearns for.

It is also noteworthy that Divakaruni's novel, *The Palace of Illusions* is also called Panchaali's Mahabharata. As the sutradhari, who plays the lead role, Draupadi wants to freely sing the song of her life which is colorful, complex and multivalent. She says,

"I'd played a crucial role in bringing them to their destiny. I'd shared their hardship in Khandav. I'd helped them design this unique palace which so many longed to see. If they were pearls, I was the gold wire on which they were strung. Alone, they would have scattered, each to his dusty corner" (Banerjee Divakaruni 151).

Divakaruni's Draupadi – An Authentic Character

Divakaruni's novel creates an impression that among all the versions of the Draupadi story, this one is the most authentic because Draupadi herself narrates and enacts the story of her life seemingly without an authorial intrusion. She brings into the frame of her narrative Vyasa, the author of the first version of the Mahabharata story, to suggest that there could be two authors operating in tandem to bring out the most authentic version.

Desiring to change the course of history, Draupadi's palace of illusions will become the hub of both domestic and political activity. This palace, which has already been seen as her telling of her life's story, will creatively and critically respond to the other versions of the same story.

When Draupadi says that this palace will mirror her deepest being what she means is that Divakaruni's *The Palace of Illusions*, which is also Draupadi's own, will be the closest to Draupadi's life.

In an attempt to counter the misinterpretations of the previous versions, Draupadi decides to be the author of the drama of her life. Significantly there are three narrators in the first part of the novel, Dhai Ma, Dhri and Draupadi. All the three narrate, intermittently, the same story, each choosing to focus on an event or a series of events to bring out their point of view. Of the three, Draupadi alone is very anxious to give a factual account of the things past. This anxiety is because Draupadi does not want either a sanitized version or a distorted version of the past events.

“Were the stories we told each other true? Who knows? At the best of times, a story is a slippery thing...Perhaps that was why it changed with each telling. Or is that the nature of all stories, the reason for their power” (Banerjee Divakaruni 15).

The Process of Construction

Draupadi wants to reflect on the process of constructing a story. That is why she says, “Were the stories we told each other true? Who knows? At best of times, a story is a slippery thing.” (15) This statement clearly shows that no story can claim either authenticity or finality. She argues that the story is a slippery thing because it cannot be fixed in space or time.

Draupadi, in *The Palace of Illusions*, is aware that there are many entrances to a story and prefers to go through all the entrances. So when Dhai Ma or Dhri narrate a story, she is quick to pounce on them if they indulge in a one-sided narration. She wants to re-appropriate her rightful place as the narrator of her own story, and also of those who are active participants in her story, she, in fact, pushes Dhri to the margins. When Draupadi begins to narrate, and thus inscribe, her own history, she begins the process of supplanting him in history—a process which will reach fruition in the Kurukshetra war. Instead of being the all-important agent of Drona’s death, who, through this action, would strike a decisive blow in the Great War, Dhri will be reduced to an insignificant performer on the sidelines. Dhri, whose birth was considered more significant by Drupad, the patriarch of the family, will recede into the background and he will become merely an actor who has a limited role to play in Draupadi’s script.

Female Agency

At this point, Draupadi is like the *prastavana-sutradhari*, who is expected to give away the title and the author of the play to the audience. In this case, the title is *The Palace of Illusions: Panchaali’s Mahabharat* and the author is Draupadi herself. The agency now shifts to Draupadi who, by narrating her own story, actually seeks to wrest back the initiative to action. The concept of female agency is an important one in current sociological and anthropological studies. “...A revised understanding of agency has long been the explicit or implicit concern of feminist research devoted to the uncovering of the marginalized experiences of women” (McNay 10). Draupadi, the *Sutradhari*, transforms herself into the leading actor. As already discussed, the *sutradhari* in the classical performative tradition holds together the strands of continuity in the

narration and goes on to take the lead role in the play-proper. Thus, narrativity and agency come together in the person of Draupadi.

Self-Identity

The construction of self-identity through an appropriation of interpretations is commented upon by Lois McNay thus:

“With regard to gender identity, the hermeneutic idea of the pre-interpreted nature of experience provides a way of considering how the ambiguities of the process through which the individual appropriates gender norms are worked through at the level of self-identity...The one-sided nature of certain constructionist accounts of subject formation does not capture these ambiguities sufficiently;” (77).

In the case of Draupadi, all the previous versions of her story have been “constructionist accounts” which served the cause of a patriarchal hermeneutics. That is why she attempts to turn the apparently complementary male narrations into conflicting female narrations which bring out the tensions the male narrations seek to smooth over. An instance of this can be found in the novel when Draupadi is interrupted by Dhri in her narration of her father’s story. She condescends to allow Dhri to take over: “Having shaped our father’s motivations the way he wished them to be, he was willing to let me tell the rest” (Banerjee Divakaruni 17). By the mere act of recording this incident, Draupadi manages to transform seeming complicity into resistance. She raises doubts regarding the authenticity of Dhri’s story. By opening up the gaps in Dhri’s narrative, she prepares the ground for establishing a self-identity through self-interpretation.

Realizing the Prophecy in Her Own Terms

Though Vyasa prophesies Draupadi’s future, it is Draupadi, who, through her agency, realizes the prophecy in her own terms. She, in fact, endows Vyasa’s words with meaning thus turning “his story” into “history” by living it. Vyasa drops hints regarding her future, which, though they turn out to be true, do so not in the way he envisioned but in the way Draupadi wanted them to.

Draupadi, in Chitra Divakaruni’s *The Palace of Illusions*, journeys from being a woman repeatedly made the subject of narration by patriarchal narratives to becoming a woman who subjectivizes narration itself, in the process, overthrowing the narratives that have constructed her womanhood through centuries. By becoming both the narrator and agent of action, Divakaruni’s Draupadi recovers the voice of womanhood.

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Role of Parental Involvement in Their Children's Studies and Children's Achievement

Shamsa Aziz Ph.D., Hamid Hassan, Ph.D., and Naushaba Atta, Ph.D.

Abstract

Present study was undertaken to explore the perceptions of parents, teachers and students regarding involvement of parents in the studies of their children. The study also identified the relationships between the perception of parents, teachers and students about parents' involvement in the studies of their children and students' achievement.

Five Islamabad colleges for boys and five Islamabad colleges for girls were randomly selected as the population for the study. Ten students from 10th Grade, one teacher and ten parents of these students from each college were selected as sample of the study.

Three separate instruments were developed for students, parents and teachers. Respondents had to rate their answers on a five point scale with options 0%, 25%, 50%, 75% and 100%. Scoring was made by assigning marks. Achievement scores of students were obtained from their result of 9th Grade.

Data were analysed by using Pearson product moment correlation. Highly positive relationship was found between both the parents' and students' perception about the involvement of the parents into the studies of their children and childrens' achievement, but there was a weak relationship between perception of teachers about parent involvement and students' achievement.

It is recommended that parents may be honoured by school management and teachers for their contribution towards school, and parents should also try to develop a relationship with teachers who are working with their children.

Introduction

Education is the backbone of any society. Only those nations that give preference to education sector can prosper well and be recognized well in the world. In our Pakistan society (and in South Asia), this responsibility is thrown only on schools' shoulders. It can be identified as one of the reasons for the downfall and substandard of education in public sector institutions. Parents' involvement in the education of their child is the element which cannot be ignored. When schools work together with families to support learning, children tend to succeed not only in schools but also in their life. When parents create environment that encourages learning, express high expectations for their children's achievement and become involved in their children's education, they really contribute to their children's achievement.

The term *parental involvement* includes several forms of participation with schools, parents can support their children's schooling by attending school functions and responding to school obligations. They can be more involved through providing encouragement in homework, arranging for appropriate study times, quiet space and actively tutoring their children at home. Parental involvement is also defined as reading a bedtime story to your preschool children, checking homework every night, discussing your children's problems with teacher, voting in school elections, helping school to set challenging academic standards, limited viewing of television, getting personally involved in governing school. Parental involvement can be as simple as asking your children how was school today. This will give message to children that their school work is important for their parents.

Epstein and Sanders (2002) and Epstein et al (2002) are of the view that most of the parents have a very little knowledge about the children's education and they cannot even ask questions about their education. They start by asking a simple question **How was school today?**. If this conversation stops by children's reply **Fine** then this will be a low level of involvement.

While in a study by National Center for Education Statistics (1997) parental involvement was defined as the parents' participation in at least three of the followings: school meetings, teacher conference, class meetings or volunteering for any activity at school.

Santrock (2006) quoted different examples of parental involvement e.g. in Lina Ohio each school has to establish a personal relationship with every parent through conferences, regular phone calls, and home visit along other kind of communications such as progress reports, activity calendars etc. New York City School System and Children Aids Society launches community organization to provide school based programs for adolescents and their families since 1992 through social workers and other volunteers.

In Pakistan, situation regarding parental involvement is not encouraging enough in majority of cases, which should be of great concern to the educationists because it is linked to the students' low achievement as mentioned by Eccles and Harold (1996). Chira (1993) also concluded from a survey that parental involvement is the number one priority of the teacher for the improvement of education of the students.

Parents' attitude towards school has far-reaching impact on their children. If the parents have a positive attitude towards school and learning in general, child will show positive outlook. If a child picks up negative attitude from his parents, he adopts the same and results in negative consequences. Negative perceptions of families can act as barrier in the way of partnership between school and family. (Workman & Gage 1997).

In secondary schools the students do not want their parents to be involved. This is also a major barrier for the involvement of parents (William & Cartledge, 1997). Key to removing the barriers in effective parent involvement is the teacher. Experienced teachers know how to get involved the parents. Davis & Thomas (1989) and Levine & Lezotte (1995) are of the view that effective teachers can actively involve the parents and other family members like grand parents and older siblings in school life and children's learning.

Jeynes (2005) conducted a meta analysis to determine the overall effect of parental involvement on K 12 students' academic achievement, this meta analysis drew from 77 studies (included 36 studies on secondary schools, 25 on elementary schools and 16 were on both secondary and elementary schools), comprising over 300,000 students. The results of the analysis showed that parental involvement is associated with higher students' achievement and Parents style, parents' expectations from students , having house hold rules, parental attendance and participation in schools' functions results in students better results.

Procedure

The present study was aimed at investigating the relationship between parents' involvement in the studies of their children and children's achievement.

Population

All the 10th grade students of Islamabad colleges for boys (IMCBs) and Islamabad colleges for girls (IMCGs), all parents of these students and teachers of 10th grade in these colleges were taken as the population of the study. The reason to choose these institutes was their high standard of teaching and learning and due to active involvement of parents in different activities through parent teacher associations (PTAs)

Sampling

Multistage sampling was done; At first stage five IMCBs and five IMCGs were selected randomly, then out of each selected college.

- 1 Ten students of 10th grade were randomly selected as sample.
- 2 Ten parents of randomly selected students were included in the study.
- 3 One teacher of randomly selected students was included in the study.

Instruments

Three separate questionnaires were developed to elicit the perceptions of students, teachers, and parents about the parental involvement. Respondants had to rate their answers on a five point scale %, 25%, 50%, 75% and 100%.

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Data Collection

Data on opinionnaire were collected personally and achievement scores were obtained from school record.

Data Analysis and Interpretation

Pearson Product Moment Correlation Coefficient was used to analyse the data.

Table 1: Correlation between Students' Perception and their Achievement

	Mean	Std Deviation	N	Pearson correlation
Students Achievement	353.42	76.37	100	0.929
Students Perception	70.47	10.95		

Value of correlation coefficient (0.929) shows a highly positive correlation between the students' perception about parental involvement in studies and their achievements.

Table 2: Correlation between Parents' Perception and Achievement of their Students

	Mean	Std Deviation	N	Pearson correlation
Students Perception	353.42	76.37	100	0.988
Parents Perception	74.59	11.94		

Value of correlation coefficient (0.988) shows a highly positive correlation between the parents' perception about their involvement in the studies of their children and the achievement of the children

Table 3: Correlation between Teachers' Perception about Parental Involvement and Students' Achievement

	Mean	Std Deviation	N	Pearson correlation
Students' Achievement	353.42	76.37	100	0.227
Teachers' Perception	35.56	9.53		

Value of correlation coefficient (0.227) shows a weak positive correlation between the teachers' perception about parental involvement in the studies of their children and the achievement of the children.

Findings and discussion

Analysis of data showed that there is a highly positive relationship between parents' perceptions about their involvement in the education of their children and achievement of those children. It was also concluded that there is highly positive correlation between students' perception about the parents' involvement and their achievement. A weak correlation was found between the perception of teachers' about parents' involvement and

achievement of children. The results showed that parents' involvement significantly effect the achievement of their children. Different studies conducted by Epstein et al (2002) ,Fan & Chen (2001), Jeynes (2005) and Van voorhis (2003) had also shown similar results. There was a weak reationship between teachers' perception about parental involvement in the studies of their children and students achievement,.

Recommendations for the Teachers

1. Teachers should encourage the parent involvement
2. Regular and frequent parent teacher meetings may be arranged.
3. Parent may be honoured for their contribution at different occasions and activities.
4. Teachers should always welcome the parents sharing, suggestions and concerns.
5. Volunteering parents may be assigned some tasks or responsibilities for welfare of their children.

Recommendations for Parents

1. Parents may try to develop a relationship with teachers who work with their children.
2. Parents may try to fulfill the responsibilities and tasks assigned by school to the parents.
3. Parents should continuously observe and check their children's activities and work assigned by teachers.
4. Parents should be in frequent contact with teachers and school administration.
5. Parents can engage their children in reading and writing activities.
6. Parents should keep the children informed about current issues discussed with teachers.
7. Parents may encourage the children for sharing of school events at home.

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Role of Parental Involvement in Their Children's Studies and Children's Achievement

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Indian Myth in Girish Karnad's *Hayavadana*

S. Krishnamoorthy, M.A., M.Phil.
K. S. Thirunavukkarsu, Ph.D.

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On Defining Myth

Generally, a myth is a tale or a narrative with a symbolic meaning. Human, non – human and super-human characters appear in myths. And the presence of these super-natural agencies endows myth with a numinous character. Likewise, as these characters are transcendent, they raise ‘awe and fear’ in us (Barthes 1957).

Myths are considered to be pre-historical, and, therefore, they belong to no specific author. They have a social or collective authorship. The most remarkable characteristic of myth is its normative nature. It sets down rules which specifically apply to the moral realm (Chakravartee 1991).

Myths and Moral Problems in Karnad's Plays

Karnad's plays take up the moral problems that are left unresolved in myths, legends and folktales. In Karnad's opinion, myths and legends have an enduring significance, for they thematize fundamental human obsessions. Their logical conclusions are often open-ended, leaving immense scope for reworking the whole story and arguing out a moral, philosophical or psychological point.

It has to be underlined that Karnad has probed our rich heritage for his source materials. He believes that there are plots in our mythology and folklore that are in themselves very

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dramatic and which lend themselves to adaptation on the stage. What he does in his plays is to examine ancient myths in the light of contemporary realities so that they are made meaningful and relevant.

Hayavadana – Reshaping a Myth

In *Hayavadana*, Karnad re-shapes an ancient Indian myth from the *veralapanchavimsati* to point to man's eternal quest for completeness, or self-realization. With its highly stylized action and mimicry, especially the scene at the temple of *Kali* and the sword fight between Devadatta and Kapila in the second act, Karnad invests the play with a significance, which brings out the emptiness of the "incomplete" human being.

Padmini – An Archetypal Figure

In this play, the central figure is a woman, Padmini. Selfishness and sensuality find expression in her insatiable desire for both brain and brawn, which are symbolized by Devadatta and Kapila respectively. Married to Devadatta, Padmini craves for the 'muscle' and 'body' of Kapila.

In the myth, and in the play as well, the craving is not explicit, it runs as an undercurrent in Padmini's sub-conscious. She desires deeply for both the body and the intellect, though sub-consciously. It is difficult to prophesy whether or not she would have behaved differently had there been a proper equation of physical strength and intellectualism in either Devadatta or Kapila. The happenings in the Kali temple, where she transposes the heads of Devadatta and Kapila, reveal her sub-conscious desire. Padmini's act, though unintentional, is indicative of the 'incomplete' human beings' silent cry for 'wholeness.'

Reconstructing Fractured Self into a Composite Whole

In other words, the re-enactment of the ancient myth in *Hayavadana* aims at the transformation of the fractured self into a composite whole. It has to be underlined that the transposition of heads, fails to solve Padmini's problem of identity, which is at bottom a universal human problem of *Who am I ? What am I ?*

Padmini's desires are not stated explicitly even after the transposition of heads. The tension between moral right and wrong pervades her whole being. Immediately after finding out what she had done hastily and unintentionally, although she actually desires for Kapila's body, she is in utter confusion: "*What have I done? What have I done? What should I do? Mother-mother!*"

The myth in the words of the Bhagavata offers the solution to Padmini's predicament: "As the Heavenly *Kalpa vriksha* is supreme among trees, so is the head among human limbs. Therefore the man with Devadatta's head is indeed Devadatta and he is the rightful husband of Padmini's". Thus the tale of the *Vetalapanchavimsati* acts as a metaphor for Karnad's narration of the psychological predicament of the modern man bound by social and moral norms and inhibitions.

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Karnad's Creative Intervention into Myths

Karnad does not take myths in their entirety. He takes them only in parts that are useful to him and the rest he supplements with his imagination. He combines the story of the transposed heads taken from Thomas Mann with the story of Hayavadana which is, in part, Karnad's own imagination and invention.

While making use of an ancient myth, Karnad makes certain changes in the original myth. For example, he has changed the names of characters. He remarked that he had changed the names deliberately, for he wanted the names to be 'generic' terms applying to all human beings, because the characters are all types. "In Sanskrit, any person whose name you do not know is addressed as 'Devadatta'. Kapila means dark and therefore earthy and Padmini is the name of one class of women in Vatsayana's *Kamasutra*" (Bernett 1982).

Karnad's Preference for the Non-religious Dimension of Myths

Although, in Indian context, most myths are related to religion, Karnad is interested in the non-religious dimension of myths. Most myths have a strong emotional significance and the audiences have set responses towards them. Karnad re-interprets these myths from a non-religious dimension and exploits their inherent potential to arouse and sustain human emotions (Revathi Rangan, 1997).

Complex-seeing as the Goal

Borrowing a phrase from Bertolt Brecht, Karnad writes that the use of myths and folk techniques allows for "complex-seeing." Although the myths have traditional and religious sanction, they have the means of questioning these values. Karnad believes that the various folk conventions like the chorus, the music, the mixing of human and non-human worlds permit a simultaneous presentation of alternate points of view.

Thus, an ancient myth acquires new dimensions in the creative hands of Karnad, and the play throws up diverse meanings. As M. K. Naik writes, "*Hayavadana* presents the typical existential anguish, but does not stop at the existential despair" (Naik 1968).

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**Parental Contribution to the Acquisition of Language Skills –
A Case Study**

R. Nilavu, M.A., M.Phil., Ph.D. Candidate

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Abstract

This article investigates the hypothesis that parents, who have some knowledge of and control over English skills, do significantly contribute to their child's acquiring the language skills in that language.. The article has relevance only to the environment where English is not the mother tongue of the learner but is taught as a second or foreign language. The paper presents a case study, observing the simple techniques adopted by the parents of a family in Chennai to inspire, motivate and create passion for English in their child.

Key words: Acquisition of language skills, hypothesis, English as a Foreign Language or EFL.

Introduction

Education is a joint-venture; it is more than filling the mental boxes of learners with bits of information from which knowledge is acquired. In imparting knowledge and skills to the young learners, who will make use of what they have learned to make a decent living, to lead a purposeful life and to contribute to the progress of their nation, teachers and parents have equal and shared responsibility. Teachers and parents are partners.

Balakrishna Joshi (1981) writes:

Parents are the first teachers even as teachers are the second parents... The foundation of knowledge, the skills and the attitudes which children display in later life, is laid in the impressionable period in the home, which is a world in itself, providing varied and numerous opportunities for learning through observation, suggestion and influence... (pp. 166-7)

Parents' Contribution to the Acquisition of Language Skills in English

The mother is the first teacher of language to her child. The child listens keenly to the sounds and words that the mother produces and utters. As the child grows, he or she listens to the mother, the father and others at home. As far as the mother tongue is considered, the child learner, more often than not, catches what she speaks, retains it, and then reproduces it effortlessly.

When it comes to learning English, the child born to parents who have some knowledge or acquaintance with this language has more advantages than the child born to parents who have no skills in English. These parents, who have some control over English, first provide the necessary environment for learning English and also for acquiring the language skills.

A Normal Tradition of Using English at Home

It has become a normal tradition now that parents who know English focus their attention and direct their time and energy towards making their child learn English, and help their children acquire the necessary skills in it. Here also if parents speak in English, the child is likely to catch it easily. In many Indian families which have some knowledge of English, it has become very normal and fashionable to speak in English. It cannot be denied that one gets much respect in India when one speaks in English, despite the fact that the language of immediate external environment itself is more than sufficient for easy communication.

Researchers on the Role of Parents in Child Language Development

Bonnici Lisa in her paper titled, "Parent's Role in Child Language Development in the Home Domain" asserts that the children acquire a large percentage of their language from their parents and that the child's future proficiency in a language is largely dependent on the environment created by the parents. In other words, the parental contribution is vital in shaping the language skills of the child: "The type of language a child is exposed to in the home domain is a critical factor in determining the child's proficiency in the language." (Bonnici Lisa, Abstract, 2002)

Another report on parental involvement states: "It is well established that parental involvement is important to children's learning. This Canadian study aimed to build on earlier research which

highlighted the effectiveness of parental involvement in helping children read. Specifically the researchers set out to track the effects of two specific types of middle and upper middle class parental help on the development of their children's reading skills: story book reading and informal teaching of print. The researchers followed the progress in reading of 168 children, from age four until age nine years. Parents completed questionnaires about their child's literacy experiences at home and children's reading skills were assessed at school. The researchers found that two types of pre-school parental involvement helped their children a long learning 'pathways' in which they developed reading skills and which at a later stage directly or indirectly helped them become fluent readers. These findings help increase our understanding of the reasons why and in what specific ways parental involvement can be important for literacy development." (Sanachal, M. and Lefevre. J, Introduction)

If parents evince keen interest, then the 'cultivation' of the four skills – listening, speaking, reading and writing becomes possible even at home. In the case of acquisition of skills in a foreign tongue such as English, the parents can, doubtless, provide the necessary inspiration and motivation.

Help Through Electronic Devices

At present, electronic gadgets such as the TV and the DVD have come in handy to parents to provide inspiration and motivation to their children, provided the parents know how to use the gadgets optimally for the desired purpose. If parents have some mastery over English language skills, the use of gadgets adds more practicing opportunities to children to acquire skills in English language. They may listen to parents who tell them interesting stories in English or read stories for them. They watch visuals and hear a lot in the programmes offered by channels meant for children. As they grow older, the children are provided with books they want from their caring parents and are also given help regularly. They are often taken to big bookstores and libraries. These things are easily done in large and medium cities.

There are parents who spend a lot of time on teaching their children read and write English. They find time for their children and with determination make efforts and take pains to help their children gradually acquire the skills such as reading and writing by helping them do their homework or tasks set by the teachers of English at school.

Role of Mothers

The parents - more often mothers than fathers - do help their children in language learning. As the *Education Monitor* asserts, "There are two people who play a significant role in a child's life – the mother and the father." (Editorial, p.1) Mothers supplement the efforts of teachers at school and contribute significantly to the acquisition of at least two skills, namely, reading and writing – the former being passive and the latter productive.

The Case Study

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Parental Contribution to the Acquisition of Language Skills – A Case Study

The paper aims at proving the hypothesis that parents do significantly contribute to the acquisition of skills in the English language by devising their own methods.

This paper presents the actual facts learned through observation of the efforts put in by the parents who happen to be my friend and neighbour.

The case I chose for my study happens to be my neighbour. Our close friendship and the good relationship we maintained helped me a lot to observe the parents' methodology of teaching language skills in an informal way, from close quarters.

Parents' effort to teach English language skills began when the child was just two years old. Even before the boy was put in a play school, the parents made the child listen to their reading Tirukkural (a Tamil ancient didactic work on ethics, morals and day-to-day living) and found to their surprise that the boy could easily reproduce the words and verses without difficulty. By the time he went to the play school, he had learnt about 10 'Kurals' (couplets) and surprised the Principal of the school by reciting those 'Kurals' and giving the names of different cars and such other items. The Principal told them that she had doubted the child's ability to talk, when he was brought in.

At home, the child could make beautiful figures using matchsticks to the surprise of his parents. The parents' keen interest and their careful observation of this helped them identify the child's talent early. The parents' guidance helped the boy learn by heart the 14 lined poem 'Be the Best' by Douglas Mallock and recite the same, within an hour. It was not a surprise when the boy won the poetry reciting competition held at his school.

The parents then desired that the boy should first get into the habit of reading some good material in English and to learn to write side by side. The parents were aware that children first imitate their parents. They just let the boy watch his parents reading newspapers, books, etc. Please note that the parents never told the boy to read. They started telling the boy about something interesting that they read and showed him some pictures to satisfy his curiosity. This prompted the child to ask for books. The parents carefully selected books such as 'Musical Donkey', 'Why are Tigers Striped?', 'Why are Flowers beautiful?' and books on 'Senses', 'Robots', 'Greatest Disasters', 'Snakes' and 'Trees,' etc.

The parents just put these books on the table so that the child could pick and choose one and read.

To the surprise of the parents, the boy started reading those books with great interest and copied the parents' style of reading silently! When the parents saw the boy reading, they gave him necessary assistance in reading, in pronouncing words and in giving meanings of what he was reading. Slowly the parents taught the boy how to write about what he had read or heard.

The parents taught writing by adopting some of the methods. The mother assisted the boy to write his thoughts in short sentences and she used the translation method. She discussed simple topics with the boy in his mother tongue, Tamil in this case. She asked simple questions and tried to elicit answers to those questions. Then she would ask the boy to write down those points one below the other. The mother also assisted the boy to write his thoughts in short sentences and she used the translation method. She then helped him write short essays on topics such as ‘My mother’, ‘My teacher’, ‘My school’ etc., First the boy was asked to explain what he felt about these headings in Tamil and then in English. Of course, the mother’s guidance was constantly there. She herself explained everything to me when I informally interviewed her with regard to my case study.

The boy was in the groove. He was never chided but was always guided with encouraging words, the boy’s parent declared. At the age of 10, the boy was reading and writing in English on his own and found to have developed a liking for reading story books and writing on them. And whenever he wrote, he wrote about the story, the likes and dislikes in the story and to the astonishment of the parents, he wrote the critical comments on the story. The parents also knew that some organizations encouraged children to write pieces in English such as short reviews on the story books children choose to read. The parents gave the boy a few samples of reviews and told him how to write simple reviews. The boy made sincere attempts and was never chided nor discouraged when he made mistakes in spelling and grammar. He was always appreciated. This guidance helped the boy write better.

Today the boy is 12 years old and is in Standard VIII at school. He has so far written short reviews in the prescribed format for more than 25 books and has read more than 100 books, mostly fiction. Now the boy reads newspapers and magazines and evinces keen interest in discussing certain current events. The parents have got him copies of the entire series of J.K. Rowling’s **Harry Potter** which the boy finished reading with keen interest. They also got videos, which also the boy watched with interest.

The parents also have found out that the boy reads and comprehends fast. Today the boy reads 100 pages minimum in one sitting! They also found out that when he is not disturbed or if his attention is not distracted he reads and completes the book at a stretch! He now has got an unquenchable thirst for reading fiction in particular. He has also completed reading the best sellers like *Jonathan Livingston Seagull* by Richard Bach, and *The Alchemist* by Paul Coelho and wants his parents to get him more such books. *The Great Speeches* by R.K. Pruthi, *The Chronicles of Narnia* by C.S. Lewis, *The Story of Swimming* by K.R. Wadhwaney and *The Da Vinci Code* by Dan Brown are added to his reading list now.

Another important thing they did was to keep the TV- the so called Idiot Box- switched off whenever the boy was reading or writing in order to ensure that his attention was not distracted. They really made their boy happy by not letting him sit glued to the Idiot Box and preventing him from becoming an addict. They also did not want to watch the TV especially in the evenings. Perhaps they knew about the research findings of Prof. John Robinson at the University of Maryland (U.S). Roni Caryn Rabin quotes him in *New York Times News Service*

as saying “TV was the one activity that shared a negative relationship. Unhappy people did it more, and happy people did it less” (The *Hindu*, Sunday, Nov 23, 2008).

The observations made by Friedman in his write up titled ‘Finding the next generation of teachers’ also merit mention here: “... but if we want better teachers we also need better parents – parents who turn off the TV and video games, make sure homework is completed, encourage reading and elevate learning as the most important life skill. The more we demand from teachers the more we have to demand from students and parents...” (p.10) Nonetheless, the parents also know that TV also provided what is now-a-days called ‘Edutainment’. They made the boy watch with them channels such as BBC, Discovery, Animal Planet, NDTV, etc., and motivated him to discuss with them what he watched.

Because of the parents’ encouragement and motivation, the boy could participate in review writing competitions and win prizes. Now the boy needs only a little prodding. With reasonable pride, the parents, particularly the mother, told me that the boy once had a chance to chat online with the American writer Oliver Jeffer after reading one of the latter’s books and participating in a drawing competition relating to the theme of the book.

Now the boy has learnt to tell stories to audiences through the PowerPoint presentation technique creating alien characters and names. Recently he presented “Vimator,” his own short story. A poem titled ‘My Moments’ penned by the boy when he was in in Standard VI (10 years old) is now available in the Internet.

Conclusion

This is the story of an Indian parent that achieved very impressive success in making her son acquire the basic skills of reading and writing English that has also enabled him to learn the skill of speaking in English. Does not this story remind us of Bacon’s placing the Reading skill above other skills – “Reading maketh a full man; Conference a ready man; and Writing an exact man”?

We have heard about great leaders like Abraham Lincoln, Winston Churchill, Mahatma Gandhi, Jawaharlal Nehru, Indira Gandhi, and C. N. Annadurai being voracious readers. No doubt their effective communication skills were further aided by their reading. This is what was precisely summed up by Dianna Booher, CEO, Booher Consultant, Communications Training firm when she writes, “Leaders are readers.” (Dianna Booher, p. 33, n.d.)

Although one may point out that the subjects of this study (the parents and the child) seem to be an unusually and extraordinarily motivated group and that they seem to have all the financial, and instructional resources and that their home and family atmosphere is a great starting advantage not easily available to many other parents and families, still I hope my case study proves my hypothesis that parental guidance helps lay a strong foundation in the process of helping a child acquire the basic language skills. It also proves that parents (those who have some knowledge of English) do or can contribute a lot to the child’s learning a language other

than his or her mother tongue such as English. This contribution makes the work of teachers more effective at school.

N. C. Sridharan and Radha Sridharan share their experience with *The Hindu* Education Plus on how the family background is vital to children's education. They planned to start a CBSE school in Tiruvallur (Tamil Nadu, India) in 1996 but soon transformed it into a Parent Education Programme. They declare:

Every parent wanted their child to study and do well in life. But they don't know how to do it. Many parents still believe that the schools should take the total responsibility for their ward's(sic) education.... We realized that our issue was not to teach the children, but to give them the right environment and upbringing in their houses. We decided to shift our focus from the children in the school to the parents in their homes... The objective of this 'Parental Education' is to educate the parents on their role as responsible role models to mentor their children, so that they imbibe a rich and healthy mindset.... We also explained the issues faced by parents such as how to make children speak in English, how to develop the reading habit in children." (Editor, *The Hindu*, 2008)

Let me conclude stating a fact: parents are the first teachers even as teachers are the second parents.

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Maternal Role in Basic Education of Children at the Primary Level of Education in Kohat City

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Muhammad Bashir, M.B.B.S.

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Abstract

The study was designed to investigate the effect of mother involvement in the basic education of children at the primary level in Kohat city. All the students studying in government primary schools of Kohat City constituted the population of the study. A study was delimited to the 5th class of government primary school PAF, Bazaar Kohat.

Fifty students of 5th class were taken as sample of the study. Students of 5th class were divided into two groups (25+25) on the basis of interview, i.e., ones whose mothers were involved in their studies and others whose mothers not involved in their studies as these mothers were illiterates. A test was constructed in the subject of mathematics and its content validity was determined by the experts. A test was was ministered to the 5th class of government primary school PAF, Bazaar Kohat.

The collected data was analysed and statistical tools such as mean scores of the groups, variance and t-test were used to find out the effect of mother involvement in the basic education of mathematics at the primary level. The results of the investigation revealed that there is significant difference between the students whose mothers were involved with them in their basic education and the students whose mothers were not involved with them in their studies.

Key Words: Mother's Involvement, Basic Education, mathematics, constructed, variance, determine.

Introduction

Education is a vehicle of nation-building through which a nation's shared interpretation of history and cultural values are reproduced across generations. At the country level, education means strong economic growth due to productive and skilled labour force. At the individual level, education is strongly correlated to higher returns in earning and a more informed existence. The emerging global scenario offers immense opportunities and challenges. Only those nations can benefit from it which has acquired knowledge base and skills.

Pakistan is in utter need of raising the literacy rate for joining the club of developed countries. Unfortunately the literacy rate, according to the record of 2007, is about 54%. In this connection much systematic effort is the need of the time. The pressing need is to raise the question how we can upgrade and modernize our educational system. This question must be answered with objectivity to remove all the hurdles which directly or indirectly make our efforts less effective.

Formal education begins in the child's life from the primary school at the age of 5 years. Generally first five years in the school are considered as the primary stage in the life of the students. The next three years are to be considered middle and further next as high school.

Review of Related Literature

Mother has not always been a welcome party to educational activities concerning their children. The current emphasis on mother involvement represents a major shift in educational philosophy. This change in attitude about mother's role in education has come about only gradually. Head start and follow through were unique programs which include mother in educational and advisory roles. All this occurred at a time when mother's involvement was viewed rather skeptically, especially for low income parents, who sometimes were believed to be indifferent or even a hindrance to their child's progress in school (Peterson, 1987).

Child's creativity can be increased when the mother provides opportunities to the child to grow in self-confidence. The child learns that he or she can control the outcomes of various situations, if he or she is willing to take chances, investigate or experiment.

Roger Von Oech says, "I believe that the mind is not only a computer that possesses information, it is also a museum that stores experiences, a playground in which he has to play, a muscles to be strengthened, a workshop in which to construct thoughts. Too often we,

as a society, pressurize children and adults alike to follow the roles, stop playing and get down to business. Unfortunately, this attitude stifles innovative thinking. We need to make efforts to teach our children to take creative risks, to play with ideas, and always consider, “what else could this be?” ”

Mother who makes effort to discover the various characteristics of the child’s learning style can help her child in several ways. First she can explain things and present new concepts in ways that the child is most likely to understand. Second, she can help her child to recognize how they learn and how to deal with information presented through different ways.

Basic education or primary education is the most initial form of educational level that is given to any person. It is the first stage in the long journey of learning and practicing. Before primary or school education, nursery or pre-school education is given. This can be at home or can also be in schools. After school education other levels of education are pursued. The criteria of school, college, primary and secondary education differ from one country to another country. Also, these terms have different names in different nations. For example, primary education in the United States of America is officially termed as ‘elementary education’.

Research Methodology

Population

All the students studying in government primary schools of Kohat City constituted the population of the study.

Delimitation of the Study

A study was delimited to the 5th class of government primary school PAF, Bazaar Kohat.

Sample

Fifty students of 5th class were taken as sample of the study.

Research Instrument

A test in the subject of mathematics was used as an instrument to collect information from the students of 5th class in the Government Primary School PAF Bazaar, Kohat.

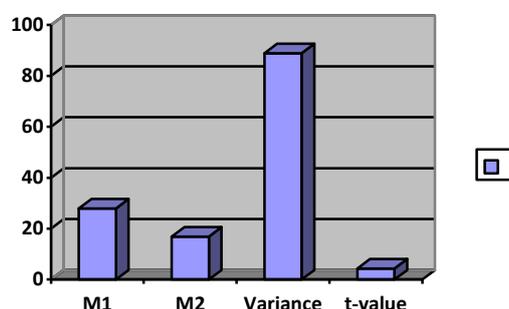
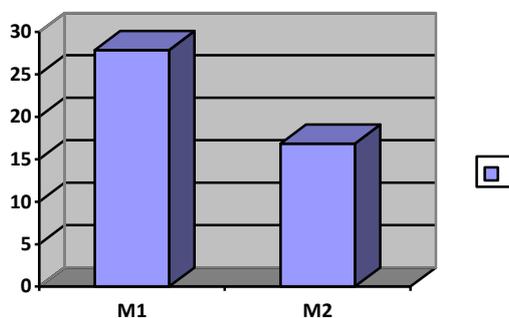
Results and Discussion

The study explored that that there is a significant difference between the students

having their mothers involved in their studies and the students who have not had any support from their mothers or whose mothers were illiterate.

Table 1: Significance of difference between the achievement of students whose mothers had a role in their studies and those whose mother role in their studies

M_1	M_2	Variance	t-value
27.87	16.83	88.92	4.33



M_1 = Mean Scores of achievement of those students whose mother's were involved with them in their studies.

M_2 = Mean Scores of achievement of those students whose mother's were not involved with them in their studies.

The above table indicates the t-value of 4.33 is greater than 2.58 and 1.96. It means that there is significant difference between the achievement of the students whose mothers were involved with them in their studies and those whose mothers were not involved with them in their studies.

Conclusion

It is concluded from the study that there is significant difference between the achievement of the students in the subject of mathematics whose mothers were involved in their studies and those students whose mothers were not involved with them.

Recommendations

Following recommendations are suggested in the light of the results of the study:

1. It is suggested that mothers may be motivated to help their children in their studies.
2. There should be teacher-parent conferences in the school.
3. The parents, especially mothers, may be asked to assist their children in taking examination.
4. The students may be given support in other subjects like English, science, Urdu, Physics, etc.
5. The teacher may prepare a list of educated persons and invite them to the school as resource persons.

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Maternal Role in Basic Education of Children at the Primary Level of Education in Kohat City

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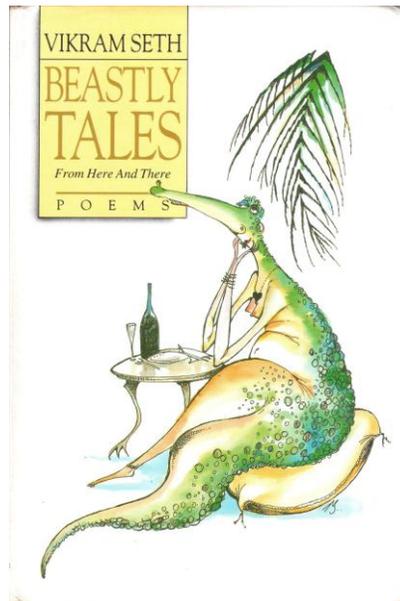
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**Anthropomorphism in Vikram Seth's Poem
"The Frog and the Nightingale"**

A. Poonguzhali, M.A., M.Phil., Ph.D. Candidate



1. Introduction

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Anthropomorphism in Vikram Seth's Poem - "The Frog and the Nightingale"

Anthropomorphism, referred as personification or *prosopopocia*, is the attribution to human characteristics features shown on inanimate objects, animals, forces of nature, the unseen author of things, and others. “Anthropomorphism” comes from two Greek words, *avopwttos* and *anthropos*’ implying human and *mopon* and *morphe* meaning shape or force. This paper analyzes the use of anthropomorphism in Vikram Seth’s poetic collection, **The Beastly Tales From Here and There**, especially the poem **The Frog and the Nightingale**.

2. Anthropomorphism in Literature

Anthropomorphized animals are frequently used to portray stereotyped characters with which the author quickly conveys the character traits. George Orwell’s **Animal Farm** and animated films such as **Disney’s Robin Hood** (1973 film) in which a lion is the king and the little character is a fox. Most famous children’s television characters are anthropomorphized funny animals such as Mickey Mouse, Bugs Bunny and Kermit the Frog as well as anthropomorphized inanimate objects such as Sponge Bob Square Pants.

3. Exemplification of Anthropomorphic Elements

Examples of anthropomorphic animals that are humanoid are in the Disney films **Bambi and The Fox and The Hound**. These anthropomorphic creatures share human language and idioms. However, they do not have fingers, human toes or other distinguishing features that would label them as humanoid. Television series intended for children often feature anthropomorphic animals. Video games too feature anthropomorphized animals. **Donkey Kong** and **Sonic the Hedgehog** are some famous examples. In personal computing, Os-tan personifies computer programs.

4. Anthropomorphic Evidences in “The Frog and the Nightingale”



Scriptures and fables incessantly convey the message, that the fruits of sincerity are always sweet but, if one were to view these sources from a deconstructive perspective, we will find that there are numerous examples to show that the wages of sincerity are far from being rewarding; they are in fact, fatal. The story discussed in this paper is **The Frog and the Nightingale** (TFATN).

The Poet's imagination blooms from the foot of the Bingle Bog's Sumac tree and gradually leads us on to the crass cacophony of the frog.

“Neither stones nor prayers nor sticks
Insults or complaints or bricks
Stilled the frog's determination
To display his hearts elation (TFATN 11-14:63).

When a nightingale sings in “full-throated ease”, perched on the sumac tree,
“Dumbstruck sat the gaping frog
And the whole admiring bog
Stared towards the sumac, rapt (TFATN 19-21:63).

The Nightingale feels very proud and is carried away by the praise.

“Bravo!” “Too divine!” “Encore!” (TFATN 29:63).

She sings the whole night without a pause. The next night when the nightingale cleared her throat to sing, the frog interrupts her and criticizes her song.

“Not too bad – but far too long
The technique was fine of course
But it lacked a certain force” (TFATN 48-50:64).

He doesn't stop with that but also includes,

“That not much to boast about”
Said the heartless frog. (TFATN 57-58:64).

5. Falling a Prey to Pride

Like most of us, the nightingale falls a prey to pride. Many professionals who puff themselves up with pride ultimately fall into the hands of their own relatives and friends who pretend to encourage them. Here, the frog behaves like the wicked exploiting patron or manager or agent of the professional. The main aim of the agent or broker is to make money, even as they may promote the professional's prospects.

“Well, I charge a modest fee”
Oh! But it won't hurt you'll see. (TFATN 66-67:65).

Inspired by the words, nightingale sang with huge sensation that her voice brought animals for miles around to the foot of sumac tree.

“And the frog with great Precision
Counted heads and charged admission” (TFATN 74-75:65)

6. Surfacing Problems and Issues

When the nightingale refuses to sing in the bitter cold, the frog compels her and makes her feel more fatigued. The audience enjoys the song. After all they paid what the frog charged for this experience.

The audience of the nightingale can be compared to the fans of cinema stars that pay more merely to catch a glimpse of their tinsel icons.

“Everyday the frog who’d sold her
Songs for silver tried to scold her:
You must practise even longer
Till your voice like mine, glows stronger” (TFATN 88-91:66).

When she got nervous at the second song, again the frog encourages her more platitudes, saying

“you must make your public happier
Give them something sharper, snappier
We must aim for better billings
You still owe me sixty shillings” (TFATN 96-99:66).

At her death bed also nightingale obeys the frog’s words and

“Puffed up, burst a vein, and died” (TFATN 119:67).

The Frog is self-righteous. He merely says:

“I tried to teach her,
But she was a stupid creature-
Far too nervous, far too tense,
For too prone to influence” (TFATN 120-123:67).

The Frog never regrets his action. He must have been full of self-justification and self-satisfaction.

7. Conclusion

Seth perhaps advises the children not to fall into the arms of stranger or a known personality in the name of friendship. But times have changed. Like the frog, we find some people surviving in a crafty manner. The nightingale pales into insignificance and makes the reader infer that perhaps these are the wages of sincerity and love for perfection.

Frogs seem to be greatly maligned in fairytales! We characterize people who are not informed of a situation as “a frog in the well”. They are shown to be crafty in folktales. Grimms’ folktale **The Frog King** portrays Frog as crafty and yet helpful. A noble yet ignorant person is cursed to become a frog in several fairytales.

Frog represents a stage of sinful existence in some sense. Redemption, however, is achieved for all those cursed to become frogs though some benevolent acts ultimately. In other words, “frog” seems to suggest that no one is destined to be evil all his or her life, redemption is at hand. However, it is not shown that this redemption is earned by a frog because of his or her own willful remorse. Yet, when they are redeemed, the frogs of fairytales come out with all beauty and virtues!

We must also note that frog is honored in some sense by accepting its normal posture as one of the difficult asanas in yoga. *Mandukasana* is a yoga posture simulating the normal posture of a frog. And this posture is a painful posture, so the yoga practices allow you to sit in this posture only until you start feeling the strain.

Seth takes the motif of frog and his craftiness to point out how the innocent and not so innocent could be trapped into doing things not appropriate or acceptable. Seth perhaps advises the children not to fall into the arms of strangers or even known persons in the name of friendship.

Nightingale often represents flawless singing in sweet voice, voice of love and passion, and yearning, and so on. Oscar Wilde’s **The Nightingale and the Rose** is a commentary on worldly attitudes and on failure to recognize true love. The Nightingale of Oscar Wilde willingly sings through the night to make the rose bud to blossom so that the young student in love could pluck it and take it to his girlfriend, who unfortunately throws it away saying it does not go with her dress for the dance. A tragic story of great wisdom. Seth also uses the motif of nightingale (and frog) to bring out great wisdom in a simple and delightful manner.



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**A Relationship Study of Concept Formation Teaching Model
with Students' Academic Achievement**

Aamna Saleem Khan, Ph.D.

Muhammad Maqsud Alam Bukhari, Ph.D.

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Abstract

The study aimed to investigate the effectiveness of concept formation teaching model on Class IX students' achievement. It was an experimental study in which concept formation teaching model was associated with academic achievement of IX class students. The objective of the study was to investigate the effects of "Concept Formation Teaching Model" on the teaching of Chemistry to Class IX. Data analysis reveals that concept formation teaching model had great effect on the achievement of the students. The experimental groups outscored significantly the control groups on post-test showing the supremacy of concept formation teaching model on traditional method. Hence the ultimate results of the study indicated that concept formation teaching model was more effective as compared to traditional method.

Key Words: Concepts, Concept Teaching, Concept formation, Direct Teaching, Concept Formation Teaching Model

1.1 Introduction

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Teaching is not telling or transferring the information to students; it is planning and guiding a student in such a way that he/she learns most. Teaching is a dynamic and well-planned process. Its objective is to acquire maximum learning experiences. In order to achieve this great objective, an almost infinite variety of teaching methods are present. There have been a number of methods devised from time to time to make the teaching of science real and effective. However, if a teacher's effort s is to produce desired results to improve the quality of instruction, there is a need to use appropriate teaching method that place more emphasis on thinking, understanding and learning through genuine interest.

At present, there is a need to explore such teaching methods which facilitates students' learning to maximum level. The responsibility of the teacher is to utilize students' time in effective learning and it is only possible when students' learning is based on thinking rather than memorizing, understanding rather than merely accumulating facts and learning through interest rather than coercion. For better learning and personality development, proper stimulation, direction and guidance is necessary. The principle aim of teaching is the total growth and development of the child and basic tools for achieving this principle are informality, freedom, encouragement on creative expression, life like situations in the classroom and provision of opportunities for developing initiative and curiosity among students.

Whatever the teaching method is to be used, the important thing is changing the child into an intelligent scientific thinker. The wise and efficient teacher utilizes all the students' capacities, abilities, habits, skills, knowledge and ideas etc. He/she can use any method that is more effective for developing the concepts. The effective teacher stimulates the thinking and reasoning power of the pupil for developing problem-solving ability and capacity of personal achievement to explore new ideas and concepts.

The science teacher must have the desire to teach his subject as effectively as possible for realizing the stipulated purposes of teaching science. One of the purposes of teaching Chemistry is to provide a base to explore new things. This exploration is possible when the students have clear concepts. Concept clarification is based on appropriate teaching method. A method is not merely a devise adopted for communicating certain items of information to students. It links the teacher and his pupil into an organic relationship with the constant mutual interaction. The quality of students' life may rise by applying good methods and bad methods may debase it. Good methods play a great role in the development of concepts.

Hence concepts must be formed properly at the initial stage. If concepts are not properly developed the knowledge remains vague and inadequate to cope with a problematic situation. So there is a need to explore other new teaching methods and models besides traditional methods for clarification of concepts. Therefore, the researcher decided to conduct research in this area.

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The method of teaching refers to the regular ways or orderly procedures used by the teacher in guiding the pupils in order to accomplish the aims of the learning situations. By method, in general is meant the process of reaching a definite end by a series of related acts which tend to secure that end. As applied to classroom teaching, method is a series of related and progressive acts performed by the teacher and the pupils to accomplish the general and specific aims of lesson. Teaching methods involve regular steps to guide the mental processes of the learner in mastering the subject matter being presented to him.

1.1.1 Concepts and Concept Teaching

A concept is an idea or understanding of what a thing is. It is ordered information about the properties of things and also related to other things.

According to Hudgins et al (1983), concepts are general ideas which summarize a large number of examples or cases that have some essential qualities or elements in common but may differ from one another in particular ways.

Concepts enhance the ability to learn subject matter content in a meaningful way. A learner who has a clearly delineated conceptual idea has much better opportunity to learn and remember particular information about it than one who must try to process and store incoming information without any conceptual hooks on which to hang all the details (Hudgins *et al.*, 1983).

It is generally accepted that students do not enter the classroom as a “blank slate”. When students enter into the classroom, they have already formed ideas on many topics and interpret the world around themselves and have their own individual present knowledge, beliefs and ways of thinking (Zirbel).

Concept teaching models have been developed primarily to teach key concepts that serve as foundations for student higher-level thinking and to provide a basis for mutual understanding and communication. Such models are not designed to teach large amounts of information to students. However, by learning and applying key concepts within a given subject, students are able to transfer specific learning to more general areas. In fact, without mutual understanding of certain key concepts, content learning in some subject areas is nearly impossible (Arends, 2007).

The main purpose of concept teaching is to learn new concepts. The learning of concepts and the development of higher level thinking skills of students including inductive reasoning, hypothesis formation, logical reasoning and concept building strategies are based on concept teaching. Concepts serve as the foundation for knowledge, increase complex conceptual understanding and facilitate social communication. In concept teaching, teacher- directed activities are used to construct,

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refine and apply the concepts by which students learn to classify, recognize members of a class, identify critical and non-critical attributes and define and label particular concepts.

Concept teaching approaches are process oriented which aimed at teaching students to think questions and discover rather than to solely memorize by encouraging their inductive thinking so as the students move from particular facts to generalization. Appropriate and solid concepts are constructed through the inventive act of concept formation.(http://www.sasked.gov.sk.ca/docs/policy/ince/section_3.html#concept_formation)

1.1.2 Concept Formation

In concept teaching, the process of construction of knowledge and organization of information into comprehensive and complex cognitive structure is involved. The term concept formation or concept learning is generally used by psychologists for the development of the ability to respond to common features of objects, events or ideas that have a common set of features.(<http://edutechwiki.unige.ch/en/Concept-Learning>)

Ausubel (1968) states that concept formation is characteristic of the pre-school child's inductive and spontaneous (untutored) acquisition of generic ideas from concrete-empirical experience. It is a type of discovery learning involving, at-least in primitive form, such underlying psychology processes as discriminative analysis, abstraction, differentiation, hypothesis generation and testing, and generalization.

Thus, in concept formation, the learner discovers relationships (the similarities within a class of objects) and gradually obtains a working concept through experience within the classroom or in real life situations (Thornburg, 1973).

Concept formation is the process of integrating features to form ideas by the recognition that some objects or events belong together while others do not. Once the objects or events have been grouped according to a particular categorization scheme, a label is given to the group. The end result of concept formation activities is the connections among the common characteristics of a concept. (http://www.sasked.gov.sk.ca/docs/policy/ince/section_3.html#concept_formation)

In concept formation, students are provided with data about a particular concept and they are encouraged to classify the data. This data may be generated by the teacher or by the students themselves.

For developing the concepts, educators and teachers use different approaches, methods and models, the researcher selected the direct teaching for developing concept formation teaching model.

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1.1.3 Direct Teaching

Direct instruction focuses on both “what” to teach (i.e., the design of the curriculum) and “how” to teach (i.e., specific teaching techniques). Specifically, it refers to teaching behaviours and organizational factors (i.e., the “how” to teach) that are associated with positive student learning outcomes (Gagnon and Maccini, 2007).

Direct teaching is a tool to form sound concepts. With direct teaching, teachers carefully explain what teachers must do to accomplish a task and then present a carefully structured lesson that is usually broken down into small, manageable steps.

Rosenshine and his colleagues (Rosenshine, 1988; Rosenshine and Steven, 1986) have identified six teaching functions based on the research on effective instruction (Woolfolk, 1998).

1. Daily Review. The review acts as an informal assessment to check whether students have the necessary prerequisite skills or if re-teaching of the content is required prior to the teaching of new lesson (Gagnon and Maccini, 2007).

2. New Material. Teachers begin by giving information to the students about objectives to be attained. New information is broken down into smaller bits and is covered at a brisk pace. Teachers illustrate main points with concrete examples. Teachers ask questions frequently to check for students understanding and make sure that students are ready for independent work using new skills and knowledge (Sadker and Sadker, 2003).

3. Guided Practice. The teacher uses the initial practice by walking the students through, step-by-step and giving feedback on their responses, then the teacher moves to guided practice in which students work independently under the supervision of teacher. Individual feedback is also given where needed. In it, teachers’ questioning, assessment of independent work and quiz and observation of a live performance may also be appropriate. Specific feedback is given as soon as possible after practice that focused only on desired behaviour.

4. Specific Feedback. Corrective feedback is provided immediately to reduce student errors.

5. Independent Practice. The teacher monitors the students’ performance and provides additional explanations or re-teaching as needed. Prior to performing the task with a higher level of accuracy and speed, students performed the task slowly with some errors (Gagnon and Maccini, 2007).

6. Weekly and Monthly Reviews. Weekly and monthly reviews are important for addressing maintenance of skills and for determining if re-teaching is necessary. It is recommended that teachers provide frequent reviews for assessing the adequacy of the pace of instruction (i.e., too fast or slow) (Gagnon and Maccini, 2007).

Arends (2007) says that direct teaching is specifically designed to promote student learning of well-structured factual knowledge that can be taught in a step by step fashion and to help students master the procedural knowledge required to perform simple and complex skill.

Direct teaching is a systematic instructional method that requires a masterful command of the subject by knowing more than the facts about content. Direct teaching is a systematic way of planning, communicating and delivering in the classroom. One does not become proficient at this, or any skill without practice and relevant feedback.

Direct teaching is particularly helpful for imparting new and complex information in small bits. It works well for development of concepts in more clear and easy way. The highly structured learning environment is set by the teacher in which students are careful listeners and keen observers.

1.1.4 Concept Formation Teaching Model

Concept formation teaching model follows a definite structure with specific steps to guide students toward achieving clearly defined instructional objectives. This model aims at clarification of misconceptions and development of new concepts by active involvement of students in questioning, discussion and activity. This model is helpful in changing a student's conceptions into valid and concrete conceptions by adding new knowledge to what is already there. In this model, students use their existing knowledge to construct the new one when the new concept is intelligible (knowing what it means), plausible (believing it to be true) and fruitful (finding it useful). By this model, the students become able to construct and build their own concepts after removing the misconceptions.

Steps of Concept Formation Teaching Model

Steps of concept formation teaching model are as under:

1.1.4.1 Instructional Objectives

Objectives of lesson plan of concept formation teaching model are based on Taxonomy of Educational Objectives to check three levels of cognitive domain i.e. knowledge, comprehension and application. These instructional objectives are comprehensive, consistent, attainable, suitable to subject matter, valid, clearly stated, measurable and testable, guided to action and evaluate-able. The purpose of stating the objective is to set the students' expectations of what they will learn.

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1.1.4.2 Previous Knowledge

The lesson is started with assessing the students' previous knowledge. It is checked by using some activity, reviewing previous work, conducting experiments, providing examples and questions by simple statements, moving around the room and voice inflation including a discussion about previously covered content. Connections are made between what is already known and what is to be learned. The purpose of assessing previous knowledge is to:

- a) determine students' existing ideas and conceptions;
- b) identify students' misconceptions;
- c) take measures to correct the students' misconceptions;
- d) construct new concepts on students' existing knowledge; and
- e) link new concepts with previous knowledge.

1.1.4.3 Presentation

The following points are kept in mind for presentation:

Statements: Concepts and principles are explained with the help of easy, clear and meaningful words. These concepts and principles are given by using inter-related, relevant and continuous statements and appropriate vocabulary. Vague words or phrases are not used.

Use of Board: Good, legible, neat, appropriate and adequate words of the contents are written on the board.

Getting Student's Attention: Pupils' attention is secured and maintained by varying stimuli like gesture, movement, changing interacting styles, deliberate silence and non-verbal cues.

Students Participation: Pupils' participation is encouraged by verbal and non verbal reinforcers (positive reinforcement and negative reinforcement) and the discussion about students' prior conceptions. Students are encouraged to participate in the class room, respond to the questions, give their own ideas and react to other ideas.

Question Technique: Appropriate questions i.e. well structured and well-stated questions are asked from the students to foster their participation in the lesson. Critical awareness about the concepts and their attributes is brought out by probing questions i.e. prompting, seeking further information, refocusing and redirection.

Management of Classroom: During the lesson, the teacher recognizes both attending and non-attending behaviour of the pupil. For this, attending behaviour is rewarded and

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non-attending behaviour is eliminated by giving directions to the students. The teacher uses the pupils' feeling and ideas to recognize pupils' attending and non-attending behaviours.

Presentation is based on motivational set and body of the lesson.

a) Motivational Set

A lesson is presented when students are emotionally and mentally prepared to digest new information. It deals with student's existing ideas and conceptions. Information given by the students during discussion and questioning is summarized in an organized manner by using examples, appropriate devices, techniques or activities to link previous knowledge to current lesson.

b) Body of the Lesson

To link previous knowledge with existing one, an overview of the new concepts is given as advance organizers. Prior to teaching, a large amount of meaningful material is presented in an efficient manner to utilize the students' prior knowledge to introduce the new concepts. Concepts and principles are explained with the help of activity, experiment if required and possible, explaining links, discussion and appropriate examples (simple, relevant to the content and up to the interest and mental level of students) through appropriate media i.e. teaching aids and use of student's ideas or responses for furthering the lesson. In this phase, both inductive and deductive methods are used. Logical sequence of concepts and skills are presented in categories in an organised manner i.e. simple to complex. Students get opportunities to elaborate new information by connecting new information to something already known and by looking for similarities and differences among concepts (guided discovery). Important points are stated several times in different ways during the presentation of information. Opportunities are provided to the students for repetition of learning. Schedules are also made for periodic review of previously learned concepts and skills.

1.1.4.4 Closure/Conclusions

Main concepts of the lesson are consolidated at the end of the lesson by the students. With the discussion of the students, present lesson is linked with the previous lesson and also with the next lesson. Students are encouraged to develop the summary and explanation for constructing and applying concepts. Opportunities are also provided to the students for applying present knowledge in the classroom and at home. It is meant to remind students about what the goals for instruction was.

1.1.4.5 Generalization

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Opportunities are provided for the establishment of certain formulas, principles or laws. Students are encouraged to draw the conclusions themselves. If students' generalization is incomplete or irrelevant, the teacher provides the guidance for clarifying the concepts.

1.1.4.6 Evaluation

Evaluation is done by checking pupils' progress towards the objectives of the lesson after regular intervals. The teacher diagnoses the pupils' difficulties in understanding a concept or a principle by step-by-step questioning and by under-taking suitable remedial measures. Teacher use specific corrective feedback as needed. Opportunities are provided to the students to repeat important concepts to evaluate students' mastery on that concept. Students are evaluated on specific concepts and their critical attributes, recognition about examples and non-examples, and evaluate example and non-example in terms of their critical attributes.

1.1.4.7 Home Task

Regular, relevant, short, challenging and innovative task about the topic according to the mental and interest level of the students is given to the students by explaining the way of working.

1.2 Experimental/Materials and Methods

1.2.1 Sample

An experiment was conducted on teaching Chemistry to Class IX students using the concept formation teaching model. The Principals three schools had permitted the researcher to conduct her research in their schools for three months. The students of these schools represent the population of typical Government High Schools of Pakistan i.e. large classes, spacious rooms, congenial atmosphere and learners having different socio-economic status, different educational background, intelligence, abilities and motivational level. One section of Class IX from each school was randomly selected.

A sample of 290 students of Class IX of three selected Government High Schools for Boys and Girls of Rawalpindi city studying Chemistry subject were selected for experiment. Out of 290 students of these three selected schools, 143 students of experimental groups were taught through concept formation teaching model and 147 students of control groups were taught through traditional method (Appendix A).

1.2.2 Design of the Study

The design of the study was the "Pretest-Posttest Nonequivalent-Groups Design".

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This design was selected due to the nature of the study and the study hypothesis. For the study, this design may be the only feasible one because the classes were used “as is”, so possible effects from reactive arrangement were minimized. The study was conducted in the natural settings of the schools.

The study design consisted of two groups: namely experimental group and control group. An achievement test was administered to experimental and control groups before and after the teaching as pre-test and post-test respectively. The experimental groups were taught through concept formation teaching model and control groups were taught through traditional method. The researcher repeated the experiment at the same time in three different schools of Rawalpindi city with the time difference of one hour to find out the effects of concept formation teaching model on Chemistry to Class IX.

1.2.3 Research Instrument

An achievement test was developed to check the effects of teaching Chemistry through concept formation teaching model on the basis of Bloom’s Taxonomy of Educational Objectives for measuring the knowledge, understanding and application level of Class IX students. It contained 100 multiple-choice items from the content of chapter No. 7 to 10 of the Chemistry textbook for Class IX published by the Punjab Textbook Board. 25 items were selected from each chapter.

For content validity of test, the table of specification was made on the basis of Bloom’s Taxonomy of Educational Objectives for measuring the knowledge, understanding and application level of Class IX students. The test was examined by experts of Chemistry subject and Education subject to check the appropriateness of items.

Before the collection of the data for the study, try-out of the study was conducted. An achievement test was administered to 30 students of Class IX of Government Islamia Boys High School No. 2 Rawalpindi to check the effects of teaching Chemistry by concept formation teaching model and traditional method on students’ achievement. All students completed the tests within the stipulated period of time. Tests were improved after try-out by using item analysis. Kuder–Richardson formula was used to test the reliability of whole test. Too easy and too difficult items were discarded on the basis of the results of the tests. Government Islamia Boys High School No. 2 Rawalpindi was not included in the final sample. The reliability of test was found to be .89.

Finally, it contained 80 multiple-choice items from the content of chapter No. 7 to 10 of the Chemistry textbook for Class IX published by the Punjab Textbook Board. 20 items were selected from each chapter (Appendix B).

This test was given to the experimental and control groups as pre-test and post-test to associate the students’ understanding of concepts at the beginning and the end of

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teaching after being treated through concept formation teaching model and traditional method.

The lesson plans of chapter No. 7 to 10 of Chemistry textbook for Class IX published by the Punjab Textbook Board were developed on the format of direct instruction. The lesson plans were checked and approved by the experts.

1.2.4 Variables of the Study

The independent variables were two different types of instruction: concept formation teaching model and traditional method. The dependent variable was the academic achievement scores of the students in post-test. Controlled variables were time table and time duration of class. Uncontrolled variables were I. Q of students, their previous academic achievement, and prior knowledge of subject matter, socio-economic status, educational background, anxieties, interest and attitude.

1.2.5 Data Analysis

For calculating missing data in pre-test and post-test of experimental and control groups, following formula was used:

$$\sum (y_{ijk} - m - t_i - b_j) = 0 \quad (\text{Cochran and Cox, 2003})$$

From time to time certain observations are missing, through failure to record, gross error in recording or accidents. The omissions naturally affect the method of analysis. When certain observations are absent, the correct procedure is to write down the mathematical model *for all observations that are present* (Cochran and Cox, 2003).

Coefficient of correlation was calculated by Product-Moment Correlation method to determine the correlation between students' academic achievement test scores of experimental and control groups taught through concept formation teaching model and traditional method respectively (Gay, 2005). Significance was tested at .05 level as the criterion for the rejection of null hypotheses (appendix C). Predictive Analytics Software (PASW) was used for statistical analyses.

1.3 Results and Discussion

A positive relationship between concept formation and achievement has been found in several studies. For example, Carey, 2000; Sungur, Tekkaya and Geban, 2001; Alibali, Johnson and Seigler, 2001; Mikkila-Erdmann, 2001; Marsh, Kong and Hau, 2001; Gulcan, Hamide and Geban, 2004; Snead and Snead, 2004; Cetingul and Geban, 2005; Baser, 2006; Gardon, 2007; Canpolat, Pınarba, Bayrakeken and Geban, 2009; and Ozmen, Demircioglu and Demircioglu, 2009 who favoured this view that the conceptual

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change approaches was proved to be successful for the formation of scientific concepts. Similar finding is reported by this study that concept formation teaching model and students' academic achievement were positively related. The results also indicated that concept formation teaching model appeared to be favourable for the clarification of concepts for both lower and higher ability students.

The present study supports the findings of Mueen (1992) who summarized that in traditional method, the lesson is conducted mostly in lockstep (all students engaged or locked into the same activity), with the teacher in full command, standing before the students and very seldom moving from her place as cited by Khan (2008). According to him, the teachers only move in the classroom when the students are giving the test or when they are doing some work. Usually teachers read one paragraph or some lines and explain it without writing the concepts that need to be clarified on the board and without participation of all students. They point out the selected students who are high achievers and are very quick to give answers. So the remaining students are only passive learners. Students' participation is limited while the teachers play an active role. The teachers explain the exercises of each chapter orally or may even mark them on the book. Students have to reproduce their answers on their copies. So the understanding and clarification of the ideas and concepts are at the minimum level. The students hardly get a chance to write on the board or ask questions when they have any confusion. Teachers do not allow any communication between the students. Even they do not provide opportunities to the students to discuss in the classroom. They argue that due to communication and discussion, the classroom discipline would be at stake and the syllabus would not be covered. Teachers also avoid experiments. There is no concept of experiments or activities in the laboratory. The classroom environment is very rigid and strict. Students are punished severely when they do any wrong. Students' personality is destroyed and their creative thinking is sapped. Such a teaching plan reflects monopoly, boredom and fatigue for both teachers and students.

The findings of the present study also indicated that traditional method and students' academic achievement were also related but this relationship is not high. The reason for this low relationship is that students' learning was based only on rote-memorization. Students had to copy their concepts on papers in examination. Those students who reproduce the concepts as they were written in the books, considered as successful. There is no question about the understanding of concepts. In this way, students' creative thinking is destroyed. In such atmosphere, there is no room for bringing up of child. The main focus of the teachers was only to cover the syllabus without having this consideration whether the students grasped the concepts or not.

1.3.4 Conclusions

On the basis of findings, following conclusions were drawn:

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1. Concept formation teaching model and academic achievement of Class IX students in the subject of Chemistry were highly associated with each other.
2. The control groups who were taught through traditional method also performed well in post-test.

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Appendix A
Sample for Experiment

For conducting experiment			
Schools	Groups		
	Experimental Group	Controlled Group	
School I	53	55	
School II	48	50	
School III	42	42	
Total	143	147	290

Appendix B
Table of Specification for Achievement Test

Contents	Objectives			
	Knowledge	Understanding	Application	Total
Solution and Suspension (Ch.7, Class IX)	9	7	4	20
Electrochemistry (Ch.8, Class IX)	13	5	2	20
Acids, Bases and Salts (Ch.9, Class IX)	9	7	4	20
Chemical Energetics (Ch.10, Class IX)	9	5	6	20
Total number of items	40	24	16	80
Percent of Evaluation	50	30	20	100

(Appendix C)

Mean achievement Scores on Pre-test and Post-test

Groups	Schools	r
	School I	.94 (df=52)
Experimental Groups	School II	.96 (df=47)
	School III	.40 (df=41)

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	School I	.96 (df=54)
Control Groups	School II	.83 (df=49)
	School III	.97 (df=41)

$p < .05$ Table value of $r = .27$

Abbreviations

1. Ch. Chapter
2. df Degree of Freedom
3. r Pearson r
4. School I Government Comprehensive Boys High School Dhoke Kashmirian Rawalpindi
5. School II Government Comprehensive Girls Higher Secondary School Dhoke Kashmirian Rawalpindi
6. School III Government M. C. Girls High School Kali Tanki Rawalpindi

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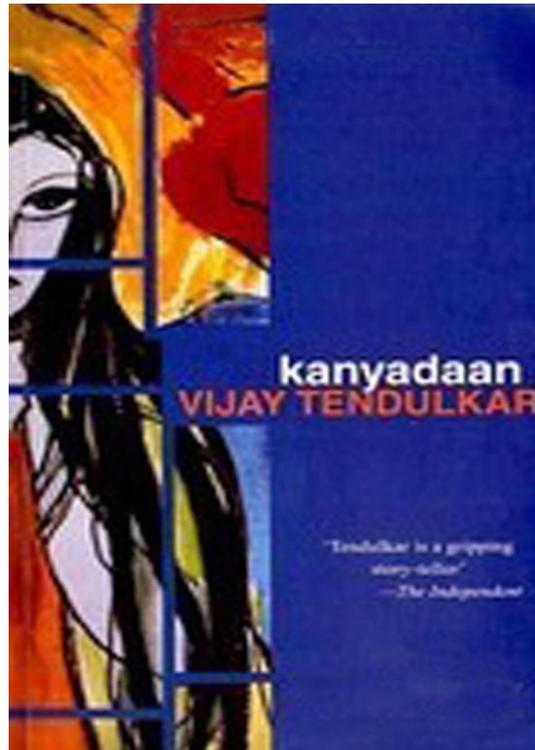
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Vijay Tendulkar – A Great Indian Playwright

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Vijay Tendulkar as a Prolific and Creative Marathi Writer

Vijay Tendulkar is one of the four great Indian dramatists of the twentieth century - Mohan Rakesh in Hindi, Badal Sircar in Bengali, Girish Kennard in Kannada and Vijay Tendulkar in Marathi. His plays like *Shantata! Court Chalu Ahe* translated into English by Priya Adarkar as *Silence! The court is in session!* has brought him an international fame and recognition. For the past four decades he has been the most influential dramatist and theater personality in Marathi, the principal language of the state of Maharashtra, which has had a continuous literary history since the end of the classical period in India. Marathi has nearly seventy-five million speakers today.

A life long resident of the city of Mumbai, Mr. Tendulkar is the author of thirty full-length plays and twenty-three on-act plays, several of which have become classics of modern Indian theater. Ghashiram Kotwal (1972), a musical combining Marathi folk performance style and contemporary theatrical techniques, is one of the longest-running plays in the world, with over six thousand performances in India and abroad, in the original and in translation.

Mr. Tendulkar's output in Marathi also includes eleven plays for children, four collections of short stories, one novel, and five volumes of literary essays and social criticism, all of which have created for Indian Drama a remarkable modern literary landscape. He is an important translator in Marathi having rendered nine novels and two biographies as well as five plays in to the language. He is the author of original stories and screen plays for eight films in Marathi, including *Umbartha (The Threshold)* (1981) a ground breaking feature film on woman's activism in India. Vijay Tendulkar is the father of actress . New York's Indo-American Cultural Council dedicated October 2004 as a tribute to Tendulkar's prodigious literary contributions, presenting in English a wide range of his plays and films. Nobel Laureate V.S. Naipaul has called him India's best playwright.

Tendulkar's Journey

Beginning from *Grihastha* (1955) Tendulkar has traveled a long way. A journalist by profession, he has penned daily columns in newspapers, started his career as a creative author by writing short stories, composed children's plays, diverged later into screen playwriting, translated and adapted novels and plays both from English and from Marathi. His creativity has prismatic quality and a multitude of colors seem to emanate from it. The greatest quality which Tendulkar can claim as a creative writer and dramatist is the ability to simultaneously involve and distance himself from his creation.

Tendulkar's first major work that set him apart from previous generation Marathi playwrights was Manus Nava Che Bet 1955 which gave expression to the fomenting solitude and alienation of a modern individual in an urbane industrialized society. A number of plays followed Manus Navache bet. These were Madhlya Bhirti (1958) Chimnicha Ghar Itota Menacha (1958), Mee Linklo Mee Harlo (1963) Kavalanchi Shala (1963) Sari Ga Sari (1964).

Against Established Values of Fundamentally Orthodox Society

Vijay Tendulkar emerged as a rebel against the established values of a fundamentally orthodox society. He was known as angry young man of Marathi theatre at time of the production of *Shantata! Court chalu Ahe (Silence! The court is in session)* in 1967. With this production, Tendulkar became the centre of general controversy. The depiction of harsh

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social attitude towards a woman, Lella Benare, was greatly appreciated. The judge and the witnesses expose the private life activities of Miss Benare. Also their attitude exhibits the basic hypocrisy and double standard of society. However Leela Benare boldly defends herself against the onslaught of the upholders of social norms.

Variety of Themes and Methods of Presentation

Tendulkar employs a variety of themes and ways of presentation. His play, Dambadwipcha Mukabala (Encounter in unbagland), produced a year after Silence! The court is in session, is political allegory designed to attain position of authority and the corruption involved in holding on to them. His Ghasiram Kotwal is another political play that raised storms in literary and political circles.

Sensationalism, Sex and Violence

Gidhade (The vultures), chronologically the next play produced in 1970 and published 1971, after Dambadwipcha Mukabala, was actually written fourteen years before. This is an entirely different kind of creation. It exhibits the astonishing range of Tendulkar's dramatic genius. With the production and publication of Gidhade, Tendulkar's name became associated with sensationalism, sex and violence. He has successfully created a sensitive, naturally kind and good hearted individual in Rama, Ramakant's wife. However she has been depicted as a helpless, submissive, tender little bird among the vultures. Her illicit relationship with her half-brother-in-law Rajaninath is strictly frowned at by the conservative heads of the social set-up.

Real Life Situations

His Sukharam Binder is probably the most intensely naturalistic play Sukharam, the book-binder, is a Brahmin by caste, but his actions and temperament are portrayed different from the traditionally assumed and/or sanctioned characteristics of the member of that particular caste. Sukharam has been depicted as crude, aggressive and a violent man. He has framed his own laws of personal morality; and he follows them strictly and maintains his moral standards in all conditions.

Tendulkar's Kamala (1981) is another thought-provoking play in the galaxy of Indian drama. It was inspired by a real life incident reported in the *Indian Express* by Ashwin Sarin, who actually bought a girl from a rural flesh market and presented her at a press conference for his popularity and position in his profession.

Jaisingh Jadav, a self-seeking journalist, in the play Kamala, purchases a girl from the flesh-market and uses her as an object that can buy him a promotion in his job and a reputation in his professional life. He is one of those modern day individuals with a single-track mind, who pursue their goal unquestioningly. Jadav never stops to think what will happen to Kamala after this expose. Through the story of Kamala, Tendulkar exposes the selfish and immoral trends and approaches that have crept in modern journalism.

The above-mentioned prominent and popular plays show that Tendulkar has been a writer with a purpose. He dauntlessly exposed the hidden realities of court, politics and

journalism. Beginning his career as a journalist, Tendulkar has penned daily columns in newspapers, has written short stories, composed children's plays, diverged later into screenplay writing, translated and adapted novels and plays both from English and from regional languages.

Drama in India and Elsewhere

Drama being an audiovisual medium of expression, has been a very and development of drama in Greece, Rome, England and India emphasizes upon the fact that it has always been an integral part of culture, highlighting and evaluating moral commitments religious convictions philosophical approaches, social and political changes in various countries. A drama in action is a common feature. A drama in action is a combination of dance and music along with the spoken word. The Indian theatrical production is marked with the quality of the inspiration that flows as vocabulary and this vocabulary is conditioned directly by the outer manifestations. In Indian drama the dialogues get improvised as the action moves along because drama is but the reflection of life, working out the relationship between individuals, and as also between individuals and the community.

The total theatre of India had been the inevitable form of the Indian community. Earlier, this community was a close knit one and its functioning was largely in unison. But periodically, there have been great emotional upsurges, some strongly interwoven with spiritual elements, like Buddhism, Jainism Sikhism, Vaishnavism, Shivism, each with its myriad offshoots, flowering into its own aesthetic forms including literature, for all these had been closely interlinked. Periodically, there have also been patriotic upsurges, all through our history that have given birth to passionate out pouring contributing to virile verse, song, dance and drama.

New Search for Indian Identity

Many new dramatists have been influenced by the medieval, folk and the classic and are stirred to introduce attractive and meaningful elements in the current, as an antidote to the complexities and anxieties which are an inevitable part of today. There seems to be a new search for the Indian identity.

Marathi, a language spoken by more than fifty million people in the western parts of India, can trace its literary history to 11th century but in spite of such a long literary history, Marathi literature and language began to change with the British expansion and domination in western India. The decline of the Maratha empire, degeneration during the latter part of the Pesewa rule, and British colonization have had an impact in shaping educated Urban, middle-class Marathi culture and character during the 19th and 20th centuries.

Early Modern Drama in Marathi

To go back in to the history of Marathi Literature (drama), the period from 1890 to 1920 was a period of revolutionary changes in Marathi literature. In fiction H.N. Apte laid the foundation of realistic social novel. It was during this period that four major Marathi dramatist came up G.B. Deval, K.P. Khadilkar, K.P. Kothatkar and R.G. Gadkari.

Marathi drama is always considered important in India after Bengali dramas. Marathi theatre rose in full swing in Poona by Vishnupath Bhave who used amorous and tragic themes. There were many experimental plays, which were written in such a way that they rationalized the old medieval performance. This led to the formation of the professional Bhave Company. Aryodharaka Company in Poona, the Maharashtra Company and the Shanungaravasi Company followed it later. Thus the Marathi drama was still a dominant feature of western India and it soon became imbued with national self awareness.

Influenced by Yakshagana, the traditional dance drama of rural Karnataka, the Marathi drama achieved a clear regional form by the middle of the 19th century. Natak Companies were then floated with an addition of the Hindustani classical music and dance in Marathi plays that contained mythological and social themes, which became popular instantly. Historical plays about the famous Marathi heroes like Shivaji and others began to be written and presented. The Marathi dramatists invented subtle stratagems to present their point of view in allegorical fantasies or in farcical comedies.

Thus the Marathi plays left a powerful influence on the masses in the field in the decades of this century stage songs based on Hindustani classical ragas, are though yet famous, do not last for about 4-6 hours. Marathi drama is still very popular with the urban and rural masses, mainly due to nostalgia. People also feel that theatre today has comparatively fewer biases, prejudices, and influences. No body imitates great mature plays like Ghashiram Kotwal, Gochi, Uddhwasta Dharmashala, Begum Barwe, Mahanirwan, or even Holi and Atmakatha.

However, the description of the Marathi parallel drama will remain incomplete without the mention of two competitions. The full-length play competition organized by the state government in centers all over Maharashtra has given productions like Shantata! Court Chalu Ahel, Ghashiram Kotwal and Mahanirwan

Recently, however, non-competitive drama flourishes; at least in Bombay and Pune, and the qualitative output of the state competitions has decreased considerably. However, it still provides a platform and about 500 plays are staged every year with about 15,000 people participating. The second platform is the intercollegiate one-act competitions: Unmesh and INT in Bombay and Purushottam Karandak in Pune. Innumerable one-act competitions are conducted all over Maharashtra, the important ones are held at Kankavli and Wai.1

The period from 1920-1945 was devoid of any noteworthy changes in life and literature in Maharashtra. All the drama companies were in financial difficulties. They could not attract new actors, nor could they get dramatists of worth to give them their new plays. The actors of some distinction who made their career during this period were Chintamanrao Kothatkar and Nana Phatak and the only dramatists worth mentioning were P.K. Atre and M.G. Rangnekar. By this time drama had become only a form of entertainment. It did not exploit the social advantages of the theatrical art. The audience sought another entertainment at this time, which was not worse than drama but cheaper. It was the film.

However, the period after India's independence may be called the modern period of Indian drama for several reasons. The Second World War had started serious rethinking of Language in India www.languageinindia.com

the basic norms in all fields and given a Joint to the sensibility of the educated people. The Marathi writers became conscious of a wider reference to their works. The educated people become conscious of problems of the entire world. There was thus a widening of horizons. Though the middle class still remained the centers of culture, it moved further away from the political and financial centers. Two social and political changes a majority, however, tried to keep aloof. This was the reason why no political drama of any literary merit was written for quite a long time. The means of keeping oneself aloof were several. One of which was of be content with one's own lot, to imagine one's domestic worries as universal problems, to talk about ones petty sorrows as the sorrows of humanity. The approach of this group was sentimental. A quick philosophization was its characteristic. Plays like Vahato Hi Durvanci Jude (I offer the sacred grass 1964) Bal Kohatkar and Dive Chau De Sari Rat (Let The Light Burn All Night, 1965) by Madhusadan Kalelkar were in this category.

In modern time literature has not remained any more the common heritage of a speech community and educated speech communities by being multilingual are exposed to the literary taste, the degree of literary sensibility social attitudes and world - views, speech community is again divided in to different groups that appreciate a particular kind of literature. Broadly speaking, there levels; the highbrow literature, the popular literature and the footpath literature. Marathi drama, in modern times, functions at all the three levels.

Emergence of Vijay Tendulkar as a Playwright

It was in the midst of this theatrical era amongst these contemporaries Vijay Tendulkar came up as a modern playwright who ushered modernity in Indian drama and theatre. Tendulkar did not accept the traditional set up and aspired to find and project something challenging and new. Basically what set him apart taking him beyond his illustrious contemporaries has been his deep concern for the contemporary issues and his experimental techniques that have made all his plays unique. "Tendulkar's plays are very tightly constructed and display tremendous control over dramatic structure" says Nemichandra Jain, a theatre critic. 2

Vijay Tendulkar abandoned formal education in 1943 to join the freedom struggle. He started working at the age of 15 in a bookshop, rising to the position of proof reader and eventually managing a printing press. He took up journalism and was an assistant editor of Marathi dailies Navbharat, Maratha and Loksatta. His stint as an editor of literary magazines like Deepavali and Vaudha fanned his creative urge which first expressed itself in a short story Amachyadavar Ken Prem Karnal (Who loves me 1948). He started his career as a creative writer writing short stories, and plays. Later, he took to screenplay writing, translation and adoption of plays from English and regional languages and TV serials in Hindi.

"Creative writing has never been my first Love; my primary interest has always been life itself. I would rather play with child or meet and interesting person or learn a new skill than write. Writing to me is like talking and I'm not the one to fall in love with my won voice. I am more interested in other people's voice."3

Debut and Reputation

Tendulkar made his debut as a dramatist with Grihastha (House Holder 1955) a full length play, followed by shrikant. After these two plays, Tendulkar was first noticed for his shock value three years later, when he penned the play Manus Navache Bet (An island called man, 1958). It was hailed as a powerful expression of the existential quest and alienation of an individual in a materialistic world. With these three plays, Tendulkar came to acquire the reputation of a man of theatre, a writer who understood both the stage and its language requirements.

Writer of the most critically acclaimed plays which brought modernism to Marathi theatre, Vijay Tendulkar has been the recipient of many prestigious awards. To make a note of them: Maharashtra stage Govt. Award (1956,1969,1972), Sangeet Natak Academy (1984), Saraswati Sammaan (1992), Maharashtra Gaurav puraskar (1991) Jansthan Award (1991), Katha Chudamani Award for life time achievement (2001), Maharashtra foundation Award (1998), Pandit Mahadev Shastri joshi Award (1999), Deenanath Mangeshkar Award (2000), Nehru Fellowship (1973-74), Honorary Doctorate from Rabindra Bharati University, Calcutta (1992) and life-time fellowship from National Academy of Performing Arts, New Delhi (1998). He is a fighter for cultural freedom, the freedom that is stifled at present by various forces. Although being a modernist, Tendulkar, an uncommon artist, never negates the common man's world, getting lost in modernistic subjective islands.

Tendulkar's Themes

Thematically his plays have ranged from the alienation of the modern individual to contemporary politics, from socio-individual tensions to the complexities of human life, from the exploration of man-woman relationships to reinterpretations of historical episodes. The unenviable status of woman in the male dominated urban middle class society, the hypocrisy, lust and violence latent in the Indian psyche, the unmistakable ambivalence inherent in the words and deeds of both the promoters and beneficiaries of the Dalit upliftment programmers, the Machiavellian manipulation and absurd hero worship that characterizes Indian politics and cut throat competition and resultant foulness that permeates sensational journalism, come under the arena of Tendulkar's Theatrical works.

To quote his words:

“I have writing about life around me, who I fill the need to say or to something, I do it, otherwise I will be able sleep.”⁴

An Ability to Involve and Distance Himself from His Creation

That Tendulkar's work has such a wide canvas reveals the multifacetedness of his creative genius. The greatest quality that Tendulkar can claim as a creative writer and dramatist is an ability to involve and distance himself from his creation. This endows his work with infinite subtlety. None of his creations are ever simplistic. Like his genius they too have the same prismatic quality of giving forth new meanings.

Two other hallmarks of his creation are his keen sense of humors and intense compassion, which are sometimes difficult to detect because of their imperceptible quality.

No Blind Allegiance

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Vijay Tendulkar as a Prolific and Creative Marathi Writer

Tendulkar has always appeared as a keen observer. He portrays India in its natural life in a world of absorbing passions without declaring a blind allegiance to an outworn tradition, which does not practice the morality it professes. So, in the absence of any such allegiance to tradition or morality, for some people his plays become the citadels of immorality. Totally uninhibited about the past heritage and glory, Tendulkar never lingers to look behind. Original, subtle and daring, he holds the banner of man not as formidable and venerable but appallingly hideous. His intelligence may rightly be categorized as radically oriented, supplemented with neither reflection nor sentiment. He discouraged, assailed and condemned an exaggerated self-righteousness and distorted historical perspective. Adulation of anything in conformity in blindness is not acceptable to him. He challenges the upholstered morality. In none of his plays there is any patriotic or nationalistic consciousness with its search for roots of self-respect or a pride in one's ancestral heritage. So, there is no built in conflict or growth, no spiritual revelation, in any of his characters.

Sex, Aggression and Power Grabbing

Although he has too often been attacked for his flair for crude sensationalism, as a committed artist he attempts to delve deep into characters and to know how life functions at different levels, providing a deep insight into the great jigsaw puzzle of human existence, and enrich our understanding of life around us, as said by him. 5 He depicts sensitive issues in the contemporary society with a touch of imaginative realism.

Vijay Tendulkar deals with the unconventional theme of sex and violence and makes it a viable subject on the Indian stage. Thus, his major plays, Sakharm Binder, The Vultures and Silence! The court is in Session expose the uglier side of human passions. But a shift in his concerns is evident when he professes emphatically that man is constantly and violently seeking after positions of power and he would work on his 'basic theme'. Therefore, in fact, it is the machination of power and digression of moral values in the modern political system that comes up in their true colors in his plays.

Experimentation

Tendulkar has experimented with all aspects of drama content, acting, stage direction and audience communication, the innovation of a new experimental theatre, which has cross-culture manifestations. He always adopts the model of naturalistic drama and is deeply concerned with the presentation of existing reality or human condition, as he perceives with his own naked eyes. He has always shown interest in depicting the agonies and suffocations, tensions and turmoil of common man. His central concern has been to reveal the confrontation of the individual with the hostile society, exposing the hypocrisy inherent in the accepted social norms and values. With the use of irony, satire and pathos, Tendulkar brings out the hollowness of the middle class morality. He believes that theatre is a serious medium and not like a sitcom,

“If nothing is happening through theatre, then there is something wrong with the medium itself. The lure of television can not be faulted for the decline of theatre. I do not think that the ill effects of one medium can be trust on another medium.” 6

Recognizing the Need for Novelty

Tendulkar has always been aware of the need for novelty on the stage, and as a result he has come up with constant experimentations with the 'form'. And that is also the reason why perhaps there have been controversies about several of his plays and film scripts. Owing to his eagerness to expose the socio-cultural phenomena eating into the vitals of society, the plots of his plays sometimes appear to be unconvincing or exaggerated, though a close analysis proves the point otherwise.

The fierce controversy of many of his censored plays is perhaps an obvious indication of the actual currency of incidents used in the plays, and their strong rootedness to their socio-political context in which they were written. At the same time, the magnetic quality reflected in the frequency with which these plays continue to be performed in different parts of India and abroad, suggests a certain universal quality, which jolts audiences out of their complacency every time the plays are enacted.

Power in Patriarchal Society

According to Urvashi Barat, a literary critic, the most obvious and persistent theme in the plays of Tendulkar is 'power', its effects on people and their relationships with each other, and the way it dehumanizes and brutalizes those who live in it.⁷ Power politics, the battle for supremacy in society and inhuman relationships are demons treated in his work through gender. The role of gender in power game is unveiled in plays like *Silence!* The court is in session and *Kamala*, and *Ghasiram Kotwal*, which focus directly on the status of women in a patriarchal society. These plays suggest how gender and power are inter-linked in society.

In his plays Tendulkar has underlined the dark ambiguity of the cardboard figures of power. He believes that playwriting is an endless learning by experimenting and committing mistakes. It is not mere grammar, it is expression. ⁸

Screenplays of Tendulkar

Tendulkar has always been at ease in the medium of films also. Fieldwork and travel gave him a deep understanding of the way violence expresses itself in society and the working of the power structure in the rural and urban India. Out of this experience were born the following screenplays: *Manthan* (1977), *Ardhasatya* (1983), *Nisant* (1975), *Sardar* (1993) and *Akrosh*. He also wrote dialogues for films in Marathi - *Sinhasan*, *Saanma*, *Askiet* and *Umbarta*. All these films won awards for direction and for Tendulkar who emerged as an eminent screenplay writer.

Short Stories

Tendulkar believes in posing the problem in a proper perspective. The same social awareness encompasses his short stories in five volumes, his journalistic writings on people and events collected in *Raatrani* and *Kovali* (both in 1971) and *Phage Sobanche* in 1974. As early as the 60's, his sketches, profiles, and his daily column in the *Maharashtra Times* established his status as an essayist of considerable caliber. He is also an excellent photographer and his album *Chehare* is an eloquent comment on the personalities he has met.

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As a Translator

Tendulkar has enriched Marathi literature by translating several plays from other Indian languages like Mohan Rajesh's Adhure and Girish Karnad's Tughlaq and plays from American theatre also.

Critics and Tendulkar

According to Manisha Dixit and Shanta Gokhale, eminent theatre critics, experimentation and novelty in expression that revolutionized Marathi theatre, characterize Vijay Tendulkar, the dramatist 12. Tendulkar has been placed at the helm of a revolting generation that overthrew the established norms of script writing and created a legacy of experimentation. Such a non-conformist is often met with no response or non-acceptance by the audience of critics. This is a curse on novelty. A similar fate beset Tendulkar's Sakharam Binder and Ghasiram Kotwal. His two more recent plays, Safar (1991) and Kanyadaan also belong to this category of significant but misunderstood plays. The fact that he uses various themes and employs a great variety of forms i.e. from naturalism and stark tragedies to farces, from musicals set in traditional folk modes to absurd drama is indicative of the magnitude of his creative genius. Gowrie Ramnarayan aptly observes, "With his exposure to Marathi theatre from childhood, and journalistic background, Vijay Tendulkar turned contemporary sociopolitical situations into explosive drama." 9 Talking about the sorry state of Indian today Tendulkar says,

"Now as I watch life I get restless, upset, even murderous, when I see the change that have come. I fill agitated and helpless because I can do nothing except watch sometimes I want to walk out..... I can't take it anymore. I asked my self, whether our playwrights actors and audiences or aware of the serious, complex changes that are going to affect our fat in a big way? Because, unless we are deeply concerned with life, what we write or stage or film, whether they are seen, read are discussed, don't really matter..... I continue to watch film and plays but they don't move me anymore." 10

Tendulkar has always been ahead of his times, existing in a zone, which is neither real nor pure imagination. He is a thinker and this thinking precedes all his creation. "I think a lot before I write and from my point of view, every word has its importance." 11

Growth, Change and Activity

Topical themes and timelessness together create an enigma around his plays. Growth, change and activity are the three major criteria with which a person's age can be measured. By these standards, Vijay Tendulkar at seventy four is still a young man. His multifaceted creativity continues to experiment and explore the potentials of the dramatic genre, his primary area of creation. A milestone in the development of the Marathi drama, Tendulkar has said a few years ago "Like a seagull, I have flown over the ocean of life patiently, calmly, without discussion, without a purpose. There is only one curiosity. How deep will this ocean be? How will the bottom look like?" 12

Tendulkar has always written with his uncompromising and merciless style about human frailties, and hypocrisy inherent in man. And having an insatiable interest in humans Tendulkar would continue writing “fresh texts for the stage” and experimenting with new forms.

Tendulkar, the most prolific Indian playwright, has enriched the Indian theatre by picturing the varied problems in Maharashtra, problems that are applicable to India at large as well. He does not copy or imitate the western dramatists, and also he takes up typically Indian, especially Hindu, problems which are deep rooted in the Indian culture - including music, theatre, religion and philosophy. Curiously enough, he is at once a much admired and severely castigated dramatist. With an unflinching integrity, he diagnoses the contemporary reality.

A Leading Star

Thus, we can say that Vijay Tendulkar is such an impressive writer that he commands the attention of his readers as well as audience. He is known as the most turbulent and controversial dramatist among the modern Marathi playwrights. Tendulkar is a pioneer who changed not only the external framework of the Marathi drama but also the limits of the picture of life at the core. His plays helped to refine the Marathi drama that was so far polluted by propaganda for political awakening, social reforms and cheap and vulgar entertainment. The only reason for this being that he began writing plays after delving deep into human relations. He did not indulge in painting superficial conflicts in bright colors; on the other hand, he presented the egoistic tensions, effectively. Tendulkar has not only written plays but also inspired the young genuine talented ones to become dramatists. He has guided the Marathi drama that seemed to have lost its proper track, and has kept leading it for over two decades. Tendulkar's place will remain permanent in the history of Marathi and Indian drama.

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Making of New Methods for Alternative Assessment and Evaluation in Indian Context: A Perspective

Md. Motiur Rahman, Ph.D.

Abstract

The present paper deals with an alternative personal-response assessment, which in conformity with the learner-centered principles, treats assessment as an integral part of teaching in formative evaluation. Alternative assessment also promotes the atmosphere of confidence so that students that are affected by evaluation become involved in its process. Assessment becomes a diagnostic mechanism for providing the efficiency of the teaching method. Furthermore, it helps students to demonstrate that they are making progress in language skills development, which can encourage their motivation to identify their own strengths and weaknesses, and promote autonomy and independent language learning skills.

However, a teacher's role is not less significant in teaching process. They are prompted to communicate freely and are more able to engage in self-criticism and rethinking. Students' involvement in assessment assists them in achieving mellowness and responsibility in making progress in language learning process.

A new alternative method called self-assessment has been applied for NLLT (National Level Language Test 2010) at the National Testing Service-INDIA (NTS-INDIA) Centre for Testing and Evaluation, Central Institute of Indian Languages (CIIL), Mysore. It really

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challenges teachers to introduce a new method of assessment and evaluation to students. The analysis showed that achievements in improving alternative assessment and evaluation language skills must come from a student himself / herself.

Key words: assessment, self-assessment, evaluation, language learning, achievements, teaching.

Self-assessment

The last two decades have witnessed a notable shift from structural teaching methods to communicative, humanistic and learner-centered approaches. Self-assessment is needed to assist teachers in making decisions about students' achieved linguistic abilities. Therefore, self-assessment becomes a diagnostic tool that provides feedback to a learner and a teacher about the suitability of the language course program and effectiveness of teaching methods.

Students are expected to develop a sense of responsibility and initiative in self-assessment when studying the language. Motivation is the first important aspect which matters the most. Students are often passive in their approach to the process of learning, and become demotivated if they cannot see any apparent progress in their acquisition of language skills. So, involving students in the assessment and evaluation process as self-directed learners is an essential part of balanced assessment. Students need to examine their own work and think about what they do well and in which areas they still need help. They can compare their work and create evaluation criteria for achieved results. Students learn the qualities of good work, how to judge their work and their own efforts of achievement in language learning and how to set personal goals. They develop the habit of self-reflection.

Within this context, teachers are seen as helpers and organizers. The teacher's role is no longer limited to the traditional role of the transmitter of knowledge. Good teachers always encourage learners to think for themselves and take control of their own learning process. The accountability for promoting students' achievements in improving language learning process belongs to the teacher. Language teachers are faced with the responsibility of deciding which testing methods are the most appropriate for language education. Traditionally, the teacher is the one who knows all. (Reilly, 2001)

Theoretical Framework of the Present Study

According to McNamara (2000) and Shaaban (2001), new forms of language assessment may not involve the challenge of a test performance under time limits and support learners to master the language in an anxiety-reduced environment. A student is seen as a centre in achieving quality in higher education when describing educational process as being of high quality (Barnett, 1992). With the changes in education the nature of testing has changed over the years to become less formal, more humanistic, formed in the mind not so much to catch people out on what they do not know, but a more neutral assessment of what they do (McNamara, 2000).

Recently the so-called “**alternative-assessment**” has stressed the usefulness of a variety of innovative testing procedures including portfolios, self-assessment, peer-assessment, conferencing, diaries, etc. (Norris, 2000). As a matter of fact, as regards language teaching in Indian context, the current trends in language teaching in any College or University or an Institution in India put more emphasis on self-assessment as one of the fundamental elements of self-directed language learning process.

There are several reasons for using student self-assessment. It promotes an attitude of inquiry where students have an active relationship to the material, consideration of the meaning and relevance of the tasks. It provides opportunities for students to express the relationships between course material, and combine quantitative and qualitative assessment of their language skills. It encourages students to reflect on process of learning and teaches them to engage in a self-directed process (Baron, 2004). It is an opportunity for learners to assess their own progress.

On the other hand, evaluation is a modern term in the area of testing. In the book *An Introduction to Evaluation Terminology* (Subbiah, 2008), the term evaluation has been defined as the judgment of performance as a process or result of change. Subbiah writes:

In other words, it is the method of testing, appraising, judging achievement, growth, product, development, or changes in these, through the use of formal and informal tests and techniques. Here if there is no evaluation, no quality can be assured. The process of evaluation is comprehensive in conception and application. It represents a broad concept that may be distinguished from the concerns of measurement, judgment, and assessment in that the final operations can form the base for evaluation, but not the reverse. (Subbiah: 2008, p. 72)

Gronlund (1976) an educationist, defines evaluation as a systematic process of determining the extent to which the pre-determined objectives are achieved. It is also clarified as the process of making value judgment based on factual information or evidence.

According to Ebel (1979), evaluation is “a judgment of merit, sometimes based solely on measurements such as those provided by test scores, but more frequently involving a synthesis of various measurements, critical incidents, subjective impressions, and other kinds of evidence”.

Another evaluation process described by Harris (1997) in his research the process of evaluation is Learners simultaneously create and undergo the evaluation procedure, judging their achievement in relation to themselves against their own personal criteria, in accordance with their own objectives and learning expectations.

However, there is also a possibility that students do not perceive the significance and necessity of self-assessment in their achievements of language learning. Our aim or objective should be to prove that students’ self-assessment can help students to be more active to judge their performance in developing their language skills in the process of language learning. It can

benefit learners to locate their own strengths and weaknesses and get them to think about what they need to do in order to achieve progress.

The present system of assessment and evaluation for Schools, Colleges and Universities education in India are based on process of examination only. Therefore, it focuses only on cognitive learning outcomes and in the process co-curricular domains are neglected, even though co-curricular areas are an equally important and significant part of intrinsic development of students. Even in curricular areas the focus is on rote learning and memorization, characterized by a neglect of higher mental abilities such as critical thinking, problem solving and creative ability.

Assessment for better learning process can take various forms such as **Self-assessment**, which enables students to monitor their own progress against specific objectives and evidence from their own work. **Peer assessment**, which helps to improve learning and to develop social and cooperative skills. **Teacher's assessment**, in which progress and strengths are acknowledged, difficulties diagnosed and strategies to conquer them planned.

Types of Assessment and Evaluation

There are three types of assessment and evaluation that occur regularly throughout the schools, colleges and universities during the academic year: diagnostic, summative, and formative.

Diagnostic assessment and evaluation usually occur at the beginning of the school, college and university year and before each unit of study. The purposes of this assessment include determining students' knowledge and skills, their learning needs, and their motivational and interest levels. By examining the results of diagnostic assessment, teachers can determine where to begin instruction and what concepts or skills to emphasize.

Diagnostic assessment provides information essential to teachers in selecting relevant learning objectives and in designing appropriate learning experiences for all students, individually and as group members. Keeping diagnostic instruments for comparison and further reference enables teachers and students to determine progress and future direction. Diagnostic assessment tools such as the Writing Strategies Questionnaire and the Reading Interest/Attitude inventory guide can provide support for instructional decisions.

Summative assessment is usually carried out at the end of a course or academic session to assign the students grade. It involves judging overall competence and sometimes assigning grades, levels or scores to individual pupils. Formative assessment is usually carried out throughout the academic session also known as educative assessment. The main purpose of this kind of assessment is to aid the process of teaching and learning.

Results and Discussion

NTS-INDIA (National Testing Service), Center for Testing and Evaluation, CIIL (Central Institute of Indian Languages), Mysore conducted NLLT-2010 (National Level Language Test) examination of Higher Secondary/Graduate levels through Regional Field Units for Testing and Evaluation in different states for these three languages.

The present analysis deals with the students' individual opinion and ideas reflecting on their language learning process, and measuring their knowledge in achieving good results in academic performance in Indian languages. The students assessed their skills and abilities in speaking, listening, reading, writing and grammar individually and also in the context of studies during class activities. The students' positive and negative opinions about the acquired language learning skills have been analyzed.

During the term students did much reading and as they wrote they improved this skill. Reading has helped students not only in promoting language learning but also improvement in emotional intelligence, which is one of the most important aspects in academic achievements. Through learning and preparing for discussion regularly, being active during the lectures, students developed self-confidence during speaking activities and made significant achievements in pronunciation.

Judging by the results of the analysis, they have improved speaking skills with the help of preparing and presenting reports. Each work and task demanded responsibility. Listening to my classmates I could enrich my vocabulary and listening skills. Presentations are very important for assessment because they cover a wide range of meaningful activities and can provide a comprehensive record of student's abilities in both oral and written performance. (Shaaban, 2001)

The students' conferences were an effective informal way of assessing the students' progress in language learning skills. They provided opportunities for interactions where the teacher learned about students' communicative abilities, emotional and social well-being. Recent trends in language teaching methodology have stressed the need to develop students' ability to work cooperatively with others in groups. Students can evaluate encouraging each member of their team emphasizing their positive contribution to team-work (Shaaban, 2001).

The Portfolio

The purpose of a portfolio in the context of language learning is to exhibit the extent of a student's communicative competence through samples. Portfolio traces a student's improvement over time, it is imperative that revisions and drafts would be included and all samples be dated (Subbiah, 2008). The students compared their work over time, created evaluation criteria for achievement in language learning, discussed their strategies for attending lectures, enhanced knowledge, analyzed mistakes and judged their progress in the developed language skills.

Problems with Word Order

One of the most complicated tasks for the students was writing: wrong word order was the most frequent mistake along with confused tenses and wrong prepositions/ postpositions. Grammar tests were the most stressful activity for the students. They did not feel confident in their knowledge of grammar rules in applying them into practice. NTS-INDIA has conducted NLLT-2010 (National Level Language Test) examination for three languages such as Tamil, Hindi and Urdu in various RFU's (Regional Field Unit).

Problems with Sentence Construction

The analysis of Urdu Answer scripts for NLLT-2010 examination conducted by NTS-INDIA showed lack of student knowledge and awareness. For example

“əb jaʔr log Urdu mei bhi ʔəzəl ʔoiʔ ʃru:ʔ kar čuke hæ. ham ek təsvir dekh rahe hū. ləRkiyā mədan mei khel rəhe the aur laRke dekh rəhe the. Vəh Imtehan Ilkh kər aya hæ. Urdu zUban ek ʃirī hæ jo əmən ki ʔərəf raylb karti hæ ər Us se ədəb mlIta hæ ər ʔəh mohəbbət ka pəyām dete hæ. Urdu ek mlIijuli zUban hæ”

Now poets have also started saying ghazal in Urdu language. I am looking at a picture. Girls were playing in the ground and boys were looking. He came after written exam. Urdu language is a sweet that it gives for peace of persuaded and it's getting a literature, and it gives to message of love. Urdu is a mix language.

In the above data there are many grammatical and lexical errors and these are commonly found in the responses of various RFU's students.

Test Results

Time limit set for the tests was found to cause difficulty in achieving better results. Some students confessed being passive learners. They did not know how to their achievements in the use of language skills. The students were aware of the importance of motivation in learning any language; however, they did not demonstrate much interest and initiative in putting extra efforts to prepare for the lectures. The students were not as active as the teachers expected them to be. At the beginning of the term the students were not used to self-assessment strategy, but at the end of the semester/ session the learners were able to reflect and evaluate their own development.

Chart 1: The results of the students' self-assessment in developed skills

Percentage of Language Skills

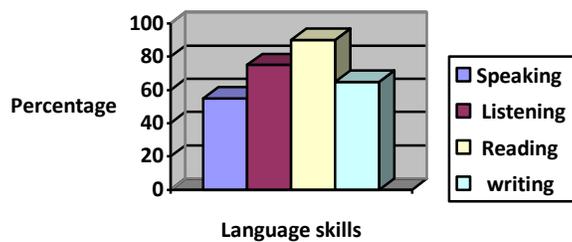
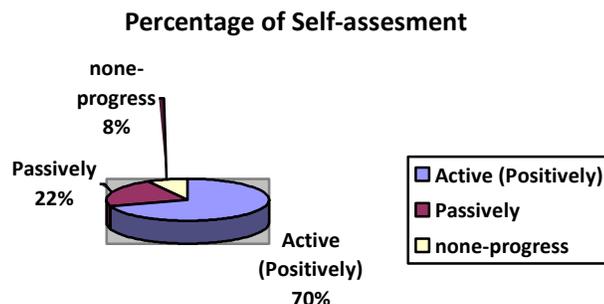


Chart 1 presents the students' assessed skills in developing speaking. They scored only about 55%, for the learners have not been as active as they have been asked to. Listening skills make about 75%, as the majority of the students have understood the material presented to them for listening. The rest have had difficulties in understanding. Reading skills have been rated best at 90%. On the other hand, grammar and writing skills scores stood at about 65%. The students have had problems with reviewing grammar.

Chart 2: The students' judgment of their progress in the language skills. It is presented diagrammatically as follows.



We see from the above pie chart showing the results of self-assessment of achievements in the language skills that 70% of the students evaluated their skills positively; 22% of the students were passive learners who just aimed at passing the exam, and the rest 8% of the students regretted not having worked and not having made much progress in the language skills.

Conclusions

The method of self-assessment in the language skills for student is rewarding, meaningful and affective when perceived individually. Students' self-assessment is a realistic practical tool in any classroom. It promotes students' autonomy and independent language skills, makes students more active in judging their own progress and encourages them to see the value of what they have learned and help students achieve their goal.

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Is Cooperative Learning Cooperative?

Rajesh Bojan, M.A., M.Phil.

Abstract

It is important to be skilful and knowledgeable, but it is equally necessary to have the ability and approach of an effective cooperative worker, able and willing to contribute our share of knowledge and skills expected in a team-working environment. We are often thrown into situations where, in some way or the other, we tend to seek the support of those whom we believe could help us reach our target making matters easier for us. No matter what kind of profession we belong to, there is always a necessity to be cooperative in nature. Working together by distributing our knowledge and work, understanding and supporting our co-workers, organizing the steps of actions to be taken, identifying and negotiating the problems, thereby constructing an ideal cooperative environment to operate, paves way for positive outcomes. This paper examines the impact of cooperative strategy on large classes and tries to explore the common instructional problems associated with cooperative teaching.

Introduction

The technique of working in group is not new to us. Tracing back the history of human evolution, there are innumerable archaeological evidences that provide a clear picture of how thousands of years ago, even in materially less advanced and less complex situations, humans have worked in groups to fulfil their necessities. It may be difficult at this point to make certain of what exactly would have led them to acquire this knowledge and tendency. Was it innate in nature? Or their exposure to the hunting styles of certain animals may have brought this

knowledge to them, we are not sure. Whatever may have been their source of knowledge, it is obvious that the idea of combined effort is very ancient. Since then, humans, as they formed more and more materially advanced communities, have managed to understand and master the techniques of collaborative effort. Be it in war, in trade, arts, science and technological developments and what not, humans have mingled to produce mind-blowing creations.

Classroom Condition

If one devotes some time to observe certain schools and colleges in India, it would be shocking to notice students being dumped into classes. Classes have indeed become stockrooms where one could find unmanageable sum of students unbearably occupying every space the classroom could provide. I have myself been a victim to such unfortunate conditions both as a learner and teacher. A class that could barely accommodate thirty or forty seats contains candidates twice its strength. We do not know if there is any quality and facility in such institutions, but they have been very successful in managing and maintaining quantity year after year. Due to the functioning of such educational institutions, education has almost lost its flavour as a service, after all, becoming a highly competitive business. Under such circumstances, teachers are exposed to a variety of challenges and are held accountable for different responsibilities specifically related to ESL/EFL practices.

At the outset, large classes may appear to be an ordinary problem, but risks are greater than we could imagine. There is no demand for people who simply keep proclaiming and popularizing pedagogic advancements. Very few educators and scholars have comprehended the best and worst part of language teaching. We are made to believe, rather, I would say compelled to blindly accept that strategies which may have proved effective elsewhere could work for us too.

Classes are as Different as Cultures are!

Classes are as different as cultures are. Unless we could comprehensively learn about a particular culture and tradition, it is difficult to get a right understanding of its people. Likewise, every class has its own kind of expression of conditions and necessities, which as teachers we ought to understand before dealing with the learners. Teaching is not the only item in our list of tasks, apart from all other roles, teachers must act as troubleshooters. As teachers, there is a necessity for us to be good analyzers investigating and rectifying matters beneath the soil. It is no use simply trying to polish our pedagogical surface.

Large Classes – Is it a Problem?

The most disturbing or challenging issue faced by almost every teacher around the world is the complexity involved in dealing with large classes. Only after the impact of communicative reforms on education, variety of drawbacks has become transparent to us thereby, making us to understand our educational setting in a better way. When teacher-centered methods were dominating the classrooms, possibly, large classes would not have been troublesome; after all, those classes were more of lecturing than involving any participation. No teacher would have felt

much difficulty in managing the class since he/she had to do nothing more than to deliver their subject-matter just as any public speaker would deliver his/her item before a large gathering.

In this context, a speaker (teacher) might not be concerned about what or how well the audience (learners) would have grasped his/her lecture. Under such an environment, the roles of the teacher become very limited and there seems to be no difficulty existing for them to deal with large audience. As the speaker (teacher) is well aware of the fact that he/she is the ultimate controller of the session, he/she may not find it difficult to manage their audience (learners). In such a setting there are not much situational variables to affect or adapt their way of lecturing (teaching). An acceptable level of subject-knowledge with some good presentation skills is sufficient to entertain a gathering.

But, the case of the communicative environment is not so. Class management has always been the most intricate environment to minister. Unless teachers possess all the essential qualities of sound teaching, we cannot say that we have been productive.

Anonymity

In overcrowding classes learners merely “become faces instead of people.” The teacher is almost left to a condition in which he/she may not successfully know who their learners are and what their problems are. The strength of the classroom makes it immensely impossible for the teacher to create a positively close association with his learners, thereby establishing an anonymity and distance between the teacher and his students. Additionally, there is very less chance for the teacher to put individual attention for every learner. Sometimes, it becomes a high requirement to understand an individuals’ language related difficulties to suggest or help to improve their performance. Unless we could ourselves create possible ways to associate with our learners, large classes would always remain a barrier for comfortable, interaction-rich environment.

Disinterested Participation

When it comes to manage large classes, teachers, especially those who are inexperienced find it very difficult and demotivating. In such a condition, the performance of the teacher is much affected. They could hardly work with satisfaction. If we observe the various schools and colleges in India, it is obvious that most of the institutions have or appoint preferably young hands to teach. This is mainly because by appointing young and dynamic people, the management could extract more work by paying less and at the same time assign different tasks which an experienced person might not be willing to accept. There is also a generally accepted opinion that young employees are more suitable, more active when compared to older people specifically in terms of using technology. Those who are new to the profession without much classroom management skills find large classes immensely difficult to deal with. Though there is no better way than to learn it through experience, it would be good if the management could prefer somebody with an experience for large classes and encourage young teachers to take over smaller classes till they learn the nuances of effective teaching. The management must not fail to make sure that young staff members are comfortable and enthusiastic about what they are doing.

Teacher Incompetency

A teacher is a person who is supposed to be a 'leading-learner' working among his/her learners. He/she stands just ahead of his/her learners in his/her knowledge and experience steering the entire group as per needed in the right direction. At times when learners make less or no progression, it is teacher who accelerates everybody with his motivating words. At the same time it is his/her responsibility to attend to the difficulties of the learners and gear them appropriately making their academic ride smooth and successful. In order to achieve all this, the teacher must possess variety of capabilities. But, unfortunately most teachers are incompetent in a variety of ways.

Messing Up with Methods

Unless a teacher knows exactly what instructional strategy could suit a particular condition, it is quite difficult to provide effective education. Prior determination of the learners' level, their academic strengths and weaknesses and other fundamental qualities as such are vital to be analysed before choosing any method. A wrong method could not only bring a negative consequence but could also make a great mess of the entire programme. Instead of messing up with instructional methods, the teacher could select something appropriate considering all the factors.

All the above discussed challenges in some way add difficulty in implementing the cooperative strategy. Though we could not affirm this completely in some exceptional cases, it would be agreeable to mention that under such situations a cooperative method of teaching may not be fully helpful. The following list summarises the difficulties clearly:

The Difficulties of the Teacher in Cooperative Learning

1. The researcher observed some of the groups did not work cooperatively very well; especially some distracted students did their individual work and made class noisy, the classroom management was sometimes not easy to deal with.
2. The researcher had to monitor the big class and pay attention to seven heterogeneous groups. It is difficult to control students' chaos and maintain classroom management. Additionally the researcher had heavy workload to satisfactorily complete the preparation of teaching materials and to design activities.
3. It is not easy for the researcher to train the students to adapt to cooperative learning situations and to encourage students to take part in their group activities.
4. It is difficult to have effective methods to measure students' performances. Moreover, some students were absent, which deeply affected the group discussions, cooperative atmosphere and group performances. Students usually communicated with teammates in Chinese far more times than in English in class. (Wang, 2007)

Conclusion

Thorough understanding of the students is essential for any teacher. Most of the instructional problems could be solved if the teacher takes effort to concentrate on the nature of the classroom. On the other hand, teachers should also understand the limitations of a particular approach and adapt appropriate methods for the appropriate audience. Indian classroom conditions are, of course, very challenging and just as any other second language learning atmosphere; here too it requires a large amount of exposure and experience for the teachers to cope with all these unpredictable variables. Cooperative learning could, without doubt, be cooperative only if teachers have the potential to overcome the instructional disabilities through repeated practice and exposure.

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**Teaching Communication skills for
Tamil Medium Engineering Students**

Reena, M.Phil., Ph.D. Candidate
Rosalia H Bonjour, Ph.D.

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Abstract

This paper describes the development of teaching communication skills for engineering students. The development is seen as moving from the notion of liberal studies through communication skills, eventually to the concept of integrated studies. The idea behind integrated studies is described and the benefits and problems of engineering students in engineering colleges are discussed.

Introduction

Communication is sharing of information through speaking and writing. It is the exchange of ideas and views between two people. A communication skill includes, besides the other commonly known skills, lip reading, finger-spelling, sign language, for interpersonal skills, in interpersonal relations. A communication skill is the ability to use language (receptive) and express (expressive) information. Communication skills are the set of skills that enables a person to convey information so that it is received and understood. It refers to the repertoire of behaviors that serve to convey information for the individual.

There are two types of communication, namely, **verbal** and **non verbal** communication. Verbal communication is where we use **voice** and **words**. While Non-verbal communication means:

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- postures
- body movement
- facial expression
- gestures
- body language and
- eye contact.

Communication skills are effected through a definite sequential process involving discrete elements.

Communication Cycle

In the 1990's the computer made a remarkable growth in communication and the language of computer came to be known as "communication". Communication system evolves a cycle.

For example:

- THE SENDER
- THE RECEIVER
- THE MESSAGE
- THE CHANNEL
- THE FEEDBACK.

Necessity of Communication via English for Engineering Students

English is very important because it is widely spoken all around the world. For Tamil medium students in engineering colleges whose mother tongue is not English, basic English is even more important, not only for their academic life but also for their bright career. We the teachers of English in Engineering Colleges, have to take Tamil medium students into account as they come from a background where English is not generally used for communication in the classroom. They find it difficult to understand English in the engineering college because most of the professors' lectures are in English. Hence Tamil medium students should be enabled to have the basic ability in English to deal with lectures in English.

After becoming a professional, a Tamil medium student usually works in a group since the task can seldom be solved by an individual. His work determines that being an engineer he has to cooperate and communicate with different types of people around the world. In order to understand and coordinate with his colleagues and accomplish the team projects these students need good communication skills in English. The Tamil medium engineering students should try hard to improve their ability in English, which can help them to make their career more successful.

Developing Communication Skills

Communication Skills Laboratory (GE2321), a compulsory course for engineering and technology students studying in colleges affiliated to the Anna University, Tamil Nadu, was introduced in November 2006. It is offered to all third-year students. The main objective of the course is to develop students' communication skills and prepare them for placement / campus recruitment.

Communication skills can be developed by rigorous training programmes and a lot of practical work.

Extra time, during free hours or after college hours or even during holidays if possible, can be allotted by the staff to train weak students and bring them to a comfortable level.

The engineering class consists of both English medium and Tamil medium students in the same section. So, the teachers must bear in mind never to point out the Tamil medium students in the class as this can further demoralize them. We all know that the students require persistent motivational efforts. It is possible to increase their motivation by applying various methods, discussion in the classes, studying famous speeches, mastering the art of oral presentation and by active participation in presentations, seminars, workshops, conferences, group discussions, etc.

The following measures will prove to be fruitful in the learning of communication skills at the under-graduate and graduate levels.

Benefits of Classroom Activities

Teacher should conduct multiple classroom activities for developing communication skills like presentations, group discussions, role-play activities, LSRW activities (listening, speaking, reading writing).

Presentation Skills

Presentation is considered an art. Engineering graduates are expected to give oral presentations as part of their work. Presentation skills encourage oral communication for engineering professionals and provide them a suitable platform to transform their information, ideas and knowledge. It also helps to develop confidence level and reduce hesitation.

Tamil medium students in Engineering Institutions may be motivated and coaxed if necessary to make presentations on easy topics like:

- Myself
- My hobby
- A rainy day
- My favorite film/ actor/ singer/game

And so on. If needed as we have also done in our classes, a bright student, good in English with good skills to speak in Tamil can be assigned the task of mentoring the students in his free time. A word of appreciation or a small token awarded in front of the whole class, to both the students at the end of one such exercise, will go a long way in bringing about the desired results.

Role-play Activities

Role play activities help to build team spirit and students get the chance of learning things by doing this activity. Role play is an integral part of personality development. This activity helps students to pretend being another character and helps them overcome shyness. Role play will encourage self-awareness while role reversal will contribute to the students' understanding of empathy, of knowing how the other side perceives engineers.

Group Discussion

A group discussion is essentially a process of interaction among various participants. Consequently, it assesses the overall personality which includes physical appearance, mental potential, knowledge, power of communication and leadership abilities of the members of the group.

Conclusion

In the Indian context, an engineering student's success in the on-campus recruitment is mainly based on their demonstration of communication skills. Teachers of English have a responsibility to help their students in overcoming their fears about communicating and to assist students in developing more positive perceptions of communication activities. The department of English has been given the responsibility of developing the students' communication skills

Communication is an art which every professional has to adopt in order to transact his day to day work efficiently. Engineers need to be able to communicate their thoughts, ideas and plans to many other specialists in many different fields. Engineers work in teams with people from different backgrounds. Therefore communication skills are crucial for engineering students to ensure a secure placement and a comfortable life.

With deliberate exercises devised to help Tamil medium students, these students also can be enabled to achieve good skills in using English. In fact, success of this category of students in receiving job offers through campus recruitment clearly shows that given adequate training these students will achieve great success.

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Teacher Efficacy - A Tool to Enhance Academic Achievement of Secondary Schools

Aamna Saleem Khan, Ph.D.

Abstract

The purpose of the study was to investigate the effect of teacher efficacy on academic achievement of secondary level students of Wah Cantt. schools. Teacher efficacy is a simple idea with significant implications. A teacher's efficacy belief is a judgment of his or her capabilities to bring about desired outcomes of student engagement and learning, even among those students who may be difficult or unmotivated. The main objective of the study was to identify the teacher efficacy at secondary level. The results were found that there is great role of teacher efficacy on academic achievement of students.

Key Words: Teacher Efficacy, Academic Achievement, Low Teacher Efficacy, High Teacher Efficacy

1.1 Introduction

Education is a social function thus it serves the society, which maintains it. Its first and foremost role is to conserve the existing culture, by transmitting it from generation to generation (Siddique, 1986).

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The quality of education is directly related to the quality of teacher. Teaching can be defined, as a set of interrelated component teaching behaviors for the realization of specific instructional objectives. Simpler skills and component teaching behaviors are convenient units for training /preparing the teachers to undertake full-scale teaching with confidence. Teaching is not a fragmentary process but an integrated one and teaching skills are likely to occur in set of certain behaviors, which might be termed 'competencies' (Ashraf *et al.*, 1990).

Motivation to learn is one of the main factors that influence students learning. Learning process can be made effective if student is motivated to learn. It is very essential for teachers to understand motivation and apply the knowledge about the complex phenomenon in teaching to improve quality of student learning (Naz, 2002).

Teacher motivation plays a vital role in student learning. Teaching own motivation means teacher belief in her own ability to teach and belief about student's ability to learn. These two beliefs about ones own teaching ability and student's ability to learn, in combination is known as teacher efficacy. This belief guides the teacher towards efforts and persistence. Teacher efficacy is said to be closely associated with student's achievements. It is significant because it affects class room learning. The teacher beliefs and consequent behavior can create optimal class room learning to improve student learning (Naz, 2002).

In Pakistan, little work on teacher motivation in terms of teacher efficacy has been carried out. The present study was, therefore, designed to investigate the teacher efficacy effect on academic achievement in schools in Pakistan.

1.1.1 Teacher Efficacy

Teacher efficacy is a set of personal efficacy beliefs that refer to the specific domain of the teacher's professional behavior. Teacher efficacy refers to a teacher's expectation that he or she will be able to bring about student learning. Teacher efficacy is of interest to school improvement researchers because teacher efficacy consistently predicts willingness to try out new teaching ideas. High expectations of success motivate classroom experimentation because teachers anticipate they will able to achieve the benefits of innovation and overcome obstacles that might arise. Teachers with high expectations about their ability produce higher student achievement in core academic subjects (Ross, 1992).

William James wrote that "education is for behavior and habits are the stuff of which behavior consists." Self-efficacy beliefs ultimately become habits of thinking that are developed like any habit of conduct and teachers and parents are influential in helping young people to develop the self-belief habits that will serve them throughout their lives. There is a proverb to the effect that "instruction in youth is like engraving in stone." Researchers know that the earlier a belief is incorporated into our belief system, the more

difficult it is to alter it. Newly acquired beliefs are the most vulnerable to change. Once solidly established, our beliefs tend to self-perpetuate, persevering even against contradictions caused by reason, schooling or experience. People tend to hold beliefs based on incorrect or incomplete knowledge even after correct explanations are presented to them. For these reasons, adults face the critical challenge of making the positive self-beliefs of youngsters automatic and habitual as early as possible. After all, good habits are as hard to break as are bad habits (Pajares, 2005).

Understanding teachers' perceptions and beliefs is important because teachers heavily involved in various teaching and learning processes. They are practitioners of educational principles and theories (Jia, Eslami and Burlbaw, 2006).

Teacher efficacy is defined as a teacher's belief in their effectiveness in increasing students' performance. It is a belief that he or she has the skills necessary to effective positive changes in student learning. These skills include both maintaining a classroom climate conducive to learning and choosing the most appropriate strategies to teach the various subjects (Chase *et al*, 2001).

Effective classroom managers are nearly always good planners. They do not enter a room late, after noise and disruption have had a chance to build. They are waiting at the door when the children come in. Starting from the very first day of school, they teach the rules about appropriate student behavior. They do this actively and directly, sometimes they actually model the procedures for getting assistance, leaving the room, going to the pencil sharpener and the like, the more important rules of classroom behavior are written down as are the penalties for not following them (Sadker and Sadker, 1997).

If we want to judge the efficacy of a teacher, we have to observe her attitude towards low-achieving students because teacher efficacy is directly related with student's achievement. Teachers have high as well as low efficacy.

Low and High Teacher Efficacy

Teachers with a high sense of efficacy acknowledge that teaching low-achieving students is difficult but they also believe that such students are reachable and teachable. Teachers with low self-efficacy are similar to students at risk of learnable, low-achieving students frequently blame their failure on external conditions; similarly, teachers sometimes blame student's poor academic performance on the students rather than on their own teaching efforts.

Teachers who set high goals, who persist, who try another strategy when one approach is found wanting-in other words, teachers who have a high sense of efficacy and act on it, are more likely to have students who learn (Shaughnessy, 2004).

Jerald (2007) highlights some teacher behaviors found to be related to a teacher's sense of efficacy. Teachers with a stronger sense of efficacy:

- i) tend to exhibit greater levels of planning and organization.
- ii) are more open to new ideas and are more willing to experiment with new methods to better meet the needs of their students.
- iii) are more persistent and resilient when things do not go smoothly.
- iv) are less critical of students when they make errors.
- iv) are less inclined to refer a difficult student to special education.

1.1.2 Academic Achievement

Academic achievement is defined as learning outcomes of students in school settings.

Learning is growth through experience; it is an adjustment to the environment; it is a synthesis of old and new expressions; it is purposeful and intelligent; it is both individual and social; it affects conduct of the learner (Jain, 2004).

There are many factors responsible for underachievement like motivation, study habits, attitude towards teacher, attitude towards education, school and home background, concentration, mental conflicts, level of aspiration, self-confidence, examination fear etc. The most significant factor contributing to underachievement is poor study habit which has been indicated by 100% underachievers in their study (Sirohi, 2004).

As especially challenging aspect of teaching is how to help-to-reach, low achieving students because teacher efficacy is directly related with student achievements.

Hard-to-Reach Low Achieving Students

Hard-to-Reach Low Achieving Students have two main types

- i) Discouraged students
 - ii) Uninterested students
- i) Discouraged Students
Discouraged students include
- a) Low-achieving Students with low Expectations for Success
 - b) Students with Failure Syndrome
- a) Low-achieving Students with low Expectations for Success

These students need to be consistently reassured that they can meet the goal and challenges you have set for them the help and support that they need to succeed. However; they need to be reminded that you will accept their progress only as long as they make a real effort. Help them set learning goals provide them support for reaching these goals. Require these students to put forth considerable effort and make progress even through they might not have the ability to perform at the level of the class at the whole.

- b) Students with Failure Syndrome

Failure syndrome refers to having low expectations for success and giving up at the first sign of difficulty. Failure syndrome students are different from low-achieving students, who fail despite putting forth their best effort. Failure syndrome students often have low self efficacy or attributions problems, ascribing their failure to internal, stable and uncontrollable causes, such as low ability. A number of strategies can be used to increase the motivation of the students who display failure syndrome. Especially beneficial are cognitive retraining methods such as efficacy retraining, attribution retraining and strategy training.

ii) Uninterested Students

Here are some ways you might be able to reach students who are uninterested:

1. If the students are uninterested, show patience but be determined to help the students and push for steady progress in spite of setbacks.
2. To make school more intrinsically interesting for this type of students.
3. Teach them strategies for making academic work more enjoyable.
4. Think about enlisting the aid of mentor in the community or an older student whom you believe the uninterested (Santrock, 2006).

Marzano (1998) identifies nine instructional strategies that enhance student achievement.

1. Identifying similarities and differences: The classroom practices associated with the instructional category of identifying similarities and differences include comparison tasks, classifying tasks, the use of metaphors and the use of analogies.
2. Summarizing and note taking: Summarizing and note taking focus on distilling and analyzing information, thus strengthening students' understanding of the content.
3. Reinforcing effort and providing recognition: By reinforcing effort and providing recognition, teachers underscore that students' efforts make a difference in their levels of achievement.
4. Homework and practice: Homework and practice provide opportunities for students to deepen their understanding and strengthen their skills.
5. Nonlinguistic representations: Nonlinguistic representations can take a variety of forms including graphic representations, physical models, mental pictures, drawings and kinesthetic classroom activities.
6. Cooperative learning: There are five defining elements of cooperative learning: positive interdependence, face-to-face promotive interaction, individual and group accountability, interpersonal and small-group skills and group processing.
7. Setting goals and providing feedback: Goal setting establishes a direction for learning. Involving students in the goal-setting process can increase students' accountability for their own learning.

8. Generating and testing hypotheses: Processes that encourage students to generate and test hypotheses include systems analysis, invention, experimental inquiry, decision making and problem solving.
9. Activating prior knowledge: Cues, questions and advance organizers give students a preview of what they are about to learn or experience and thus help activate students' prior knowledge.

By integrating these strategies into their current classroom practice, teachers can help students deepen their understanding and strengthen their proficiency.

1.1.3 Teacher Efficacy and Academic Achievement

A teacher who is secure in their ability is more likely to invite and support a parent's educational efforts. A teacher's sense of efficacy plays a role in his or her students' learning. Students who have a teacher with a high sense of efficacy will learn more than those who have one that is full of self-doubt. To a teacher with a high self-efficacy difficult students are teachable through additional effort and the appropriate teaching methods. The student's problems are surmountable by being creative and working hard (Bandura, 1997).

The structure of the academic activities in the classroom is in part determined by the teacher efficacy of the teacher. A teacher with a high sense of self-efficacy will devote more time to academic pursuits and provide students who are having difficulties the guidance they need to succeed (Bandura, 1997).

Students' achievement and attitudes towards learning were affected by the level of efficacy beliefs their teacher held. Those students whose teacher had a high level of efficacy felt that they were performing better and the subject was less difficult than those students who had teachers with low levels of efficacy (Midgley, Feldlaufer and Eccles, 1989).

Teachers must learn how to handle situations where students are not academically successful. Negative reinforcement generally does not motivate students to keep trying. Supportive comments (for example, indicating where mistakes have been made rather than simply telling them that they were wrong) are much more likely to keep students interested in learning. But teachers must be careful that students do not develop a false sense of their own abilities. Nevertheless, by providing appropriate and consistent reinforcement and motivation in the classroom, teachers can help children raise their own academic expectations and develop more confidence in their abilities (Dilworth, 1991).

Effective instructors who are knowledgeable in the subject matter areas that they teach are better able to establish objectives and goals for themselves and for their pupils than are teachers who are less proficient in academic content. Thus, planning alone cannot overcome the knowledge deficit of a teacher in a particular subject area and it is unrealistic to think that such an individual can explain underlying concepts or develop

reasonable learning goals for students. These objectives or goals must be further transformed into appropriate lesson plans, as well as into flexible (alternative) and instructional strategies that can be used if students do not master the material on the first try (Dilworth, 1991).

1.1.4 The Effect of Teacher Efficacy on Academic Achievement

As the 21st century approaches, professionalism of teaching has become a major crest in the current wave of educational reform. In order to affect a rise in student's achievement, qualifying teachers as educational professionals has become as important part of the discussion. Effective teaching techniques vary for students with different learning styles, at different stages of cognitive and psychological development, for different subject areas and for different instructional goals. If students are to be well taught, it will not be by virtue of bureaucratic mandate, but by virtue of high trained, well supported professionals who can use their knowledge and judgment to make sound decisions appropriate to the unique needs of children (Steinbronn, 2000).

What teachers say and do in classrooms greatly affect student learning. Many researchers have demonstrated that certain teacher behaviors influence student's achievement, self concept, social relationship and thinking abilities (Shahrom, 1994; Dunn, 1998; Smith, 2002; Thibeault, 2004 and Tyler, 2006). Teachers' sense of efficacy can potentially influence both the kind of environment that they create as well as the various instructional practices introduced in the classroom (Bandura, 1997). Furthermore, teachers with a high sense of self-efficacy are confident that even the most difficult students can be reached if they exert extra effort. Teachers with lower self-efficacy, on the other hand, feel a sense of helplessness when it comes to dealing with difficult and unmotivated students (Gibson and Dembo, 1984).

Good managers also carefully arrange their classrooms to minimize disturbances and make sure that instruction can proceed efficiently, they set up their rooms according to the following principles:

1. Teachers should be able to see all students at all times.
2. Teaching materials and supplies are readily available.
3. High-traffic areas should be free of congestion.
4. Students should be able to see instructional presentations.
5. Procedures and routines should be actively taught in the same way that academic content is taught.

Well-managed classroom did not result from magic, but that carefully established and maintained procedures were at work (Sadker and Sadker, 1997).

1.2 Research Methodology

1.2.1 Sample of the Study

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Sample of the study is shown in table I.

1.2.2 Research Instrument

To measure teacher efficacy, data was collected through 27 items questionnaire which was constructed and discussed with experts in concerned areas. It was improved in the light of their suggestion. Questionnaire was developed only for teachers. Twenty seven items with four-point rating scale was used in order to investigate the effect of teacher efficacy on academic achievements of students. It has consisted of 17-item previously developed and used by Naz (2002) and 10- item previously developed and used by Gibson (1984). Pilot testing was conducted in order to improve the questionnaire and check the effectiveness of the questionnaire.

1.2.3 Data Analysis

One-dimensional chi square was applied for data analysis. One-dimensional chi square can be used to compare frequencies occurring in different categories or the categories may be groups, so that the chi square is comparing groups with respect to the frequency of occurrence of different events (Gay, 2000). The data was analyzed by using Statistical Package for Social Sciences (SPSS).

1.3 Result

The results are given below:

1. The teachers are able to successfully teach the relevant subject content to even the most difficult.
2. When teachers try really hard, they are able to teach even the most difficult students.
3. The teachers are convinced that, as time goes by, they will continue to become more and more capable of helping to address their student's needs.
6. If teachers try hard enough, they know that they can exert a positive influence on both the personal and academic development of their students.
7. The teachers believe that every student is reachable and teachable.
8. The teachers are a powerful influence on academic achievement when all factors are considered.
9. When a student does better than usual, many times it is because teacher exerted a little extra effort.
10. The individual differences among the teachers account for the wide variations in student achievement.

1.4 Discussion

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Based on statistical analysis, it is concluded that teacher's sense of efficacy and student achievement are correlated with one another. Teachers with a high sense of efficacy seemed to employ a pattern of strategies that minimized negative affect, promoted an expectation of achievement and provided a definition of the classroom situation characterized by warm interpersonal relationships and academic work. Teachers with a low sense of efficacy appeared to establish a pattern of strategies that heightened negative affect and promoted an expectation of failure for low-achieving students (Ashton and Webb, 1986).

The positive correlation between teacher-efficacy and student achievement may be related to the ability of highly efficacious teachers to foster the efficacy of their students through the greater enthusiasm for teaching they exhibit. The finding of the present study shows that teachers are confident in their ability to be responsive to their student's needs, even they having a bad day (Gusky, 1988).

The students' achievement was higher in classrooms of teachers who had more contact with their coaches and in classrooms of teachers with greater confidence in the effectiveness of education (Ross, 1992).

There is great effect of teacher efficacy on academic achievement. It means that if teachers try hard enough, they know that they can exert a positive influence on both the personal and academic development of their students and if a student in their class becomes disruptive and noisy, teachers feel assured that they know some techniques to redirect him quickly and the influences of student's home experiences can be overcome by good teaching (Luyten 2003).

The teachers' personal efficacy beliefs affected their student's academic achievement. The present study depicts that there is great role of teacher efficacy on academic achievement. Teachers account for the wide variations in student achievement (Caprara, Barbaranelli, Steca and Malone, 2006).

1.5 Conclusions

The role of teacher efficacy on academic achievement was found to be positive. It means that if teachers try hard enough, they know that they can exert a positive influence on both the personal and academic development of their students.

There is great role of teacher efficacy on academic achievement. It means that when a student does better than usual, many times it is because teachers exerted a little extra effort.

The teachers account for the wide variations in student achievement. There is great role of teacher efficacy on academic achievement.

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Finally, I wish to extend my deepest gratitude and love to my sister and brothers for their love, care and untiring support throughout the tenure of this research work.

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Table 1
Sample of the Study

Sr.No.	School Names	Numbers of Teachers	Category
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		(Arts and Science)	
1.	F.G.G.H.S. No. 2, Wah Cantt.	5(4+1)	Girls High Schools Wah Cantt.
2.	F.G.G.H.S. No. 3, Wah Cantt.	4(0+4)	
3.	F.G.G.H.S. No. 5, Wah Cantt.	6(3+3)	
4.	F.G B.H.S. No. 6, Wah Cantt.	5(4+1)	Boys High Schools Wah Cantt.
5.	F.G B.H.S. No. 7, Wah Cantt.	6(3+3)	
6.	F.G B.H.S. No. 11, Wah Cantt.	6(4+2)	
7.	Pics Model School Wah Cantt.	5(0+5)	Private Secondary Schools Wah Cantt.
8.	Gillani Cambridge School Wah Cantt.	4(2+2)	
9.	Farooqi Ideal Public School Wah Cantt.	7(4+3)	
	Total	48	

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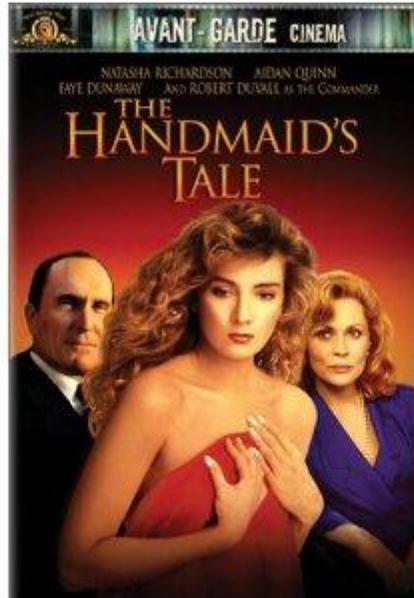
G. Baskaran, Ph.D.

L. Ramamoorthy, Ph.D.

Sexual Overtones and Explicit Sexuality in Margaret Attwood's *A Handmaid's Tale*

K. S. Thirunavukkarasu, Ph.D.

R. Saravanan, M.A., M.Phil.



A Novel for a Sexually Explicit Society and Times

A Handmaid's Tale by Atwood presents a sexually explicit society of decadence where a handmaid is exclusively hired for the sake of only breeding children. *A Handmaid's Tale* by Margaret Atwood is a favourite feminist horror novel projecting the sexual predicament and desperateness of the science-ridden society. The author describes a society in which women become the legal property of men. This happens after a Right-wing Christian extremist coup in the United States.

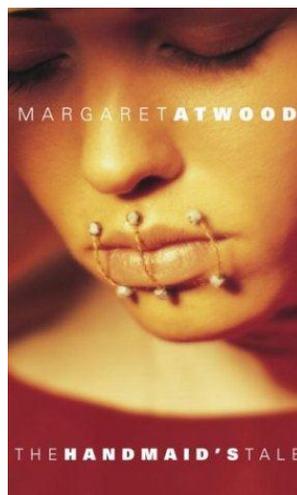
The Setting of the Novel

The novel is a horror story aimed at white middle-class women. The horror derives largely from the setting of the novel. The setting reflects a theocratic society formed with the tenets of the Old Testament of the Bible. The society of the novel and their definition of freedom are described by Atwood in these words: "There is more than one kind of freedom... Freedom to and freedom from. In the days of anarchy, it was freedom to. Now you are being given freedom from. Don't underrate it." (24).

A Different Patriarchal Society

The society is portrayed by the author to as a 'Patriarchy', which literally means the rule of the father. The individuals of this society in which the novel takes place have little or no control over their own lives, and do not seem to benefit from the regime in any manner. The only men who have any authority are the 'Commanders', an elite group of elderly rich men, who constitute only a tiny proportion of the male population. They have to share some of their authority with their wives, as evidenced by the fact that wives are always present while the Commanders have sex with their handmaids. The Handmaid system was intended for the Commanders' sexual gratification and for biological procreation on the other.

Gilead of Modern Times



One of the ideas that clearly play a crucial role in *The Handmaid's Tale* is the importance of understanding and respecting the environment. In Atwood's world, chemicals, pollution, and wars have made much of the country entirely unlivable. Not only has the land itself been destroyed, but human beings have been so damaged by the pollutants and chemicals introduced into the air and water that only one in four babies are born healthy enough to survive for even a short time. Though Gilead still possesses the basic trappings of industrialization - electric lights, flush toilets, cars, etc. - these things have become luxuries. Everyone is deprived of certain foodstuffs that we take for granted, such as fresh fruit and vegetables, fish, and meat. Atwood paints a clear and a reasonably realistic portrait of what life will be like in the future if people continue to ignore the increasingly permanent damage being done to our ecological systems.

Handmaid Offred

The society that Offred lives in is surrounded by stringent Christianity and vanity. Offred goes about her new, restricted life, in which everyone has an assigned place in a certain category- Handmaid. Offred's life is so circumscribed - there is nothing she is allowed to do except follow the stifling routine allocated to her. Her narration revolves around her thoughts and feelings, her reactions to her situation. The detailed descriptions of the small world she inhabits reveals the her plight. The psychological predicament of the Hand Maid and her ennui with her everyday life can be compared to the archetypal London woman during the immoral period of the world wars.

Eliot's description in *The Waste Land* fits in very well here:

The time is now propitious, as he guesses,
The meal is ended, she is bored and tired,
Endeavours to engage her in caresses
Which still are unreproved, if undesired.
Flushed and decided, he assaults at once;
Exploring hands encounter no defence;
His vanity requires no response,
And makes a welcome of indifference. (97)

Commanders and Their Wives

Sexual violence, against women, pervades *The Handmaid's Tale*. The prevalence of rape and pornography in the pre-Gilead world had themselves justified to the founders, their establishment of the new order. The Commander and the Aunts claim that women are better protected in Gilead, that they are treated with respect and kept safe from violence. The focus of the Gileadean regime is on the control of sex and sexuality. They execute gays and lesbians. They destroy pornography and sexual clothing and kill abortion doctors. Divorce is outlawed and second marriages ritualize bizarre sexual relations which they believe are supported by the Bible.

Inevitable Self-Destruction

Quixotically, at the end of the novel the Gileadean regime eventually destroys itself. In attempting to separate sex from sexuality, the regime demonstrates both its underestimation of and fear of sexuality. The Commander reveals not only that he carried out a series of affairs with his Handmaids, but that there is a more or less secret club where the higher-ups consort with women solely for sexual purposes. These actions demonstrate that the government cannot expunge illicit sexual acts merely by threatening fearful punishments. By destroying the privacy of even condoned sexual acts, the government seems to encourage those in power to act out against these regulations.

Taking Bold Risks to Assert Oneself

Ultimately when Offred takes a series of tremendous risks to continue her affair with Nick, she demonstrates the power of sexual acts. The regime can impose as many punishments as it wants and can force women to watch other women be hung. It can torture and abuse, no matter what it does, ordinary women like Offred will continue to risk everything for acts of sexuality inspired by the possibility of love. The Hand Maid describes the sexual violence manifested over her in the novel as,

I used to think of my body as an instrument, of pleasure, or a means of transportation, or an implement for the accomplishment of my will . . . Now the flesh arranges itself differently. I'm a cloud, congealed around a central object, the shape of a pear, which is hard and more real than I am and glows red within its translucent wrapping (62).

A Speculative Fiction with Marks of Science Fiction

Atwood calls *The Handmaid's Tale* "speculative fiction", though the novel possesses many benchmarks of a true science fiction. The new world attempts to alter the relationships of society, but inevitably the relationships reemerge in fundamentally similar ways. Atwood emphasizes that she tried to limit the ideas and practices in *The Handmaid's Tale* to those that have occurred somewhere in the world at some time despite these flights of fancy.

The Handmaid's Tale is considered an important novel, largely because of Atwood's clear and precise point of view. Than a story meant for sheer entertainment, *The Handmaid's Tale* is a scathing examination of gender relations, ecological damage, and the dangers of mixing religion and government, and the importance of free speech for retaining a sense of self.

Harold Bloom in his book *An Introduction to Atwood* quotes an interview of Atwood. Atwood said that

This is a book about what happens when certain casually held attitudes about women are taken to their logical conclusions. For example, I explore a number of conservative opinions still held by many - such as a woman's place is in the home. And also certain feminist pronouncements - women prefer the company of other women, for example. Take these beliefs to their logical ends and see what happens. (45).

Misguided Idealism

The Handmaid's Tale is an imaginary world gone sour through idealism that fails to correspond to the expectations, principles, and behaviors of real people. In the face of rampant sexual license, gang rape, pornography, venereal disease, abortion protest, and the undermining of traditional values, the fundamentalists who set up Gilead fully expect to improve human life. Some people are fated to fall short of the template within which the new society is shaped, the ethical yardstick by which behavior is measured. "These people are all female, homosexual, underground, and non-fundamentalist victims which are a considerable portion of the U.S. population and can be drawn as an allusion to the contemporary society of The United States.

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The Effect of Peer and Parent Pressure on the Academic Achievement of University Students

Zarina Akhtar, Ph.D. and Shamsa Aziz, Ph.D.

Abstract

The study aims at exploring the effect of peer and parent pressure on the academic achievement of university students. The male and female university students of Masters class were the population of the study. 156 students were selected by using cluster sampling technique from three departments of university (Business Administration, Computer Science and Economics) as a sample for the study. An opinionnaire was used to elicit the opinions of the students regarding peer and parent pressure. The findings of the study were the parent pressure effect positively and peer pressure effects negatively the academic achievement of students and especially female university students. No effect of peer and parent pressure was found on the achievement male students. The parent's pressure has positive effect on the academic achievement of Business Administration students.

Key words: Peer Pressure, Parent Pressure, Academic achievement, University Students

1. Introduction

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People cannot live alone in society. The need of social belongingness attached them and they feel affiliation for others. This need for affiliation is based on genetics or experience. It constitutes a relatively stable trait or behavior. Basically people need social contacts that suit them. Some times they need parent's help, love, care and guidance and some time they need friend's intimacy, affection and love. Generally speaking adolescents find their friendships to be enjoyable: together they relax, joke, watch television, and participate in sports activities and talk.

The person's first contact is with parents and then with friends. Parent attachment is stronger during infancy and childhood whereas friend's attachment is strong during adolescence. Attachment level varies with the ages and stages of life. According to Dacey & Kenny (1997) "adolescents who feel accepted by their peer group and their parents are likely to feel good about themselves". The peer acceptance and attachment is as important as the parent attachment. Reisman (1985) concluded after reviewing different research studies that "the adolescents who have poor peer relationships are more likely to have adjustment difficulties in adulthood". This attachment influence their feelings, thinking, decisions and living styles. The strong attachment has strong influence on personality. When this influence effects the decisions or liking, disliking of a person and a person feel forced to left their own mottos, feelings and fulfill the friends or parents expectation, this is called pressure. Weiten and Lloyd (2004) said that the "pressure involves expectations or demands that one behave in a certain way". They divide pressure in two types the pressure to perform and the pressure to confirm. The power of pressure is violating personal standards in order to be liked by other members of cohesive group (Weiten and Lloyd, 2004). No one can deny this power of pressure.

The adolescents learn about themselves from friends may differs from what they learn about themselves from parents. The skills, values and behavior rewarded by one group may be different from those rewarded by the other. Parent's has certain value system and norms they want from their children to follow them and fulfill their expectations this is parent pressure. Whereas, the peer pressure is defined as the influence exerted by a peer group in encouraging a person to change his or her attitude, values, behavior in order to confirm the group norms (Elliot, 2001). The pressure in itself is neither positive nor negative. It is positive if it encourages positive attitude, healthy values, respect and hard work. It is negative if it encourages negative attitude. The positive pressure strengthens the potential of a person and the negative pressure reduces the person's strength. The positive pressure leads towards the success whereas the negative leads to the failure in academic life.

- **Peer pressure and its effect on achievement**

The children at adolescent age share their problems and feeling with their friends. The nature of relationship with friends depends on the parenting style. The strong relationship with parents may result in the weak relationship with friends and vice versa.

The findings of the research of Carvallo & Gabriel (2006) showed that “even the people who claim to have little or no need for affiliation do have affiliation need”. One or the other way people need friends for social acceptance. The other reason may be the people are curious they need to know the people around them, so they are socially influenced.

The social influence can occur at three levels. According to Atwater and Duffy (1999) at the first level one can publicly go with others but refuse to change his private beliefs at this stage little peer pressure can affect. The second level of social influence is when people behave like others because they are attracted with them. They change their style and adopt the group or person has and when they apart one returned on their own. At this stage one has no personal intention; he/she will do the same as the others in group will do. They can return to their original beliefs when the peer pressure removed. The third level is where someone has truly influenced and changes his own forever. This is the crucial stage one can build or destroy his future because of this influence or pressure.

The individuals are influenced by their families and by their friends. Boujlaleb (2006) said that “peers have a more powerful influence on adolescents as compared to families”. In another research Haynie (2002) find out that “adolescents get their self-esteem from the group they are belonging to and they cannot imagine themselves outside the gathering”. Without a group or friends, one has low self-esteem and they are powerless. They see friends or peers as vital component in their life without which they cannot live. Now the one go where the peers go if they are good in studies have healthy competition everyone in the group will be academically good and a high achiever but if they are indulged in negative activities then it’s difficult for one to prevent him not to involve in it. So they will be low achievers.

Many research studies were conducted to investigate the peer pressure and its relationship with the academic and social factors. One of them was Taylor and Wong (1996). The study highlighted that gender difference exists in the perception of peer. Study further indicated that the adolescents who have a high level of conformity to unconventional peer behavior tend to have lower GPA then those who have lower level of conformity. The boys’ grades are more strongly affected by peer orientation than girls. The male peers who exhibits negative behavior has lower utility for school.

Carman and Zhang (2008) also conducted a research on “classroom peer effects and academic achievement”. The sample of the research was 7th to 9th grade students of China. During the study the peer and teachers remain the same for three years. The peer effect on the achievement of Mathematics, China and English was observed. The linear in mean model was used to control the individual and teacher interaction by test fixed effects. The findings were the significant positive peer effect on the mathematics test score and positive but not significant effect on Chinese test score and no effect on English test score.

Bellemare, Lepage and Shearer (2009) conducted a study to present the stimulating conditions at work place. The main variables were peer pressure, incentives and gender. The major finding was that very high and very low level of peer pressure can significantly decrease the productivity of workers.

Tope (2011) investigated the influence of peer group on adolescent's academic performance. The sample of the study was 150 randomly selected students from four secondary schools. The findings were the peer group could either positively or negatively influence the academic performance in school. Tope recommended that parents and teachers may provide adequate guidance to adolescents to help them understand how the friends can positively or negatively influence their academic performance.

- **Parent Pressure and its effect on achievement**

Parents brought up their children. They feel responsible to develop their self-concept to help them in leading successful life. To reach the adolescent age one has developed self-concept. Atwater & Duffy, (1999) describes the self-concept as "it is the overall image or awareness one has of him/her self. It includes all those perceptions of "I" and "me" together with the feelings, beliefs and values associated with them". Self-concept provide personal identity or sense of who am I. It has its roots in family value system. The children know their parents value system and act accordingly during early adolescence as they are dependent on them. It means that adolescents are mostly influenced by their parents and environment at home.

Parent-children relationship depends on the time and care given to the children by the mother and father and their own relationship. Baumrind, (1989) described four parenting styles. The authoritative parenting style is the most common and considered most successful style. It is democratic parenting style. These parents' holds high expectations, provide explanations for rules, and create an environment of warmth and caring for their children. Baumrind (1991a) suggests that authoritative parents "monitor and impart clear standards for their children's conduct. They are not intrusive and restrictive. Their disciplinary methods are supportive, rather than punitive. They want their children to be assertive as well as socially responsible, and self-regulated as well as cooperative". The permissive style parents decide to give lots of freedom and hope to their children they will do what is best. According to Baumrind (1991b) the permissive parents "are more responsive than they are demanding. They are nontraditional and lenient, do not require mature behavior, allow considerable self regulation, and avoid confrontation".

The authoritarian parents seek to control their children through rules they use reward and punishment to make their children follow the rules. They gave orders and are not likely to explain them. The uninvolved parents have few demands, low responsiveness and little communication with their children. Although they fulfill the

child's basic needs, but they are generally detached from their children's life. The children's of these parents have low self-esteem, less confidence, lack of self control and less competent. The parent pressure is directly linked with the parenting style. The parent pressure can be felt from any of the parenting style. Some parenting style cause low parent pressure or no pressure like uninvolved parenting style, and some create high pressure like authoritative and authoritarian parenting style. The authoritative and authoritarian both parenting style parents involve in the activities of the children, both cause parent pressure the authoritative parent's child want to fulfill their expectations keep them happy and satisfied and the authoritarian parent's child feel forced to fulfill parents expectations to avoid punishment. The parenting style effects the academic achievement of their children and they perform accordingly. High parent pressure may result high achievement and low parent pressure may be the reason of low achievement.

Many research studies showed the importance of parents' involvement or parent pressure and its effect on academic achievement of adolescents. One of them is of Desforges and Abouchaar, (2003). They defined parent's involvement by many forms, like parenting style, stable and secure environment, intellectual stimulation, parent child discussion, contact with school, participation in school events and activities. The findings consistently showed that parent involvement has strong positive influence on the child level of attainment: the more the parental involvement the higher the attainment. They concluded that at home parenting has a significant positive effect on children's achievement and adjustment. It was further stressed that parental involvement has greater positive effect on achievement of students as compared to the quality of school.

Opdenakker and Damme (2005) conducted a research study "enhancing effort and achievement: the importance of parent involvement and home school partnerships". The findings indicated that the parents' attitude (parent pressure) and activities like coaching and support to the formal education of their child has a unique and positive effect on effort and achievement of children; although it is weakly related to the socio-economic status of parents.

Moula (2010) tried to investigate "the relationship between academic achievement motivation and home environment among standard eight pupils". He define the home environment by five factors i.e. parental encouragement, parents' occupation, parents' education, Family size, Learning facilities at home. The findings showed that four factors (parents' occupation, parents' education, family size and learning facilities) significantly effects the achievement motivation and parental encouragement was the only factor which showed low correlation with academic motivation.

Keeping in view the above discussion this study aimed at investigating the effect of peer and parent pressure on academic achievement of university students. Peer and parent pressure was identified as independent variables and academic achievement as dependent variable.

2. Objectives of the Study

The study aimed to:

- i. explore the relationship between the academic achievement and peer pressure of university students.
- ii. investigate the relationship between the academic achievement and the parent pressure of university students.
- iii. study gender-wise comparison of relationship between peer and parent pressure and academic achievement of university students.
- iv. study department-wise comparison of relationship between peer and parent pressure and academic achievement of university students.

3. Methodology

The study was descriptive in nature. A survey was conducted.

• Population

The population of the study was postgraduate male and female students of Business Administration, Economics and Computer Science departments of International Islamic University, Islamabad.

• Sample

The sample of the study was 156 students enrolled in semester Fall 2010 in M.A./M.Sc class of Business Administration, Economics and Computer Science departments. Cluster sampling technique was used to select the sample. All the students who were present on data collection day were selected as the sample of the study. The department-wise break down of sample is presented in following table.

Table.1 Break-down of the sample of study

Serial no	Department	Total
1	Computer Science	38
2	Economics	35
3	Business Administration	83

• Instrument

The instrument was a three point rating scale developed by the researcher. It consists of 29 statements. Fifteen statements were about the peer pressure and fourteen statements were regarding the parent pressure. The statements were rated on three indicators; always true, seldom true and never true. The response of students was scored: peer pressure and parent pressure score was obtained. The over-all marks of the students in their graduate examination were used as their academic achievement.

- **Validity and reliability of the instrument**

The instrument was discussed with the experts of different departments working at different institutions in different capacities. In the light of their opinion and suggestions the instrument was finalized. The developed instrument was then administered to the students of master's class studying in same university but in different department. Cronbach alpha was used to calculate the reliability of the developed instrument. The calculated value of reliability was found .65 which is the moderate value of the "r".

4. **Data Analysis**

Pearson correlation was used to study the effect of peer and parent pressure on academic achievement. The data was analyzed and interpreted in following tables.

Table.2 The relationship between academic achievement and peer and parent pressure

Groups	N	Pearson Correlation(r)	p value	Significance
Peer Pressure	156	-0.095	0.239	ns
Parent Pressure	156	0.269*	0.001	s

* Significant at $\alpha=.05$

Table.2 shows that the parent pressure and academic achievement has significant positive relationship, whereas the peer pressure and academic achievement has not significant negative relationship.

Table.3 Gender-wise relationship between academic achievement and peer and parent pressure

Groups	Male student's			Female student's		
	N	r	p	N	r	p
Peer Pressure	76	0.034	0.768	80	-0.252*	0.024
Parent Pressure	76	0.097	0.405	80	0.264*	0.018

N = Total number of respondents

r = Pearson's correlation

* Significant at $\alpha=.05$

p = level of significance

Table.3 highlighted that the academic achievement of female students has significant negative correlation with peer pressure and significant positive correlation with parent pressure. Whereas table further highlighted that the academic achievement of male students showed no significant correlation with the peer and parent pressure.

Table.4 Department-wise relationship between academic achievement and peer and parent pressure

Groups	N	Peer Pressure		Parent Pressure	
		r	p	r	p
Computer Science	38	-.039	.815	.164	.324
Economics	35	-.163	.351	.252	.145
Business Administration	83	-.031	.779	.241*	.028

* Significant at $\alpha=.05$

Table.4 indicated the academic achievement of the students of Business Administration department has significant positive correlation with parent pressure. The academic achievement of the students of other departments showed positive correlation with parent pressure which is not significant. Table further highlighted that the academic achievement of the students of Computer Science, Economics and Business Administration departments has negative correlation with peer pressure which is also not significant.

5. Findings

The findings of the research study are as follows.

- i. Parent pressure showed significant positive relationship with academic achievement of university students.
- ii. Peer pressure showed negative relationship with academic achievement of university students.

- iii. Parent pressure showed significant positive relationship with academic achievement of female university students whereas it has no relationship with academic achievement of male university students.
- iv. Peer pressure has significant negative relationship with academic achievement of female students and no relationship with the academic achievement of male university students.
- v. Academic achievement of students from Business Administration Department showed significant positive relationship with parent pressure and negative relationship with peer pressure.
- vi. Academic achievement of students from Computer Science Department and Economics department showed positive relationship with parent pressure and negative relationship with peer pressure.

6. **Conclusion**

- i. Parent's pressure effects academic achievement positively whereas peer pressure effects academic achievement of university students negatively.
- ii. Parent pressure has greater influence on female's academic achievement as compared to male students.
- iii. The peer pressure negatively effect the academic achievement of female students as compared to male students.
- iv. The academic achievement of Business Administration students is positively correlated with parent pressure as compared to the academic achievement of the students of Computer Science and Economics Departments.

7. **Discussion**

Peer and Parent pressure are the strong variables which affect the total personality of the student so as the academic achievement. The findings of the study showed that parent pressure has significant positive effect on academic achievement. It means that if parents are in contact with the studies of their children it can enhance their academic performance, where as the findings further highlighted that the peer pressure has negative effect on the academic achievement of the university students. Under the parent pressure the students feel forced to attend the classes, to be punctual in their assignments, presentations and project work, to fulfill the parent expectations.

The peer pressure demand to help their friends even at the cast of bunking classes, going out with friends during the academic activities, completing the others assignments and missing their own, rejecting the parent norm to confirm the affiliation with groups.

The female students are dependents either on parents or on peers. The findings of the study indicated that the academic achievement of female student is high where there is parent pressure and adverse where they have more peer pressure as compared to male

students. In Pakistani culture the parents are more protective for their female child as compared to male it create dependency in females. So where the parent takes more care of their female child they depend on them and where the parents don't care for them they are dependent on peers.

Study further highlighted that the parents are more concerned about the academic achievement of students studying at Business Administration department as compared to the students enrolled at Economics and Computer Science department. The reason may be the high expenditure of this department. The spent more on the education of their children enrolled at this department so they expect more and this cause parent pressure and it effects positively the achievement of student.

The results of the study are consistent and aligned with the findings of already conducted researches. The finding of the study that peer pressure effects negatively the students achievement verify the result of research studies conducted by Bellemare, Lepagie and Shearer (2009)and Tope (2011). The finding of the study that peer pressure significantly effects the academic achievement of female students is against the findings of the research of Taylor and Wong (1996). They concluded that peer pressure effects negatively the academic achievement of male students. Study concluded that parent pressure is the important variable which effects positively the academic achievement of students and it is not related to the socio-economic status of the parents and quality of school (Desforges and Abouchaar, 2003, Opdenakker and Damme, 2005) and this finding is opposite to the findings of the research of Moula (2010) which highlighted that the parental encouragement showed low correlation with academic motivation. The reason may be the parent demanded high achievement by pressurizing children and this might create the anxiety and fear of failure, instead of providing effective motivation to do well in their academic work. The parents need to realize that it is not the amount of encouragement and pressure that matters but the way the encouragement is given matters. It is recommended that parents need to be aware of the importance of their role in their children academic achievement. They may intact with their children studies so that they can provide the necessary facilities at home which help to understand how the peer pressure is effecting their achievement.

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Kashmiri Wazwan: A Multicultural Repository

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Abstract

Besides its scenic beauty, Kashmir is also world famous for its cultural richness and heterogeneity in which the wedding ceremonies form an indispensable part. A Kashmiri wedding is full of many rituals and ceremonies. One of the unavoidable components of a Kashmiri wedding is the traditional feast called *Wazwan*.

Wazwan is the formal meal prepared on the occasion of a wedding. It is not merely a simple meal but can be treated as a ceremony in itself. A Wazwan consists of a variety of dishes and has incorporated items from many cultures like Indic, Arabic, Persian, Turkish, etc, from time to time.

In this backdrop the present paper aims to analyse the various culinary terms associated with a Kashmiri Wazwan which can truly be regarded as a multicultural repository.

Kashmir is world famous not only for its natural beauty but also for its cultural richness. It has been described as an ancient region possessing a distinct ethnicity, character, language, dress, customs, rituals and a rich cultural heritage. Its culture is very diverse, multicoloured and multifaceted.

One of the hallmarks of Kashmiri culture is its flexibility and inclusive nature which has always enabled it to synthesize various cultural streams to form a unique and composite

cultural entity that is ever widening. It is a brilliant blend of different ethnic groups and social entities, an amalgamation of numerous civilizations that have inhabited the Kashmir valley, from time to time, and have left their impression on the culture of Kashmir. It needs to be mentioned that during the past five thousand years of its history, Kashmiri has been at the crossroads of various civilizations and religions.

It has been highly influenced by Chinese, Indian, Central Asian and Persian civilizations and cultures. Kashmir is said to have had close trade and cultural relations with present day China, Tibet, many Central Asian cities, Afghanistan, Iran and even Europe via the famous silk route. On the religious front Kashmir has witnessed three great religions of the world, namely, Buddhism, Hinduism and Islam.

All these factors have contributed immensely to the evolution and development of present day Kashmir and Kashmiri culture, of which the wedding ceremonies form an indispensable part. A Kashmiri wedding is full of many rituals and ceremonies. One of the unavoidable components of a Kashmiri wedding is the traditional feast called as *Wazwan*.

Wazwan

Wazwan is the ultimate name in Kashmir banquet. It is the formal meal prepared on the occasion of a Kashmiri Muslim wedding. It is not merely a simple meal but can be treated as a ceremony in itself. It is a multi-course meal and the main ingredient of this meal is meat, though other elements like chicken, fish and vegetables are also there. The preparation and presentation of *Wazwan* is considered as an art, and the practising possessor of this art is known as 'waza' (chef).

VISUALISATION OF WAZWAN



Figure 1: Several Kashmiri Wazwan dishes

The head of the cooking team is known as ‘*wusta waza*’ (master chef) with a number of assistants i.e. *wazas*, ranging from 5-20, assisting him. Like the conductor of an orchestra, the master chef (‘*wusta waza*’) directs and guides the team. With minimal talk, responsibilities are divided. One group cuts the meat, ensuring it is halal. The next lot sits in a row, pounding endlessly to tenderise it. The steady thud’s rhythm is surprisingly cohesive with the folk songs, also sung through the wedding. Another group does the blending, boiling and frying.

The basic prerequisite of a *wazwan* is that freshly slaughtered meat is used for its preparation, the quantity of which depends upon the number of guests to be invited and the number of dishes to be prepared. After acquiring the meat, the *Waza* sorts it out for the different types of dishes. For example, rib cage is used to make *Tabakhmaaz* while as boneless meat (which is grinded) is used in the preparation of *Rista* and *Goshtaba*. The entire *wazwan* is cooked on the firewood (*z’un*) which is burnt in *wuri*, a long furnace like structure made of bricks. *Wazwan* is prepared for the whole night in *deighs* (big copper cauldrons) and served in ‘*tramis*’ (big copper plates). A ‘*trami*’ is shared by four persons and is piled high with heaps of rice, decorated and quartered by four ‘*kababs*’ (minced mutton rolls), ‘*methi maaz*’ (meat mixture) at four places, two ‘*tabak maaz*’ (fried ribs of lamb) pieces, one *kokur* (chicken) and *daniphol* (meat piece).

The meal begins with invoking the name of Allah (SWT) and a ritual washing of hands with the help of the ‘*tash-t-nari*’ (jug and basin) that is passed among the guests, who are sitting around the *dastarkhan* (a long piece of cloth), after which the *tramis* are served to the guests.

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The boys in the family do all the carrying and serving, and the *wazas(chefs)* serves the dishes one by one in a sequence and uses a big ladle to put the dishes on the *tramis*. Then scalding chicken red curry served with a huge ladle is carefully poured on the rice, along with a huge meaty piece of chicken for each of the four people sitting around the plate. Next comes the tender *seekh kabaabs* followed by *Rogan josh*, fiery with red Kashmiri chilies, and then the delicious *tabakh maz*, (which are flat rib cuts cooked in spiced milk and then fried in pure ghee till they're dark and crackling) followed by delectably spongy *paneer* in a rich tomato sauce. *Goshtaba*, soft mutton meatballs cooked in gravy of fresh curd, ends the meal.

Dishes in a Wazwan



Figure 2: Preparing Wazwan for a Kashmiri wedding

A number of dishes are prepared in a *wazwan*, some of which are given below:

1. *Saphed kokur or zafrani kokur* (chicken-white soup or dipped with Saffron)
2. *methi maaze* (meat mixture)
3. *Ristae* (mutton balls)
4. *Rogan josh* (tender meat of lamb)
5. *kufti* (minced mutton balls)
6. *Gaade kufta* (minced fish balls)
7. *Dhani phol* (meat piece)
8. *Tabakh maaz* (fried lamb ribs)
9. *Daniwal korma* (lamb in a yogurt-based gravy)

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- | | |
|--------------------------------|--|
| 10. <i>Aab gosht</i> | (lamb curry cooked in milk) |
| 11. <i>Marcha-wangan korma</i> | (lamb meat preparation with chilly-based gravy) |
| 12. <i>Sheekh kabab</i> | (spicy ground lamb on skewers) |
| 13. <i>Yakhni</i> | (meat prepared in curd) |
| 14. <i>Goshtab</i> | (soft mutton meat balls cooked in a gravy of fresh curd) |

Besides some vegetarian dishes also form a part of the *wazwan*. Some of them are as under:

- | | |
|---|---|
| 1. <i>Dum aaloo</i> | (a potato dish) |
| 2. <i>Chuk wangan</i> | (brinjal with a sour gravy) |
| 3. <i>Nadir yakk'in</i> | (yakhni made of lotus stems) |
| 4. <i>Hak</i> (with <i>nadir/vangan</i>) | (a local variety of greens) |
| 5. <i>Nadir Palak</i> | (lotus stem with spinach) |
| 6. <i>Tsaaman</i> | (cheese) |
| 7. <i>Ruwangan Tsaaman</i> | (cheese squares with Tomato gravy) |
| 8. <i>laadir tsaaman</i> | (cheese in turmeric) |
| 9. <i>Mujh Chetin</i> | (a sharp radish and walnut chutney) |
| 10. <i>Kankich</i> | (mushroom) |
| 12. <i>Aloo bukhaari</i> | (chutney made with fresh plums, onions, sugar, lime juice and spices) |

Important Seven Dishes of Wazwan

One of the special features of *wazwan* is *polav* which is a sweet rice dish cooked in ghee along with a host of dry fruits. It needs to be mentioned here that a *wazwan* usually consists of 20 to 40 dishes. However, seven dishes form an inseparable part of a *wazwan* which include *tabakh maaz*, *rogan josh*, *rista*, *aab gosh*, *dhaniwal korma*, *marchawangan korma* and *goshtab*.

The meal is accompanied by yoghurt garnished with Kashmiri saffron, salads, Kashmiri pickles and dips. The feast ends with an elder leading the thanksgiving to Allah, which is heard with rapt attention by everyone. The serving of *Goshtaba*, the big soft round meat balls indicate the end of the feast. That is why people jokingly name *goshtaba* as full stop. It also needs to be mentioned that *wazwan* is eaten by hands without any spoons, forks or knives. *Phirni* and *halwa* are the common desserts usually served after meals. However, ice-creams are also used frequently now. Lately cold drinks have also become a regular feature of the feast.

Gracious Uses of Spices



Kashmiri *wazwan* is quite famous for the gracious use of spices like *shonth* (dried ginger), *dalchini* (cinnamon), *elaichi* (cardamom), *laung*(cloves), *badyan* (fennel),etc. Spices used in Kashmiri *wazwan* give special taste and aroma to the food.

Multicultural Influences

Kashmiri cuisine has a history that is spread over centuries and dates back to the last decades of the 14th century. Like other elements of culture, the cuisine of Kashmir has been influenced by different religio-civilizational currents, from time to time, that came into contact with Kashmiri culture. The Muslim missionaries of Central Asian cities and towns, who started migrating to the valley, were notably religious preachers. But most of them were trained weavers, woodcarvers, architects, calligraphers and cooks. The descendants of these cooks came to be known as "*wazas*", who are the master chefs of Kashmir. However, there has been a difference in opinion about the actual source of *Wazwan*.



Figure 4: Goshtaba (mutton balls)

In the words of Mohi-ud-din, A. (1989:133), “Wazwan is erroneously believed to have come from the Central Asian region. The names of some preparations like *roganjosh*, *kabab*, *tabakhmaaz*, etc., falsely suggest their origin like *Sadmakars* and *kete peers*, from that region. While *khebob* (the Uzbek for *kabab*) may be given the benefit of doubt other preparations are definitely the handiwork of the Kashmiri cook.”

Masoodi (1989:112) attributes many of the dishes in Wazwan to the Persian source. He mentions that the Kashmiri Wazwan, “which constitutes such delicious dishes like *yakhni*, *rista*, *qabab*, *tabakmaz*, *pulav*, *harisa*, *bakerkhani*, *nan* and pottery like *samawar*, *sarposh*, *bushzab*, *finjan*, *surahi*, *kashuk* etc. also found way in the valley for the first time during the period of Sultans and the credit for popularizing these dishes goes to Persian immigrants.”

Fayaz, F. (2001:192) has defined Wazwan in such a way as to highlight the equal influence of Sanskrit and Persian sources, and defines Wazwan as, “a feast prepared by professional chefs. The term ‘*waazi*’ is basically a Sanskrit term ‘*waje*’ which means to cook. Another theory with regard to the origin of the term is that it has been derived from ‘*ashpaaz*’ a Persian term that means a special cook proficient in making soups. The term with the passage of time became ‘*waza*’.”

Irrespective of the difference of opinion there is no doubt that the Kashmiri wazwan has been influenced by various cultural currents that have swept Kashmir from time to time. The

names of the dishes and the various spices used reflect Indic, Persian, Turkish, Arabic, Central Asian and Afghan influences.

Origin of Some of the Dishes

An analysis about the origin of some of the dishes of Wazwan can be traced as follows:

<u>Dish</u>	<u>Source</u>
<i>Kabaab</i>	Arabic
<i>roganjosh</i>	Persian
<i>korma</i>	Turkish
<i>yakhi'n'</i>	Persian
<i>aabgosh</i>	Persian
<i>rista</i>	Persian
<i>goshtabi</i>	Persian
<i>pulaav</i>	Persian
<i>dum aaloo</i>	Indian
<i>halwa</i>	Arabic

The various spices used in the preparation of Wazwan suggest its Sanskrit influence like:

<i>Shonth</i> (dry ginger powder)	Sanskrit
<i>Kong</i> (saffron)	Sanskrit
<i>Rong</i> (clove)	Sanskrit
<i>Dachini</i> (cinnamon)	Sanskrit
<i>Mawual</i> (dry cockscomb flower)	Sanskrit

The Effects of Modernization

The effects of modernisation are also highlighted in this famous feast of Kashmir, that is, Wazwan. A number of things have been added, and have become an important component, to Wazwan like ice creams, softies, sweets, and cold drinks.

Conclusion

As is clear from the discussion Kashmiri Wazwan is a ceremony in itself. It has a long history and has got heavily influenced by various cultures till date. The influences and borrowings from Indian, Central Asian, Turkish, Persian and other cultures have made it a multicultural repository in true sense. However, its true flavour can be enjoyed only when one tastes it and not through a small paper like this.



Figure 5: *Rista* (small mutton balls)



Figure 6: *Dhaniphol* (meat piece)



Figure 7: Wazwan trami (big plate with wazwan)

Colophon:

Revised version of the paper entitled ‘Kashmiri Wazwan: A Multicultural Repository’ presented in in the National Seminar-cum-Workshop on ‘Historical and Socio-cultural Study of Culinary Terms in Indian Languages,’ Jointly organized by Department. of Linguistics, AMU, Aligarh and Central Institute of Indian Languages, Mysore.

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Tragic Vision of Graham Greene in His Select Novels

A. Joycilin Shermila, Ph.D.

Tragic, Comic and Tragicomic Categories

Graham Greene's novels can be analyzed in terms of the artistic exploration of modes of experiences that is tragic, comic and tragicomic. The preoccupation with evil sharpens Greene's tragic sense. Greene's heroes in most of his early and middle phase novels are undeniably tragic. The tragic is always referred to some aspect of man's concrete involvement with evil. William J. Rewak in his essay "Maturation of Graham Greene's vision" in *The Catholic World* (December, 1957) notes this: "Real maturity does not stop at an insight into the tragic; it involves the tragic completed by and suffused with, a vision of joy."

This paper focuses on the first phase of novels written by Graham Greene. Distinct features of Greene's early novels are dealt with in this paper. Characters of Greene are analyzed and compared

The Features of the First Phase of Novels of Graham Greene

In the novels of the first phase, Greene's tragic sense is predominant. Contradictions, duality and conflict, inner or outer are the essence of tragedy and Greene's intention is of a tragic purport in his first novel *The Man Within* (1929).

The Man Within is set in the late 19th century on the English coast. It is the story of Francis Andrews who is tormented by the memory of his dead father, a smuggler. Andrews

hates his father for the abuse of his mother which eventually led to her death. Written during his early years as a writer, Graham Greene's *The Man Within* is a novelette of self-discovery, friendship and the power over one's ultimate destiny.

Haunted by memories of his father and his belief in his unworthiness, Andrews the chief character of the novel, betrays his fellow smugglers in the hopes of redeeming himself both in the eyes of his fellow crew and his own. Greene portrays the character of Francis Andrews as the "Judas figure" who had betrayed his fellow shipmen and Captain Carlyon. The story of the novel revolves round Andrews who is a victim of unhappy childhood and has always been chased by haunting memories of his brutish and cruel father. He comes to a disastrous end trying to bring about a happy reconciliation of the opposing selves in him and the opposing forces of good and evil. By the time the good appears to have won and the evil to have been mastered, events went beyond his control and lead him to suicide.

Unhappy Childhood as the Root Cause

Greene makes one to believe that Andrew's guilt is rooted in an unhappy childhood. Unhappy childhood vitiates his existence and leaves him a twisted being. The pale-faced, flower-loving mother and the cruel bullying father leave everlasting memories on the young mind. Throughout the novel there is a brooding pre-occupation with death and the existence of God. Andrews is the first exemplification of Greene's tragic sense. He brings himself to the point of illumination though the process of his self-discovery has been tortuous. The confusion in his mind is an outcome of the division in him, an explicit tragic device. Janet McCann writes:

It may well be, of course, that Andrews has brought himself to the pinnacle of self delusion rather than of self-knowledge (McCann Janet, 1977).

Andrew's death by suicide is an attempt to prove his sincerity in trying to resolve the conflict by means of his love for Elizabeth which helps him discover his true self.

Comedy, No Comedy

In *The Comedians* (1967) the narrator Brown who considers everyone around him a comedian playing a role comments on the African American lover of his mother when he ends himself after her death: "Perhaps he was no comedian after all. Death is a proof of sincerity" (Greene Graham, 1967).

This novel can be described as a thriller. It is set in Haiti during the years of Papa Doc Duvalier's Regime, when Mr. Brown, Smith, Jones and various other passengers, have travelled there from America by ship. Mr. Jones has many stories about his army days. He talks cheerily enough about 'the Commandos.' Here is a simple intensification of a tragic situation which leads the hero into a self-devised duplicity with the result that the tragedy misses its mark.

Lyrical in Essence

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As the title implies, *Stamboul Train* (1932) is a thriller about a group of travellers aboard the Orient Express which ran across Europe from the English Channel to Istanbul, Turkey. The descriptions of Istanbul are based upon a visit which Greene once made during a vacation cruise. The novel is prefaced with a sentence from George Santayana: "Everything in nature is lyrical in its ideal essence, tragic in its fate and comic in its existence" (Rao Rama, 1978). The final impression about the book is the novelist's understanding of the nature of things in general.

Life and Politics – A Battlefield

It's a Battlefield (1934) is an early novel by Graham Greene, first published in 1934. Graham Greene later described it as his "first overtly political novel" (West W. J., 2002). Greene said that its theme is "the injustice of man's justice" (Couto Maria, 1988). Drover, a bus driver, stabs a man who is about to attack his wife. The man is a policeman and Drover is a Communist and so he is sentenced to hang. The novel explores the intersecting lives of those close to Drover in the days before the hanging. His Communist colleagues want him to die because this will gain support for the party; his wife and brother begin an affair. There is no hero. With few exceptions, the characters are deliberately limned as, in one critic's view, "mediocre, bleak, uninspiring and at times perverted and stupid" (Gordon Haim, 1997).

It's a Battlefield makes manifest Greene's tragic sense in more clear terms. Puzzlement and a sense of waste of positives make for the tragic sense and the Assistant Commissioner and Conrad stand for these diversely tragic impressions. The theme of the novel is the injustice of human justice. The title of the battlefield is opposite in the context of the violence and confusion of the events described in the book. *It's a Battlefield* portrays a world of lost values where justice and fairplay run away. From *The Man Within* to *It's a Battlefield* it is a rapid stride towards a more convincing and more realistic presentation of man's helplessness in the face of a confusing uncertainty about the very fabric of justice, human or divine. There is a deepened tragic sense when compared to *The Man Within* since it is not merely a divided mind or conscience that causes the agony, but a large scheme of things suggestive of a metaphysical dimension.

Nationality, Identities and Childhood Impressions

The novel *England Made Me* (1935) focuses on the question of nationality, and the ability to fashion self-identities. Greene uses the character of Anthony Farrant as the key protagonist, whose self-creation of a heroic self represents a questioning of modernism itself, and wondering where it is going. In *England Made Me* the tragic vision is exemplified through the motifs of exile and alienation with a tangle of a hopeless pair of twins. The real significance of the novel lies in the portrayal of the tragic vision and terror of life. The world that is made manifest here is one of human fecklessness. The evil of life is poignantly dramatized. To the much recurrent theme of depraved innocence is added to the theme of exile. Greene points out that childhood impressions, specially the unhappy and painful, leave permanent scars and that growth into adulthood is a process of corruption.

Anthony has a very close relationship, which borders on incest, with his twin sister, Kate. Kate is the personal secretary and mistress to Erik Krogh, a wealthy Swedish businessman. Through Kate's influence, Anthony obtains a job as Krogh's bodyguard. Krogh

is ruthless and amoral in his pursuit of more wealth and power. A central theme of this book is internationalism. Krogh has no allegiance to any country. His only loyalty is to himself and his fortune. If wealth corrupts Krogh, it is insecurity that corrupts the twins. The tragic sense of life intensifies and reaches a further death in this book for it is as much a tragedy of alienation and exile as it is one of depraved innocence, perhaps the taint of original sin. Kate realizes it: "There is honour among thieves. No brotherhood in our boat. Only who can cut the biggest dash and who can swim." (p.256) The subtle tragedy of the book lies in the relationship between the twins in the tangle of the incestuous relationship. The central point of this novel is Kate's incestuous desire. Greene himself states what the novel is really about:

The subject – apart from the economic background of capitalism staggering from crisis to crisis – was simple and unpolitical, a brother and sister in the confusion of incestuous love (Greene Graham, 1970).

Both Kate and Anthony know what goes on in each other's mind and the author tells us several times that they might have been a married couple for thirty years:

She was aware, having shared his thoughts for more than thirty years, felt his fears eat in her own body, of his incalculable nerves. (p.6)

They had as many memories in common as an old couple celebrating their thirtieth anniversary. (p.8)

The memories one turns over like an old couple after thirty years, who have shared first love, first hate, first drink, first treachery... (p.76)

The characters in this novel are pawns in the game of a millionaire aspiring to climb supremacy, the millionaire himself being an intellectual moron. Greene centres the tragic uncertainties that cloud the thinking of the doomed pair. *England Made Me* is a significant document in cultural decadence, which is an aspect of the tragic vision Greene projects in the first phase of his career.

Murder on Demand

A Gun for Sale is a thriller in the 'cloak and dagger' genre. Raven is hired for a murder and paid in stolen currency. The central themes of the novel are pursuit and betrayal. Raven the sensitive criminal is a victim of betrayal. About Raven we are told:

He had been made by hatred; it had constructed him into this thin smoky murderous figure in the rain, hunted and ugly. His mother had borne him when his father was in gaol, and six years later when his father was hanged for another crime, she had cut her own throat with a kitchen knife; afterwards there had been the home. He had never felt the least tenderness for anyone; he was made in this image and he had his own odd pride in the result; he didn't want to be unmade. (p.67)

Raven belongs to the world of wounds and guilt. Son of a criminal and a social detritus, his childhood has been to him a single horrifying memory of his mother who hacked and sawed

at herself with a kitchen knife. Unhappy childhood, early experience of horror, physical deformity, injustice and double-crossing corrupt the outlook of the helpless man. He knows that he is criminal, but he knows how his mind is made and how his impulses have been conditioned. Life having not offered him anything pleasant or happy, he is a bitter example of the terror of life. In the shed when Anne tells him that in the event of a war, babies shall have to die for gas-masks have not been invented for them he says stubbornly:

The poor ones'll be lucky. And what do I care about the rich? This isn't a world I'd bring children into.' She could just see his tense crouching figure. 'It's just their selfishness,' he said. 'They have a good time and what do they mind if someone's born ugly? Three minutes in bed or against a wall, and then a lifetime for the one that's born. Mother love,' he began to laugh, seeing quite clearly the kitchen table, the carving knife on the linoleum, the blood all over his mother's dress. (p.124)

Raven's death is not far from being tragic in spite of his being a hired murderer. His introspection and self-analysis make him Greene's principle characters. There is not a single lovable character in the book. Apart from Raven being a criminal everyone else is an unpleasant person.

In Pursuit of Hell

Brighton Rock is a tragedy showing the progressive deterioration of Pinkie ultimately resulting in his damnation. Greene himself told in an interview that Pinkie is a man who goes to hell.⁸ Pinkie is deeply evil. His grey eyes are "ageless" and they had an effect of heartlessness like those of old women in whom human feeling had died. The key to Pinkie's mental conditioning lies in his horror of the sex act:

It was Saturday night. His father panted like a man at the end of a race and his mother made a horrifying sound of pleasurable pain. He was filled with hatred, disgust, loneliness; he was completely abandoned; he had no share in their thoughts – for the space of a few minutes he was dead – he was like a soul in purgatory watching the shameless act of a beloved person. (p.189)

Ida Arnold, who was a woman that Hale picked up in an attempt to avoid being killed, becomes obsessed with finding Hale's killer and bringing him to justice. Ida represents the modern person. She has no religious beliefs to speak of, she just believes in "right and wrong." However, Ida finds no fault in anything which brings her pleasure. Ida sees nothing wrong with casual sex, for instance. "It's natural" she says, and there's nothing wrong with it. "She wasn't religious. She didn't believe in heaven or hell, only in ghosts, ouija boards, tables which rapped and little inept voices speaking plaintively of flowers." So while "the good guys" in this novel are not religious, "the bad guys" are very religious. Hale's killer Pinkie was reared as a Roman Catholic, sings parts of the Mass to himself, and believes in all of the doctrines of the Church. Outside of the fact that Pinkie is also an evil psychopathic killer, he's not a bad bloke.

If the tragic heroes fall in classical tragedy from worldly eminence, Pinkie's in this novel is from grace. Brighton Rock is the vehicle for Greene's exposition of the problem of evil in a world that has strayed into regions of godlessness. It is a remarkable achievement for sheer delineation of the artist's vision of the tragic aspects of the terror of life. The vision is one of violence, brutality, immorality and evil.

Greene's Characters

Graham Greene seems to hate lukewarm, spineless creatures who are not alive to the ultimate values. For his Heaven and Hell are facts of moral theology and of man's moral experience. Human beings have to validate their existence by a clear-cut unambiguous choice. The Catholic belief, the ineradicable sense of sin, seems to give Greene the necessary formula to build up the tragic sense. The exaggeration and the absurdity in Pinkie get him close to the vice of comedy. Thus, the first phase of Greene's novels has a tragic vision and Brighton Rock marks the end of the first phase.

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Fathoming Hidden Strategies of Two Indian Government Print Ads through Semiotic and Critical Discourse Analysis

Piar Chand, Ph.D., Shivani Chaudhary, M.Phil. and
I. D. Sharma, Ph.D.

Abstract

Copywriters make use of culture of consumers to manipulate them by propagating ideologies. The consumers get carried away by these magical tropes as they know little about how media spreads ideologies.

The present paper addresses this problem and analyses two print adverts issued by Indian Government which appeared on the occasion of National Girl Child's Day but in different years.

It studies power relationship between media and consumers through the way media dominates the mind with the use of ideology. Semiotic and Critical Discourse Analysis have been used as methodological tools.

It has been found that media exploits and re-emphasizes the existing beliefs of people even in those adverts which are meant to bring a social change. In both the adverts under study, woman occupies a limited space. On the one hand the visual of the first ad is effective since it shows how much a woman has to do; on the other, she appears as a woman in clutches without any significance attached to her own being and dignity. The

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second advert is highly ironical since in making an attempt to save the girl child, it is only promoting males.

Keywords: Advertising, Strategies, Culture, Semiotic Analysis, Critical Discourse Analysis.

Introduction

Advertising is the essence of capitalist society where abundance exists. Since liberalization, privatization and globalization have given an impetus to the growing competition in selling and thereby promotion of goods and services, advertisers are busy looking for lucrative ways to attract customers. The copywriters try to attain the desired goal through the magical language and paralanguage of advertising. They constantly make use of culture of customers trying to manipulate it in the way they want by creating new demands and needs and also by propagating ideologies which happens at an unconscious level. Customers usually get carried away by these magical tropes since they know little about how media spreads ideologies.

Advertisements appeal to the consumer by reflecting shared values and thus, serving as an index to popular culture. This is so because by and large, consumers are the products of popular culture in which they live.

Advertising works not only on a psychological level but also on a cultural one and it is true that 'the rational and psychological levels in communication can be probed using conventional research techniques but the cultural level is more difficult to access. That is because the culture is 'encoded' in everyday living and the average consumer does not decode his own culture' Budhiraja (2000: 106).

Decoding culture in ads is difficult as well as necessary in order to decipher the hidden strategies of advertisers. "We can only understand what advertisements mean by finding out how they mean" Williamson (1972: 17). Williamson further echoes the view that advertisements' primary function may be to sell the product, but they also create a structure in which they are selling us ourselves. So by relating a way of life through juxtaposition, the advertisements are also selling the viewer a lifestyle that they would like to have. Advertising texts and visuals are cultural and social expressions of how people want to project themselves. So the copywriters create ideas and concepts in a cultural context and convey them through verbal and non-verbal means to manipulate and persuade the receivers in order to simulate consumer behaviours depicted in the advertisements.

Every culture has certain codes associated with it. Cultural codes constructed to legitimate social power relations, form what is known as ideology which works with the interests of dominant class in mind.

Semiology and Critical Discourse Analysis (henceforth CDA) decipher these ideologies through various codes. These ideologies either reproduce or transform society. As Norman Fairclough (1992: 65) puts it, 'Discursive practice ... contributes to reproducing society (social identities, social relationships, systems of knowledge and belief) as it is, yet also contributes to transforming society.' This implies that discursive practice like a persuasive advertisement changes or manipulates the receivers in a society or culture to alter their behavior. Though Fairclough states this in the context of CDA, the same holds true in case of semiotics, where linguistic and non-linguistic signs produce meaning, which lead to the creation of social relationships, systems of knowledge and thus cultural identity. Signs and their combinations are worked with to alter the behaviour of receivers accordingly. Thus both Semiotics and CDA are apt for the purpose of analyzing ads and the strategies used by the advertisers to manipulate the consumers.

Literature Review

Malcom, Evans (1999) addressed the contribution of semiotics to cultural and communication analysis in the context of marketing and market research. One of the crucial argument of the study was that unlike qualitative researchers who talk to what they hope is a representative sample of the target market to put together an accurate picture of the market, semiologists view people as decoders of messages and carriers of cultural meanings. The study also focused on the future of applied semiotics which the author concludes is on a roll.

In her essay 'A Semiotic Analysis of a Cosmetics Ad and Its Interpretation by Readers' Reschke, Nadin showed the effects of advertising on the public and offered answers to the introductory question on why so many East Germans were so heavily influenced by advertising in Western culture.

Clare, Alexander in 'A Semiotic Analysis of Magazine Ads for Men's Fragrances' attempted to give a semiotic analysis of advertisements whose signifiers were not only designed to give a favorable and appropriate image of the product, but also, these signifiers were shown to have a strong relationship with the textual context in which the signs were located.

Soar, M (2000) carried out a study of semiotic analysis of advertisements which focused on the expansion of cultural studies to include sustained research into the subjective aspects of commercial cultural production. The author analyzed creative workers in advertising and design, presenting historical notes, theoretical elaboration, and empirical evidence to explore the social stratum defined as the 'new cultural intermediaries'

Gambles, Helen (2003) analyzed a newspaper story using semiosis. Her discussion of several newspapers' representations of the same news item showed how semiotic analysis

could determine the meanings of such news items, as a result of the linguistic and visual signs used within the texts. She concluded with the remark that semiotic analysis could not determine how an individual reader might interpret the representations of the news items in real social context but it did offer an insight into the factors at work in the production of a news item and distinguished the various codes which were employed by different types of newspapers when representing a particular news item.

‘A semiotic analysis of high fashion advertising’ by Rhodes, Alan and Rodrigo Zuloago (2003) focused on the prevalence of sexual identity within High Fashion advertising.

Dattamajumdar, Satrupa dealt with the notions of ambivalence and contradiction in the study of advertising discourse. The findings of the study indicated that advertisements took liberties in modifying the natural order of the language depending upon the product of advertisement and the target group of consumer, and in doing so captured the listener’s or reader’s attention and enabled them to arrive at certain point of understanding, affecting the reference of the product. This motivated the listeners or readers to reconstruct the linguistic organization that was meaningful to the realm of advertising.

Zhang’s (2001) study contributed to understanding of the Chinese language in advertising and advertising theory in general, and could serve as background for cultural studies, business language, education, mass communication and international marketing. One of the conclusions of the study was that the features of advertising language reflected and reinforced the changes in society, where the individualistic consumer ideologies were competing with the more collective traditional ideology in the public discourse. It was found that advertising language was highly culture oriented, which manifested the underlying socioeconomic ideology.

Tessa (2007) studied the construction of masculinity and femininity in alcohol advertisements. The main conclusion of the study was that both men and women were portrayed in limiting ways within alcohol advertisements in men’s magazines.

Godeo, Eduardo de Gregorio studied the construction of visual discourse of male perfume advertising in British men’s magazines. The findings of the paper indicated that the integration of images with the advertised products played a key role in constituting an ideological universe presupposed among the community of consumers. The results of this study were finally placed in the socio-cultural context accounting for the production and consumption of this form of visual discourse on masculinity in contemporary Britain

Magalhaes, Isabel (2005) examined textual and semiotic aspects of adverts according to critical discourse analysis. The findings of the study indicated that both the feminine and the masculine were represented discursively in their heterogeneity: the feminine was represented as a commodified body; it was also frail and pathological. The masculine was

linked with power, but with fashion too. Adverts positioned readers ideologically, so that they could define their gender identities as consumers.

The Focus of This Paper

The present paper analyses two adverts with the help of semiotic and critical discourse analysis in order to trace the re-emphasizing of systems of existing beliefs by the adverts, their reconstruction and resending back into society. It studies power relations between media and consumers through the way media hegemonies their mind with the use of ideology.

Methodological Tools

As stated earlier the paper juxtaposes semiotic analysis and Critical Discourse Analysis to be used as the methodological tool owing to their being complementary. Discourse analysis aims at exploring ‘the context of communication: who is communicating with whom and why; in what kind of society and situation; through what medium; how different types and acts of communication evolved, and their relationship to each other.... Discourse analysis views language and context holistically.’ (Cook, Guy: the Discourse of Advertising , Foreword).

Fairclough identifies three interconnected dimensions that are necessary to focus on while doing CDA. The first dimension is socio-cultural practice. According to Locke (2004: 43) one should look for answers to ‘...such questions as whether the particular text supports a particular discursive hegemony or a particular social practice, or whether it stands in counter hegemonic relationship to certain prevalent condition. Does it serve to reproduce particular social and discursive practices, or are there transformative impulses in the text?’ in the second dimension-the discourse practice- the way in which the text is produced, disseminated, read and interpreted by readers is focused on as well as the text’s relationship with other texts. The third dimension is text. This dimension focuses on how the text positions its readers in relation to it. (Fairclough, 1992;Locke, 2004) thus in analyzing the sample adverts work of Fairclough, Van Dijk, Ruth Wodak, Locke and Huckin informed the method of critical discourse analysis. The method was discussed with deconstruction as the paradigmatic point of reference.

One of the broadest definitions is ‘semiotics is concerned with everything that can be taken as a sign’. Umberto Eco (1976:7). It can be further added that semiotics not just includes the study of signs but of anything that stands for something else. Barthes (1967:9) declared that ‘semiology aims to take in any system of signs, whatever their substance and limits; images, gestures, musical sounds, objects and the complex associations of all these, which form the content of ritual, convention or public entertainment: these constitute if not languages, at least systems of significations’ It is a field of study involving many different theoretical stances and methodological tools.

Semiology or semiotics originated in Ferdinand de Saussure and Charles Sander Pearce individually. Besides them, Charles William Morris, Roland Barthes, Algirdas Greimas, Yuri Lotman, Christian Metz, Umberto Eco and Julia Kristeva. Linguists like Louis Hjelmslev and Roman Jakobson, structuralists like Claude Levi-Strauss and Jacques Lacan have also worked within a semiotic framework. Contemporary semioticians study signs not only in isolation but as part of semiotic 'sign systems' such as media or genre. They study how meanings are made covering not only communication but also the construction and maintenance of reality.

The present semiotic analysis in the study is based on Daniel Chandler's (1997) *Semiotics for Beginners*.

Sample

The sample has been chosen keeping in view the paradoxes of adverts meant for bringing awareness and social change. In a bid to raise public awareness on the deep bias against female children in India, The United Progressive Alliance (UPA) government planned to observe Jan 24 as National Girl Child Day. The government hoped it will raise awareness of sex-selection abortion and female infant abandonment among masses.

Families with limited economic means see daughters as a financial liability because of a religious tenet that requires the bride's parents to provide a substantial dowry to the groom's parents. Many couples choose abortion when they learn their unborn child is female. Gender bias also drives child marriage, child labor and child trafficking which may lead to a social disaster. Two adverts which appeared on this issue are being compared and contrasted to gain an insight into the working of copywriters and nuances of advertising.

Proposed Terms for Doing the Analysis of Ads

Owing to the commonality and complimentary nature of the two, terms from Semiotics and CDA have been fused together to propose a model for the analysis of the sample adverts. These terms could be useful to researchers and consumers to explore and understand the world of advertising in a better way. In order to carry out the semiotic and critical discourse analysis of the adverts the following terms from Semiotics and CDA have been made use of:

1. Signs, signifiers and signifieds
2. Icon, index and symbol
3. Verbal and visual signs and connection between the two
4. Framing
5. Omission
6. Double meaning, ambivalence, ambiguity and manipulation

7. Presupposition
8. Rhetorical tropes
9. Syntagmatic analysis
10. Paradigmatic analysis
11. Modality
12. Encoding/Decoding and Agency
13. Codes
14. Context
15. Ideological function of individual signs in the text and text as a whole.
16. Intertextuality
17. Rituals, beliefs, value system, myth, culture



Ad 1

Semiotic and Critical Discourse Analysis of Ad 1

The beautiful metaphor of woman and tree being the cause of creation yet their existence being threatened does not leave the reader unaffected. Visual is very strong and creative thus immediately engages the attention of the reader. Both the tree and the woman are known for the benefits that they give to the others.

Connotation

The ad connotes that ‘she’ gives life to all ... be it an engineer, a doctor, a pilot so on and so forth. At the end of each branch is a blossoming flower indicating sustenance of life. The ad presents woman in relation to somebody else. Though there is a reference in the ad to the various professions that she would like to be in but her importance has been broadly brought about through her roles. The ad does not speak of the woman who should

be allowed to live with self respect not only for the various roles that she has to play but also for her own self. Though the advert largely speaks for its cause, a purely structural analysis of the text ignores the right of the girl child to enjoy her life and to live for her own self with self esteem. It does not throw any light on the infancy of a girl. The girl has been projected as a grown up female who has many responsibilities and roles to play. There is no allusion to the child's world. There is no reference to the innocence of the girl child who suffers in a male-dominated society. Readers hardly notice the implied meaning of such omissions.

Sense of Irony, and Use of Anaphora

'She' is the life-giver, she creates and it is an *irony* that the creator is haunted with the dread of being killed. 'She' sustains but her sustenance is threatened. There is a use of *anaphora* in the ad as the word 'she' is shown to appear n number of times to lay stress on the subject of the ad. Spacing in the ad is highly suggestive. The woman who represents the stem of the tree occupies very little space as compared to the area covered by branches. It is based upon the Hindu mythology where woman limits herself for her family where she is the anchor to everybody. She would fulfill the needs of all while suppressing her own wishes. The woman acquires the entire space and 'she' draws everybody's attention to the ad. The bits and parts of the ad have been carefully constructed to draw an analogy implying the need to take care of those who care for all.

Colour Scheme

Colour scheme is highly suggestive. Green being the colour of fertility, life, productivity is aptly connected with the stance and red here indicates freshness and livelihood as the word 'life' itself occurs in red and the blossoming flowers are also red. The context of the advert is related to the latest demographic trends which indicate that India is fast heading towards a million female foetuses aborted each year. Although foetal sex determination and sex selection is a criminal offence in India, the practice is rampant. Private clinics with ultrasound machines are doing brisk business. Everywhere, people are paying to know the sex of an unborn child and paying even more to abort the female child. The whole advert as a sign catches one's attention to the plight of both woman and tree who create, nurture and sustain. Their contributions are immense. Nevertheless they are denied a breathing space. There is not much effort in making the appeal explicit, just a sign of exclamation 'let her live!' which sets a *colloquial tone* to bring the reader of the ad closer to it.

Echoes of Ecofeminism

The ad echoes the voice of ecofeminists who argue that a strong parallel exists between the oppression and subordination of women in families and society and the degradation of nature. A central tenet in ecofeminism states that male ownership of land has led to a

dominator culture (patriarchy), manifesting itself in food export, over-grazing, the tragedy of the commons, exploitation of people, and an abusive land ethic, in which animals, trees, crops and land are valued only as economic resources. One of the missions of ecofeminism is to redefine how societies look at productivity and activity of both women and nature that have mistakenly been deemed passive, allowing for them both to be ill-used (Wikipedia). Here again women are mainly associated with productivity. So the norms and notions related with femininity remain unchallenged. Upon the analysis of this advert it becomes clear that woman is related to life, productivity but she is nowhere considered as an individual, a human being worthy of cherishing her own life.

The advertisement is a collage of images and text. At the top left, there are two photos of Indian cricketers: Virender Sehwag in a batting stance and Kapil Dev holding a yellow cricket ball. To the right of these are three small portraits of government officials: Smt. Sonia Gandhi (Hon'ble Chairperson, UPA), Dr. Manmohan Singh (Hon'ble Prime Minister), and Smt. Usha Tiwari (Hon'ble Minister of State for WCD). Below the portraits is a large pink box with the text: "Where would you be if your mother was not allowed to be born?". Below this is a red box with white text: "Suppose your mother was killed before she ever lived... because for many others like her, a lifetime of violence and discrimination begins before birth. Millions of girl children, as evidenced in the 2001 Census, never see the light of the day because they are murdered in the womb itself. Your mother could have been one of them. A declining sex-ratio is the bane of progress. Under the Pre-conception and Pre-natal Diagnostic Technique (Prohibition of Sex Selection) (PCPNDT) Act 2003, it is a crime to identify sex of the foetus. Female foeticide is a curse. It is time to wake up to reality. No girl means no future." To the right of this red box is a pink box with white text: "On 24 January National Girl Child Day, say 'NO' TO FEMALE FOETICIDE". Below the red box is a photo of Pakistani Retd. Air Chief Tanvir Mahmood Ahmed in military uniform. To the right of this is a photo of Ustad Amjad Ali Khan playing the sarod. At the bottom right, there is the State Emblem of India and the logo for "Towards a New Dawn" with the text "Ministry of Women and Child Development, Government of India".

Ad 2

Semiotic and Critical Discourse Analysis of Ad 2

The ad 2 highlights the pictures of Indian cricketers Virender Sehwag and Kapil Dev, Pakistani Retd. Air Chief Tanvir Mahmood Ahmed and the great Indian classical musician Ustad Amjad Ali Khan, the sarod maestro. These pictures are meant to signify the great sons who took birth because their mothers were lucky enough to have escaped female foeticide which is the explicit message of the text in the ad. It is also clear from the text that the ad was issued by the Ministry of Women and Child Development, Govt.

of India on the National Girl Child Day. The National Emblem and the pictures of Hon'ble Chairperson, UPA Smt. Sonia Gandhi, Prime Minister Dr. Manmohan Singh and Smt. Krishna Tirath signify that the ad is of national importance. The dominant images of the so called 'great sons' are in complete contrast with the theme of the advert. Smt. Sonia Gandhi and Smt. Krishna Tirath appear in the ad only by virtue of their position. The use of the picture of a Pakistan General in this ad was noticed only after its publication and this created some discomfiture and bad publicity for the ad!

The relation between the figures who appear in the ad and what the text suggests is highly ambiguous. One gets confused to understand the relation between the two. The ad gives no space to 'great daughters of the nation' as against the 'great sons'. No significance has been attached to a girl. The text with the red background which attempts to speak volumes on why female foeticide should be stopped has been given a very little space as compared to the rest of the features of the ad. The ad has become controversial due to the appearance of a Pakistani Air Chief in an ad by Government of India but it is sad that the other loopholes have been ignored so far.

Damaging Messages of This Ad

The advert subversively promotes the same damaging messages that were always present within the advertisements. There is a central opposition in the ad which says 'no girl means no future' and projects no daughter but only sons. The ad gives no space to women like Kalpana Chawla, Indira Gandhi, Sania Mirza, Sushmita Sen, or Aishwarya Rai. Unlike the previous ad the figure of a woman is completely missing from this ad. The ad has not been carefully scrutinized. Smt. Krishna Tirath as quoted by the *Tribune* says that the pictures in the ads are not of much importance but it is the message which is of the utmost importance. (*tribuneindia.com* retrieved 23/2/2010). But in the discourse of advertising, images do not only have the role of reinforcing the idea of selling a product, but they also have a role in selling a 'worldview, a lifestyle and a value system' (Kellner 1995:127 quoted in Dines). What Smt. Tirath intends to say is still ambiguous on the grounds that an average reader can hardly make sense of the ad and the ad does not effectively drive home the intended message.

Preference for Male Child

Akin to the previous ad, this advert is meaningful in the Indian context where a son is preferred to a daughter and people indulge in practices like female foeticide. So the ad is an appeal to stop the female foeticide. But the irony in the ad is that all the achievers in the ad are sons. The female has been projected as a reproduction machine whose survival is significant only if she gives birth to (great) sons. This highlights the Indian psyche which derives from the rules laid down by the Brahmins in the 18th century. According to the Laws of Manu 'A man can leave a barren woman after eight years and one who only gives birth to daughters'. www.womeninworldhistory.com.

Reconstructing a Wrong and Misplaced Discourse

Though these rules do not apply any more but they still penetrate the psyche of a large majority of Indians. The intended message of the ad is that no one can come into existence and hence reach anywhere if there is no mother. Hence, female foeticide should be stopped to check the declining sex ratio. Contrary to this the producers of the ad are reconstructing the discourse of having sons.

A number of studies have been conducted regarding the declining sex ratio particularly in the age group 0-6 (Das Gupta and Bhat, 1997). The findings indicate that India faces a serious problem of ‘missing girls’ and it is mainly due to female foeticide. With the advent of smaller preferred family sizes the problem has increased all the more because a majority of Indian families believe that position of a mother becomes more prominent in a family if she is blessed with a male child. It is the need of the hour to change this kind of mental set-up and requires the government to implement more laws which strengthen a woman’s position in the society. The advert while overtly setting tones for saving the girl child covertly perpetuates the message of a male being more important and fails to show reasons for stopping female infanticide and foeticide.

Conclusion

It has been found that the adverts to save the girl child focus on the importance of women only by virtue of her being a means of giving life and sustainability to others. She is not rendered as an individual worthy of cherishing life and living with self respect. Her supremacy to man has been established by her capacity to give birth to babies. It is regretted that one of the two adverts which is ostensibly supposed to send the message of stopping female foeticide is speaking of significance of ‘great sons’.

So, both the ads put up woman as a ‘commodity for use’ whether it is in producing sons or otherwise. Though the first advert at least gives a glimpse of a woman’s aspirations, the second one emphasizes only on the notion of her being significant as a mother of great achievers all of whom are male figures. In both the adverts, woman occupies a limited space. On the one hand the visual of the first ad is effective since it shows how much a woman has to do; on the other, she appears as a woman in clutches without any significance attached to her own being and dignity. The second advert is highly ironical since in making an attempt to save the girl child, it is only promoting males.

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Soft Skills - What Do the Employers Expect from Their Employees?

R. Karthikeyan, M.A., M.Phil. and G. Baskaran, Ph.D.

1. Introduction

In today's global economy, human resources or knowledge assets are considered as the first and foremost wealth of a firm. Employability of candidates is determined not only by the technical competencies / sound knowledge but also by a set of soft skills. There is a high demand for soft skills in the workplace. Employers seek to ensure industry success by recruiting and retaining employees who have a variety of skills and personal attributes, as well as technical skills.

Individuals need a wide range of soft skills to form and maintain relationships. In addition to technical competencies, soft skills are the underlying principles that trademark a company for professionalism.

This paper focuses upon the basics of soft skills, importance of soft skills, difference between soft skills and hard skills, highlights the research works undertaken on soft skills, lists out the competencies that are required for employability, the personal attributes that are needed for professionals and ways to enhance soft skills.

2. What are Soft Skills?

Soft skills is a sociological term relating to a person's Emotional Intelligence (EQ), the cluster of personality traits, social graces, communication, language, personal habits, friendliness and optimism that characterize relationships with other people.

Soft skills are those that apply across a variety of jobs and life contexts. They are also known as several other names, including key skills, core skills, essential skills, key competencies, necessary skills, transferrable skills and employability skills.

3. Why are Soft Skills important?

Soft skills are important because jobs today require flexibility, initiative and the ability to undertake many different tasks. Employers now focus on adaptation, cost reduction, increased productivity and new markets, products and services. In the present context, employees need to demonstrate teamwork, problem solving and the capacity to deal with non-routine processes. They are expected to make decisions, take up responsibility and communicate effectively. Employers seek to recruit and retain employees with these skills. Proficiency in the broad range of generic skills has become the main requirement for the modern worker. Education providers are also interested in Generic skills because they encourage learners to be more reflective and self-directed.

4. Hard Skills versus Soft Skills

Let us see the difference between Hard skills and Soft skills.

Hard skills	Soft skills
<ul style="list-style-type: none"> • Are technical or administrative procedures related to an organization's core business. • Easy to observe, quantify and measure • Also easy to train, because most of the time the skill sets are brand new to the learner and no unlearning is involved. 	<ul style="list-style-type: none"> • Are related to person's emotional intelligence and how people relate to each other by communicating, listening, giving feedback, cooperating as a team member, solving problems and resolving conflicts. • hard to observe, quantify and measure • Very difficult to train because a lot of unlearning is involved.

5. Research Findings on Soft Skills

A number of research works have been undertaken on soft skills such as the Mayer Committee set up by the Australian Education Council and Ministers of Vocational Education, Employment and Training in Australia (1991) and the Secretary's Commission on Achieving Necessary Skills (SCANS) in the US (1992), etc.

The Mayer Committee defined key competencies as: "... competencies essential for effective participation in the emerging patterns of work and work organisation. They focus on the capacity to apply knowledge and skills in an integrated way in work situations. Key competencies are generic in that they apply to work generally rather than being specific to work in particular occupations or industries. This characteristic means that the key competencies are not only essential for participation in work, but are also essential for effective participation in further education and in adult life more generally. (Australian Education Council, Mayer Committee 1992, p.7)

Mayer Committee's report on Key competencies shed more light on definition for each of the seven competencies. The following are identified as key competencies:

- Collecting , analysing and organizing information
- Communicating ideas and information
- Planning and organizing activities
- Working with others and in teams
- Using mathematical ideas and techniques
- Solving problems
- Using Technology

5.1. Secretary's Commission on Achieving Necessary Skills (SCANS)

The title of the report is "What Work Requires of Schools". The primary objective of the report is to help teachers understand how curriculum and instruction must change to enable students to develop those high performance skills needed to succeed in the high performance work place. This report also defines the five competencies and three-part foundation that constitute the **SCANS** skills.

5.1.1. Five Workplace Competencies

1. Identifying, organizing, planning and allocating resources.
2. Working with others
3. Acquiring and using information
4. Understanding complex inter-relationships
5. Working with a variety of technologies

5.1.2. A Three-Part Foundation

- Possessing Basic skills such as Reading, Writing, Arithmetic, Listening and Speaking.
- Thinking creatively, making decisions, solving problems, seeing things in the Mind's eye, knowing how to learn and reasoning.
- Having personal qualities such as displaying responsibility, self-esteem, sociability, self-management, Integrity and Honesty.

6. Eight Core Competencies and Expectations of Employers

Apart from the sound knowledge, every candidate is expected to possess the following qualities irrespective of their field of study. The following 8 core competencies maximize the employability of candidates.

- **Communication skills** – which contribute to productive and harmonious relations between employees and customers
- **Teamwork skills** – which contribute to productive working relationships and outcomes
- **Problem-solving skills** - which contribute to productive outcomes
- **Initiative and enterprise skills** - which contribute to innovative outcomes
- **Planning and organising skills** - which contribute to long-term and short-term strategic planning
- **Self-management skills** - which contribute to employee satisfaction and growth
- **Learning skills** - which contribute to ongoing improvement and expansion in employee and company operations and outcomes
- **Technology skills** - which contribute to effective execution of tasks.

7. What Personal Attributes Does One Need to be Employable?

Personal Attributes play a vital role in deciding the employability of a candidate. In 1999, the Australian Industry Group commissioned a report into the training needs of Australia's industries (Allen Consulting Group 1999). The report canvassed the views of 350 companies from the manufacturing, construction, and information technology sectors. Among many findings, the report notes that: ... an increasing premium is being placed on generic skills, both 'hard' (notably IT [information technology] skills) and 'soft' (eg. problem-solving, team skills, willingness and ability to adapt) to be developed prior to recruitment (Allen Consulting Group 1999, p. v).

The Group has identified the following as most important personal attributes:

- Loyalty
- Personal presentation
- Commitment
- Common sense
- Honesty and integrity
- Positive self-esteem
- Enthusiasm
- Sense of humour
- Reliability
- Ability to deal with pressure
- Balanced attitude to work and home life
- Adaptability
- Motivation

8. How to Enhance Soft Skills?

Language in India www.languageinindia.com

11 : 6 June 2011

R. Karthikeyan, M.A., M.Phil. and G. Baskaran, Ph.D.

Soft Skills - What Do the Employers Expect from Their Employees?

Both Industry and academia are breaking their heads whether it is possible to enhance soft skills in a few hours of training. During the initial stages of one's career, sound knowledge is very much essential to get good assignments. However, when it comes to growing in an organization, personality alone matters. Imparting Training on Soft skills becomes all the more relevant in a country like India where the education system does not provide amenities to enhance one's soft skills. Students can enhance their soft skills, if they train themselves, because most of soft skills are acquired rather than in born. If they feel that they are inadequate in any of the competencies, they need to imbibe those competencies by practice. Everyone who aspires to acquire soft skills need to ask themselves the following questions.

1. Am I a team player?
2. How well do I manage time?
3. What are my best and worst traits?
4. How do I react to criticism / feedback?
5. What are my strengths and weaknesses?
6. Am I good at resolving conflicts?
7. Do I possess honesty, loyalty and Integrity?
8. Do I have a high level of commitment?
9. Am I good at communicating with others?
10. Do I possess self-esteem?

9. Conclusion

Many corporates around the world invest a lot of money to enable their employees to handle themselves at work and how to relate with their customers and peers. In today's working environment, where customers and stakeholders are demanding more, infusing the soft skills in the minds of work force is of paramount importance. In the era of globalization, it has become absolutely imperative for every organization to develop the soft skills of employees. Greater responsibility lies on the shoulders of academia to inculcate soft skills in the blossoming minds of young people in order to make them job-ready.

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<http://www.ncver.edu.au/research/proj/nr2102b.pdf>

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Attitudes of the English Language Teachers at Tertiary Level Towards the Use of Computers

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Abstract

The outburst of information technology in the later parts of the twentieth century has taken the whole world into its ambit and Pakistan is no exception. There is an ever growing use of computers with users estimated at somewhere around twenty million. This is quite a considerable number and is enough to cast away any doubts regarding Pakistani youth's fondness for computers.

The present study was aimed at the measurement of the attitudes of the English Language teachers towards computers. It was a descriptive study and employed the survey method of research to collect data.

Data was collected from two hundred university teacher equally divided into male/female. These teachers were randomly selected from different universities of Pakistan. Data was analysed using SPSS 16. The findings revealed that there was a significant difference between the views of the male and the female teachers. Moreover, those who have no professional qualification have the highest mean score.

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The study recommends that the English teachers should be trained in the use of computers so that they might be able to use them for effective teaching of English.

Introduction

Language teaching and the use of technology in classroom have a long lasting relationship. Technology has been used for the development of the individual language skills, like reading, writing, listening and speaking but also for wider communicative purposes (Ybarra & Green, 2003).

The use of computers in language teaching and learning is not new phenomenon. For more than two decades, interest in multimedia and computers has grown to a great extent and one observes more and more schools with language laboratories throughout the world. Almost thirty years ago, John Underwood produced a seminal work on Computer-Assisted Language Learning (CALL). However, Underwood's emphasis was more on the acquisition of language through computers than on language learning. A close corollary to it was the conception of grammar that was to be learnt implicitly instead of being learnt explicitly (Chapelle, 2004).

Fotos and Browne (2004) provide quite a number of uses that the teacher can make of the computers in teaching languages. These uses range from the collection and analysis of corpora to testing and assessment through computers.

Thorson (2000) undertook a study to examine the use of computers in assessing writing ability in the first and the second language of the second language learners. The researcher successfully used a computer based tracking device to find that there was an increased tendency of revision among the students when writing the foreign language.

The teachers can make an effective use of the internet for teaching languages (Szendeffy, 2005). The use of internet not only develops the ability to communicate effectively but also ensures the liveliness of the learning process by lowering affective filter (Warschauer, Shetzer and Meloni, 2000). There are thousands of resources, websites, pages and blogs that relate to language teaching in general and English language teaching in particular. There, the teachers can find various activities that relate to the language skills development, assessment and evaluation procedures and classroom techniques for effective teaching. Moreover, internet is not merely a useful tool for the teachers to teach. It also provides them with unending opportunities to learn regarding the educational world in general and their own field in particular.

Levy and Stockwell (2006, p 132) refer to Egbert, Chao and Hanson-Smith (1999) who identified the following eight conditions of CALL:

1. Learners have opportunities to interact and negotiate meanings
2. Learners interact in the target language with an authentic audience
3. Learners are involved in authentic tasks

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4. Learners are exposed to and encouraged to produce varied and creative language
5. Learners have enough time and feedback
6. Learners are guided to attend mindfully to the learning process
7. Learners work in an atmosphere with an ideal stress/anxiety level
8. Learner autonomy is supported

Warschauer (1996) undertook a study to measure the attitudes of the English as Foreign Language students in three different countries i.e. The United States, Taiwan and Hong Kong. The study found out that the students had a positive attitude towards using computers for writing and communication. The study also outlined the possible factors that influenced the positive attitude of the students namely the “computer-mediated communication, feeling of personal empowerment and enhancement of learning opportunities” (Warschauer, 1996, p 11)

Lee (2000) reported the barriers that the English language teachers face in using CALL. He opined that though the computers were being used for a considerable period of time, some constraints inhibited the use of computers by the English language teachers. These constraints included the monetary issues, the availability of the hardware and software, knowledge not only the practical but also the theoretical, and acceptance of technology.

Teo (2008) conducted a study to find out the attitudes of pre-service teachers towards computer use in Singapore. The study employed a questionnaire to investigate the attitudes of prospective teachers. It was found that there was no difference among the attitudes of the prospective teachers in terms of gender and age.

Tilfarlioğlu and Ünalı (2006) carried out a study to investigate faculty's attitudes towards using computers at University of Gaziantep. They reported that experience, age and gender have no considerable correlation with the teachers' attitude towards the computers.

However, there are places, like Pakistan, where computers are still placed in a protected room which has no room for the teachers to experiment with language teaching and learning. The teachers stick to the conventional methods of teaching languages wherein the students get very few chances to interact either with each other or with the teachers (Hafeez and Ahmed, 2008).

There is an ever growing use of computers with users estimated at somewhere around twenty million in Pakistan. This is quite a considerable number and is enough to cast away any doubts regarding Pakistani youth's fondness for computers

Recognising the importance of computers in language teaching, the Learning Innovation Division of the Higher Education Commission established the CALL subcommittee “to strengthen independent and interactive language learning through Computer Aided Language Learning” (<http://www.hec.gov.pk/QALI/call.html>). This subcommittee claims to help the teachers in making use of the different tools for effective language learning. However, it remains

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to be seen as to what are the attitudes of English teachers at the tertiary level towards the use of computers in English language teaching. The present study aims to fill the same gap.

Method

The present study was aimed at the measurement of the attitudes of the English Language teachers at tertiary level towards the use computers in language teaching and learning. It was a descriptive study and employed the survey method of research to collect data.

Questionnaire

A short questionnaire was developed to measure the attitude of the tertiary level English teachers towards the use of computers. The questionnaire covered four dimensions of CALL including Access and Utility, Computer Proficiency, Motivation and Computer Assisted Instruction.

The first dimension, i.e. Access and Utility, dealt with the teachers' access to computers and how they made use of these. The second dimension, i.e. Computer Proficiency, had questions that related to the teachers knowledge and application of that knowledge to the use of computers while the third dimension carried questions that dealt with the motivation to use computers. The last dimension, i.e. Computer Assisted Instruction, is concerned with the teachers' perceptions of how computer can be used for classroom instruction.

Sample

Data was collected from two hundred university teacher equally divided into male/female. 200 teachers were randomly selected from different universities of Pakistan. All the teachers had a Masters in English degree; however, there was a variance in terms of the professional degrees. The teachers had B.Ed, M.Ed and TEFL [Teaching of English as a Foreign Language] degrees. However, there were also a few who did not have any professional degree.

The data collection was completed in two phases. The researchers got the questionnaires filled from the respondents personally. This was, no doubt, quite an exhaustive exercise; however, it was useful because the researchers had a chance to explain any ambiguities that might arise during the course of data collection.

Data Analysis

The data, collected through the questionnaire, was analysed in terms of mean score comparison between male and female students, and in terms of academic qualifications, professional qualifications and experience. For comparison in terms of gender, we used the t-test while ANOVA was used to compare the means in terms of academic qualifications, professional qualifications and experience Findings of the study are outlines as under.

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Findings

Table 1 Showing mean difference on Access and Utility gender wise

Gender	N	Mean	Std. Deviation	Std. Error Mean	df	t-value	p-value
Male	80	17.8250	2.22628	.24891	189.997	2.522	0.012
Female	120	18.7500	2.72939	.24916			

Table: 1 indicates that the t-value is 2.522 and p-value is less than 0.05, which highlights the presence of a significant difference gender wise on Access and Utility dimension of CALL in favour of the female. It can be concluded from the above table that the females have significantly better Access and Utility regarding computers.

Table 2 Showing mean difference on computer proficiency gender wise

Gender	N	Mean	Std. Deviation	Std. Error Mean	Df	t-value	p-value
Male	80	19.6250	2.38866	.26706	147.21	1.074	0.284
Female	120	19.2917	1.97631	.18041			

Table 2 indicates as the t-value is 1.074 and p-value is greater than 0.05, which shows that a significant difference does not occur gender wise on computer proficiency. It can be concluded from the above table that male and female teachers have almost the same level of computer proficiency.

Table 3 Showing mean difference on motivation gender wise

Gender	N	Mean	Std. Deviation	Std. Error Mean	Df	t-value	p-value
Male	80	20.6125	2.90130	.32438	198	.815	0.416
Female	120	20.9417	2.72645	.24889			

Table 3 indicates as the t-value is 1.439 and p-value is greater than 0.05, which shows that a significant difference does not occur gender wise on motivation dimension of CALL . It can be concluded from the above table that male and female teachers have almost the same level of motivation.

Table 4 Showing mean difference on CAI gender-wise

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Gender	N	Mean	Std. Deviation	Std. Error Mean	Df	T	p-value
Male	80	15.6750	1.97308	.22060	197.386	2.512	0.013
Female	120	16.5833	2.80331	.25591			

Table 4 indicates that as the t-value is 2.512 and p-value is less than 0.05, which shows that a significant difference has occurred gender wise on the dimension of Computer Aided Instruction (CAI) in favour of male. It can be concluded from the above table that female teachers have significantly better views on Computer Aided Instruction.

Table 5 Showing mean difference on over all dimensions of CALL gender wise

Gender	N	Mean	Std. Deviation	Std. Error Mean	Df	t	P
Male	80	73.7375	6.22112	.69554	191.443	1.840	0.067
Female	120	75.5667	7.77924	.71014			

S. No stands for Serial Number

Table 5 indicates as the t-value is 1.840 and p-value is greater than 0.05, which shows that a significant difference does not occur gender wise on overall dimension of CALL in favour of male. It can be concluded from the above table that males and females have almost the same views on overall dimensions of CALL.

Table 6 ANOVA Academic Qualification

		Sum of Squares	df	Mean Square	F	Sig.
Access and Utility	Between Groups	18.352	2	9.176	1.390	.252
	Within Groups	1300.768	197	6.603		
	Total	1319.120	199			
Computer Proficiency	Between Groups	.860	2	.430	.092	.912
	Within Groups	920.015	197	4.670		
	Total	920.875	199			
Motivation	Between Groups	18.714	2	9.357	1.200	.303
	Within Groups	1536.066	197	7.797		
	Total	1554.780	199			

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CAI	Between Groups	16.926	2	8.463	1.318	.270
	Within Groups	1265.394	197	6.423		
	Total	1282.320	199			
OVERALL	Between Groups	11.319	2	5.660	.107	.898
	Within Groups	10408.236	197	52.834		
	Total	10419.555	199			

The table shows that in terms of academic qualification, there was no significant difference among the groups on any of the dimensions.

Table 7 ANOVA Professional Qualification

		Sum of Squares	df	Mean Square	F	Sig.
Access and Utility	Between Groups	73.925	3	24.642	3.879	.010
	Within Groups	1245.195	196	6.353		
	Total	1319.120	199			
Computer Proficiency	Between Groups	46.462	3	15.487	3.471	.017
	Within Groups	874.413	196	4.461		
	Total	920.875	199			
Motivation	Between Groups	140.416	3	46.805	6.486	.000
	Within Groups	1414.364	196	7.216		
	Total	1554.780	199			
CAI	Between Groups	241.774	3	80.591	15.180	.000
	Within Groups	1040.546	196	5.309		
	Total	1282.320	199			
OVERALL	Between Groups	1216.493	3	405.498	8.636	.000
	Within Groups	9203.062	196	46.954		
	Total	10419.555	199			

S. No stands for Serial Number

It was revealed that there was a significant difference among the groups on all the dimensions of CALL in terms of professional qualifications. It was therefore decided to run post-hoc to find out the significant difference between the groups.

Table 8 Showing multiple comparison on Access and Utility Professional Qualification wise

<i>S.No</i>	<i>Pair</i>	<i>Mean Difference</i>	<i>P-value</i>
1	Nil VS TEFL	1.538	.002

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S. No stands for Serial Number

The table indicates that there is a significant difference between the mean scores of the teachers who do not have any professional qualifications and the teachers holding TEFL qualification, on the Access and Utility dimension of CALL.

Table 9 Showing multiple comparison on Computer Proficiency Professional Qualification wise

<i>S.No</i>	<i>Pair</i>	<i>Mean Difference</i>	<i>P-value</i>
1	M.Ed. VS B.Ed.	2.08929	.004
3	M.Ed. VS TEFL	1.39121	.020
4	Nil VS B.Ed.	1.25000	.030

S. No stands for Serial Number

The table indicates that there is a significant difference between the mean scores of the teachers with M.Ed and the teachers holding B.Ed. degree. There is a significant difference between the mean scores of the teachers with M.Ed and the teachers with “TEFL” qualification. The same significant difference is also found between the mean scores of the teachers without any professional degree and the teachers holding B.Ed. degrees on dimension of Computer Proficiency. It can be concluded that the teachers with M.Ed. degree have the significantly highest mean among the group whereas the teachers with B.Ed. degree have the significantly lowest mean among the groups on Computer Proficiency Professional Qualification wise

Table 10. Showing multiple comparison on Motivation Professional Qualification wise

<i>S.No</i>	<i>Pair</i>	<i>Mean Difference</i>	<i>P-value</i>
1	M. Ed VS B.Ed.	2.70833*	.003
2	TEFL VS B.Ed	1.33141	.027
3	Nil VS B.Ed.	2.89583	.000
4	Nil VS TEFL	1.56442	.004

S. No stands for Serial Number

The table indicates that there is a significant difference between the mean scores of the teachers with M.Ed and the teachers holding B.Ed degree. There is a significant difference between the mean scores of the teachers with ‘TEFL’ qualification and the teachers with B.Ed professional degree. The same significant difference is also found between the mean scores of the teachers without any professional degrees and those teachers who have B.Ed degree and between the mean scores of teachers without any professional degree and the teachers with ‘TEFL’ professional degree on dimension of Motivation. Hence, it is found that the teachers without any professional qualification have the significantly highest mean score among the

groups whereas the teachers with B.Ed. degree have the significantly lowest mean score on Motivation in terms of professional qualification.

Table 11 Showing multiple comparison on CAI Professional Qualification wise

<i>S.No</i>	<i>Pair</i>	<i>Mean Difference</i>	<i>P-value</i>
1	B.Ed. VS TEFL	1.97051	.000
2	M.Ed. VS TEFL	1.41099	.031
3	Nil VS TEFL	2.74135	.000

S. No stands for Serial Number

The table indicates that there is a significant difference between the mean scores of the teachers with B.Ed. and the teachers with “TEFL” qualification. There is a significant difference between the mean scores of the teachers with M.Ed and the teachers with “TEFL” qualification. The same significant difference is also found between the mean scores of the teachers without professional degree and the teachers with “TEFL” qualification on dimension of Computer Aided Instruction (CAI). Hence, we can conclude that the teachers with “TEFL” professional qualification have the lowest mean score on Computer Aided Instruction.

Table 12 Showing multiple comparison Overall Professional Qualification wise

<i>S.No</i>	<i>Pair</i>	<i>Mean Difference</i>	<i>P-value</i>
1	Nil VS B.Ed	5.37500	.004
2	Nil VS TEFL	6.39615	.000

S. No stands for Serial Number

The table indicates that there is a significant difference between the mean scores of the teachers without any professional degree and the teachers with B.Ed degree. The same significant difference is also found between the mean scores of the teachers with teachers having no professional qualification and the teachers with “TEFL” professional degree on dimension of Overall Professional Qualification. It can be concluded the teachers without any professional qualification have the significantly highest mean score on all the dimensions of CALL.

Table 13 ANOVA Experience

		Sum of Squares	df	Mean Square	F	Sig.
Access and Utility	Between Groups	31.418	3	10.473	1.594	.192
	Within Groups	1287.702	196	6.570		
	Total	1319.120	199			
Computer Proficiency	Between Groups	13.188	3	4.396	.949	.418
	Within Groups	907.687	196	4.631		
	Total	920.875	199			
Motivation	Between Groups	152.142	3	50.714	7.087	.000
	Within Groups	1402.638	196	7.156		
	Total	1554.780	199			
CAI	Between Groups	49.897	3	16.632	2.645	.050
	Within Groups	1232.423	196	6.288		
	Total	1282.320	199			
OVERALL	Between Groups	407.198	3	135.733	2.657	.050
	Within Groups	10012.357	196	51.083		
	Total	10419.555	199			

There was no significant difference among the groups as far as Access and Utility, and Computer Proficiency dimensions were concerned. However, there was a significant difference between the groups in terms of Motivation, CAI and Overall. It was, thus, decided to run post-hoc on these dimensions.

Table: 14 Showing multiple comparison on Motivation Experience wise

S.No	Pair	Mean Difference	P-value
1	6-10 Years VS 1-5 Years	1.10821	.029
2	11-15 Years VS 1-5 Years	2.49524	.000
3	11- 15 Years vs 6-10 Years	1.38703	.050
4	More than 15 Years VS 1-5 Years	1.75714	.000

S. No stands for Serial Number

The table indicates that there is a significant difference between the mean scores of the teachers with 6-10 years experience and the teachers having 1-5 years of teaching experience. There is a significant difference between the mean scores of the teachers with 11-15 years and the teachers with 1-5 years teaching experience. The same significant difference is also found

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between the mean scores of the teachers with more than 11-15 years of teaching experience and the teachers with 6-10 years experience and between the mean scores of the teachers with more than 15 years of teaching experience and those teachers who have 1-5 years teaching experience on dimension of Motivation Experience wise. Hence, it is concluded that teachers with an experience of 11-15 years have the significantly highest mean score among the groups on motivation whereas the teachers with an experience of 1-5 years have the significantly lowest mean score among the groups on motivation.

Table: 15 Showing multiple comparison on CAI Experience Wise

<i>S.No</i>	<i>Pair</i>	<i>Mean Difference</i>	<i>P-value</i>
1	6-10 Years VS More than 15 Years	1.35999	.006

S. No stands for Serial Number

The table indicates that there is a significant difference between the mean scores of the teachers with 6-10 years experience and the teachers having more than 15 years of teaching experience, in favour of the teachers with 6-10 years of experience on dimension of CAI Experience wise.

Table: 16 Showing multiple comparison Overall Experience wise

<i>S.No</i>	<i>Pair</i>	<i>Mean Difference</i>	<i>P-value</i>
1	6-10 Years VS 1-5 Years	2.94103	.030
2	11-15 Years VS 1-5 Years	4.16190	.020

S. No stands for Serial Number

The table indicates that there is a significant difference between the mean scores of the teachers with 6-10 years experience and the teachers having 1-5 years of teaching experience. There is also a significant difference between the mean scores of the teachers with 11-15 years and the teachers with 1-5 years teaching experience on dimension of Overall Experience wise. Therefore, it can be concluded that the teachers with 1-5 years of experience have the lowest mean score in all the dimensions of CALL.

Discussion

It is a reliable fact that availability of computers to individual for their work has a significant impact on his performance only if s/he knows how to use this machine. The institutions or homes equipped with educational facilities provide better results as compared to others. The other factor is interest of students to learn and teachers to

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teach them. It was also observed that where these facilities are available, the teachers are not interested in the proper utilization of these facilities and could not give a good output. In this study when male and female language teachers were compared, it was concluded that female teachers have better access of computer and its utility in their routine life and a significant difference was found between their mean scores. It can also be said that female teachers have more interest in technical device as compared to male teachers (Table 1).

These findings are in line with the findings of Teo (2008) and Tilfarlioğlu and Ünalı (2006), while these contradict those of Kay (2007) who reported that males have considerably better attitudes to computer and the difference tends to increase as the learners progress in age.

All individuals employed as classroom teachers need to develop the skills and competencies which will enable them to maximize the use of the computer device as a teaching resource to enhance their student learning. Every person can be different from other in computer competency but if we talk about teachers they must be able to use it proper to fulfil the need of the day, if not perfectly. It's a challenge for the teachers of the modern age that how they can prove themselves competent to introduce modern ideas and develop students' thinking.

In this study (Table 2), no significant difference was found between male and female English language teachers regarding their computer competency. Male teachers are somehow better and competent to use but the difference is not significant. It can be said that both the genders have almost same level of competency using computer but this is the major challenge for the teacher to integrate computer in their teaching. One feels inclined to agree with Lee (2007).

Motivation provides a direction to some tasks and there can be many sources of motivation for learning. Teacher is also as great source of motivation for students but teachers also need motivation in their professional life. Computer is the need of the day and challenge for the teachers. Some teachers have great concern with this device but others may not be. Table 3 indicates that a significant difference does not occur gender-wise on motivation dimension of CALL. Many factors can be involved here but it is an understood reality that computer technology made the learning or teaching environment more conducive. It seems in this study that there is no significant difference between both male and female language teachers on different dimension of motivation regarding CALL and both the genders are have almost equal level of motivation for computer. Milbrath and Kinzie (2000) report that teacher training in the use of computers might be helpful in developing positive attitudes among the teachers.

Computer-assisted learning is a new and innovative trend that has wide range of affection in education for the students. Students' learning can be enhanced by using these productive tools during teaching. By computer and applying it in different situation students can change the entire way of their thinking and imagination. It depends also on the trend of teachers to use technology in education. Use of computer-assisted instructional material (CAI) to enhance traditional

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teaching is a novel concept. It is also considered a viable source for solving different problems of education. In this study, a significant difference was found gender wise on the dimension of Computer Aided Instruction (CAI) in favour of male English teachers. It can be said that male teachers are more interested in the use of technology in education as compared to females (table. 4). This might be primarily due to the fact that male teachers do not face many problems in the hardware domain of computers as compared to their female teachers (Hon and Koh, 2002).

Technology is considered the main support for the students in their learning developments in this modern era. It shifts teacher-centered instruction to student-centered learning. Effective use of computer in education and interest and attitude of teachers towards this technology device is an indicator of uplifting the standards of education so its importance can not be underestimated. Many institutions provide facility to their teachers to utilize their knowledge through computers. Further more it also depends on the trend and attitude of teachers, how to learn and apply their knowledge.

Table 5 indicates that a significant difference does not occur gender wise on overall dimension of CALL. According to this study both the genders are found to have almost same level of attitude towards computer and its application in education.

Results of this study indicate that, academic qualification wise; there was no significant difference among the groups on any of the dimensions of CALL (table. 6): Access and Utility, Computer Proficiency, Motivation and CAI. It can be said that academic qualification wise almost all the teachers have access and utility of computers, either at home or institution. Computer competency is one of the other crucial challenges for teachers in this ever changing age. This study indicates that teachers may have considered the importance of this device in education and they are having the trend to use and apply the concepts through computers and playing an important role to enhance students' learning.

The study reveals that there is a significant difference among the groups on all the dimensions of CALL in terms of professional qualifications. It can be said that professional qualification matters much in teaching learning process of education. Highly qualified teachers may consider educational requirements better and lower qualification may not. The results show a significant difference among faculty members according to their professional qualification on the dimension of CALL but the difference does not clarify that: who is better than other? For this purpose further analysis indicates that there is a significant difference between the mean scores of the teachers who do not have any professional qualifications and the teachers holding "TEFL" professional qualification, on the Access and Utility dimension of CALL (table. 8). If we compare teachers' competency in computer, it is concluded that English language teachers with M.Ed. degree have the significantly highest mean among the group whereas the English teachers with B.Ed. degree have the significantly lowest mean among the groups on Computer Proficiency Professional Qualification wise (table. 9). It seems that higher professional qualification has better trend of learning computer and enhancing the competency to teach their students with technical devices.

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Human nature is very much simple and can be very much complex as well. Workplace motivation plays a significant role in promoting employees interest and attitude towards any task and administration role keeps its value itself. On the other hand motivation can also be self created or intrinsic. It is also found in this study that the teachers without any professional qualification have the significantly highest mean score among the groups whereas the teachers with B.Ed. degree have the significantly lowest mean score on Motivation in terms of professional qualification. Results on motivation are contrary to the results of table. 9 mentioned above. It seems here that the teachers without professional qualification are more motivated to learn computer as compared to higher professional qualification. They may have intrinsic factor as compared to the faculty members of higher professional qualification (Table 10).

CAI has much potential to serve as a dual purpose by enhancing the learning experiences of the students. CAI can assist in increasing worker competency, knowledge and skills as it can be designed to provide consistent training in new criteria. It is also beneficial to maximize students' control as it increases the relevance of learning, expectations for success and general satisfaction to heightened motivation.

Ebenezer S. O. Collier (2004) described that instruction supplemented by properly designed CAI is more effective than instruction without CAI. By this study we can conclude that the teachers with "TEFL" professional qualification have the lowest mean score on Computer Aided Instruction. They may not have proper training of CAI as compared to the teachers with higher qualification (Table 11) but the overall results of table. 12 are very much interesting and surprisingly indicate that the language teachers without any professional qualification have the significantly highest mean score on all the dimensions of CALL.

To improve students' performance in education or to produce good and productive citizens, there is a need of the day to concentrate on student- centred teaching instead of teacher-centred. Different teachers can provide different types of learning experiences to the students. Major differences were found in different studies. There can be great difference between the performances of teachers using ICT in education especially computer. Experience matters but some times may not.

When teachers were compared on different dimensions of CALL a significant difference was found on Motivation, CAI and Overall attitude of teachers towards computer. It was necessary to find out that which category is better than other? Further analysis indicates that teachers with an experience of 11-15 years have the significantly highest mean score among the groups on motivation whereas the teachers with an experience of 1-5 years have the significantly lowest mean score among the groups on motivation (Table 14). It seems that teachers with more experience are greatly motivated towards computer. The table indicates that there is a significant difference between the mean scores of the teachers with 6-10 years experience and the teachers having more than 15 years of teaching experience, in favour of teachers with 6-10 years of experience on dimension of CAI Experience wise (Table 15). This study also shows that overall

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teachers with 1-5 years of experience have the lowest mean score in all the dimensions of CALL (table 16). The results of this study indicate that experience may matter in some situation not in all. Language teachers with lower experience of teaching are seem to be more motivated to learn computer and have tendency towards learning computer and its application in their teaching.

Conclusions

Female English language teachers have greater interest and attitude towards learning computer as compared to males. This might be due to the reason that the male teachers have better proficiency levels and more exposure to the computers as compared to the female teachers, and that is why the female teachers want to augment their knowledge and competency of computer use.

A significant difference was found gender wise on the dimension of Computer Aided Instruction (CAI) in favour of male. This is reconciled by the fact that the male teachers possess the necessary knowledge and competence of computers while the female teachers reported that they needed further proficiency and knowledge in this regard.

Academic qualification-wise, there was no significant difference among the groups on any of the dimensions of CALL. This is because computer instruction is fairly a novel phenomenon in Pakistani perspective. The teachers of today were not taught using computers. Therefore, it is quite natural that there is no difference among the groups in terms of academic qualification.

Higher qualified English teachers have better proficiency in computer as compared to lower qualified teachers. The teachers with higher qualifications get a chance to, or have no choice but to, use computers for the purpose of research etc. Being enrolled in the universities they have better chances to be proficient in the use of computers. As compared to them, the teachers with lower qualifications do not get that chance because not all the schools and colleges, where they had been taught, have computers.

Teachers without any professional qualification have the significantly highest mean score on overall dimensions of CALL. It was quite surprising that the teachers who possessed professional qualification had poor attitudes toward computer use. This might be due to several reasons. One of the reasons is that the teacher training institutes are not well equipped. Moreover, the use of computers in the teacher training institutes is not mandatory.

Overall mean score of lower experienced English teachers are significantly greater than others. It seems that teachers with lower experience have greater attitude and interest towards learning and teaching of computers. They had some chances of using, and being exposed to computers. As compared to them, the teachers with higher experience had never used computers during their school and college life.

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Recommendations

Short courses should be arranged in institution for faculty and students as well to learn computers. For the teachers, the course could be arranged at a time when the teaching/learning activity is off, i.e. during summer or winter vacations. Special training for CAI should be conducted to use it during teaching. Given the importance and usefulness of information communication technology, such training should be mandatory for all the teachers.

Moreover, teacher training institutes should also focus on teaching the use of computers during teaching. Female English teachers should be motivated to learn computer and use it during their teaching. One way of doing it could be provision of more resources to the female schools and colleges so as to arrange computers.

At least one expert of computer among English language teachers should be appointed to guide and help them using computer.

There should be a computer lab in each institution having computers for faculty. This lab should be properly equipped and the teachers should be encouraged to spend time there.

There could be several reasons behind the fact that the teachers with professional qualifications have a higher mean score as compared to those who had no professional qualification. Therefore, a separate study should be conducted to find out the reasons of how and why the teachers having no professional qualification have greater score than the teachers having professional qualification?

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The Vitality of Computer Aided Listening

B. Arokia Lawrence Vijay M.A., M.Phil.

1. Focus of This Paper

Listening strengthens the quality of communication, interpersonal relations, human relations, emotional intelligence, conflict management and team management. The more one listens the better one can speak. Listening acts as a basic tool for the development of one's language. Improvement in fluency of language involves some degree of listening.

Unfortunately, majority of the learners of English as a second language are not able to succeed in their communication. One of the major reasons for this is poor listening habit. CALL (**Computer Assisted Language Learning**) serves as a better tool to solve this problem. Listening via computer can make a great difference in the development of the listening skill.

This paper focuses on CALL listening and argues that CALL listening helps achieve a better listening skill compared to the use of traditional method of teaching listening. In this study, students were exposed to both listening activities (CALL Listening and conventional Listening). The study showed that the learners are comfortable and were able to achieve the desired result by CALL Listening.

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2. Listening and Its Importance for the Enhancement of Learning Language

One cannot speak without listening. Listening starts from day one when one enters the world of learning language. The first activity a child does is listening but interest in that activity gets reduced in school environment! Academic and business achievement requires good listening habits.

There is a real distinction between merely hearing to the words and really listening for the message. Through listening we tend to catch the meaning intended by the person who is talking to us, who is having conversation with us. Listening becomes very important for on- the-job as well as academic communication. Listening can improve academic and work quality and boost productivity. Poor listening leads to innumerable mistakes because of which letters have to be retyped and meetings rescheduled that lead to poor performance both in business and in academic work.

3. Computer-based Listening versus Conventional Listening

Computers are most popular among students because they are associated with fun and games and also they are fashionable. Student motivation is therefore increased, especially whenever a variety of activities are offered, which make them feel more independent. Computer instruction can help pupils strengthen their linguistic skills by positively affecting their learning attitude and by helping them build self-instruction strategies and promote their self-confidence. Shy or inhibited students can be greatly benefited by individualized, student-centered collaborative learning.

When listening is involved as a grand tool for the language enhancement, listening becomes **ACTIVE and REFLECTIVE**. Learners are able to listen closely to content and intent, which helps to bring in mutual understanding.

Conventional listening is **SELECTIVE** and **INACTIVE** listening. In Conventional Listening there are a number of obstacles or distractions that stand in the way of effective listening, both within and outside the learning area. A few of these barriers may be categorized as follows.

- Physiological Barriers
- Physical Barriers
- Attitudinal Barriers
- Negative Assumptions
- Predetermined attitude
- Cultural differences
- Atmosphere
- Time

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4. The Aim of This Paper

This study aims to improve the learners listening activity for the total improvement of the English Language focusing on psychotherapy activities. Listening in terms of understanding and identification of the central theme, supporting details, prediction and atmosphere around where the students are asked to listen is analyzed.

5. The Study

A comparative experiment was conducted in an undergraduate engineering class and in a Language Lab. The group included average, below average and above average students so that the study can clearly portray the reality of the listening capacity of the students of various categories. Students from Tamil medium background and good English medium schools have different listening and understanding capacity. Based on their ability they were grouped.

Students listened to the audio in computer based listening and also listened to a language teacher reading the same passage. They answered the questions added to the lesson. This part of activity enabled the learners get acquainted with listening as a part of enjoyment and proceeding more with listening.

6. Methodology

An undergraduate engineering class of sixty students was divided into two groups equally including average, above average and below average students in both the groups. One group was taken to the Language Lab and the other group was retained in the class. A passage (Audio and Video) downloaded from VOA special English was given for listening for both the sets of students (Conventional Listening group and Computer based Listening group). Using Computers and Language learning software the downloaded audio passage was given to thirty students who took the activity individually using a computer. The audio was played twice and was followed by questions (Objective type, Answering in a sentence, framing questions and true of false) based on the passage. Students were asked to answer the questions in the question paper given to them within the time limit set for the purpose

The second group was retained in the class and the same activity was conducted in a class by the Conventional method of Listening. A language teacher read the passage twice and the same questions were given to the students to answer within the time limit set. The same question paper was given to the students and asked to answer on the same.

Both the groups of the class participated in the activities with interest. Evaluation was done for both the methods manually.

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8. The Results

Students showed more interest to participate in the listening activity using computers. Their performance was better than the students who listened to the passage using the conventional method.

When the results were compared it was seen that the students who took the task in computer-based activity were able to achieve a high standard of listening whereas students who took the same activity in conventional way performed poorly.

I got the feeling that the conventional method did not lose its importance and effect but it has lost its value in the minds of young engineering students. They have a desire to apply technology wherever possible. When listening is done with interest and involvement a change towards the development of language is observed and various skills are improved.

9. Skills Improved

Proficient listening depends on the ability to recognize words, content, idea, theme, etc., effortlessly. Many approaches are available to improve listening comprehension. The usual method includes students answering teachers' questions, writing responses to questions or both, but many a time they are not able to provide even related answers.

The technique used for the present study motivated the students to actively participate in the activity given. The objective of developing the listening comprehension skills was easily achieved by the CALL. The experimented analytical activity encouraged the students to interact with text and make them critical listeners.

In this focused activity, students become aware of text construction and their interaction with the text improves their cognitive development. In the language classes, passages from various text books could be used for this task. Through this activity, students could improve listening skill, writing skill, framing questions, answering questions, and a thorough understanding of the passage. On the whole, the approach used for the study brings the following changes among the students during the listening activity.

- Attentive Listening is done.
- Active or Reflective Listening is witnessed.
- Able to account facts, thoughts and beliefs, Feelings and emotions.
- Communication level increases.
- Can develop better soft skills.
- Bring out a better understanding.
- Active participation of shy learners.
- Listening is perceived with Interest.

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- Student's language proficiency was much better than in normal classroom communication.
- Improve all the skills of the language.
- Help frame questions to bring out a better idea about the passage.
- Motivate students to concentrate.
- Students' cross-cultural knowledge and understanding increases.
- Directs students to make predictions on the theme of the passage.

10. Conclusion

The result suggests using computers in listening activity will pave way for young learners to listen actively both in conventional listening and CALL.

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Comparison of Emotional Intelligence of University Students in the Province of Sindh (Pakistan)

Rabia Tabassum, Ph.D., Rehmat Ali Farooq, Ph.D., and
Aijaz Ahmed Gujjar, Ph.D. Candidate

Abstract

The study reports findings drawn from an amended version of Wong & Law Emotional Intelligence Scale (WLIS), university students' of Sindh. 600 students from three universities were selected as the sample for the study. Gender wise, the male students and qualification wise the B.Sc. degree holders were found significantly better than their counterparts. There were also some significant differences in terms of the university the students were studying in. The study concludes that the emotional intelligence is positively correlated with age, gender, qualification as well as the educational institution the student is enrolled in.

Key words: Emotional intelligence, Self-Awareness, Self-Management, Social Awareness, Relationship Management

Introduction

Emotional intelligence is the ability to conceive, direct and estimate emotions. There are two schools of thought exist in the field of research: One group of researchers believe that man can be trained to attain and fortify emotional intelligence. Second advocates that it is an innate trait.

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(Pakistan)

Peter Salovey and John D. Mayer, the foremost researchers define emotional intelligence as, “the subset of social intelligence that involves the ability to monitor one own and others feelings and emotions , to discriminate among them and to use this information to guide one thinking and actions” (Emotional Intelligence , 1990).

Aforementioned researchers suggest a model of EI having four factors: the capability to perceive, understand , reason and manage emotions.

Peter Salovey and John D. Mayer believe that these four aspects of EI vary in respect of nature of process. For instance, simple abilities of perception and expression of emotions are accomplished by the lowest level branch, whereas the highest level is responsible for control of emotions.

In human behavior, successful emotional control occupies a vital role. Modern research in arena of Psychology has established that besides intelligence; social abilities as well as emotional development and control lead man to easily adjust himself in the society and brings about ultimate success in his professional domain. Emotional intelligence enables humans to behave positively in stressful circumstances and helps them to deal with various troubles. The individuals, working in different fields with mature emotional state are capable of controlling their feelings, thus their ratio of achievement is higher as compared to those who don't possess well developed emotional state.

Emotional intelligence inevitably plays multidimensional role in varied walks of life. According to number of researches EI determines academic accomplishment and decision making.

Moreover, it effects development of balanced personality. Our aims and goals of life are guided by our emotional state. For example, a student becomes happy on getting good grade in English.

Subsequently, he/she decides to choose English for higher studies. In other words, positive emotions elucidate perception, clarify vision and strengthen analytic skills.

Simon (1967) opines that emotions hold a fundamental place in psyche of man. Human behavior, his thinking and power of perception is highly controlled and affected by emotions. In this way, emotions act as motivating factor to influence the psychological actions and responses. Emotionally intelligent person can lead more attractive, pleasant and peaceful life.

Wallbolt and Scherer (1989) suggest five predominating factors involved in the experience of emotions: situational estimation, motor expression, behavioral modifications, personal sentiments and inspirational acts. Spector and Goh believe that human actions depend on his /her individual experience, where actions are taken according to the particular condition after judging the environment.

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Bower (1981) proposes that internal and external judgment of information results expression of emotions. Emotions, in man, come about and change depending upon his environmental interaction. According to Fredrickson emotions appear to be tendency having manifold responses, which we express from time to time.

Goleman defines EI as “managing feelings so that they are expressed appropriately and effectively, enabling people to work together smoothly toward their common goals.” According to him EI comprises of four abilities.

Mayer and Salovey (1997b) refer EI as amalgamation of diverse intellectual capabilities i-e to perceive, comprehend and control feelings. Perceiving involves identification and analysis of different states of emotions. It is also related to experiences through senses. In comprehension of feelings, one manages to move from simple emotions to complex ones; how far one’s emotions are affected by occurring events and to what extent emotional reactions are expected in social circumference. Emotional regulation refers one’s ability to control emotions in him and in others.

Mayer and Salovey (1990b) define EI as a composite whole, entails “the ability to monitor one’s and others’ feelings and emotions, to discriminate among them and to use these information to guide one’s thinking and actions”.

Objectives of the Study

This study was based on the following objectives:

1. To describe the emotional intelligence and its importance.
2. To compare the scores of students on emotional intelligence scale gender-wise, qualification-wise, age-wise and university-wise.
3. To suggest some measures and recommendations.

Research Methodology

The research method adopted in this research is descriptive in nature.

Population and Sampling

The population of the study consisted of all the students of Master degree level of the University of Karachi, University of Sindh and Shah Abdul Latif University of Khairpue. 200 students each from all the three universities were considered the sample of the study.

Research Tool Development and Data Collection

Since the study was descriptive in nature, therefore, survey approach was considered appropriate to collect the data. For the purpose, Wong & Law emotional intelligence scale (WLIS) was used

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after some amendments according to culture and environment, the scale was pilot tested and the reliability of the scale was 0.808 (Cronbach's Alpha).

Administration of Research Tool

The finalized emotional intelligence scale was administered on students personally.

Data Analysis

To analyze the data, students' responses were converted into numerical scale. SPSS XII was used to analyze the data. Mean scores was calculated and then independent t -test and ANOVA was run in order to find the significant difference between the mean scores of students on emotional intelligence scale on the selected variables of all the sampled universities.

Findings

Data collected through the emotional intelligence scale was analyzed in terms of mean score, independent sample t-test and ANOVA. The findings drawn out from the data analysis are given below.

Table: 1 Showing ANOVA on all the dimensions of emotional intelligence scale age-wise.

<i>Dimensions</i>	<i>Source of Variation</i>	<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
Self-awareness	Between Groups	156.182	3	52.061	2.22 2	.085
	Within Groups	13965.258	596	23.432		
	Total	14121.440	599			
Self-management	Between Groups	34.978	3	11.659	.728	.535
	Within Groups	9540.287	596	16.007		
	Total	9575.265	599			
Social-awareness	Between Groups	61.163	3	20.388	.935	.424
	Within Groups	13000.110	596	21.812		
	Total	13061.273	599			
Relationship management	Between Groups	72.603	3	24.201	2.07 8	.102
	Within Groups	6940.730	596	11.646		
	Total	7013.333	599			

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Overall	Between Groups	825.233	3	275.078	1.83	.139
	Within Groups	89252.36	596	149.752	7	
	Total	90077.59	599			

It is evident from above table that p-value is less than 0.05 for all the dimensions, so it is concluded that there is no significant difference on all the dimensions of emotional intelligence scale age wise. Age wise all the students are same.

Table: 2 Showing mean difference on all the dimensions of emotional intelligence scale gender-wise

<i>Dimensions</i>	<i>Gender of Respondents</i>	<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>df</i>	<i>t-value</i>	<i>p-value</i>
Self-awareness	Male	200	21.0850	5.05823	598	3.035	0.003
	Female	400	19.8175	4.70047			
Self-management	Male	200	18.8200	4.52659	598	1.540	0.124
	Female	400	18.2875	3.69920			
Social-awareness	Male	200	23.2550	4.73520	598	2.227	0.024
	Female	400	22.3575	4.61334			
Relationship management	Male	200	16.2400	3.40003	598	2.064	0.039
	Female	400	15.6300	3.41867			
Overall	Male	200	78.9900	13.24337	598	3.359	0.003
	Female	400	75.4525	11.58029			

It is evident from above table that there is a significant difference on the dimensions of self-awareness, social-awareness, relationship management and over-all emotional intelligence scale in favor of male university students. There is no significant difference on the dimension of self-management. So, it can be concluded from the above table that male students have significantly higher emotional intelligence than their female counter parts.

Table: 3 Showing ANOVA on all the dimensions of emotional intelligence scale qualification-wise

<i>Dimensions</i>	<i>Source Variation</i>	<i>Sum of Squares</i>	<i>Df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
Self-awareness	Between Groups	122.464	4	30.616	1.30 1	.268
	Within Groups	13998.976	595	23.528		
	Total	14121.440	599			
Self-management	Between Groups	104.694	4	26.173	1.64 4	.162
	Within Groups	9470.571	595	15.917		
	Total	9575.265	599			
Social-awareness	Between Groups	35.900	4	8.975	.410	.802
	Within Groups	13025.374	595	21.891		
	Total	13061.273	599			
Relationship management	Between Groups	119.100	4	29.775	2.57 0	.037
	Within Groups	6894.233	595	11.587		
	Total	7013.333	599			
Overall	Between Groups	717.586	4	179.397	1.19 5	.312
	Within Groups	89360.012	595	150.185		
	Total	90077.598	599			

It is evident from above table that p-value is less than 0.05 for all the dimensions except relationship management, so it is concluded that there is no significant difference on all the dimensions of emotional intelligence scale other than relationship management qualification wise. So it is decided to run POST HOC multiple comparison test on the dimension of relationship management.

Table 4: Showing multiple comparisons on relationship management of emotional intelligence scale

<i>Pairs</i>	<i>Mean Difference</i>	<i>P-value</i>
B.A. vs. B.Sc.	.73928	.023
B.A. vs. M.A	.96838	.037

It is evident from the above table that the students who have B.A. qualification have significantly higher emotional intelligence score than those have B.Sc., and M.A. qualification. So it is Language in India www.languageinindia.com

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concluded that students who have B.A. qualification, have significantly higher emotional intelligence among the group.

Table: 5 Showing ANOVA on all the dimensions of Emotional Intelligence Scale University-wise.

<i>Dimensions</i>	<i>Source of Variation</i>	<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
Self-awareness	Between Groups	752.440	2	376.220	16.800	.0001
	Within Groups	13369.000	597	22.394		
	Total	14121.440	599			
Self-management	Between Groups	338.110	2	169.055	10.926	.0001
	Within Groups	9237.155	597	15.473		
	Total	9575.265	599			
Social-awareness	Between Groups	359.613	2	179.807	8.451	.0001
	Within Groups	12701.660	597	21.276		
	Total	13061.273	599			
Relationship management	Between Groups	610.093	2	305.047	28.441	.0001
	Within Groups	6403.240	597	10.726		
	Total	7013.333	599			
Overall	Between Groups	3419.823	2	1709.912	11.780	.0001
	Within Groups	86657.775	597	145.155		
	Total	90077.598	599			

It is evident from above table that p-value is less than 0.05 for all the dimensions, so it is concluded that there is a significant difference on all the dimensions of emotional intelligence scale. So it is decided to run POST HOC multiple comparison test on all the dimensions.

Table 6: Showing multiple comparisons on self-awareness of Emotional Intelligence Scale.

<i>Pairs</i>	<i>Mean Difference</i>	<i>P-value</i>
University of Karachi vs. University of Sindh	1.81000	.0001
University of Karachi vs. Shah Abdul Latif University	2.69000	.0001

Table 6 shows that GC University Faisalabad has greater mean score than other two universities on self-awareness of emotional intelligence.

Table 7: Showing multiple comparisons on self-management of emotional intelligence scale

<i>Pairs</i>	<i>Mean Difference</i>	<i>P-value</i>
University of Karachi vs. University of Sindh	1.68500	.0001
University of Karachi vs. Shah Abdul Latif University	1.48000	.0001

Table 7 shows that GC University Faisalabad has greater mean score than other two universities on self-management of emotional intelligence.

Table 8: Showing multiple comparisons on social-awareness of emotional intelligence scale

<i>Pairs</i>	<i>Mean Difference</i>	<i>P-value</i>
Shah Abdul Latif University vs. University of Sindh	1.86000	.0001
University of Karachi vs. University of Sindh	1.25000	.007

Table 8 indicates that University of Education Faisalabad and University of Karachi are better than University of Sindh on social awareness of emotional intelligence scale.

Table 9: Showing multiple comparisons on relationship management of emotional intelligence scale

<i>Pairs</i>	<i>Mean Difference</i>	<i>P-value</i>
Shah Abdul Latif University vs. University of Sindh	2.47000	.0001
Shah Abdul Latif University vs. University of Karachi	1.24000	.0001
University of Karachi vs. University of Sindh	1.23000	.0001

Table 9 shows that Shah Abdul Latif University is better than University of Sindh and University of Karachi on relationship management. University of Karachi is better than University of Sindh on the same aspect of emotional intelligence.

Table 10: Showing multiple comparisons on over all dimension of emotional intelligence scale

<i>Pairs</i>	<i>Mean Difference</i>	<i>P-value</i>
Shah Abdul Latif University vs. University of Sindh	3.51500	.0004
University of Karachi vs. University of Sindh	5.80500	.0001

Table 10 indicates that University of Education Faisalabad and University of Karachi are better than University of Sindh on over all dimension of emotional intelligence scale.

Discussion

Emotional intelligence differs among individuals and it assists to handle diversity of state of affairs in more efficient manner. This research shows that there is no considerable influence of age in respect of difference in emotional intelligence. But, there exists, difference of emotional traits among pupil of various age groups. All the students can equally regulate and manage their respective feelings in almost all walks of life. Thus, an efficient handling of emotions plays vital role in one's personality.

According to the modern psychological studies achievement of a person largely depends of his / her state of emotional development as well as social capabilities. Male university students appear to have more potent than females in terms of emotional aspects of social management, self-consciousness and self-management. On the contrary, male and female don't vary in respect of self-management.

Emotional intelligence is more reliable factor determining academic achievement as compared to general intelligence. Educational as well as psychological endeavors essentially depend on the emotions as motivating factor. Man needs to manage his behavioral traits in three circumstances: Since humans are inherently social, they must manage their relationship with the society. This study reveals that students of B.A possess more efficient emotional intelligence than those who have M.A. and B.Sc.

- Moreover, difference of university seems an important factor of variation. Because, students study in various universities belong to different cultural background. Every institution has its own environment, which shapes personality development of the students. Emotions drive our decisions. Thus, universities cater to a variety of students having varied emotional strengths. And, some institutions are better than others in this respect. For instance, University of Karachi and Shah Abdul Latif University are better compared to the University of Sind. This comparative analysis concludes that the later should offer opportunities to inculcate required emotional intelligence level.

Conclusion

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- Age is an important factor which influences emotional traits and self-consciousness of one's emotional abilities. However, almost all students equally have capacity to manage, control and express their emotions.
- Male students at the university level possess relatively more powerful emotional traits.
- Students of B.A. seem to show higher emotional intelligence than the students of B.Sc. and M.A.
- University of Karachi and Shah Abdul Latif University have better emotional intelligence outcomes as compared to University of Sind.

Recommendations

- Establishment of counseling centers can assist the students of university to achieve desirable state of emotional intelligence.
- Teachers should plan and implement tactics to manage students' emotional levels .
- Variety of programs should be organized for females at the institutions, so that they would gain more emotional intelligence and stability in college.
- It has been observed that with the growth of maturity one's emotional intelligence diminishes, which seems to suggest that institutions and individual students pay greater attention to this trend.
- University of Sind should plan policies to improve emotional intelligence of the students with the assistance of faculty.

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Aspects of Emotional Prosody in Malayalam and Hindi

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Abstract

Emotional prosody is considered as the ability to express emotions. Intonation is one parameter of prosody that gives information on the production aspects of emotions.

The aim of this study was to compare and contrast the intonation patterns in two languages, Malayalam and Hindi, from two different language groups in India and also to document if there are differences in the patterns produced across gender groups. Eight native speakers of Malayalam and Hindi, in the age range of 18-40 years were considered for the study (two males and two females for each of the languages).

Simple sentences with five basic emotions were used as the stimuli and the samples were recorded in Motor Speech Profile software (MSP) of Computerized Speech Lab 4150. The patterns were plotted using the PHH model. Acoustic data were subjected to statistical analysis, using Mann Whitney U Test (SPSS Version 16). The results of this study reveal that across the five emotions, the terminal intonation pattern has a falling contour, except for the emotion of anger in females, which has a raising contour. This was observed in both the languages. On

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subjective observation, there were instances of differences in the patterns across the genders, but these were not statistically significant.

Key words: Prosody; Emotion; Indian Languages

Introduction

Prosody, being an important and integral part of spoken language can be classified as linguistic and emotional prosody (Raithel & Hielscher-Fastabend, 2004). Linguistic prosody is used to disambiguate or to mark the internal organization of sentence constituents or to convey the intonation contour of a sentence (Lieberman, 1968). On the other hand, emotional prosody is defined as the ability to express emotions. Emotions influence a person's way of speaking, and it is possible to identify the emotional state of a speaker by merely listening to spoken utterances. Supra segmental features of a sentence are highly variable to different emotional states.

The difference between linguistic and emotional prosody is its lateralization in the brain. Emotional processes, music, holistic thinking, emotional experiences, and visual spatial relations are lateralized in the right hemisphere. It still remains unclear in which hemisphere linguistic prosody is lateralized. Some hypothesize that all prosody is lateralized to the right hemisphere, while others state linguistic prosody is dependent on the subcortical processes and not localized to any hemisphere (Bryan, 1989). There are also evidences from the brain damaged individuals that substantiate these views. Right hemisphere damaged individuals have been reported to perform poorly in the perception and production of emotive intonation compared to left hemisphere damaged or non-brain damaged (Ross, 1981). Damage to both the cortical and subcortical structures are reported to give rise to impaired prosody (Kent & Rosenbeck, 1982).

Emotional prosody can be studied as events of perception and production. Intonation is one parameter of prosody that gives information on the production aspects. Intonation is referred to as the phenomenon which has a very clear center of pitch contrast, and a periphery of reinforcing and occasionally contradicting contrasts of different order (Crystal, 1969). That is, it projects the variation in fundamental frequency (F0) superimposed on the sentence (Bollinger, 1972). Thus, it can be hypothesized that pitch patterns or contours can signal linguistic and emotional aspects of speech.

Intonation patterns are specified as an abstract sequence of high and low tones. These tones have no absolute physical value. Rather, they are implemented relative to each other through the manipulation of pitch and the fundamental frequency (F0) of the voice (Ladd 1996). There is no real agreement amongst phonologists about the exact number of intonation patterns in speech, but all agree on at least four. These include the low tone (L), high tone (H), low-high tone (LH) and high-low tone (HL) as shown in Table 1.

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Table 1: The fundamental frequency (F0) patterns commonly seen in languages

S No:	Intonation types	Pitch patterns
1.	Fall	
2.	Fall - Rise	
3.	Rise	
4.	Rise - Fall	

Some studies also analyze intonation according to the PHH model proposed by Pierrehumbert and Hirschberg (1990). The model's units are the simplest possible code levels of relative pitch: High pitched peaks, H: low pitched regions, L: and combination of these events with stress (*) and end of utterance (%). Thus, the F0 patterns are described as series of high and low tones relative to each other.

There have been a few attempts made to study intonation patterns in Indian languages. Studies on expression of emotions of anger, frustration, grief, joy, jealousy, neutral, surprise and worry were done in Tamil, Malayalam, Telugu and Bengali languages. Emotions in Tamil were characterized by final fall F0 pattern and fear was characterized by final rise patterns (Varshini & Nataraja, 2000). While in Malayalam and Telugu languages all types of emotions were characterized by final fall patterns (Mini & Nataraja 2000; Sandhya & Nataraja, 2000). In Bengali, all emotions had terminal falling F0 patterns except those expressing fear and surprise (Saha & Nataraja, 1999). Another study in Punjabi done on emotions of anger, happiness, sadness and neutral revealed that emotions with more excitement were spoken with raising F0 patterns, whereas the less excited emotion was spoken with falling contour (Dawood, Shahid, & Touqeer, 2004).

The above studies also noted that female participants used varying F0 patterns when compared to males in all the languages. This finding is not similar to that of a study done by (Raithel & Hielscher, 2004), who concluded that there is no difference between genders concerning their ability to perceive and express emotional prosody in German language.

As can be understood the concepts of emotional prosody are not well explored in India. Being a multilingual country, there is a wealth of information to be obtained by studying these aspects in the various languages. This would provide speech language pathologist an understanding on the normal and abnormal aspects of prosody, which would aid in the

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assessment and management of prosodic errors in individuals with communication disorders. This would also throw some light on the parameters of prosody that need to be incorporated for the synthesis of speech in the Indian languages.

Need for the Study

Emotion in speech is a topic that does not receive much attention. There is a paucity of information and studies done with respect to intonation patterns and the influence of language and gender on emotional prosody. Study of prosody with respect to the production of emotions in any language yields information on the essential suprasegmental aspects of speech which adds meaning and melody to a speaker's production. Knowledge of the normal patterns of prosody aids in the understanding of abnormal aspects, as in the case of communication disorders. Also, such database can be incorporated in the corpus for speech synthesis. Synthetic speech is widely being used in the field of mass media and communication as well as in the field of speech and hearing, especially with respect to the development of speech stimuli as part of test procedure. Thus, an attempt is being made in this study to understand the intonation contours, expressed as changes in F0 patterns, for two languages, Malayalam (a Dravidian language) and Hindi (an Indo-Aryan language).

Objective of the Study

This study aims at understanding the F0 patterns in the production of emotions in two languages, Malayalam and Hindi, from two different language groups in India and also to document if there are differences in the patterns produced by male and female speakers of the respective languages.

Method

Participants: Four native speakers of Malayalam and Hindi, in the age range of 18-40 years participated in the study. There were two males and two females for each of the languages. All the participants were normal healthy individuals, devoid of speech and language problems, neurological symptoms and hearing disorders.

Protocol:

Preparation of test stimuli: Simple sentences randomly chosen from books served as test stimuli in both the languages. These sentences had emotion laden words which easily depicted the most commonly occurring emotions anger, fear, jealousy, joy and sadness. Three sentences were selected for each emotion.

Instrumentation: Motor Speech Profile software (MSP) of Computerized Speech Lab 4150 from Kay Elemetrics, New Jersey was used.

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Procedure: The recording was done in a sound treated room, with the participant seated on a comfortable chair and the microphone of the CSL hardware was placed at a constant distance of 10 cm away from the mouth. The participants were visually presented with the sentences written on cards one by one and instructed to say the sentences with the appropriate emotions. They were also provided with a model of how each sentence had to be uttered with the specific emotion. Each sentence was recorded thrice and the second repetition was considered for the analysis.

Acoustic analysis: For the purpose of computing the intonation patterns, only one sentence for each of the emotions was selected. The sentences are as included in Appendix 1. The F0 patterns for these sentences were plotted from the spectrograms obtained in CSL, by an experienced speech language pathologist using the PHH model of intonation; H for high tone, L for low tone, (*) to mark the stress and (%) to mark the end of utterance.

For the acoustic analysis, the following parameters from MSP were considered: (1) rfo (running speech average fundamental frequency, /Hz/)- this is the average Fo of during the vocalization; (2) rFhi (running speech highest fundamental frequency, /Hz/)- this is the highest Fo during the vocalization; (3) rFLo (running speech lowest fundamental frequency, /Hz/)- this is the lowest Fo during vocalization; (4) rvFo (running variability , /%/)- this is a parameter which tracks the degree of pitch variability; (5) rvAm (amplitude variability , /%/)- this is a parameter which tracks the degree of amplitude variability. The analysis was carried out separately for Malayalam and Hindi languages.

The readings from MSP were subjected to statistical analysis, using Mann Whitney U Test (SPSS Version 16) to explore the possibilities of gender differences in the production of emotions.

Results and Discussion

This study aimed at understanding the F0 patterns in the production of emotions in Malayalam and Hindi and also to document the differences in the patterns produced by male and female speakers of the respective languages.

Within each language, the F0 patterns did not vary among the participants of each gender. This was observed throughout for all the emotions under consideration, thus only one pattern has been plotted for reference. Patterns of the F0 variations plotted for the emotions in Malayalam and Hindi are as shown in Table 2.

Table 2: Intonation patterns for Malayalam and Hindi with respect to the emotions.

Sno	Emotion	Malayalam		Hindi	
		Male	Female	Male	Female

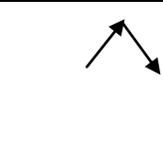
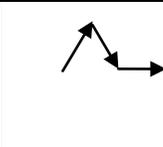
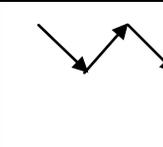
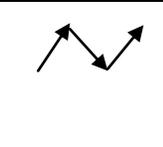
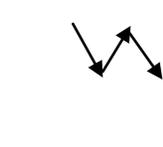
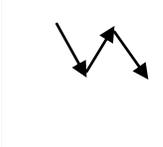
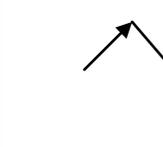
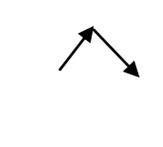
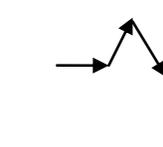
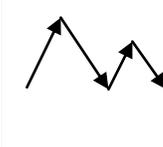
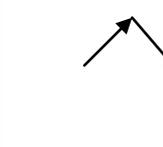
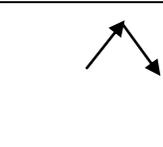
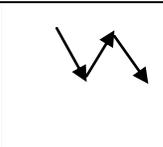
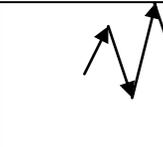
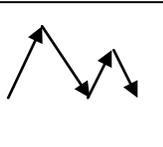
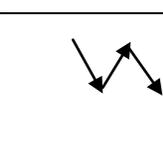
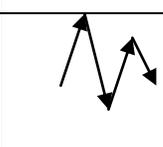
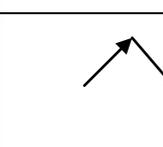
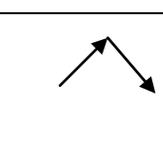
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1.	Anger				
2.	Fear				
3.	Jealousy				
4.	Joy				
5.	Sadness				

F0 patterns for emotions in Malayalam:

As shown in Table 2, the emotion of anger was characterized as LH*L% in males, whereas in females as LH*LH%. Fear was represented as HLH*L% for both males and females. Jealousy was marked as LH*L% in males and LH*LHL% in females. Joy was represented as LH*L% for males and HLH*L% for female participants. Sadness was marked as HLH*L% in males and LH*LHL% in females. It is clear that all the emotions had a terminal falling pattern, except anger which was characterized by a raising pattern in females. Loci of stress were different for the same emotion between males and females. Also, females had multiple points of emphasis in most emotions. Thus, the intonation patterns differ for males and females for all emotions, except fear. It was also observed that, the females had emphasis on multiple words than the males, who stressed mostly on only one word in the sentence.

F0 patterns for emotions in Hindi:

As shown in Table 2, The F0 patterns for the emotion of anger were characterized as HLH*L% in males and HLH*LH% in females. Fear, jealousy and sadness were the same for the male and female participants. It was represented as LH*L%. Joy was characterized as LH*LHL% in the males and LHLH*L% in females. As can be seen, all the emotions had a terminal falling pattern, except anger which was characterized by a raising pattern in females. Also, the emotions of fear, jealousy, joy and sadness had similar F0 patterns for both males and females. For the emotions of anger and joy, it was seen that the loci of stress were different for

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males and females. It was also observed that, the females had emphasis on multiple words than the males, who stressed mostly only on one word in the sentence. Thus the patterns varied.

Table 3 gives the mean for parameters that assess variation of F0 pattern for males and females, in Malayalam and Hindi for the five emotions under consideration.

Table 3: Mean F0 pattern in Malayalam and Hindi for the five emotions

Language	Emotion	rfo				rfhi				rflo				rvfo				rvam			
		Mean		Z	P value	Mean		Z	P value	Mean		Z	P value	Mean		Z	P value	Mean		Z	P value
		M	F			M	F			M	F			M	F			M	F		
Malayalam	Anger	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	2.50	2.50	.000	1.00
	Fear	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	2.00	3.00	-.775	.439	2.50	2.50	.000	1.00
	Jealousy	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	2.00	3.00	-.775	.439	2.00	3.00	-.775	.439
	Joy	1.50	3.50	-1.54	.121	2.00	3.00	-.775	.439	2.50	2.50	.000	1.00	2.50	2.50	.000	1.00	3.00	2.00	-.775	.439
	Sadness	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	2.00	3.00	-.775	.439	2.50	2.50	.000	.439
Hindi	Anger	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	1.50	3.50	-1.54	.121	2.50	2.50	.000	1.00

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Aspects of Emotional Prosody in Malayalam and Hindi

	Fear	1.5 0	3.5 0	- 1.5 4	.12 1	1.5 0	3. 50	- 1.5 4	.12 1	2.0 0	3.0 0	- .77 5	.43 9	2.5 0	2. 50	.00	1.0 0	1. 50	3. 50	- 1.5 4	.121
	Jealously	1.5 0	3.5 0	- 1.5 4	.12 1	1.5 0	3. 50	- 1.5 4	.12 1	2.5 0	2.5 0	.00 0	1.0 0	2.0 0	3. 00	- .77 5	.43 9	2. 00	3. 00	- .77 5	.439
	Joy	1.5 0	3.5 0	- 1.5 4	.12 1	1.5 0	3. 50	- 1.5 4	.12 1	1.5 0	3.5 0	- .15 4	.12 1	2.0 0	3. 00	- .77 5	.43 9	2. 50	2. 50	.00 0	1.00
	Sadness	1.5 0	3.5 0	- 1.5 4	.12 1	1.5 0	3. 50	- 1.5 4	.12 1	1.5 0	3.5 0	- 1.5 9	.12 1	3.0 0	2. 00	- .77 5	.43 9	2. 00	3. 00	- .77 5	.439

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Aspects of Emotional Prosody in Malayalam and Hindi

Fundamental frequency variations for emotions in Malayalam

From Table 3, it can be understood that there is no statistically significant difference between the males and females in all the F0 parameters across all the emotions, in Malayalam. Fundamental frequency variations for emotions in Hindi.

From Table 3, it can be understood that there is no statistically significant difference between the males and females in all the F0 parameters across all the emotions, in Hindi.

In summary, a comparison of the trends of intonation patterns for both Malayalam and Hindi indicates that, the terminal F0 pattern for all the emotions is a falling contour. The exception to this observation was the emotion of anger in females, which had a raising terminal contour in both the languages. The finding of falling intonation contour for all the emotions are in coherence with the study done previously in Malayalam and Telugu (Mini & Nataraja 2000; Sandhya & Nataraja, 2000).

Another interesting observation is that, on the spectrographic analysis, there were instances of different intonation patterns between males and females, across few of the emotions. This was seen in both the languages. The reason for this difference in the patterns can be primarily attributed to differences in the loci of stress among the genders. Females demonstrated multiple loci within a sentence for most of the emotions. One could also make an assumption that females show variation in the production of emotions. But, the acoustic analysis revealed that there were no significant differences between the genders for any of the parameters of intonation. This finding is not in coherence with the studies done in Tamil, Malayalam, Telugu and Bengali, which report that females are different in their intonation patterns than males for all the emotions considered (Varshini & Nataraja, 2000; Mini & Nataraja 2000; Sandhya & Nataraja, 2000; Saha & Nataraja, 1999). But it is similar to the study done in German language where they concluded that there was no difference between the genders concerning their ability to perceive and express emotional prosody in German language (Raithel & Hielscher-Fastabend, 2004). This phenomenon of differential trends among males and females, of varied linguistic backgrounds, in the production of emotional prosody needs to be explored.

Also, there were the findings of intonation patterns being the same for different emotions in both the languages between males and females. In Malayalam, only the emotion of fear was same for both genders. While in Hindi, emotions of fear, jealousy and sadness had similar patterns for males and females. Thus, it can be understood that there are more differences in the production of emotions among the genders in Malayalam than in Hindi. This is contrary to the studies done in Tamil, Malayalam, Telugu and Bengali, which report a uniform pattern of difference in the production of emotions between males and females (Varshini & Nataraja, 2000; Mini & Nataraja 2000; Sandhya & Nataraja, 2000; Saha & Nataraja, 1999). But this statement needs further verification with larger sample size.

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Conclusion

This study intended to identify the trends of emotional prosody in two different languages, Malayalam and Hindi, from the Speech Profile software (MSP) of Computerized Speech Lab 4150 from Kay Elemetrics.

A comparison of the intonation patterns for both Malayalam and Hindi indicated that there are differences and similarities in the F0 patterns across the different emotions and indicates that the speakers of the two languages express emotions differently.

It was also noted that female participants had more loci of stress than the males which was observed for both the languages. It was also concluded that there are no gender differences in the production of emotions in Malayalam and Hindi.

There were few instances of the F0 patterns being different for certain emotions between males and females. But these differences were not reflected in the acoustic analysis. Further, it can be suggested that more studies are required with respect to other languages in India. One can arrive at a comprehensive picture by including more number of participants and also considering the aspects of linguistic prosody and stress patterns.

In general, this study substantiates the need for understanding and developing the normative values for the Indian population in various languages which will aid the speech language pathologists in the assessment and management of various communication disorders.

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Appendix 1

Sentences in Malayalam:

1. Anger: /pe:pəril opə vaŋa:n ni: mərənə pə:jo /
2. Fear: /enikə vi:til ənitiʃirika:n pə:dija:nə /
3. Jealousy: /enikum əvəlude: pə:le oru puəij kupa:jam venəm /
4. Joy: /enikə ipraviʃəm lotəri aditʃu /
5. Sadness: /enikə əo il onumila /

Sentences in Hindi:

1. Anger: /əu: kagaz pər sain karva:na bhul gəja hai /
2. Fear: /mudze: gʰər me: ake:le rehənese: bahue dər ləgəa: he /
3. Jealousy: /mudze: bhi uske: dzaise sundʰər kəpədei tʃa:hie /
4. Joy: /me: is ba:r lotəri dzi:ə gəja /
5. Sadness: /me: be:ro:zgʰa:r hu: /

[Transcribed according to the International Phonetic Alphabet, revised to 2005]

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Effective Utilization of Interpersonal Intelligence in Language Teaching – Based on the Theory of Multiple Intelligences

S. Jayalakshmi, Ph.D.

Problems in Procuring Proficiency

All practicing teachers of English will agree to the fact that the average Indian students lack confidence to speak in English effortlessly. Notwithstanding India's close acquaintance with the English language for several centuries now, it is still a distant dream for most of the rural and some of the urban Indians to speak fluently in English. Thus this is a major problem that should be addressed as quickly as possible. The classes have long been highly 'teacher-oriented', in the sense that the learners did not get much opportunity to use the language inside the classroom to check their proficiency.

This paper argues that the practicing teachers should identify the means to provide these opportunities to the students. This should be done with a view to making them confident speakers of English, thereby enabling them move faster on the roads to higher education and gain an upward social and professional mobility.

Nevertheless, based on the premises that have hitherto been laid by the language experts, we can argue that the hiccup in speaking fluently in English is mainly because we never conceive anything in that language before we speak it. In other words, we do not think in English before and/or while we speak in that language and this hampers our ease in communication, in terms of putting our content in the appropriate form. It is high time that the Indian teachers of English find a convenient way out to help our students to get rid of the fear to communicate in English and become confident communicators ever. Towards this aim, this paper tends to propose the theory of Multiple Intelligences as an ideal tool to suit the methodologies used to fulfill the communicative needs of an average Indian learner of English.

Gardner's Theory of Multiple Intelligences

According to Howard Gardner (1983), the proponent of the theory of Multiple Intelligences, an intelligence is “the ability to solve a problem or create a product that is valued in a culture” (p. 13). Gardner's Theory of Multiple Intelligences, which is built upon the rationale of the communicative approaches, has a lot of implications to language teaching.

In his opinion, learners vary in intelligence across a combination of seven or eight different areas and he suggests ways in which the theory may be applied to promoting broader educational goals. One such important application of this theory is to assist in understanding teaching and learning processes.

The theory of multiple intelligences recommends that teachers should structure their presentation of material in a variety of ways so as to help students achieve understanding and initiate learning. This theory, when used in the language classroom, can enhance the learners' ability to learn how to listen, read, write and speak English - in short, to communicate effectively in English.

This paper concentrates on making effective use of one of the intelligences and its potential to be employed as a methodology based on this theory. This paper also tries to establish that through the vehicle of the theory of multiple intelligences, the teachers can adopt a variety of ways to teach the complex language skills of English to the Indian learners.

Gardner's List of Intelligences

The intelligences proposed by Gardner are:

1. **Verbal -Linguistic Intelligence** – it is the ability to understand the phonology, syntax and semantic of a language and to use it to convince others of a course of action, to communicate knowledge through the language and to reflect upon the language itself. Examples include the storyteller, orator, poet, editor, and novelist.

2. **Logical – Mathematical Intelligence** – it is the ability to explore patterns and relationships between things. It is the understanding and use of logical structures including patterns and relationships, and statements and propositions, through experimentation, quantification, conceptualization, and classification. Examples include the scientist, mathematician, logician, computer programmer and statistician.
3. **Bodily- Kinesthetic Intelligence** - it is the ability to control and use the bodily parts to communicate something and to handle objects skillfully. Examples of those proficient in this intelligence include the actor, mime, craftsman, athlete, dancer, and sculptor.
4. **Musical Intelligence** – it is the sensitivity to music. It is also the ability to understand and express components of music, including melodic and rhythmic patterns, through figural or intuitive means or through formal analytic means. Examples include the composer, pianist, percussionist, music critic and singer.
5. **Visual – Spatial Intelligence** – it is the ability to perceive the visual world accurately, to perform transformations and modifications upon one’s initial perceptions, and to be able to re-create aspects of one’s visual experience. Examples include the architect, mapmaker, surveyor, inventor, and graphic artist.
6. **Interpersonal Intelligence** - it is the ability to notice and make distinctions among other individuals with respect to moods, temperaments, motivations, intentions and to use this information in practical ways, such as to influence, persuade, manipulate, mediate, organize or counsel people toward some purpose. Examples include the union organizer, teacher, therapist, administrator and political leader.
7. **Intrapersonal Intelligence** – it is the ability to access one’s own emotional life through awareness of inner moods, intentions, motivations, potentials, temperaments and desires, and the capacity to symbolize these inner experiences, and to apply these understandings to help one live one’s life. Examples include the psychotherapist, entrepreneur, creative artist and sage.
8. **Naturalist Intelligence** – it is the capacity to recognize and classify the numerous species of flora and fauna in one’s environment, as well as natural phenomena such as mountains and clouds. It is also the ability to interact subtly with living creatures or with the ecosystems. Examples include the zoologist, biologist, veterinarian, forest ranger, and hunter.

For purposes of better understanding of term “intelligence”, ‘intelligence’ can be translated as “an ability to respond to certain modes of teaching and learning a second language, to sensitize oneself to the objectives of learning a second language and to get these modes

internalized in one's system and make them habitual to generate independent thinking in the second language.”

This paper proposes through relevant examples, the transfer of a lot of control from the teacher to the learners, thereby making them more independent and autonomous. The paper also underscores that this can be achieved purely by giving the learners ample chances to participate in the language activities inside the classroom, with the help of their own classmates, who have a pronounced element of successful socialization, the interpersonal intelligence. This participation of theirs, in turn, is reflected upon their improved communication outside the classroom too.

Interpersonal Intelligence – the Key to Effective Communication

Of all the intelligences mentioned above, this paper considers the Interpersonal intelligence as a crucial criterion that decides the effectiveness of the communication process and so poses to be a very important component that has to be honed in the language learners. The rationale for this choice is that it is this intelligence that gets any individual into the circle of socialization, through verbal and non-verbal means. As such, interpersonal communication, which is “the process of creating social relationships between two people by acting in concert with one another” (Fisher & Adams, 1994), largely depends upon language to accomplish this purpose. It is also believed that the interpersonal intelligence that is present in an individual facilitates the person to understand the intentions, motivations and desires of other people. Hence, on these sound premises, this paper argues that an effective utilization of this interpersonal intelligence is helpful in asserting an effective communication between and among people, both inside and outside the classroom.

To authenticate this stance, one can resort to Chomsky, in whose opinion any individual may adapt to a present social context and may use the language in the manner appropriate to that context. This means that a truly competent communicator is aware of and in fact highly conscious of the rules of the language in use within any given context; and he or she will try to use the language in the manner that is considered to be appropriate to that context. For instance, these competent communicators know the difference between the ways they have to speak to their superiors and to their subordinates. Accordingly, they decide their linguistic behaviour, conforming to the common social demands or practices. Here comes their interpersonal intelligence, which helps them to be very social and thereby educates them of the nuances of making a successful communication.

Thus, those people with a more prominent interpersonal intelligence are very social in that they try to be more apposite to the context and also facilitate others to be same. This paper suggests that a group of learners who possess this interpersonal intelligence can be utilized to make the rest of the class to be more active and participatory. To meet this end, the

‘interpersonals’ or learners with strong interpersonal intelligence have to be identified in the first place.

Identifying the Interpersonals

Learners with strong interpersonal intelligence can be easily identified in a classroom. They possess a set of characteristics that clearly distinguishes them from others. As mentioned earlier, these people are more social and assertive. They are praised otherwise as the ‘live wires’ that can trigger a current wherever it passes. They are adept in ‘reading’ the behaviours of others. Proven to be excellent leaders, they enjoy themselves being part of a group. They demonstrate their capacity as good organizers and they help their peers and work cooperatively with others.

Those who have a dominant interpersonal intelligence use both verbal (e.g. speaking) and non-verbal (e.g. eye contact, body language, etc.) to open any communication with others. The most commendable element of their behaviour is the way they manifest their extraordinary ability to relate to and understand others. So, these people try to see things from other people’s point of view in order to understand how they think and feel. With all these traits as their forte, these extroverts can be easily identified by their inclination to work with others.

Interpersonal Intelligence in the Language Classroom

It is certainly the duty of the teacher to find out the different intelligences present in the students, as recommended by the theory of Multiple Intelligences. An assessment of the different intelligences present among the students can be done with the help of one or all of the Multiple Intelligences inventories provided by Christison (1996) McKenzie (1999) and Lin (2000). The Researcher of this paper has made use of a consolidated list of all these inventories, simplifying the language to ensure the learners’ understanding of the idea put forth by each statement and to authenticate their appropriate response.

Once their responses are collected, they have to be categorized under different intelligences. Those learners with high scores in Interpersonal intelligence can be separated and the rest of the class can be grouped as the teacher decides. The most important component of this grouping is that the teacher should ensure that there is an equal distribution of these ‘Interpersonals’ in all these groups, that is to say, assuming that the entire class is divided into groups of five, each group should have at least one learner who has a strong interpersonal intelligence. After having grouped them, the teacher can administer language activities that involve the leading participation of the ‘interpersonals’.

The idea behind the choice of these activities is that, with a leading performer in each group, the other members of the group feel confident themselves, taking the cue from their leader. In addition, these ‘interpersonals’- with their typical ability to listening to others, using

empathy, understanding others' moods and feelings, counseling, co-operating with their teammates, building trust and establishing positive relations with others – do definitely modify the performance of the other members of their group. The other members are inspired and in fact get motivated to come out with 'the' best performance of theirs too.

Activities for Active Communication

Almost any language learning activity can be converted or modified to suit the purposes of making all the learners participate in unison. With a little more inclination and extra effort, the language teacher can easily make the entire class 'active' participants of any interpersonal communication. Some of these activities that this paper projects as more successful are given below. The important point to be borne in mind while contemplating these activities is that, be it a pair activity or group activity, there must be at least one learner, in the pair or group, who is found to have a strong interpersonal intelligence. These 'leaders' will maneuver and steer through the entire activity.

1. Role-Play

Any conventional role-play activity can be used with a few modifications. Instead of making an individual play a role, the class can be split into groups of four or five and can be asked to play an interview. The communication will be interpersonal in that, it can be

- A popular actor or a cricket player being interviewed by a reporter or the same celebrity having a press meet (Pair activity - one to one/ Group activity - one to many).
Here the learner with a strong interpersonal intelligence will be the one (the celebrity) who faces the audience's (his teammates as reporters) queries with confidence. Either way, the rest of the group will be compelled to participate and thus makes use of the language.
- A conversation between the trainer and the trainees about their experience or opinion regarding the training (Again as a Pair or Group activity)

2. Picture Stories

This is also one of the common language activities, where the groups are given different sets of pictures, based on which each group has to bring out a logically convincing story. Here too, the leader will contribute only in so far as the rest of the group will have to do much of the task.

3. What am I to do?

This activity is very interesting in that it is more like a self-reading for every participant. After dividing the class into groups of four or five, every member of the group is asked to reveal to the rest of the group, a list of things that they want to get or achieve in their life, but are not able to get or achieve. They should also list their plans to achieve them. This activity needs a ‘starter’ to open the session frankly with his/her limitations, which will slowly heave in the other members to participate. This activity, in fact, instigates the rest of the class to participate, at least with a view to being applauded for being honest about their abilities and disabilities.

4. Let Me Speak Please

This is also a modified activity, where the class is divided into groups whose ‘leaders’ will be given a title to speak or write about. The moment the leader starts speaking or writing, every other member in the group should take turns in posing questions that will distract his/her concentration or attention and prevent him/her from completing the task. As time limit will be given, even the slow performers have to and will be made to pick up momentum. This activity is frivolous, but at the same time it compels the participation of all the members of a group, even without their being aware of it.

5. Drama

Another conventional activity where the class is divided into groups of not more than ten each and will be given a title or topic based on which they have to construct and enact a short play. This activity also demands the involvement of all the members. The ‘interpersonals’ get ample chances here to prompt the others to action by being more pronounced and prominent as well.

6. Tell Me What is Wrong

The groups are asked to discuss among themselves and construct five or six logically incorrect but grammatically correct sentences (e.g. ‘I had dinner yesterday morning with a tiger on the rooftop of my house’). Once the activity is over, each group should come forward to present the set of statements that they have constructed, which will be countered, commented and corrected by other groups. Though in this activity, their concentration is on the logical errors of the statements, the learners also learn the grammatical accuracy of the same, incidentally. In that regard, this activity summons individual as well as pair and group work, which is again a prerequisite of communication skills.

It Works

The above are only a few activities that involve the participation of the interpersonal in stimulating the language class to action. As a matter of fact, this kind of approach backed by the theory of multiple intelligences encourages not only the teachers to consider the intellectual ability of the learners in a broader perspective but also the slow learners to partake in the activities and establish their very existence, before making others listen to them. Numerous teachers and academicians have applied these aspects of theory of multiple intelligences in their classrooms and schools and have experienced positive returns.

By offering to practice the strengths of the ‘interpersonals’, the teacher not only stimulates their improvement but also makes them happy, because everyone receives the sense of satisfaction in being an active participant of the activities. This in turn motivates even the so-called slow learners to take the same lines and to exercise their otherwise hidden talents, by participating in the activities. Thus, their confidence level is also raised. In other words, the teacher only lifts their self-esteem and confidence by making them realize that they can perform well too. Though an indirect way of increasing their response to the learning experience, this helps them to overcome their weaknesses and also to develop their strengths. And ultimately, that is the purpose of language teaching too.

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Understanding Problems in Learning English Vowels by Manipuri Speakers

Sujeta B. (Research Scholar)

N. Pramodini, Ph.D.

Abstract

This paper raises an important question why Manipuri speakers speaking English (MSSE) do not have appropriate English pronunciation. It is identified that a lack of adequate knowledge of English sounds, L1 interference and other related negative transfers while speaking contribute to this situation. This paper compares and investigates the differences between the RP (Received Pronunciation) English and Manipuri vowels in order to explain why it is difficult for Manipuri speakers to pronounce English vowels.

Manipuri has only 12 vowels (6 pure vowels and 6 diphthongs) whereas Standard British English (RP) has 20 vowels (12 pure vowels and 8 diphthongs). It has been found that English long and short vowel pairs /i:/ and /i/ , /ɔ:/ and /ɔ/ , /u:/ and /u/ are substituted by MSSE with their nearest available vowel sounds /i/ , /o/ , /u/ respectively.

Manipuri has no phonemic contrast between long and short vowels, so MSSE tends to under-differentiate the distinction between the English long and short vowel pairs. English diphthongs / ai , au , ɔi / are almost identical to Manipuri diphthongs / ai, au, oi/ respectively, and they are substituted with the available pure vowels in order to pronounce English diphthongs / ei , əu , uə , eə , iə /. It is observed that there are many vowels and diphthongs available in English but these are not found in Manipuri. Similarly, there are triphthongs in English but not in Manipuri. These contrastive features seem to be a great

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Understanding Problems in Learning English Vowels by Manipuri Speakers

challenge to Manipuri speakers in their effort to acquire English vowels, diphthongs and triphthongs.

Key words: English vowels, Manipuri vowels, Manipuri speakers speaking English (MSSE), RP (Received Pronunciation), vowels.

Introduction

Learning a Second Language (L2) is a lifelong process and it is often a challenging experience for L2 learners. English as a second language has certain elements which hinder the learner's learning. One of these difficult factors, for instance, is English vowels. English vowel will be a problem because there are relatively few vowels in Manipuri and relatively many vowels in English. Since Manipuri has only 12 vowels (6 pure vowels and six diphthongs), each vowel covers more than one English vowel. So, Manipuri speakers speaking English (hereafter MSSE) often mispronounce English vowels by substituting them with Manipuri vowels.

The discussion in this paper follows the Contrastive Analysis Hypothesis (CAH) and Error Analysis framework, where two or more languages are compared in order to determine what needs to be learned and what should not be acquired in a second language learning situation. This analysis is based on a theory of second language acquisition that claims that the major source of error in learners' production and reception of a second language is the native language (Gass and Selinker.2001). The approach of Contrastive Analysis (CA) seeks to predict learner errors by identifying the linguistic differences between their Native Language and the Target Language.

Lado (1957) formulated the Contrastive Analysis Hypothesis (CAH) on the basis of this assumption:

...the student who comes into contact with a foreign language will find some features of it quite easy and others extremely difficult. Those elements that are similar to his Native Language will be simple for him, and those elements that are different will be difficult.

CAH suggests that difficulties in acquiring a new (second) language are derived from the differences between the new language and the native (first) language of a language learner. That is to say, identifying the differences would lead to a better understanding of the potential problems that a learner of the particular L2 would face. Structurally different areas of the two languages involved would result in interference.

The principal barrier to a second language acquisition is the interference of the learners first language system into the second language system, that is, interference or negative transfer takes place whenever the habits of the native language speakers differ from those of the speakers of the target language. Therefore, a scientific and structural comparison of the two languages in question, would enable people to predict, and analyse the problems.

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Although this might not be the only reason why learners make errors in their production, this article posits that Contrastive Analysis could reveal a part of the problems that Manipuri speakers have in pronouncing English vowels.

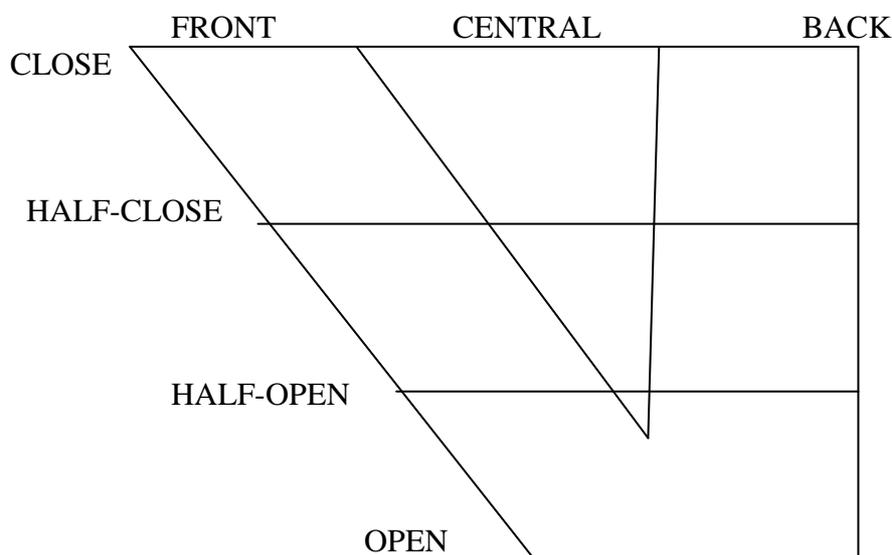
Background

It is usual to divide all speech sounds into two broad categories – vowels and consonants. In the production of vowels the air comes out freely through the mouth. There is no closure of the air –passage and no narrowing of the passage that would cause audible friction. All other sounds are called consonants. They are distinguished from each other by the way the vocal tract is modified by lips and tongue, which also modifies the sound produced. (Meyer 2005).

Linguists in general define a vowel as a speech sound produced without a constriction of the vocal tract sufficient to produce a closure or audible friction. (Keith et al. 2006). A vowel is a sound made when the impedance of the air through the vocal tract is minimal and the vocal tract is completely open (Tim 2007).

Vowels can be classified according to tongue height (that is, whether the body of the tongue is high or low), front or back vowels (that is, whether the front or the back of the tongue is raised) and the shape of the mouth (that is, whether the lips are rounded or spread) (Roach 1991:14).

- **Classification of tongue positions for vowels:-**



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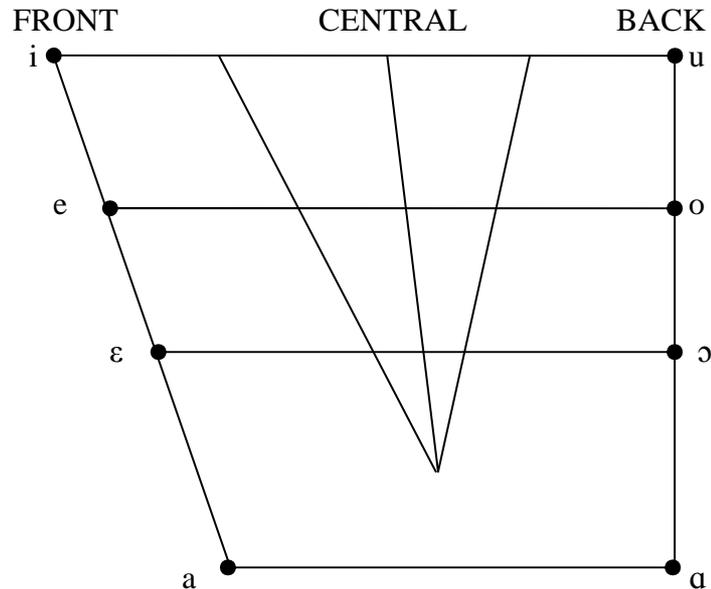
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Cardinal vowels: One of a series of vowel sounds, not taken from any specific languages, having a characteristics tongue- position and well-defined acoustic qualities; to be used for comparison with vowels in different languages. (Jones, Daniel 2001). “Cardinal vowels (CVs) are not the vowels of any particular language, but are systematically established, language independent, universal reference vowels” (Catford 2001).

- **The tongue positions of the cardinal vowels**



English Vowels

English has 12 pure vowels or monophthongs and 8 diphthongs. (Aslam and Kak 2007). Monophthongs are pure vowels and diphthongs are gliding vowels. A vowel that does not change in quality may be called a monophthong and diphthongs are vowel sounds that combine two separate sounds into a single unbroken sound. Jones (2001) defines, ‘pure vowel’ as ‘a vowel (during which the organs of speech remain approximately stationary) in contradiction to a ‘diphthong’ (during which the organs of speech perform a clearly perceptible movement). There are twelve pure vowels which are of special importance for the foreign learners of English. They are:

/ i : , i , e , æ , ɑ : , ɔ , ɔ : , u , u : , ʌ , ə : , ə /

There are 20 vowel sounds in Standard British English (RP). Twelve of these are monophthongs, that is, pure vowel sound, and eight are diphthongs.(Bloomer et al., 2005).

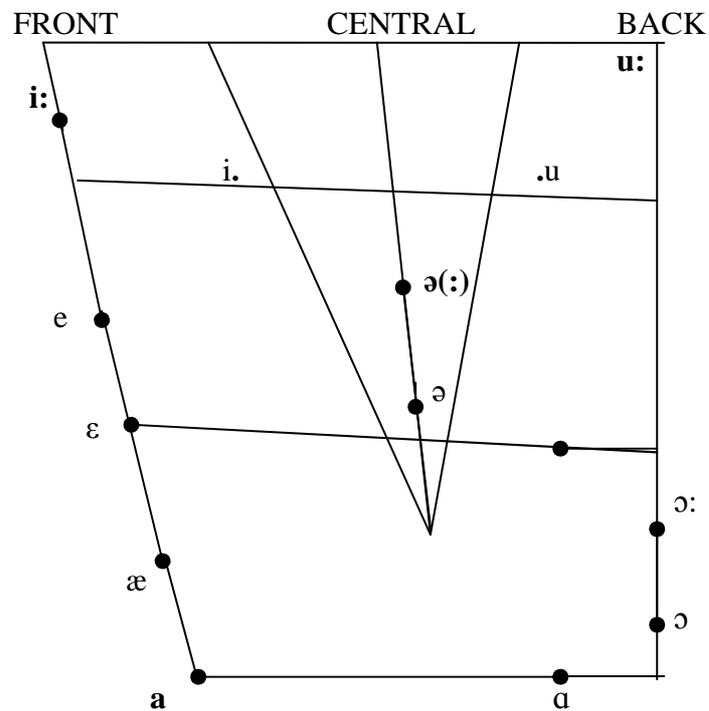
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The 12 'pure' vowels are / i: , i , e , æ , ɑ: , ɔ , ɔ: , u , u: , ʌ , ə: , ə / and 8 diphthongs are /ei, ai, ɔi ,əu, au, iə , eə, uə) .The 'pure' vowels are further divided into 7 short vowel (i, e, æ, ɔ, u, ʌ, ə) and 5 long vowels (i: , ɑ: , ɔ: , u: , ə:)



Of the above-mentioned important vowel sounds eight (i: , i , e , æ , ɑ: , ʌ , ə: , ə) have spread or neutral lips, while four (ɔ , ɔ: , u , u:) have various degrees of lip- rounding.

We have discussed the vowels of Standard British English (RP) which has 20 basic vowel phonemes: 12 'pure' vowels (/ i: , i , e , æ , ɑ:, ɔ , ɔ: , u , u: , ʌ , ə: , ə /) and 8 diphthongs (/ei, ai ,ɔi ,əu, au, iə , eə, uə)

Manipuri Vowels

Let us start by describing the general characteristics of Manipuri vowels. Manipuri makes use of twelve vowels in its sound system in which six are pure vowels. They are, / i, e, ə , a , o , u / and the six diphthongs are / ai , oi , ui , əi , au, əu /.

The chart 1 given below shows 6 pure vowels, / i , e , ə , a , o , u /.

High front, high back, mid front, central mid, mid back, low central. (Chelliah 1997; Yashwanta 2000)

Chart 1: Manipuri vowels

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Chelliah (1997); Yashawanta (2000)

	Front	Central	Back
High	i		U
Mid	e	ə	O
Low		a	

Whereas another (chart 2) given in D.N.S Bhatt and M.S. Ningomba (1997) shows 6 pure vowels. The position of / ə / is given in the high central position. Regarding this position of / ə / we would agree with Chelliah (1997) and Yashawanta (2000).

Chart 2: Manipuri vowels

D.N.S Bhatt and M.S. Ningomba (1997)

i	ə	u
e	a	o

Distribution of Manipuri Vowels

All the six Manipuri vowels can occur in the three positions that is, initially, medially and finally. Examples

Initial

	Manipuri	English
/i/	iroy	‘buffalo’
/e/	ensaŋ	‘curry’
/ə/	əni	‘two’
/a/	adə	‘there’
/o/	ok	‘pig’
/u/	u	‘tree’

Medial

/i/	hik	‘louse’
/e/	ucek	‘bird’
/ə/	lən	‘wealth’
/a/	hameŋ	‘goat’
/o/	kok	‘head’
/u/	nuŋ	‘stone’

Final

/i/	hi	‘boat’
/e/	ce	‘paper’

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/ə/	pibə	‘to give’
/a/	na	‘ear’
/o/	mo	‘cow’
/u/	hu	‘poison’

Comparison between English and Manipuri Vowels

English vowels / i , i: , e , æ , a: , ɔ: , ɒ , u: , u , ʌ , ə:, ə /

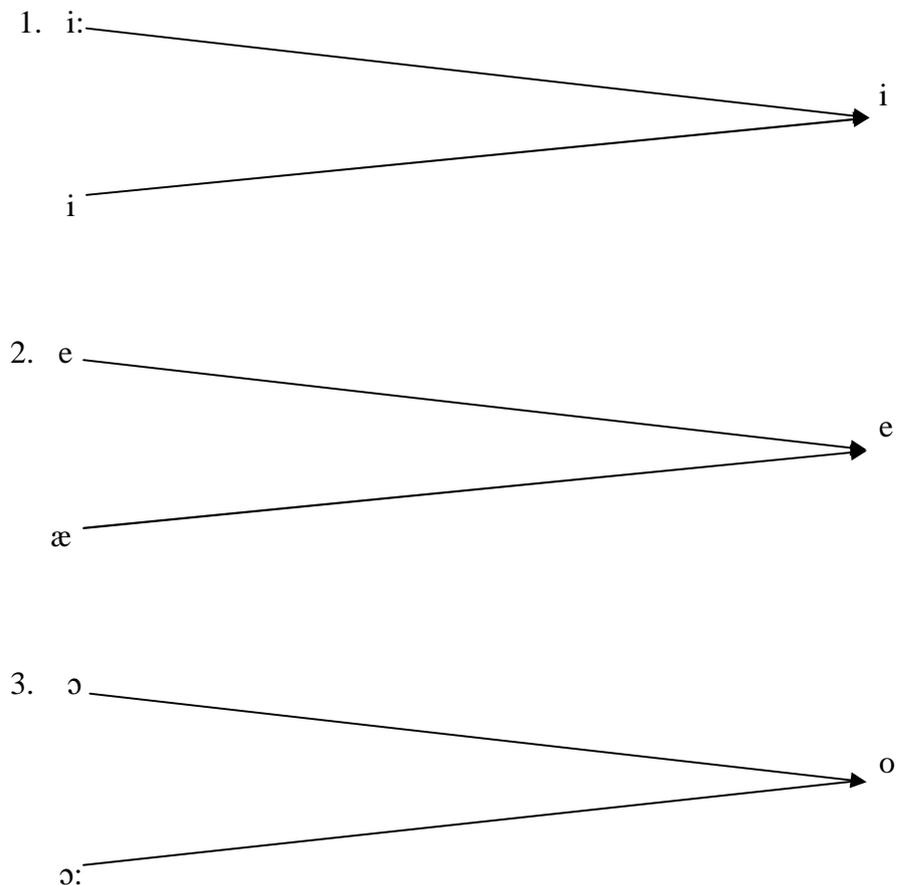
Manipuri vowels / i , e , ə , a , o , u /

Vowel substitutions

Many English vowel sounds are narrowed and merged while some are split up to fit into the Manipuri vowel sounds. They are shown below:

English Vowels

Manipuri Vowels

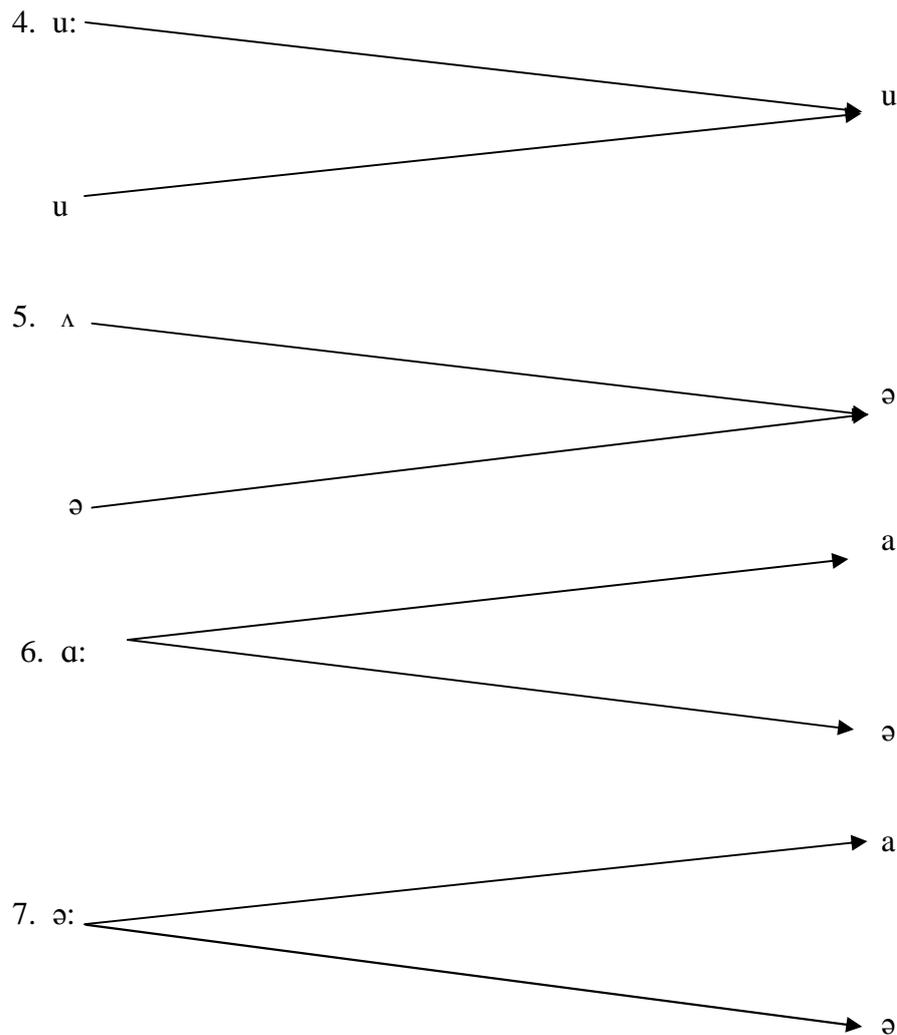


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We see from the above diagram that English long and short vowels /i:/ and /i/ ; /ɔ:/ and /ɔ/ ; /u:/ and /u/ are merged into the Manipuri phoneme /i/ ; /o/ ; /u/ respectively while pronouncing. And English vowels /ʌ/ and /ə/ are merged into single Manipuri vowel /ə/ while, English vowel /ɑ:/ and /ɔ:/ are split into Manipuri vowels /a/ and /ə/ in both the cases. From the comparison of vowel phonemes of English with their substituted forms by MSSE, it becomes clear that the vowel phonemes of English are accommodated by MSSE into the limited vowel sound system found in Manipuri.

The important differences between the vowel systems of English and Manipuri are:

- (1) Manipuri has only one phoneme /ə/ corresponding to English /ʌ/, /ə/
- (2) Manipuri has one phoneme /o/ corresponding to English /ɔ/, /ɔ:/
- (3) Manipuri has only one phoneme /i/ corresponding to English /i:/, /i/
- (4) Manipuri has only one phoneme /u/ corresponding to /u/ /u:/
- (5) Manipuri has two phonemes /ə/ and /a/ corresponding to English /ɔ:/

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(6) Manipuri has two phonemes /ə/ and /a/ corresponding to English /ɑ:/

(7) Manipuri speakers substitute English /æ/ with Manipuri /e/ because there is no /æ/ sound in Manipuri.

The substitution of English vowels with Manipuri vowels while pronouncing by the MSSE are illustrated in the following table along with examples:

Serial no.	English phonemes	Manipuri substitution	English words	English sound	Manipuri sounds
1.	i:	i	see	si:	si
	i		bit	bit	bit
2.	e	e	bed	bed	bed
	æ		cat	cæt	cet
3.	ɔ	o	dog	dɔg	dog
	ɔ:		organ	ɔ:gən	organ
4.	u		book	buk	buk
	u:	u	food	fu:d	fut
5.	ʌ	ə	cup	kʌp	kəp
	ə		earn	ə:n	ərn
6.		a	fast	fɑ:st	p ^h as
	ɑ:	ə	after	ɑ:ftə(r)	əp ^h tər
7.	ə:	a ə	earn	ə:n	ərn/arn

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Some Major Problems

Some of the more major vowel problems which MSSE have in acquiring a mastery of spoken English may be conveniently discussed in the remainder of this paper.

/æ/ > /e/

Many MSSE are unaware of the major difference between /æ/ and /e/. That is, the lips are more open for /æ/ than for /e/. Therefore, the English vowel /æ/ is substituted by Manipuri vowel /e/.

Replacement of the open vowel /æ/ by the Manipuri /e/ front vowel by MSSE when it occurs in initial position:

The following examples show the replacement of English vowel /æ/ by Manipuri /e/.

English words	RP	Manipuri
apple	æpl	eppəl
absent	æbsent	ebsen
atom	ætəm	etom
animal	æniməl	eniməl/n
active	æktiv	ektip

Language learners from Chinese, Japanese, Taiwanese, Croatian, Hungarian, German, Portuguese, Russian, Swedish, Dutch, and Persian also struggle in pronouncing the English vowel /æ/. They tend to use the sound available to them, /e / instead of /æ / in words like ‘man.’ /mæn / is pronounced as /men/. (www.binternet.com/~ted.power/l1all.html)

Replacement of the open vowel /æ / by the Manipuri front vowel /e / is also there, when the open vowel occurs in middle position. However, it is to be noted that the sound /æ/ does not occur finally.

English words	RP	Manipuri
sand	sænd	sen
lamp	læmp	lem
hang	hæŋ	heŋ
bag	bæg	bek
man	mæn	men

Replacement of English vowels /e / and /æ / by Manipuri mid-front vowel /e /:

In English /e/ is a front vowel (intermediate between half-close and half –open), and /æ/ is a front vowel (between half-open and open). These two vowels are substituted by Manipuri mid front vowel /e / while pronouncing. The contrastive sound between English vowels /e/ and /æ/ is a challenging for MSSE to distinguish these two English vowels both in comprehension
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and production. Due to the lack of phonemic contrast between /ə/ and /æ/ vowels, MSSE tend to have difficulties distinguishing in some word pairs substituting with their nearest possible sound /e/.

Examples

English words	English sounds	Manipuri sounds	English word	English sounds	Manipuri sounds
bet	bet	bet	bat	Bæt	bet
set	set	set	sat	Sæt	set
fed	fed	fed	fad	Fæd	fed
pen	pen	pen	pan	Pæn	pen
bend	bend	ben	band	Bænd	ben
men	men	men	man	Mæn	men
said	sed	sed	sad	Sæd	sed

/e/ versus /æ/ minimal pairs

bet	bat
set	sat
fed	fad
pen	pan
men	man
said	sad

/ə:/ > /a/ and /ə /

Many MSSE may pronounce the central vowel /ə:/ as /ə / and /a /. In Manipuri there is no vowel phoneme which has the same quality as English /ə:/. The Manipuri mid central vowel /ə / and low central vowel /a / are the nearest similar vowel to /ə:/ and may cause interference in learning /ə:/.

In their effort to approximate the articulation of English /ə:/, the MSSE are likely to transfer the nearest similar native vowel /ə / and /a / into English speech.

Replacement of the central vowel /ə:/ by /a / and /ə / when it occurs in initial position:

Examples:

English words	RP	Manipuri
earn	ɜ:n	ərn /arn
earth	ɜ:θ	ərt /art

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Replacement of the central vowel /ə:/ by /a/ and /ə/ the MSSE when it occurs in medial position:

Examples:

English words	RP	Manipuri
work	wə:k	wark
girl	gə:l	gərl
shirt	ʃə:t	sərt
bird	bə:d	bərt
hurt	hə:t	hərt
germ	dʒə:m	zarm
heard	hə:d	hard

Replacement of the central vowel /ə:/ by /a/ and /ə/ the MSSE when it occurs in final position:

Examples:

English words	RP	Manipuri
fur	fə:	fər
her	hə:	har /hər
sir	sə:	sar/sər

MSSE mostly use /ə/ or /a/ in place of English /ə:/. But they tend to retain /ɪ/ sound for those words where /ə:/ occurs in final position.

/ʌ/ > /ə/

English phoneme /ʌ/ is a central vowel, between half-open and open; the lips are neutral. This vowel does not occur finally. MSSE substitute /ʌ/ mostly with mid central vowel /ə/ sound. Like the sound /æ/, the sound /ʌ/ does not occur in the final position in English.

Replacement of the central vowel /ʌ/ by the central vowel /ə/ by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
uncle	ʌŋkl	əŋkəl /-n
ugly	gli	əgli
unfit	ʌnfit	ənfit
other	ʌðə	ədər/adər

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Replacement of the central vowel /ʌ/ by the Manipuri central vowel /ə/ when it occurs in medial position:

Examples:

English words	RP	Manipuri
cut	kʌt	kət
blood	blʌd	blət
country	kʌntri	kəntri
bus	bʌs	bəs
son	sʌn	sən
come	kʌm	kəm

But in some cases, /ʌ/ is also pronounced as /a/. For examples, words like, ‘other’ /ʌðə/ becomes /ədər/ or /ədər/, ‘mother’ /mʌðə/ becomes /madər/, ‘one’ /wʌn/ becomes /wan/ etc.

/ɑ: / > /ə/ or /a/

The English open back vowel, /ɑ: / is substituted with mid- central vowel /ə/ or with central /a/ by the MSSE while pronouncing it. In general, the English open back vowel /ɑ:/ and the Manipuri /ə/ are almost the same, though the quality and the length may be different. Some examples are given below:

Replacement of the open back vowel /ɑ: / by the central vowels /ə/ or /a/ by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
after	ɑ:ftə(r)	əp ^h tər
argue	ɑ:gju:	ərgu
archive	ɑ:kaiv	ərkaip
artist	ɑ:tist	ərtis/ artis

Replacement of the open back vowel /ɑ: / by the central vowels /ə/ or /a/ when it occurs in medial position:

Examples:

English words	RP	Manipuri
garden	gɑ:dn	gərden /garden
fast	fɑ:st	pʰəs/p ^h as
class	klɑ:s	kləs/klas
pass	pɑ:s	pəs/pas

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Replacement of the open back vowel /ɑ: / by the central vowel /a / followed by the prominent /r/ sound along with it when it occurs in final position:

Examples:

English words	RP	Manipuri
zar	dʒɑ:(r)	zar
car	kɑ:(r)	kar
tar	tɑ:(r)	tar
bar	bɑ:(r)	bar

/ə/ > /e/ or /ə/

When /ə/ occurs in initial position MSSE tend to pronounce it either with their nearest possible sound mid-central /ə/ or mid-front /e/. But when /ə/ occurred in medial position they tend to substitute and pronounce with the mid-front vowel /e/ only, instead of English /ə/. When /ə/ occurs in final position, then MSSE tends to pronounce it as mid-central /ə/.

Replacement of the central vowel /ə/ by either /e / or /ə / by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
again	əgen	e/əgen
account	əkɑunt	e/əkaun
alarm	əlɑ:m	e/əlm
alive	əlaiv	e/əlaip
attempt	əttempt	e/ətem

Replacement of the central vowel /ə / by /e / when it occurs in medial position:

Examples:

English words	RP	Manipuri
canal	kənəl	kenen/-l
company	kʌmpəni	kəmpeni
tunnel	tʌnəl	tənen/l
final	fainəl	p ^h ainen/l

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Replacement of the central vowel /ə / by /ə / when it occurs in final position:

Examples:

English words	RP	Manipuri
drama	drɑ:mə	drəmə
centre	sentə	sentər
collar	kələ	kolər
china	tʃainə	cəinə

Long and short vowel pairs

/i:/ and /i/ , /ɔ:/ and /ɒ/ , /u:/ and /ʊ/ are long and short vowel pairs in English. Where /i:/ , /i/ are front vowels ; /ɔ/ and /ɒ:/ and /u/ /u:/ are back vowels. Manipuri has no phonemic contrast between long and short vowels, so MSSE tend to under-differentiate the distinction between the long and short vowel pairs and tend to substitute with their nearest available vowel sounds.

Similarly, Macedonian does not differentiate between long and short vowels. (Natasha 2006)

/ i / > /i/

The English short vowel /i/ is almost the same with Manipuri front vowel/i/. Therefore, MSSE do not face any difficulty while pronouncing it.

Replacement of the long vowel /i / by the available Manipuri front vowel sound /i / when it occurs in initial position:

Examples :

English words	RP	Manipuri
igloo	iglu:	iglu
image	imidʒ	imez
electric	ilektrik	ilektrik
eleven	iliven	iləb ^h en

Replacement of the long vowel /i / by the available Manipuri front vowel sound /i / when it occurs in medial position:

English words	RP	Manipuri
fit	fit	fit
rich	ritʃ	ric
king	kiŋ	kiŋ
dish	diʃ	dis
village	vilidʒ	b ^h iles

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Replacement of the long vowel /i:/ by the available Manipuri front vowel /i/ when it occurs in final position:

English words	RP	Manipuri
sunday	sʌndi	sənde
pretty	pɹiti	pɹiti
heavy	hevi	hevi
city	siti	siti

/i:/ > /i/

There is no long vowel /i:/ in Manipuri as there is no phonemic contrast between long and short vowels pairs. Therefore, MSSE tend to substitute /i:/ with their available vowel /i/.

Examples:

Replacement of the long vowel /i:/ by the available Manipuri short vowel sound /i/ by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
east	i:st	ist
eat	i:t	it
easy	i:zi	izi
easter	i:stə/r	istər

Replacement of the long vowel /i:/ by the Manipuri short vowel sound /i/ when it occurs in medial position:

Examples:

English words	RP	Manipuri
even	i:vn	ivən
people	pi:pəl	pipəi/n
leaf	li:f	lip ^h
meet	mi:t	mit
heap	hi:p	hip

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Replacement of the long vowel /i:/ by the Manipuri short vowel sound /i /when it occurs in final position:

Examples:

English words	RP	Manipuri
tree	tri:	tri
see	si:	si
key	ki:	ki
bee	bi:	bi

Due to the lack of phonemic contrast between long/i:/ and short/i/ vowels. MSSE tend to have difficulties distinguishing word pairs such as:

English word	English sounds	Manipuri sounds	English word	English sounds	Manipuri sounds
eat	i:t	it	it	it	it
feel	fi:l	fil	fill	fil	p ^h il
field	fi:ld	fil	filled	fild	p ^h il
sleep	sli:p	selip/islip	slip	slip	slip/islip
cheap	tʃi:p	cip	chip	tʃip	cip
bead	bi:d	bid	bid	bid	bit
heels	hi:lz	hils/hins	hills	hilz	hils
sheep	ʃi:p	sip	ship	ʃip	sip
keen	ki:n	kin	kin	kin	kin
seat	si:t	sit	sit	sit	sit

/i:/	/i/
eat	it
heels	hills
sheep	ship
keen	kin
seat	sit
feel	fill
field	filled

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sleep	slip
cheap	chip
bead	bid

In the same manner, some Assamese, Bengali, Bihari, Hindi, Gujarati, Marathi, and Oriya speakers in India do not always maintain the distinction between /i:/ and /i/. They replace /i:/ by /i/ (Bansal and Harrison 2003).

/u / > /u /

Manipuri back vowel /u/ is similar to English short vowel /u/. Therefore MSSE do not face any difficulty while pronouncing. It occurs only in medial position. Examples:

English words	RP	Manipuri
book	buk	buk
put	put	put
wool	wud	wul/n
good	gud	gut
could	kud	kut
woman	wumən	wumen
push	puʃ	pus

/u: / > /u /

There is no /u:/ long back vowel in Manipuri. Therefore, MSSE substitute it with their nearest /u/ sound while pronouncing it.

In similar way, some Bengali and Bihari Hindi speakers replace /u/ instead of /u:/ (Bansal, and Harrison 2003)

Replacement of the long back vowel /u:/ by the available Manipuri short vowel sound /u / by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
ooze	u:z	uz

Replacement of the long back vowel /u:/ by the available Manipuri short vowel sound /u / when it occurs in medial position:

Examples:

English words	RP	Manipuri
cool	ku:l	kul
food	fu:d	p ^h ud

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noon	nu:n	nun
pool	pu:l	pul/n

Replacement of the long back vowel /u:/ by the available Manipuri short vowel /u / when it occurs in final position:

Examples:

English words	RP	Manipuri
zoo	zu:	zu
who	hu:	hu
blue	blu:	blu

Replacing long /u:/ with short /u/ sound leads to confusion in the MSSE. Some of the word pairs are as follows:

/u:/	/u/
foot	foot
fool	full
pool	pull

English word	English sounds	Manipuri sounds	English word	English sounds	Manipuri sounds
food	fu:d	p ^h ut	foot	fut	p ^h ut
fool	fu:l	p ^h ul	full	ful	p ^h ul
pool	fu:l	p ^h ul	pull	pul	pul

/ɔ/ > /o/

Due to the lack of the exact counterpart for the mid back rounded vowel /ɔ/, MSSE replace /ɔ/ with their nearest sound /o/. Like the sound /æ/ and /ʌ/, /ɔ/ does not occur in the final position in English.

Replacement of the back rounded vowel /ɔ/, by the nearest Manipuri back vowel /o/ by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
often	ɔfn(ɔ:fn)	op ^h ən

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off ɔff(ɔ:f) ɔp

Replacement of the back rounded vowel /ɔ/, by the nearest Manipuri back vowel /o/ by the MSSE when it occurs in medial position:

Examples:

English words	RP	Manipuri
dog	dɔg	dog
long	lɔŋ	loŋ
solid	sɔlid	solit
shop	ʃɔp	sop

Similarly, Korean students have difficulty in pronouncing the vowel /ɔ/, as it does not exist in Korean. Korean speakers substitute the Korean /o/ for it. (Cho Byung-Eun 2004)

/ɔ:/ > /o/

Due to the lack of back long vowel /ɔ:/ MSSE substitute it with their /o/ sound while pronouncing.

Replacement of the back long vowel /ɔ:/, by the nearest Manipuri back vowel /o/ by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
all	ɔ:l	ol
ought	ɔ:t	ot
orphan	ɔ:fən	orpHan
organ	ɔ:gən	organ
order	ɔ:də(r)	odə(r)

Replacement of the back long vowel /ɔ:/, by the nearest Manipuri back vowel /o/ when it occurs in medial position:

Examples:

English words	RP	Manipuri
short	ʃɔ:t	sort
lawn	lɔ:n	lon

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form fɔ:m phom

Replacement of the back long vowel /ɔ:/, by the nearest Manipuri back vowel /o/ when it occurs in final position:

Examples:

English words	RP	Manipuri
saw	sɔ:	so
floor	flɔ:	phlor
door	dɔ:	dor
raw	rɔ:	ro

Unavailability of long vowel /ɔ/ leads to confusion with some pairs of words like:

English word	English sounds	Manipuri sounds	English word	English sounds	Manipuri sounds
caught	kɔ:t	Kot	Cot	kɔt	Kot

From all the above examples, we can say that MSSE is likely to transfer their own /i/ to replace both /i:/ and /i/, their own /o/ to replace both /ɔ:/ and /ɔ/, and their own /u/ to replace both /u:/ and /u/. In the same way they fail to make the necessary phonemic distinction between each set of long and short vowels when they hear spoken English.

This apparently helps us in explaining why MSSE find it hard to distinguish the long and short vowel contrasts in English. Depending on individual learners, some may use a short vowel for a long one; still others may pronounce a vowel sound which is somewhat in between the long and short vowels when pronouncing any of these sounds.

Diphthong

Diphthong is defined as “A union of two vowels pronounced in one syllable...” (Tim 2007). Diphthongs are “sounds which consists of a movement or glide from one vowel to another” (Roach 1991). Diphthongs in English, according to Ladefoeged (2001) are sounds that “have a change in vowel quality during the course of the syllable”, and are counted as single vowel units.

In RP, there are eight diphthongs. They are /ei, ai, ɔi, əu, au, iə, eə, uə/.

In Manipuri there are six diphthongs: / ai ,əi, oi , ui, əu, au, /.

Examples:

/ai /	mai	‘face’
/əi /	lài	‘flower’
/oi /	khoi	‘bee’

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/ui/	khuibə	‘wrinkle’
/əu /	məu	‘woman’
/au/	pau	‘news’

Based on the analysis of the data we have studied, it is found that there are six diphthongs in Manipuri. MSSE to substitute some of the English diphthongs with their vowel sounds. For example, English diphthongs /əu/ in words like, ‘flow’/fləu/ is replaced with Manipuri vowel /o/ and MSSE tend to pronounce it as /p^hlo /

Diphthong Substitution

English diphthongs	Manipuri pure vowels
ei	_____ e
əu	_____ o
uə	_____ o(r)
eə	_____ e
iə	_____ i,ja
	Manipuri diphthongs
ai	_____ ai
oi	_____ oi
au	_____ au

The substitution of English diphthongs done by the MSSE are illustrated in the following table with examples:

English phoneme	Manipuri substitution	English words	English sounds	Manipuri sounds
Ei	e	came	keim	kem
Ai	ai	night	nait	nait
oi	oi	boil	bɔil	boil
əu	o	flow	fləu	p ^h lo
Au	au	house	haus	haus
iə	iə	dear	diə	diyar
eə	ijar / e	air/aeroplane	eə/eərəplein	ijar/eropen
uə	o(r)	poor	puə	po(r)

/ei/ > /e/

Every English diphthong /ei/ is substituted with vowel /e/ sound by the MSSE as there is no /ei/ sound in their phonological system. In the same manner, the problem of substituting the pure vowel /e/ for the diphthong /ei/ is also faced by the Cantonese speakers. (Chan and David 2000).

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Replacement of the diphthong /ei/ by the front vowel /e / by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
age	eidʒ	es
agent	eidʒənt	egen(t)

Replacement of the diphthong /ei/, by the front vowel sound /e / by the MSSE when it occurs in medial position:

Examples:

English words	RP	Manipuri
came	keim	kem
great	greit	gret
table	teibl	tebəl/-n
game	geim	gem
late	leit	let
face	feis	p ^h es

Replacement of the diphthong /ei/, by the front vowel sound /e / by the MSSE when it occurs in final position:

Examples:

English words	RP	Manipuri
day	dei	de
play	plei	ple
clay	klei	kle

Similar problem is also found among Thai, Japanese, German, Swedish speakers. They pronounce /ei/ in words like 'late'/leit/ as /e/ in 'let'.

(www.binternet.com/~ted.power/l1all.html-)

/ai / > /ai /

Manipuri has /ai/ sound in their phonological structure. Thus, MSSE tend to substitute English diphthong / ai / with their nearest similar Manipuri diphthong /ai /. Therefore, MSSE do not face much difficulty while pronouncing those English words that have /ai/ sound.

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Replacement of the diphthong /ai /, by the Manipuri diphthong /ai / using the available similar sound by the MSSE, when it occurs in initial position:

Examples:

English words	RP	Manipuri
eye	ai	ai
island	ailənd	ailen
ice	ais	ais
either	aiðə	aidə

Replacement of the diphthong /ai /, by the Manipuri diphthong /ai / sound when it occurs in medial position:

Examples:

English words	RP	Manipuri
time	taim	taim
night	nait	nait
find	faind	p ^h ain
kind	kaɪnd	kain
nice	nais	nais

Replacement of the diphthong /ai / by the Manipuri diphthong /ai / when it occurs in final position:

Examples:

English words	RP	Manipuri
fly	flai	p ^h lai
buy	bai	bai
shy	ʃai	sai
cry	krai	krai

/ɔi/ > /oi/

Manipuri has /oi/ sound in their phonological structure. Thus, they tend to substitute the English diphthong /ɔi/ with their available similar sound /oi/ while pronouncing.

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Replacement of the diphthong /ɔi / by the Manipuri diphthong /oi / by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
oil	ɔil	oil
oilfield	ɔilfiəld	oilphil
oilseed	ɔilsi:d	oilsit

Replacement of the diphthong /ɔi /, by the Manipuri diphthong /oi / when it occurs in medial position:

Examples:

English words	RP	Manipuri
point	pɔint	poin
coin	kɔin	koin
soil	sɔil	soil/-n
noise	nɔiz	nois
boil	bɔil	boil

But when this /oi/ sound occurs in the final position of the words, it changes into /oy/ sound.

Examples:

English words	RP	Manipuri
boy	bɔi	boy
toy	tɔi	toy
coy	kɔi	koy
joy	dʒɔi	zoy

/əu/ > /o/

Due to the lack of English diphthong /əu / in Manipuri, MSSE substitute the /əu / sound with their available vowel /o/.

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Replacement of the diphthong /əʊ / sound by the vowel /o/, the available nearest similar sound, by the MSSE when it occurs in the initial position:

Examples:

English words	RP	Manipuri
old	əʊld	old
over	əʊvə ^r	ob ^h ər
own	əʊn	on

Replacement of the diphthong /əʊ / sound by the vowel /o/, the available nearest similar sound, when it occurs in medial position:

Examples:

English words	RP	Manipuri
boast	bəʊst	bos(t)
coat	kəʊt	kod(t)
coast	kəʊst	kos(t)

Replacement of the diphthong /əʊ / sound, by the vowel /o/, the available nearest similar sound, when it occurs in the final position:

Examples:

English words	RP	Manipuri
low	ləʊ	lo
slow	sləʊ	islo
flow	fləʊ	p ^h lo
go	gəʊ	go

/aʊ / > /au /

MSSE tend to substitute English diphthong / aʊ / with their nearest similar Manipuri diphthong /au /. Therefore, MSSE do not face much difficulty while pronouncing those English words that have /aʊ / sound.

Replacement of the English diphthong /aʊ /, by the Manipuri diphthong /au /, the available similar sound, by the MSSE when it occurs in initial position:

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Examples:

English words	RP	Manipuri
out	aut	aut

Replacement of the English diphthong /au /, by the Manipuri diphthong /au /, the available similar sound, when it occurs in medial position:

Examples:

English words	RP	Manipuri
house	haus	haus
town	taun	taun
loud	laud	laut
shout	ʃaut	saut

Replacement of the English diphthong /au /, by the Manipuri diphthong /au /, the available similar sound, when it occurs in final position:

Examples:

English words	RP	Manipuri
now	nau	nau
how	hau	hau
cow	kau	kau

/iə / > /i.ja/

Manipuri lacks English diphthongs /iə/ sound, so they replace it with their sound /i -jar/ sound. While pronouncing English diphthong /iə/, the first vowel is front vowel /i/ and the second vowel is /ə/. In order to pronounce this English diphthongs /iə/, MSSE tend to substitute the first front vowel /i/ with their available similar vowel /i/ and then break the diphthong into a syllable,. After the syllable is produced, then the second vowel of the diphthong /ə /is replaced by the semi-vowel /y/ and followed by low central /a/ along with prominent /r/ sound when pronounce by the MSSE.

Replacement of the English diphthong / iə /, by the Manipuri sound /i –ja(r)/, the available similar sound by the MSSE when it occurs in initial position:

Examples:

English words	RP	Manipuri
ear	iə(r)	i.jar

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earing	iəriŋŋ	i.jariŋŋ
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Replacement of the English diphthong / iə /, by the Manipuri sound /i.ya(r)/, the available similar sound by the MSSE when it occurs in medial position:

Examples:

English words	RP	Manipuri
beard	biəd	bi.jart
serious	siəriəs	seri.jas

Replacement of the English diphthong / iə / by the Manipuri sound /i.ja(r)/, the available similar sound, followed by the prominent /r/ sound by the MSSE when it occurs in the final position:

Examples:

English words	RP	Manipuri
dear	diə	di.jar
gear	giə	gi.jar
near	niə	ni.jar
beer	biə	bi.ar

/eə/ > /i.ja/ and /e/

Manipuri lacks English diphthongs /eə/ sound, so they replace these with their sound /i.yar/ and /e/ sound while pronouncing. In English diphthong /eə/, the first vowel is front vowel /e/ and the second vowel is /ə/. In order to pronounce the English diphthong /eə/, MSSE tend to substitute the first vowel /e/ with their vowel /i/ and then break the diphthong into syllable, and after the syllable is produced then the second vowel of the diphthong /ə/ is replaced by the semi-vowel /y/ and followed by low central /a/ along with prominent /r/ sound when pronounced by the MSSE.

Replacement of the diphthong /eə / sound, by the sound /i.yar/ or vowel /e/ the available similar sound by the MSSE when it occurs in initial position are:

English words	RP	Manipuri
air	eə	i.jar
airbag	eəbæg	i.jar.bek
airport	eəpɔ:t	i.jar.pot
aeroplane	eərəplein	e.ro.plen

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aerial eərial e.ri.jel/-n

But when /eə/ occurs in the initial position in some words, this tends to be pronounced as /e/ sound.

Examples:

‘aerial’ /eərial / as /erijel /; ‘aeroplane’ /eəɾəplein / as /eroplən / by the Manipuri learners due to their habit of pronouncing words according to pronunciation of the letters. This is a very prominent interference from L1.

Replacement of the diphthong /eə / sound, by the sound /i.jar /, the available similar sound, by the MSSE when it occurs in medial position:

English words	RP	Manipuri
daring	deəriŋ	di.jariŋ
caring	keəriŋ	ki.jariŋ
raring	reəriŋ	ri.jariŋ

Replacement of the diphthong /eə/ sound, by the sound /i.yar/, the available similar sound, followed by the prominent /r/ sound when it occurs in final position:

English words	RP	Manipuri
dare	deə(r)	di.jar
care	keə(r)	ci.jar
share	ʃeə(r)	si.jar
rare	reə(r)	ri.jar

/uə/ > /o/

MSSE tend to substitute English diphthong /uə/ with their nearest vowel /o/ sound followed by the prominent /r/ sound. This diphthong /uə /, unlike the previous diphthongs, does not occur in initial position.

Replacement of the diphthong / uə / sound, by the pure vowel /o/ sound by the MSSE when it occurs in medial position:

Examples:

English words	RP	Manipuri
gourd	guəd	go(r)d
surely	ʃuəli	sio(r)ly
poorly	puəli	po(r)ly

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Replacement of the diphthong / uə / sound, by the diphthong /or/ sound by the MSSE when it occurs in the final position:

Examples:

English words	RP	Manipuri
cure	kjuə	kiyo(r)
poor	puə	po(r)
tour	tuə	to(r)
sure	ʃuə	sio(r)
your	juə	yo(r)

Triphthongs

Triphthong is defined as “A vowel perceived auditorily as a sequence of three segments in which there are two changes of quality and that functions as a single phoneme”; for example, [auə] in ‘shower’ in Received Pronunciation (Brown Keith et al., 2006) .

According to Varshney (2004) the diphthongs /ei/, /ai/, /ou/, /au/ may be followed by the vowel /ə/ within a word for example, ‘player’ /plɛrə/. These glides are called triphthongs.

Unlike English, Manipuri has no triphthongs. Therefore, MSSE tend to struggle with it while pronouncing those English words that have triphthongs in it.

If the second vowel of the triphthong is back vowel /u/, then this vowel of the vowel sequence of the triphthong is replaced by the semi-vowel /w/ and followed by /ə/ along with prominent /r/ sound in the pronunciation of the MSSE as evident in the following examples:

when /au/ followed by /ə/.

Examples are:

English words	RP	Manipuri
tower	tauə ^r	ta.wər
power	pauə ^r	pa.wər
shower	ʃauə ^r	sa.wər
lower	lauə ^r	la.wər
flower	flauə ^r	p ^h la.wər

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when /əu/ followed by /ə/

English word	RP	Manipuri
slower	sləuə ^r	slo.wə ^r

If the second vowel of the triphthong is front vowel /i/, then this vowel of the vowel sequence of the triphthong is replaced by the semi-vowel /y/ and followed by /ə/ along with prominent /r/ sound while pronouncing by the MSSE as evident in the following examples:

/ai/ followed by /ə/

Examples:

English words	RP	Manipuri
dryer	draiə ^r	dra.jə ^r
tyre	taiə ^r	ta.jə ^r
wire	waiə ^r	wa.jə ^r
fire	faiə ^r	pha.jə ^r
higher	haiə ^r	ha.jə ^r
hire	haiə ^r	ha.jə ^r
tire	taiə ^r	ta.jə ^r
desire	dizaiə ^r	de.zjə ^r
admire	ədmaiə ^r	ed.mi.jə ^r
buyer	baiə ^r	ba.jə ^r

/ei/ followed by /ə/

Examples:

English words	RP	Manipuri
player	pleiə ^r	ple.jə ^r
layer	leiə ^r	la.jə ^r

/ɔi/ followed by /ə/

English word	RP	Manipuri
employer	implɔiə ^r	em.plo.jə ^r

Since there are no triphthongs in Manipuri, MSSE tussle while pronouncing it. From the above given examples it is seen that in order to pronounce English triphthongs, they tend to break the words into syllables, and the sound that follows is pronounced as a semi-vowel either 'w' or 'j' and the unit ends up with the prominent 'r' sound while pronouncing.

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Conclusion

In summary, we can conclude that the pronunciation mistakes arise from the sound differences and their distributional patterns in Manipuri and English. Many English vowels and diphthongs are narrowed, merged and also split up into two, to fit in the phonology of Manipuri. Since Manipuri has only 12 vowels (out of which 6 pure vowels), each pure vowel covers more than one English vowel. As a result MSSE often mispronounce English vowels by substituting them with Manipuri vowels. Unlike English, Manipuri lacks long and short vowel distinction and therefore all the long and short English vowel pairs /i, i:/, ə, ə:/, u, u:/ are substituted by Manipuri vowels /i/, /o/, /u/.

Manipuri mid front vowel /e/ substitutes English /e/, /æ/ and many other vowel substitutions take place. There are eight major diphthongs in English but only six of them are available in Manipuri. Therefore, MSSE have problems in articulating certain diphthongs and tend to replace them by nearest pure vowels. For instance, the pure vowel /e/ and /o/ substitute the English diphthongs /ei/ and /əu/ respectively. Similarly, central diphthongs /eə/ and /uə/ do not exist in Manipuri, so interestingly, the first diphthong /eə/ is separated into two syllables as /i.jə/ and /uə/ is replaced by /o/. Acquiring English triphthongs for MSSE is a demanding task as triphthongs are completely absent in Manipuri. All these suggest that it is a challenging task for MSSE to acquire those English vowels and diphthongs which are unavailable in Manipuri and even more so with triphthongs.

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