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Decoding the Source Code of Language:
Etymological Premises in the English Language

Apurva Bakshi

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Abstract

Etymology is defined as the study of origin, formation and development of words in any language. As a field of academic study, it seeks to find, comprehend and analyze the meaning of words from their genesis or birth, thus affording us the possibility of much better understanding of the language. The present paper looks at crucial aspects of etymology: its role in understanding the life-cycle of a word, its utility in fields such as history, science, etc., and the nature of roots.

Introduction

Etymology is defined as the study of origin, formation and development of words in any language. As a field of academic study, it seeks to find, comprehend and analyze the meaning of words from their genesis or birth, thus affording us the possibility of much better understanding of the language as also various linguistic forms of expression. It helps in channelizing our understanding not only towards connotations of a given word, but also its meaning in reference to different subjects.

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The Life of a Word

Different words have entered the English language from different languages. Consider a few examples. Bangle, bungalow, cheetah, Pundit, guru, bazaar, pyjamas, curry, jaconet, jungle, thug come from any one of the Indian languages (Hindi/ Urdu/ Sanskrit); art, table, force, machine originate from French; senor, senora, senorita come from Spanish; from Italian come crescendo, spaghetti, risotto and pizza (of course!). The language from which a word has arisen, be it French, Spanish, Arabic, Hindi, Sanskrit, Chinese, or just Old English, often gives us an idea about the milieu or environment in which the word has shaped up, and the same also tenders important information about a word's way of pronunciation whenever it stands disputed. Etymology may thus be described as the science that explores or seeks to explore many inherent aspects of the word, which may ordinarily have remained hidden. It may be treated as the life-science that studies the life of a word, by suitable examining and dissecting it. Thus etymology takes into account the history and geography of the word; it therefore enables us to comprehend the maximum information out of a word. It estimates/ uncovers/ establishes the life-cycle of a word (possibly through various stages) and helps to assess properly the significance of each stage. This also testifies that a word actually passes through many stages, be they temporal or spatial. Its meaning may remain same in these stages, but mostly it varies, and the word thus tends to acquire many meanings and connotations. Thus the final form in which a word stands is a result of many circumstances it has been through and many phenomena that have metamorphosed it into its present form. The study of etymology thus stands as an analytical, absorbing and entertaining pursuit.

A Multi-disciplinary Stretch

To say or think that etymology is of importance only to the linguist, in our case the English language scholar would be incorrect. This is because etymology spreads itself and its uses in many directions, in many subjects. Consider history. Etymology has helped to solve many problems that have often provided many vital clues. It was quite unknown to historians who the 'Aryans' were, were they Indian or foreigners who came to India, or a nomadic tribe. This clue was provided by the Etymological aspect of the word 'haathi' in Hindi, which was the name given by Aryans to the elephant. Now elephant was a native creature of the Indian plains, but Aryans called it 'animal with a hand' (haath-i). It was they saw a trunk hanging

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down its front. Thus they incredulously called it 'haathi', which means that they were new to the Indian plains. Also, their fondness for horses meant they were not Indian people, since horses were not native creatures of Indian plains. It was finally inferred that Aryans were not Indian people but had migrated from central Asia. A considerable part of this theory was based on etymological premises. Similarly in sciences such as physics and chemistry, a lot can be known or assessed about various technical terms and names by studying and understanding the roots that make them up. For instance, you can easily guess what a gyroscope does or how a gyrocompass works if you know that the root gyro- stands for revolving or spiraling. Alternatively, knowing that alti- stands for height, you can probably guess what an altimeter is. Sciences can thus be better understood in their technical and casual nuances by studying these etymologically. Thus, mathematics, physical sciences, life sciences and humanities, specialized sciences such as medicine and engineering and virtually any field of human scholarly endeavor can be made more enriched by using etymological premises and references as and when required.

Roots

Structure can be better understood and analyzed by knowing and examining the building blocks that make it. This is as true for anything as for words. By studying the building blocks or constituents that make up words, words can be understood and their meanings grasped in many connotations. The building blocks that make up words are roots. A root is any part of a word that holds a meaning or idea that is characteristic to it, and conveys the same or largely similar meaning in all words. These roots are often descended from old words in other languages from tracing these meanings to the old languages, a lot can be learnt about the meanings or implications embedded in these roots.

Conclusion

Etymology is thus a very crucial aspect of language and a significant tool for the linguist. Not just that, it can help in better understanding of other fields of study such as history, sciences and mathematics, or for that matter any other field of scholarly learning. A study of the common roots that take up among themselves a huge chunk of words in the English language can thus be quite helpful and rewarding for anyone who wishes to understand the basics of words and for guessing meanings of words. However, etymology is not a definitive science

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since the vast ocean of 'root-words' has been enriched by various streams. At best it can be described and used as an indicative and predictive guide to understanding the genetics of words!

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An Exploratory Study on the Use of Computers for English Language Learning Purposes among English as a Foreign Language (EFL) Students in Al-Albyet University in Jordan

Aabdalla Nahar Alharafsheh, Ph.D. Candidate
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Abstract

Computer Assisted Language Learning and Internet have been proven as useful tools when being used in the classroom for English language learning purposes. This study aimed at exploring the use of computer (skills and internet) for English language learning purposes among Jordanian EFL students. The data collection in the study was based on a questionnaire given to 171 EFL students in the department of Instruction and Curriculum and English in Al-AlBeyet University in Jordan. The results of this study revealed a high usage of word processor, power point and presentations software among Jordanian EFL students in their lessons. The study has also shown a high usage of net to search information, online entertainments and news accounts from foreign sources. Finally, the current study found that there were some factors influencing students' use of computer for English learning purposes such as the lack of appropriate software and the lack of time. Accordingly, a few recommendations were given for further research.

Keywords: ICT, Internet, applications software, EFL

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1. Introduction

In the second half of the 20th century, education technology was regarded as one of the most developed fields all over the world. Computers which have been used at schools in 1950s are continuously being developed in the world's advanced countries. Nowadays, computers have become more powerful, easier to use, faster, cheaper and they can store and process more data as well. Due to the rapid development of computers, some programs such as hard disks, CD-ROMs, laser disks and printers have developed and become effective in the learning process by displaying pictures and playing sound along with characters (Gunduz, 2005: 2). The use of computer-assisted language learning (CALL) plays an important role in language learning process and this is due to the potentials which CALL offers such as motivating students and encouraging them to achieve positive outcomes, greater interaction and global understanding of various issues (Kuang,2000). As a result of computer development, many types of software have been developed to enable students to learn better and faster. This software definitely facilitates teaching and learning because language teachers can incorporate the materials in their teaching (Abdul samat & Zakaria, 2003: 253).

Warschauer & Healey (1998) stated that in the past thirty years, using computers has developed from computer-fed drills to research based on long-distance communication and collaboration. They divided Computer Assisted Language Learning (CALL) into three phases: behaviorist computer assisted language learning such as drill-practice method where computers work as tireless tutors, communicative computer assisted language learning which emphasizes that language learning is a creative development and the integrative computer assisted language learning which encourages the use of language in the meaningful context.

Thus, computer is a mechanical device which can be beneficial to educators in the fields of English as a foreign language. However, Computer becomes futile if there are no careful choice, preparation of materials, planning of lessons, classroom management and training of learners and teachers. Therefore, teachers' role in implementing the computer in lesson planning cannot be ignored. Higgins (1995) pointed out that computer assisted language learning allows the users to explore the language. Computer use is compatible to the approaches, methods and techniques of teaching and learning.

2. Statement of the Problem

Computers in teaching and learning are widely used in most countries and their use became an effective device in the classroom. Although Jordanian schools and universities have been equipped with computer labs, there is a shortage in their use for learning purposes. Batainah (2006: 6) pointed out that Jordanian students are not proficient in computer skills because they have not been given the opportunities to have enough exposure to computer use. In addition, the number of computers in the schools is

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not sufficient and there are problems in the hardware. Khomaith (2003) stated that Jordanian students rarely use Internet for learning purposes and they also hardly use it for the other applications. The study found out that there were differences in using Internet as a source of learning due to the differences in majors and specializations. Al-Omari (2005: 203) stated that although the internet is commonly used in all educational institutions in Jordan, Jordanian students do not make real use of this technology in the field of education and this is due to the lack of computer skills and computer access.

3. The Objectives of the Study

The present study attempts to achieve the following purposes:

1. To determine the patterns of computer programs usage for English language learning purposes among EFL students in Jordan. This item includes:
   - Word processing
   - Power Point

2. To determine the patterns of Internet activities usage for English language learning purposes among EFL students in Jordan. The items that need to be determined include:
   - E-mail
   - Online news
   - Online entertainments
   - MSN/Messenger/IRC
   - Online websites for English language learning.

3. To determine the possible factors which influence the students' computer usage patterns for English language learning purposes. This items that need to be determined include:
   - Lack of computer skills
   - Lack of computer access
   - Lack of typing skills
   - Lack of appropriate software
   - Lack of time

4. Research Questions

The present study attempts to answer the following questions:
   1) What are the most common computer skills which are used for English language learning purposes among Jordanian EFL students in Al-Albyet University?

   2) What are the most commonly internet activities which are used for English language learning purposes among EFL students?

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3) What are the factors that influence students' use of the computer for English language learning among EFL students?

5. Significance of the Study

All the institutions in the educational process in Jordan will benefit from the findings of the current study such as the students and the teachers and the decision makers in the Ministry of Education in Jordan. The significance of the study will be explained as below:

The findings will be inputs to the teachers enable them to measure the frequencies of students' Internet usage for English language learning without any external help. Comprehending the students' Internet usage habits will help the teachers to integrate the students' interests in the classroom. Beside that, this study will give obvious perception for the teachers about the extent of students' acceptance of the Internet in their daily lives because we can not presume that multicultural students in EFL classroom accept all the Internet usage patterns. The findings will give general perception of computer usage in the classroom which composes of students using computer programs beside the Internet. It also saves as a maker and checklist as to how frequent teachers in universities encourage the students to use the computer in English language learning. On one hand, this study will be important for the teachers that is enabling the teachers to determine if the teacher's help and his supervision will encourage the students to use computer programs on English language learning.

On the other hand, this study will help the teachers and the education web designers in developing the computer programs on English language learning. The findings of the study will also highlight how the teachers and the decision makers specify the factors that face students in the computer use and thus putting the appropriate mechanism to overcome these obstructions to improve the students' computer usage skills in English language learning. The present study will provide useful information about computer use in Jordan and the weakness points of Jordanian EFL students in the use of computer programs. This will enable the decision makers in Jordan to find right mechanism to bridge the gaps in the literature to the computer usage in the third world countries. The current study is a basis for a further research which can be conducted in the area.

6. Literature Review

Many research studies have been carried out during the last few years (2000-2006) on different instructional topics, learners and teachers and computer assisted language learning. The roles of technology and computer in teaching and learning have been widely explained and explored. There was a study conducted at Intercollage, Nicosia on the critical relation between lecturer, student and technology in the process of

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learning English in tertiary education in Cyprus. The title of this study is "Integrating Technology in EFL", it was conducted by Ktoridou, Zarpatea and Yiangou in 2002. One of the aims of this study is to determine the patterns of computer usage (skills and internet activities) for English language learning.

The current study will be conducted because there was a similar study conducted in the University of Cyprus and secondary schools. Cypriot English teachers did not use technology in their classrooms although they were informed about the success of technology in EFL. Students at Cyprus University were given 150 questionnaires, these students took different English courses (inter mediate, upper intermediate and advanced). Only 120 students answered these questionnaires. As a result of the question if there is an encouragement from the lecturers to their students to use technology in their English classes, 62 out of 120 denied that their lecturers encourage them to use technology for English learning purposes. 58 out of 120 agreed that their lecturers encourage them to use technology in their English classes where the study has shown higher usage of chat, e-mail, net to search for information and news accounts from foreign sources. The findings also revealed that a few students use internet to study other cultures. The Cyprus study revealed that students rarely use power point and video clips for English learning purposes. Moreover, Cyprus study revealed that there were some factors that influence students' use of computer in the classroom such as the lack of time, the lack of appropriate software and the lack of basic skills.

Al-Kahtani (2001) conducted a study to explore the role of CALL in EFL departments of four universities in the Kingdom of Saudi Arabia. A mixed method design including a questionnaire and an interview was used to collect the data. He found that students in Saudi Universities showed positive attitudes towards using Call in EFL instruction. The study has also shown a high usage of internet, e-mail and word processor among Saudi students. It has also shown some barriers which influence students' use of computer for English learning purposes such as the lack of internet connectivity, the lack of adequate software and the lack of computer access.

Another study was done on Jordanian EFL students' perceptions of their computer literacy in Yarmouk University (Ruba Fahmi Bataineh & Abdallah Ahmad Baniabdelrahman, 2006). The researchers conducted this study on a big sample of 210 students representing all EFL students in the departments of curriculum, instruction and English at Yarmouk University to determine Jordanian EFL students' perceptions of their computer literacy as a means to specify the kind of training that Jordanian pre-service teachers need to cope with the changes in information technology. In order to identify this aim, a questionnaire was given to 210 EFL students in the departments of curriculum and Instruction and English at Yarmouk University, the questionnaire consisted of two demographic questions and 25 items which are related to students' perceptions of their computer literacy (19 items) and the factors that decrease students' use of computer (6 items including one open-ended question). In answering the question that addressed the

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level of the students' computer literacy, the study showed that a high percentage of the students were not proficient in using images from a camcorder or digital camera in computer applications, opening and using more than one file, using a database system for looking for information, access to information on a CD-ROM, printing new information from database, repairing the malfunctioning printer, using database and word processing software to make tables and figures, making a lecture by presentation software, making pictures by using graphics software, making newsletter with desktop publishing, making database and using power point in their classroom.

The previous study revealed that the students were weak in higher order computer skills because the basic computer usages purposes were limited to the electronic email and word processing and may be their weakness in higher order skills due to that these skills are foreign to the study students. The study has shown that there were some factors which limit the students' computer usage such as computer usage purposes are limited to electronic email and word processing, the number of computers is inadequate, and there are problems in hardware such as a malfunctioning in mouse, micphone, keyboard and disk drive. The computers are slow, students lack the experience in computer usage and the time is limited to perform the tasks satisfactorily. Moreover, the study does not find out any significant influence of gender on the students' perceptions of computer literacy.

Although there are negative results on studies conducted on computer usage and English language learning, there are also positive results on using CALL in English language learning. A study was carried out on using Internet by Saudi postgraduate students in United States of America (Zakari, 2000). The aim of the study was to identify the benefits of Internet for Higher Education, the researcher has used an interview and a questionnaire as instruments for the study and the sample of the study consisted of 571 students. The findings of the study has shown that the students have a motive to use the internet where they confirmed that internet presents many academic benefits such as the speed of obtaining the information and the easiness of obtaining the information to finish their researches.

Another study was conducted on the internet usage in the American Universities (Fleck and Mcqueen, 2002), the instrument of the study was a questionnaire consisting of 22 items. The questionnaire was distributed to 6000 students in 13 American colleges and universities. The finding of the study has shown that the universities and colleges students use internet in the areas that are related to their study more than any other areas.

A study was conducted on building language learning environments to help technological university students develop English independent learning (Shih-Yin, 2005). This study aimed at encouraging students to use technology based environment out of the classroom to develop the language skills of the students. The instruments that were used to obtain the data were interview, reflective diaries and questionnaire. The findings of the study have shown that although the students encountered many problems and difficulties,

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they have shown a positive attitude towards using technology in learning process, and they confirmed that they would continue using the web for practicing language skills.

A study on the effects of computer assisted instructions was conducted on Jordanian college students' achievements in an introductory computer science course. This study was conducted on EFL students by (Mohammed Ali Ahmad Akour, 2005) to answer the question if there are significant differences in achieving the results between students who obtain traditional instruction (TI) beside the computer assisted instruction (CAI) and those who obtain only the traditional instruction (TI) in an introductory computer science course. The researcher used the computer science-1 achievement test (CS1AT) to assess the results. The sample of the study consists of college students who have enrolled in computer science-1 course in Al-Albayt University. The findings of the study have shown that students who obtain (TI) with (CAI) achieve positive results in improving their learning rather than the students who receive only (TI). The study has also shown that students who receive (CAI) perform positive outcomes in various educational levels.

Looking at the pervious studies, some of them confirmed that computers play crucial roles in the educational process where students can use them including (word processing and power point) to improve their English language skills (Al-Kahtani, 2001 & Akour, 2005). Some studies asserted that students showed positive attitudes towards using internet to improve their English skills (Ktoridou, Zarpatea & Yiangou, 2002; Zakari, 2000; Fleck & Mcqueen, 2002 & Shin-Yin, 2005). On the other hand, only one study pointed out that students are weak in higher order computer skills but it corresponded to the other studies in regard to the factors that influence students to use computer for English learning purposes such as the lack of time, the lack of basic skills and the slowness of computers which led to the lack of computer access. The present study will explore further computer skills and activities which play a part in improving the Basic English skills for the students as well as the main factors that influence their use of computer for learning English.

7. Data Collection
7.1 An Overview of the Population

The population in this study is all EFL students in the department of Curriculum and Instruction and English at AL-Albyet University in Jordan in the first semester of the academic year 2006/2007. The sample of this study contains 171 students (50 male and 121 female) EFL students. They are 22 years old and now in the fourth year in Al-Albyet University in AlMafraq province in Jordan. The researcher chose the fourth academic year students because they finished studying most courses that require using English language labs.

Al-Albyet University has its own computer labs and students need to sit one hour in the lab, learning English by using software programs or by visiting online English

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language learning websites. However, the time is not enough to enable students make use of the labs or even to fulfill what they are asked to do such as doing exercises or other learning activities. The teachers would determine a particular area such as pronunciation area or grammatical area that has been taught and explained in the classrooms. Then they provide the sites with exercises relevant to what they have learned in the classrooms and ask them to complete these exercises. In addition, visiting computer labs enable students to listen properly and practice pronunciation. The teachers would also specify the kind of software and website for the students according to their levels.

7.2 Sample Size

The department of Curriculum and Instruction and English in Al-Albyet University was chosen for the current study. This department has an average of 171 Jordanian EFL students in the first semester of the academic year 2006/2007.

7.3 Sampling Method

A random sampling method was used to choose the university where the researcher has conducted the study. Jordan consists of eight government universities and twelve private universities spreading in all provinces. All English departments in these universities teach English as a foreign language and use computers in the learning and teaching process.

The current study was carried out in Al-albayt University in Al-Marfaq province and the researcher has selected this university because ICT infrastructure has been installed in this university recently compared to the other universities in Jordan. Also, this university was more convenient in location to the distributors of the questionnaires in terms of access and delivery of the survey. The department of curriculum and instruction and English in this university includes 171 students in the first semester of the academic year 2006/2007. The officials in the department of Curriculum and Instruction and English in this university had already provided the distributors of the questionnaire with a list of the EFL students in the fourth level of the academic year 2006/2007.

7.4 Data Collection Method/Instrument

In order to collect the data, the researcher used a questionnaire which includes three parts. This will be discussed as follows:

7.4.1 Instrument – Questionnaire

In light of the discussions above, the researcher used a five–likert scale questionnaire to measure the three aims:

1) The use of computer skills for English language learning purposes

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1) The use of internet-mediated activities for English language learning purposes.
2) The factors that influence students' use of computers for English language learning purposes.

The questionnaires were adopted from a similar study conducted in Cyprus   by Ktoridou, Zarpetea and Yiangou in 2002 (*http://www.uncw.edu/cte/et/articles/ktoridou3/*). In the light of this, the validity and reliability of the questionnaire was established because a similar questionnaire has been used in a similar study in Cyprus, its title is "Integrating Technology in EFL". The questionnaire used in Cyprus included the use of internet, computer software and video where the current study focuses only on internet and computer software. The item 'using videoconferencing technology' in the first question in the questionnaire used in Cyprus was not involved in the questionnaire for the current study. Instead, only some of the items were selected. In the second question of the questionnaire that was used in Cyprus, there are two items such as 'the use of electronic encyclopedias' and 'the use of interactive software in the class' were not included in the questionnaire of the current study. Instead, only some of the items were chosen and others were from the one conducted on Jordanian EFL students' perceptions of their computer literacy by Batainah and Baniabdelrahman, 2006.

The researcher has taken some precautionary steps to administer the questionnaire. These steps are necessary to ensure that the respondents' answers on the use of computer are accurate. So, the researcher sent the questionnaire to two English master students in Al-Albyet University by email. The English master students live in the same place where the researcher used to live. When they received the questionnaire, they photo copied 171 questionnaires according to the sample of the study. Then, they met the officials of the department of Curriculum and Instruction and English in Al-Albyet University to ask for permission to distribute the questionnaires during 30 minutes, 5 minutes for distributing them, 20 minutes for answering them and 5 minutes for collecting them. The management of the department allowed the English master students to distribute and collect the questionnaires during 30 minutes.

Before distributing the questionnaires to the students, the researcher provided the English master students with the following instructions:

1. To provide the students with the purpose of the study.
2. To encourage the students verbally to be accurate in their responses to the items of the questionnaire.
3. To guide the students until they answer all the items by explaining ambiguous items. This will enable students to comprehend the items of the questionnaire accurately.

Then, the questionnaires were distributed to 171 students during 5 minutes and the distributors helped students to comprehend all the items of the questionnaires by answering their inquires and explaining ambiguous items. After the students answered

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all the items, the English master students collected the questionnaires during 5 minutes and they sent the answers to the researcher by email. When the researcher received the responses, they were analyzed using Microsoft Excel.

The questionnaire includes four parts as follows:

Part A: Demographic information
Part B: The use of computer software for English language learning purposes.
Part C: The use of internet-mediated activities For English language learning purposes.
Part D: The factors limiting students' use of computer for English language learning.

Part A in the questionnaire generally addresses demographic information of the respondents which deal with information on the year of study and gender of the respondents.

Part B is about the use of computer skills for English language learning purposes. The areas that can be used on computer skills include word processor and power point. *For example, how often do you use word processor to write and print an assignment? (Please tick)… always, often, sometimes, seldom and never.*

Part C deals with the use of internet-mediated activities for English language learning purposes. The respondents were asked to answer five types of internet-mediated activities which include exchanging e-mails with native speakers or chatting, searching for cultural information in order to have an idea about different countries, customs and cultures, visiting online news to obtain the news from international newspapers, visiting online entertainment and visiting English online websites to learn grammar, pronunciation and reading. *For example: How often do you exchange e-mails with native speakers for English language learning purposes? (Please tick)…always, often, sometimes, seldom and never.*

Part D deals with the factors that influence students' use of computer for English language learning. This part of the questionnaire attempts to provide valuable information and insights to justify the pattern used by the respondents in the regulated and unregulated environments. For example: *How frequently does the time influences your computer use for English language learning purposes? (Please tick)… always, often, sometimes, seldom and never.*

7.4.2 Data Analysis

A total of 171 sets of questionnaires were distributed to the students to be answered under supervision of English master students. Each student was given a sufficient time to answer the questionnaire. The English master students were responsible for simplifying the questionnaire's items to the students in order to obtain accurate answers.

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The data obtained after collecting the questionnaire will be analyzed using Microsoft Excel which can count the frequency and then data will be offered in Pie-Charts to show the percentage of using computer among students. This will provide the researcher with an overview of the findings that will be obtained.

7.4.2.1 Flow Chart/ **Schedule**

The proposed schedule (Table 1) serves as a work plan to conduct the research within a time frame of about one month.

Table 1: Proposed Schedule/ work plan for the study to be carried out.

Week	Details	Actions to be taken	Results to be obtained
1-2	Survey	Questionnaire to be handed out and collected	Based on the feedback obtained
3-4	Data Analysis	Quantitative research methods	Based on the feedback obtained

8. The Results of the Study

8.1 What are the most common computer skills which are used for English Language learning purposes among Jordanian EFL students in Al-Albyet University?

Table 1: Means, Standard Deviations, total and percentages of the students' responses to the items of computer skills:

Item	Skills	N	Mean	Std. Deviation	Total	%
1	**Word processor**	**171**	3.62	1.041	619	26
4	**PowerPoint**	**171**	3.12	1.045	533	19
5	**Presentations software**	**171**	2.98	1.181	510	17
3	**Electronic instructional games**	**171**	2.76	1.166	472	15
2	**Graphics with word processing**	**171**	2.30	1.030	394	13

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6	Video clips software	171	2.14	1.053	366	10
	Averages		2.82	1.09	482.3	

Table 1 shows that skill 1 *(word processor to write and print assignments for English lessons purposes)* constitutes the highest percentage among Jordanian EFL students which is 26%. Also it can be noticed that the previous skill was followed by the skill (*power point to give presentation to the class for English learning purposes*) which constitutes 19% of respondents. Likewise, it could be seen that the third highest percentage of the most common computer skills used for English learning purposes is 17% which represents the skill (presentation software to create a lesson or a lecture for English learning purposes). These three skills are higher than the overall average of mean which is 2.82%. This means that students use the three computer skills more than the others for English learning purposes. On the other hand, it could be seen that the fourth highest percentage among the respondents is (electronic games for English learning purposes) constituting 15%. 13% of respondents use graphics with word processor in the class for English learning purposes and it is a low percentage as compared to the other skills. Finally, the computer skill (video clips that software has to offer in the class for English language learning purposes) has the lowest percentage among the respondents which is 10%. The last three skills are lower than the overall average of mean and this means that the students rarely use these three skills in their classroom.

Upon examining the previous table, one must have noticed that the most common computer skill used for English language learning purposes seems to involve word processor to write and print assignments and power point to give presentations. Moreover, Uses of word processor and power point constitute the highest percentages among respondents' answers. That is, 26% for word processor and 19% for power point. Thus, this demonstrates that Jordanian EFL students actually use word processor and power point for English language learning purposes more than the other computer skills.

Figure 1 : Students' percentages to the use of computer skills for English language learning purposes:

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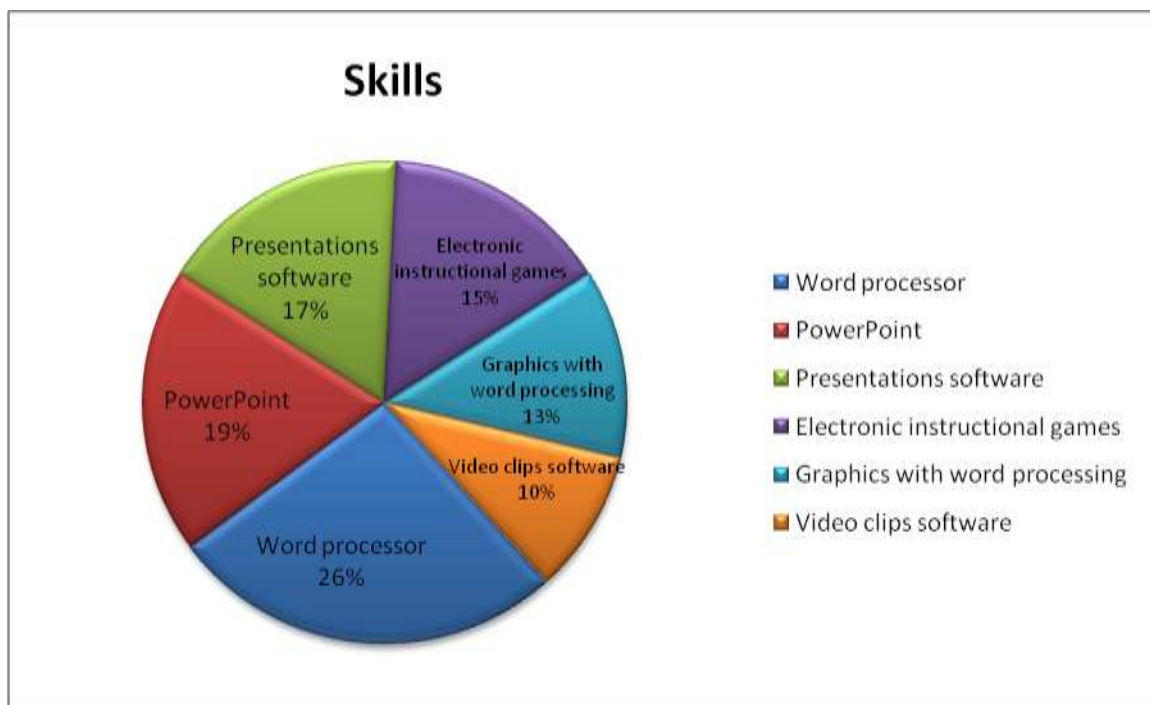
Skills

As can be seen from the figure, of the six skills, the skill (*word processor to write and print assignments for English language purposes*) is used more than the other skills for English lessons purposes, followed by the skill (*power point to give presentations in the class for English learning purposes*). Therefore, these two skills are the most common among Jordanian EFL students for English language purposes. One possible explanation for why Jordanian EFL students use these two skills more than the others is that word processor for English learning purposes and power point for the same purposes play an effective role in improving Jordanian EFL students in the fourth English skills such as reading, writing, speaking and listening.

8.2 What are the most commonly internet activities which are used for English language learning purposes among EFL students?

In order to identify the most common internet activities among Jordanian EFL students, the researcher divides table 2 according to each activity. The analysis is done according to each activity. The findings are presented in terms of percentages.

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Table 2: displays means, standard deviations, total and percentages of students' responses to the internet activities items.

Item	Internet activities	N	Mean	Std. Deviation	Total	%
3	**Net to search**	**171**	3.91	0.863	668	25
4	**Online entertainments**	**171**	3.53	0.941	603	20
5	**News accounts**	**171**	3.45	1.086	590	17
6	**English websites**	**171**	2.90	0.986	496	15
1	**E-mail**	**171**	2.54	0.971	435	13
2	**Chat**	**171**	2.22	0.944	380	11
	Averages		3.09	0.97	528.7	

As can be seen from the table, the highest percentage of the most common internet activities used for English language learning purposes among Jordanian EFL students is 25 % which is (*Net to search on background information about different countries and cultures*). This is followed by (*Online entertainments including music and online games)* which is the second highest percentage of internet activities usage among Jordanian EFL students (20%). The third highest percentage of internet activities for English language learning purposes is (*News accounts from different sources)* which constitutes 17% of respondents. As can be noticed, the percentages of these three skills are higher than the overall average of mean which is 3.09% proving that students use these three activities continuously for their classroom purposes. The activity that has the fourth highest percentage of internet usage for English language learning purposes among Jordanian EFL students is (*English websites to improve English skills*), this activity reaches to 15% of respondents. Other internet activities were not used for English language learning purposes like the previous activities. Only 13% of respondents stated that they use (*E-mail with native speakers*) for English language learning but this is a low percentage as compared to the other activities. Finally, the lowest percentage of internet activities usage for English language learning purposes is (Chat by using IRC/ICQ/MSN Messenger). 10% of respondents stated that they use (Chat) for English language learning purposes. It is clear that the last three skills are lower than the overall average of mean which indicates that students rarely use these activities for classroom purposes.

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From the findings of the study, the most common internet activities used for English language learning seem to be *Net to search on background information about countries and cultures*. The use of this activity constitutes the highest percentage of respondents. The second highest percentage of internet activities usage involves *online entertainments* and third *news accounts from different sources*.

This demonstrates that Jordanian EFL students use net to search on background information about different countries and cultures, online entertainments and news accounts from different sources for English language learning purposes more than the other activities. The three internet activities mentioned above are the most common activities used for English language learning purposes among Jordanian EFL students.

Figure 2: Students' percentages to the use of internet activities for English language learning purposes:
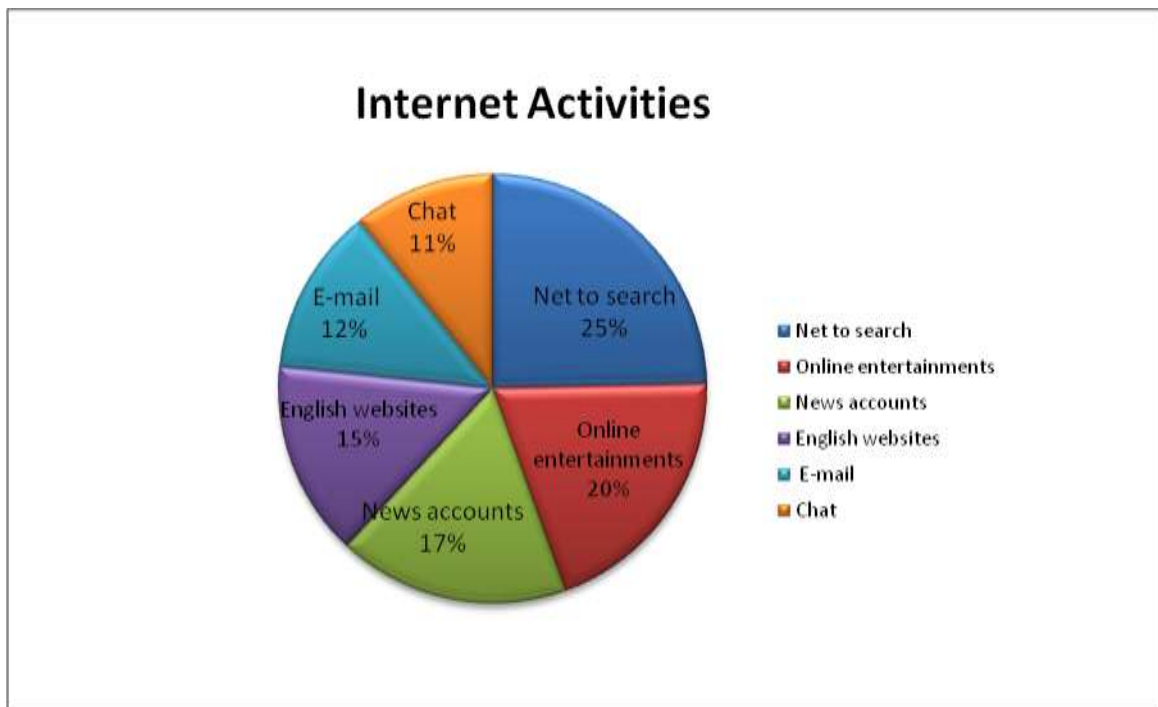
In figure 2, it seems that students do not show very favorable responses on chat usage for English language learning purposes. Only 11% of respondents use chat for English learning purposes. It could also be seen that the percentage of the respondents who use E-mail for English learning purposes is low. That is 12%. It could be noticed that the percentage of the respondents who use English websites for learning English is not high. Only 15% use English websites to learn English. This could be due to the lack of motivation for English learning. Although internet activities such as chat, e-mail and

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English websites can be helpful for students to improve their skills, the current study has shown that not many students use these activities for English language learning purposes.

8.3 What are the factors that influence students' use of the computer for English language learning among EFL students?
Table 3 : displays means, standard deviation, total and percentages of the students' responses to the factors that influence students' use of computer:

Item	Factors	N	Mean	Std. Deviation	Total	%
4	**Lack of appropriate software**	**171**	3.63	1.152	621	27
5	**Lack of time**	**171**	3.44	1.143	589	23
1	**Lack of basic skills**	**171**	3.13	1.350	536	18
2	**Lack of computer access**	**171**	2.98	1.276	510	17
3	**Lack of educational software**	**171**	2.75	1.231	471	15
	Averages		3.19	1.23	545.4	

Table 3 shows that the lack of appropriate software appears to be prominent factor that impedes students' use of computer for English learning purposes in which it constitutes 27 % of respondents. This factor is regarded as the highest percentage among the respondents. Certain required software may not be available in the university and college labs and some software do not have the new version. This may cause frustration among the students and impede them from using computer for English learning purposes. The second highest percentage of factors that influence students' use of computer is the lack of time.

A total of 23 % of the students responded this as a factor that influence computer's use among Jordanian EFL students. Lack of time may be associated with the lack of computer skills, typing skills and access which act as an obstacle for the students to do their assignments. These two factors are the most common among Jordanian students because their mean percentages (3.63/3.44) are higher than the overall average of all items which is (3.19). The other three factors do not influence the students' use of computer as the pervious factors because their percentages are less than the overall mean averages for all items which is 3.19. Lack of basics computer skills which constitutes

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18% of respondents is less than the overall mean average and this means that this factor does not influence students' use of computer for English learning purposes. Lack of computer skills refers to the lack of knowledge to manage and handle computer applications using basics applications such as Word Processor, Power Point and Excel. Lack of computer skills also refers to the lack of skills in surfing the internet. Then lack of computer access does not have a prominent influence on students' use of computer for English learning purposes, the percentage of this factor is 17% and it is close to the pervious factor (lack of basic skills). This factor could account for the lack of responses in using the computer to chat or exchange e-mails with native speakers because these activities would need a longer access which is usually being limited by computer labs in the university. The lack of educational software is considered as the lowest percentage among the factors in which it constitutes 15% of respondents and this low percentage indicates that this factor is not regarded as an effective one that hinders students to use computer for English learning purposes.

The following figure will show a clear picture for the percentage of each factor that influence students' use of computer for English learning purposes.

Figure 3: Displays the percentages of each factor that influence students' use of computer for English learning purposes:
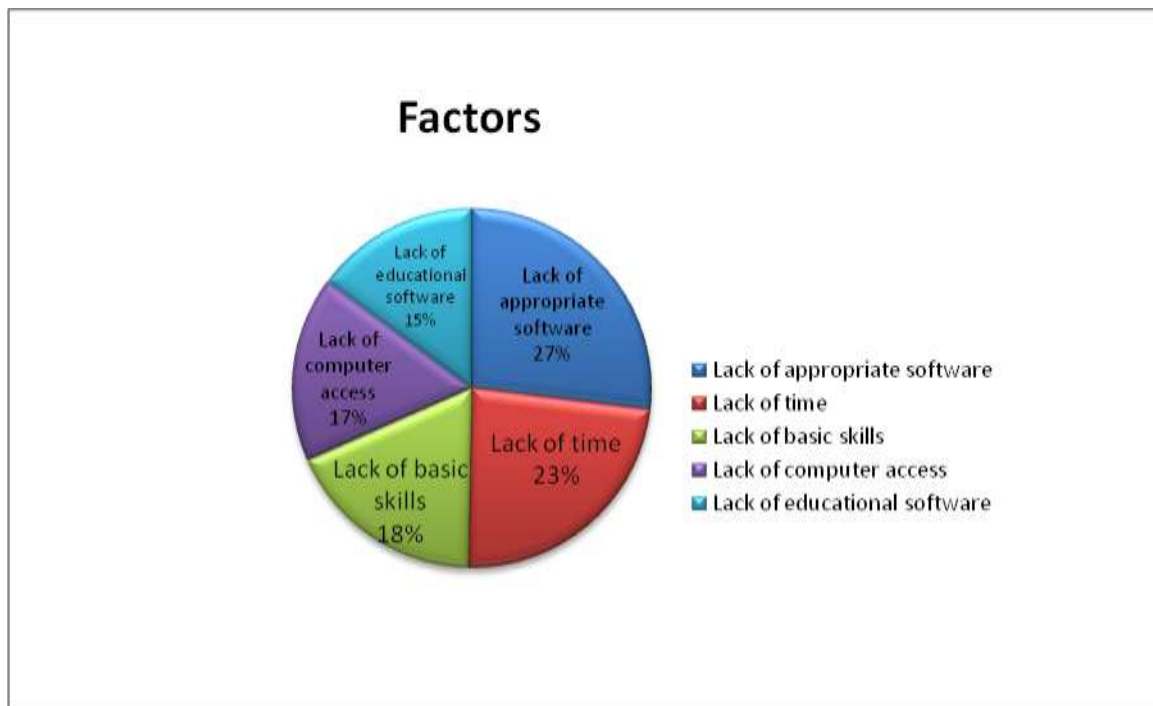
Figure 3 shows that the two major factors influencing the students' use of computer for English learning purposes are the lack of appropriate software (27%) such as the infrequency of certain software in the university. Perhaps, the software does not

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have new version. The second one is the lack of time constituting (23%) such as the lack of computer skills, typing skills and access which may impede the students to do their assignments. Smaller percentages of respondents perceived the lack of basic skills (18%), the lack of computer access (17%) and the lack of educational software (15%) to pose serious factors that influence students' use of computer for English learning purposes.

9. Conclusion

This study aims at exploring the most common computer skills which can be used by the students to improve their abilities in the English skills. The study has proven that word processor and power point are the most common among students in university work. These findings were supported by (Ruba Fahmi Bataineh & Abdallah Ahmad Baniabdelrahman, 2006) whereby they confirmed that these two skills are useful for students to learn the English skills. The study also aims at determining the internet activities used for English learning purposes. The findings of the study have proven that using net to search information to complete assignments or to search information about cultures and countries, using net to obtain news accounts from foreign sources and online entertainments are beneficial to improve students' competences. These findings were confirmed by (Ktoridou, Zarpatea and Yiangou, 2002) in Cyprus where they have proven in their study that net to search information, online entertainment and net to obtain news accounts are used for English learning purposes more than the other activities. The study has shown some factors that influence students' use of computer for English language learning purposes such as the lack of appropriate software and the lack of time. These factors were proven in other studies like the study done in Cyprus by (Ktoridou, Zarpatea and Yiangou, 2002) where the respondents pointed out that the lack of time and the lack of suitable software as well as the lack of basic skills are the main reasons that impede students' use of computer for English learning purposes.

10. Suggestions for Further Research

This study is limited to EFL students in Al-Albyet University in Jordan and might not necessarily apply to all universities in Jordan because universities from different areas in Jordan may not have computer based learning. Further studies can be done explore the similar pattern on Jordanian students in other universities. In other words, the findings of this study may not be taken as standard tools to fully understand the situations in other universities. Further studies can be done to explore another use of internet and computer skills such as online dictionary, search engine, Microsoft Excel and adobe. This study does not look at the usage patterns between male and female students, a similar study can be done on this aspect. Finally, the same study can be done to determine the use of computers among EFL teachers in Jordan and comparison can be made between students' usage patterns of computer and teachers' usage patterns of computer.

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APPENDIX

The Questionnaire

Demographic Information

Year of study   : First year   Second year   Third year   Fourth year

Gender   : Male   Female

Please place a (tick) in the column that corresponds to your level of proficiency for each of the following skills.

How often do you use the following computer skills for English language learning purposes?

No.	Skills	Always	Often	Sometimes	Seldom	Never
1.	**A word processor to type and print your assignment**					
2.	**Graphics with word processing to help students to learn better**					
3.	**Electronic**					

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No.		Always	Often	Sometimes	seldom	Never
	instructional games in the class					
4.	PowerPoint to give presentations to the class					
5.	presentations software to create a lesson or a lecture					
6.	Video clips that software have to offer in the class					

7. Others: Please Specify

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Part 2: Using internet in English classroom

How often do you use the following internet activities for English language learning purposes?

No.	Internet purposes	Always	Often	Sometimes	seldom	Never
1.	E-mail with native speakers					
2.	Chatting by using IRC/ICQ/MSN Messenger					
3.	Net to search on background information about different countries and cultures					

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4.	Online entertainments (music, online games)					
5.	News accounts from foreign sources					
6.	English websites to improve your English					

Any comments on the use of computer for English language learning purposes:

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Part 3: Factors influence Students' use of the computer

How frequently do the following factors influence your computer use for English language learning purposes?

No	Item	Always	Often	Sometimes	Seldom	Never
1.	Lack of basic skills					
2.	Lack of computer access					
3.	Lack of educational software					
4.	Lack of appropriate software					
5.	Lack of time to use					

	technology				

Thank you for your co-operation

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Can We Gauge Smartness?

Arun K Behera, PDF, Ph.D., PGDTE., DDE., PGDJ.,AMSPI., M.A.

Satya Sidhartha Panda, Ph.D.

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Smartness Depends on Nine Variables

One's smartness depends on at least nine variables. These nine variables are also called multiple intelligences, developed by Dr. Gardner in 1983.

This theory of multiple intelligences suggests that the traditional notion of intelligence, which ordinarily is based on the intelligence quotient test is really limited. Dr. Gardner, therefore proposes nine types of intelligences to account for a broader range of human potential. He feels that everyone of us is endowed with these smartnesses and depending on the availability of opportunities and ambiance, we tend to grow one or the other smartness in a more prominent way than the rest. It is also widely accepted by Educational Psychologists throughout the world.

Although each one of us have all the nine, no two individuals have them in the same exact amounts – almost like our fingerprints. Let us deal with each of these intelligences in greater detail.

Multiple Intelligences

These intelligences are:

1. Linguistic intelligence (word smart)

2. Logical-mathematical intelligence (number smart)

3. Musical intelligence (music smart)

4. Bodily-Kinesthetic intelligence (body smart)

5. Spatial intelligence (picture smart)

6. Interpersonal intelligence (people smart)

7. Intrapersonal intelligence (self smart)

8. Naturalist intelligence (nature smart)

9. Existential Intelligence (wonder smart)

Change Our Teaching Style to Suit the Learner's Smartness

It is necessary to modify our teaching style depending on the smartness(es) each learner is endowed with. It means our teaching styles have to change in order to adapt to the needs of the students.

A particular student who is word smart may not understand the lesson fully well if it is done in a different way. It may not be possible for the teacher to adopt all the intelligences all the time in the class but then (s)he can identify their needs and strengthen their learning modalities and talents.

To Develop Suitable Curriculum

It is possible to co-develop curriculum and effect modifications that allow children to learn concepts through a variety of strategies. Learning through a variety of unique experiences allows children to better understand themselves as lifelong learners, and to see how others acquire knowledge and apply their skills. Teaching and learning through the multiple intelligences fosters self-esteem, for students obtain a better understanding of their own unique talents and abilities as well as those possessed by their peers.

Various Types of Smartness

1) Word smart people have the capacity to use language-one's mother tongue as well as other tongues-to express what is on one's mind and to understand other people. Poets, writers, orators, speakers, lawyers etc. are word smart. Word smart people enjoy writing, debating, creating audio tapes, presenting radio dramas etc. Some of the great people such as William Shakespeare, Earnst Hemingway, HW Longfellow, Robert Frost, Mark Twain, J K Rowling etc. fall under the category.

2) Number smart people understand the underlying principles of some kind of a causal system, the way a scientist or a logician does; or can manipulate numbers, quantities, and operations, the way a mathematician does. These people love organizing facts, using deductive reasoning skills and abstract symbols, computing, analyzing data etc. Sir Isaac Newton, Galileo, Albert Einstein, Pythagoras, Euclid, Kepler,Pascal etc. were number smart people.

3) Being music smart is having the capacity to think in music, to be able to hear patterns, recognize them, and perhaps manipulate them. People who have strong musical intelligence don't just remember music easily - they can't get it out of their minds. Music smart people excel in singing, composing, finding song titles, using musical vocabulary etc. Mozart, Beethoven, Carole King, John Williams, Carlos Santana etc. are music smart people.

4) Body smart people have the capacity to use their whole body or parts of the body- hands, fingers, arms etc. to solve a problem, make something, or put on some kind of production. They create dance sequence, perform a skit, build a model, perform a martial art etc. The most evident examples are people in athletics or the performing arts, particularly when dancing or acting. Some of the better known body smart people are:Tiger Woods, Michael Jordan, Charlie Chaplin and Harry Houdini.

5) Picture smart people have the ability to represent the spatial world internally in their mind, e.g. the way a sailor or airplane pilot navigates the large spatial world, or the way a chess player or sculptor represents a more circumscribed spatial world. These people do well in the arts or sciences. These people are more likely to become painters or sculptors or architects. They also do well in anatomy or topology. Some of the more famous picture smart people are Michelangelo, Leonardo Da Vinci, Picasso, Van Gogh, Steven Spielberg etc.

6) People smart means understanding other people. It's an ability handy with a teacher, clinician, salesperson, or a politician. These people give feedback, empathise, teaching, learning, acting, conducting interviews etc. Abraham Lincoln,George Washington, Mahatma Gandhi, Martin Luther King are among the famous people smart personalities.

7) Being self smart means having an understanding of oneself, of knowing who one is, what one can do, what one wants to do, how one reacts to things, which things to avoid, and which things to gravitate toward.

They tend to know what they can and can't do. They keep a diary, evaluate one's work, use metarecognition techniques, use higher order reasoning skills etc. Neil

Armstrong, Helen Keller, Colombus, Joan of Arc, Cleopatra and Sir Edmond Hillary are some of the well known self smart people.

8) Nature smart people have the ability to discriminate among living things as well as sensitivity to other features of natural world. Such people are good at categorizing species, collecting natural objects, making celestial observations, finding environmental concerns etc. Some nature smart people are: Galileo, Rachael, Goodall, John Muir etc.

9) Wonder smart people are individuals who exhibit the proclivity to pose and ponder questions about life, death, and ultimate realities. They ask questions such as: why they are here on earth, what life might be on another planet, do ghosts exist etc. Some of the famous men who can be called wonder smart are: Einstein, Plato, Socrates, Emerson, Aristotle etc.

Strong Implications for Better Learning and Better Teaching

The theory of multiple intelligences has strong implications for adult learning and development for the adults find themselves in jobs that do not make optimal use of their most highly developed intelligences, e.g. a highly body smart individual might be stuck in a linguistic or logical desk-job. It is therefore necessary that the proper intelligence is clearly identified so that the learning can be effective. Depending on how smart one is, the relevant skill can be administered.

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An Intertextual Analysis of Selected Mobile Telecommunication Advertisements on Nigerian TV

Adebola Adebileje and Tolulope Adebileje

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Abstract

This study aimed at analyzing the intertextuality of selected telecommunication adverts of *etisalat*, *glo* and *airtel* as viewed on Nigerian television stations through a practical approach. Mobile telecommunication advertisements on television are aired creatively through novel ideas

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that have gone beyond the normal common advert of just written words and sounds. In an effort to captivate viewers' attention to their products, adverts providers now employ intertextual devices to weave in a network of bits and pieces of our culture (music, religion, politics, etc) and movie or television celebrities as a technique of relating products with stardom and life style consequently, persuading viewers to buy their products. Hence, this paper analyzed three randomly selected telecom adverts: *etisalat*, *glo*, and *airtel* among others and discovered the use of intertextual devices such as humour, popular celebrities, symbolic codes and popular music by the advert providers. It was revealed that viewers or intended target audience naturally evoked certain associations in their minds (self-referentiality) as they interpret and understand these devices and then connect with the products. Conclusively, the correct interpretations of intertextual devices in viewers' minds as intended by advertisements providers account to a large extent for the general success of these adverts. This is evident in the boom in telecommunication business in Nigeria.

Introduction

Global satellite system communication (GSM) was established in Nigeria to replace the government owned Nigerian Telecommunications Limited (NITEL) which had woefully failed to perform. Since then, the GSM business has been experiencing quite an impressive boom across Nigeria. One major factor that could be responsible for this boom is the novelty of advertising on TV and since there are many of such companies in Nigeria, competition has been quite stimulating and aggressive. Hence, TV happens to be the best preferred medium for

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advertisement because well over half of the Nigerian population watch the TV. In the US for instance, Robert (2010) states that TV has become the hegemonic medium and 99% of all households have a TV and it is seen on an average of 7 hours a day per household.

Buss (1994) is of the opinion that TV advertisement has an advantage over other media because it approaches its target group through the visual and the aural channels of perception. Although, advertisement on the TV can be expensive, telecommunication companies seem determined to spend heavily as long as millions will view their products, then they gradually regain the money expended on adverts when their products receive patronage of the people. Hence, advertisement providers need to be innovative and creative in sustaining viewers' attention to watching TV regularly. In their innovative strategy, they lift original ideas from a film, drama, music, book or TV programme and use such to advertise their products. This is where intertextuality in advertisement comes to fore.

William (2004) describes intertextuality as a means of providing depth to the fictional reality portrayed in the medium by employing such techniques as a popular character in a movie being used as the spokesman of a product in an advert. In the light of this definition, it has been observed that tele-communication companies always come up with a range of new advertising ideas that would attract and sustain viewers' attention and interest and make them want to associate the originality of the advert with the product.

The Concept of Intertextuality and TV Advertising

The term intertextuality is a familiar term in the linguistic analysis of literary texts. According to Kirsteva (1966), intertextuality means when "meaning is not transferred directly from writer to reader but instead, it is mediated through or filtered by codes imparted to the writer and reader by other texts". Her concept of intertextuality shows a method of evaluating the function of literary and extra-literary materials without relating to the traditional concept of authorship. She considers this concept as a three dimensional textual space with three coordinates of dialogue referring to the author, the reader, and the pre-texts. This textual space has horizontal and vertical dimensions. In the horizontal dimension "the word in the text belongs to both the writing subject and the addressee, in the vertical dimension, the word in the text is oriented towards an anterior

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or synchronic literary corpus" (Kristeva, 1980). However, the one major function common to all the dimensions is the referential function. There could be a degree of self-referentiality and self reflexivity that transcends the general network of bits and pieces of our everyday culture (Withalm, 2003).

Hoek (1978) defines the concept of intertextuality differently from the literary perspective. He relates this concept to the society and its history. His definition focuses on the intertextual context which he sees as space, not being the only textual context but leading to the context of society. However, Myers (1994) departs a little from the viewpoint of Hoek's communal definition and extends his own description of intertextuality into the process of interpreting the linguistic features of one text to be able to understand it by relating it to the linguistic features in other texts. He sees language in adverts as being already used since "all adverts carry associations from other texts, adverts, novels, and everyday talk".

Withalm (2003) believes that advert providers employ self-referentiality as a good way of achieving the goal of keeping viewers watching adverts and buying their products. He further explains self-referential elements in adverts as bringing about a strengthening of the emotional bonds of the audience to the adverts and celebrities.

Kristeva's concept focuses on the role of the text which needs to be understood in a broader sense. Text no longer presents a unified meaning, instead it "determines the very procedure of a semiotics that, by studying the text as intertextuality, considers it as such within (the text of) society and history" (Kristeva 1980:37). In other words, intertextuality creates a relationship between one text and another on which it is based. Hence, "intertextuality is not a feature of the text alone but of the contract which reading it forges between its authors and readers" (Genneth, 1997). Textual allusion relies on a banking approach to knowledge. It requires that we collect and recognize discrete units of information.

Accordingly, intertextuality can be referred to as a system of textual references. In this system, a web of connections between the reader and the author of the message is established. The intensity of the connection depends on the readers' or perceivers' cultural knowledge and awareness.

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The concept of intertextuality has however, been expanded from its initial pure literary meaning to include the notion of imitation. In this sense, imitation focuses on the connection and relation between the text and the text receiver, and broadening the concept in the sense of a general cultural semiotic (Pflister 1991); hence, its relevance to the field of advertising.

Literarily, the term 'intertextuality' has become recently popular in the analysis of advertisements, TV shows, movies, and radio. It deals with the intricacies of linking the textual, visual and aural elements of an original message with the textual, visual and aural elements of other messages for the purpose of comprehension and acceptability.

In these cases, intertextuality is often used to provide depth to the fictional reality portrayed in the medium such as characters in one television show mentioning characters from another, some television adverts introducing humor to endear viewers to products, use of popular movie clips and the use of symbolic codes. Through these strategies, viewers are manipulated and persuaded in that the message finds its way to their sub consciousness. The implication is that TV adverts tend to portray a lifestyle or image rather than advertise the product by creating an emotional atmosphere that makes people feel good and identify with the message of the advert. Leiss et al (1990) notes that

> The growing preponderance of visuals in adverts has enhanced the ambiguity of meaning embedded in message structures. Earlier advertising usually states its message quite explicitly through the medium of written text …, but starting in the mid-1920's, visual representation became complementary- that is, the text explained the visual (p 99).

These efforts are made by adverts providers, on one hand to bring new and inspiring experience to viewers who will regard the products as something exceptional and are more likely to buy it. This is important and necessary because if products are advertised in an old-fashioned and boring manner, viewers may see the product in the same light and may not buy. On the other hand, if adverts are premised on the fact that meaning is not transferred directly from sender to receiver but through mediation of codes imparted through other texts, then adverts must be done in a new and inspirational manner.

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Such intertextual devices are also employed to keep viewers watching and they represent a kind of reward to viewers for watching. Hence, adverts producers speak to a higher form of media literacy where viewers are asked to generalize and abstract from specific texts. In other words, any text can become carved up into component signifiers which are meant to be appropriated to augment the symbolic exchange value of any commodity (Goldman, 2010). Appropriating narrative moments or scenes from films turns the meaning of any text into a floating signifier. The most common form is the celebrities/ spokespersons. Their presence summons forth the value they have accumulated as stars and attempt to transfer it to the product.

Intertextual Devices in Advertisement

Advertisement affects its target audience in many ways although some viewers deny its persuasive effect on them. Advertisement on TV has a strong influence on viewers' visual and aural senses. Hence, it is important that advert producers use intertextual devices that are readily decoded and understood by viewers. Therefore, in order to decode codes and symbols hidden in the message of an advert, familiar references must be employed. This implies that a target population is successfully determined when it is able to read the intertext hidden in a message and arrive at the intended meaning.

Intertextual strategies are employed by advert providers to create an emotional atmosphere that makes people feel good and causes them to identify with the message of the advert. The cultural values and qualities of a society could be revealed through the use of colours and lightings to give a patriotic or national identity effect; it is also indicative of where the product was manufactured. For instance, *glo* and *etisalat* often depict the green and white colours (Nigerian national colours) in their adverts. Smith (1998) is of the opinion that the cultural illustration of a nation is pivotal to advertisement production in that basic features such as notable landmarks, common tradition and common economy go a long way to promote national identity.

Music and sound also have some positive effect on the mood of viewers. When popular music is used in adverts, viewers get attached to the advert and may end up buying the product. A special use of selected music brings a nostalgic feeling in the old if the product is meant for them as the advert makes them transfer or exchange value from the music to the product. Also, to connect

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with the youth, their own kind of music is carefully selected for the advert of a product meant for them. Goldman (2010) is of the view that musical referents "work as a hook to anchor the association of the commodity with the everyday life of the consumer". Thus, advert providers select from past or current and trendy musical hits as a means of attracting various target audiences.

Humour is a useful inter-textual device used by advert producers. This is because funny adverts last long in the minds of viewers. Also, when an advert makes its viewers laugh, they tend to connect this happy feeling with the product and then buy it. Stam (1992) refers to humour as a self-referential device that puts viewers in a lighter mood which brings about a relaxed state of expectation that renders viewers more permeable to the advert message.

The use of celebrities in advertising products is common. This is because viewers see the rich and famous as role models and would want to associate with them. If viewers see their loved celebrity using a product, the tendency is that they would want to use such a product. Withalm (2003) explains that advertisements rely on intertextuality in the sense of television celebrities acting as spokespersons for brands, thus relating the product to their stardom and features of their screen personality.

Codes and symbols are also used as symbolic suggestive processes (Kress & van Leeuwen 1996). These codes establish meanings through symbols and in order to decode the hidden message of an advertisement, it is necessary to be familiar with the references made. Goldman (2010) believes that the ability of the audience to recognize codes and decipher them is a source of ego enhancement to them. Codes could be in form of colours, dressing, and lightings to depict certain messages.

In this vein, intertextuality reflects in telecommunication advertisements in which (famous people) celebrities are portrayed. This is important because the general public sees them as role models and aspires to be like them. When celebrities who they look up to use a certain telecommunication network on TV, people do not only want to buy the product so that they can be like their idols but they see the product as being the best.

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This study therefore analyzed specific features of intertextuality in selected telecommunication adverts which are *Glo*, *Airtel*, and *Etisalat* as presented on Nigerian TV.

Theoretical Framework

This analysis is based on the concept of intertextuality as originally coined by Julia Kristeva, a French post-structuralist in the sixties. In this vein it is conceived as the determining of texts' meanings by the means of other texts. It could be described as the act of an author borrowing from and transforming a prior text or a reader's referencing of one text in the process of reading another. Kristeva (1966) was of the opinion that "the notion of intertextuality replaces the notion of intersubjectivity". In other words, the process of understanding a text or of deriving meaning from a text is not a one way traffic affair. The fact is that meaning is not transferred directly from a writer to a reader. Meaning from text is negotiated through, or filtered by codes imparted to the writer and reader by other texts. In other words, the meaning of an artistic work does not reside in that work but in the viewers.

Thus, analyses of *glo*, *etisalat* and *airtel* telecommunication adverts in this paper are provided on the assumption that as viewers find such adverts attractive and enjoyable, they are expected to understand the intended message.

Methodology

The randomly selected telecommunication advertisements of *glo*, *etisalat* and *airtel* from the numerous adverts of telecom products are analyzed one after the other by identifying the intertextual devices employed by the different advert providers. The intertextual devices examined include the use of humour, celebrities, music and symbols and codes.

Jenny's (1982) description of the process of intertextuality was adapted for the criteria employed in identifying the process of intertextuality in the selected adverts. Such processes adapted and modified specifically for this study include the following:

    (a) What are the intertextual devices found in the adverts?
    (b) What is the content/background (societal/cultural) of the intertextual devices?

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(c) What are the denotative meanings of the intertextual messages?

(d) Are these devices (signifiers) easily identified and understood by the target audience?

(e) Are the implicit meanings (symbols and codes) actually relevant to the product being advertised?

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Etisalat

The advert starts with a comedy star popularly known as *Saka* running into the scene narrating to the audience the wonderful *etisalat* promo that gives users of *etisalat* a Blackberry phone every hour. He says this in Pidgin English which gives his story an element of humour. And then to show his excitement, *Saka* starts to dance the presently popular dance, *Alanta*, in a very funny way. The advert is aimed at youths and so a deliberate attempt to connect with them through the use of the Pidgin English and the *Alanta* dance. Apparently, the advert appeals to the youth. The advert producers use humour as an intertextual device to endear viewers to their product and to keep them watching the advert. Making viewers laugh brings a feeling of happiness for the product and the humor aspect also makes the advert more memorable.

Also, the use of symbolic codes could be deciphered from this advert scene. In the opening scene, *Saka* is seen wearing white '*dashiki'* (a kind of blouse) and short '*sokoto'* (a short pair of trousers) calling the attention of people. This signifies a cultural practice of the Yoruba tribe of Nigeria. A Yoruba Oba in those days had messengers who deliver his messages in market squares and other public places verbally. Such a messenger trekked briskly from the palace to the market square calling peoples' attention by beating the gong in his hands and shouting the message at the point of his voice all at the same time. It is important therefore, for messengers to be clothed in smart and light clothes in order to deliver messages urgently and conveniently just like *Saka* in the advert delivering the message of *etisalat* to the youth.

This scene corroborates Hoek's (1978) point of view who perceives intertextuality in a different context. He defines intertextuality in relation to the society including a reference to the history of that society. In other words, the intertextual context does not refer only to the textual context, but

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also to the societal context in the aspects of religion, politics, and aesthetics. Although, *Saka* is clad in white 'messenger uniform' to depict his role in the advert, all other participants are seen in colourful skimpy dresses, T-shirts and jeans, with fashionable hair dos to portray trendy youths who are the target of the advert.

The advert providers introduce the '*Alanta*' dance as an intertextual device to create an emotional atmosphere that would tempt people, especially youths, to feel good and then influence them to identify with the message of the advert. In the advert scene, we see *Saka* dancing the popular *Alanta* dance joyfully and suddenly joined by some other equally happy youths. Thus, the advert providers not only advertised the product but also presented a lifestyle of the *alanta* dance because music and sound have a positive effect on the mood of the audience or viewers.

Airtel

This particular advert introduces a new *airtel* tariff called the *10 over 10 club*. This name brings immediately to mind the popular *10 over 10* song by the respected and popular artiste called *Naeto C* especially as the advert starts with the song itself. Here, we see *airtel* bringing the contents of the song into the advert so as to appeal to the mind of the audience as they immediately connect to the name *10 over 10*. Moreover, we see a good use of humour as the tariff is introduced to the audience by a very funny speaking and funny looking character named *Ake*. *Ake* is seen dancing to the music in a ghetto-like neighbourhood with a gang of young boys who apparently were happy to have him in their midst. He moves with the joyful gang towards an antique looking customized *Jaguar* which is his car. This scene identifies distinctly with the low class which constitutes a larger part of the Nigerian population.

Here, the intertextual references work as a hook to anchor the association of the commodity with the everyday life of the consumers. Musical referent is introduced to elicit name recall so as to transfer or exchange value from the music to the product. This advert has drawn on the music which already has value among the youth as a way of attracting their attention. Hence, music like images has been broken down into signifier and the signified in this advert. Selecting the music of the present generation of youths and involving the phenomenon of everyday experience shows

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the music as a signifier to evoke a sense of aesthetic identity. The surroundings in which the scene of the advert takes place gives people in this social class a sense of pride and value as they connect with the product.

While *Ake* is humorous in explaining the message of the *airtel* advert, a symbolic code is recognized in the use of the song *10 over 10.* This means 100% mathematically and translates to having complete connection with people all over the globe through the use of this *airtel* package branded *10 over 10. Ake,* still in the comical spirit, proudly shows viewers a snapshot of himself with the US President Obama to emphasize his global connection with all and sundry just by his membership in the *10 over 10 club*.

Glo

Glo advertises a new tariff that affords the users the opportunity to call one person for as long as possible at a very low rate. To enact this idea is the much respected, much loved actor, *Nonso Diobi.* He acts the father of a little girl who calls home to tell his daughter that he won't be around that night to fulfill his promise of telling her bed time stories. The little girl sounded dejected and so the father decides to tell her the story right away through his mobile phone on the *glo* network. He tells the story and the daughter who apparently enjoys the story eagerly keeps saying 'and then' at every interval to listen to more stories. The father goes on and on and the humor comes in when we see the father falling asleep instead of the daughter who still calls out 'and then'.

The intertextuality here is seen in the use of a famous celebrity, *Nonso Diobi* who people would lovingly regard as their role model. He plays the role of the high social class who is rich, sophisticated and very busy. This is depicted by the manner in which he is fully clad in good shirt and tie, the state of his plush office setting in which a secretary is working and the elegant house within which the beautiful little daughter is seen. Her bedroom portrays opulence and her pretty mother is what any man would desire and want to associate with. Although, the culture of bedtime stories seems foreign to the African culture, it is actually premised on African moon light tales where children are gathered under the moon light and starry sky for story sessions given by an elderly person after which they all go back home to sleep.

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Symbols and codes are seen in the colours used for the background of the different scenes in this advert. *Nonso* wears white and green is seen every where around his office and home. The colours white and green are the Nigerian colours

Withalm (2003) is of the view that "TV adverts producers have always relied on intertextuality in the sense of a mosaic or network of bits and pieces of our everyday culture and movie or TV celebrities have always acted as spokespersons for brands, thus relating the product to their stardom and feature of their screen personae".

Conclusion

This study reveals that several benefits abound in the use of intertextual devices in advertisements. It is an effective means of getting the active attention of the target audience. In other words, viewers actively engage in deciphering meanings of the intertextuality in the adverts themselves. It can be seen as an interactive exercise between the adverts and the audience. The ability to do this intellectual game correctly invokes a sense of pride and belonging in the audience.

These adverts are reality based in that they show real people (celebrities) in real life settings saying or doing something which reinforces a certain ideology held by the society. The ability of viewers to understand the intertextuality in these adverts shows that they understand the rituals and cultural beliefs of the original intentions of the adverts. Across the three adverts is the identification of intertextual devices and the relation of the intertextual message as intended by the adverts evoked correct interpretations from viewers. From the three adverts, it is apparent that the commonly used intertextual device is the use of celebrities as spokesmen performing daily bits and pieces of life activities. The analyses also reveal that a whole lot of symbolic codes appear in all the three adverts as a mark of modern advertising communication.

The notion of imitation could be seen in the intertextuality of the three adverts as celebrities used are subtly portrayed to be imitated. In line with this observation, most post-modern descriptions of intertextuality focus on the influence of the text on the reader or viewer rather than on the author's influence (Woller, 2001).

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Historical Trauma through Literary Perspective Depicted in Chaman Nahal's *Azadi*

N. Gunasekaran and V. Peruvalluthi, Ph.D.

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Abstract

Chaman Nahal is one of the outstanding novelists of the 1970's. He wrote eight novels. *Azadi* is one of the four novels which constitute the Gandhi Quartet (Gandhian Ideology). It is a modern classic which presents a comprehensive vision of life demonstrating the havoc that partition played on the people of the country both at the social and individual levels. It depicts the realistic historical record of the horrible incidents caused by the partition through literary perspective.

It deals with the theme of partition of Indian subcontinent into India and Pakistan. As Chaman Nahal himself was a refugee, he writes with remarkable penetration and realism.

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The novel is historical, political, and above all, a great work of art. It is divided into three parts, 'Lull', 'Storm' and 'Aftermath' which make it clear that the novel is about the silent atmosphere before the announcement of Partition, the horrible incidents caused by the partition and the pitiable conditions of the uprooted refugees after the Partition. The novelist, Nahal has used the seven families of a Muslim-dominated city Sialkot to represent thousands of sufferers like them. Nahal himself was one of those refugees who were compelled to leave Sialkot for India. So, he wrote what he had observed. Almost at the end of the novel this fact had been cleared by him.

The Theme of Partition

Chaman Nahal

Chaman Nahal, one of the outstanding novelists of the seventies (1970's), worked as a professor of English at Delhi University. He wrote eight novels. *Azadi* (1975) is one of the four novels which constitute the Gandhi Quartet, to which is added the Epilogue (1993) which serves as the Epilogue to the whole Quartet and which won Sahitya Akademi Award in 1977. It deals with the theme of the Partition of the Indian subcontinent into India and Pakistan. As Chaman Nahal himself was a refugee, he writes with remarkable penetration and realism. The novel is historical, political, and above all, a great work of art.

Tragic Effects of the Partition as the Focus

Nahal has presented life-like picture of the period of the Partition. However, the remarkable feature of the narration is the tragic effects of the Partition. We certainly feel horrified when we read about the murders, massacre, rapes, burning, looting and the condition of uprooted refugees caused by the Partition.

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In this regard, K R. Srinivasa Iyengar says: *"Azadi* is about the partition of India that held the subcontinent in a nightmare of horror for months and left a trial of phenomenal bitterness and misery. Even at this distance of time, the wounds bleed afresh at the prod of memory".   The division of the novel into three parts 'Lull', "Storm" and "Aftermath" makes it clear that the novel is about the silent atmosphere before the announcement of the Partition, the horrible incidents caused by the Partition and the pitiable conditions of the uprooted refugees after the Partition. Nahal has used the seven families of a Muslim-dominated city Sialkot to represent thousands of sufferers like them.

Dual Attitudes

In *Azadi* Chaman Nahal, through his protagonist, Lala Kanshi Ram also expresses his idea of partition and the British role. Lala Kanshi Ram has dual attitudes towards the British. He admires them for their qualities but criticizes them for their faults. For example, he praises the British Rule for bringing safety and peace to his country but, deeper down, he also admired the British. In any case he enjoyed the safety of British Raj and hugged it lovingly. The British had brought some kind of peace to his land that was torn apart. Lala Kanshi Ram praises the power of the British. He says: "They are a nation which cannot be easily beaten, he thought. A handful of them have kept us under their feet for over two hundred years and now that Hitler too has met the same fate at their hands." An absolutely invincible race!

Lala Kanshi Ram also praised the controlling power of the British rule and police officers. For example, he had great faith in General Ress. But, just before leaving his home, Lala Kanshi Ram blames the British for not protecting the refugees. He also blames the faults of the British. "If the British were going to lose India, it was not because of Gandhi or the awakening amongst the masses, it was because of the tactical error they made in sending out an ugly Viceroy in the crucial days of their Raj."

Widespread and Mutual Killings

Lala Kanshi Ram is an ardent follower of Gandhi's principle of non-violence. He is a grain merchant in Sialkot, now in Pakistan. The time in the novel is 1947 just on the eve of Indian freedom when migration of people from both sides of this country starts taking place.

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Hindu families are brought to a newly set up refugee camp for security reasons and are guarded by the military. Kanshi Ram Lala comes to know that Muslims have killed his only daughter, Madhu. After a couple of days in that camp, all Hindus start leaving Sialkot for the Indian side. News of killing of Muslims by Hindus on the other side of the Pakistani border spreads like wild fire and disturbs the communal relationship.

Transforming into a Universal Man

When this traumatized foot convoy reaches the Indian side, they all are thunderstruck and dumb found. In spite of all these ghastly experiences in their horrible journey from Sialkot to the other side of the border, Kanshi Ram Lala emerges as one who transcends himself from the level of an individual to a universal man.

Chaman Nahal expresses one of his memories, which was about his meeting with Gandhi. He wrote:

"I had been personally exposed to Gandhiji during the last few months of his life. After 1947, he made Birla House in New Delhi his home. Our family by then had migrated from Pakistan to Delhi. And it was possible for me to attend Gandhi's prayer meetings on most evenings. And what caught my eyes was the immense humility of the man. Many of us amongst his listeners were angry young men who had lost everything in Pakistan including the dear ones who were assassinated in the riots. And, we asked Gandhi angry questions, to which he never gave an answer without making us feel that our pain was his pain too. I also saw how plain and ordinary Gandhi was to look at short-statured, thin, with rather common features."

A Political Novel

This shows that the novelist was not happy with the Partition of India and he poignantly expressed the feelings of anguish and anger about it in *Azadi* which is predominantly a political novel. For example, Lala Kanshi Ram, the protagonist, is against the Partition. He, like many others, does not wish the subcontinent to be divided into two nations. He has great faith in Gandhi who would oppose Partition. But the Partition is announced, Lala Kanshi Ram becomes both angry and sad. He blames the English, as saying:

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"Yes, they (the British) are the real villains, they had let the country down, they had let him down, he who put such faith in them".

Aftermath of Partition

There was peace and cheerful life existing before Partition. It is known that India is a democratic country with different communities and religions living together without much conflict. This has been shaped in the society of India by the general consensus that no religion attacks another. Muslims are free to live according to their own rules and regulations and Hindus and Sikhs are free to live following their own religions.

Sialkot, before the beginning of political agitations for the Partition of the subcontinent, was a Muslim dominated city. Yet, there was unity among people of all castes. There was seldom any rivalry between Hindus and Muslims. This fact is presented through the friendship of Lala Kanshi Ram and Chaudhari Barkat Ali and the love of Arun and Nur. Lala Kanshi Ram and Chaudhari Barkat Ali were not only friends but were just like brothers. Both the families heard each other's happiness and sorrow. Influenced by Gandhi's speech, Chaudhari Barkat Ali says to Lala Kanshi Ram:

"You are my brother from today'.

The author adds:

"Lala Kanshi Ram chuckled. He had always regarded Chaudhari Barkat Ali as a brother; he did not need Gandhi to make him aware of that".

Then, Arun, the son of Lala Kanshi Ram, loves Nural-Nissar, the daughter of Chaudhri Barkat Ali. He is ready to become a Muslim for her sake. Munir advised him to show harmony between Hindus and Muslims.

The two friends converse:

"I'll become a Muslim, if your father insists". (Arun) "You don't have to. Why can't you keep your separate religions?" (Munir) "How do we solemnize the marriage?″ "A ceremony in a civil court".

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Unity and Love

The atmosphere in Sialkot was peaceful. All people did their jobs calmly. There was really 'lull' all over the city. The only excitement and even that of happiness was experienced on the New Year Celebration called "Hurrah Parade". On other occasions, men worked, children went to schools and women gossiped after household chores. Barkat Ali Chaudhri and the members of his family believe that they all are true Muslims because they are of the opinion that everyone has the right to worship his/her own God. For that reason he accepts Lala Kanshi Ram as his brother. According to him, no animosity should grow between the two communities of different religions. The unity of all religions is the strength of his mind. He is a person who emphasizes the need of Hindu-Muslim brotherhood. And when the communal tension engulfs the tiny town of Sialkot, he is the person who extends all necessary help to Lala Kanshi Ram and his family. He comes to Lala Kanshi Ram's house and informs him that the Muslim rioters will loot and burn the shops and houses owned by Hindus on that street that night. He also advises them to leave the place and to take shelter in the refugee camp. When it is decided that all will have to take shelter at the camp, Munir, the son of Barkat Ali Chaudhri, who has also much concern about Lala Kanshi Ram's family arrives there. Munir and Lala Kanshi Ram's son Arun are friends.

The most important thing is that at this crucial moment of his life Lala Kanshi Ram relies upon the trustworthiness of his Muslim brother Barkat Ali. When vultures hover over the sky of Sialkot, thousands and thousands of Hindus are massacred and their properties are looted and set on fire, a man like Barkat Ali is there to earn the confidence of a riot victim like Lala Kanshi Ram.

The peaceful atmosphere and Hindu-Muslim unity of Sialkot was disturbed by the announcement of Partition by Mountbatten. The Muslims started celebrating the creation of Pakistan with drum-beating and firecrackers. When they passed nearby the two buildings of Bibi Amar Vati, the owner of the house where Lala kanshi Ram and other tenants were lived, they threw some stones which broke the window panes of the houses. The efficient police officers could keep peace. But soon the Muslims started looting shops. And even Lala Kanshi Ram's shop was looted. Then the Muslims started burning one Hindu 'mohalla' every night. Meanwhile, a train came from Amritsar which was full of murdered and wounded

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Muslims. This excited the Muslims who killed and wounded the Hindus in Trunk Bazaar. Soon the Hindus were forced to leave for the Refugee Camp.

The scene of the leaving of the tenant families and of the family of Bibi Amar Vati is really very emotional. The scene symbolizes thousands of such scenes. Fifteen million refugees poured across the borders to regions completely foreign to them, for though they were Hindu or Muslim, their identity had been embedded in the regions where their ancestors were from.

Trying to Heal the Wounds

Many years after the Partition, the two nations are still trying to heal the wounds left behind by this incision to once-whole body of India. Many are still in search of an identity and a history left behind beyond an impenetrable boundary. The two countries started off with ruined economies and lands and without an established, experienced system of government. They lost many of their most dynamic leaders, such as Gandhi, Jinnah and Allama Iqbal. India and Pakistan have been to war twice since the partition and they are still deadlocked over the issue of possession of Kashmir. The same issues of boundaries and divisions, Hindu and Muslim majorities and differences, still persist in Kashmir.

Poignant Description of Historical Trauma

Chaman Nahal exhibits as an accomplished novelist by depicting the historical trauma through novel perspective. And he ends his novel with a sadly depleted family trying to begin a new life in Delhi. *Azadi* has none of the sensationalism of other novels about India's Partition, such as Khushwant Singh's *Train to Pakistan* or Manohar Malgonkar's *A Bend in the Ganges.* Nahal shows the cruelty as well as the humanity of both sides.

The novel also shows the maturing of Arun, Kanshi Ram's only son, but the account of his love, first for Nur, the Muslim girl left behind in Pakistan, and then for Chandni, a low-caste girl who is abducted on the way to India, is not as gripping as the rest of the novel.

To conclude, this novel mainly deals with historical trauma of the theme of Partition. It is a realistic record of the horrible incidents caused by the Partition. It is not less than any

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tragic novel. It should be also mentioned that Chaman Nahal in his novel did not try to criticize one religion against the other - Muslim against Hindu. As we mentioned before Nahal himself was one of those refugees who was compelled to leave Sialkot for India, so he wrote what he had observed.

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Exploring the Nature of Personality in the Current Studies of Academic Performance with Focus on Language Learning

Seyed Hossein Fazeli, M.A.
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1. Introduction

Since individual differences have been identified as variables influencing language learning outcome (Larsen-Freeman & Long, 1991; Skehan, 1989); and as it was shown by the study of Marttinen (2008), the high percent of source of learners' knowledge comes from teachers; Horwitz (1988) encourages teachers to discover the prescriptive belief of their own students. In this way, since 1990s, there has been a growing interest on how personality correlates to academic performance. Moreover, according to Cook (2008), to understand scientifically, it must be interesting in personality. In such case, so high progress has been made

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toward a consensus on personality structure (Costa & McCare, 1992; John, 1990; McCare & John, 1992).

The examination of the variation in human behavior refers to the study of individual differences (Ehrman & Dornyei, 1998). The study of individual differences includes many subsets of studies such as the study of personality differences (Hampson & Colman, 1995), and personality factors that are important in development of linguistic abilities (Ellis, 1985). Moreover, psychologically, it is a truism that people are different in many fundamental ways, and there are infinitely variables (Skehan, 1989). In this manner, Horwitz (1999) points out "language learners are individuals approaching language learning in their own unique way" (p.558). In addition, individuals who are characterized as a particular psychological type, adopt different learning strategies (Brown, 2001).In such situation, the teachers must aware of the relationship between personality and academic performance (Cattel & Butcher, 1968; Eysenck, 1967). Moreover, the study of individuality and personality differences is a central theme in psychology as well as the other areas of social and behavior sciences (Saklofske & Eysneck, 1998).

2. Review of Literature

The concept of personality has a long history, and since 2000 years back personality was researched by many researchers like Cicero and Hippocrates. During its history, it has received considerable attention in the literature up to date as various empirical and theoretical studies. In such studies, a large number of researchers attempted to develop definitions for personality, but since natural taxonomies typically have fuzzy definition (Rosch, 1978), and the abstract nature of the concepts in psychology due to some difficulty in defining them empirically (Brown, 2001), there is not a universal definition for the concept of personality and personality traits.

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There has not been unanimous consensus on definition of personality; the same can be said for its classification. Moreover, the evaluation of such taxonomies can affect the process of research on personality traits. For example, generalizability across different languages and cultures is an issue to evaluate personality taxonomies (John, Goldberg & Angleitner, 1984).

Regarding the issue of the relationship between language learning and personality, there is a bag of mixed results. For instance, in the reviewing nine studies regarding L2 success and personality, Kiany (1998) found that two of these studies showed a positive relationship between the extraversion trait and L2 success, three of them had a positive relationship between the introversion trait and L2 success, and three of them did not indicate any relationship. Alternatively, Robinson, Gabriel and Katchan (1994) found that there was a positive significant correlation between the extraversion trait and achievement of language learning, but Skehan (1989) proved that there was not any relationship. However, there are some more acceptable results such as Ehrman and Oxford's (1990) study. They revealed that inventors were generally uncomfortable with social learning strategies, and they did not like affective learning strategies. However, they were very much in favor of metacognitive learning strategies. More specifically, it was found that there is a correlation between the extraversion trait and certain linguistic measures (Dewaele & Furnham, 1999).

In general findings, it was found that the conscientiousness trait has the strongest relationship with academic performance (Blickle, 1996; Chamorro-Premuzic & Furnham, 2003); the openness to experiences trait is positively associated with academic performance; and Fournham (1993) found that personality factor could predict some academically related variables.

3. Classifications of Personality Traits

Many taxonomies of personality traits were suggested in the field of psychology during the history of psychology and the study of personality. Some of these taxonomies are more dominant in this filed. The most widely accepted taxonomies are presented as questionnaires

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(tests) of personality traits. Such questionnaires are used as instruments in order to assess the personality of an individual.

There are four most dominant questionnaires of assessment of personality which developed based on four dominant suggested taxonomies.

The first one is Myers-Briggs Type Indicator (MBTI) that is based on the work of Carl Jung, was developed by Isabel Myers and Katharine Cook Briggs. The second one is the three-factor model of Eysenck, the third one, which enjoys wide currency, is Big Five framework, and the fourth model of personality is the Raymond Cattell's Sixteen Personality Factor.

4. The Relationship between Personality and Language Learning

The various factors might potentially influence language learning. In addition, since there is a strong relationship between psychological traits and the way that learners use language learning strategies (Ehraman & Oxford, 1990), psychological traits can play the most important role in the field of language learning. For example, Oxford and Nyikos (1989) found that successful learners choose strategies that are suit to their personalities; alternatively, in another study, Reiss (1983) found that there is a significant correlation between successful language learning and extraversion, emotional stability, or conscientiousness. However, there is another claim that there is not a significant relationship between personality and learning strategy preferences in the study on 553 adults which was done by Conti and Kolody(1999) (as citied in Liyanage, 2004).

There has been a vast amount of research on the relationship between personality and academic performance (Cattel & Butcher, 1968; Eysenck, 1967).There are general and specific findings regarding the correlation between personality traits and academic performance. For example, Liadra, Pullmann and Allik (2006) found that openness to experiences, agreeableness and conscientious were correlated positively with grade points average and neuroticism was correlated negatively; Reiss (1983) points out that extraversion has a significant correlation with

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successful language learning; Ehrman and Oxford (1990) prove that the high inverted individuals use more metacognitive strategies compare to extraverted individuals, and extroverted students like to interact with others, they learn foreign language better; Blickle (1996) remarks that openness to experiences is correlated with interesting to use learning strategies, and openness to experiences positively is associated with academic performance; and Ackerman(1999) found that wide vocabulary was associated with openness to experiences.

Generally speaking, there is a belief that the relationship between personality and language learning is as a two-way process which they modify each other (Ellis, 1985), and there are enough evidences that show personality factors can facilitate learning of second language (Ely, 1986; Reiss, 1983; Strong, 1983); however, there are another opposite findings. The below examples show the mixed results in the related field.

Pazouki and Rastegar (2009) used Persian version of the Eysenck Personality Questionnaire in their study in order to investigate on 93 university students in Iran. They found there was not any significant relationship between English proficiency and extraversion/introversion.

Sharp (2008) used the MBTI in his studies in order to investigate on 100 university students (both female and male) in Hong Kong. He found that there was not any significant relationship between language learning strategies and personality.

Chamorro-Premuzie, Furnham and Lewis (2007) used the NEO-FFI personality inventory in their study in order to investigate on 221 British medical students (both female and male, with range age between 20 to 28, on average 22.67 years old) in UK. They found that emotional stability, openness to experiences, and agreeableness were associated with deep approach to learning, and they were negatively related to the surface approach. In addition, conscientiousness was associated with deep and achieving learning approaches.

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Liadra, Pullmann and Allik (2006) used the NEO-FFI in their study in order to investigate on 3618 students from elementary to secondary school (both female and male, with age range 7 to19) in Estonia. They found openness to experiences, agreeableness, and conscientious were correlated positively and neuroticism was correlated negatively with grade point average.

Shokri, Kadivar, Valizadeh and Sangari (2007) used the Big Five Factor Inventory in their study in order to investigate on 419 university students (both female and male) in Iran. They found that openness to experiences, conscientiousness, and agreeableness had a significant positive relationship with deep learning, and openness to experiences and conscientiousness had a negative relationship with surface learning. In addition, they found that neuroticism and extraversion had a significant positive relationship with surface learning.

Oyesoji (2009) used the NEO Big Five Factor Inventory in order to investigate on 450 students (both female and male with age range 17 to 21) in Nigeria. It was found that the Big-Five Factors of personality were positively associated with academic self-efficacy of educationally distressed adolescents.

Caspi, Chajut, Saporta and Beyth-Marom (2006) used the Big Five Inventory in order to investigate on 214 university students (both female and male, with age range between 17 to 57, and on average age 27.6 years old) in Israel. Their study was comparison of two instructional environments that were Classroom vs. Web-Based Instructional Environment (WBIE). A clear difference between two environments was observed. It was found that classroom participants were as extroverted, and non-participants as neurotic.

Busato, Prins, Elshout and Hamaker (1998) used the Big Five Factor personality questionnaire in their study in order to investigate on 900 students at university of Amsterdam. They investigated on the relationship between Big Five Factor personality and learning style. Their study shows that there is a significant relationship between some of personality dimensions and some of learning styles.

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Hu (2004) used the Big Five Personality Questionnaire in his study in order to investigate on 379 students of hospitality education (both female and male, with age range 19 to 25, on average 20.88 years old) in Taiwan. He found that different dimensions of Big-five personality traits were positively related to learning motivation, and openness to experiences was greater than other dimensions. Moreover, he found that openness to experiences and conscientiousness could be as predicators of learning performance.

Chamorro-Premuzie and Furnham (2008) used the NEO-PI-R in their study in order to investigate on 158 university students (both female and male, with age range of 18 to 21, and on average age 19.2 years old) in London. They found that academic performance was correlated with openness to experiences and conscientiousness.

5. Conclusion

The findings of the present study bring several implications to instructional practice for teachers and syllabus designers.

It seems to be necessary that the curriculum developers should revise and expend curriculum design in this area. For example, courses in EFL/ESL teaching regarding personality traits may provide the teachers with practical suggestion on how to teach EFL/ESL. Another important point, EFL/ESL researchers and teachers need to be aware of some possible misconceptions in related case of the relationship between language learning and personality traits. In such situation, school administrators should support teachers by encouraging and allowing them to implement what is required in their classroom, and curriculum developers should be challenged to develop lesson plans, study guides, curriculum frameworks and course outlines accordingly.

It must be some counseling sessions with the students regarding personality traits and how to learn language. Such counseling sessions can facilitate the students' understanding of

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their successes, failures, problems and potential related to the discussed relationship between language learning and personality traits.

6. Limitations of the Related Studies

Generally speaking, there are some difficulties inherent in endeavor to conduct any research work. Such difficulties are as the results of methods (e.g. measurement issues, sampling issues), type of instrumentations (e.g. exclusive reliance on self-report responses to the questionnaires, ambiguity in the questionnaire item wording, response style bias), and the other variables used in conducting this type of research (Ellis, 1985). Moreover, since all the educational quasi-research deal with living human beings occur out of laboratory conditions, have limitations (Gall, Gall & Borg, 2003).

Regarding the issue of questionnaire, although survey studies have been very illuminating and have yielded important results, the first limitation of most the studies is that the measurement of personality traits were done by using questionnaires. Since the questionnaires are self-report and single source of information of most the studies, it is not clear whether the participants indicated the personality traits they actually have. Secondly, there may also have been some unclear points in the questionnaires themselves. For example, "Never" to "Always" may have been fuzzy because the interpretation of these scales can change according to context (Hatch & Brown, 1995), and the vagueness of wording has been another persistent problem in using questionnaires (Gu, Wen &Wu, 1995). The third issue, the difficulty in cross-language research involves translation of the questionnaires. The fourth issue, questionnaires may not be able to cover all the dimensions of learners' personality traits, and there is no deep insight.

Since longitudinal research is more complicated and much slower, in the most of studies, such type of study is not chosen.

Regarding the limitations related to statistical methods, there is an important issue in the statistical procedures, that it is Cronbach's alpha estimates internal consistency may not be

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appropriate to measure something that could fluctuate in short period of time which is used in the most of studies. The test-retest reliability measurement is better indicator of reliability in this type of research. The second limitation is response biases. As it is known there are three prominent types of response biases, which are social desirable response, acquiescence, and extremely response bias (Herk, Poortinga & Verhallen, 2004).

Generally speaking, one of the problematic issues that can be traced as a limitation is lack of the comprehensive operational definitions.

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On Gender Marking in Rongmei Naga

Debajit Deb, Ph.D. Scholar

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Abstract

The gender marking in Rongmei Naga is purely lexical and suffixing phenomenon without any grammatical implication. The main of this paper is to describe the gender system of Rongmei, a Tibeto-Burman language spoken in the three states of North Eastern India, viz., Assam, Manipur, and Nagaland. My study will be confined in the Cachar District of Assam, where more then 30 Rongmei inhabitant villages are there.

1. Introduction

The Rongmeis of Barak Valley are one of the major hill tribes community recognized by the state of Assam. British called them 'Kacha Naga' and Lushai called them 'Milong' (K. S. Singh, 1994: 173). The total population of Rongmei given in the Census of India is 61,197 (Census of India 2001). Ethnically, they are of mongoloid origin and migrated from the western part of Tibet along with the other groups of Mongoloid people to the region. Rongmei women are experts in weaving. They have a great heritage of traditional skills in weaving particularly making woolen cloths popularly known as *Naga Shwal*. Nowadays it is well-known all over India. The main occupations of Rongmei people of Cachar are piggery and cultivation but some of them are also employed in the government or non-governmental organizations. It is to be mentioned here that after migration from Manipur to the plains of Cachar and Hailakandi, they totally gave up their age-old practice of *jhum* cultivation.

According to Grierson (*Linguistic Survey of India Vol. III part II*, 1903), Rongmei in the name of Kabui falls under the Naga sub-section of the Naga-Bodo section under the Assam Burmese group of the Tibeto-Burman branch of Sino-Tibetan or Tibeto-Chinese speech family.

2. Data and Methodology

This paper is mainly based on my own data. Most of this data was of course collected through field work, which consisted mainly of interviews with native speakers of the Rongmei language. The fieldwork was conducted in 10 Rongmei villages of Cachar District, Assam. The persons of different age groups, professions, and sexes have been used as informants and the data have been cross-checked with other speakers of the same variety.

3. Goals of This Study

The goal of this study is to analysis the gender system in Rongmei and to cover the basics in hopes that the work will be useful to Rongmei scholars, general linguists, and to the speakers of Rongmei themselves. The present works will, of course, be a useful cornerstone for future studies on the Rongmei language spoken mainly in the Barak Valley of South Assam.

4. Gender

Nouns are assigned to a gender class on a strictly semantic basis. The gender of a noun is only determined by its meaning. The basic semantic distinction between the two genders is animate and inanimate. The animate nouns in Rongmei are morphologically marked for masculine and feminine genders. There are different gender markers for the human and non-human nouns. All inanimate things fall under the neuter gender. On the basis of the morphological marking the Rongmei gender may be classified as in the following diagrams.
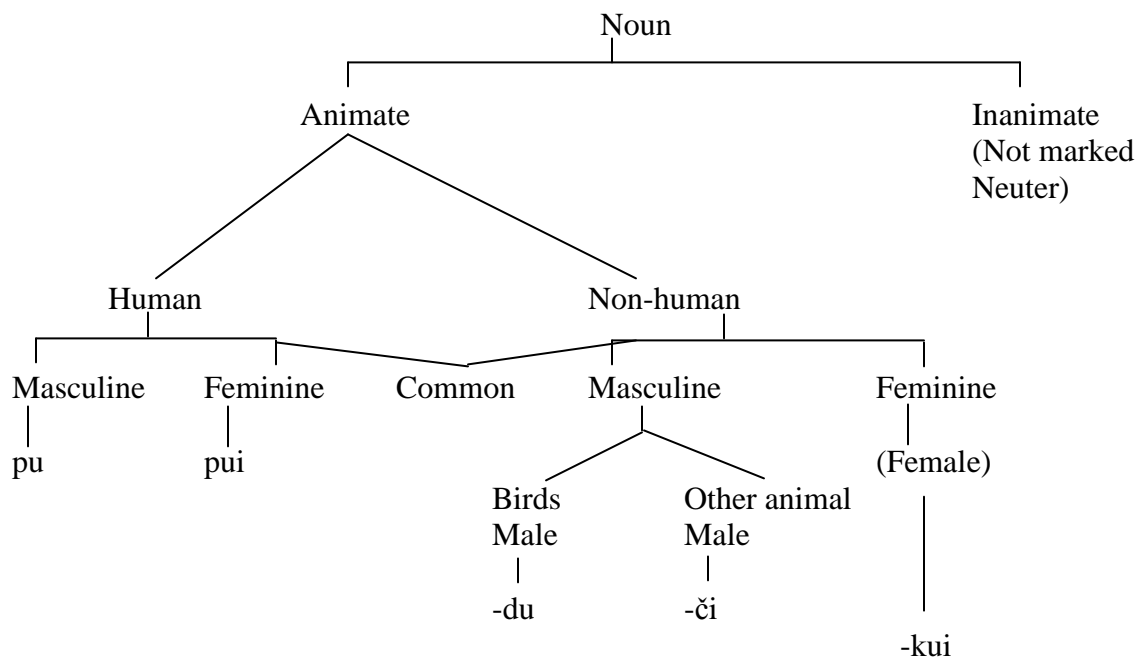
The gender representation of various distinctions is done either lexically or by suffixations.

4.**1**   **Neuter**

These are nouns representing inanimate objects. The gender is lexical.

dui	'water'
bi	'clay'
tiŋbaŋ	'tree'

 4.2. Common

The gender refers to animate being, which, however, make no distinction for male and female.

4.2.1. Human nouns representing professions belong to common gender.

      amu   'priest'

4.2.2. Non-human animate beings other than birds and animals. The gender distinction is never made.

      kʰa   'fish'

      čakʰeŋ   'mosquito'

      ulek   'crocodile'

4.2.3. Many human nouns not representing to professions belong to common gender.

      əlau   'child'

      čampən   'friend'

      puipu   'parents'

4.3.   Masculine

Masculine gender is expressed in two ways.

4.3.1. Lexical

      gan   'boy'

      pulau   'father's brother'

4.3.2. Suffixation

4.3.2.1. The human animate masculinity is expressed by the suffix -pu

      taimai-pu   'manipuri man'

      tazuammai-pu   'bengali man'

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4.3.2.2. In attributive noun

      bəmai-pu   'mad man'

4.3.2.3. The non-human animate masculinity of birds is expressed by the suffix -du

      ruai-du   'cock'

      p^{h}um-du   'duck (male)'

      p^{h}ina-du   'pigeon'

4.3.2.4. The non-human animate masculinity of animal is expressed by the suffix -či in most of the cases.

      miaunə-či   'male cat'

      guai-či   'bull'

      si-či   'dog'

4.4. Feminine

Feminine gender is expressed in two ways.

4.4.1. Lexical Marking

      tuna   'girl'

      ənai   'father's sister'

4.4.2. Suffixation

4.4.2.2. The human animate feminine is expressed by the suffix -pui

      taimai-pui   'manipuri woman'

      tazuammai-pui   'bengali woman'

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4.4.2.3. In attributive noun

bəmai-pui   'mad woman'

4.4.2.4. The non-human animate feminine of birds is expressed by the suffix -kui only.

ruai-kui   'hen'

pʰum-kui   'duck (female)'

phina-kui   'pigeon' (female)

4.4.2.4. The non-human animate feminine is also expressed by the suffix -kui.

miaunə -kui   'female cat'

guai -kui   'cow'

si -kui   'female dog'

4.5. Gender of Loan Words

The inanimate loan words also do not show gender distinction. For example:

gari   'vehicle'

tebul   'table'

mobail   'mobile'

redio   'radio'

teksi   'taxi'

ophis   'office'

kolom   'pen'

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Conclusion

Gender is not grammatically marked in the language, i.e., gender is determined on the natural recognition of sex. Hence it has only natural gender. All the gender markers are suffixed to the noun root. So, we can say that the gender distinction in Rongmei is natural. That is, all the male beings come under masculine and all the female beings come under feminine. On the basis of semantico-morphological criteria, nouns are primarily classified into two classes, viz. i) animate and ii) inanimate. All the inanimate things are considered as neuter gender. Those animate beings which are not illustrated for sex fall under the common gender. Both the human and non-human nouns are differentiated for masculine and feminine gender.

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The Focus on Individual Learner in SL/FL Classrooms in Bangladesh

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Abstract

In the field of SL/FL teaching, emphasis now has been shifted from teacher-dominated approach to learner-centred one. Given the crucial link between learning and learner variables like psychological factors, social parameters and motivational factors, teachers are now expected to look more closely into those variables for information that can be manipulated in setting methodology, materials and class activities The current study is actually a survey research that brings learner's variables to bear on variable rate of SL/FL learning success. The study has been done through questionnaire and interviews both from teachers' and students' perspectives. With the help of questionnaire survey and interviews, the current study concludes that despite some satisfaction shared by both the teachers and students in learning outcome at the tertiary level, there are still gaps in terms of addressing different learner's factors the filling up of which would significantly enhance success rate in learning.

Introduction

With the focus shifted from the teacher dominated teaching perspective to learner centered one, learners get priority in the SL/FL class rooms as their needs, personality and attitudes have considerable impact on learning success. Hence, teachers have to take individual care of learners getting them to do a diverse

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range of tasks in the class rooms. To facilitate learning, SL/FL teachers now are required to have adequate knowledge about psychology, sociology, linguistics, and pedagogy. Knowledge of these areas is the essential components that underpin the devising of effective course materials and teaching strategies so as to facilitate learning.

In learner-centred teaching approach, imposing fixed learning strategies on learners without considering cognitive, motivational, socio- cultural factors and individual learning styles that affect learning, is largely discouraged. The effectiveness of strategies may largely depend on the characteristics of the given learner, the given language structures, the given contexts or the interaction of these. (Cohen 1998:12)

Traditionally, in regard to SL/FL teaching, the main focus was on curriculum development, teacher's personal growth, test instruments, and methodology. In these cases, learners' characteristics were overlooked. As a result, learning success rate greatly varied from learner to learner. Hence, the need for monitoring SL/FL learner's behavior became crucial as learner's behavior variables veritably influence learning outcome. (Ellis 1994).

Objective of the Study

The current study aims to find out what negative implications are there when some learner's variables are not adequately considered in devising teaching and learning strategies. It also aims to find out whether there are any inadequacies in addressing individual variables at the tertiary level of language teaching particularly in some private universities in Bangladesh.

 Literature Review

Among learner variables, psychological factors are very important. These include learning "schemata" (Carrel 1983:78), cognitive learning style (Skehan 1991:275), individual learning style (Brown 1994: 104), of SL/FL anxiety (Maclntyre and Gardner (1989: 251) etc**. T**hese factors account for varying responses to the second language acquisition. So the postulation that a fixed teaching method and strategies will bring expected outcome in learning has proved wrong for quite some time now. The postulation was the result of the ideas that learners have some general tendencies to learning. So the individual's peculiar tendencies, idiosyncrasies and other variability in personality were rather ignored. Research shows that despite individuals showing general tendencies toward one style or another, they may be identified by differing contexts evoking in them different styles. (Brown 1994: 104-110)

Field independence/dependence that is also included as one of the psychological factors has relative implication with SL/FL learners. SL learners with field independent style perform more successfully in deductive lessons while those with field dependent style perform better in inductive lessons. (Abraham 1985: 689). Moreover, more recent studies have shown that field independence is superior to field dependence for SL/FL learning. (Chapelle and Greene 1992: 47-83)

Individual need is another learner variable that has to correspond with course objective, methodology and curriculum. A mismatch between learner's needs and course curriculum would hamper the expected level

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of learning. Hence, analyzing learner's needs is very important. Haque and Zaman (1994) suggested that employment of "immediate needs analysis" is much effective for making the learner feel interested, motivated and overcome his/her deficiencies to meet his/her needs. Haque and Zaman (1994) have further stated,

" therefore, the teacher has to be qualified, experienced and skilled enough so as to carry out Immediate Needs Analysis, and at the same time to provide with appropriate and adequate instructions, activities and equipment: and that should make the whole class appear lively and the whole programme successful. (87)

Needs are closely associated with motivation. (Ausubel 1968). According to Gardner and Lambert (1972), motivation is of two types. These are 1) integrative and 2) instrumental. Integrative motivation is one through which learners wish to be integrated into the culture of the second language group whereas instrumental motivation is one that stimulates learning of language for instrumental goals for examples career development, translation, reading etc. According to researchers, (Lambert 1972), integrative motivation generally accompanies higher scores on proficiency tests in foreign language. Another studies, however, shows that Indian learners learning English in India, with higher instrumental motivation scored higher in their English proficiency tests. (Lukmani1972:261-274).

The socio-economic positions of learners in their own society and their attitude towards the culture of the target language play an important part in SL/FL learning. Therefore, teachers should take into consideration learner's position in his/her own society as well as his/her attitude to culture of the target language. Learners can feel alienation in the process of learning second language, alienation from people in their home culture, the target culture and from themselves. (Stevick 1976)

According to Skehan (1990), upper class and middle class learners learn a second language better than lower class and socially disadvantaged learners.

In view of the above, it is advisable for teachers to pay more attention to various psychological, needs-related, motivational and social factors i.e. social background, attitude towards culture and learning styles of learners before designing course curriculum and teaching methodology as these factors have a lot to do with varying rate of learning.

Methodology

A total of 200 students were randomly chosen from different sections of English Speaking and writing courses offered by American International University-Bangladesh, Eastern University, Millennium University and University of Liberal Arts-Bangladesh for survey based on questionnaire consisting of eight MCQ questions relevant to the subject of study. In addition, 20 teachers were also randomly selected from the same universities for interviews. These are private universities situated in Dhaka, Bangladesh. The writers themselves took the interviews and conducted the survey. Later the responses were typed on computer and the frequencies of the answers were counted by the writers themselves. In

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the case of interviews, the responses were open-ended and elaborate. What was interesting was that the responses of both the students and of teachers were mostly found in conformity to each other.

Analysis of Information both from Students and Teachers

In response to the first question about the rate of learning success, more than half of the respondents (112) have expressed their satisfaction while 43 have remained neutral. In this respect, 12 teachers have provided similar responses while 5 of them have remained neutral.

Need analysis being very important (Haque and Zaman 1994) our second question was "Do your teachers do needs analysis either at beginning or any other time during the course?" In this case, 114 respondents opined that need analysis is not done by all the teachers. In this regard, when teachers were asked for their views, 11 teachers stated that they did need analysis occasionally but not in all semesters. Only six teachers averred that they do need analysis at the beginning of the course. However, most teachers agreed that they should do needs analysis more closely and should provide individualized classes in case individual learners have special needs that do not match with the general course curriculum and teaching method. They also agreed that if needs-based lessons are provided, learning outcome would become more satisfactory.

In response to another question regarding temporary adjustment of course curriculum and method, 122 students have opined that they do language course under a fixed curriculum and teaching method, and these are not altered or adjusted depending on the arising needs of students. In this case, the responses given by teachers were not wholly incompatible to those given by students as 14 teachers have admitted that though they adjust or alter course curriculum and method occasionally, there should be more flexibility for readjustment and alteration time to time. Research shows that in today's SL/FL classrooms, the teaching approach that recognizes the scope for temporary adjustment and alteration so as to fulfill differing contextual demands is the most effective one. This is arguably the best method where it is possible to ensure that every learner is properly accommodated. (Willing1987).

With regard to whether individual's background and learning style are taken into account, 103 respondents have ticked off "Sometimes" adding that no special actions were taken to analyze the learner's background and learning style. More than half of the teachers (12) have shared the same opinion. They said that they hardly do any sorting out or categorization based on learner's background or learning style before batches are formed.

In a mixed class like this, learners would have different learning backgrounds accounting for different learning styles. (Brown 1994:104) As such, applying a fixed curriculum and method no matter how rich those are may prove ineffective to reap the expected learning success.

Maclntyre and Gardner (1989: 251-275) have identified three components of SL/FL anxiety that cause impediments in successful language acquisition. Regarding anxiety, students were asked "Do your anxiety, fear or nervousness affect your learning?" In answer to this question, 107 respondents have replied in the positive. In answer to another related question "Are actions taken to have students

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overcome anxiety, fear or nervousness sufficient?" They have replied in the negative saying that no special measures were taken. When the same question was asked to teachers, 11 teachers responded in a way that can be summed up as follows: while no special measures are taken for students to particularly overcome their anxiety like psychological therapy, they try to be friendly and non-threatening both in and outside classes. Besides, they do not interfere with negative feedback even when students make mistakes. Besides they encourage students to do more and more performance-based activities in the class without hesitation. However, they agreed on the need for taking further measures for the problem to be overcome. They agreed that taking more individual measures would contribute to increasing learning output.

The negative attitude to different culture (Stevick 1976), being another variable affecting learning, our next questions were "Do you feel some kind of negative attitude towards the target language?" and "What actions were taken for the removal of the negative attitudes?" About the first question, 109 respondents have answered in the positive saying that they feel inherently inhibited towards the target language learning resulting in lack of motivation. About actions that were taken in this regard, they have said that no significant steps were taken. As for the same questions, more than half (12) teachers agreed that there should be more activities that would expand cultural knowledge of our students and minimize cultural prejudice.

Donahue, Parsons and Heyde (1982: 359-365)) suggested the use of role-play in SL class rooms as a means of helping learners to overcome the problem of cultural gap. In addition, diverse materials such as simulation games, films, culture assimilators, "culture capsules" and "culturegrams" are suggested to SL/FL teachers to help them in the process of acculturation. (Levine et al. 1987)

Conclusion

With regard to SL/FL teaching, traditionally, the views that learners possess some universal common properties in respect of learning ability and style influenced the development and application of a fixed type of teaching techniques and instruction materials. The consequences in most such cases were not wholly positive as there appeared significant disparity in the rate of success among learners. Such experiences of varying learning output under an inflexible and fixed formal method attested to the fact that the learning styles of all learners are not same and no fixed teaching methodology is the most effective one.

Taking account of different studies as noted above, a methodology that is based on specific needs and learning style of individual learner should be substituted for the one that is formulated without taking account of learner's needs**.** The need of flexible and dynamic teaching techniques today, presupposes selecting relevant materials from wide ranging sources. Thus, SL/FL teachers who would be obliged to do these tasks should take on more responsibilities and should be well informed about diverse subject areas and materials.

As the survey research demonstrates, though both teachers and students have expressed their satisfaction about learning success, full attention is not yet paid to the learners' variables that clearly influence learning. Different individual learning factors being not taken into accounts, it is yet not being possible to

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achieve more satisfactory results. Further, most respondents (teachers) have agreed that still there are gaps in terms of consideration of these variables. They further said that if more emphasis is placed on these variables, learning success will be highly satisfactory.

Recommendations

In light of the above views, the suggestions for SL/FL teaching can be summed up as follows:

1. Teachers as facilitators and guide should focus on learner's psychological factors i.e. cognitive, affective, social, motivational factors, learning style, attitude etc, that vary learner to learner and that are responsible for varying learning success.
2. To successfully measure the learner variables (mentioned above) for using them as clues for selecting teaching methods, materials and for planning activities, SL/FL teachers should have enough knowledge about psycho-socio-linguistics, socio-cultural aspects of target language, motivational factors, linguistic universals, formal aspects of SL/FL learning, SL/FL language learning/acquisition principles and class room interaction etc
3. Teachers should have good level of basic competence in target language and should have sufficient knowledge about pedagogical theories to develop apt course materials, to devise suitable methodology and to perform diverse class activities for effective learning.
4. Finally, teachers should create friendly learning atmosphere so that students do not feel threatened any way and feel encouraged to interact proactively. Teachers should be flexible and creative and should make learning as pleasant as possible. They should emphasize those activities that evoke strong interest in learners for the target language.

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An Economic Analysis of Crop Diversification in Villupuram District, Tamil Nadu

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ABSTRACT

Agriculture is one of the prominent sectors in Tamil Nadu providing livelihood support to 56% of the population. The state accounts 7% of the country's population and 4% of water resources of the country. About 56% of the total cropped area of the state is under irrigated while around 44% of the area is under dry land farming. The contribution of agriculture in SGDP is 13% in 2006-07. The principal crops raised in the state comprise of food crops like paddy, millets, pulses and oilseeds and non-food crops like cotton and sugarcane. The total cropped area and production of principal crops depend on quantum and spread of precipitation and availability of ground water.

Agricultural sector witnessed deceleration from 1990's onwards since the growth in agriculture face major constraints such as growing water scarcity, increasing land degrading, declining farm sizes and rise in cost of labour. Agricultural lands have also come under increasing pressure due to rapid urbanization. Moreover, the crop diversification underwent significant changes in the last two decades in area,

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productivity, and production in agricultural sector. In Tamil Nadu agricultural sector underwent significant transformation especially the transition from the traditional crops to the commercial crops which envisages the prominent scope for crop diversification.

The measurements of the crop diversification generally used are the Herfindal Index, Entropy Index, & Modified Entropy Index. This paper used Herfindal Index & Entropy Index for measuring the diversification of crops in Villupuram District from 1998 to 2008.

I. Introduction and Statement of the Problem

The present study focuses on An Economic analysis of crop diversification in Villupuram District during 1998 to 2008. Villupuram District is chosen for the study because the coefficient of variation in cropping intensity is 5.07 which is found to be greater than the coefficient variation for Tamil Nadu State (2.15) during 1998-2008. Crop diversification minimizes the risk of crop failure that might result from the vagaries of the climate and also helps farmers increase their incomes. Crop diversification in India is generally viewed as a shift from traditionally grown less remunerative crops to more remunerative crops. The crops shift also takes place due to governmental policies and thrust on some crops over a given time. Crop diversification and also the growing up of large number of crops are practiced in rain-fed land to reduce the risk factor of crop failures due to drought or less rain. Crops substitution and shift are also taking place in the areas with distinct soil problem, for example the growing of rice in high water table areas replacing oilseeds, pulses and cotton, promotion of soybean in place of sorghum in vertisoils. The present paper tries to measure the measure the extent of crop-diversification in Villupuram District which has both irrigated and dry land farming. (Palanisami, 2009)

II. Crop Diversification- Empirical Reviews

Ajman and Selvaraj (1996) analyzed the impact of crop diversification on the small tea growers in the Nilgris district of Tamil Nadu. The results showed that there had been a major shift in cropping pattern.

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Pramod Kumar et al., (2005) in their study observed that the   farmers are encouraged by various agricultural policies to incorporate high value crops in their cropping system. Nevertheless, it is often debated that the increased production has been accompanied by an increase in instability.

According to Pradeep Kumar Mehta, (2009), there are four dimensions of diversification – number of crops, spread of cropping pattern, proportion of high value crops in the cropping pattern and shift in cropping pattern mix. He examined the link between different dimensions of diversification and the growth of output in India, in the last three decades. The results showed that there was great heterogeneity, in terms of typology of diversification within states, with no clear – cut link of one type of diversification with income and risk pattern. The temporal picture showed that the role of crop diversification (change in crop mix) in the output growth is increasing in India, over time.

Prahadeeswaran et al., (2009) in their paper, using secondary data examined the patterns of crop diversification at the district level in Tamil Nadu during 1970-71 to 2005-06 for 40 crops. By applying Herfindal Index, they measured the crop diversification level in Tamil Nadu. They concluded that diversification level showed inter-district variations. They also suggested that agricultural development plans may be designed suitably for each district based on the nature and extent of crop diversification.

Saran and Kaur's (2002) study revealed that in almost all the districts in Punjab, specialization was mainly due to agricultural development. Availability of agricultural inputs and institutional factors and infrastructural facilities are essential for attaining most desirable land use patterns best suited to the region.

Vyas (1996), Kumar and Mruthyunjaya (2002) and Joshi (2005) explained that several states in India, showed patterns towards increased specialization in a few crops due to development initiative, a policy came under pressure, especially after the introduction of World Trade Organization (WTO) in 1995, that demanded reduction in support measures and subsidies. At the same time a sustained economic growth, rising per capita income

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and growing urbanization caused a shift in the consumption patterns in favor of high value crops that also substantiated the role of diversification as a policy tool for development in the agricultural sector.

After reviewing a few articles on crop diversification, the present paper has formed the following objectives.

III. Objectives

1. To examine the changes in area cultivated under food and non- food crops during 1998-2008 in Villupuram District.
2. To construct the crop diversification index for food and non- food crops by choosing appropriate indicators.

IV. Hypotheses

1. Food crops show greater variation in area than non- food crops in Villupuram district during 1998-2008.
2. There is significant crop diversification of crops in Villupuram District during 1998-2008.

V. Methodology

The present study is based on secondary data. The information relating to the crop pattern at the district level is collected from Season and Crop Reports for a period of ten years from 1998 to 2008.

VI. Statistical Tools

Co-efficient of Variation

Co-efficient of variation in area under cultivation is calculated by using the formula

$$C.V. = \frac{\sigma}{\bar{x}} \times 100 .$$

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Crop Diversification Indices

There are several indices, which explain either concentration or diversification of activities in a given time and space by a single quantitative indicator. Important indices used to study the crop diversification are Herfindal Index (HI) Entropy Index (EI), Modified Entropy Index (MEI). This paper uses the HI and EI indices to measure the crop diversification in Villupuram District.

Herfindal Index

$$HI = \sum_{i=1}^{N} P_i^{\;2}$$

Where $P_i = \dfrac{Area\ Under\ Crops}{Gross\ Cropped\ Area}$

$$i = 1, 2,\ldots\ldots N$$

$$N = Number\ of\ Crops$$

Entropy Index (EI),

$$EI = -\sum_{i=1}^{N} p_i \ln (P_i)$$

$$P_i = \dfrac{1}{N}\ (i = 1, 2, 3, \ldots N),$$

Where $P_i\ \dfrac{Area\ Under\ Crop\ i}{Gross\ Cropped\ Area}$

The value of HI is bounded by zero (Perfect Diversification) and one (Complete Specification). The value of HI approaches to zero as N becomes large and assumes value one when only one crop is cultivated. As the Index measures the degree of concentration, its deviation from unity measure the degree of diversification. On the other hand, EI tends to zero when there is a perfect concentration and value increases with increase in diversification of the crops. If value lies between zero and log N, then the upper limit of this Index depends on the base of logarithm and the number of crops (Shiyani, 1998).

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ANALYSIS

Co-efficient of Variation Analysis for the Crops Grown in Villupuram District During 1998- 2008

In Villupuram district food crops viz, paddy, cholam, cumbu ragi, other millets, pulses, sugarcane and other food crops (sami, varagu, korra and maize) are grown traditionally. The district is also famous for the production of non-food crops especially sugarcane, cotton, gingelly and groundnut. The soil of the district is suitable for the production of above crops.

Food Crops

Bajra (cumbu): Bajra known as cumbu in Tamil Nadu is generally sown under rain fed condition in the state. Villupuram, Thoothukudi, Maduari, Thiruvannamalai, Virudhunagar together accounted for 71% of the total area under this crop during 08-09.

Korra crop accounted for 0.3% (813 ha) of the total area under other cereals. Major part of korra is grown in the districts of Salem, Villupuram, Cuddalore and Namakkal.

Varugu crop is mainly sown under rainfed condition in the districts of Cuddalore, Villupuram and Ariyalur. The area under varagu contributed 1.3% (4086 ha) of the total area under other millets.

Blackgram is one of the important pluses grown in both kharif and rabi seasons. It accounts for 49.2% of the total area under pulses. This crop is extensively grown in Nagapattinam, Cuddalore, Thiruvarur, Thoothukudi, Villupuram and Thanjavur districts and these districts together accounted for 80.2% of the total area under the crop during 08-09.

Villupuram, Erode, Cuddalore, Thiruvannamalai, Namakkal, Dharmapuri, Vellore and Salem district together accounted for 67.9% of the total sugarcane area of the state during 08-09 (Season and Crop Report, 2008).

Non-food crops

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Groundnut is the major crop under oilseeds accounting for 8.4% of the total cropped area in the state during 08-09. It is raised as both rain fed as well as irrigated crop .Thiruvannamalai, Villupuram, Vellore, Namakkal, Salem, Kanchepuram, Erode and Pudukottai districts constitute 65.8% of the area under groundnut in the state during 08-09.

Gingelly next to groundnut and coconut, is the major oilseed crop in the state. Erode, Thanjavur, Karur, Cuddalore, Villupuram and Salem district accounted for 62.2% of the total area under this crop during 08-09.

The major cotton growing districts are Perambalur, Salem, Trichy, Virudhunagar, Villupuram and Madurai. These districts together accounted for 64.4% of the total area under cotton during 08-09 (Season and Crop Report, 2008).

Co-efficient of Variation in Area under Food and Non-Food Crops in Villupuram District during 1998-2008.

Inorder to analyse the variation in total area cultivated under food and non- food crops in Villupuram District, the co – efficient of variations are calculated and they are presented in Table -1 & Table-2. The Co-efficient of variation for food crops is 9.78 and for non- food crops it is 7.8.From the calculated co –efficient of variation values it is followed that the area cultivated under food crops show greater variation than the area under non- food crops. This is because the food crops need more and continuous irrigation than non- food crops. Depending on the availability of water the area is brought under cultivation. Scanty rainfall in some years results in lesser area under cultivation. For example in 2002, due to Northwest monsoon failure (only 343.1 mm) the area under cultivation is reduced from 2,79,150 hectares in 2001 to 1,87,985 hectares in 2002.

Likewise in the years 2004, 2006, 2007 and 2008 the rainfall were only 525.3, 599.3, 776.9 and 771.4 mms respectively. In the above stated years the area under cultivation was around 2,65,000 hectares. **Hence the formulated hypothesis that the food crops show greater variation in area than non-food crops in the district is validated.**

Measurement of Crop Diversification for food-crops using Herfindhal and Entropy Indices.

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The measurements of the crop diversification generally used are the Herfindhal Index, Entropy Index and Modified Entropy Index. The HI and EI, values for the Villupuram District are presented in Table-3.

The Herfindhal Index for the district for all the years from 1998 to 2008 is nearer to .2, which indicates that the district has experienced crop diversification during 1998-1999 to 2007-2008. However, the index is within the range of 0.184 to 0.185. The Entropy Index for the district from 1998 to 2008 lies between 0.171 to 0.503. The higher values of this index again confirm the diversification of the crops in the district.

Measurement of Crop Diversification for Non- Food Crops using Herfindhal Index and Entrophy Indices

The Herfindhal Index for the district indicates that the district has experienced crop diversification during 1998-99 to 2007-2008. However, the index is within the range of 0.045 to 0.048. Entrophy Index for the district lies between 0.051 and 0.478. The higher value of this index again confirms the diversification of the crops in the district. **From the HI& EI indices calculated for food and non- food crops, it is followed that the second hypothesis framed in the study is validated.**

Conclusion

1. The co-efficient of variation in area analysis shows greater variation in area during 1998-2008 in Villupuram District. From the analysis it is followed that whenever west monsoon fails, the area under food crops cultivation was reduced by the farmers. At the sometime the shift of crop pattern towards non-food crops is not observed.

2. The Herfindhal and Entrophy indices show that there is crop diversification in the district. The HI value ranges between 0.18 to 0.19 and EI value ranges between 0.171 and .50 for food crops. Among the major food crops, depending upon the rainfall, paddy is grown in more area. If the district has scanty rainfall, the area is diverted from paddy to other food crops.

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3. The HI and EI indices for Non- Food crops show that there is diversification among the Non- Food Crops grown in the district. The HI value ranges between 0.045 to 0.048.Entrophy index value ranges between 0.05 and 0.48. The index indicates that there is considerable crop diversification in the district among non- food- crops. If monsoon is favourable, more area will be allotted to cotton and sugarcane. Unfavourable monsoon results in the reduction in area under major non- food crops viz., cotton, sugarcane and groundnut.

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Table-1

Co-efficient of Variation in Area under Food Crops in Villupuram

District during 1998 to 2008.

(Hectares)

Year	Area Under Food Crops
1998	2,97,106
1999	2,69,039
2000	2,63,668
2001	2,79,150
2002	1,87,985
2003	2,82,785
2004	2,77,316
2005	2,93,911
2006	2,72,458
2007	2,74,335
2008	2,66,764
Total	2,96,4517
Co-efficient of Variation	9.78

Source: Computed

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Table-2

Co- efficient Variation in Area under Non-Food Crops in Villupuram District during 1998 to 2008.

(**Hectares)**

Year	Area Under Non- Food Crops
1998	1,52,111
1999	1,49,005
2000	1,45,134
2001	1,47,391
2002	1,30,296
2003	1,33,761
2004	1,43,750
2005	1,41,506
2006	1,15,412
2007	1,34,504
2008	1,25,244
Total	15,18,114
Co- efficient of Variation	7.8

Source: Computed

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Table-3

Measurement of Crop Diversification For Food Crops using Herfindhal and Entropy Indices:

Year	Herfindhal Index(HI)	Entropy Index(EI)
1998	0.199	0.171
1999	0.198	0.333
2000	0.199	0.503
2001	0.193	0.253
2002	0.171	0.207
2003	0.469	0.208
2004	0.213	0.218
2005	0.217	0.202
2006	0.202	0.254
2007	0.184	0.272
2008	0.185	0.425

Source: Computed

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Table-4

Measurement of Crop Diversification for Non- Food Crops using Herfindhal and Entropy Indices

Year	Herfindhal Index(HI)	Entrophy Index(EI)
1998	0.048	0.316
1999	0.062	0.051
2000	0.061	0.133
2001	0.061	0.349
2002	0.0925	0.094
2003	0.574	0.314
2004	0.060	0.114
2005	0.054	0.169
2006	0.043	0.059
2007	0.456	0.166
2008	0.045	0.478

Source: Computed

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Gender Difference in the Employment of Various Stereotypes on Iranian English Weblogs

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Abstract

Cultural stereotype plays an essential role in developing and preserving gender differences, and that speech stereotypes in particular serve to characterize the way that native speakers perceive how males and females normally talk. This paper investigates stereotypes about on-line gender difference in Iranian English weblogs.

It is hypothesized that men and women use different social and linguistic styles in on-line weblogs.

The researchers quantitatively analyzed a number of English weblogs written by Iranians. One fourth of all used weblogs were managed by female and other weblogs were run by male.

Results of analysis of data were presented in two parts. Comparisons are made between adult and teenager male female. The results indicated that the use of so-called gender-dependent features as 'hedges', 'tag question' mostly attributed to female language and 'harsh comments' mostly attributed to male language has been resistant to change among higher age group even in computer mediated communication, namely, weblog communication. However, it is witnessed a remarkable change on use of aforementioned features in language of teen.

Key words: Computer mediated communication, Gender, Weblog communication, Iranian English weblogs

Introduction

New communication technologies are often invested with users' hopes for change in the social order. Thus the Internet is said to be inherently democratic, leveling traditional distinctions of social status, and creating opportunities for less powerful individuals and groups to participate on a par with members of more powerful groups. Specifically, the Internet has been claimed to lead to greater gender equality, with women, as the socially, politically, and economically less powerful gender, especially likely to reap its benefits.

Text-based computer-mediated communication, with its lack of physical and auditory cues, makes the gender of on-line communicators irrelevant or invisible, allowing women and men to participate equally, in contrast with traditional patterns of male dominance observed in face-to-face conversations (Danet 1998; Graddol and Swann 1989). As a network connecting geographically dispersed users, the Internet empowers women and members of other traditionally subordinate groups to find community and organize politically in pursuit of their own interests (Balka 1993).

The World Wide Web allows women to self-publish and engage in profitable entrepreneurial activity on a par with men (Rickert and Sacharow 2000). Of course, men, too, stand to benefit from anonymous communication, common-interest group formation, and the commercial potential of the Web. The difference is that for women, the Internet purportedly removes barriers to participation in domains where barriers do not exist - or at least, do not exist to the same extent - for men.

A paradigm known as "technological determinism" (Markus 1994) - tends to overlook the fact that the development and uses of any technology are themselves embedded in a social context, and are shaped by that context (Kling et al. 2001). Does the Internet alter deeply rooted cultural patterns of gender inequality, or do those patterns carry over into on-line communication? Is Internet technology inherently gender-neutral, or does the fact that it was created by men result in an in-built structural bias that perpetuates male advantage?

At the same time, the Internet is undeniably transforming social behavior as more and more people go on-line. In the early 1990s, estimates placed the number of female Internet users at 5 per cent (Sproull 1992, cited in Ebben and Kramarae 1993); females now make up slightly more than half of all Web users (Rickert and Sacharow 2000). What are the effects of millions of girls and women entering what was, until very recently, a predominantly male domain?

A lot of researches tried to find the answer to the question of 'whether- and if so, how- gender and power relations are affected in and through the Internet communication. The whole body of these researches shows that 'gender is invisible or irrelevant on the Internet' or 'the Internet equalizes gender-based power and status differentials'.

Gender differences in on-line communication tend to disfavor women. In mixed-sex public discussion groups, females post fewer messages, and are less likely to persist in posting when their messages receive no response (Broadhurst 1993; Herring 2003). Even when they persist, they receive fewer responses from others (both females and males), and do not control the topic or the terms of the discussion except in groups where women make up a clear majority of participants (Herring 1993, forthcoming; Herring, Johnson, and DiBenedetto 1992, 1995; Hert 1997). The lesser influence exercised by women in mixed-sex groups accounts in part for why women-centered and women only on-line groups are common (Balka 1993; Camp 1996), whereas explicitly designated men-only groups are rare.

Politeness is one common means through which gender is cued in asynchronous CMC. Women are more likely to thank, appreciate, and apologize, and to be upset by violations of politeness; they more often challenge offenders who violate on-line rules of conduct (Smith et al. 1997), and predominantly female groups may have more, and more strictly enforced, posting rules designed to ensure the maintenance of a civil environment (Hall 1996; Herring 1996a). In contrast, men generally appear to be less concerned with politeness; they issue bald face-threatening acts such as unmitigated criticisms and insults, violate on-line rules of conduct, tolerate or even enjoy "flaming," and tend to be

more concerned about threats to freedom of expression than with attending to others' social "face" (Herring 1994, 1996a, 1999).

Some evidence suggests that women participate more actively and enjoy greater influence in environments where the norms of interaction are controlled by an individual or individuals entrusted with maintaining order and focus in the group. Thus women-centered groups whose moderators place restrictions on the number or nature of messages that can be posted, particularly when contentious (challenging, insulting, etc.) messages are discouraged, tend to flourish, with large, active memberships and widespread participation (Camp 1996; Korenman and Wyatt 1996). Female students also participate more - sometimes more than male students - in on-line classrooms in which the teacher controls the interaction, even when the teacher is male (Herring and Nix 1997; Herring 1999).

Moreover, an inherent tension exists between the conventionally masculine value on agonism and the conventionally feminine value on social harmony. The contentiousness of male messages tends to discourage women from participating, while women's concern with politeness tends to be perceived as a "waste of bandwidth" by men (Herring 1996a), or worse yet, as censorship (Grossman 1997; cf. Herring 1999). This tension does not inherently favor one gender over the other - each value system potentially constrains the other. In Internet discussion groups, however, where civil libertarian values have traditionally constituted the dominant ideological context, and where few structures are in place to sanction anti-social behavior, aggression tends to prevail over less aggressive behaviors. In a number of documented cases, repeated aggression from disruptive males has forced women-centered on-line forums to disband, move elsewhere, and/or reconfigure themselves with strict rules and regulations regarding acceptable participant conduct (Collins-Jarvis 1997; Ebben 1994; Reid 1994).

The Purpose of the Study

Many variables may moderate the relationship between gender and CMC. Dramatic differences in context certainly may obscure or speciously highlight results. The context of Internet discussion groups and weblogs is one in which membership is usually large, members probably do not know all others in the group (especially if there are a large number of "lurkers", i.e. members who read messages but do not write responses and therefore are not visible in the text- based discussion), and the task is not to produce a specific result, but rather to generate ideas and discuss them. This paper is to investigate stereotypes about on-line gender styles in Iranian English weblogs. It is hypothesized that men and women use different social and linguistic styles in on-line

weblogs. They use different patterns of politeness or hedges, for example, which are two of several patterns of communication leading to gender dominance.

Research Questions

1. Do Iranian men and women use different distinctive styles in their computer mediated communication (CMC)?
2. Do these styles vary according to different age groups?

Methodology

To gather enough data, the researchers, quantitatively analyzed a number of English weblogs written by Iranians, a directory of which is available in appendix. 25 percent of all these blogs were managed by females and the other blogs were run by males. Both males and females interacted with each other in all blogs in English written form. All parts of the weblogs were probed, but one of the most interesting part for the researchers was the 'comment' part of the blogs in which every body, male/female or young/adult, was able to express his/her own opinion. Blogs were selected for analysis because they provide a rich sample of the ways in which language and gender interact. This interaction can help us determine power relationship between male and female in the Internet.

It is important to note that claims made in this study are based on findings from Iranian English web logs, i.e. no Persian blogs were addressed for analyses. In addition, the users' Islamic Iranian socialization and education probably influence their English production because English is their second language and it is to some extent influenced by their first language, too. The major factors which were probed here were only 'gender effect' and 'two age groups: teenagers & adults'. All the other factors, like the purpose of the communication; the social class of the participants; the communicative needs of the interactions; and the on-line enforced regulations of the blogs, were controlled in the present study. For ethical purposes, only publically displayed messages were analyzed. In order to be more precise, the researchers only focused on three language features- hedge, tag question, and harsh command.

Data Analysis

To analyze the data in this study, the researchers made use of frequency counts. Frequency counts were used to show the frequency of 'hedges', 'tag questions' and

'harsh comments' as found in the English utterances produced by Iranian males and females in two age groups namely 13-20 & 25- 37. Also, the researchers took advantage of percentage figures to show the distribution of each linguistic item within groups.

Findings and Results

Results of analysis of data will be presented in two parts. In the first part, comparisons are made between males and females in 13 to 20-year- olds and in the second part between males and females in 25 to 37- year-olds.

Table 1. The result of comparisons between males and females in 25 to 37-year- olds

	Female	**Male**
Hedge	**68%**	**32%**
Tag question	**56%**	**44%**
Harsh command	**24%**	**76%**

Table 2. The result of comparisons between males and females in 13 to 20-year- olds

	Female	**Male**
Hedge	**51%**	**49%**
Tag question	**53%**	**47%**
Harsh command	**48%**	**52%**

The results indicated that the use of the so-called gender -dependant features as 'hedges', 'tag questions' mostly attributed to female language and 'harsh comments' mostly attributed to male language has been resistant to change among higher age group even in computer mediated communication, namely weblog communication. However, we witness a remarkable change on use of aforementioned features in language of teens. This may be the harbinger of a modification in the use of language as a tool of dominance in the next generation.

The above only scratches the surface of what we still need to learn about gender differences in speech production and communication. Farris (1991:201) aptly states that cultural stereotypes play a crucial role in developing and maintaining gender differences, and that speech stereotypes in particular serve to characterize the way that native speakers perceive how men and women normally speak. These stereotypes reinforce what is expected of speakers and the roles they play in society. Much is yet unclear as to the degree to which speech stereotypes reflect actual language use, and to what extent the two diverge. We also do not have a clear idea of what cultural differences may exist with respect to how well stereotypes accurately reflect gender differences in language use. I suspect that there may be stronger pressure in the environment for individuals to conform to social expectations, such that stereotypical behavior as cultural norms may dictate language behavior to a greater extent in Iranian society than in western, English speaking countries.

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Appendix

A directory of English blogs written by Iranians

■ a glinting glimpse from above the wall■ A journalist from Iran■
Adventures of Mr. Behi■ Bingala■ BroodingPersian■ Carry me■ Chackavak■ Chiz Burger■
Cyber Architect■ Damn■ DDMMYYYY■ Designest■ Editor: Not myself■ Eloy■
 Eyes Wide Shut■ Faith Today■ Forbidden■ Geek Style■ Gloria■ H. Aghvami's Weblog■
 How I learned to stop worrying and write the blog■ I am an Iranian doughter■
I Learn English■ Inside exploration■ Inside Iran■ Interesting and Odd■ Iran News Blog■
Iran Votes 2005■ Iranian Diaries■ Iranian girl■ Iranian Teacher■ Iranian Teacher XP■ IranVisitor■ Kaveh, observations of Tehran life■ Lady L■ Lost for words■ Maktoob■
Mani on Wordpress■ Mansour Nasiri's Photoblog■ Maziar Online Activities■

Me Myself and Ehsan■ Melancholy Man■ Mirage■ My Lucid Dreams■ My Stories■ Narges■
Nima Mofid■ observations of Tehran life■ online time■ Out on the Loom■
Personal Opinion■ Planet Rodmania■ Plate■ Play Next■ Reporter:Myself■ Scarecrew■
Scientific Methods■ SleepWalker■ Sleepwalker Eye■ So What you think?■
Society & Economy■ Stranger in Iran■ SudiVerse■ Swallow■
Sweet Hallucinations Of A Psycho■ Tech Guru■ Tehran online■ Tehran Pacer■
 Tehran Post■ Tehran Post■ The Biggest Step■ The Land of persia■ The Lonely Rave■
The Lonely Shepherd■ The Minority Report■ The Remains of the Day■
The seven towns of love■ This is not a blog■ Thoughts and Ideas■ To Cross The Styx■
To Write or Not To Write■ Under Underground■ Ve Ri Tas■ View from Iran■
Words are never enough■ Z-LOGS■ ZiZi Daily

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Analysis of Demand for Health Insurance
A Micro Level Study

D. Hemalatha, Ph.D. Candidate
T. S. Kalyani, Ph.D.
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ABSTRACT

Health care costs are rising rapidly in India. Today, the best health care involves high technologies that latest advancements in medical field facilitate. Now-a-days the medical expenditure are unbearable to the middle and lower income class people. To meet unpredictable medical expenses health insurance will be of much help to the middle and lower income group people. In this context, the present paper discusses the demand for health insurance by the various income groups and also the awareness of the people about health insurance.

Introduction

Heath Insurance market in developing economies depends on the composition of health delivery providers – whether private or public and the government's involvement in health insurance provision. However there is strong tendency in poorer economies for households to bear responsibility for paying a much higher proportion of overall health costs out of pocket than in richer economies, which leads to underinvestment in health services (particularly on the preventive side) and vulnerability to health related consumption stocks. Thus, a strong case can be made for

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improving health outcomes in poor countries through a varied combination of public and private insurance provision depending on the institutional selling (Lacl Brainand, 2011). Indeed, countries such as Mexico and Colombia have undertaken interesting reforms in their area in recent years and this is likely to be an area of strong growth.

Statement of the Problem

Health care costs are rising rapidly in India. Today, the best health care involves high technologies that latest advancements in medial field facilitate. Added to this is the expertise of professionals and utilities. A citizen has to pay huge fees to avail such health care. Low and middle income people who are not prepared to pay for their emergency health care expenses, during an unforeseen accident or major illness, find health insurance a viable alternative. Health insurance helps in ensuring that no one is deprived of the minimum healthcare (Anitha, 2005). Its primary aim is to protect a patient and his family from financial disaster and simplifying the mode of payments. for eg. instead of making separate payments say for the doctor, surgeon, pathologist, nurse etc. the insured will pay premium to the insurer who in turn will take care of all these expenses. It also helps in eliminating sickness as a cause of poverty and helps reduce anxieties of different nature – economic, medical and moral. Health Insurance Companies provide financial assistance to the insured incase of disability or loss of health, so that he/she can take curative measures and also maintain their dependents during the period of sickness / disability with the benefits the insurer provides. Now a days the medical expenditure are unbearable to the middle and lower class income people. To meet such unpredictable medical expenses there is an instant need to meet medical expenditure.

Health Insurance helps the middle and lower income group people to meet the unexpected health expenditure. In this context, the present paper discusses the demand for health insurance by the various income groups and also the awareness of the people about health insurance.

Review of Literature

Nyman, (2002) in his book on the *Theory of demand for Health Insurance* critically examined two core issues in health economics. 1.Health insurance induces individuals to over consume care and that the demand for insurance is primarily driven by individuals desire to avoid risk. The individuals desire to increase their ability to afford healthcare, when they fall ill is an important motivator for the purchase of health insurance.

The article by Cagaray Koc, (2004) analysed the effects of uncertainty and increase in risk aversion on the demand for health insurance using a theoretical model that highlights the

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interdependence between insurance and health care demand decisions. Two types of uncertainity faced by the individuals are examined. The first one is the uncertainity in the consumer's pretreatment health and the second is the uncertainity surrounding the productivity of health care. Comparative statistics results are reported indicting the impact on the demand for insurance or shifts in the distributions of pretreatment health and productivity of health care in the form of first– order stochastic dominance.

Yogeshwar Phatakes and Shilpimalaya, (2004) in their article titled, *Study of factors influencing health insurance cover* discussed various factors influencing health insurance coverage. They opined that affordable health service and medical care-diagnostic, restorative, therapeutic and rehabilitative care are assuming greater importance and stated that insurance enables the use of medical treatment entitlement. Both state and private insurance (both for individual and group) need to educate the public with regard to need of health insurance coverage. They suggested that factors like wider range of coverage for health related problems, lower premium, greater government incentives, convenient and cashless hospitalization for the insured persons need to be advocated to increase the level of health insurance coverage in India.

Satheesh Kumar, et.al., (2007) in their article on *Health insurance for sustainable living: Need of hour* analysed number of health insurance schemes available in the market and selection of appropriate schemes in accordance with their socio-economic conditions. They opined that health insurance market lacks development of proper regulatory mechanisms both on the supply of health services and on the demand for the health insurance.

Rohit Kumar, (2011) examined the Indian health insurance market by empirically observing the provider's perceptions and its relationship with the insured, the insurer and the Third Party Administrators. The study tried to find out the awareness level among the insured population and their attitude towards treatment cost. It then examined the role of Third Party Administrators and the impact of cashless services on the cost of treatment by studying a few cost drivers. Apart from studying the provider's perceptions it also tries to look at some of the evidence of moral hazards and that of fraudulent activity. The findings suggest that the awareness level regarding policy terms and condition is low among the insured population and most of them do not care for the cost of treatment. The providers increase their rates quite frequently and prefer the middle income group for extending cashless benefits.

Saravanakumar and Sangamithra, (2011) in their article on *Health insurance: An investment approach* examined the factors influencing the demand for health insurance. They also proved the

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association between education and demand for health insurance. From the multiple regression model, they concluded that age and occupation of the insurers were negatively significant to purchase health insurance whereas income, education and the premium amount were positively significant.

Based on the literature reviewed the following objectives and hypotheses are framed in the present study.

Objectives

1. To identify the factors determining the demand for health insurance.
2. To examine the extent of relationship between the demand for health insurance and socio-economic characteristics.

Hypotheses

1. Awareness of the people towards health insurance is associated with their educational levels.
2. Demand for health insurance is significantly influenced by the socio-economic status of the respondents.

Methodology

The study is based on primary data. A sample of 100 insured respondents in public and private insurance companies in Chidambaram town is selected for the study, because many public and private insurance companies are located in the town to capture market for their companies. The information regarding the socio-economic and demographic characteristics besides the sum of insurance, premium amount, tax benefits of insurance etc. are collected from the respondents. The health insurance policies taken by the insurers cover five year period from 2008 – 2012. The sample insurers are selected from various occupational categories. Irrespective of the gender, the sample selection covers both male and female.

ANALYSIS OF HEALTH INSURANCE AWARENESS

Table-1 presents the age-group wise classification of the sum of Insurance and premium paid per year by the sample respondents. Sum insured by the respondents vary from Rs. 1 Lakh to Rs.5 lakhs.

In 20-35 age group, 16 are in Rs. 1 lakh to Rs. 2.5 lakhs level of sum insured, 20 are in Rs.2.5 lakhs to Rs.5 lakhs level of sum insured. Premium paid per year by the respondents vary from Rs.<5000, Rs.5000-10,000 Rs.10000-15,000 and Rs.>15,000.

In this age group, 10 pay Rs. <5000 premium per year. Another 10 are found in Rs.5000-10000 premium payment per year and another, 10 are found in Rs.10000 – 15,000 premium per year

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6 are in Rs.>15,000 premium payment per year. 3 are found in Rs. 10,000-15,000 premium payment per year and another 3 are in >15,000 payment per year.

In 35-50 age group, 20 have Rs. 1 lakh to Rs. 2-5 lakhs level of sum insured. In this age group, 10 pay Rs.<5000 level of premium per year. 10 are found in Rs. 5000-10,000 premium payment per year, 14 are in Rs.10,000-15000 premium payment per year and 15 pay >Rs.15,000 premium per year.

In 50-65 age group, 3 are found in Rs.1 lakh to Rs.2.5 lakhs level of sum insured. In this age group, 6 have Rs.2.5 lakhs to 5 lakhs level of sum insured and one is found with Rs. 5000-10000 premium per year, 3 are in Rs.10,000-15,000 premium payment per year and 5 are in >15,000 premium payment per year.

In above 65 age group 2 are in Rs. 1 Lakh to 2 lakhs level of sum insured and 4 are in Rs. 2.5 lakhs to 5 lakhs level of sum insured and 3 are found in Rs.10,000-15,000 premium per year and another 3 are in Rs.>15,000 premium payment per year.

From Table No.2, it is followed that out of 11 in the sample who have completed school level education, 6 are having high awareness and 5 are having low awareness towards insurance. Out of 40 graduates, 21 revealed high awareness while 19 expressed low awareness regarding health insurance. 49 post graduates are found in the sample. Out of 49, 39 are having high awareness and 10 expressed low awareness regarding health insurance.

To test the association between awareness of the people to take health insurance and their educational levels, χ^2 is applied and the result is presented below.

$$\chi^2 = \frac{\sum (0 - E)^2}{E}$$

$$\chi^2 \left[\begin{array}{l} = \dfrac{(6-7.26)^2}{7.26} + \dfrac{(21-26.40)^2}{26.40} \\ + \dfrac{(30-32-34)^2}{32.34} \end{array} \right]$$

$$+ \frac{(5-3-74)^2}{3.74} + \frac{(19-13.60)^2}{13.60} + \frac{(10-16.66)^2}{16.66}$$

$$\chi^2 = 6.72$$

Co-efficient of

$$\text{contingency} = \sqrt{\frac{x^2}{N + x^2}} = 0.1589$$

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d.F= (C-1) (r-1)=2

The table value of χ^2 for 2 degrees of freedom at 5% level of significance is 5.99. The calculated value of χ^2 is 6.72 higher than the table value. Hence the hypothesis stands proved and there is association between awareness about health insurance and educational level of the respondents.

Age, Income, educational levels, tax benefits, premium amount, occupational status and gender are the important socio-economic characteristics of the people determining the decision to take health insurance. In order to see the influence of these characteristics on the insured respondents, they are classified according to their age, education and income levels, tax benefits, premium amount, occupational status and gender and they are presented in Table Nos 3,4 and 5.

Table No.3 presents the age group-wise classification of the income and educational levels of the sample respondents. The age groups are divided into four viz., 20-35, 35-50, 50-65 and > 65. Totally 58 males and 42 females form the sample. The income groups are divided into 3 viz, low (Rs.1 lakh to 3 lakhs), middle (Rs.3 lakhs to 4 lakhs), high (Rs.4 lakhs to 5 lakhs).

In 20-35 age group, 5 have completed school level education, 15 are graduates and 13 are post graduates. In this age group, 7 are in low income group, 10 are in middle income group, and 16 are in high income group.

In 35-50 age groups, 6 have completed school education, 20 are graduates and 26 are post graduates. In this age group, 11 are found in middle income group and 25 are found in high income group, 3 are graduates and 6 are postgraduate. In this age group, 2 are in middle income group and 7 are in high income group.

In the above 65 age group, 2 are graduates and 4 are post graduates. In this age group, 2 are found in middle income group, and 4 are found in high income group.

From Table No.3, it is followed that, in middle age group (35-50) 28 males and 21 females are found and also in this age group, 26 are post graduates and 20 are graduate. 25 are found in high income group. Out of 49 sample insured respondents in this age group, only 12 are found in low income group.

Regarding the other age groups, in 20-35 age group, 7 are found in low income, 10 in middle income and 16 in high income groups. In this age group, only 5 are having school level education and 28 are found with college level education.

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In the 50-65 age group, 9 are education. In 50-65 age group 9 are with college level education and in this age group 7 are found in high income group. In above 65 age group, out of 6, are post graduates and they are found with high income recipients.

Table No.4 presents the age group wise classification of the occupational categories of the sample respondents. The occupational categories are classified into primary sector, secondary sector and tertiary sector. Primary sector relates with agricultural workers. Secondary sector relates with the workers employed in public and private institutions like schools, colleges and industrial establishments. Tertiary sector covers the self-employed business people.

In primary sector, totally 19 males and 9 females are found in various age groups. In secondary sector, 17 males and 14 females are found. In tertiary sector, 22 males and 19 females are found.

It is observed from the table that in the 20-35 age group, 8 males and 2 females are agricultural workers. In the above 65 age group, 6 males and 3 females are engaged in agricultural works.

In secondary sector, 6 males and 6 females are found in 20-35 age group. In above 65 age group, 4 males and   3 females are found.

In tertiary sector, in the 20-35 age group, 4 males and 6 females are found. In above 65 age group, 2 males and 1 female are found.

In tertiary sector, 10 males and 8 females are found in 35-50 age group and in secondary sector, 3 males and 3 females are found. In primary sector, 3 males and 2 females are found in the same age group.

In tertiary sector, 6 males and 4 females are engaged in 50-65 age group in tertiary sector. In secondary sector, 4 males and 2 females are found. In primary sector, 2 males and 2 females are employed in the same age group.

Thus it is observed from the table that female working population is almost the same as male working population. There is no much sexwise difference in the occupational status of the sample respondents.

Table No.5 shows the age group Wise classification of the tax benefits of the sample respondents. The tax benefits vary from a minimum of Rs.34 to a maximum of Rs.1460 per year. The table presents that 38 respondents are enjoying minimum amount of tax benefits, 62 are enjoying maximum benefits per year. It is also observed from the table that 39 middle aged respondents (35-

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50 age group) are enjoying maximum tax benefits than the tax benefits enjoyed by the respondents in the other age groups.

Thus from the 3, 4 and 5 tables it is observed that age, education occupation, tax benefits, sex and income levels of the sample respondents are the various socio-economic characteristics determining their demand for health insurance. These characteristics of the insured sample respondents reveal that irrespective of gender, people demand health insurance. In the sample 58 male and 42 female respondents opt for health insurance. This shows that more than 40% of female and 40 to 60% of the male have taken health insurance policies for various amounts of sum insured. Middle age group respondents show greater interest in taking health insurance policies. Graduate and post graduate respondents are found more in number than the other insurers with various levels of education.

Income of the respondents show greater positive effect on the sum insured. Tax benefits and occupational status also considerably influence the respondents to take health insurance. In below Rs.5000 level premium per year, 41 insurers are found. This indicates that the insurers are ready to pay premium for longer years to protect this health insurance.

From the socio-economic characteristics of the respondents, it is followed that age, education, income, gender, premium amount, tax benefits and occupational status influence the people's demand for health insurance. To know the significant impact of these factors on the demand for health insurance the multiple regression model is applied.

Framework of the model

$$Y = \alpha + \beta_1 x_1 + \beta_2 x_2 + \beta_3 x_3 +$$
$$\beta_4 x_4 + \beta_5 x_5 + \beta_6 x_6 + \beta_7 x_7 + \mu$$

$\alpha -$ constant regression parameter

$\beta_1, \beta_2, \beta_3, \beta_4 ....., \beta_7$ - slope or partial regression parameters.

Y   -sum of insurance

X_1 -Premium Amount per year

X_2 -Tax benefits per year

X_3 -Income of the insurer per year

X_4 -Age of the insurer

X_5 -Occupation

X_6 -Educational level

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X_7 -Sex of the insurers and

μ -Error term

-Thus the flitted regression equation is

$Y = 44853.456 + 43.953\ X_1 + \qquad\qquad (-161.125)\ X_2 + (-254)X_3 + (-3451.095)\ X_4 + (15174.965)\ X_5 + (50705.485)\ x_6 + (-3037.597)\ x\ 7 + \mu\ 9$

$R^2 = 91\%$

Table No.6 presents the results of the multiple linear regression explaining the determinants of demand for health insurance. Sum of Insurance is (a proxi for the demand of Health Insurance) determined by the premium amount, tax benefits, income of the respondents, age, occupation, education and sex of the respondents. From the results presented in Table-6, among the seven variables considered in the model sum of insurance is significantly influenced by the annual income of the insurer, age of the insurer and educational level of the insurer. Level of income has positive effect on the sum of insurance. I.e. higher the level of income, higher is the sum of insurance. It is significant at 1% level, whereas age of the insurer has negative effect on sum of insurance i.e. higher the age, lower is the sum of insurance. It is also significant at 1% level. Educational level of the insurers has positive effect on sum of insurance and found to be significant at 5% level. The R^2 value is 91% which implies that the sum of insurance is influenced by 91% by the variables included in the model. The remaining 9% is due to the variables which are excluded from the model. The estimated function is the best fit as 91% of change in the endogenous variable viz., sum of insurance is due to the linear influence of income, age and educational level of the insurers. Thus the second hypothesis framed in the study that is also validated by the results of the multiple linear regression model.

Conclusion

1. The study finds that awareness of the people to take health insurance policies is closely associated with their educational levels.
2. The demand for health insurance by the people is significantly influenced by their age, income and educational levels.

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Table -1

**Age-Group wise Classification of the Sum of Insurance and
Premium Paid Per Year by the Sample Respondents**

Age Group	Sum Insured (Rs.)		Premium paid per year (Rs.)			
	1 to 2.5 lakhs	2.5-5 lakhs	<5000	5000-10,000	10,000 – 15,00	>15,000
20-35	16	20	10	10	10	6
35-50	20	29	10	10	14	15
50-65	3	6	-	1	3	5
Above 65	2	4	-	-	3	3
Total	41	59	20	21	30	29
Grand total	100		100			

Source: Computed

Table -2
**Age – Groupwise Educational Levels and Health Insurance
Awareness of the Sample Insured Respondents**

Educational level	Awareness	Total

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	High	Low	
School	6	5	11
Graduate	21	19	40
Post Graduate	39	10	49
Total	**66**	**34**	**100**

Source: Computed

Table – 3

Age – Group wise Classification of the Income and Educational Levels of the sample respondents

Age groups	Male	Female	Educational Level			Income (Rs.)		
			School	Graduates	Post Graduates	Low (1 lakhs to 3 lakshs)	Middle (Rs.3lakhs to 4 lakshs)	High (Rs. 4 lakhs to 5 lakshs)
20-35	18	12	5	15	13	7	10	16
35-50	28	21	6	20	26	12	15	25
50-65	7	5	-	3	6	-	2	7
Above 65	5	4	-	2	4	-	2	4
Total	58	42	11	40	49	19	29	52
Grant Total	**100**		**100**			**100**		

Source: Computed

Table -4

Age-Group wise Classification of the Occupational Categories of the

Sample Respondents

Age Group	Male			Female		
	Primary Sector	Secondary Sector	Tertitary Sector	Primary Sector	Secondary Sector	Teritor Sector
20-35	8	6	4	2	6	6
35-50	3	3	10	2	3	8
50-65	2	4	6	2	2	4

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> 65	6	4	2	3	3	1
Total	**19**	**17**	**22**	**9**	**14**	**19**

Source: Computed

Table- 5

Age- Groupwise Classification of the Tax Benefits of the Sample Respondents
Tax Benefits

Age group	Minimum	Maximum
20-35	15	15
35-50	10	39
50-65	7	5
>65	6	3
Total	**38**	**62**

Source: Computed

Table- 6

Multiple Linear Regression Model of Determinants of Health Insurance

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	**Std. Error**	**Beta**		
1 (Constant)	44853.456	40204.673		1.116	.267
X1	43.953	43.857	.862	1.002	.319
X2	-161.125	446.937	-.310	-.361	.719
X3	.254	.046	.329	5.579	.000
X4	-3451.095	671.193	-.283	-5.142	.000
X5	15174.965	19490.868	.080	.779	.438
X6	50705.485	18060.129	.268	2.808	.004
X7	-3037.597	13583.015	-.010	-.224	.824

a. Dependent Variable: Y

Model Summary

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Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.906[a]	.821	.808	57761.81850

a. Predictors: (Constant), X7, X4, X6, X3, X1, X5, X2

b. Dependent Variable: Y

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Lai Reflexives and Reciprocals

George Bedell, Ph. D.
Roland Siang Nawl, M. Div.

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Lai Reflexives and Reciprocals

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Lai is spoken in and around the town of Hakha, present administrative capital of Chin State, Myanmar. It is often called (Hakha) Chin in linguistic literature. According to *Ethnologue* (Lewis 2009), the total speaking population is 131,260, including a large number in Mizoram State, India. Lai is a Tibeto-Burman language of the Kuki-Chin subgroup; as such it has the characteristic agreement system of verbs with their subjects and objects. An earlier version of this paper was presented to the 42nd International Conference on Sino-Tibetan Languages and Linguistics, hosted by Payap University, November 2009.

Agreement. (1) illustrates the agreement pattern of intransitive verbs.

(1) a   *ka ra*   'I come'
     b   *na ra*   'you come'
     c   *a ra*   'he/she comes'

     d   *kan ra*   'we come'
     e   *nan ra*   'you come'
     f   *an ra*   'they come'

The subject agreement markers *ka*, *na*, *a*, *kan*, *nan* and *an* vary according to the person and number of the subject.

There are also markers which vary similarly according to the object of a transitive verb. A few of them are illustrated in (2).

(2) a   *na kan bawmh*   'you help us'
     b   *na bawmh*   'you help him/her'
     c   *na bawmh hna*   'you help them'

     d   *kaan bawmh*   'I help you'
     e   *kan in bawmh*   'we help you (singular)'
     f   *kan in bawmh hna*   'we help you (plural)'

As seen in (2), an object agreement marker comes between the subject agreement marker and the verb. The first person object agreement markers are *ka* and *kan*, the same as the subject agreement markers. The second person object agreement marker is *in*, which combines with a singular subject agreement marker to form *kaan* or *aan*. There is no third person object agreement marker, but the plural of a second or third person object is indicated by *hna* following the verb. For a more complete account of Lai agreement, see Bedell 1996.

The 'object agreement marker' *i*. Lai reflexive and reciprocal verb forms are as in (3).

(3) a   *kaa bawm*   'I help myself'

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b	*naa bawm*	'you help yourself'
c	*aa bawm*	'he/she help him/herself'
d	*kan i bawm*	'we help ourselves/each other'
e	*nan i bawm*	'you help yourselves/each other'
f	*an i bawm*	'they help themselves/each other'

These forms consist of a verb stem *bawm* 'help' preceded by a subject agreement marker and *i*. The last occupies the position of the object agreement marker in ordinary transitive verb forms, but its realization does not vary according to the person or number of an object; rather it indicates coreference of the subject and object. When immediately following a singular subject agreement marker, like the second person object agreement marker *in*, it merges with the preceding short *a* into a long *aa*. Thus the paradigm in (3) resembles that of an intransitive verb in having only six forms according to the person and number of the subject.

There are other ways in which the verb forms in (3) resemble intransitives. The presence of *i* blocks the usual object agreement.

(4) a **ka ka bawm*
     b **kaa ka bawm*

(5) a **nan in bawm*
     b **nan in bawm hna*
     c **nan i bawm hna*
     d **an i bawm hna*

In (4), although it might appear that the object is first person singular, no object agreement marker *ka* may appear either in place of, or in addition to *i*. In (5), although it might appear that the object is second or third person plural, no second person object agreement marker *in* or plural object agreement marker *hna* may be used in place of or in addition to *i*. If the forms in (3) were intransitive, this would follow, since intransitive verb forms have no object to agree with.

The verb forms in (3) vary in agreement with their subject. Because of this agreement, it is often the case that the subject is identifiable without being mentioned. But it is always possible to make the subject overt. Ordinarily, only a pronoun may appear as the subject of a first or second person verb form.

(6) a *Nangmah (cu) naa bawm.*
        youSG   that 2-RR help
        'You helped yourself.'

     b **Nangmah nih naa bawm.*

(7) a *Pa Lian (cu) aa bawm.*
        Pa Lian   that 3-RR help
        'PL helped himself.'

     b **Pa Lian nih aa bawm.*

In (6a), the subject is the pronoun *nangmah* 'you (singular)', and in (7a) it is *Pa Lian*. An overt subject in sentences like (6a) or (7a) may be a bare noun phrase or may be followed by a demonstrative

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such as *cu* 'that', which can serve as a topic marker. It cannot be followed by the postposition *nih*, which regularly accompanies the subject of a transitive verb form; (6b) and (7b) are ungrammatical. If the forms in (3) were intransitive, this would follow.

Finally, there is verb stem alternation. Many Lai verbs have two stem forms, conveniently referred to as stem1 and stem2. The stem2 form of transitive verbs is the default in (2). *Bawmh* is the stem2 form. But the corresponding stem1 forms appear in reflexive or reciprocals like (3). *Bawm* is the stem1 form. Intransitive verbs use stem1 as default. *Ra* 'come' in (1) is the stem1 form; the stem2 form of this verb is *rat*. Thus if reflexives and reciprocals like (3) were intransitive forms derived from transitive verbs, their stem form difference could be accounted for as part of a more general distinction in transitivity.

Reflexive or reciprocal pronouns. Nevertheless it seems difficult to regard reflexive or reciprocal verb forms as syntactically intransitive because they can in fact have syntactic objects. The appearance of such objects is relatively rare, but this is no different from other pronominal objects.

(8) a *keimah le keimah kaa bawm*   'I help myself'
     b *nangmah le nangmah naa bawm*   'you help yourself'
     c *amah le amah aa bawm*   'he/she helps him/herself'

     d *kanmah le kanmah kan i bawm*   'we help ourselves/each other'
     e *nanmah le nanmah nan i bawm*   'you help yourselves/each other'
     f *anmah le anmah an i bawm*   'they help themselves/each other'

They consist of a pronoun which agrees with the subject conjoined with itself. Forms like *nangmah le nangmah* 'yourself' or *anmah le anmah* 'themselves/each other' are at least superficially noun phrases, and occupy the position occupied by the object in an ordinary transitive sentence. They cannot be accompanied by *nih*.

(9) a *?Nangmah (cu) nangmah le   nangmah   naa bawm.*
        youSG   that youSG   and   youSG   2-RR help
        'You helped yourself.'

     b *Nangmah le nangmah nih naa bawm.*

(10) a *Pa Lian-te (cu) anmah   le   anmah   an   i   bawm.*
        Pa Lian-PL that they   and   they   3PL RR   help
        'PL and his family/friends helped themselves/each other.'

     b *Pa Liante (cu) anmah le anmah nih an i bawm.*

Using an overt pronoun introduces an implicit contrast; (6) means 'you helped yourself (as opposed to others helping themselves)' while (8b) means 'you helped yourself (as opposed to you helping others)'. Semantic complexity and conflict in the implicit contrast make (9a) difficult to process.

That reflexive or reciprocal pronouns like *amah le amah* 'him/her self' are noun phrase objects is clear from answers like (11c) and (12c) to questions like (11a) and (12a).

(11) a *Aho-dah   na   bawmh?*
        who-Q   2   help
        'Who did you help?'

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<blockquote>

b   *Aho nih dah aan bawmh?*
who BY Q 3-2 help
'Who helped you?'

c   *Keimah le keimah.*
I   and I
'Myself.'

d   *Keimah le keimah kaa bawm.*
I   and I   1-RR help
'I helped myself.'

</blockquote>

(12) a   *Pa Lian nih aho-dah a bawmh?*
Pa Lian BY who-Q 3 help
'Who did PL help?'

b   *Aho nih dah Pa Lian a bawmh?*
who BY Q Pa Lian 3 help
'Who helped PL?'

c   *Amah le amah.*
he/she and he/she
'Himself.'

d   *Amah le amah aa bawm.*
he/she and he/she 3-RR help
'He helped himself.'

Just as in English, answers like (11c) and (12c) to questions like (11b) and (12b), though understandable, are less natural than to questions like (11a) and (12a). More explicit answers such as (11d) and (12d) are more natural.

Similarly, reflexive or reciprocal pronouns appear in the focus position of cleft sentences like (13a) and (14a).

(13) a   *Ka bawmh-mi cu keimah le keimah a si.*
1 help-REL that I and I 3 be
'It was myself that I helped.'

b   *A ka bawm-tu cu keimah le keimah a si.*
3 1 help-REL that I and I 3 be
'It was myself that helped me.'

(14) a   *Pa Lian nih a bawmh-mi cu amah le amah a si.*
Pa Lian BY 3 help-REL that he/she and he/she 3 be
'It was himself that PL helped.'

b   *Pa Lian a bawm-tu cu amah le amah a si.*
Pa Lian 3 help-REL that he/she and he/she 3 be
'It was himself that helped PL.'

Sentences (13) and (14) contain relative clauses. Note that there is a different structure depending on whether it is the subject which is relativized or a non-subject. The subject relativizer -tu attaches to the stem1 verb form, while the non-subject relativizer -mi attaches to the stem2 form.

Variations 1. The *i* which appears in reflexive and reciprocal verb forms like those in (3) is not restricted to canonical reflexives or reciprocals. It may appear in sentences like (15a) and (16a) where the verb it accompanies is intransitive.

(15) a   *Kaa lawm.*
      1-RR be.happy
      'I am happy.'

    b   **Keimah nih kaa lawm.*

    c   **Keimah le keimah kaa lawm.*

    d   *Ka lawmh.*
      1   make.happy
      'I made him/her happy.'

    e   *Ka lawmh-ter.*
      1   be.happy-CAUS
      'I made him/her happy.'

(16) a   *Pa Lian   aa   hngilh.*
      Pa Lian   3-RR sleep
      'PL went to sleep.'

    b   **Pa Lian nih aa hngilh.*

    c   **Pa Lian cu amah la amah aa hngilh.*

    d   **Pa Lian a hngilh.*

    e   *Pa Lian   ka   hngilh-ter.*
      Pa Lian   1   sleep-CAUS
      'I made/let PL go to sleep.'

An overt subject of such sentences may not be followed by *nih*; (15b) and (16b) are ungrammatical. And no object agreement is possible. But reflexive or reciprocal pronouns are also not allowed; (15c) and (16c) are likewise ungrammatical. Thus sentences like (15a) and (16a) are true intransitives, syntactically as well as semantically. The *i* which occurs with them is part of the lexical verb and cannot be dispensed with; (16d) is ungrammatical. (15d) appears to present a problem since there is no *i* and the stem2 form corresponding to *lawm* is *lawmh*. But *lawmh* in (15d) is not the same verb as *lawm* in (15a). Rather it is a lexical causative of *i lawm* 'be happy', and does not show stem alternation. The meaning of (15d) is similar to that of (15e) with the syntactic causative *lawmhter* rather than to that of (15a). Note that *i hngilh* 'go to sleep' has no such lexical causative. Note also that in causatives, whether lexical or syntactic, the *i* seen in simple clauses with these verbs disappears.

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Variations 2. A different kind of *i* is illustrated in (17b) and (18b).

(17) a *Pa Sui   nih   nupi a   kawl.*
         Pa Sui   BY   wife 3   look.for
         'Pa Sui is looking for a wife.'

      b *Pa Sui   nih   nupi aa   kawl.*
         Pa Sui   BY   wife 3-RR   look.for
         'Pa Sui is looking for a wife for himself.'

      c **Pa Sui nih amah le amah nupi aa kawl.*

      d *Pa Sui   nih   nupi a   kawl-piak.*
         Pa Sui   BY   wife 3-RR   look.for-BEN
         'Pa Sui is looking for a wife for him.'

(18) a *Mah laksawng hi   keimah   nih   ka   va   lak.*
         this present   this I   BY   1   away take
         'I took this present away.'

      b *Mah laksawng hi   keimah   nih   ka   vaa   lak.*
         this present   this I   BY   1   away-RR   take
         'I took this present away for myself.'

      c **Mah laksawng hi keimah nih keimah le keimah ka vaa lak.*

      d *Mah laksawng hi   keimah   nih   ka   va   in   lak-piak.*
         this present   this I   BY   1   away 2   take-BEN
         'I took this present away for you.'

These sentences differ from (17a) and (18a) only in the presence of *i* accompanying the transitive verb. As suggested by the English glosses, the variants with *i* have an additional benefactive argument interpreted as coreferential with the subject. Like (17a) and (18a), (17b) and (18b) are fully transitive; their subject can be marked with *nih*, and stem2 of the verb is used. The verb *kawl* in (17) does not alternate, but *lak* in (18) is stem2 corresponding to stem1 *la*. A reflexive or reciprocal pronoun cannot be used in these sentences; (17c) and (18c) are ungrammatical. In (18) there is a directional particle *va* which is located between the subject and object agreement markers; when followed by *i*, the same merger takes place as with singular subject agreement markers. This benefactive *i* can only have the coreferential meaning; to get an independent benefactive, a suffix *-piak* is used as in (17d) and (18d). The benefactive argument is treated as an object for purposes of agreement as in (18d).

Variations 3. While the examples in (17) and (18) involve a type of reflexive, those in (19) and (20) involve a type of reciprocal.

(19) a *Ni Hu   nih   a   pa   a   loh.*
         Ni Hu   BY   3   father 3   be-similar
         'NH is similar to his father.'

      b *Ni Hu   le   a   pa   an   i   lo.*
         Ni Hu   and   3   father 3PL   RR   be-similar

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'NH and his father are similar.'

c   *Ni Hu le a pa an loh.

d   Ni Hu   a   pa   he   an   i   lo.
      Ni Hu   3   father   with   3PL   RR   be-similar
      'NH is similar to his father.'

e   *Ni Hu a pa he an loh.

f   *Ni Hu le a pa nih an i lo.

g   *Ni Hu nih a pa he an i lo.

h   Ni Hu   le   a   pa   anmah   le   anmah   an   i   lo.
      Ni Hu   and   3   father   they   and   they   3PL   RR   be-similar
      'NH and his father are similar to each other.'

i   *Ni Hu a pa he anmah le anmah an i lo.

j   *Ni Hu a pa he aa lo.

(20) a   Keimah   nih   Pa Lian   ka   paih.
        I   BY   Pa Lian   1   wrestle
        'I wrestled PL.'

b   Pa Lian   le   keimah   kan   i   pai.
      Pa Lian   and   I   1PL   RR   wrestle
      'PL and I wrestled.'

c   *Pa Lian le keimah kan paih.

d   Pa Lian   he   kan   i   pai.
      Pa Lian   with   1PL   RR   wrestle
      'I wrestled with PL.'

e   *Pa Lian he kan paih.

f   *Pa Lian le keimah nih kan i pai.

g   *Keimah nih Pa Lian he kan i pai.

h   Pa Lian   le   keimah   cu   kanmah   le   kanmah   kan   i   pai.
      Pa Lian   and   I   that   we   and   we   1PL   RR   wrestle
      'PL and I wrestled each other.'

i   *Keimah nih Pa Lian he kanmah le kanmah kan i pai.

j   *Pa Lian he kaa pai.

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(19a) and (20a) are transitive sentences corresponding to reciprocal (19b) and (20b). (19d) and (20d) are variants in which one of the participants appears as a postpositional phrase object of *he* 'with'. The subject will have plural agreement and the verb will be accompanied by *i* in this case, just as in the reciprocals. (19ce) and (20ce) are ungrammatical due to the absence of *i*, and (19j) and (20j) are ungrammatical due to singular subject-verb agreement. Reciprocal pronouns are possible in reciprocals like (19h) and (20h), but not with postpositional phrases as in (19i) or (20i). *Nih* may not accopany the subject in either case; (19fg) and (20fg) are ungrammatical.

Variations 4. (21c) and (22) illustrate a rather specialized use of *i*.

(21) a   *Pa Sui   a   thi.*
           Pa Sui   3   die
           'PS died.'

     b   *Pa Sui   a   thih-ter.*
           Pa Sui   3   die-CAUS
           'PS made/let her die.'

     c   *Pa Sui   aa   thih-ter.*
           Pa Sui   3-RR   die-CAUS
           'PS pretended to be dead.'

     d   **Pa Sui nih aa thihter.*

     e   **Pa Sui amah le amah aa thihter.*

(21c) appears to be a reflexive construction based on the causative (21b), in turn based on the intransitive (21a). But the meaning of (21c) is not 'PS caused himself to die'. Rather this is one way to convey in Lai the notion 'pretend'. Sentences like (21c) are strictly intransitive and do not permit their subject to be accompanied by *nih*, or any reflexive object. (21de) are ungrammatical. (22) is a parallel example which contrasts the construction in (21c) with that in (16a).

(22)   *Aa   hngilh-ter-mi   cu   aa   hngilh-mi   nakin   a   thrangh   an*
                3-RR   sleep-CAUS-REL   that   3-RR   sleep-REL   than-P   3   awaken   3PL
                har   deuh.
                difficult   more
                'Those who are pretending to be asleep are more difficult to awaken than those who are
                     really asleep.'

The *i* which appears in *aa hngilhmi* 'those who are asleep' is part of the verb *i hngilh*, but that in *aa hngilhtermi* 'those who pretend to be asleep' is the same as in (21c).

Variations 5. (23c) and (24c) illustrate another specialized use of *i*.

(23) a   *Pa Lian   cu   a   niam.*
           Pa Lian   that   3   short
           'PL is short.'

     b   *Pa Sui   cu   a   sang.*
           Pa Sui   that   3   tall
           'PS is tall.'

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c   *Pa Lian   le   Pa Sui   cu   an   i   niam-san.*
      Pa Lian   and   Pa Sui   that   3PL   RR   short-tall
      'PL and PS differ in height.'

d   *Pa Lian le Pa Sui nih an i niamsan.*

e   *Pa Lian le Pa Sui cu anmah le anmah an i niamsan.*

(24) a   *Ka   angki   orh-lei   ban   cu   a   chin.*
          1   shirt   right-side   sleeve   that   3   short
          'The right sleeve of my shirt is short.'

     b   *Ka   angki   keh-lei   ban   cu   a   fual.*
          1   shirt   left-side   sleeve   that   3   long
          'The left sleeve of my shirt is long.'

     c   *Ka   angki   cu   a   ban   aa   chin-fual.*
          1   shirt   that   3   sleeve   3-RR   short-long
          'My shirt has sleeves of unequal length.'

     d   *Ka angki nih a ban aa chinfual.*

     e   *Ka angki cu a ban amah le amah aa chinfual.*

The main verb in both (23c) and (24c) is a compound of two stative verbs with opposite meaning, as illustrated in (23ab) and (24ab). In (23c) the subject is a conjoined noun phrase with each conjunct understood as the subject of one member of the compound. Though there is a conventional order within the compound verb (lesser followed by greater) there is no direct association of the components of the subject with those of the verb, so that (23c) contains less information than the conjunction of (23ab). Notice that the compound verbs are composed of stem2 forms. (24c) is of interest in having no overt conjoined subject. In neither case can the subject be accompanied by *nih* nor can there be a reciprocal pronoun object. (23de) and (24de) are ungrammatical.

    Conclusion. We have surveyed some of the general and some of the specialized uses of *i*, the reflexive and reciprocal verb marker in Lai. There are other uses of both types, but our examples demonstrate the morphosyntactic variety of constructions in which it appears. Some people use 'middle verbs' or 'middle voice' as a cover for this variety, for example Smith 1998. Such terms are convenient for comparative or typological purposes, but they seem to us to disregard the structural complexity which we observe. We will conclude this discussion with a selection of examples extracted from the Lai translation of the Gospel According to Matthew (*Lai Baibal Thiang* 1999). (25) is a basic reflexive with an overt pronoun subject; the stem2 form of the verb *dawt* 'love' is due to the subordinate clause headed by *bantuk* 'as'.

(25)   *Na   innpa   cu   nangmah   naa   dawt   bantuk   in   na   dawt lai,*
          2   neighbor   that   youSG   2-RR   love   as   P   2   love   FUT
          (22:39)
          'You will love your neighbor as you love yourself.'

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(26) contains four overt reflexives, two imperatives and two declaratives. The verb *thrial* is used for changes of residence.

(26)   *'I   thrial   law   rili   chung-ah   i   paih,'   nan   ti   ahcun*
           RR   move   IMP   sea   in-P   RR   throw.in   2PL   say   if
           aa   thrial   lai   i   aa   paih   ko   lai. (21:21)
           3-RR   move   FUT   and   3-RR   throw-in   EMPH   FUT
           'If you say, 'Move and throw yourself into the sea,' it will move and throw itself in.'

(27) is plural reflexive contrasting with (28), a reciprocal. (28) contains a relative clause with a plural subject but singular subject agreement.

(27)   *nanmah   le   nanmah   nan   i   philh   i* (16:24)
           youPL   and   youPL   2PL   RR   forget   and
           'You (must) forget yourselves and ...'

(28)   *anmah   le   anmah   aa   do-mi   bu   an   um* (12:25)
           they   and   they   3-RR   fight-REL   group   3PL   be
           'There are groups which fight each other.'

       (29) and (30) illustrate *i* as a verb stem component.

(29)   *hi   tuu   pakhat   cung-ah   hin   aa   lawm   deuh.* (18:13)
           this   sheep   one   about-P   this   3-RR   be.happy   more
           'He is happier about this one sheep.'

(30)   *an   i   lawm   tuk   hringhran.* (2:10)
           3PL   RR   be.happy   very   extremely
           'They were extremely happy.'

(31) and (32) illustrate the reflexive benefactive *i*, and (33) shows that this is not a verb stem component.

(31)   *Cu   thilnu,   nu   pakhat   nih   aa   lak   i* (13:33)
           that   yeast   woman   one   BY   3-RR   take   and
           'A woman took that yeast and ...'

(32)   *Phaisa   cu   an   i   lak   i* (20:11)
           money   that   3PL   RR   take   and
           'They took the money and ...'

(33)   *a   ruak kha   an   lak   i   an   vui;* (14:12)
           3   body that   3PL   take   and   3PL   bury
           'They took his body and buried it.'

Finally, (34) illustrates the reciprocal use of *i* with a postpositional *he* phrase.

(34)   *Vancung   Pennak   cu   thilnu   he   aa   lo.* (13:33)
           heaven   kingdom   that   yeast   with   3-RR   be-similar
           'The Kingdom of Heaven is like yeast.'

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Abbreviations

1	first person
2	second person
3	third person
BEN	benefactive suffix
BY	agentive postposition (or ergative case marker)
CAUS	causative prefix or suffix
EMPH	emphatic particle
FUT	future particle
IMP	imperative particle
NEG	negative particle
NOM	nominalizing suffix
ORD	ordinal suffix
P	postposition
PL	plural suffix or particle
Q	interrogative particle
PERF	perfect particle
REL	relative suffix
RR	reflexive or reciprocal particle
S	singular

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Ravi as the Representative of Misguided and Disenchanted Modern Youth in a Morally Degraded Society in Kamala Markandaya's *A Handful of Rice*

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Kamala Markandeya

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Kamala Markandaya shares a place of considerable importance among the women novelists of Indian English Literature. She wrote ten novels that focus on a variety of themes. She occupies a unique position because of her pragmatic portrayal of the society in general and the pathetic plight of the individuals in particular. East-west encounter, poverty and unemployment, the problem of conscience, the tug-of-war between traditional values and modern life, inconsistency between religion and science, clash of values, the problem of hunger and starvation etc. are some of her well-known themes. She realistically brings out how the youth undergo terrible mental agony in a Godless society devoid of all values. Though written four decades ago, the problems she discussed in the novels are not only on the increase but also have become the order of the day. Unemployment, hunger and starvation, exploitation, disillusionment, frustration, crime and violence are some of the problems that haunt the modern youth community.

A Handful of Rice

The novel *A Handful of Rice* brings to light the problems of urban India and the tragic plight of modern Indian youth. The youth are tossed by social injustice which makes them takes shelter in unwanted activities. The present modern society, instead of protecting and educating the youth, misleads the youth in the form of sense pleasures. Having misled by the society, the disillusioned youth of today try their level best to squeeze out sugarcane juice from

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the bamboo stick. Though bamboo stick resembles sugarcane, it is not sugarcane. Similarly the society, without providing employment and other opportunities to the deserving youth, renders them jobless and makes them refugees in their own homeland. After graduating from colleges and universities, they have to hunt for jobs and ultimately in their vain search for jobs they become frustrated. The youth dream of a luxurious lifestyle and the society impels them to think that it is the prime objective of life. Modern society makes the youth turn away from God by its flickering beauty of sensual pleasures and this has paved the way for misuse of intelligence. They undergo severe mental anguish because the Godless society in which they live does not show them the proper direction to march forward. They blindly imitate the West and ignore their age old traditional life and customs. They migrate to cities from villages with the strong hope of settling in life, but the cities can only offer them despair and disappointment.

Ravi: Suffering from Hunger and Starvation

In *A Handful of Rice*, Ravi suffers from hunger and starvation. He is a perpetual victim of hunger and poverty. When the novel opens, we find Ravi as a hungry young man without any job. He migrates to the city from his village with lot of golden hopes. But all his hopes get shattered when he lands in the city. The trials and tribulations faced by Ravi make him join the gang of smugglers. He finds life in a modern city a bitter struggle for existence. Ravi in this novel is symbolic of innumerable modern youth who migrate to cities from villages with lot of dreams and hopes about settling in life peacefully. But the modern cities offer them frustration and disillusionment. The cities could not even provide food for its inhabitants then what to speak of offering jobs. In this novel, Kamala Markandaya explains: … as all the young men he knew had done or wanted to do, joining the exodus to the cities because their villages had nothing to offer them. The cities had nothing either, although they did not discover this until they arrived. (AHR: 25)

Loss of Freedom

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Though the village fails to offer lucrative jobs with attractive earnings, at least it can provide peace of mind which is the much sought after thing in today's cities. The various problems in cities make the people struggle hard for their survival and they turn the modern youth pessimistic and they become rebellious elements like Damodar. Unlike Damodar, Ravi's village brought-up makes him desist from violence even in the midst of hunger as he is saturated with goodness within him. But Damodar succumbs to violence as he is shackled by his urban brought-up. Basanti Panda comments: Damodar, born and brought up in the city, is not troubled by his conscience. He is the prototype of urban culture. He indulges in all corrupt practices to acquire wealth. (RITASMAHR: (26, 27)

Corrupt City Values – Jungle Life

In a city, human values are totally neglected and the people prey on each other like animals. There is no adherence to moral values in the cities. Subhash Chandra elaborates: Many Indian women writers have portrayed city in their novels. It is a place where humanity and human values are dead and the people prey on each other like vultures. Struggle for survival is so stark that there is no scope for finer human feelings. (CNKMADSD: 158) That is why Kamala Markandaya compares the city to a jungle. In a jungle only wild animals survive without any fear and they prey on other poor animals. Similarly in a city, those who resort to unfair means alone can survive and the innocent and the honest find no place there. Since the youth find no employment, they resort to immoral ways. The youth searching for jobs in s city is a common phenomenon. Kamala Markandaya sums up the situation in the novel: In the mornings there were the threadbare students. He saw them aimlessly pacing the streets as he himself did, looking for a job, for often now his mornings gaped open, empty of work. (AHR:208)

Trying to Live a Honest Life

Ravi after joining the family of Apu, the tailor falls in love with Nalini and marries her. After the demise of Apu, Ravi becomes the bread winner of the family and he has to shoulder
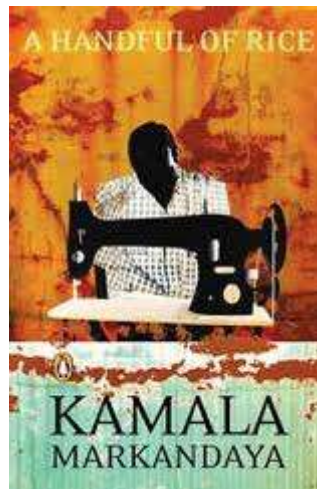
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all the responsibilities. He wants to lead a truly honest and human life by supplying stitched clothes to the rich people. The rich buy the clothes for a cheap price and sell them for a higher price. This exploitation of the poor by the rich irritates Ravi. But his earnings reduce and he has to raise loans. His business declines and in a fit of frustration and despair, he often beats his wife. As a result, Nalini leaves home. Ravi in a hopeless and dejected mood indulges in the most abominable act of having illicit sex with his own mother-in-law. His son Raju dies of poverty. He again approaches Damodar but Damodar refuses to take him back under his fold. Finally Ravi joins a crowd that tries to loot the rice depots for a handful of rice. Dr. Basanti Panda comments: In search of an affluent materialistic life, man gets totally lost and lands nowhere. He even fails to arrange a handful of rice as Ravi fails. The alluring world of the modern is not fit for men like Ravi. (RITASMAHR:28)

Loss of Traditional Values

City life is a great struggle because even for obtaining the basic necessities of life man has to fight. Traditional values and human virtues that are always held in high esteem in society are totally neglected by the city dwellers. In such a city, Ravi loses himself. Dr. Ejya Yadav states: City life is a grim struggle for existence and survival. Ravi encounters a total collapse of culture and civilization here. He can't become part of such a civilization. (QIKMAHR:32) The society is solely responsible for the pathetic plight of innumerable youth like Ravi. Hooligans and thugs survive and thrive but honest men struggle hard to maintain themselves. These are the symptoms of a Godless society where all vices are on the increase and virtues on the decline. A society or the Head of a State should see to it that the citizens live happily and peacefully. A Godless society without moral values is like a human body without a head. What can one expect from a dead body? The social body is now lifeless without the head of moral standards. Only if the moral ideals are preserved and respected in a society, peace and prosperity in the society in general and peace of mind to the individuals in particular will be ushered in. Subash Chandra aptly points out:

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All religions, saints and sages hold forth certain fundamental moral values which, if observed, become instrumental in bringing about cohesion, harmony and peace in society on the one hand and happiness to the individual who observes them, on the other. Honesty, truthfulness, selflessness and humaneness are some of the values which have been championed universally at all times and in all climes. What differentiates the human world from the animal world is man's capacity to strive for a moral existence and what distinguishes a culturally advanced society from primitive, atavistic people is the former's awareness and practice of moral values. (CVAHR:87)

Pursuit of Western Style Living

In pursuit of western life style, the socio-economic system has undergone a sea change based on exploitation. Even the educational system instead of moulding the character of students makes them indulge in violence either in thought, word or deed. Moral values and character training find no place in the present educational system. Today's society encourages cinema which is soaked in vulgarity and violence and it spoils the younger minds. Agriculture is considered ignominious by today's youth thanks to urbanization. With a view to escaping the harsh reality, the modern youth take shelter in sex, intoxication and violence and they exercise no self-control.

Educating the Youth

The bounden duty of any sane society is to educate the youth in moral values so that it may have good citizens who are morally, intellectually, spiritually and mentally superior. A traditional God-centered society, one can find many restrictions to the youth because life up to 25 years is very important. Right from the age of five, genuine spiritual knowledge should be taught. Only during this period from 5 to 25 years of age, the foundation is laid for the fruitful future. If the foundation is weak, a building cannot be raised on it. Similarly if the prime of youth is wasted, it cannot be revived at any cost. So it is the bounden duty of the society to

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show proper direction to the youth so that they may emerge as successful citizens in general and productive individuals in particular. But the society we see in this novel does not allow Ravi to have a dignified human existence. Unless a society upholds values and morals, it will decay and its citizens will descend to the level of animals. In the words of Dr. Nagendra Kumar Singh: Unless human existence is sustained by certain values and norms in order that it may exist with the minimum of dignity and fulfillment, it will progressively decay. (DSSKMAHR: 62)

Return to Genuine Spiritual Knowledge

The only tangible solution to the existing problems in the society is to turn to genuine spiritual knowledge and God consciousness. Only then the society can regain its lost glory. Only in a God-centered society that adheres to the eternal teachings of God as delineated in all scriptures can one remain peaceful and successful. Even though the society has advanced in all fronts, crimes and violence are increasing at an alarming rate and the youth are the helpless victims of such crimes and violence. So there is a pinprick somewhere in the social body. It is due to its neglecting the moral codes and functioning solely on man-made laws. Stephen Knapp explains: Even with all our modern conveniences, this is a problem which is reflected by the confusion, the high level of crime, and the general lack of moral stability in society today. However, when one can approach genuine spiritual knowledge for actual guidance, this problem can really be rectified. (TSTVAML: 8) If the society trains the young graduates in proper moral principles and offers them suitable employment opportunities, they will not be anymore the disturbing elements in a society but rather become a rejuvenating force that sustains the society.

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An Investigation of Relationship between Emotional Intelligence and Job Satisfaction among Female Secondary School Teachers in Private Schools of Rawalpindi

Nadia Akhtar, M.A. and Shazia Naureen, Ph.D.

ABSTRACT

The present research was designed to investigate the relationship between Emotional intelligence and Job satisfaction among the female secondary school teachers. The major objective of the study was to find out the relationship between emotional intelligence and job satisfaction.

The sample of the study consisted of 100 female secondary school teachers of Rawalpindi region. In order to carry out the research two standardized scales were used namely Bar- on Emotional Quotient inventory (EQ-i) and job satisfaction scale. Data were analyzed using Microsoft Excel (2007 version), and the finding of the study was that there exists a positive correlation between emotional intelligence and job satisfaction,

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a correlation value of (r = .42, P< 0.05) was obtained using Pearson product moment correlation formula. The relationship between the two is significant which leads to conclusion that emotional intelligence does play a role in an individual's job satisfaction.

Major recommendations of the study were that for imparting quality education and to enhance the level of the system of education in Pakistan, it is the time to identify the causes leading to satisfaction of teachers (the nation builders), so that they could impart education in a better way. Keeping in view the importance of emotional intelligence and its role in organizations teachers should be equipped with the necessary tool of managing theirs' and others' emotions to have a positive effect on themselves as well on others.

Key Words: Emotional Intelligence, Job Satisfaction and Secondary School Teachers

INTRODUCTION

The term emotional intelligence was introduced in 1990 by two university professors of America Dr. Mayer and Dr. Salovey in their attempt to develop scientific measures for understanding variations in people's aptitude in areas of emotions. Emotional Intelligence was well-defined as the ability to critically analyze emotions in four fields: to perceive emotions, to indulge it in the thinking process, to comprehend it and cope with it. Thus, it may be said the emotional intelligence is not only to comprehend one's own emotions but others' as well (Salovey and Mayer, 1990).

Many Researches in Pakistan have covered the area to explore the impact of emotional intelligence not only in academic settings but also in work setting. Fatima

(2005) investigated the relationship of emotional intelligence with the wellbeing of the

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mental health; Zafar (2005) explored the relationship of self-sufficiency and emotional intelligence of teachers at university level; Kiani (2003) discover the correlation of emotional intelligence with conflict management at work place; and Aslam (2004) studied informational technology professionals and explored the relationship of emotional intelligence with occupational stress. Another study explored that service quality in banking sector is highly associated with emotional intelligence (Humayon, Saif and Khalil, 2008). Another research, conducted on 246 students, pointed out that better academic performance is shown by the students with high emotional intelligence (Farooq, 2003).

Research in the field of Teacher's Satisfaction has become of prime importance. Two significant reasons are that number of teachers leaving the profession is growing and decreased productivity of teachers. Forced and centralized structure, accountability, absence of qualified self-government, persistently forced fluctuations, continuous media criticism, lack of resources and low pay scale are the reasons why teachers are dissatisfied with their profession (Vandenberghe, 1999). Teaching as a profession is facing a lot of problems because of reduced job satisfaction, lack of resources to meet students' needs, increased absenteeism and stress related disability (Farber, 1991 & Troman, 2000). There are many other factors negatively affecting teachers' job satisfaction.

Emotional intelligence plays a vital role in performing job as well as various situations one might encounter. Organizational effectiveness is related to higher emotional intelligence. Work places, today, are changing rapidly. These changes will be rapid in the new era. Emotional intelligence works as a vaccine that helps in the

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maintenance of health and its growth. Organizations are same as living organisms; they start, progress and die. Many organizations die after sometime and those who last have people with high emotional intelligence. (Goleman, 1995)

Researchers have proved that emotional intelligence is an ability that increases performance at work. The emotional intelligence of the boss or peer helps the work force of an organization to use their potential to the effective functioning of the organization (Goleman, 1995).

Goleman investigated the practical application of emotional intelligence in various areas as organization setting, school as well as brought up of children. Thus Emotional intelligence is almost applicable in all walks of life. It has a massive scope. Studies have brought into limelight the importance of emotional intelligence in the achievements of students academically (Farooq, 2003).

An investigation was carried out that revealed that emotional intelligence is linked with higher achievements of individuals. The study indicated the role of emotional intelligence in the wellbeing of individuals (Carmeli, 2009).

Another study explained that emotional intelligence is associated with the effective functioning of leadership roles. Within public organization emotional intelligence has great influence on job performance including the conflict management styles (Shih, 2010).

Job satisfaction is highly linked with the work itself. Same concept works when it comes to job dissatisfaction. Many causes of job dissatisfaction are work relations; fatigue etc. emotional intelligence is also an internal factor of job dissatisfaction (Nias, 1981).

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A study explored the impact of apparent emotional intelligence of school heads and their leadership approaches impacting job satisfaction of instructors in a college setting. The research showed that for a school to stretch its complete prospective, instructors essentially be bare to functioning in a collegiate environment, they must be contented with their occupations and must be encouraged and fostered by principals' with an applicable emotional intelligence level (Jacob, 2008).

Recent studies have point out the significance and worth of emotional intelligence in teacher groundwork programs. Teachers could advantage from using emotional intelligence abilities for ones' own self and specialized growth. Investigations have confirmed that whichever efficacious modification that is to take place at the school level is unshakably associated to the expertise and aptitude of the instructors, the classroom setting they create for themselves and their schoolchildren significantly affect the learning procedure (Hammond, 1996 & Bass, 2003). The worth of schooling is rightly interrelated to the excellence of teaching in the classroom and secondary school teachers all over the world have to play a noteworthy and pivotal role in continuance of the purpose of education (Rehman, 2004).

Keeping in view the above researches and interests of the researchers on emotional intelligence the present study was designed to find out the relationship of emotional intelligence with job satisfaction of teachers in Rawalpindi region.

STATEMENT OF THE PROBLEM

This research was an investigation of the relationship between emotional intelligence and job satisfaction among female secondary school teachers of private schools in Rawalpindi, Pakistan.

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OBJECTIVES OF THE STUDY

The major objectives of the study were as follows:

1. To find out the level of emotional intelligence of female teachers;

2. To find out job satisfaction level of female teachers and;

3. To find out the relationship between emotional intelligence and job satisfaction.

SIGNIFICANE OF THE STUDY

The study will be of great significance for the school administrators to identify the factors leading to job satisfaction of their employees. If the reasons are being low scores of the teachers on emotional intelligence scale it will help administrators to enhance and to train them on emotional intelligence level; when teachers may be more satisfied and productive which will ultimately help in achieving organizational objectives and goals.

The study will contribute towards enhancing capacity of teachers not only at cognitive level but also at emotional intelligence level by giving them an insight into importance of one's emotional intelligence at work. This study will help to understand factors contributing to job satisfaction of the employees.

METHODOLOGY

The study was a correlation study and survey method was used to carry out the research.

All the female secondary school teachers of private schools in Rawalpindi were the population for this study. The sample was selected conveniently.

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SNO	Sample of the Study	
1.	Total Number of Private Schools	1179
2.	Total Number of Teachers	13468
3.	Number of School Selected	10
4.	Number of Teachers Selected	100

To carry out the research two standardized scales were selected. These scales have been used in Pakistan. The researcher obtained permission of using the scales from National institute of psychology (NIP) testing and resource centre, Quaid-e-Azam University Islamabad. Following scales were used;

1. Bar-on emotional quotient inventory (EQ- i) to calculate the scores on emotional intelligence level of female teachers.

2. Job satisfaction scale to calculate scores on level of job satisfaction of teachers.

The two variables in the study were emotional intelligence (X-Variable) and Job satisfaction (Y-variable). The data were collected by the researchers themself. Researchers distributed the scales to the school heads and they were given brief description about the research and necessary instructions regarding the fill up of scales. An instruction page was also attached to each copy of the scale for the understanding of individual respondent. Completed filled scales were taken back from head of the schools. Raw Scores of the two scales i.e. Bar -On Emotional Quotient Inventory (EQ-I) and Job satisfaction scale were tabulated manually. The mean and standard deviation was calculated and then correlation value between emotional intelligence and job satisfaction was found. Correlation value of two scores was obtained by using the statistical formula Pearson product moment correlation, with the help of Microsoft Excel (2007 version).

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ANALYSIS OF DATA

After the data collection it was tabulated and analyzed in the following manner. Two set of scores were obtained from the scales Bar on EQ-i and job satisfaction scale. Each item of the scales was manually scored, thus obtaining total scores. After that Mean and the standard deviation of the two scores were obtained and following values was found.

Table 1.2:   Mean and Standard Deviation of Emotional Intelligence scale

SCALE	MEAN VALUE	STANDARD DEVIATION
Emotional Intelligence	393.05	56.104

The above table shows the Mean and Standard Deviation of Bar-On Emotional Quotient inventory. The scale was scored on 5 point rating scale, the total no. of statements were 117, hence out of 585 total score, most of the respondents scored high on the scale as the mean value is 393.05, showing that most of the teachers had high level of emotional intelligence and the dispersion was 56.104.

Table 1.3:   Mean and Standard Deviation of Job satisfaction scale

SCALE	MEAN VALUE	STANDARD DEVIATION
Job satisfaction scale	138.9	34.75

The table shows the mean and the standard deviation of the job satisfaction scale. The total score value was 205 of total 41 items. The mean value of the scores obtained by

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the respondents is 138.9 showing that most of the teachers had high level of satisfaction and the variance is 34.75.

Table 1.4:   Significance of correlation between emotional intelligence EQ- i and job Satisfaction

N	r	p
100	.42	<0.01

df = 98   p =<0.05 (.1946)

The table shows the significance of the correlation between the two scales. When Pearson product moment correlation formula was applied to the above scores following value was obtained r = .42732 which is positive and significant.

The results shows that correlation between the two is highly significant because correlation value is not only higher than the table value which is given at 0.05 level but also much higher than table value at P≤.001 level. Therefore emotional intelligence and job satisfaction are associated with one another.

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Fig.2: Graphical Representation of the Result.

Scatter plot Showing relationship between EI and Job satisfaction
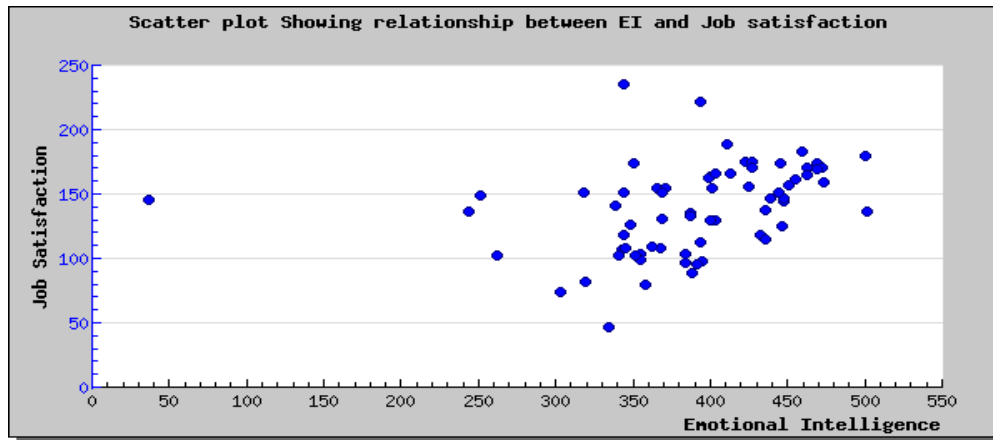
Above is the bivariate plot of Emotional Intelligence and Job satisfaction. The bivariate plot shows that the relationship between the variables is a positive one. If we draw a single straight line through the dots it would have a positive slope or move from left to right which means that relationship is positive.

CONCLUSION

On the basis of the results and findings of the study it was concluded that emotional intelligence does play a role in satisfaction of teachers towards their job. There exists a positive and high correlation between emotional intelligence and job satisfaction and thus two variables are associated with each other.

RECOMMENDATIONS

Following are the recommendations for the study and research.

1. Teachers should be trained besides professional training to enhance their level of emotional intelligence.

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2. On job satisfaction of teachers leads to their commitment to the profession. It would also promote their passion for the professionalism.

3. The positive relationship between emotional intelligence and job satisfaction will be ultimately beneficial for the individual and organization.

4. Further research in the field is required to find out other factors leading to job satisfaction.

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Symbolism in Whitman's Poems

Premalatha, M. A., M. Phil., Ph.D. Candidate

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Walt Whitman
Courtesy: http://en.wikipedia.org/wiki/Walt_Whitman

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A number of influences operated upon Walt Whitman (1819-1892) from childhood which inspired him to become a poet. His father's democratic ideas went a long way towards making him a poet of democratic ideals. He expressed his ideas about democracy, love, sex, mysticism and science in his poems. While expressing his ideas he used symbols from nature, such as grass, plants, birds and heavenly bodies, enabling readers to understand his ideas clearly. "Indirection is an important aspect of the technique of communication of a mystic" (Briggs). In his poems he has made use of indirection and symbolism, as well as sensuous and concrete imagery in a highly sophisticated manner, to convey his perceptions.

Purpose of symbols in his poems

Symbolism is essentially an oblique or indirect mode of expression, which suggests much more than is actually described or asserted. It increases the expressive power and range of a writer, and enables him/her to communicate to his/her readers' highly abstract and metaphysical truths, which cannot be conveyed directly by the use of ordinary language. Whiteman's poetry is highly, symbolic for he believed that true art is suggestive, and that it requires much painstaking labour. Moreover, he wanted to communicate to his readers his own perceptions of nature, man, and the world.

1. The essential "oneness".

2. The spiritual reality.

3. The fluidity or liquidity.

The "I" as symbol

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For example "I" in Whiteman's poetry does not stand for the poet alone. It symbolises the modern American, the modern man, or even everyman. It symbolises the natural propensities in man, and thus it stands for all. As the poet has an overwhelming feeling of the oneness of all, the "I" may even symbolise a soldier on the battlefield, or a comet rushing through the heavens.

I depart as air, I shake my white locks at the runaway sun.

I effuse my flesh in eddies, drift in lacy jags.

At other times, the "I" becomes the traveller and explorer, whose object is to know the Universe itself as road, as many roads, as roads for travelling souls.

The road and the journey

The road in Whiteman's poetry is not merely the physical path on which the poet travels. It also symbolises the path which leads to spirituality, and the journey itself symbolises the process by which the soul achieves its identity with the divine. His journeys are voyages in "the metaphysical sense". Whitman's "Perpetual journey" is not analogous to a sight-seeing trip; though his catalogues might give that impression, the mind and the material world into which it ventures, are not ultimately different in kind. Instead what seems at first penetration of nature by the mind, is actually a process through which the known world comes into being. "The child who went forth every day and who now goes and will always go forth everyday" is distinguishable from the world of his experience. "The first object he looked upon, that object he became and that object became part of him". The true voyage is the endless becoming of reality.

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Allons! To that which is endless as it was beginningless,

To undergo much, tramp of days, rest of nights

To merge all in the travel they tend to and the days and nights they tend to

again to merge them in the start of superior journeys…

Here there is no clear distinction between the traveller, the road and the journey, for the journey is nothing but the progressive unity of the voyager, and the lands he enters; perceptions which unite the seer and the seen.

Though it claims to express the self of the poet, the famous "Song of Myself" makes sense only when it is taken to symbolise "the procreant urge" of the natural world. Indeed, *The Leaves of Grass* as a whole acquires significance and meaning only when we recognise the symbolic view point of the poet.

The grass

In *The Leaves of Grass*" certain images that appear again and again in the process, acquire a wealth of suggestion and thus become symbols of major significance. For example, the very title is symbolic. Grass grows not only in single blades but also in clusters or clumps. Thus it becomes a symbol of democracy in which "individuality is in balance with the mass, distinguished singleness in harmony with massive grouping". The grass occupies the central position in the book, and it recurs in strategic sections where it springs up to the fore with renewed life. It symbolises in its simplicity the miracle of the universe, the fact that the mystery of life and nature lies not in the far away and the wonderful, but in the familiar and the common. Therefore, a leaf or blade of grass is an

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object of contemplation for the poet, and it launches him into his mystic journey. Indeed, the grass in Whitman's poetry has as many meanings as there are blades or spears.

The calamus plant

In the **Calamus section**, the calamus plant or grass symbolises the intimacy of friendship. It grows not everywhere like common grass, but in "paths untrodden". Anyone familiar with the long, tapering leaves and the cylindrical flower of the calamus plant will recognize the phallic symbolism immediately (Miller). Whitman seemed to acknowledge the ambiguity of the image in "Scented Herbage of My Breast", when he exclaimed "Emblematic and capricious blades I leave you now you serve me not. I will say what I have to say by itself". The outcry is, of course, merely a part of the poem's drama, and its ultimate consequence is to emphasize the spirituality of the "manly attachment" celebrated by the poet as the basis of genuine democracy.

The sea and other water symbols

Another symbolic image of great significance is the sea along with the related water images such as rivers, lakes and ponds. Land symbolises the body, and sea symbolises the soul, while the sea shore signifies the meeting point of the land and the sea, symbolising the anti-thesis between the body and the soul.

In "Out of the Cradle endlessly rocking", there seems to be an enactment of the death scene, with the sea assuming the role of death. The sea is also identified as a Cradle "endlessly rocking" in the opening line of the poem; and the metaphor is repeated at the end, "Old crone rocking the cradle, swathed in sweet garments, bending aside". This vivid figure is inevitably associated with the word whispered out of the sea - death.

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The poet, through the association of images, links birth with death, and death with birth. Because of his realization that the two are closely linked, that death is not an end but a beginning, the poet accepts the word death as the "word of the sweetest song". The soul begins its eternal life with God, after the death of the body according to Christian belief. We will see again how Christian symbols appear in many of Whitman's poems.

In the **Autumn Rivulets** section the "mystic ocean" is the realm of the spirit, and the sea-shore symbolises the marriage of body and soul, of the material and the spiritual, of life and death. In **Passage to India**, the voyage across the sea symbolises the journey of the soul to God ("Passage indeed, O soul, to primal thought!").

Throughout the **Leaves**, water is associated with death; but in Whitman's view death is birth, a rebirth, an entry into the spiritual world comparable to the previous entry into the physical world. In "Out of the Cradle Endlessly Rocking", the identification of the sea with the old crone rocking the cradle appears to associate the ocean as the evolutionary source of all life. With birth and life came also/as the old crone of the sea whispers ("hissing melodious" like the snake of the Garden of Eden) – "death, death, death, death, death". We see that it is suggested here, the cyclic paradox.

The sea (as in "Out of Cradle Endlessly Rocking") may be not only the realm of spirituality, but also the embodiment of eternity, where all time goes. Rivers, streams, rivulets (as in "Crossing Brooklyn Ferry" and "Autumn Rivulets") are time passing; and when they have finally run into the sea, they have become eternity. Lakes and ponds (as in "By Blue Ontario's shore" and "Calamus") are time arrested or time present; as the ocean is associated with spiritual achievement after death, the bodies of inland waters

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represent spiritual achievements in life; if the ocean bestows insight into death, the inland waters bestow insight into life. Whitman utilizes the water-image as fertility symbol in the "pent-up" river figure in "children of Adam".

The Birds: Thrush, Hawk and the Mocking Bird

The mocking bird, the thrush, and the hawk are the three birds which appear again and again in the Leaves. They make their first appearance in the early poem, starting from Paumanok and this poem makes it clear that the mocking bird symbolises love, the hawk symbolises democracy, and religion is symbolised by the hermit-thrush.

In the Birds of Passage cluster, the bird symbolism has been variously used to symbolise the presence of future perfection within the imperfect, or the flight of the soul from the temporary and the worldly to the spiritual and the eternal. In Song of the Universal,   America herself becomes a hovering, "uncaught bird", flying high. The poet's bird symbols are remarkable for their vividness and complexity.

The Heavenly Bodies

The earth, sun, moon and stars appear frequently in groups, or separately in a number of poems in *The Leaves*. The Heavenly bodies revolving in their orbits symbolise order and balance in the midst of chaos and disorder. This brings out the poet's faith in the divine governance of the Universe. In song of the Rolling Earth, the earth is reduced to the size of a toy and the poet is enlarged and becomes a celestial being surveying the earth as it floats through space. The star temporarily obscured by a passing cloud is the most frequently recurring celestial image in *The Leaves*.

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In the opening of the poem "When Lilacs Last in the Dooryard Bloomed", the poet grieves,

O Powerful Western fallen star!

O shades of night- O moody, tearful night;

O great star disappear'd – O the black murk that hides the star;

Later in the poem, this "harsh surrounding cloud" is identified directly with the long funeral procession bearing the president's body from the east to+ the west;

Falling upon them all and among them all, enveloping me with the rest.

Appear'd the cloud, appear'd the long black trail…

This recurring image receives climactic treatment in one of the key poems in the later part of Leaves of Grass – whispers of heavenly death.

I see, just see skyward, great cloud masses,

mournfully slowly they roll, silently swelling and mixing

with at times a half-dismiss'd sadden'd far off star,

appearing and disappearing.

It is clear that this simple but vivid celestial image signified for the poet the fact of rebirth inherent in death – could it be the Christian rebirth into eternal life? – death is only the beginning of a new life with God for the Christian. Walt Whitman would have known that from childhood. By their very nature – the stars in their fixedness – except the one "half-dismiss'd" star that was far away, and seemed to appear and disappear, symbolizing the forgotten star of Bethlehem - and the cloud in its transience – these heavenly objects symbolise the triumph of eternal life, and the illusory nature of death.

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The Sun

The sun figures in a number of poems. In Out of the Cradle Endlessly Rocking, and in the Drum – Tap, poems, the sun symbolizes fertility of a fruitful, fulfilled life. In "Give me the splendid silent sun", the sun is also a symbol of the "Primal sanities" of solitude and nature.

The Moon

The moon also figures in a number of poems, and it seems to reconcile the poet to death and tragedy. "In Look Down" fair moon, transfigures death and diminishes its horror. In one of his most celebrated poems, "Out of the cradle endlessly rocking", he associates the moon (the yellow half-moon) which enlarges, sagging down, drooping, and the face of the sea almost touching it, with death.

The City

Unlike the English Romantics, Whitman did not dislike the city and he does not glorify the village. Rather, he was proud of the fact that he was an American, both of the city and the village. He could evoke the turbulent chaotic city in a few vivid words.

For him the city symbolises companionship, friendship, comradeship or the possibilities of such relationships existing in the masses of people living in the city.

Symbols are essentially words which are merely connotative, but also evocative and emotive. In addition to their meaning, they also call up or evoke images before the mind's eye. For example, the word "lily" merely connotes a "flower", but it also evokes images of beauty and innocence. It also carries with it the emotional overtone of compassion, since 'the Lily of the Valley' is a reference to Jesus in the Bible and He was

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forever speaking of love and caring for suffering men, women and children, speaking and healing them when He walked on earth. He spoke against all tyranny and oppression. We can see that unintentionally the Christian symbols appear often in Whitman's poems. In this manner, through symbols a writer can express much more than by the user of ordinary words; symbols make the language rich and expressive. Thus a symbol can be used to convey "pure sensations" or the poet's apprehension of transcendental mystery.

Whitman's verse, diction, and nature's influence on him, are well suited to create the effects he aimed at, and to convey his message. He is a highly original and revolutionary poet, whose technique has exercised tremendous influence on the technique of 20th century poetry, both in England and in America. In order to convey his perception of transcendent reality he had to be "indirect" or not "direct" or "descriptive". This is the reason why he makes extensive use of symbols in his works.

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A Feature-based Analysis of Interlanguage Phonology of the Pakistani Learners of English

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The current study is based on substitution of phonemes of English with the corresponding L1 phonemes by adult Pakistani learners of English. The target population of this article is the beginners. So, the interlanguage phonology of Pakistani learners of English is studied in this paper with reference to feature geometry. For L2 Southern English was considered as standard. As there are many languages spoken in Pakistan, the substitution pattern of those learners of English is the focus of discussion who speak Saraiki as L1. However, most of the problems related to consonants are common among the speakers of most of the languages spoken in Pakistan. Thus the discussion in part 1 of the paper which is about the substitution of consonants of English is equally applicable to most of the Pakistani learners of English. However, the discussion about the substitution of vowels is mostly relevant to the Saraiki learners of English.

Introduction

Many researchers have already discussed the problems that the Pakistani learners of

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English face at early stage of learning English as a second or foreign language (see for example Rehman 1990, 1991; Mahboob & Ahmar 2004, Shamsuddin 1989 etc). However, neither of these has discussed and analyzed the interlanguage of Pakistani learners of English with reference to feature geometry of the L1 of the learners. The current study is an attempt to explain the difficulties that the adult Pakistani learners of English face at the early stages of learning. The strategies that the Pakistani learners use in solving their difficulties have been analyzed in terms of feature geometry.

Different models of feature geometry have been presented in phonology. As the current study is not an evaluation of models of feature geometry, we are not going to select (and justify our selection of) any specific model. The features used in the study are those which have been commonly used by most of the models of feature geometry. So, any of the models of feature geometry can fit in the analysis presented below.

The paper is divided into two main parts. First part is about the difficulties that the Pakistani learners of English face at initial stage of learning English as a second language. Although the study is focused on those learners who speak Saraiki (a language spoken in central Pakistan) but the findings are equally applicable for speakers of other languages of Pakistan like Balochi, Pashto, Sindhi, Punjabi and Urdu. However, part two which is about the difficulties that the L2 learners face in acquisition of English vowels is specifically focused on the difficulties that the Saraiki learners of English face in L2 learning.

1. Consonants

In this part, the difficulties which the Pakistani learners of English face in the acquisition of consonant of English at early stage of learning are discussed. The possible strategies that the Pakistani learners of English adopt in the acquisition of consonants of English are analyzed using feature geometry model.

1.1. Affricates

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In Saraiki we have sound /c/ and /ɟ/ quite similar in place of articulation to English /ʧ/ and /ʤ/. The only difference is that the former do not have +continuant feature (e.g. they are only stop (Shackle 1976, Varma 1936)). So, English /ʧ/ and /ʤ/ are also uttered as stop by Saraiki speakers of English though these (English /ʧ/ and /ʤ/) are [+continuant] with delayed release features (Roca & Johnson 2005 p. 206). The L1 of the learners has both fricatives and stops in its phonemic inventory but English affricates have two different features mixed in one phoneme. It is something new for the learners. So what they utter is simply stops on account of the negative transfer from their L1. In terms of feature geometry, English affricates lose [+continuant] feature in the production of Pakistani learners as reflected in (1) and (2).

(1) English affricates in the interlanguage phonology of the Pakistani learners

English /ʧ ʤ/

X

[+Cons]

[- Continuant]   [+Continuant]   [Coronal]

[- anterior]

(Roca & Johnson 2005 p. 227)

(2) Substitution in the L2 acquisition by adult Pakistani L2 learners

/c ɟ/

X

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[+Cons]

[-continuant]   [coronal]

[-anterior]
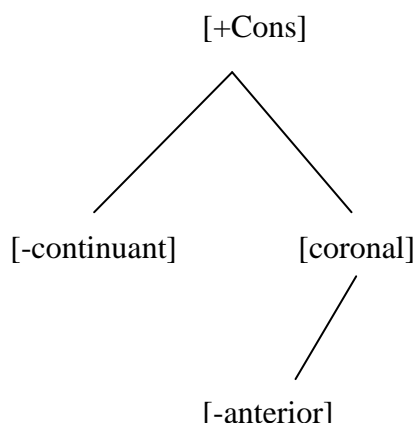
1.2.   Alveolar stops

The sounds [t d] are somewhat similar in the L1 and L2 of the Pakistani learners. The only difference is that the former are retroflex (Shamsuddin 1989:5-6). So, in terms of feature geometry the L1 sounds of the learners corresponding to the English /t d/ consonants are [-anterior -distributed] while the English ones are alveolar which are [+anterior +distributed]. The Pakistani learners of English substitute the features of these English sound segments with the corresponding L1 sounds as the figure (3) shows;

(3) English /t d/ in the interlanguage phonology of the Pakistani learners

[t d] ⟶ changes into ⟶ [t d]

[+anterior]   [+distributed]   [-Anterior]   [-distributed]

(Irrelevant features and nodes have been deleted)

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1.3. Liquids

There is no distinction of dark and clear [l] in most of the Pakistani languages. So, the Pakistani learners of English cannot differentiate between dark and clear /l/ in English. The dark /l/ in English has a slight dorsal gesture before the coronal (Wyn Johnson personal communication), but in the L1 of the learners, the slight dorsal gesture changes order and occurs at the end of the utterance. According to Clements (1995 p.218) the clear [l] has [+anterior -high -back] feature while the dark one has [+anterior +high +back]. Another liquid /ɹ/ in English has different realization from that of the L1 of the learners on account of its distribution in English. In the beginning of words of English it is a consonant and at the end it is pronounced as a vowel. But in Pakistani languages, /r/ is pronounced similarly in word-initial and final positions. So, the Pakistani learners of English utter /r/ as a trill at the end of English words. In terms of feature geometry, English /r/ loses its [-consonant] feature in the speech of the Pakistani learners as figure (4) below shows;

(4) Substitution of English approximant /ɹ/ with the L1 /r/ by Pakistani learners

/ɹ/ $\longrightarrow$ /r/

[- consonant]   [+consonant]

1.4. Glides

English approximant /j/ exists in Pakistani languages but palato-alveolar fricative /ʒ/ does not exist in many Pakistani languages. As a result, the Pakistani learners of English cannot differentiate between English /j/ and /ʒ/. The first consonants of the English word 'yes' and the second last consonant of the English word 'vision' by a Pakistani learner are normally produced as same. So, [-sonorant] feature of /ʒ/ is substituted with the [+sonorant] in L2 phonology of the Pakistani learners of English

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in production of the English alveo-palatal fricatives. Besides, [+strident] feature of /ʒ/ is also lost as reflected in the figure (5) below;

(5) Substitution of an obstruent with a sonorant by the Pakistani learners

/ʒ/ ⟶ /j/

[+strident]   [-sonorant]   [+sonorant]

English phonemes /v/ and /w/ also do not exist in many Pakistani languages including Saraiki as two separate consonants. In Pakistani languages, one phoneme exists which is approximant like /ʋ/. So, the Pakistani learners of English cannot differentiate between the English /v/ and /w/ and they use a single phonetic representation for the first phonemes occurring in the beginning of the English words 'very well.' The Pakistani learners change the features of both English sounds /v/ and /w/ which is reflected below. As two consonants are involved in this case, so for formatting constraints the rules-based representation (instead of feature geometry tree diagram) is given for these substitutions in the figure below. The

(6) Substitution of English /v w/ with the single L1 phoneme

/v/	**/ʋ/**	**/w/**
+ Consonant	- Consonant	-Consonant
Obstruent	+ Approximant	+ Approximant
Labio-dental	Labio-dental	Bilabial
+ Strident		
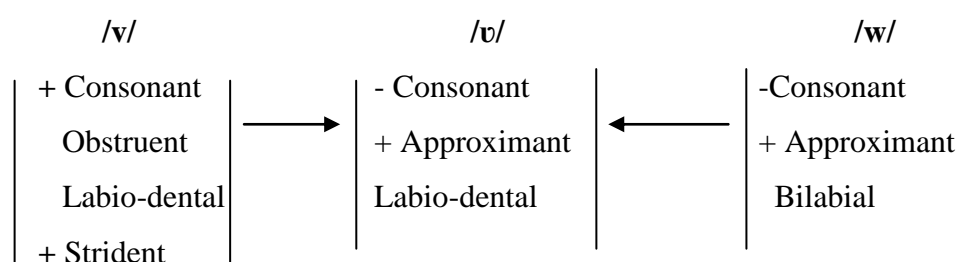
1.5.   Fricatives

English fricatives /f s z ʃ/ exist in Pakistani languages. So the adult L2 Pakistani learners of English can utter these sounds properly. However, /θ/ and /ð/ sounds of English do not exist in most of the Pakistani languages. So, the English words like 'thank' or 'that' may not be produced by the adult L2 Pakistani learners of English

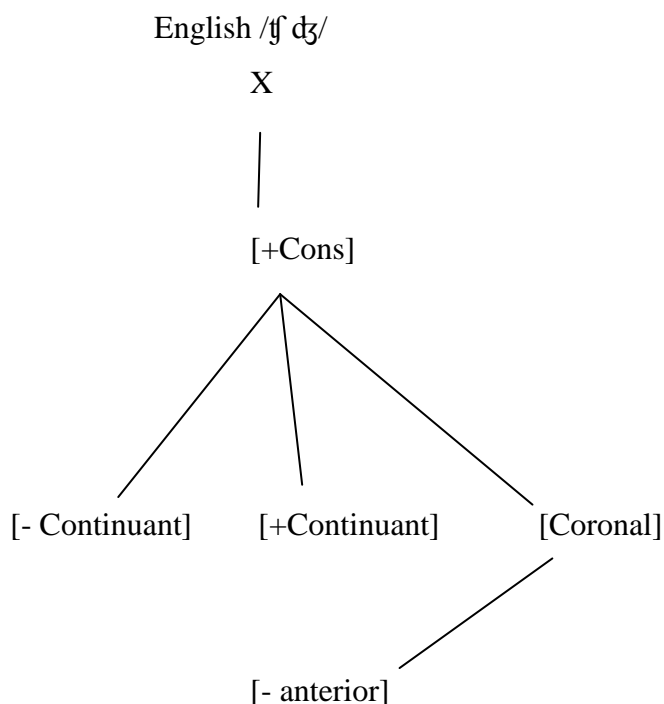Language in India www.languageinindia.com
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quite accurately and they replace these English sounds with the nearest L1 sounds which are /t̪ʰ d̪/. As a result of this substitution the [+continuant –distributed] features of the English dental fricatives change into [-continuant +distributed] respectively as shown in (7) below;

(7) Substitution of dental fricatives with the L1 dental stops by the Pakistani learners
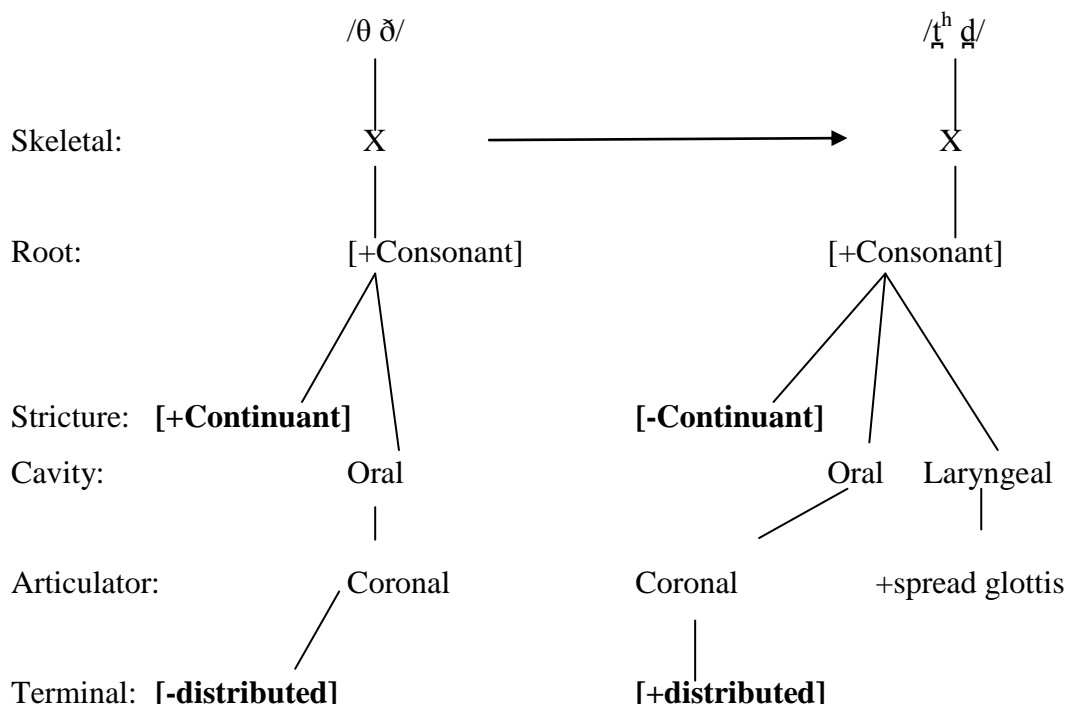
(Adopted and modified from Kenstowicz 1994)

1.7.   Aspiration contrast

In English, aspiration is allophonic but in several Pakistani languages it is phonemic. In some of the languages spoken in Pakistan like Balochi or Pashto there is no aspiration contrast. Aspiration in voiceless stops in English is a non-contrastive phenomenon as aspirated stops are at complementary distribution with unaspirated stops in English. While in those Pakistani languages which have aspiration at phonemic level, aspirated and unaspirated stops are two different phonemes. When Pakistani learners first time come across the English stops /p t k/ they equate these sounds with unaspirated /p t k/ sounds of their L1. Mostly, the Pakistani learners of

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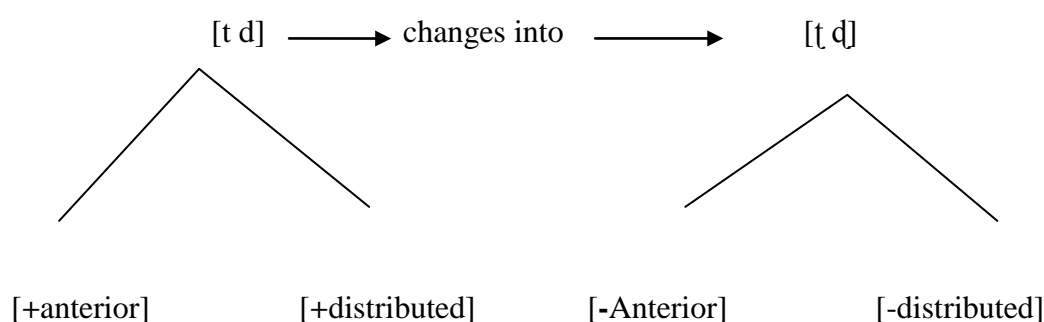12 : 6 June 2012
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English after having become familiar with the allophonic variance of aspiration in English, utter unaspirated stops in the environment where they should utter the aspirated ones in their fluent or unconscious speech. Thus in the pronunciation of Pakistani learners of English, the aspirated stops of English are unaspirated which means the English stops which are [+spread glottis] in English are produced as [-spread glottis] by adult Pakistani learners of English as reflected below;

(8) Aspiration contrast in the L1 and L2 of the Pakistani learners of English

$$[p^h\ t^h\ k^h] \longrightarrow [p\ t\ k]$$

[+spread glottis]   [-spread glottis]
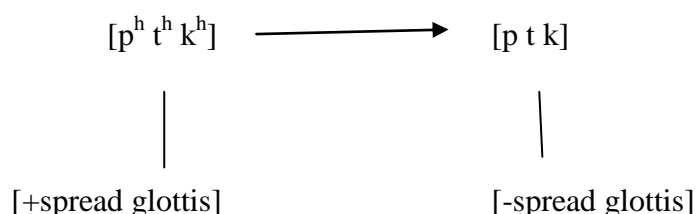
2. Vowels

In this part, the difficulties that the Saraiki learners of English face in acquisition of English are discussed and analyzed.

Saraiki does not have English /e/ used in words like 'ten' or 'hen'. So the Saraiki learners of English substitute it with the vowels /æ/. So, the high mid feature of English /e/ is substituted with [+low] and [+ATR] with [-ATR] by Saraiki learners of English in the initial stage of learning as (10) shows;

(9) Substitution of /e/ to /æ/

$$
\begin{bmatrix} \textbf{- low} \\ \text{- high} \\ \text{- back} \\ \textbf{+ATR} \end{bmatrix} \longrightarrow \begin{bmatrix} \textbf{+ low} \\ \text{- high} \\ \text{- back} \\ \textbf{- ATR} \end{bmatrix}
$$
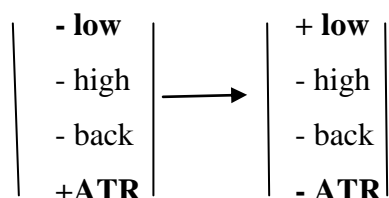
(Features adopted from Kenstowicz 1994 p. 20)

English /ei/ as in 'day' does not exist in Saraiki. So Saraiki Learners of English substitute it with Saraiki */e/* and pronounce the syllables like 'day' 'say' etc. as /d*e/*, /s*e/* instead of /dei/ and /sei/. The dipthong /ei/ is lowered by Saraiki learners and changed into monophthong. The English /ei/ starts with a tense vowel and ends at the lax vowel. But Saraiki */e/* is a lax vowel. It is a loss of radical feature [+ATR] in the beginning of the English /ei/ as a result of substitution which is reflected below;

(10)   Substitution of /ei/ to /e/
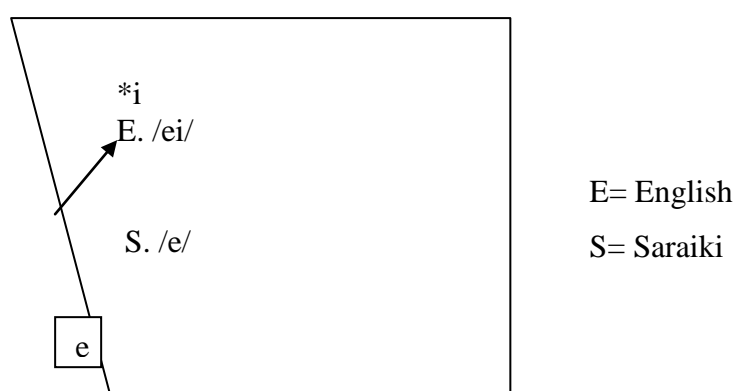
E= English

S= Saraiki

The English /əʊ/ in RP as in the word 'no' does not exist in Saraiki. So it is replaced with Saraiki */o/*. English words like 'so' /səʊ/ and 'no' /nəʊ/ etc. are pronounced like /s*o/* and /n*o/* by Saraiki learners of English. What happens as result of this substitution is;

a.   change of diphthong into monophthong

b.   the final element of the English diphthong is a bit lowered

c.   the [-back] feature of the final part of the diphthong is also changed into absolute backness as is apprent from the following figure;

(11)   Substitution of /əʊ/ to /o/

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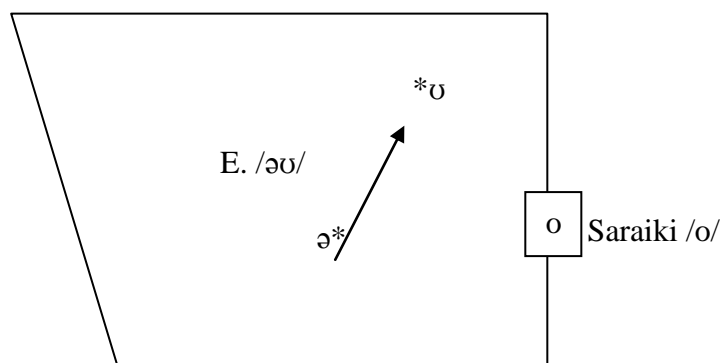
Sometimes English /əʊ/ is substituted with Saraiki long /uː/ when it occurs in CVC syllable. For example the English word 'phone' is uttered by Saraiki speakers as /f*uː*n/.

Saraiki has got a trend to shorten the vowels as well as diphthongs. For example, Saraiki long /*a*/ is not as longer as English /ɑː/ in the word 'father.' English /ɑː/ is more open and hence relatively lower. So, the Pakistani learners who speak Saraiki shorten the English long /ɑː/. They do not differentiate between the vowel in the word 'saw' and that in the first syllable of word 'father.' In other words English /ɑː/ has two slots on timing tiers, but in the speech of Pakistani learners it loses one of the slots as reflected below;

(12)   Shortening of English /a/

(Partially adopted and modified from Rocca & Johnson (2005:208))

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Saraiki does not have vowel equivalent to English /ɒ/ in words like 'pot'. So the Saraiki learners of English either substitute it with /a/ or with /o/. Consequently, they produce the word 'college' either like /kalɪɟ/ or /kolɪɟ/. A Saraiki learner of English replaces the English vowels /a:/ , / ɒ/ and / ɔ:/ with one Saraiki vowel /a/ which is not so long as English /a:/. In other words a Saraiki learner, unless otherwise trained, pronounces the words 'Polish' /pɒliʃ/, 'Pauline' /pa:li:n/ and 'saw' /sɔ:/ with the same vowel that is closer to English/ɔ:/. In terms of FG, English /ɒ/ either loses its roundedness and high mid position or becomes more rounded and higher in the interlanguage of the Saraiki speakers under the influence of L1. Using the terms of Pulleyblank (1995), it either 'advances' or 'retracts'. (p.18). However, /ɔ:/ is substituted with /a/ and is uttered a bit further front than its real position which may be called partial loss of backness.

In the initial stage of learning, the Saraiki learners who speak Southern Saraiki pronounce /ai/ and /au/ as /əi/ and /əʊ/ as the former do not exist in Southern Saraiki. So, words like 'my' and 'now' are pronounced as /məi/ and /nəʊ/. After training even, what they mostly utter is /ai/ and /aʊ/ (remember Saraiki /a/ is not as open and long as English /a:/ as in the word 'father'.) This is reflected in the following diagrams;

(13)   Substitution of English /ai/ to the L1 /ai/

English /ai/ ⟶ Saraiki /əi/ ⟶ /ai/

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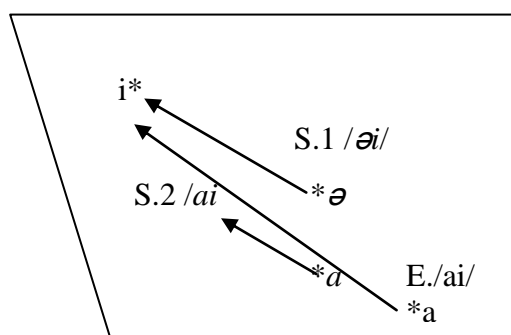
(14)   Substitution of English /au/ to the L1 /*au*/
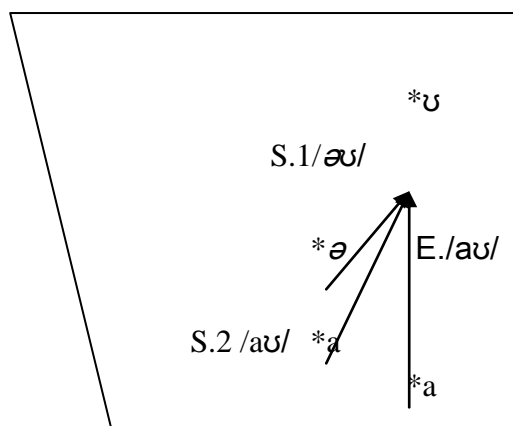
S.1: Saraiki learner at stage1   S.2: Saraiki leaner stage 2

English /ɔi/ is most difficult of the diphthongs to produce for the Saraiki speakers and in a variety of ways the Saraiki learners produce it. English /ɔi/ changes into /əi/, /ʋəi/, or /oi/ in the interlanguage phonology of Saraiki learners of English. But it is important to note that when the Saraiki learners of English change the English words like /kɔin/ into /kʋəin/ or even /koin/ they mostly resyllabify it as /kʋə.in/ or /ko.in/.

(15)   English /ɔi/ in the interlanguage of the Pakistani learners

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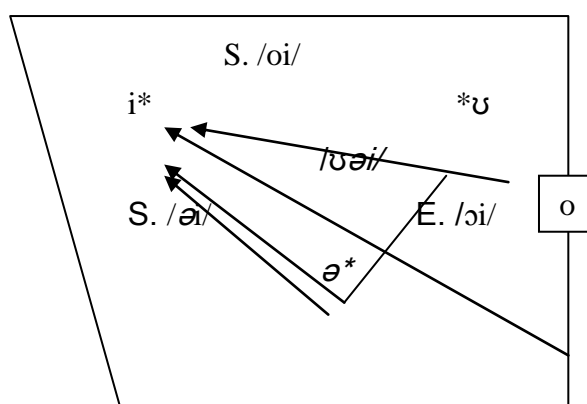
3. Discussion

As pointed out by Kirchner (2001), our phonological systems are binary based and hence don't account for many gradient phonetic realities. For example, reproducing the example given by Kirchner (2001), we have nasal or non-nasal phonemes. It means we do not have any stages between these two phonological realities. While phonetically, there may be minor nasalization, partial nasalization, strong nasalization etc. Same may be observed in case of VOT in the utterance of plosives which is different in English, and the L1 of the Pakistani learners. But it is neither noted nor corrected most of the times.

Learning involves two things; acoustic perceptibility and motor ability. Our perceptibility to see minor differences is minimized with perfection of L1 and ability to produce new sounds decreases with age. So our already existing sound patterns adjust the input in such a way that we cannot see the differences; a mechanism called 'equivalence classification.' (Flege 1987:14)

Orthography triggers a lot of substitution. For example, the substitution of English /θ/ into stops is because stop is less marked compared to fricatives. But in this case orthography also triggers the substitution as English does not have separate letters for this segment on the one hand. On the other, the letters representing aspirated stops in most of the Pakistani languages are 'th'. And English /θ/ is mostly represented by 'th'. Consequently, combination of 't' and 'h' triggers the substitution of /θ/ into an aspirated stop in the speech of the Pakistani learners. It is also significant to point out here that in this context development is the basic motivation as substitution of fricative with stop is considered a developmental error compared to its substitution with fricative (/θ/ into /s/) which is considered transfer error (Hetch &Mulford 1987 p. 222). We can note from our discussion of aspiration in the L2 phonemic inventory of the Pakistani learners of English discussed above, that the Pakistani learners only acquire the phonological features which have semantic representation, but they do not acquire (using the terminology of James 1987) the rhythmic and prosodic features

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associated with the phonemes of English.

Another important observation is in accordance with findings of Brown (1998). The features which are already active in the geometry of the L1 are easier to learn for L2 learners as compared to those which do not have contrastive segments in the L1. Taking the example of aspiration contrast from the above discussion, the learners have both aspirated and non-aspirated phonemes in the L1. So, it is easier for them to acquire English this contrast than /v w/ or /ʒ/. Psychological factors are also involved in substitution. Sometimes, the L2 learners use the segments of English language in L1 manner to avoid looking 'too snobbish and affected' (Major 2008:68).

We observe that as per prediction of Contrastive Analysis Hypothesis (Eckman 1987, Archibald 1998) the difficulties for the learners are due to the differences between native language (NL) and the target language (TL) and the substitutions are in accordance with the nature of differences between the two. Another important thing which we observed is in accordance with the findings of Eckman et al (2003), is that similarity causes the substitution in the L2 phonology of the L2 learners. L1 feature geometry not only substitutes features of L2 with those of L1 but it also blocks the intake of those L2 features which are nonexistent in L1. As Saraiki has got only nine vowels (Shackle 1976: 12) and English has more, the Saraiki learners try to adjust all English vowels in the existing frame work of Saraiki vowels which causes deviations from standard pronunciation of English.

4. Summary of Findings

In this study we came across various types of differences between L1 (Saraiki) and L2 (English) which cause difficulty for learners. Various types of differences that we studied have been summarized in (21) below:

(16)   Summary of the substitutions

Situation	English	Saraiki
Two sounds are allophones of a phoneme in TL while those	/p t k/	/p ṱ k/

sounds are different phonemes in NL		/pʰ t̪ʰ kʰ/
Two different phonemes in TL but one in NL	/j/, / ʒ/	/j/
Two sounds in TL substituted by a single sound of NL	/w/, /v/	/ʋ/
Two sounds of TL assimilated to a pair in the NL	/ ð/,/θ/	/ d̪/ , /t̪ʰ/

Orthography, L1 interference and developmental process are main reasons of the substitution in the L2 phonemic inventory of the Pakistani learners of English. However, neither of these factors alone can account for the substitutions discussed above. Rather these factors jointly contribute to the substitution of English sounds with the corresponding sounds of the L1 of the learners.

Appendix: Phonemic inventory of Saraiki

	V	Asp	Labial	Dental	Alveolar	Retroflex	Palatal	Velar	Glottal
Plosive	-	-	p	t̪		ʈ	c	K	
	-	+	pʰ	t̪ʰ		ʈʰ	cʰ	kʰ	
	+	-	b	d̪		ɖ	ɟ	g	
	+	+	bʰ	d̪ʰ		ɖʰ	ɟʰ	gʰ	
Implosive			ɓ		ɗ		ʄ	ɠ	
Fricative	-		f		s		ʃ	X	
	+				z			ɣ	h
Nasal	+	-	m		n	ɳ	ɲ	ŋ	
	+	+	mʰ		nʰ	ɳʰ	ɲʰ		
Flaps					r	ɽ			

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				r^{h}	ɽ^{h}			
Lateral				l l^{h}				
Semi- Vowel		ʋ ʋ^{h}				j		

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Development and Validation of a Scale to assess Emotional Maturity in Mild Intellectually Disabled Children

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Abstract

The purpose of this paper was to develop a valid and reliable scale to assess the emotional maturity of mild intellectually disabled children. Such a scale will be helpful in identifying the support required to enhance the emotional maturity of the mild intellectually disabled children for the successful functioning at home, school, and in other social situations. The study was conducted on 80 mild intellectually disabled children with an IQ of 50-70 and aged between 9-14 years. An attempt has been made in this study to identify, develop and validate a total of 54 (84

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inclusive of sub items) items for measuring the emotional maturity in mild intellectually disabled children. The initial development, establishment of validity and estimation of reliability of the emotional maturity are discussed. The findings indicate that the scale has high acceptable reliability.

Introduction

Emotion is a component of general experience. It is inherent aspects of human functioning that arise from a complex interplay among physiological, cognitive, and situational variables. Emotion has been considered an important part of social interaction. It is defined as a feeling or state associated with distinctive physiological responses that motivates action, communicates, and regulates interaction with others (Michael & Sheila, 1989). It influences one's lives, which otherwise would be dull. Emotions not only impel one to act but often serve as goal of action also.

Emotions are very basic during early childhood years and children adapt to the ever changing environment which are important for their survival and well-being. As the child progresses from infancy through adolescence he/she refines the expression of emotions. The gradual influence of maturation and training results in the transition from general gross behavior to more definite and individual emotional expression, with guidance and interaction of the parents, teachers, peers, friends and others. The child is likely to out- grow some childhood emotions and learns to refine and control the tantrums, behaviors and phobias.

The emotional development of children is concerned with the development of their feelings and expressions of themselves in relation to themselves, their parents, peers, teachers, siblings, other people and everything in the world (Philip, 2001). Emotions are a common means of

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communication which are important for social relationships, powerful motivators of behaviour and a source of pleasure or pain. They play an important role in all round development and interpersonal relationships (Philip, 2001). Emotional maturity is extremely important because emotions play an adaptive function to ensure survival.

The pattern of emotional development is unpredictable in a child with intellectual disability and their emotional development is below their age appropriateness. They are poorly adjusted emotionally and are unaware of the emotional reactions/outcome. They are found to exhibit less control over their emotions and suffer from problems of being socially withdrawn to the extent that it not only affects and influence their own functioning but also others.

Research findings have also suggested that children with intellectual disabilities exhibit impairment in their ability to identify emotional states in themselves and others, when compared to peers who have no mental disability (Hobson, Outson, & Lee, 1989; Mc Alpine, Sing, Kendall & Ellis, 1992), because they are characterized by significant limitations both in intellectual functioning and in adaptive behavior. Since emotions are transitory in nature, they need to be experienced and emotional experience has "valence", only when emotions are either positive or negative in nature. This often motivates the mild intellectually disabled children (MIDC) towards action. Emotions also involve cognitive appraisals in a given situation. Since the MIDC cannot express, judge, or gauge emotions they interpret or react to every situations in a very impulsive manner. Emotions of the MIDC vary in intensity; anger can become rage, amusement can become joy, and fear can be heightened to a state of terror. The maturity has a marked impact on the behaviour of these children and it is at this juncture that education play a vital role in changing one's behaviour and is very crucial in determining one's maturity.

Enabling the mild intellectually disabled children in understanding their own perception and helping them in differentiating between positive and negative emotions helps them to be more self- reliant. They need to be given an exposure through activities, situations, and interactions so

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that they can enhance their experiences and make an attempt to integrate feelings, thinking and behaviour of positive emotional states, and tend to avoid situations that are negative. Children who are taught to identify, express, and cope positively with their feelings develop useful life skills. Mild intellectually disabled children can gain an understanding of different aspects of emotions through the use of books, board games, puppets, interactive storytelling, role-plays. Teaching children to identify and verbalize their feelings, as well as to read the emotional signals of other children and adults through that of facial expressions, posture, play or art work will benefit them. Hence an attempt has been made in the present study to develop and validate a scale to assess the emotional maturity of mild intellectually disabled children. By assessing emotional maturity of MIDC the parents, teachers, care takers and others can help them to understand and express their emotions in a socially acceptable manner.

Materials and Methods

Sample

The study sample consisted of 80 children with mild intellectual disability, who are in the age bracket of 9-14 years (46 boys and 34 girls). They were identified as children with an IQ range of 50-70 based on Binet - Kamat test, Vineland Social Maturity Scale and Seguin form board test (as per the school records). Some simple tests were also conducted to assess the disability. The sample was selected from special schools in Bangalore city through Purposive sampling technique.

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Technique and Procedure

The objective of developing a scale is to create a valid measure of an underlying construct. The theoretical principles, practical issues, and pragmatic decisions must be considered in construct validity of scales and the subscales. It is essential to conceptualize on the content of the scale and the initial item pool should include items representing all the subsections of the scale, if any. The method of wording the content and formulation of the statements need careful attention. The item pool should be later tested, along with variables and the objectives of the study to assess closely related constructs, on a heterogeneous sample representing the entire range of the target population. Finally, in selecting scale items, the goal is uni-dimensionality rather than internal consistency; this means that virtually all inter - item correlations should be moderate in magnitude (Lee and David, 1995).

Validity

Validity is the most important consideration when developing, evaluating and interpreting tests. It refers to the appropriateness, meaningfulness, and usefulness of the specific inferences researchers make based on the data they collect. Validity has been described as 'the agreement between a test score or measure and the quality it is believed to measure' (Kaplan and Saccuzzo, 2001). It is the most important step to be considered when preparing or selecting an instrument for research study and the degree to which evidence and theory support the interpretations of test scores entailed by the proposed test.

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Creation of Item Pool and Face Validity

Once the objectives and the content domain were tentatively identified, the task of formulating the items /questions for the scale was completed. The formulation of the initial pool of items related to the various domains is a crucial task for developing the scale. The fundamental goal at this juncture is to formulate all content systematically in a sequential manner that is potentially relevant to the target construct. The importance of the initial literature review becomes quite obvious in this process. Loevinger (1957) offered the classic articulation of this process: "The items of the pool should be chosen so as to sample all possible contents which might comprise the putative trait according to all known alternative theories of the trait ".

For the present study the items / questions reviewed from books, journals and electronic media were identified, adapted and compiled in framing of 100 items that covered the both positive and negative emotions of the MIDC attending special schools based on five points a Likert scale – always =4, frequently =3, sometimes =2, rarely =1 and never =0. Positive items were given the ratings of 4 to 0 and negative items were given the ratings of 0 to 4 respectively. The 100 items were screened for face validity with the help of expertise.

Content Validity

Content Validity is based on the extent to which a measurement reflects the specific intended domain of content (Carmines & Zeller, 1991). It refers to the conceptualization of the statements

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for developing the scale for the study. If the researcher has focused in too closely on only one type or narrow dimension of a construct or concept, then it is conceivable that other indicators are overlooked. In such a case, the study lacks content validity. An estimate of content validity of a test is obtained by thoroughly and systematically examining the test items to determine the extent to which they reflect and do not reflect the content domain.

For the present study, the individual statement was drawn from a large pool of items that covered both positive and negative emotions. The developed scale was assessed for both face and content validity by a panel of experts from the field of Human Development, Education, Psychology, Special Education and Psychiatry. The items on the scale were rated as strongly relevant, relevant, needs modification or irrelevant. The experts reviewed all the 100 items comprising both positive and negative emotions. The statements that were found to be irrelevant and confusing were deleted and those that were rated as needs modification were revised. The suggestions made by the panel were incorporated to enhance clarity and readability of the instrument.

Construct Validity

Construct validity is the extent to which a test measures the concept or construct that it is intended to measure and assesses the underlying theoretical construct (i.e., the test is measuring what it is purported to measure). Construct validation requires the compilation of multiple

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sources of evidence. In order to demonstrate construct validity, evidence that the test measures what it purports to measure as well as evidence that the test does not measure irrelevant attributes are both required. To evaluate construct validity, a pilot study was conducted on 20 mild intellectually disabled children (10 boys and 10 girls) who were in the age bracket of 9-14 years, with an IQ of 50-70.

Readability Test

For the present study, 54 items were formulated for Emotional Maturity scale. After the tool was developed, a draft copy of the tool was prepared and was tested for readability by the investigator so as to ensure that the items of the tool did not have double barrel questions, the items were not contradicting in nature and also further to ensure that there was no repetition of any items with similar meanings.

Reliability is the extent to which a test or procedure produces similar results under constant conditions on all occasions. For the present study, test- retest method was used to assess the reliability of the instruments. The following reliability test was carried out to estimate the reliability.

Test-Retest method involves administering same test twice given to the same group after a certain interval of time has elapsed. A reliability coefficient is then calculated to indicate the relationship between the two sets of scores obtained.

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A pilot study was conducted on 20 MIDC in age group of 9 -14 years with IQ range of 50-70, to determine the validity and to estimate reliability of the tools developed for the present study. After data collection the validity and reliability were tested through statistical analysis.

Results and Discussion

In the present study 100 items were identified, adapted and compiled for the formulation of scale to measure the emotional maturity in Mild Intellectually Disabled Children. The items that were not relevant, contradicting and confusing were deleted and only 54 items were standardized for the study. In this study all the items of the scale were standardized based on Likert's five point rating and the ratings given were always = 4, frequently = 3, sometimes = 2, rarely = 1 and never = 0. Positive items were given the ratings of 4 to 0 and negative items were given the ratings of 0 to 4 respectively.

Table 1. Items selected from various sources for face validity

Sources	No. of items	percentage
Thesis	10	10
Articles	20	20
Manuals	50	50
Books	20	20
Total	100	100

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Content validity: (also known as **logical validity**) refers to the extent to which a measure represents all facets of a given social construct. The generally accepted quantitative index for content is the Aiken`s V index. This index will be used to quantify the ratings of panel experts constituted for evaluating the items in the instrument. The Aiken's V index with 0.80 indicates the good content validity of the measure. The eight steps of Aiken`s V index for content validity are as follows (Aiken, 1980).

- n experts rate the degree to which the item taps an objective on a 1 to c   on Likert-scale, where c is the maximum score in grading scale

- Let lo = the lowest possible validity rating (usually, this is 1 on the Likert-scale)

- Let r = the rating by an expert

- Let s = r – lo

- Let S = the sum of s for the n raters

- Aiken's V is then V = S / [n*(c-1)]

- The range will be from 0 to 1.0

- A score of 1.0 is interpreted as all raters giving the item the highest possible rating

Content validity was assessed by a panel of subject experts. The purpose was to depict those items with a high degree of agreement among experts. The 100 items were initially screened using face validity with experts, only 54 items were screened. Panels of five subject experts were given the scale for content validity. The subject experts consisted of experts from the fields like,

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Human development, Education, Psychology, Special Education and Psychiatry.

Table 2. Content validity by five subject experts for developing Emotional Maturity Scale for MIDC

Description	No. of items	percentage
No. of items screened at face validity	100	100
No. of items evaluated by experts	100	100
No. of items satisfied Aiken's Index	54(84*)	54
No. of items not satisfied Aiken's Index	46	46
No. of items considered for pilot study	54	54

* Inclusive of sub statements

After scrutiny by the subject experts some items which were found to be irrelevant or contradicting were deleted. The questionnaire was modified using face validity, content validity, and readability test. The final questionnaire was framed with 54 (84 inclusive of sub items) items.

Reliability and Internal Consistency

Reliability was evaluated by Split –half reliability index and consistency was performed using the Cronbach`s alpha and Intra-class correlation co-efficient (ICC). Results on Cronbach`s alpha, ICC and Split-half reliability co-efficient was presented in table 3. It is observed from table 3 that, all the dimension of scale had good reliability and consistency index (>0.80). Hence the developed scale for measuring Emotional Maturity in Mild Intellectually Disabled Children is more reliable and accurate.

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Table 3. Test-Retest reliability (stability) and Cronbach alpha (consistency) co-efficient based on pilot study

Spilt half reliability	0.918
Cronbach`s Alpha	0.982
Intra-class correlation	0.971

Construct Validity: General method of finding the constructs in the scale was item –total correlation. Item-total correlation was used to check the unidimensionality of the scale to assess the emotional maturity of MIDC. The item-total correlation was found to be positive for most of the items of the scale (>0.400). The 'item – total correlation' of the items were found to be in the range of 0.5-0.6 (22 of total items), 0.6-0.7 (31of total items), 0.7-0.8 (18 of the total items) and 0.8-0.9 (6 of the total items) respectively as shown in table 4.

Table 4 : Content Validity by Aiken`s Index and Item-total correlation of emotional maturity

Sl. No.	Statements	Aiken`s Index	Item-total correlation
1.	I like the way I am	1.000	0.821
2.	I am comfortable with my surroundings	0.850	0.502
3.	I follow rules at home	0.700	0.584
4.	I cry frequently	1.000	0.634
5.	I become stubborn when I do not get what I want	0.850	0.901
6.	I tend to exhibit fear when restricted	1.000	0.583
7.	I get excited easily	1.000	0.654
8.	I blame others for my mistakes	1.000	0.742
9.	I can control my anger	1.000	0.445

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10.	I am tolerant	1.000	0.818
11.	I am a happy child	1.000	0.553
12.	I obey elders	0.850	0.523
13.	I feel sad when I am denied of what I want	1.000	0.590
14.	I am attention seeking a)at home	1.000	0.510
	b) in the classroom	1.000	0.528
15.	I play with other children without troubling them	0.450	0.606
16.	I help my father when he is sick	0.850	0.402
17.	I cooperate in class activities	0.900	0.627
18.	I have helping nature	0.900	0.484
19.	I interfere with others work	0.850	0.692
20.	I am very a)noisy	1.000	0.578
	b) talkative	0.850	0.500
21.	I take things from others without permission	0.700	0.819
22.	I become very violent when angry	0.950	0.828
23.	I tease others	0.900	0.572
24.	I am teased by others	0.950	0.585
25.	I am jealous of my a)peers	1.000	0.738
	b)siblings	1.000	0.745
26.	I get tired easily	0.450	0.547
27.	I take the help of others to complete my work	0.650	0.535
28.	I am selfish	0.750	0.693
29.	I enjoy the companionship of my a)peers	1.000	0.457
	b)siblings	1.000	0.524
30.	I avoid taking part in social gatherings	0.950	0.438
31.	I have the fears of the following :		

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	a)animals	1.000	0.443
	b)strangers	1.000	0.441
	c)horror stories	1.000	0.487
	d)dirt	1.000	0.787
	e)water	1.000	0.714
	f)height	1.000	0.420
	g) darkness	1.000	0.445
	h) fire	1.000	0.524
32.	I am jealous of my siblings	1.000	0.517
33.	I tell lies	1.000	0.602
34.	I wet myself a)during the day	0.650	0.818
	b)during night	0.800	0.355
35.	I accept my mistakes	0.750	0.636
36.	I sit in my own place	0.950	0.602
37.	I pull others hair	0.850	0.583
38.	I blindly follow what others do a) school	0.350	0.504
	b) home	0.350	0.426
39.	I am responsible of my belongings a)my clothes	1.000	0.426
	b)school bag	1.000	0.562
	c)lunch box	1.000	0.703
	d)books	1.000	0.689
40.	I am confident of my abilities	0.850	0.474
41.	I enjoy success	1.000	0.551
42.	I get angry and frustrated easily	1.000	0.547
43.	I make friends easily	0.950	0.467
44.	I enjoy humorous stories	0.900	0.428
45.	I can understand others feelings	1.000	0.410

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46.	I am kind to others	1.000	0.618
47.	I adapt and adjust to changing circumstances	1.000	0.579
48.	I quarrel with my a)peers	1.000	0.585
	b)siblings	1.000	0.592
49.	I maintain silence when needed	0.900	0.491
50.	I am in the habit of a) beating others	1.000	0.845
	b) pinching others	1.000	0.679
	c) throwing objects at others	1.000	0.533
	d) damage furniture	1.000	0.679
	e) break toys	1.000	0.818
	f) slam doors	1.000	0.704
	g)nail biting	1.000	0.590
	h) snatching things from others	1.000	0.631
	i) nose picking	0.800	0.518
	j) lip sucking and biting	1.000	0.411
51.	I take care of my mother when she is sick	1.000	0.550
52.	I respect elders	1.000	0.468
53.	I cause trouble at a) home	1.000	0.477
	b)school	1.000	0.650
54.	I have pleasing manners for eg., to say a) hello	1.000	0.474
	b) thank you	1.000	0.420
	c) sorry	1.000	0.562
	d) please	1.000	0.544

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Table 5. Results of validated scale for measuring the Emotional Maturity of MIDC

Emotional Maturity	Number of children	%
Stable (0-183)	17	21.3
Moderately stable (183-213)	16	20.0
Moderately unstable (213-226)	16	20.0
Relatively unstable (227-235)	18	22.5
Unstable (>235)	13	16.3
Total	80	100.0

Summary

For the present study the items were collected from various sources such as Ph. D. thesis, research articles, manuals and books (Table 1). The collected items were grouped in to two aspects for the study namely positive and negative items. The grouped items were then formulated into scale in the order of sequence covering both the positive and negative aspects. After the scale was formulated, the 100 items of the scale were screened for its face validity (Table 2). This was followed by the content validity by a team of subject experts who evaluated the scale of 100 items on 5 point rating i.e., 0-4. The ratings of five subject experts were tabulated and analyzed using Aiken's Index (Table 4). Only 54 items satisfied Aiken's Index, a quantitative index for content validity, were selected.

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A pilot study was conducted on 20 MIDC (10 boys and 10 girls). The reliability test was performed to measure the scale constructed. The reliability index for the split half method, test-retest reliability and internal consistency was done using Cronbach's Alpha (Table 3). The internal consistency measured by Cronbach's Alpha was found to be more than 0.90. Hence the scale developed was highly reliable and consistent.

The results of the present study shows the total correlation of items i.e., out of 84 items 22, 31, 18, 5, 6 items fall in the ranges of 0.5-0.6, 0.6-0.7, 0.7-0.8, 0.8-0.9 respectively. It is clear from the results (Table 5) that 22%, 20% and 16% of MIDC are relatively unstable, moderately unstable and unstable, 21% are emotionally stable and 20% are moderately stable.

Conclusion

The present paper on development and validation of a scale to assess emotional maturity of mild intellectually disabled children was statistically validated and standardized using the validation measures such as face validity, content validity, and construct validity. It was found that a total of only 21% of mild intellectually disabled children are stable and the 20% of them are moderately stable in their emotional aspects, which highlights that there is need for appropriate intervention programme to enhance the emotional maturity of these children.

Implications

The above scale can be used by special educators, parents, research students to assess the emotional maturity of children with mild intellectual disability and train these children by providing them with intervention programme appropriate modules and techniques to educate them.

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A Critical Note on a Short Story of Premchand
The Holy Panchayat

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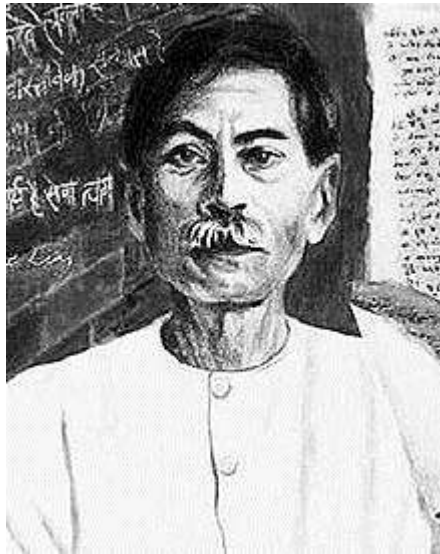
Premchand
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Abstract

Munshi Premchand is a renowned writer of modern Indian literature. Most of his works reveal the life of villagers and their society. The story 'The Holy Panchayat' discusses the

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practice of the village court and its judgment. The verdict given by the village court divided the friends as well as reunited them. The author makes them realize that the truth is a triumph.

Introduction

Before the contemporary courts like Munsif, District, High and Supreme courts in India, the village courts served the nation delivering justice. India is known for its great culture and unique heritage in the world. Mahatma Gandhi once said that villages were the back-bone of India. They followed the practice of village courts for deciding cases. Whenever a dispute arose between the villagers or neighbouring villages or family feuds the village Panchayat would easily solve the problems at free of cost. All of them obeyed the verdict of the Panchayat.

Munshi Premchand

Munshi Premchand, a veteran writer of the twentieth century, both in Urdu and Hindi, was born in Lamahi, a tiny village near Banaras in eastern Uttar Pradesh. He is comparable to any great short story writer in the world. He is a multifaceted person - writer, novelist, editor, journalist, biographer, translator besides being a publisher. His real name was Dhanpat Rai but he always used his pseudo names, Nawab Rai in Urdu and Premchand in Hindi. This prolific writer has penned more than three hundred short stories and a dozen novels along with some biographies and journals. His first collection of short stories in Urdu, *Soze Waten* was published in 1917. His first short story is *Duniya Ka Sabse Anmol Ratan* (The Most Precious Jewel in the World). He started writing the story *Barhe Ghar Ki Beti* with the pseudonym of Premchand .

The Hindi story *Panch Parmeshwar* (The Holy Panchayat) was included in the collection *Prem Purnima* which was published in 1916. The English translated version of the story has been utilized to write this essay.

The Holy Panchayat - A Critique

The focal theme of the story is 'upholding justice '. The entire story shows the life of folks, their sufferings, their disputes, their faith in God, and their loyalty and justice.

Jumman Sheik and Algu Chowdhari are childhood friends. Even though they are not close relatives, or belong to the same religion they are inseparable friends. It is evident that relatives are our destiny, but friends are our choice. Algu is an obedient student of the teacher who is Jumman's father. Algu is softer than Jumman. He is very calm. That is why he is highly respected among the folks.

Jumman is greedy. He has a destitute aunt. She owns some land which is to be transferred to her nephew on signing an agreement. The main resolution of the agreement is that he has to look after her by providing food and clothes. The old lady was looked after carefully until the registration of the land was over. As a robber who is waiting for acquiring somebody's property

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unlawfully, he grabbed her land. The helpless widow was not given proper food and clothes as per the agreement. Moreover she was scolded by the heartless husband and wife. In our country the old age homes are functioning enormously because of the ill treatment of sons, daughters and other family members. It is a pitiable condition in our nation not only in the period of Premchand but even today. The old lady thinks that the Panchayat may settle her problem. So she approaches everyone in the village to call for the Panchayat. She receives only advice from them but no one comes forward to help her. With the continuous pressure from the lady they agree to proceed with the case.

Jumman has a plan to betray his aunty from day one after the agreement was signed. He believes that his influence among villagers can save him from punishment. Algu, the dearest friend of Jumman, was nominated as Chief of the session. The village court has a good system for selecting the Chief. The nominated Chief has to be accepted by both the parties. Premchand might have thought that a permanent judge could indulge in corruption to kill the truth. 'The truth is a triumph' is being practiced by them effectively. These judges have no friends and enemies, poor and rich, literate and illiterate, human being and non-human being but it is their main duty to protect the justice.

Some Episodes of Instant Justice

A Chola king of Tamilnadu, Manuneethi Cholan sacrificed his only beloved son Veetivitankan to preserve justice. The king was believed to have killed his own son to provide justice to a Cow, following Manu's law. Legend has it that the king hung a giant bell in front of his courtroom for anyone needing justice to come and ring the bell. One day, he came out on hearing the ringing of the bell by a Cow. On enquiry he found that the Calf of that Cow was killed under the wheels of his son's chariot. In order to provide justice to the cow, he killed his own son under the chariot as punishment, in order to make himself suffer as much as the cow. His name has since then been used as a metaphor for fairness and justice in Tamil literature.

The king of the Pandiya Kingdom, Neduchezian committed suicide for giving wrong judgment to Kovalan, the husband of Kannaki in a Tamil epic *Silapathikaram*. Kovalan goes with an ornament an anklet (called "silambu", a golden anklet with a tube that contained rubies inside to make musical sound while walking) to sell it for money to live. A greedy goldsmith sees the silambu and informs the King that he has got the thief, who stole the silambu of the Queen. Nedunchezhian, in a hurry to go to the Queen's palace and appease her, orders the death of Kovalan and to bring back the ornament. Kannaki becomes furious on hearing the news and rushes to the Royal Court of the King. She proves that Kovalan was innocent by breaking her remaining silambu to show that it contained rubies and not pearls, as in the Queen's silambu. Pandiyan Nedunchezhian regrets his unjust act, and dies on the throne, followed by the Queen. The great epic writer Ilango says, "Righteousness will penalize the ruler" (*arasiyal pilaithorukku arang kootravathum*).

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Algu's Special Situation

Algu is in a difficult situation now whether he will save his friend or keep justice. After hearing the grievances of both the parties, he uttered the verdict, "Jumman sheik! The panches have considered the matter. It seems to them that your aunt should be paid a monthly allowance. It is our opinion that there is enough income from her property to pay her such an allowance. This is our decision. If Jumman is unwilling to pay her the allowance, the agreement should be cancelled".

Man's primary duty is to be just and true. It is righteous people who support the world. According to the Bible, obedience to the law or uprightness of the spirit was rewarded with joy such as abundant harvest, deliverance from misfortune and conquest of enemies.

Seeking Revenge

The judgment delivered in the *panchayat* divided the friends. Instead of honouring the judgment, Jumman wants to take revenge on Algu.

Life is a mixture of evil and good, ups and downs, merits and demerits. The serpent enters into Algu's life in different forms. Sometimes the righteous will have to face problems. Unfortunately this has happened in Algu's life through a trader. A sale deed brings Algu to the panchayat. When a charge is framed on anybody it is to be proved by him only in the court. The trader, Samju Sahu, purchased an ox from Algu on credit. The trader thinks that the ox will pull his cart and make him affluent. Unusually he used the ox for more than four trips from the village to the market every day. This greedy trader didn't feed the ox properly. The food is the only energy for cattle which is working hard to improve the man's business. One day, the ox was not able to pull the cart because of lack of strength. It had become like a skeleton and it died on the way.

Natural Justice Meeting Out Punishment

Premchand here has planned a good punishment to the trader. He kept the money and tins of ghee in the cart and started sleeping. When he woke up he found that he had lost his belongings. Instead of realizing his mistake, he blamed the ox and Algu. Samjhu charged Algu as having sold him the sick ox. He and his wife denied giving back the credit. The argument between them made the villagers suggest a meeting of the panchayat.

Jumman, who was waiting for a chance to take revenge on Algu, has been nominated as Chief of the panchayat. Whether the judge is a friend or a foe, he has to uphold justice. The knowledge of one's responsibility helps to improve one's relationship with others. Whenever we behave badly this inner realization helps bring us back to the right path.

Change of Views Brought in by Changed Status

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Cloistered in his comfortable cabin the newspaper editor will make scathing attacks on politics and ministers. But if by chance he were to enter politics, his style of writing would change and he would even become impartial, apply discrimination and hold very objective views. This change comes about from the realization of his responsibility. In the same way, young people can be high strung, thoughtless, and temperamental. Their parents are afraid that they might end up giving a bad reputation to the family. But when a young man has to shoulder the responsibility of his own family, he learns to be patient. This change comes about because of his inner realization.

As soon as Jumman Sheik was appointed sarpanch, he felt a similar sense of responsibility for his high position. He thought, "I am sitting on the highest throne of justice and *dharma*. Whatever comes from my lips will be treated with the same respect as if they were the words of God. I must not stray even an inch from the truth". His speech proved that whoever the judge may be the truth will always win at the end.

After hearing the petitioners' points, Jumman pronounced the verdict, "Algu Chowdhari and Samjhu Sahu, the members have considered your case very thoroughly. It is only proper that Samjhu should pay the full amount for the ox. When he bought the ox, it was in good health. If he had paid cash down at the time, the present situation would not have arisen. The ox died because it was made to work very hard, and it was not fed or looked after carefully"

The entire crowd joined in 'God bless the sarpanch'. Everyone praised the decision. This is not the work of man; God lives in the heart of a panch. This was His blessing. Before the panch, falsehood was swept away. Algu and Jumman earlier forgot their friendship, and now they forgot their enmity; but, they kept the morality of their lives.

Jumman embraced Algu and said, "My brother! Ever since you became sarpanch and decided the case against me, I have been your deadly enemy. But today I learnt as a panch that I am neither anybody's friend, nor enebody's foe. A panch cannot see anything except justice. Today I am convinced that God speaks through a panch's lips".

Innate Idealism of Premchand

Premchand exalts his readers by his innate idealism and goodness. His works are a force for good in society. He favoured right and justice, and decried wrong and injustice. His descriptions of life are realistic, but he saw the conflict between the forces of good and evil. He had faith that ultimately the truth would triumph over wrong.

Conclusion

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This is a characteristic story in Premchand's repertoire. Man is a mixture of good and evil. He falls, but ultimately recovers. This is almost a Rousseauque faith in the innate nobility of man – a faith undermined in many cases by the sophistications of civilization.

Premchand believes that the village justice is impelled by the compulsion of spirit to do justice, forgetting evil qualities like rancor and grievances. Such justice is rare even in village society, driven numerous ways by differences, prejudices, caste-groupings, superstitions and dogmas.

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The Issuing of a Symbiotic Disclaimer Out of the Socio-Linguistic Hegemony: Percussive Bengali and the Languishing Indigenous Tongues inside the Bangladeshi Main

Nitish Kumar Mondal, M.A. (Double)

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It quickly upsets our conscience, and stirs us into a sense of the gripping shock, apart from the fact that it finds a channel to the atavistic heart of a distant ache, so very uncaringly thrust into the national consciousness. It is high time the phenomenon of the indigenous people and the controversy around their language question was seriously addressed. Inside the Bangladeshi main here, at present, this quandary slowly begins to worsen and one can feel its far-reaching effects. To cap it all, the indigenous few have to suit themselves to, and survive a parasitic and alien existence due to their being a seemingly unprogressive minority. And this simply is a telling window on how their distinctive tongues - the minority's tongues - all along got to put up with a step-motherly treatment. However, it is worthwhile to notice how many dialects, for instance, Borishal's dialect, Puran Dhaka's dialect, Sylheti dialect, and a few others side by side, the colloquial tongue has spawned many of their numbers in the sixty four districts of Bangladesh; and interestingly enough, despite their being dialects and colloquial tongues, they are reinvigorated and rejuvenated in everyday practice at home, and outside at myriad workplaces, as well as in myriad walks of life. Wherever the globe-trotting people speaking a variety of Bangladeshi dialects go, or live outside here - in the Bangladeshi main, they breathe fresh life into them (dialects) by practicing them every once in a while. The truth is, they have with them (in their memory and knowledge) the written and pure form of what they say (speak) albeit with a host of twists and

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turns. Simultaneously, in direct comparison to them (the Bangladeshi dialects and colloquial tongues), the pining aboriginal tongues here - the languages that scarcely have any written form - seem to fall and lag far behind; and in no way can we serve them both.

There can be no doubt about this matter. Of course, there is no denying the fact that the concern for a number of indigenous tongues (as many as thirty two tongues) is one of the most neglected and sidetracked affairs in the history of Bangladesh. In here, the languages of aboriginals seem to have a very bleak status in the race with other languages such as Bengali or English, or even the Bangladeshi dialects. And while the indigenous people have their respective (other) problems, their deep-rooted and pathological language problem can only add insult to their pains and injuries in the pluralistic society. Because of the language hegemony, largely the socio-linguistic hegemony that comes as an unwelcome assault on them, the cumulative locus of the indigenous tongues - even though they are their mother-tongues - at slow gradations, get deadened, and consequently turn faceless, and disappear in the long run. The linguistic inroads made by Bengali, along with English, and other native and international tongues have caused this. The indigenous few feel hopeless at the linguistic crossroads that inevitably brings them down to a perennial ethnic juncture. As long as they, the aboriginal people, try to speak to their own linguistic origins, their levitating voice roams and lingers, but can't reach the pulse of their own motherland: Bangladesh whose declared state language is Bengali, and nothing else, no exception allowed. In a nutshell, this unfortunately, is the scenario of a tragic circumstance that prevails until now, while the hegemonic language - alias the mother-tongue of the Bangladeshis - remains as the ruling Bengali.

The principle that the larger fish will gobble up the smaller ones is an age-old story. In Bengali it is known as "Matsannay''. Furthermore, it is one simple way how symbiosis takes place. It obviously is the way how the mighty will boss people around, bounce forth and impart (wherewith to impose) the commonsense of his superiority over others, i.e. the smaller fry who will serve the mighty to their eclipse. The leading mighty in his position will win an indemnity that remains and will remain inviolable. And at the end of the day, it sounds all natural when a disclaimer goes on as to this and that has taken place, the mighty ones will be free of any responsibility for the smaller ones' dwindling state. The same is true of the Bengali language along with other internationally recognized languages as puissant as English who tend to make the existence of the indigenous tongues difficult and permanently

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at stake. Furthermore, the crux of the problem is – when you call somebody Bangladeshi you are calling him that on the basis of his having citizenship on the basis of his living here. Then, the tribal people are also Bangladeshis as they are living inside the Bangladeshi main. Now, could we expect that their language should be Bengali? Perhaps, we could not. And this really should not be. It necessarily does not need to be so, since the truth or the irony is that the indigenous people here have to be Bengali-speaking as well as bi-lingual; and the fact that their mother tongue is not Bengali is public knowledge. When one tribe talks to another tribe, they have got to use Bengali as a kind of a lingua franca. When they are to talk to the inlanders or the Bengali speaking natives of the plain, again they have to use Bengali as a via-media of communication with no options left. And very likely, outside home they get little chance to enjoy any free-speech, any likely linguistic freedom from the grip of Bengali. To practice a linguistic liberty for them would mean they would have to get confined within the limits of their own tribes and tribal villages.

While the world has become a global village, a cosmopolitan city, for the tribes living here it isnot likely to be experiencing anything like that, since they must feel complacent with their respective tribal tongues inside the borders of their primal villages. With their single indigenous tongue they can't communicate with the outer world. And they have hardly any means to do that. Their economy is poor; they are largely rootless. The government of Bangladesh who ought to be concerned about them, the aboriginals, their problem-children, takes little care of them. They are yet to be acquainted with the gifts of modern science and technology. For instance, the language and the medium of instruction for a computer basically happen to be maintained through English or French and other languages of international standard. Unfortunately, their (the aboriginals') second language is Bengali, and not English or any other international tongue, without proper knowledge of which they could not participate in the onward journey to advancement; neither could they in any way rock the world!

After all, it is not they but we, the native Bengali speaking people, enjoy English as our second language. The opportunities we enjoy today in respect to translating Bengali directly into English is restricted to the speakers of the indigenous tongues. There are hardly any indigenous lexicons made available to make that job easier for them: the Saontals, the Marmas, the Tipperas, the Chakmas, the Moorangs and the rest of the tribes living here in the Bangladeshi mainland. Other than their own

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tongues that speak of their inheritance, the genuineness of a legacy, the speakers of the indigenous tongues must, in order to survive, learn Bengali first, and only then they can go for learning other international languages like English or French and many others. In fact, when somebody's mother-tongue itself is struggling to survive, let alone stand on its own, it appears that all the other opportunities offered by today's world seem like a delusion. The fact is that their language queries have found no resolution yet and this has brought them near the brink of a kaleidoscopic confusion and depression.

Moreover, in this process, the aboriginals of Bangladesh, come in contact with what is for them a non-native language, together with a socio-linguistic culture that is not their own, the authenticity and the exclusive test of their mother tongues get diluted, and they gradually tend to forget their language, tradition, linguistic and cultural legacy which is to be expected. Being spoken nearly by a minority group of only one percent (1.03) of people, their tongues cannot reach the heights of the hegemonic tongue, i.e. Bengali spoken by a majority of ninety eight percent (98%) inside Bangladesh. Besides, Bengali has the rights to linguistic fame for its being practiced in the literary field by poets, writers, novelists as potent as the Nobel-laureate world poet Rabindranath Tagore, the rebel poet Kazi Nazrul Islam, Jibananda Das, Shamsur Rahman, Humayun Ahmed, Imdadul Haque Milan, and numerous others who have devoted their heart and soul to bring Bangladesh, the Bangladeshi culture, and the Bengali language the promise of a great future. The test of Bengali as a literary language is undeniable as well. Apart from that, with their sanctified blood, the language martyrs of 1952 have proven Bengali's worth and rich ancestry. Therefore, with Bengali there resides a climate of affection here. Besides, Bengali is the seventh strongest among all the spoken languages worldwide. As a matter of fact, the indigenous tongues cannot help being putty in the hands of the powerful language practiced here. So, as the beauty of the moon dies out   in the presence of the sun, Bengali's gigantic and almost sacred presence can only subdue other languages' growth and existence here.

On the whole, the tendency of mono-lingual dominance and a socio-linguistic hegemony would unfortunately lead to the extinction of the indigenous tongues here. Further, hegemony, as we all know, is the idea advanced by the Marxist, Antonio Gramsci, that appraises: "that a social class achieves a predominant influence and power, not by direct and overt means, but by succeeding in making its

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ideological view of society so pervasive that the subordinate classes unwittingly accept and participate in their own oppression'' (Abrams, 1999 p.151).

According to Bangladesh Asiatic Society (5th part of ADIBASHI JANAGOSHTHI) and the census report 2001, there are about 1205978 tribal people in Bangladesh. And among them the largest tribe is Chakma numbering to about two lakh, and fifty three-thousand of Chakma people who are markedly educated and more prosperous than any other tribes living in Bangladesh. One reason why most of them are educated is that they, a descendant group of the Chinese-Burmese language group and of a mixed origin, reflect mostly the Bengali influence than any other tribes in Bangladesh. Here comes the crystal clear testimony of how a certain devaluing of one's own tradition, language, heritage, ethnicity and culture is enacted in exchange of an insurance that a good command of Bengali inside Bangladesh; it is an entry ticket to social mobility and a guarantee of prosperity. Thus comes the demise of the indigenous tongues. However, the verification of the surmise that the indigenous tongues are languishing can be made clear when the ominous comment passed by the sub-divisional officer namely Mr. Page is heard:

As far as can be ascertained the Daingnets appear to be of Tibeto-Burman origin with a strain of Chittagonian blood and speaking Bengali. In features they are somewhat like the Goorkas of Nepal and differ from the hill- tribes of Arakan….They do not intermarry with other races, speak a corrupted Bengali, and are descendants of Mussulman slaves of the king of Arakan. Daingnets are decreasing in numbers, an indication that they are gradually ceasing to exist as a separate tribe and are being absorbed into the general Chin community (Smart, 1917 p.94).

When a tribe (as few as the Daingnets themselves) ceases to exist, it seems to be clear how their indigenous tongues can face the threat of extinction today. Mr. Page commented on that indigenous affair long since. And now it is the twenty first century and one decade past when the world has seen at least (according to UNESCO) 2498 languages slowly perishing from sight just because they are not patronized. There are hundreds of languages spoken by a people of 675 crores. And the indigenous tongues spoken by a minuscule number of ethnic groups inside the Bangladeshi main can very easily perish without the least indication. Our neighbor country like India has thousands of languages at stake;

Nepal has many endangered languages while it is well known that hundreds of languages all around
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the world have experienced total extinction, and today hundreds of languages remain in a precarious position. Our country in this regard is no exception. Her indigenous tongues are as neglected as ever, and they will surely encounter the fate of an existential crisis. The Daingnets of the Chittagong hill tracts can't help being extinct for they have been a separate and a seemingly expatriated entity; while side by side, their languages get feeble, jeopardized and extinct day by day.

The Chakma, the Marma, the Saontal, the Tippera, the Moorangs and many others have their primeval and linguistic origins in this Indian sub-continent. They could be very few in number in here i.e. Bangladesh; but the fact is - they are comparatively large in number in the regions like Bihar, West Bengal, Orissa, Tripura, Assam and many other provinces of India. And their numbers swell to around and more than 31 lakhs according to the 1961 census. However, irrespective of their number, their arcane language and culture are those things that certify their identity. Their society, their culture, their language and literature are those that have made them unique. And they must be proud of what they have as language and literature. As tribes, their languages have peculiarly exclusive taste found nowhere else. A mere glance at the Saontali verses can tell us the beauty of their thought, the strength of their philosophy, and the puissance of their tongues at length:

> Dare sakam sage mena
>
> Eshnurulagith chandopalo: lagith
>
> Ningmayo jana makan noa dhartire
>
> Bangdayo tundo chando bang-dayo bangaa (Jalil, 1991 p.74).

The age-old meaning in the verse above is that a tree is in leaves because the leaves are waiting to finally fall, while certainly the human beings are here (on this earth) because they are to meet their final destiny i.e. death. This verse unfortunately has no written version of its own. It is simply spoken of, or sung, as folklore songs are always sung in their (saontali) society. It is sad to note that like many obscure language songs in this world, the above song sung by the saontals can only be uttered, recorded or transmitted into English only through the via-media and trajectory of Bengali: and the saontali accent, the authenticity of intonation, of punctuation, the philosophical note, the arcane strain - all seem

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to be lost and overshadowed by being adjusted and attuned to Bengali language's properties. The knowledge that the implicative intricacy, the sophistication of meaning of this incantatory and engaging verse apart from the richness of the exclusive tongue are almost similar to that of the poem: "Spring and Fall'' composed by the English poet G.M Hopkins [1844-89]. All its beauty could have been conveyed to the world directly if their language had been used by millions of people, practiced through literary forms that are in written forms as the way Hopkins' poem was practiced:

> Leaves, like the things of man, you
>
> With your fresh thoughts care for, can you?
>
> Ah, as the heart grows older
>
> It will come to such sights colder
>
> By and by, nor spare a sigh
>
> Through world of wan wood leaf meal lie;
>
> ……………………………………….
>
> It is the blight man was born for,
>
> It is Margaret you mourn for (Hopkins, 1993 p.1551).

On the whole, the Saontals or the other tribes in this literary process fare no better as far as knowing the worth of their language, and fathoming their own socio-linguistic culture and literary heritage. Languages actually live only through practice - spoken as well as written; while most of the languages of the indigenous peoples of Bangladesh (like many other tribal languages in this world) regrettably have only spoken version, and none of the thirty two languages have any kind of a written form. That probably is the reason why their languages now-a-days are subject to a nationally accepted treatment of unanimous negligence.

Contrary to this picture, the Chakma have made an exception and made a real difference. They have managed to publish a novel in the Chakma language namely *Febo* in the recent years (19 February

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2004). That actually paves the way for further literary works from the indigenous people¸ to proceed forward in time. It really shows the high-spirited way the minority and the indigenous people can work toward having a written documentation of their distinctive tongues. After all, writing literary works in one's own tongue is the best way to keep that tongue alive, and the other indigenous and unique tongues. And as long as they continue to do this, the indigenous tongues can claim their rights to live, and be further strengthened. That makes and should make considerable sense for the indigenous few. The pen, of course, is mightier than the sword!

Inside the Bangladeshi main here, there has always been a common apathy and a cumulative disgust aimed towards the indigenous people and their tongues. There are a number of reasons behind this. The tribes are very self-involved and reserved in nature. One instance of this is that they don't usually intermarry with others in their neighbor-hood. The upshot is that they can't mix with people (who do not belong to their group) of the same country which they inhabit. For that matter, the native peoples of our country i.e. Bangladesh do feel like they do not want to mix with them, the self-involved peoples who don't like to share at all, and even, they feel a kind of xenophobic fear to intermingle with them (the tribes) while in the meantime, the tribes or the indigenous peoples suffer a shut-in existence, and a likely linguistic stasis. Their languages neither take from nor give anything to another. Further, it is unfortunate when native people like Charulal Mukharjee get a chance to make such unfair comments like: "O they will hit anything that flies except aeroplanes, and that swims except boats" (Bhaddra, 1983 p.57). So, the tribal people are considered to be ogres, uncivilized and incurable brutes that can only be avoided and hated – that is the impression one gets. Further, in a similar fashion their languages too are most probably considered to be have no worth of their own, unless or until they are fused with the mainstream language.

However, fusion - fusion of language, culture, literature and heritage may be worthwhile and be the order of the day, but it leaves them, the indigenous people, uneasy and taken aback since it (fusion) means there will be no tribes or indigenous peoples anymore. The government must take it seriously and think about them and their exquisite tongue's survival lest it would become too late for the aboriginals that they can't recognize themselves, and readily forget who they really are. It is a world of democracy; and it undoubtedly is their democratic right to get the authenticity of their language

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invariably kept whole, unharmed and bona-fide. Their uncompromising indigenous tongues must be given and guaranteed their due honour.

"Long jeid na ka kinthaei" (Mamun,2009 p.14) is a Khashia proverb meaning the human race is originated from the woman. This simply is reflective of a different kind of philosophy, or is that the spirit of Feminism. Here is the beauty of the indigenous tongues that lie bare in front of us. In fact, one single proverb can change our life altogether. So, what harm it would do if the indigenous tongues were kept alive and free of any threat of intrusion and interpolation? No harm. Rather, it would benefit us in numerous ways. Through prioritizing and delving deep into the indigenous tongues - who knows, we might learn some special truths about our culture and ancestry. It is worth some research..

The Bangladeshi government needs to bring a few changes in her constitution so as to clearly mark the areas of explicit concerns for the indigenous peoples, and their many languages. Proper care can be taken of the indigenous languages if sufficient books are written in their tongues and are supplied to them. And it must be made sure that they are studying them. More than half of their children drops out of school each year just because they are not nurtured in their familiar ways of study. That is to say, they are to study in the Bengali medium schools and institutions. Bengali is as foreign to them (the tribal peoples) as French or English is foreign to us, the Bengali speaking peoples. Just in order to posit Bengali as one of the state languages of Pakistan, the valiant Bengali youth laid down their precious lives. Likewise, when it is a question of mother-tongue, even for the minorities' languages, may be the indigenous people will try to resolve it anyway. As a matter of fact, their education system needs to be as modernized as Bengali. Then, they must be taught English, rather than Bengali and the medium of instruction should be their own respective tongues.

However, it is not so very easy for the Bangladeshi government of a developing country like ours to patronize all the thirty two indigenous tongues as equally important and significant to consider at a time. Hence, picking up several languages (three/four) from the all the 32 indigenous tongues considering their especial linguistic traits, the number of people speaking in a language, cultural heritage, and future promises guaranteed by them etc., as the languages to be the main ones for the aboriginals is crucial. The establishment of the public universities can be a better provision offered only for the indigenous people of Bangladesh. And also other countries where peoples speaking indigenous

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tongues could also do this so as to ensure their sound indigenous and international education. Or, in the public universities, separate departments should be there for studying indigenous tongues and cultures. UN convention for the indigenous peoples must be followed side by side. The tribes of a country can play a significant role in advancing the prosperity of a nation. Without them, the country can not strengthen its economy, education and saturate the full course of its growth - linguistic, intellectual, economic, political, international and holistic. And if they continue to be prisoners in the custody of a socio-cultural hegemony and a socio-linguistic duress, the future and holistic progression is far from achievable. The Bangladeshi government must be looking forward to free them, the indigenous people, from any such socio-linguistic and hegemonic enslavement. Howsoever, then, creating an atmosphere where the indigenous tongues can be practiced fully must be ascertained, and instead of Bengali, English must be prioritized as a lingua franca for the ethnic groups of Bangladesh. As for maintaining a national and patriotic order, with the hand-in hand cooperation of Bengali and English, the indigenous tongues need be co-opted also, to reach further distances and move ahead in the future.

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The Issuing of a Symbiotic Disclaimer Out of the Socio-Linguistic Hegemony: Percussive
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Dehumanization of Man in Machine Age –
An Essay on the Play *Adding Machine* by Elmer Rice

P. Malathy, M.A., M.Phil., Ph.D. Candidate

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Advancement in Technology brings a dramatic change in Man's life style. Man, a creation of God, creates machines and is overwhelmed by his own creation.

Mechanization is a welcome step forward, when there are few hands to carry out the task at hand. But it becomes an evil demon when more hands are available for the work. The problem in the world is not to find leisure for the inhabitants but to make use of their free hours. The invention of machineries enables man to find ample leisure, which he utilizes in inventing various machines and gadgets to perform his work. This reduces the pressure on his shoulders. But eventually man, an independent animal, gradually becomes dependent on machines in every phase of his life. In the modern age, also termed as the Machine Age, Man continues to save labor by inventing various machines and this results in unemployment and starvation. In the world of Modern Technology, Man is transformed into a non-self, thoughtless automaton, and this research paper attempts to focus on Man's dependence on Machine, which transforms the very texture of human thought, with special reference to *The Adding Machine* a play written by Elmer Rice, an American playwright.

Elmer Rice 1892-1967

Courtesy: http://en.wikipedia.org/wiki/Elmer_Rice

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In the Machine age, it is the machine that dominates the economy. The life of man seems to run on machines beginning with the alarm clock. Man invents machines to make his life better, but in reality life becomes worse. Machines have driven man to such an extent that he has nothing else in memory to recall except the work with machines. Machines carry out most of the work, and it results in less physical activity and loss of immune power. In short, man is not as strong as the man of the past ages, who trusts his pair of arms and legs. Man introduces machine as his slave to perform his work but as time passes, the machine begins to rule his heart, body, brain and finally the whole world. Man finds it difficult to work without machines. Machines become part and parcel of his life, without which life becomes quite difficult and horrible. Thus man the inventor of machine becomes a slave to the machine. Man's dependence on machines makes him lose his spirit for work.

The World of Zero

Elmer Rice, in his Expressionistic play *The Adding Machine,* depicts the dehumanization of man in the twentieth century. The play revolves round Mr. Zero a white –collar worker, who exploited at work, and nagged at home, finally murders his boss. The play depicts the evolution of man as a slave in the machine age and also in the after-life. The play also stresses the impersonal and dehumanizing aspects of a mechanized world through the characters, who have numbers like Mr. and Mrs. Zero, One, Two, Three, etc., instead of names, and through their robotic behavior. People are allotted numbers based on their social standing. Zero a hopeless cog remains literally a Zero, a nobody. His job is to add columns of sales figures, day in day out, doing the same job 51 weeks of the year, for 25 years.

Life of Mr. Zero

The world of Zero is the world where man is dehumanized, becoming more or less a machine. He survives in the world losing his dignity and identity leading a mechanical life. In short he is *The Adding Machine* justifying the title of the play. Zero's hollowed –out soul responding only to numbers, is blind to the devotion of doggy-eyed

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timid assistant Daisy. He doesn't even have the sense or the feelings, any mental ability to accept his attraction to Daisy. During his days off, he visits the church and endures never- ending grievances uttered by his hardhearted, dispassionate wife. Mrs. Zero is embittered against Zero. His marriage becomes a mere "pleasure less exchange of accusations and vituperations" (Durham41). Her indifference to Zero is expressed in her sarcastic monologue:

> MRS.ZERO: You'd better not start nothin' with women, if you know what's good for you. I've put up with a lot, but I won't put up with that. I've been slavin' away for twenty- five years, makin' a home for you an' nothin' to show for it. If you was any kind of a man you'd have a decent job by now an' I'd be getting' some comfort out of life- instead of bein' just a slave, washin' pots an' standin' over the hot stove.I've stood it for twenty- five years an' I guess I'll have to stand it twenty- five more. But don't you go startin' nothin' with women. (Rice 69).

Complex Problems Due to Growth of Industry

Before the advent of industrial revolution and the machine age, there were no factories, and people survived at a low level of poverty. The growth of industry increases the production on the one hand, but gives way to new and more complex problems on the other hand. Machine begins to rule man and man loses his dignity and self. This results in dehumanization of workers and laborers, and humanity suffers in stature. Industrialization results in exploitation of the poor people, brings conflict between the labor and capital and increases poverty and unemployment.

> Mrs.ZERO: If I'd 'a' had any sense, I'd 'a' known what you were from the start . I wish I had it to do over again, I hope to tell you. You was goin' to do wonders, you was! You wasn't goin' to be a book keeper long- oh, no, not you. Wait till you got started-you was goin' to show 'em.

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There wasn't no job in the store that was too big for you. Well, I ve

been waitin'- waitin' for you to get started-see? It's been a good long

wait too.(Rice 69)

Peace no longer exists on earth. Zero starves from lack of spiritual and mental peace. Life for Zero becomes meaningless and unworthy of enjoyment. Zero becomes a zombie, and is obsessed with his work, while his boss becomes more selfish.

Technology and Human Relationship

The play also hints at advancing technology and its effect on human relationship. The machine instead of supplementing or increasing the efficiency of human labor, in reality, displaces man. A single machine does the work of hundred workers, and this swells the numbers of the unemployed. In short, the machine in no way adds to the stature of man, but disrupts the world.

Boss: That's it. They do the work in half the time and a high- school girl can

operate them. Now, of course, Iam sorry to lose an old and faithful

employee.(Rice76)

Unless the machine is put in its proper place the disruption will prolong.

Rice views technology from a negative angle. People are replaced easily by technology and people become almost unnecessary for the performance of any work. Rice looks upon advancement in technology as something that would be man's complete undoing. Mechanization in workplace always supports advancement in pursuit of more profit and less workforce.

Murder

Mr. Zero, a hard-working downtrodden, wage-slave, expects promotion after 25 years of loyal service as a book-keeper. The announcement of his boss to replace him with an adding machine stuns him. The boss declares the installation of the adding machine, the mechanical device that does addition automatically. He further explains that the machine to be installed is so simple, and even a high school girl can operate it.

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Bluntly, he states that in business organization, efficiency is of highest importance. In no time the old and faithful employee is fired without any regrets. His faithful service is no longer needed by the boss. It takes some time for Zero to follow the words of his boss.

Zero does not view this news lightly and murders his boss in retaliation. Man no longer has the capacity to bear pain and suffer inconvenience. This results in irritation, anger, hatred and murder. Thus Mr. Zero searches for happiness in a dehumanized atmosphere.

Applies to All Societies

The theme of the play is applicable to all those societies that are technologically advanced. The play produces a frightening picture of the future of society. If technology continues its rapid advancement, the human force will become obsolete. The soul of Zero is not the soul of an individual but the soul of the small time –workers. Zero commits the sin of murdering his boss, but blames his boss for firing him. His argument of self-defense falls flat, and he is sentenced to be hanged for murdering his boss. Durham remarks "Thus the machine of justice rolls over the lesser machine that is man."(45).

Rice's Craft

Zero is a failure due to his own weakness. Robert Hogan commenting on the play states that "Rice's indictment in the play is as much psychological as social" (31).As stated by Hogan , Rice in his *The Adding Machine* criticizes the society in which Zero lives and also makes an attempt to explain the psychological effects the depersonalized environment has on his protagonist."

Like Ibsen and Shaw, Rice is a social reformer, and he contributes toward the betterment of society and bewails the plight of the workers. People like Zero seek no improvement, but adapt their work to the dictates of technical innovations.

ZERO (looking up): Hey! Hey! Can't you slow up? What do you think I am – a
machine?

DAISY: (looking up): Say, what do you want, anyhow? First it's too slow an'

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then it's too fast. I guess you don't know what you want.

ZERO: Go ahead. You can't make me mad. (Rice73)

The daily wage earners – these slaves - are at the mercy of overpowering industrial leaders. Though Rice's target in presenting *The Adding Machine* is to tell all about technology, there is also a little bit of exposure of capitalism.

Thus, man's dependence on modern gadgets makes him a complete slave to machines. The artificial man-made paradise created by man doesn't turn out to be a paradise. Rather, man has become a prisoner with bars of machines all around him. The man-made paradise turns out to be an artificial cage imprisoning the human soul. The condition of zero is well explained in the words of Charles.

CHARLES: You're a failure, Zero, a failure. A waste product. A slave to contraption of steel and iron. The animal's instincts, but not is strength and skill. The animal appetites, but not his unashamed indulgence of them. True, you move and eat and digest and excrete and reproduce. But any microscopic organism can do as much. Well- time's up! Back you go- back to your sunless groove- the raw material of slums and wars- the ready prey of the first jingo or demagogue or political adventurer who takes the trouble to play upon your ignorance and credulity and provincialism. Your poor, spineless, brainless boob- I'm sorry for you!(Rice107)

Modern man trapped in the golden cage craves for spiritual freedom. Gadgets have made our life simple, easy, comfortable and luxurious .But man has reached a stage where he cannot do anything in life without the aid of machines. Being a slave to machines has made man a pleasure-seeking animal caring only for his comforts. Too much of dependence on machines makes man physically and mentally lethargic and emotionally dead. The only way to release him from the slavery is to resort to hard manual work, and consequently to instill in him the spirit of strength and vitality.

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Making of the New Women in Shashi Deshpande's Novels – A Brief Analytical Study

T. Manason, Ph.D.

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Shashi Deshpande
Courtesy: outlook.com

The General Status of Indian Women and Shashi Deshpande

Indian women, unlike their western counterparts, have always been socially and psychologically oppressed, sexually enslaved, and biologically subjugated against a male-dominant social set-up. Any attempt by a woman to rise above the oppressive forces rooted in the middle class margins has either been curbed mercilessly, or ignored in the name of

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social dignity. Shashi Deshpande all through the gamut of her ever-expanding creative horizon, makes it a point to constantly provide a separate space for her characters.

Though Deshpande does not like to be labeled as a feminist writer she mostly focuses on the issues relating to the 'rainbow coalition of rights, desires, agendas, struggles, victories', speaking for all the women (Sattar, 1993). Just like a staunch feminist she seeks to discover the female authors' quest for empowerment through self-expression by escaping the controlling authority of the male in the realm of social/sexual power" and examines the 'double colonization' of women under imperial and patriarchic condition. She also dares to "expose, question and challenge the age-old traditions and prejudices in male-dominated society" (Kaur, 2009:15- 20). Her novels eclectically employ the post-modern technique of deconstructing the patriarchic culture and customs, and revealing these to be man-made constructs (Atrey and Kirpal, 15).

Harmonizing Man-Woman Relationship

Deshpande sees the need to harmonize the man-woman relationship as equal partners. There is no victory in the subjugation and destruction of the male. The need is to see each other's need for space, freedom of expression and love (Kaur, 2009: 24). Atrey and Kirpal also reinforce this by quoting Deshpande from her interview with Malini Nair, "aggressive feminism does not ring true in the Indian context and that for Indian women selfhood will only come from 'probing and thinking for oneself'"(07). Deshpande doesn't believe in taking 'the militant anti-men and anti-marriage stance'. We can also hear an echo of this in the following lines from Beena Agarwal, "The fictional world of Shashi Deshpande is not directed towards the annihilation of the existing order, but it seeks a reorientation of society where a more balanced relationship might have been possible" (217).

Female Protagonists

Female protagonists in Deshpande's novels stand apart from that of their counterparts in the writings of many contemporary women writers. Sandwiched between tradition and modernity, illusion and reality, and the mask and the face, they lead a life of restlessness. Progressing along the axis of delimiting restrictions, self-analysis, protest and self-discovery, they try to create both physical as well as psychological space for themselves to grow on their own.

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Like the archetypal New-Woman, Deshpande's protagonists are all educated, proactive and progressive, moving on undaunted. They rebel against the dictates of their domestic duties and social sanctions, challenge 'male -devised orthodoxies about women's nature, capacities and roles' (Kaur, 56) and existential insecurity. Transgressing the socially conditioned boundaries of the body, they frankly and frequently enter into a dialogic relationship with their bodies, both within and without; represent values, beliefs and ideas which are modern, and stand in opposition to the traditional ones. Being the representatives of the new generation of self-actualizing women, they seek to figure out new ways of dealing with their problems, instead of running away from them, and realizing that the solutions lie within themselves. They have a balanced, practical approach to their problems. They realize that victory does not lie in the subjugation and destruction of the male, rather than bringing him to see the indispensability of each other's space (Kaur, 91). They start up as rebellious and discontented, but end up renewed and rejuvenated.

Disrespect for the Taboos

Disrespect for the social taboos concerning the human body is one of the challenging issues that Deshpande picks up to show how the New Woman conducts herself. The present paper attempts to analyze the progression of women from passive resistance to self-discovery in some of her selected novels.

Moving On

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The plot of *Moving On* spanning over four generations presents a kaleidoscope of relationships – evolving, expanding and dissolving, because of the inherent contradictions. The spirit of rebellion provides the right impetus to the characters to move on with confidence, at least with self-awareness. Vasu, Badrinath's wife, widely known for her shyness and reticence, was an ardent advocate of freedom, always wanted 'to be on her own', freedom from the constant demands on her, from the claims, from the need to be 'aamchi mai'(125)". She spews out her suppressed anger in the form of the stories that she writes. Writing becomes an important means for her to fight the patriarchic set up. It's being a symbol of rebellion, Deshpande's protagonists employ it as one of the ways to liberation, to establish independent identity and 'break up of shackles that chain women's creativity and individual talent' as is presented in the novels *That Long Silence, The Binding Vine, Roots and Shadows, A Matter of Time* and *Moving On* (Kaur, 60 and 93).

Manjari, Vasu's daughter, also opposes the things which she doesn't like, and expresses her desire for freedom. Initially she was a nice girl who 'needed everybody's approval' for doing anything and 'was willing to do anything to please others' (69) but she turns into a rebel in the later part of her life. The socialization process in patriarchic societies desexualizes not only the body of a woman, but also her mind and feelings. Thus the ideal woman is a castrated creature: a female eunuch. Germaine Greer advises women to take possession of their body and to use it to attain emancipation (Kaur, 27).

Shashi Deshpande seems to follow her advice closely and prepare her protagonists to claim

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their right over their body and sexuality, and pave the route to emancipation. Just like a post-modern, progressive woman Manjari makes the desires of her body open before all. She remarks, 'all the confusion had vanished. My body is clear now about what it wanted: it wanted Shyam. It wanted Shyam's love, it wanted his body."(187). She transgresses by crossing beyond the defined domains of her parents and marries Shyam. Towards the end of his life, Badrinath himself justifies disobedience and rebellion as an indication of growth. In his own words,

> To me, disobedience is not the original sin; in fact I don't see it as a sin at all. It is a part of growing up, of moving on. Without the serpent we would have remained forever our child-selves, living in a state of innocence, nothing happening, our story stalled. We need the serpent to keep the story moving (205).

The beauty and boldness of the body over the mind is so fervidly established in this novel that it comes between the mind and the heart time and again, and shakes the foundation of all relationships. In the character of Manjari, we find the body pulling the strings of her life. She herself delightfully recollects her childhood when she had 'an innocent relationship with her body, with her unexpressed sexual desires and her body's needs' (71). After Shyam's death she thinks of getting united with Raja, her old paramour, but Sachi's abhorrence for any relationship with a male member stops her from going ahead. She is completely aware of all the things that she lost because of her relationship with Shyam, because of her obsession with the desires of the body. Hence she doesn't want to negate her life again by getting into a new relationship with Raja. Frightened by the repeated calls from the property sharks, she seeks the help of Raja but doesn't leave the house. She boldly faces the problems of life, and tries her best to remain self-sufficient all along.

After Shyam's death Manjarii tries to give all attention to her children, but the desires of her body distract her again. She tries to compensate her loss through her physical communion with other people. Face to face with Sachi, she thinks that she had wronged both of her children by making herself invulnerable, by being self-sufficient (311). At the end of the novel she isn't successful in going back to Raja, but she is contented that her children have found a family in Raja's family. In spite of failures on all sides, she doesn't

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give in. Like a staunch optimist she still believes in the potentiality that life has to spur us to move on and on …..In her own words:

> The search is doomed to failure. Yes, Baba, you are right, we will never find what we are looking for, and we will never get what we are seeking for in other humans. We will continue to be incomplete, ampersands all of us, each one of us. Yet the search is what it's all about, don't you see, Baba, the search is the thing (343).

The Dark Holds No Terrors
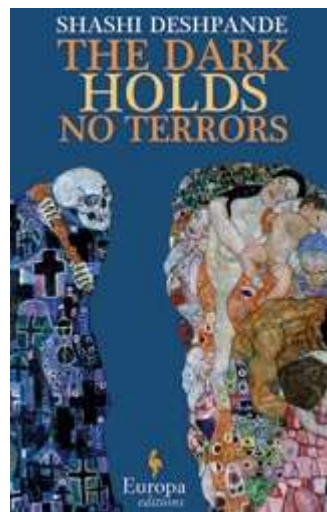
The Dark Holds No Terrors by Shashi Deshpande, is a totally different novel in the sense that it explodes the myth of man's unquestionable superiority, and the myth of woman being a martyr and a paragon of all virtues(Paul Premila, 30) Remarkable for the exploration of the inner landscape, it unravels the many questions haunting the female mind. It projects the post-modern dilemma of a woman who strongly resents the onslaught on her identity and individuality. Saru, the protagonist in the novel, is a symbol of a progressive woman who tries to exercise her influence over whatever she does, wherever she goes. She always prefers to take the road less travelled. She doesn't like women friends who mould themselves into the traditional stereotypes and remain the silent, nameless waiter at the dining table. On the contrary, she has great respect for the dignified, self-reliant teacher-friend Nalu, who despises all compromises, and remains single to lead a meaningful life of convictions.

At home she always tries to control Dhruva, her brother and views her mother as a rival

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in the game of power as her mother always resisted all the progressive moves she undertook, and had disproportionate love for her son. She reacts in the same aggressive tone when she attains puberty, and her mother tells her that she is a woman now. Saru doesn't want to be placed in the class of her mother. She considers economic independence as an insurance against any subordination. She leaves her parental abode to start her life on her own, taking the first step towards independence. Her marital life is not smooth. Manohar, her husband, was the master of the family before she got recognition as a doctor. Earlier she was known as the wife of Manohar, but now after the explosion in the factory people recognized Manohar as the doctor's husband. The remarks of Atrey and Kirpal are noticeable:

Unable to assert his 'manliness' over her (Saru) like a traditional male (that is, in economic terms), he resorts to sexual molestation of her nightly while playing the loving husband during the day. His purpose, though repressed in the subconscious, is to 'punish' her for taking on the 'male' role, and to assert his superiority and power through physical violence (43).

Saru has a tough time during this period because Manu basks in her glory during the daytime, but ill-treats her in the nights. Manus's indifference to her becomes intolerable, and she uses sex as a tool of revenge and final estrangement. With her responsibilities increasing outside home, she recoils from Manu's love-making and he takes her rejection of sex as a rejection of himself.

In spite of this incompatibility and role-reversal, Saru clings on to this 'tenuous shadow of marriage' whose 'substance had long been disintegrated'. She doesn't want to prove her mother right. Not getting disheartened over this, she takes a bold step, puts an end to this façade by moving away from home. This physical displacement from her own home results in her psychological enlightenment, gives her a chance to review her relationship with all. Making a rational analysis of the situation she understands that the problem lies as much within as outside. Earlier it was Manu's inadequacy that she saw. Now she sees her own inadequacy too – her inability to combine roles, and be a source of love as a daughter, sister, wife and mother. With the self-realization comes the strength and decision to confront the problems. The metaphor of 'home' used twice in the novel shows

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her experiments with life, the challenges, the apparent successes and failures which lead to her final reconciliation with her family.

Roots and Shadows

Roots and Shadows, as the title suggests, is a symbolic representation of the dialectical nature of man and woman set against each other in material terms for power struggle. Indu, the female protagonist in the novel, is like a bridge between the 'Roots' and 'Shadows'. When the shadows start surfacing at the death of Akka, it is the roots that start disintegrating. The authority and monopoly associated with the roots die a natural death, when Indu takes over as the owner of Akka's house. The past, a tradition of unity, of respect and of allegiance, comes to an end and the illusory future sparkles upon the seamy present, full of doubts and questions. Meitel rephrases this in the following words:

> "Roots" stands for tradition and "shadows" signifies the marginal culture. The dying tradition is soon to become shadows against a backdrop of apocalyptic change. Also it suggests that if ever the root is removed, life is bereft of the binding force that gives way to new possibilities (79).

Indu, an indomitable feminist is independent, uninhibited and insulated against the family influence. She doesn't like the dominance that Akka exercises over the other members of the family, despises all the superstitious traditions, class and caste consciousness which the family strongly encouraged. Indu does not even hesitate to hate her father who deserted her when she was hardly fifteen days old, only because she was a girl. She had been rebellious right from her childhood. Though she was trained to be obedient, accepting, meek and submissive, she swore that she 'would never pretend to be what she

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was not' (158). She strongly resents the Hindu tradition of women patiently clearing up the mess with their bare hands after every meal, and women like Kaki even eating off the same dirty plate their husbands had used. She questions herself "Martyrs, heroines or just fools?" and boldly challenges a tradition like this (73).

Non-conformist Ideas

Indu's non-conformist ideas are not directed against Akka, the person but the system of authoritarian ideas, conventional views and superstitions that she represented. When Akka puts her confidence in Indu by making her the heir to her property, all the other male members of the family accept her, but not without reservation. She is educated and is successful as a journalist, but for them she is a married woman, an outsider. The women folk in her family treat her as a childless woman, not knowing the fact that Indu and her husband had opted out of it for domestic and personal reasons.

Marital Life

As a young girl, just like Saru in *The Dark Holds No Terrors*, she liberated herself from the infringing and destructive influence of the family by running away from home, as her ancestral home represented 'an authoritative male voice'(6). She hated and challenged Akka's domination, and too much of authority on matters of love, marriage, education. Everybody at home, except Indu, admired Akka very much because of her leadership qualities, and her way of assuring happiness for everybody. But Indu revolted against Akka and decolonized herself by marrying Jayant, a man of different caste, speaking a different language. Unfortunately her marital life doesn't follow the path she visualizes. It turns into something unpalatable, where the wife is supposed to dance to the tune of the husband. What she demands from her husband is not judgment but suggestion, not criticism but appreciation, emphasis on virtues, not weaknesses. At the beginning of the novel Indu scorns the institution of marriage which involves no sacred tie between two souls, but a conjugation of two bodies with the purpose of sexual gratification.

Her marriage with Jayant was apparently successful initially. With Jayant she experienced a sense of completion and wholeness. But gradually it faltered, and finally resulted in

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their estrangement. There was disillusion as well as disorientation which forced her to believe that she was an outsider who was not affected by 'the waves of sorrow, sympathy and comradeship' rippling around her. Jayant betrays her hopes for harmony and integration, peace and happiness.

In spite of being married to Jayant, she doesn't hesitate to use words like 'kiss', 'rape', 'deflowered 'and 'orgasm' while talking to Naren. She even dares to have physical relationship with Naren more than once, and is not at all apologetic about it. Affair with Naren becomes a metaphor for her rebellion against Jayant's humiliation of her for being the initiator in their sexual relationship. The affair acts as a catharsis and frees her of self-imposed limits (Atrey and Kirpal, 18). Everywhere, both in her personal life and her professional life, she encounters people who restrict her freedom, and force her to submit to their dictates.

Voice of Liberated Women

The novel is a manifesto of a liberated woman's voice, expressed through her body, her consciousness and her pen. Indu uses these weapons one after another to challenge the male power structure closing in on her from all sides. She tries to redefine herself in relation to others, particularly after inheriting a major chunk of Akka's property, and bridges the gap between the two generations. Her enhanced economic position provides her opportunity to have the reins over others.

At the end of her journey away from home she, just like Saru in *The Dark Holds No Terror*, and Jaya in *That Long Silence*, realizes that it is she who was to blame for the marital discord that separated her from her husband. Her uncompromising and paradoxical feminine self finally finds its roots in her husband's home, with all the shadows disappearing. Coming out of the emotional wreckage that had shattered her, she decides to start a meaningful life of peace and harmony with her husband. She is very much confident of an existence full of hope. She declares towards the end of the novel:

> If not this stump, there is another. If not this tree, there will be others.
> Other trees will grow, other flowers will bloom, and other fragrances

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will pervade other airs …..I felt as if I was watching life itself
….endless, limitless, formless and full of grace (202).

That Long Silence
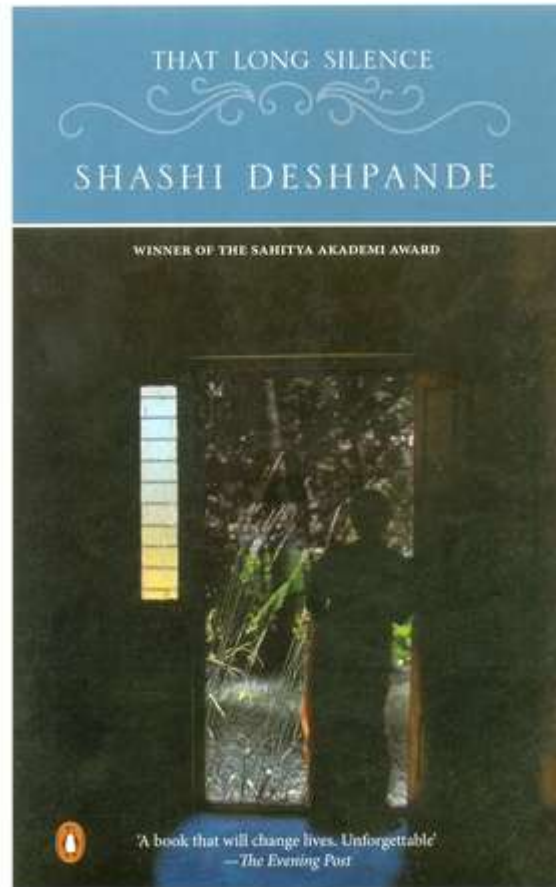
That Long Silence is apparently different from the other novels as far the theme is concerned, but the motif remains the same. Here also we find the novelist projecting a character that hails from a conservative, middle-class family background, possesses the inherent strength of character but is inhibited by constricting traditional influences.

Jaya tries to fall into the pattern by suppressing her own wishes and acting according to her husband's intentions. She follows him so closely that finally she's left with no identity of her own, 'just emptiness and silence' (144). She is up in arms against the traditional notion of an ideal marriage. She violently projects her resistance to such a tradition:

If Gandhari who bandaged her eyes to become blind like her husband
could be called an ideal wife, I was an ideal wife too. I bandaged my

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eyes tightly. I didn't want to know anything (61).

The Binding Vine
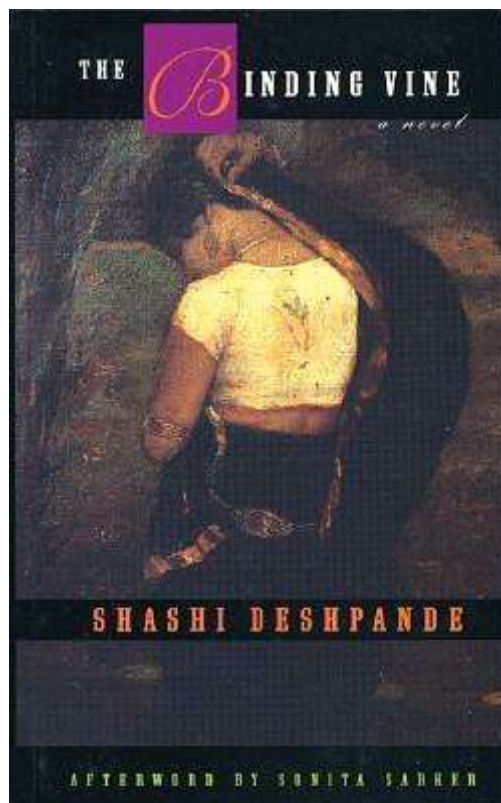
The Binding Vine is another venture in the same direction, showing the trajectory of a woman's predicament, perseverance, perspicacity and victory in a male- dominated world. It is through the consciousness of the female protagonist that the novelist describes her search for love, meaning and happiness in life. The fine fusion of psychological suffering, physical pain, and the exposition of social reality makes this text as a perfect voice of a subaltern who passes through the stage of silence to self-realization (Agarwal, 98).

The New Woman

The New Woman looks at sex without a spiritual and emotional base from a different perspective, and sees absolutely no difference between rape, and this kind of forced physical relationship. Gender discrimination is another ailment that women in most traditional societies are subjected to. The women in Deshpande's novels go through rebellion, separation from family, and many different experiences that define who they

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are as individuals before they become empowered women who can balance their many roles in a home very well. They need to be respected and loved, not subjugated and abused. Only then love and family life can go hand in hand, in complete harmony; then we can say, love, the binding vine, sustains all relationships, and that will provide the strength to survive.

Women in Their Trajectory

An in-depth analysis of Deshpande's female characters reveals the trajectory of the physical, intellectual and psychological growth of the New Woman through their constant resistance, struggle and success. The apparent failures at different phases of their lives do not jeopardize their inherent strength; on the contrary, they awaken their superior selves and provide them the impetus to look forward for newer ways of living their lives. Notwithstanding their improved socio-economic position they always try their best to maintain a balanced social relationship. From the quagmire of their troubles and tribulations, they always rise victorious, not vanquished, rejuvenated, not refurbished.

Deshpande, unlike the feminists, does not make her characters become all time rebels against patriarchic hegemony; she makes them grow with the renewed knowledge of their own selves *vis-à-vis* the world they live in.

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A Study of Physical Facilities in the Lower Primary Schools of Kokrajhar District of Assam

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Abstract

Physical facilities are a key area of concern for imparting primary education. Quality education depends as much as on curriculum content as on the process of teaching learning and also on the provision of Physical facilities for the students in the school. Poor physical facilities have a definite bearing on the quality of education provided in school. This paper gives information regarding physical facilities in the lower primary schools of Kokrajhar district in terms of nature and type of school building, number of rooms, furniture's provided to students etc.

Introduction

Assam, gateway to the North Eastern states occupying a strategic position, is popularly known as the 'Land of the Blue Hills and Red Rivers.' It is situated close to India's

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international borders with as many as four countries, namely, China, Burma, Bhutan and Bangladesh. It is surrounded on all other sides by predominantly hilly or mountainous tract.

Assam, a state of India, has currently twenty-seven administrative districts and Kokrajhar district is one of them. Kokrajhar district lies roughly between 89.46'E to 90.38'E longitude and 26.19'N to 26.54'N latitude. The district is bounded on North by Bhutan, by Dhubri district on the South, Bongaigaon district on the East and West Bengal on the West. The present paper would throw light on the Physical facilities made available in the lower primary schools of Kokrajhar district with regard to nature and type of school building, number of rooms, furniture's provided to students etc.

Statement of the Problem

A Study of Physical Facilities in the Lower Primary Schools of Kokrajhar District of Assam.

Definition of Terms used in the Present Study

The key terms used in the study are defined as follows:

Lower Primary School – Lower Primary school means a school offering education from class I to class IV.

Objectives of the Study

To study the physical facilities in the lower primary schools of Kokrajhar district in terms of:

(a) Nature of school building

(b) Number of rooms

(c) Break-up of rooms

(d) Furniture's provided to students

(e) Number of students sit in one bench on an average

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(f) Facilities made available in the school

(g) Provision of Medical Check-up

(h) Provision of Mid-day meals

Delimitation of the Study

(i)   The study was restricted to 71 provincialised lower primary (class I –IV) schools of Kokrajhar district.

(ii)   It was restricted to a sample of 71 Head teachers of the selected primary schools.

Methodology of the Study

Population – The population of the present study comprised the head teachers of primary schools of Kokrajhar district.

Sample – The researcher for the present study selected three blocks of Kokrajhar districts namely, Kokrajhar, Dotma and Gossaigaon. 710 primary schools were in this block in 2007 and out of which 10% were randomly selected. 71 primary schools were selected and 71 head teachers were respondents for the study. Stratified random sampling method was followed for the present study.

Tools – In order to collect data for the present study, the investigator developed a School Information Blank for the head teachers.

Data Collection – After selecting the sample and prepared the tools, the investigator personally visited each of the selected schools and gave the school information blank to the head teachers of the sampled schools.

Analysis and Interpretation of Data

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Data with regard to physical facilities have been collected and presented in terms of nature and type of school buildings, number of rooms, break-up of rooms, furniture's provided to students, number of students sit in one bench on an average, facilities made available in the school, provision of medical check-up and provision of mid-day meals. For obtaining the information regarding such facilities the investigator personally visited the schools and recorded her observation through the information schedule.

Nature of School Building

Good school building is always a prerequisite for good education. Data obtained with regard to the nature of the school building are presented in the table 1.

Table 1 Nature of School Building

Sl. No.	Nature of School Building	Number of Schools	Percentage
1.	Own building	70	98.59
2.	Rented Building	---	---
3.	Rent Free Building	1	1.41
4.	Any other	---	---
	Total	71	100

The above data indicates that 98.59% schools had their own building while 1.41% school run in building known as Rent Free Building.

Type of School Building

The importance of good school building with adequate number of rooms and well ventilated cannot be over emphasized. The academic atmosphere of the school indirectly depends on the type of school building. The information regarding building with regard to the type of accommodation has been shown in table 2.

Table 2 Type of School Building

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Sl. No.	Type of School Building	Number of Schools	Percentage
1.	Open Air	---	---
2.	Tented / Thatched house	2	2.82
3.	Kuchcha	3	4.22
4.	Pucca / tin roof	64	90.14
5.	Mixed	2	2.82
	Total	71	100

The above table shows that 2.82% schools had school building known as tented or thatched house, while 4.22% schools had Kuchcha school building. 90.14% schools had Pucca school building with tin roof and 2.82% schools had building known as mixed school building.

Although government are taking steps for building pucca school building, still some percentage of schools are working under deplorable condition.

Number of Rooms in the School Building

The information regarding number of rooms in the school building has been shown in table 3.

Table 3 Number of Rooms in the School Building

Sl. No.	Number of Rooms	Number of Schools	Percentage
1.	1-3	47	66.2
2.	4 – 6	20	28.17
3.	7 – 10	4	5.63
	Total	71	100

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It was found that 66.2% schools had number of rooms ranging from 1- 3, while 28.17% schools had rooms in between 4 - 6 and 5.63% schools had number of rooms in between 7 - 10.

The analysis of data also reveals that majority of the schools buildings could not fulfill the basic requirements of rooms.

Break-up of Rooms

Data obtained with regard to breakup of rooms use for various purposes has been shown in table 4.

Table 4 Break-up of Rooms

Sl. No.	Break-up of rooms	Number of Rooms	Percentage
1.	School office room	41	18.64
2.	Staff room	---	---
3.	Library room	---	---
4.	Students common room	---	---
5.	Class room	179	81.36
6.	Store room	---	---
	Total	220	100

From the survey of the 71 schools, it was found that there were in all 220 numbers of rooms in the school. Out of 220 rooms, 179 rooms constituting about 81.36% were used as class room. It was also found that out of 71 schools; only 41 schools had a separate office room.

The analysis of the data also reveals that maximum schools used the same classroom for different purposes.

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Furniture Provided to Students

Furniture is one of the essential requirements of a school for its functioning. Information regarding furniture provided for students has been shown in table 5.

Table 5 Furniture Provided to Students

Sl. No.	Furniture provided	Number of Schools	Percentage
1.	Wooden benches	68	95.77
2.	Steel benches	3	4.23
3.	Individual desk	---	---
4.	No furniture	---	---
	Total	71	100

The above table shows that 95.77% schools had provision of wooden benches for the students, while only 4.23% schools had steel benches for the student. No individual desk is provided for the students in the sampled taken.

Number of Students Sitting in One Bench on an Average

Seating arrangement of students plays a crucial role in teaching learning process. Data with regard to arrangement of seats in primary schools was shown in table 6.

Table 6 Number of Students Sitting in One Bench on an Average

Sl. No.	Number of students sitting in one bench on an average	Number of Schools	Percentage
1.	1– 3	6	8.45
2.	4 – 6	63	88.73
3.	7 – 9	1	1.41
4.	10 – 12	1	1.41

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	Total	71	100

The above data reveals that in 8.45% schools, students in between 1- 3 sit in one bench on an average. In 88.73% schools, students ranging from 4 - 6 sit in one bench on an average, while in 1.41% schools, students in between 7 - 9 sit in one bench on an average and in 1.41% school; students in between 10 - 12 sit in one bench on an average.

Facilities Made Available in the School

Information regarding proper ventilation in the classroom, sewage facilities, dustbins, water supply etc. in the school is presented in table 7.

Table 7 Facilities Made Available in the School

Sl. No.	Facilities made available	Number of Schools	Percentage
1.	Proper ventilation in the classroom	66	92.96
2.	Sewage facilities	---	---
3.	Toilets	44	61.97
4.	Dustbin	---	---
5.	Water supply	63	88.73
6.	Electrification	---	---
7.	Cupboard / shelves	38	53.52

The analysis of the data reveals that out of 71 schools, 66 schools had provision of proper ventilation in the classroom. Only 44 schools had provision of toilets in the school compound. 63 schools out of 71 had provision of water while only 38 schools had provision of cupboard and shelves.

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The analysis of the data also reveals that there were no sewage facilities, dustbin and electrification in the sampled schools. So we can say that in all the sampled schools there were no proper sanitation facilities.

Provision of Mid-day Meals in the Schools

Data regarding provision of mid-day meals in the schools has been presented in table 8.

Table 8 Provision of Mid-day Meals in the Schools

Sl. No.	Provision of Mid-day Meals	Number of Schools	Percentage
1.	School's own resources	---	---
2.	Government	71	100
3.	Local government	---	---
	Total	71	100

The above table shows that all the sampled schools taken made provision for mid-day meals. The Government takes initiative for providing mid-day meals to students in the school.

Provision of Medical Check-up

Medical examination with necessary follow-up work forms the essence of health services. The analysis of the data reveals that none of the schools had facilities for the medical examination of the children.

Findings of the Study

1. As far as the nature of school facilities in the primary schools of Kokrajhar district are concerned, it was found from the study that seventy schools out of seventy-one had their own building while one school was run in building known as Rent-free building.

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2. It was found out from the study that 2.82% of schools has tented or thatched house type building, 4.22% were kuchcha type, 90.14% schools were pucca with tin roof and 2.82% school were mixed type implying that the roof of the house was tin and the wall was of bamboo fence.

3. Generally five rooms are needed for proper working of primary schools (including Ka-Sreni). But from the study it was found out that majority of the schools (66.2%) has rooms in between 1-3, while only in 18.64% schools there was provision of school office room. It was found out that in maximum number of schools the same classroom was used for a variety of purposes.

4. The survey also reveals that majority schools (95.77%) had wooden benches. Only in six schools students ranging from 1-3 sit in one bench on an average, whereas in 88.75% schools students ranging from 4-6 sit in one bench on an average. This signifies the inadequacy of furniture in the classroom.

5. The study reveals that none of the schools made facilities for sewage, dustbins, and electrification in the school.

6. The government takes initiative for providing mid-day meals to students in the schools. It is perceived to be an indispensable component of food security, initiatives for children's health and their right to nutrition throughout the world. All the sample schools made provision for mid-day meals for the students.

7. Medical services form the essence of health services but from the study it was found out that there were no provisions for medical check-up in the sample schools.

Conclusion

Education at the primary level acquires special importance as it provides an opportunity for capturing and nurturing talents at the early stage of growth, thereby contributing to the development of a national pool of ability. Educational causes have a direct bearing on the atmosphere, facilities and quality of education being imparted in an educational

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institution. It depends upon the physical facilities in the shape of building, furniture, equipment and other materials. If the atmosphere is not healthy and congenial, teachers do not take any pains and provide no freedom to the student. Poor building, poor seating condition and indifferent attitude of authorities will promote wastage. Development of necessary physical facilities is of utmost importance for effective implementation of the curriculum. A thorough enquiry about the physical facilities of the school in the district is necessary.

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Non-Verbal Communication Analysis in Chart Korbjitti's (CKT) Fiction

Pisutpong Endoo
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Chart Korbjitti
Courtesy: http://en.wikipedia.org/wiki/Chart_Korbjitti

Abstract

Chart Korbjitti is a renowned writer from Thailand. He writes primarily in Thai, but some of his novels are published in English also. This paper discusses the "Non-Verbal Communication Analysis in Chart Korbjitti's (CKT) Fictions". The objective here is to identify the non-verbal communicative strategies, the socio-cultural and the various stylistic features of the language and linguistic intricacies of the author, Chart Korbjitti (CKT).

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The main data for this study were taken from CKT's fictions selected from four novels mentions below to seek and to explore the various stylistic features used by CKT. These are the following four novels selected as the data for the study: 1) NWO (No Way Out) published in 2009, 2) JM (The Judgment) published in 2009, 3) MD & CPN (Mad Dogs & Company) published in 2009, and 4) TM (Time) published in 2011.The selection of these novels is based on their varied themes and characters can make an interesting study in stylistics from different angles. Having constructed a skeleton chronology of the novels, we could clearly visualize the shifts in style and technique. These selected four novels are written in genre convention; for instance, NWO is interpreted as it is ambiguous whether the problems presented arise from the flaws of the economic system or from submission to the folk concept of fate. For JM, it is against the passive acceptance of fate which CKT points out the perils of illusion in social norms. Such illusion could be found both in the abusers. Later, MD&CPN is the story of the friendship and solace which are the potent remedies for human wounds. And the last one is TM. This fiction is revealed out the goodness getting influences human behaviour which does exist in human mind. And also CKT shows the problem of drifting in the whirl of sufferings-a metaphysical issue-and the problem of struggling for power in the society are, in fact, the same thing.

The research methodology was proceeded by selecting main data from CKT's four fictions; namely, NWO, JM, MD&CPN and TM. Then the main data selected to study from CKT were scrutinized by the language in the literary interpretation and several language features. On the wider implications of the stylistics these were scrutinized by the language structure and the language use, the socio-cultural aspects, the non-verbal communicative strategies and the author's styles and discourse are recognized to study in identifying and analyzing CKT's fictions in the various language features of stylistics with respect to the content and context in the literature survey taken for the study.

From the results of this research, it was found that CKT, in non-verbal languages used in CKT's fictions, CKT used these several features together with the verbal discourse to be strategies developing the character in his novels along the company of the communication of the verbal to express the different feelings and emotions of the characters in his fictions to add more effective communication to the readers and the effective interaction among the characters through gestures. CKT can express the emotions along with the gesture features in his characters as if he is a character in his own fictions. CKT's skillful non-verbal communication use with the blend in the fictions can be very well used body parts consisting of head with incline, turn, shake, bow, raise and nod, hair, face, eyes, nose, mouth, lips with actions of laugh, grin and smile, teeth, cheeks, chin, neck, shoulders, sands, arms, fingers, elbows, and legs.

1. Introduction

There are many scores of definitions that researchers and scholars use to define non-verbal communication. Among the definitions we have studied, we chose and developed the points that seemed essential to us with respect to the frame of non-verbal communication study are as followings:

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Knapp, Mark, Hall, and Judith (2002) defined that the nonverbal communication is understood as the process of communication through sending and receiving wordless messages communicated through gestures and touch by body language or postures, facial expression and eye contact.

Trask (2005) Richards and Schmidt (2002) specified that the non-verbal communication is any aspect of communication which does not involve words and without the use of words. This could be done, for instance, by gestures. In this regard Matthews (2005:246) pointed that non-verbal communication is communication by means other than words, in human beings by non-vocal gestures, and so-called "body language."

From the definitions given by many scholars, we can summarize that the non verbal communication is the body language that does not involve words, send and receive words and is expressed in the form of gestures and touch. Talking about gestures, Thirumalai (2003) claimed that gesture is the symbolic action by which a thought, a feeling or intention voluntarily expressed in a conventionalized form and he added that nonverbal communication with the eyes, face, gestures and silence during discourse can play a major role in communicating normally.

In CKT's fictions, CKT uses several non-verbal features together with the verbal discourse to be strategies developing the character in his novels. So, to study the nonverbal communication in CKT's fictions, this chapter explains and analyses the non-verbal communication features along the company of the communication of the verbal discourse used to be the personal technical way to express the different feelings and emotions of the characters in CKT's fictions why they result in more effective communication to the readers and the effective interaction among the characters. Moreover, this chapter can be classified into seven topics: 1) Body Language – Gestures, 2) Main Body Parts for Study divided in to Head classified into Incline, Turn, Shake, Bow, Raise and Nod, Hair, Face, Eyes, Nose, Mouth, Lips separated to the actions of Laugh , Grin and Smile, Teeth , Cheeks, Chin, Neck, Shoulders, Hands, Arms, Fingers, Elbows, and Legs. All of these have contextual attestations with the way of revealing significant reasoning with the study the non- verbal communications analysis in CKT's fictions.

2. Body Language – Gestures

Birdwhistell (1952) pointed out that the body language can be the nonverbal communication by means of facial expressions, eye behavior, gestures, posture, and the like. Body language expresses emotions, feelings, and attitudes, sometimes even contradicting the messages conveyed by spoken language. Some nonverbal expressions are understood by people in all cultures and other expressions are particular to specific cultures. In the same idea, Richards and Schmidt (2002) said that the non-verbal language as the same of meaning of Para-linguistics which is the study or use of non-vocal phenomena such as facial expressions, head or eye movements, and gestures, which may add support, emphasis, or particular shades of meaning to what people are saying.

With the regards of two scholars above , body language is a form of non-verbal communication consisting of body posture, gestures, facial expressions, and eye movements. Humans send and interpret such signals almost entirely subconsciously as the John's

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definition (2008). He attested that human communication consists of 93 percent body language and paralinguistic cues, while only 7% of communication consists of words themselves; however, Mehrabian, Ferris and Susan (1967) had stated that this is a misunderstanding of the findings. Body language may provide clues as to the attitude or state of mind of a person. For example, it may indicate aggression, attentiveness, boredom, relaxed state, pleasure, amusement, and intoxication, among many other cues.

Therefore, from the all definitions given above by many experts we can say that body language is the important thing for non-verbal communication and whenever the people do body language, the body parts are the important tools for doing it. The body parts play a major role in effective communication. Having an intense study of the story's progression by means of gestures and touch, it is noted that the author presents some common gestures for the readers to speculate and some of the unique gestures which he explains the reason for that particular action. In the study of style in all the selected fictions of CKT, it is observed that the author has finely blended the verbal discourse along with gestures which reveal many emotions with the verbal representation. The gestures revealed by body organs and facial expressions lead to the sentimental recognition of feelings between the characters, this in turn supports the story's progression and the characters act according to their feelings such as accusation, anger, love, friendliness, affection etcetera.

3) Main Body Parts: A Study

Body parts are the significant roles in conveying the message in the literary text by the use of gestures or non- verbal communications. In the role of communication, the body parts invade the text by their actions leading to consciously depict the emotions backed by their socio-cultural elements in the linguistic pattern of language. So, the study of gestures indulges the main body parts as represented below help the readers to interpret the sentimental personality of the interlocutors.

This paper presents a detailed study of the above-mentioned body parts as used by CKT in the novels selected for the study to give the explanation for how these non-verbal features contribute to the progression of the story. In the stylistics analysis specified on the main body parts used for the study in this chapter as non-verbal communication or gestures in CKT's fictions, they can be divided in to Head classified into Incline, Turn, Shake, Bow, Raise and Nod, Hair, Face, Eyes, Nose, Mouth, Lips separated to the actions of Laugh, Grin and Smile, Teeth, Cheeks, Chin, Neck, Shoulders, Hands, Arms, Fingers, Elbows, and Legs.

3.1 Head

CKT brings out his human emotions in the form of nonverbal expressions in his fictions. Among the body parts, the rich exposure of the feelings is strongly depicted by the head. As shown in the above figure, head can be segregated into hair and face. The face reveals the facial expressions of the head, yet the actions of the head reveal the mood of the different characters narrated by CKT can be distinguished into Incline, Turn, Shake, Bow, Raise and Nod. CKT brings in all these movements in the natural way in his fictions. The differentiation of those actions above is based on the head movement in different directions as these followings:

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3.1.1 Incline

The incline in CKT's fictions is disclosed on the base of the head or the body in acts of different emotions of each character in his fictions such as:

Head inclined and her face buried in her hands, the girl sat there sobbing. (NWO: 11)
The three of them incline their heads to prostrate themselves before the abbot, who smiled at them affectionately. (JM: 187)

"It's mine, sir," Thai lowered and inclined his head and confessed. (MD&CNP: 181)

The woman vendor lifts up her baskets and inclines them toward Old Yoo, who merely glances down and slowly points at this bag and that with all the consciousness she can muster. (TM: 41)

3.1.2 Turn

CKT explains the head in turn in his fictions on the base of its kind as:

The children looked at the money and then turned their heads to their father. (NWO: 36)

He lowered his head and turned his head at the fluffy, cream-colored carpet. (NWO: 59)

Fak called out to her. She merely turned and stared at him. (JM: 305)

Several passersby walking past Thai turned round to look at him. (MD&CPN: 196)

Old Thapthim lets herself down to lie on her side, her head turned toward the door. (TM: 105)

3.1.3 Shake

The shake in CKT's fictions is mainly revealed on the base of the head shaking to the denial of characters such as:

Boonma stood dazed and shaking, his heart pounding. (NWO: 73)

The headmaster sighed and shook his head. (JM: 312)

No, you don't—" Thai shook his head slowly. (MD&CPN: 205)

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Pa shook his head. His hand fumbled over the stubble on his chin.
(MD&CPN: 238)

3.2 Bow

Bow is a movement of the head. Bow can forward and downward as a gesture of respect, greeting and goodbye etc. In the fictions of CKT, the bow is intermingling exaggerated the emotions apart from what is expressed above such as:

Fak let go of the flag, which had yet to be fully attached to the cord, and, squatting down, placed his palms together and bowed to the monks. (JM: 24)

After the monks sat down properly on the platform, they bowed together before the Buddha image to their right. (JM: 65-66)

He could think of no answer, merely bowed his head, avoiding everybody's stares. (MD&CPN: 251)

Thai walked into the shop with his head bowed. (MD&CPN: 571)

3.3 Raise

The raise in CKT's fictions is brought out on the base of head in different conditions such as:

Each of the four sides of the pyre had a stairway, with wooden banisters carved in the shape of mythical serpents with raised heads and tails. (JM: 95)

Thai raised his head and told her. "Not yet. You go to sleep. (MD&CPN: 598)

3.4 Nod

Nod in CKT's fictions is presented to move the head up and down and used usually for acceptance such as:

The old man nodded to quell his growing irritation and passed his container to her with a request for water. (NWO: 42)

"Yes – I see –"The abbot nodded, took another sip of his tea, and then put the cup down. (JM: 185)

He slowly nodded at Fak and walked away. (JM:285)

He nodded wearily, his face a complete blank. (MD&CPN: 83-84)

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3.5 Hair

Hair is threadlike outgrowths from the skin of an animal or human being. In linguistics though gestures cannot be expressed by hair, yet CKT uses it to present the characters' different conditions which are on the disarray or beauty. Also it can be contributed a lot in arousing passionate interest in the characters by CKT such as:

> *Head bowed and her face buried in her hands, the girl sat there sobbing. Her hair hung in disarray and tears trickled down between her fingers. (TS: 11)*

> *Boonma passed the bowl to his son, starting at his face and smooth, wet hair for the last time. (NWO: 122)*

> *His neatly combed hair was still. (JM: 249)*

> *His beautiful long hair had been soused. (MD&CPN: 18)*

> *Of the face of the person lying on the bed: sunken features, sparse white hair, deep orbits, and eyes staring hard. (TM: 18-19)*

From the examples above, we can see CKT using hair to explain the beauty, age, pathos of different characters that aid in his story's progressions imagined elusively when the readers read to these sentences.

3.6 Face

Face is the surface of the front of the head from the forehead's top to the base of the chin and from ear to ear. Face can be the primary source of revealing the expressions in non-verbal communication or gesture. In CKT's fictions, they can be given out a variety of expressions by CKT as depicted by the look and direct expressions of the face. The gestures made by the face are revealed in the form of facial expressions. Besides, CKT's style of persuasive portrayal of facial expressions reveals vividly his mastery of understanding human sensibilities and passions in the form of grimace. Also CKT expresses feeling through face based on the human moods and passions backed by the socio-cultural elements, the characters reveal out their experiences in the form of expressions mainly in their face. Moreover, the gestures in CKT's fictions made by face revealing the emotions reflect the human pathos, humour and impressions and make the remarkable impact on others such as:

> *Head bowed and her face buried in her hands, the girl sat there sobbing. Her hair hung in disarray and tears trickled down between her fingers. (TM: 11)*

> *A look of suspicion flitted across the headmaster's face. (JM: 250)*

> *The look on the headmaster's face was as stern as his tone of voice. (JM: 251)*

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He didn't answer the question but stood there with a smile on his face. (MD&CPN: 18)

All signs of drowsiness cleared from his face. (MD&CPN: 19)

The rain struck his face but he wiped his eyes and looked from side to side. (MD&CPN: 19)

A smile still lingers on the nurse's face as she pulls out the blanket covering Old Yoo and folds it. (TM: 22)

On the contrary: her face seems suffused with happiness at devoting herself to the service of someone who is incapacitated. (TM: 23)

The rain struck his face but he wiped his eyes and looked from side to side. (MD&CPN: 19)

His eyes pleaded for mercy. (MD&CPN: 52)

Thai's eyes begged his father to leave him alone. (MD&CPN: 199)

Of the face of the person lying on the bed: sunken features, sparse white hair, deep orbits, and eyes staring. (TM: 18-19)

Only the eyes are wide open, but stare out expressionless. (TM: 20)

And so it is that this final instruction makes tears overflow the eyes of some of the bodies standing around, each realizing that the time has come for a final separation, and that there's no way they'll ever see her again—(TM:253)

3.7 Nose

Nose is a part of the human face or the forward part of the head of other vertebrates that contains the nostrils and organs of smell and forms the beginning of the respiratory tract. In linguistics, nose can be expressed as non-verbal communication or gesture and illuminated the behaviour based on the context. In CKT's fictions, CKT uses it to expound or describe the different gesture of characters in his fictions vividly and skilfully. In NWO, Sida expressed her love to her brother by burying her nose in Dam's tummy as:

Suda said and then buried her nose in her brother's tummy. Dam squealed with delight. (NWO: 24)

Also in the same fiction, CKT expounds the suffered feeling of Boonma's father killing himself by pushing the end of the rope between the beam and the wall and tightening nylon rope around his neck. Nose is revealed to explain the feeling of Boonma's father running to death by CKT.

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The nylon rope tightened around his neck, hurting his Adam's apple. Soon he heard alound whirring sound, as if the air was running out through his ears and nose. Deafened and numb, his head was spinning as if the blood trapped there was frantically trying to find a way out. (NWO: 107)

In JM, CKT reveals the condition of copse kept for so long in the coffin. Nose in this sentence is revealed as the changes of body after he had died for so long. CKT tries to tell the readers that the body parts change when they die as:

The hair had remained unchanged; the eye sockets were empty and deep; the nose was a cavity framed by a triangle of bones; the jaw was agape, and six or seven teeth could be seen in the mouth, together with a few coins.(JM:138)

And another example CKT's fictions have a nose to describe the gestures of different characters such as:

'Uncle – I –' He looked deep in thought, raised his finger and scratched the tip of his nose, then went on: 'I misunderstood you, uncle. I beg your pardon. Please forgive me. (JM: 152)

Some young women stepped back, screwing up their noses, as the stench ruined the delicate perfumes they had sprinkled themselves with. (JM: 182)

Ort dodged and punched him squarely on mouth and nose. The guy staggered backward under the blow. (MD&CPN: 101)

The stench of burning flesh was overpowering. Some people held their noses and turned their heads away. (MD&CPN: 141)

After a while, my nose picks up mustiness combined with a faint offensive smell of urine floating lightly in the air. (TM: 12)

3.8 Mouth

Mouth is the cavity lying at the upper end of the alimentary canal, bounded on the outside by the lips and inside by the oropharynx and containing in higher vertebrates the tongue, gums, and teeth. In linguistics, mouth can be expressed to be a non-verbal communication or gesture. Several gestures of mouth are apparent in CKT's fictions taken for the present study. CKT's technical brilliance reveals his imagination and his understanding of different characters' actions and feelings based on the contexts such as:

It was only on the subject of Sida that Boonma's mouth remained tightly shut, when the old man asked about her. (NWO: 53)

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"Three thousand, sir" The answer which had been lying dormant in his head rose and raced out of his mouth. (NWO: 61)

"Water!" he moaned softly into the whiteness. And in a moment, as if comprehending, a glass floated from the distance towards his lips. Boonma drained it. A blurred face began to take shape before him. A nose, eyes, mouth became clearer as Boonma focused his eyes. (NWO: 125)

Their ears listened to the chanting but their mouths were busy with the question, 'What's he doing here?' (JM: 181)

The smell made his mouth water and he swallowed his saliva with difficulty. (JM: 188)

By now, that bottle of Chivas must have turned into piss, and other bottles must have followed in close order. The thought made his mouth turn acrid. Better not think about it. (MD&CPN: 440)

Samlee shook his head to get rid of the haze. He had fallen hard on the ground. In his mouth there was the taste of blood. (MD&CPN: 486)

Lamjiak	*(Talking loudly.) "Don't you just keep the rice in your mouth, or else we'll be here all day. Hurry up and chew." The patient begins to move her mouth. /Cut (TM: 55)*

"Great-grandma, what is it you're chewing?" He bends over to look into the mouth that chomps nonstop. (TM: 101)

Besides the gestures of the mouth can be brought out by the actions of the lips and are contextually described in CKT's fiction.

3.9 Lips

Lips are either of two fleshy folds that surround the opening of the mouth. In linguistics, lips are the main non-verbal communications of the mouth. CKT brings out the non-verbal communications of mouth expressed by the lips through the different characters such as:

He brought the cigarette to his lips, took a puff and went on. (JM: 219)

His swollen lips had split and made him moan in pain. (JM: 230)

Otto laughed as he put more ice into his glass. Chuanchua wetted his lips and put down his glass. (MD&CPN: 95)

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*I'll do whatever you say, sir," the young man with the swollen lips
replied. (MD&CPN: 108)*

*The monk blesses her, his lips hardly moving, without any sound to
be heard. (TM: 49)*

The main concept of non-verbal communications of mouth expressed by the lips can
be further expressed in the forms of Laugh, Grin and Smile.

3.10 Laugh

CKT reveals the laugh as the non-verbal communication or gesture to show and
express mirth, satisfaction, derision, appearance of happiness, or an inward joyfulness of
different characters' actions such as:

*Sida laughed and learned over to take her little brother from her
mother. (NWO: 23)*

*Fak laughed to himself as a sarcastic thought came to him –
'you've taken your stepmother as your wife: that's what!' (JM:
278)*

*A few even laughed out loud when the procession passed. (JM:
283)*

*Captain Somchai laughed quietly, no doubt amused by what Fak
had said about not saying anything against the headmaster. (JM:
285)*

*"You haven't touched your glass yet," he said and laughed, still
alone. He thought of the way Fak used to laugh, and heard Fak's
laughter as clearly as it had been in the past. (JM: 335)*

Chuan laughed heartily. Otto laughed a little too. (MD&CPN: 19)

I just laughed, did not express any opinion. (TM: 79)

3.11 Grin

Grin refers to set the teeth together and open the lips, or to open the mouth and
withdraw the lips from the teeth. Also, it is the act of closing the teeth and showing them, or
of withdrawing the lips and showing the teeth. CKT can expound this grin as the gesture of
non-verbal communication of different characters such as:

*Hearing his voice, Somsong turned around and, seeing him,
grinned. (JM: 35)*

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Fak coughed to attract her attention. She turned towards the noise, but instead of covering herself, she grinned toothily. (JM: 44)

He could see her white teeth as she grinned in the dark. (JM: 77)

Samlee grinned in a flash of white teeth. (MD&CPN: 149)

She was lively, laughed, grinned, and making him think she was a really happy person. (MD&CPN: 365)

Shane grinned in a flash of white teeth and everybody laughed. (MD&CPN: 445)

3.12 Smile

The smile refers to express amusement, pleasure, moderate joy, or love and kindness by the features of the face and to laugh silently. CKT reveals smile through his characters in his fictions. There are several kinds of smiles clearly narrated with the illustrative techniques to reveal the different characters' actions to the readers such as:

A faint smile crossed the old man's face when he saw Dam quickly curl himself up and turn his back to the mosquito net screen once there was silence. (NWO: 22)

The teacher smiled as he dropped his own loincloth and stood in his underpants. (JM: 41)

Fak smiled back and shook his head. (JM: 41)

Fak merely smiled wearily, revealing the gap in his front teeth. (JM: 236)

Chuanchua smiled impishly. (MD&CPN: 149)

Otto smiled. (MD&CPN: 159)

3.13 Teeth

Teeth are one of a set of hard or bonelike structures rooted in sockets in the jaws of vertebrates typically composed of a core of soft pulp surrounded by a layer of hard dentin that is coated with cementum or enamel at the crown and used for biting or chewing food or as a means of attack or defense. In CKT's fictions, the teeth are used to combine with the mouth and lips to be expressed as non-verbal communication by revealing the important role of gesture to describe a variety of different characters such as:

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> *Two bits of bone had come loose in his mouth and his saliva had a*
> *strange taste. He realized then that it was his teeth and he spat*
> *them out into the water where he stood. (NWO: 96)*

The sentence above, CKT describes the hurt condition of Ort got hard blow against his cheek by the watchman until his teeth had come loose from his mouth. In addition, these sentences in CKT's fictions refer to the events relating with teeth of characters such as:

> *No one ever mentioned the name of the owner of the iron fist that*
> *had knocked Fak's teeth out. (JM: 234)*

> *Fak merely smiled wearily, revealing the gap in his front teeth.*
> *(JM: 236)*

> *He assumed the blood had come from his gums where he had lost*
> *his teeth, so he spat on the ground and began to suck next to his*
> *molars to draw more blood and have another look to make sure.*
> *(JM: 302)*

> *That night, he lost his gun as well as three front teeth—not to*
> *mention the irreversible loss of his dignity. (MD&CPN: 124)*

> *Samlee grinned in a flash of white teeth. (MD&CPN: 149)*

> *Old Thapthim smiles, showing the few blackened teeth she has left.*
> *She smiles because she knows this cannot be. (TM: 38)*

3.14 Cheeks

Cheeks are the fleshy part of either side of the face below the eye and between the nose and ears. Cheeks can be expressed the sadness, anger, shyness, shock, insult and fear etc. in the contexts. Also in the fictions of CKT, he displays the different emotions of the characters through cheek such as in JM, CKT narrates the character of Somsong finding Fak with the pity condition and nonsense what she is doing. It is very pity event presented on cheek and others.

> *She kept wandering about, face dirty, hair dishevelled and, because*
> *she had been gagged, chin and cheeks smeared with bright red*
> *lipstick. (JM: 321)*

Also in JM, CKT describes the trickiness of headmaster. The tricky characters of headmaster appear on eyes and face including cheeks. CKT expresses that it is a really beautiful smile to tell the readers that this sarcastic.

> *The whole of the headmaster's face was smiling. His eyes crinkled*
> *with a smile. His cheeks smiled, the corners of his mouth were*
> *upturned in a smile which uncovered his sparkling white teeth.*

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Even his neatly trimmed moustache smiled. It was a really beautiful
smile. (JM: 336)

This expresses the love and impressive emotion of Thai to his girlfriend. The check in this text is revealed on the beautiful and soft physical body of Thai's girlfriend.

Thai tightened his embrace as if to prevent her from escaping. His
nose rubbed faintly on her cheek, inhaling the scent of her soft skin.
(MD&CPN: 367)

3.15 Chin

Chin is the central forward portion of the lower jaw. Chin is displayed only in JM to describe the gestures of three characters that are Kamnan and a widow Somsong. In the first sentence, Kamnan's action shows that he does not care to Fak's greeting coming to invite him participate the criminal rite of Fak's father death.CKT reveals the chin as the gesture of Kamnan's disinterest as:

Fak raised his hands to his face and bowed to the kamnan, who
was walking towards him. The kamnan acknowledged Fak's
greeting by raising his left hand, as though he were brushing a fly
off his chin. (JM: 114)

This sentence in also of JM, CKT reveals chin as gesture to brood of a widow Somsong and this gesture is usually accompanied by arms as:

The widow Somsong sat hugging her knees and staring at him. She
rested her chin on her left arm, which was folded over her right
arm. (JM: 171)

The sentence below CKT reveals the chin in the character of a widow Somsong that what she look like as:

She kept wandering about, face dirty, hair dishevelled and, because
she had been gagged, a chin and cheeks smeared with bright red
lipstick. (JM: 321)

3.16 Neck

Neck is a part of the body joining the head to the shoulders or trunk. In CKT's fictions, CKT displays the neck as the gesture in many situations of characters including animal- a duck and bottle. An author takes a neck of roasted duck of bottle combining with his narration on the dinner time of Dam, Ort and their granddad getting very hungry in JM as:

The moment the roast duck necks fell out of the plastic bag and no
to the plate, Dam snatched one, only to have his hand slapped by
his older brother.

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"Save it for the rice. I didn't buy it so you could eat it on its own like a snack."

"Granddad! Granddad! We've got duck," the younger boy cried loudly. The old man turned round and craned his neck to see the duck necks on the plate, and then quickly turned back to the stove. He didn't know where all the saliva, which had suddenly welled up around his few remaining teeth, had come from. It kept coming, so that he had to swallow it back down quickly. (NWO: 16-17)

He looked at the bottle from the corner of his eye for a while, then grabbed it by the neck and took a swig. (JM: 183)

The level of the wine was just below the neck of the bottle. (JM: 225)

Also CKT shows the neck as the gesture of appearance of characters as:

His appearance had become darker and gloomier, and his neck and ears were thick with grime. (JM: 175)

The picture gradually moves down from the face, past the neck, on to the chest. (TM: 24)

All of these necks displayed in CKT's fictions are main supports for the movement of head as:

Fak didn't try to follow the undertaker's presentation. He craned his neck to look at the coffin on the top shelf, which the undertaker had pointed out first. (JM: 135)

Chuanchua craned his neck to look for the orange juice he had ordered. (MD&CPN: 552)

Samlee and Chuanchua looked at the two motorcycles disappearing into the dark until they could only see the red back lights close to each other.(MD&CPN: 687)

3.16 Shoulders

Shoulders are the parts of the human body between the neck and upper arms. Shoulders can be taken the part in nonverbal communication but they have very limited movements sending to the nonverbal messages. Shoulders can be revealed to interpret a lot of unexpressed verbal representations by the gestures in CKT's fictions. However there are many shoulders by putting something on them in JM expressed by CKT such as:

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He took the national flag from the bottom shelf of the showcase, slung it over his shoulder and closed the glass door. (JM: 23-24)

Slinging his shirt over his shoulder, he took the hoe and shovel back to their place behind the school. (JM: 37)

Fak lifted two mats over his shoulder and walked away along the concrete path that ran from the temple stairway. (JM: 62)

The kamnan patted Fak gently on the shoulder. Fak bowed to him respectfully, and then left. (JM: 115)

That evening, he laid thinking of the warmth the hand of the kamnan had left on his shoulder. (JM: 115)

In these sentences mentioned below, the shoulders are revealed as gestures that the undertaker expresses by patting shoulder on Fak's shoulder to console him after he is very sad with Fak's death. And another shoulders can be expressed as gestures that Master Preecha puts friendly his arms on Fak's shoulders and suggests him back home after he knows that Fak drunk.

The undertaker walked over to Fak and patted him gently on the shoulder. (JM: 149)

Master Preecha walked over to him put his arm around his shoulders and said, 'Go home now. You're drunk, so you'd better go back and sleep it off. Don't go around shouting like that. It won't do you any good, believe me.' (JM: 276)

3.17 Hands

Hands are the parts of the body at the end of the arms. The gesture of hands presents to make more clear or understanding about several wordless between the conservationists or each particular character. Sometimes raising of the hand can be a common phenomenon reflecting the social and cultural situations of story in the fictions. The use of the gesture of hand raising in CKT's fictions can be shown the easily accessible events what they are showing of their actions or emotions in that plot. Sometimes CKT displays hands as a gesture combining with sad emotion such as in NWO, Sida used her hands to bury her face and sat with sobbing after she was screamed into her loudly across the cheek with the back of Boonma's hand who is her father as:

Head bowed and her face buried in her hands, the girl sat there sobbing. (NWO: 11)

Also in the same fiction, Sida used her hands to wipe her eyes with the tears willing up in her eyes which began to steam down she cheeks. CKT reveals the hands as a gesture of tragic condition of Sida in his fiction such as:

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> *She sobbed uncontrollably, every now and then wiping her eyes*
> *with the back of her hand. (NWO: 81)*

Sometimes CKT displays hands as a gesture of appearance that what look like and hurt at kneecaps of a character in his fiction, JM such as:

> *He said, pointing to a blanket with a hand that was just skin and*
> *bones. (NWO: 82)*

> *The old man pressed his hands down on his kneecaps. (NWO: 83)*

In JM, CKT reveals the hand as a gesture of Fak's bad condition which lack liquor drinking. An author can present and show the readers clearly how Fak feels when he does not drink liquor as:

> *His legs shook, his hands slid down the iron bars and his body*
> *slowly sank to the floor. (JM: 286)*

In the same fiction, CKT hurtfully and stressfully expresses pretending of Fak began to see the light of freedom breaking into the cell from a headmaster brought a police to catch him into the cell through the text of a gesture of hands as:

> *So, he tried to control his inner turmoil and forced himself to sit*
> *still, face down, hands tightly clasped, ready to listen. (JM: 290)*

Sometimes CKT expresses a hand as a gesture with raising hands to show paying respect of Fak to a headmaster and a teacher Preecha who gave his money and to show the respect of undertaker to a headmaster. JM, in this fiction, an author can describe how Fak and undertaker feel after showing the respect as:

> *Fak slowly raised his hands before his face, palms joined, bowed*
> *his head and, not daring to look at anyone. (JM: 294)*

> *Fak received the money and made to raise his hands in a gesture of*
> *thanks but the teacher stopped him. (JM: 299)*

> *The undertaker raised his hands to his chin and bowed to the*
> *headmaster. (JM: 311)*

Furthermore, the non-verbal communications or gestures of the hands in CKT's fictions can be studied to further display and to get more understanding and more examples about them into **arms, fingers** and **elbows**.

3.17.1 Arms

Arms are the parts of the body between the shoulder and the hand. Arms can berry gestures for transmitting messages without spoken words, messages can be communicated

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through facial expressions, and gaze and posture.In the process of exposing to view the gestures by hands, the role of arms are shown by CKT as:

> *The old man pressed his hands down on his kneecaps. The shadows*
> *cast by his arms moved back and forth across his body. (NWO: 83)*

The lively details of the arms are often noted in the gesture of raising the arms in CKT's fictions such as:

> *They shared the water, washing their faces and their arms, and*
> *then shook their arms and legs to relieve their stiff joints.*
> *(MD&CPN: 88)*

> *Ta slowly eased herself out of Thai's arms which held her loosely,*
> *afraid he might wake up, and then she got up from the bed and*
> *walked to the bathroom. (MD&CPN: 371)*

> *Otto shook his arms then raised his glass. (MD&CPN: 430)*

> *The light from outside turns the front part of her, from her face to*
> *her arms, which are limp by her side, creamy white. (TM: 90)*

3.17.2 Fingers

Fingers are appendages found on the hands of humans and primates. Fingers as the gestures are almost always intentional**.** Whether you flash someone "the finger", or ask for silence, or pointing somewhere, it's certain that you meant to make that gesture. CKT pulls out the fingers as gestures of unspoken inconsistent verbal details of different characters' appearances or actions in his fictions by the use of fingers movement such as in NWO, Ort produced the images moving across the mosquito net screen with telling the story to his brother, Dam as:

> *Ort turned his hands over and joined them together by linking his*
> *thumbs and moving the four fingers over on that mountain. (NWO:*
> *22)*

In JM, Fak went to headmaster's home to get his money back from him. Arrived the front of the gate of headmaster's home, Fak revealed his anger by pressing the button marked press hard. This CKT discloses Fak's anger by using fingers as the gestures of anger as:

> *He put his finger on the button marked 'Press' and listened to the*
> *'ding-dong, ding-dong' from inside. The more he heard the chime,*
> *the more his resentment increased. He thought, 'He's got this with*
> *my money'. (JM: 270)*

CKT ingeniously brings out the other use of the fingers in order to endorse the verbal discourse. In also JM, an author narrates the hurtful condition of Fak burnt by match because he drunk as:

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When he had found it he struck another match, but because his hand was shaking so much, try as he may he couldn't light the wick. The match burnt down to his fingers and he had to drop it. (JM: 300-301)

In MD&CPN, the fingers are revealed as the gesture of love in guitar of Thai. CKT figures out to Thai's fingers as the gesture of the guitar playing with emotional love and curiously intention as he does not have it as:

He used his right arm as the neck of a guitar. The five fingers of his left hand played chords struck on his right wrist while he hummed a song. (MD&CPN: 191)

This sentence below is narrated the joyfulness of Samlee sitting to listen to the music of Thai had turned on before he left. CKT reveals the figure of Samlee as the gesture of happiness as:

Samlee sat enjoying the music Thai had turned on at a low volume, and beat the rhythm with his fingers like someone having a good time in a nightclub, seemingly oblivious to everybody else round the table. (MD&CPN: 290)

3.17.3 Elbows

The elbows are the regions surrounding the elbow-joint—the ginglymus or hinge joint in the middle of the arm. The role of elbow is combined in course of non-verbal communication rarely used by CKT. There is only one description of the role of elbow is limpidly shown as a support to the movement of body and other body parts in JM revealed by CKT. It is a screen of a widow Somsong going to see Fak caught in the cell at the police station as:

At times, she would trip in the dark and fall and graze her knees and elbows, but still she quickened her steps to go and find Fak. (JM: 287)

3.18 Legs

Legs are one of the two or four limbs that support and move an animal or human or the parts of the lower limb of a human from the knee to the ankle. *Leg*s can reveal the *gestures* for transmitting messages without spoken words, messages and they can be communicated through facial expressions; gaze; and posture. There are many descriptions of legs in CKT's fictions. Legs revealed by CKT have different gesture. Some are shown the legs as the gesture of hurt, normal appearance or the combined movements of other body to point out something about characters. In NWO, CKT displays the legs as the gesture from the suffering of Boonma's father as:

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> *Slowly, and with difficulty, he stretched his legs out of flat. (NWO: 89)*

> *His legs began to ache and shake again until he could no longer stand it, so he let himself slip. (NWO: 107)*

> *His legs began to weaken and shake uncontrollably and he slipped down to the ground. (NWO: 107)*

Also in the JM, CKT narrates the shaking movement with the suffering and feeling of Fak's legs on the text as:

> *His legs shook so much that he had to sit down and rest. (JM: 296)*

> *His legs kicked out and his arms flailed at the air as though he was fighting with the shadow of death, which was about to enshroud him. (JM: 306)*

In MD&CPN, CKT describes the appearance of Otto's legs as the gesture of hurt from falling down from the apartment with being wrapping up until he can't move anywhere and later the legs are expressed as the gesture of happiness with leg movement inrhythm to the deafening music as:

> *He looked at his legs. They were wrapped up like the legs of a mummy and strapped so that they couldn't move. (MD&CPN: 434)*

> *There were a few male foreigners with Thai women as well as foreigners women on their own, who were shaking arms and legs in rhythm to the deafening music. (MD&CPN: 650)*

In TM, legs of old women are narrated through on the texts of the shaking movement by CKT. He reveals the appearance of leg step as if he takes the real event into his story as:

> *Three pairs of shaky legs get off the floor and start walking toward the source of the voice. (TM: 197)*

> *Others, who sat stuck legs dangling on the stairs, are brave enough to slowly go down to the ground and start walking. (TM: 203)*

Conclusion

Chart Korbjitti (CKT) is a very popular writer in Thailand was born on June 25, 1954 in Baan Bo, Samut Sakorn province (Ozea, 2008). He is an outspoken writer using his pen to focus on people living on the bottom of society. He created the birth of the modern Thai novel by describing the individual confronting the collective. Most of the stories deal with the losers in the social game (Bergquist, 2003).He first came to prominence with the publication of his novel, "JM" in 1981. This book made him to win the S.E.A. Write Award. He received also the second S.E.A. Write Award in 1994 for this fiction, "TM". CKT was named as a

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National Artist in Literature in 2004, and was among the honorees of the inaugural Silpathorn Award, given to Thai contemporary artists. CKT wrote many books and his works have been translated into many languages such as English, French etc. In the present time CKT has established himself as a full-time writer and he has founded the publishing house Samnakphim Hon (Howling Books) which publishes all of his works.

Chart Korbjitti (CKT) used and added the non-verbal communication as any aspect of communication and as the symbolic action by which a thought, a feeling or intention voluntarily expressed in a conventionalized form in his fictions in several features together with the verbal discourse to be strategies developing the character in his novels along the company of the communication of the verbal to express the different feelings and emotions of the characters in his fictions to add more effective communication to the readers and the effective interaction among the characters through gestures. CKT can express the emotions along with the gesture features in his characters as if he is a character in his own fictions. CKT's skillful non-verbal communication use with the blend in the fictions can be very well used body parts consisting of head with incline, turn, shake, bow, raise and nod, hair, face, eyes, nose, mouth, lips with actions of laugh, grin and smile, teeth, cheeks, chin, neck, shoulders, sands, arms, fingers, elbows, and legs.

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A Linguistic Study of Abbreviations in SMS

Naveen Kumar HC, M.A., M.Phil., Ph.D.

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Abstract

Of late, whenever one sees a short form of a word in written communication, the common utterance is, "Oh! SMS Language!?" Abbreviations have become such inseparable parts of SMS lingo. Concerns are expressed about language deterioration due to the excessive use of abbreviations. Parents are bothered about their children getting addicted to 'txtng' (texting), i.e., lacking spelling skills. The teachers are getting the answer scripts with SMS abbreviations and are puzzled if they can accept those abbreviations as they too have begun to comprehend and use abbreviations like 'u'. Linguists have been inquisitively observing the biggest ever language revolution happening due to the electronic medium. This article is an attempt to study the

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abbreviations used in SMS, their formation and variety. Through that, an attempt is made to analyse the techniques used in the process of abbreviation.

Introduction

According to the International Telecommunication Survey 2008, there are 4 billion mobile/cellular phone users in the world and the number of new users is increasing every year. Though internet is also around, individuals are preferring mobile phones for the portability and simplicity of usage. With the latest developments in the field of technology both computers and mobile phones have become one and the same as the facilities of one being available in the other. According to www.Cellular-News.com on the New Year eve of 2008, around 43 billion text messages were sent all over the world. The SMS is more popular than the voice messages. Whether it is English, regional script or regional languages with the script of English, people are choosing to convey things silently at the place of noisy calls. With the increasing need to be fast and brief in our communication, SMS (Short Message Service) has gained a great popularity.

SMS

SMS is also called textese, phone short-hand (Sutherland: 2002), Txt (Shortis 2007), texting (Crystal: 2008), SMS Communication (Hard af Segersteg: 2002) txtspk, txtk, texting language or txt talk. The term, 'SMS', is used throughout this article. The language used in SMS has been a topic of discussion for various reasons for linguists, grammarians and generally elders due to the deviations it is taking from the regular language. Parents and teachers have begun to feel that the youngsters are using incomprehensible spelling and grammar (Baron: 2008). Crystal (2001) feels that a linguistic revolution is at hand.

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Abbreviations and Coding

Coding as such is not new to human communication. Indus valley civilization is said to have the practice of using pictographs on clay tables to mark an agreement or settle accounts in 3500 BC (Wilton: 2005). The puzzle games of rebuses, which convey messages through short forms, pictures and numbers, are being played from a long time. 'Whatzit?' puzzles, which ask to find out the familiar phrase from specially arranged letters, are published as regular features in newspapers. With the advent of internet and mobile phone technology too, a sort of code language seems to have emerged as a part of day to day communication.

Abbreviations have become synonymous with SMS language. Users of SMS try to convey many things within 160 characters including spaces and in no time. The mobile phone's 12 keys are to be used to type all the alphabet, numbers, symbols and spaces. So, typing more characters with a single key is the inevitable way to type messages. Though T9 predictive text system is available over phone, many don't know the system or most prefer fewer characters to convey a message. It is less likely that a person with the knowledge of T9 predictive text goes for short cuts. The high-end cell phones have a keypad similar to that of a computer but they are not affordable for a layman. SMS is relatively cheaper than calls and voice messages. This has resulted in various forms of shortenings. This study is an attempt to look at the abbreviations and the process involved in shortening of the words. Acronyms like 'lol' (laughing out loud), AFAIK (as for as I know) are used in SMS, but their frequency is less compared to internet language (Baron: 2008). So, only SMS abbreviations are dealt in this article.

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English, most widespread but second largest spoken language in the world, has been a major language on Internet and SMS. Multilingualism is, no doubt, picking up, but non-English languages have been poorly represented with electronic medium (Danet et al: 2005). TransSMS which translates the SMS to a different language of the receiver from any language of the sender is not popular yet (Othman et al: 2003). So, this is a study of SMS abbreviations in English.

The abbreviations in any medium are attempts towards brevity in all senses. Hard af Segersteg(2002) opines "Informal and speech-like reductions in texting are (...) strategies towards reducing time, effort and space whilst expressing informality and personal intimacy" (p. 232).

Crystal (2008) does not look at the abbreviations as the latest developments happened exclusively due to texting. It is noted that these features were already there on internet and few new creations have happened in texting. This might be true of the native speakers but the non-native speakers are introduced to the shortening more due to SMS than the practiced abbreviations.

Interpreting Abbreviations

Various interpretations have evolved from the earlier studies. Whenever a word is frequently used it tends to have different short forms based on the users and their reason behind method of abbreviation. There are instances of same abbreviations used to represent different words, which lead to confusion. If the normalization is done on the respellings done by the texters, the intended informality goes missing along with the essential part of interpersonal meaning (Tagg: 2009). The SMS language is popular due to the brevity and exclusiveness

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(Priya: 2008). Most of the abbreviations used in SMS were there in *The Dictionary of Abbreviations* edited by Eric Patridge in 1942. These abbreviations are neither novel nor incomprehensible, some of them are taken from internet activities like chat and email, only few extensions of the same are seen being done in texting (Crystal:2008).

Features like facetious forms (Crystal: 2003), logograms (Crystal: 2008), colloquial respellings (Tagg: 2009), accent stylization (Plester: 2009) are hardly seen in non native speakers of English, as they are the results of extensive familiarity with the language.

Present Study

A study of the abbreviations used in the SMS of the non-native speakers of English is taken up here keeping in mind the mode of abbreviation. So, all the features fell into the 5 ways of abbreviation, some of which are also observed of native speakers. The data for the same are collected over a period of 4 years from 2007 to 2011 created by individuals with different mother tongues of India other than English. 306 instances of abbreviations are found in 50 characteristic/distinctive SMS, selected out of nearly 3000 messages. It is observed that the abbreviations in SMS have taken place in the following five ways:

Sl. NO.	Methods of Abbreviation	No. of Instances
I	Phonetic Contractions	185
II	Clippings	43
III	Omissions	59
IV	Substitutions	9
V	Initializations	10

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Total	306

I. ***Phonetic Contractions***: There are instances of abbreviations happening by using a spelling which is perfectly or nearly a phonetic representation of different syllables.

a. Clubbing of two words to make one unit which sounds similar (1 instance)

    1) tnq   =>   Thank you

        In (1) 'tn' is representing 'than-' and 'q' is representing '-k you'

b. Partial representation of the word with required sound (3 instances)

    2) coz   =>   because

        In (2), only the stressed syllable of the word 'cause' as 'coz' is representing 'because'.

    3) z   =>   is

        In (3), the only consonant sound of the word 'is' is 'z', it is representing the word.

c. Phonetic transcription where 'h' is mute (28 instances)

    4) wen   =>   when

    5) wat=> what

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In (4) and (5), 'h' is mute in 'when' and 'what'. So, /wen/ is the exact

phonetic transcription, while 'what' has a near transcription.

d. Near phonetic representation of a part (19 instances)

6) 9t   =>   night

7) 5n   =>   fine

In (6) and (7), the final consonant sounds of '9' and '5' (/n/ and /v/) are

ignored in forming short forms of 'night' and 'fine'.

e. Partial word in number form (3 instances)

8) some1 =>   someone

9) no1   =>   no one

In (8) and (9), 'one' is put in figures.

f. A number with one or more letters to represent a different word together (10

instances)

10) b4   =>   before

11) gr8   =>   great

In (10) 'b' is representing 'be' and '4' is representing 'fore' while, /-eɪt/ of

'great' is represented by '8' which has exactly the same pronunciation.

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g. Single letters whose pronunciation is same as some word (90 instances)

    12) u   =>   you

    13) y   =>   why

    14) b   =>   be

In (12), (13) and (14) 'you', 'why' and 'be' are represented by the alphabet 'u', 'y' and 'b' respectively, which exactly have the same pronunciations.

h. Single numbers whose pronunciation is nearly same as another word (24 instances)

    15) 2   =>   to/too

    16) 4   =>   for

The pronunciations of '2' and 'to' and '4' and 'for' match exactly in their pronunciation are seen in (15) and (16)

i. Near phonetic representations using some letters other than the actual spelling(7 instances)

    17) fuchr   =>   future

    18) drmz   =>   dreams

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In (17) 'ch' of the pronunciation of 'future' and 'z' of 'dreams' in (18) are the phonetic representations of the respective sounds, which have replaced the actual spellings.

II. *Clippings:* There are instances of clipping an end of the word

    a. Pre-clippings (5 instances)

        19) s   =>   is

        20) ll   =>   will

    First half of the spellings are clipped in both (19) and (20)

    b. Post-clippings: Clipping of a word by retaining one, two, three or four letters of the word as they are. (38 instances)

        21) t   =>   tomorrow

        22) Ac   =>   Account

        23) cam   =>   camera

        24) lang   =>   language

    The rest of the letters are clipped except the first letter of the word 'tomorrow' in (21), first two letters of the word 'account' in (22), first three letters of the word 'camera' in (23) and first four letters of the word 'language' in (24). It

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can be noted that only the (21) needs the context to elicit the word, while the rest can be grasped approximately.

III. *Omissions:* There are instances of omitting some letters in the middle of the word

    a. Omitting all the other letters retaining first, last and any one letter in the middle(5 instances)

        25) amt=>   amount

        In (25), the first letter 'a', the last letter 't' and 'm' from the rest of the letters in middle is taken to abbreviate the word 'amount.'

    b. Omitting all the other letters retaining first, last and two letters in the middle(5 instances)

        26) opin   =>   opinion

        In (26), the first letter 'o', the last letter 'n' and from the middle 'pi' are taken to abbreviate the word 'opinion.'

    c. Omitting one of the double letters(5 instances of which three are also examples of post-clipping)

        27) hapy   =>   happy

        28) mary   =>   marry

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In (27) one of the p's is omitted from 'happy' and in (28) one of the r's from 'marry'.

d. Omitting all the letters except the letters representing consonant sounds (4 instances)

    29) gdnt   =>   goodnight

    30) msg   =>   message

In (29), in the pronunciation of 'goodnight' /gʊdnait/ the consonants are only used to represent the word, while in (30), /m/, /s/ and 'g' which is one of the letters representing /dʒ/ are used to represent 'message'.

e. Omitting all the letters representing vowel sounds(not when they appear in the initial position) (28 instances)

    31) pls   =>   please

    32) avlbl   =>   available

In (31) 'pls' is representing 'please' which is sans all the letters which denote vowels. In the same way, in (32) 'avlbl' is representing 'available'. Since 'a' has appeared in the initial position it is retained.

f. Random omission of one or two letters without following any of the above norms (12 instances)

    33.   becm   =>   become

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34.   Frndship   =>   Friendship

In (33) and (34) all the letters representing the vowels are not omitted as in III (e). But 'o' & 'e' in the former and 'i' & 'e' in the latter are omitted while a letter representing vowel sound is retained in each.

IV.   *Substitutions:* There are instances where the symbols replace the letters or numbers(9 instances)

35) 4k   =>   4000

36) @   =>   at

(35) uses 'k' to represent 'thousand' and (36) uses '@' to represent 'at'.

V.   *Initializations:* There are instances of using only the first letters to represent a word

a. Only first letter of a part of a word which is made up of two different words (1 instance)

37) y.day   =>   yesterday

In (37), the prefix 'yester' is represented by the first letter 'y', the rest of the word is retained.

b. Using first letters of both the words which make the main word together(2 instances)

38) NY   =>   New York

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In (38), 'N' and 'Y', the initials of 'New' & 'York' are used to represent the place.

c. First letters of the different greetings through the day (4 instances)

    39) gm   =>   good morning

    40) gn   =>   goodnight

In (39) and (40) take the initials of the adjective, 'good' and time of the day, morning/night.

d. Complete initialization of a sentence or a phrase (3 instances)

    41) ftf   =>   face to face

In (41), the initials of all the three words in the phrase used to represent the phrase.

Conclusion

The abbreviations in SMS follow 5 major ways in which phonetic contractions have 60% of the samples studied, while omissions have 19% and clippings have 14% of the share. So, the users seem to give more importance to the mode of pronunciation and are creating the nearest and shortest spelling possible, by not following the existing elaborate spelling structures. This view is strengthened when it is observed that a word reduced to single letter or single number in 103 instances and two in 27 instances. This also looks like a user's reaction to the spelling system of

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English e.g., 'through' is shortened to 'thru'. So, economy of space, time and cost are managed through these abbreviations.

On the other hand, many abbreviations also show the creativity of the users of SMS. The abbreviations like 'n8' for 'night' and 'avlbl' for 'available' show that the abbreviations do not happen simply because of lethargy but it is achieved out of creative thinking. As spoken English is different from the formal English, SMS spellings are different from formal written English. *The Oxford Dictionary* has included GR8, RUOK etc. in its newer versions. This hints that these features are heading to stay here. They are popular because they save time. They are the results of laziness.

While so much has happened in the SMS communication through mobile phones, with QWERT keyboard entering mobiles, the features are taking a different turn! After all, language has to change with users and time, and the same is happening through electronic medium too.

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The Identity In-Between: The Enquiry of Apathy and Existential Anguish in Henrik Ibsen's *A Doll's House*

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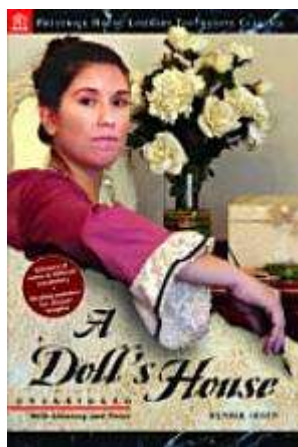
Abstract

Henrik Ibsen, a champion of modern theatre movement, is an ardent advocate of self-freedom, self-emancipation, and self-control. *A Doll's House* is not an exception to this literary tradition as it shelves the contrasts between individuality and social values. Quite interestingly, 'Ibsenite' plays address these troubling issues of contemporary Victorian dualities. The project of European Enlightenment and its subsequent avalanche effects are truly represented through these plays where the classic and modern minds are in duels, fighting each other to the claws without any conclusive, authoritative solutions. Nora, the character representing the

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rebellion of the 'New Women', shares this crisis of her identity, a character torn between the traditional values and the urging necessity of the metamorphic transformation. Thus, the slamming of the door echoes the tension between the dualities of mind, an endeavor of self-searching quest. The paper investigates the existential phenomena of the issue examining the traces of metamorphosis and its aftermath.

Key words

enlightenment, identity, existential anguish, metamorphosis, new women, dollydom.

1. Introduction

The development of Western History is identically allied with the project of Enlightenment and its aftermath. The project of European Enlightenment, which has been geared up by this new wave of revolutionary industrial achievements, was quite trapped into a quagmire of debate, degeneration and moral deficiency at the very beginning of the twentieth century. The radical debate of *fin de siècle* (Ledger, 79) is quite contentiously revolving around the tables and the tea cups, as if the civilization is at the very end of its down-end collapse. A significant crack was developing between the traditional values and the new-coined 'ism's. The era of peace, stability and assured intellectuality is shattering into pieces questioning the classical values or clichés of chivalry, heroism, tradition, authority, and control.

The enlightenment, being geared up by the Western Industrial Revolution, now ends up into the age of modernity, the age of self-freedom, self-enlightenment, and self-reliance. Indeed, in existential term, this is an age of 'Das Man' (Coates, 232), the reinvention of human creed, its potentiality and possibilities.

In Ibsenite plays, this reinvention of 'Das Man', the projection of self-freedom and the metamorphic process, is presented in an illustrative way. *A Doll's House* is a telling tale of that transformation, a telling tale of that process of modernization, a quest of new identity, a saga of in-between dualities of 'existential anguish' of a character torn between the values of tradition and modernity, of true self and the illusion.

2. Analysis

2.1 Metamorphosis of a 'New Woman'

The idea of 'New Women' was quite awakening and controversial, even till the date. The European audience, exclusively the Victorian one, is highly moved by the production of this play. The publication as well as the theatrical runs created a loud uproar both among the radicals and the liberals. Indeed, Victorian England was influenced by this great Norwegian playwright. Various translations of the plays, 'twelve' out of 'twenty' plays (Downs, 476), were quite available to the English audience far before the end of the century. Ibsen is either greeted of turned down by the audience with an ardent fervor or sheer abominable horror. Truly, Ibsen's work does possess the moments of truth; a modern-but-picturesque

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encapsulation of the crisis of domesticity. In Norwegian context, also, this sense of 'transformation' (Durbach, 4) is quite present among the commoners.

Ibsen's Norway, which has just been freed from Danish rule in 1814, is a nation aspiring with the 'the spirit of bloodless revolution with a democratic constitution and in search of national identity and a national language' (Durbach, 4). In this backdrop, indeed, *A Doll's House* comes forth with its revolutionary, as well as rebellious, idea of slamming the door against the corrupt, filthy, pretentious martial life.

In *A Doll's House*, Nora's metamorphic transfiguration, a loving, empathic mother to an apathetic, a price need to be paid for the emerging identity named 'New Women' (Ledger, 79) is an interesting element of criticism for literary critics. Transformation, or metamorphosis, to term in a better way, is one of the most important themes in Henrik Ibsen's plays.

Ibsen's characters often go through a diametrical transfiguration of self-dispositions. In *A Doll's House*, Nora, the protagonist of this 'problem play', stands as a figure of protest against the patriarchal oppression, symbolically portrayed through the character of Helmer. Ibsen's plays carry on the issue of father, fatherhood and patriarchy (Lorentzen, 817). In the case of Nora too, issue of patriarchy or its symbolic oppression is expressed quite expressively throughout the play. Shideler, as cited in Lorentzen, does also point towards the significance of the issue of fatherhood and patriarchy as he suggests Ibsenite plays, exclusively *Pillars of Society* (1877), *A Doll's House* (1879), and *Ghosts* (1881), quite expressively represents the 'struggle between the patriarch-oriented men and the biocentric-oriented women who argue in favor of a new social order through references to a new knowledge-base founded on human freedom and equality' (818).

Quite evidently, Nora's struggle ends up in a symbolic protest of estrangement, a process of alienation, an inward transformation of self-inclinations. In Act 1, audience, quite happily, finds an emphatic mother, someone who cares about her children, who cares about her family, who cares her children's father. At the end, the same character, in a sheer frenzy horror to the spectators, transforms into an apathetic one, someone who can dare to denounce everything she had on the way to her self-freedom and self-control. Joan Templeton comments, ''She is denounced as an irrational and frivolous narcissist; an "abnormal woman'', a "hysteric"; a vain, unloving egoist who abandons her family in a paroxysm of selfishness' (29).

Such a transformation of the self is not something of an ordinary, something of an everyday affair. Instead, it's a complete and complex metamorphosis of the self, metamorphosis of the individuality. It will be quite unjust to portray the character of Nora exclusively in this way as it also undermines the metamorphic traces of the character, the discovery of one's own true self and its consequentiality. Indeed, the sheer horror it produces is only comparable to blood-booth avenging tragedy of Euripides' *Medea*. In fact, Nora's metamorphosis, in this case, symbolizes, 'the plea for woman as a human being, neither more nor less than man' (Templeton, 32). This transformation or metamorphosis of staunch individuality is a distinct mark of the then societal turmoil, the urge of individuality, of self searching quest, of making the identity of someone's own.

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2.2 Nora and Christina: Resurrection of a 'New Women'

Nora's foil, Christina, is a nice example of Nora's transformation into 'New Woman'. In fact, Errol Durbach, in ''A Doll's House: Ibsen's Myth of Transformation'', rightly observes the play is quite intricately woven with 'parallelism's (74). The characters are often playing the role-reversals of their counterparts, and it is quite interesting to know how the transformation takes place into reality in that way. In Act 1, as an example, Nora is childish, romantic, highly emotive and impractical. On the contrary, Christina, in the beginning of the play, is practical, disillusioned and rational.

These two characters are quite in opposition to each other, as if a diametrical reflection of the self in the mirror. Nora is always obedient and loyal to her husband. Her pretensions, her dishonesty regarding the forgery of the documents, her self-deceit and her delusive belief that a miracle can truly happen – all these are apparent manifestations of her characteristic inconsistency and drawback. Christina, being alarmed with all these childish, doll-like demeanors, suggests: 'Nora, Nora, have you still not grown up? You are still an extravagant thing at school' (Ibsen, 16). Quite interestingly, Nora is quite happy with the role she is playing with, the role of a 'doll-wife' (Ibsen, 82).

It's a pretension of happiness and fulfillment, whereas her identity, her true self is captive to the cage of an autocratic husband. As if she is really the little 'skylark', a metaphorical manifestation of her psychological captivity. Contrarily, Christina is quite rational, someone who has went through many things of life, have seen many faces of human race, have went through necessary torment to be a self-inclined and a self-searching individual. She is pale, thin and quite old, has no family, and she is all alone in this cruel world to live for, to fight for, and to strive for something better in this world. Her loneliness is quite frightening to an all-go-fancy character like Nora. She comments, 'So utterly alone! How dreadful that must be!'(Ibsen, 38).

This is quite ironic (and keeping that irony in our mind) that Nora's metamorphosis turns out to be quite similar to Christina's at the end of the play. Christina begins to play the role of Nora, and Nora of Christina. Christina enters into a family life leaving the experience of her dead husband and the unhappy past with an optimism to be happy with Krogstad. On the contrary, Nora enters into the role of Christina. Although Helmer is quite alive as well as the little children, it seems quite extraordinary that she takes up the role of Christina slamming the door of a husband who is nothing but a dead man to the reality of her own. Ironically, Christina urges, 'What a change! What a change! To have someone to work for, to live for; a home to make happy!' (Ibsen, 88).

Christina's character transfigures form indifference to sympathy. Contrarily, Nora's character gets a change from empathy to apathy. Christina has no issue, Nora has. Still, it brings no considerable effect to such a development. Nora is shocked with an unimaginable jolt finding the void, finding the hollow hole to her imagined identity. Alike a 'doll-wife' (Ibsen, 102), she plays her given role. However, the emerging stony face of reality belittles all her dreamy miracles. Nora, indeed, wanted to get rid of all these 'moral lepers' (Durbach, 75).

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However, does this mean it's the end of the transformation. In fact, the answer is a big 'no'. The play itself possesses the mirror reflection of Nora's beyond-the-downfall initiative. It's none other than Krogstad, the most villainous character of the play. Krogstad's capacity for 'change and moral recovery', as Durbach claims, is the 'most significant mirror image of Nora's metamorphosis of spirit' (85). Thus, Nora's estrangement is a demise of a loving mother –metamorphosed – but a necessity that she cannot ignore. As Durbach rightly claims:

> Mrs. Linde offers Krogstad not sacrifice, but alliance: a life of mutual support, a joining of forces in which individual need is not subordinated to social or sexual expectations, and where strength derives from channeling energy and work into a common enterprise. In a startling reversal of traditional roles, she proposes to him, not marriage in a doll's house state of dependency, but a form of ''samhuet'': a ''living together'' in a reciprocity of equally balanced interests. (85-86)

Indeed, the metamorphosis of Nora's dispositions project further expectations from her character. In fact, Nora's transformation foreshadows the desired quest of a new identity, an identity founded on the stones of self-rule and individuality. Such a metamorphic trace, quite evidently, entails another shared life, quite like Christina and Krogstad, a home not built on pretensions and deceit, but on the rocks of reason and respect.

2.3 The Question of 'Existential Anguish'

The issue of metamorphosis, an essentiality to Nora's situation, can now be discussed with the question of existential 'anguish'. How can we be sure that Nora really suffers the anguish of a true existentialist?

As we know of Ibsen, his plays are quite intricately woven with complex issues of the then society. In a Norwegian pre-modern context, the society he lives in is quite an 'in-between' state, a newly independent state with all its dualities of tradition and new values. It's nothing strange that Ibsen does share the same feeling of urgency of 'authenticity' quite like Søren Kierkegaard, the champion of Christian Existentialism.

Kierkegaard's ''Attack upon Christendom'' (Nordmeyer, 592) is quite inspiringly similar to the task Ibsen has taken all the way. As this Danish Christian Existentialist keeps questioning the authenticity of contemporary pretensions, the clichés of sin and salvation, the suppression of self-enlightenment; similarly, Ibsen also questions the 'pillars of society' (ibid.), the customs, institutions, or habituations of our day-to-day affairs with an authentic perspective of self-criticism.

As a character of its kind, Nora also shows the signs of this self-criticism, the urge of an authentic, valid existence. Errol Durbach acknowledges this existential blend to this situation of metamorphosis as a perpetuation of 'sjæleliv', in Danish the 'spiritual process', a continued journey of 'mind, soul, psyche and spirit' (Durbach, 5). In reality, Nora, at that moment of crisis, is also manifesting this existential blend through her process of self-searching quest, a

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self-discovery of a 'romantic definition of mankind' to the blend of 'existential' with a succinct 'modern amalgam' (Durbach, 5).

Now, existentialism, in its own right, is a down-to-earth realization of human life with all its prime focus to human, humanity and human existence. As Jean Paul Sartre rightly says, the most certain thing a human can be is his/her 'individuality' (25), the 'self', the 'human', 'Das Man'. This 'subjectivity' brings in, quite naturally, the trace of 'anguish'. As Nordmeyer rightly defines, an existentialist is burnt with a 'self-revealed inexorable duty', a sense of duty to be cautious of 'our responsibility in the immediacy of each other and every moment' (586). This self-duty, the urge for search the true identity, true responsibility to self, brings in the 'state of sub-conscious tension', an 'angest' 'fear' 'agonisse', 'the fear of nothingness', 'of senselessness', 'of absurd chaos' (ibid.).

Existentialism, thus, puts forth the self before the essence, in an existentialist's 'vorite maxim' – ''existence precedes essence''(Killinger, 304).

In this way, every human existence, intentionally or unintentionally, possess this disposition of subjectivity, leading the person to his own way to self-thought, individual choice, and subjective perspective. In fact, such a doctrine inspires human beings to think about life and existence quite seriously, rather than casually. Existentialism, in reality, suggests the action, the action of making the right choice. It suggests every human existence is bound to make the choice. It appreciates the fact that there is a 'responsibility' (Killinger, 305), a dire responsibility to enjoy the 'dreadful freedom' of human existence; and this freedom comes through the 'suffering', something hardly appealing to an everyday commoner. Someone, who righteously picks the choice between the 'slavery' of ignorance and 'freedom of choice', is the successful one, the real 'individual', the man. This approach to life and existence, as Sartre claims, is all about 'action' (cited in Adler, 287), it's a kind of 'valuation of what the human does in a situation, how he makes the choice' (ibid.).

In Nora's case, we can trace similar situations an existentialist character will face. Ibsenite plays, as we have mentioned earlier, is constructed on the idea of self-determinism. Ibsen, also vocally, expressed his idea on French Revolution of 1789:

> Liberty, equality, and fraternity are no longer the things they were in the days of the late-lamented guillotine. This is what the politicians will not understand, and therefore I hate them. They want only their own special revolutions, revolutions in externals, in politics, etc. But all this is mere trifling. What is all-important is the revolution of the spirit of man (qtd in Neserius, 31).

Indeed, this 'spirit of man' is quite strikingly similar with the existential term of 'individual'. As a 'moralist' (Brades, 49), Ibsen shares the platform quite well with the existentialist. It may seem that he is a 'pessimist' (Brades, 53), but, in reality, he is well ahead of a pessimist, rather a staunch moralist who wants to 'unmask' the faces, the unmasking of 'self-delusion and baseness' (ibid.). This 'spirit of man' is quite in line with the spirit of individuality, of a

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self-searching quest, an epic journey of 'know thy self', a conquest to the realm of rational worldly world.

In the case of Nora, it happens quite expressively. Her transfiguration is a gradual development of a romantic girl who feels the practical reality of patriarchal society and tunes herself with the existential necessity of defiance of its oppression. Sartre, in ''Existentialism and Humanism'', suggests 'you are nothing else but what you live' (38) and 'choosing for himself he chooses for all men' (25). In this case, Nora chooses to be free from pretensions and deceit, from control and manipulation, from loss of identity and oblivion. In fact, she is self-searching the choice to individual, choice to make oneself free as 'man is free, man is freedom' (Sartre, 30). In doing so, Nora is not destructing the values like the institution of marriage, as it is oftentimes criticized, instead she is de/re-constructing, in all its positive tones. Indeed, Ibsen's plays often criticize any superstitious way of living.

Rudolph Binion suggests Ibsen's plays do foreshadow the ruination of an institution like marriage when it is nothing but a pretension. In *Wild Duck* (1897), for example, the symbolism of Duck as a domesticated humanity is quite metaphorically mocked (Binion, 679). As if the domestication is a kind of captivity, a kind of un-natural state of human race, and a mere deviation from universal way of living. In the case of Nora, as we see, this can be strikingly similar as the theme of 'captivity', the very idea of coverture (Kelly, 16), is well present with the symbolic expressions like 'my little skylark', 'squirrel' etc. Nora, as if, is a sub-human being, something to be caged in, some sort of showpiece to be showcased in the elegant, luxurious drawing-room.

In this context, the rebellion, which quite naturally follows at the end of the play, can't be misunderstood simply as a ruination of the entire social setting. Nora, here, acts quite like a bonafide existentialist who seeks the meaning being truthful to her own existence and the necessity to exist. Thus, when we consider the graphical development of Nora's metamorphosis, we find a set of choices open to Nora, as well as the room for 'abandonment' (Sartre, 28). Nora could have continued her pretensions in intellectual captivity. She could have pardoned the hypocrisy of Helmer. She could have left the home with or without the children. At the least, she could have ignored Helmer. These are the choices she could have made, and, as an individual, she has picked the most extreme one. In a balance, she has her family; on the contrary, she has her freedom and self-enlightenment. Nora had nothing to do but to choose only one option and the obvious catastrophe of this choice is the collapse of all others, the abandonment. Clement Scott, a sharp critic of Ibsen's new women, criticizes, 'A cat or dog would tear anyone who separated it from its offspring, but the socialistic Nora, the apostle of new creed of humanity, leaves her children almost without a pang. She has determined to leave her home … it's all self, self, self! This is the ideal woman of new creed' (19). In this case, such a criticism is valid but unjust if we overlook the 'existential crisis' she has went through, the pathways she needs to pave, the sufferings she needs to suffer through. In fact, this is quite despairing that she needs to abandon her children, but this is the essentiality that she is bound to face as a consequence of the societal manipulation of the patriarchy. In doing so, she indeed, enters into 'anguish' (Sartre, 35), an obvious and ultimate fate of making the existential choices like these. Nora, in the way to achieving this freedom, the freedom of self, of intellectuality, of anatomy, and of choices to be made, she needs to pay

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the price of the precious gain, the price of 'despair', of 'anguish', of a 'crisis' within. Every human existence, as Sartre suggests, bears such a sense of 'anguish' (27). In Kierkegaard's term, this 'anguish of Abraham' (Sartre, 27) haunts Nora throughout the play until the volcano erupts with an abrupt catastrophic effect. The most magnetic moment of eruption as follows:

> But our house has been nothing but a playroom. Here I have been your doll-wife, just as at home I used to be papa's doll-child. And the children, in their turn have been my dolls. I thought it fun when you played with me, just as the children did when I played with them. That has been our marriage, Torvald. (Ibsen, *A Doll's House,* Act 3, 102)

As she leaves her 'beautiful, happy home' (Ibsen, 44), she needs to abandon the other choices. Thus, Nora needs to justify her protest and she raises her voice being aware of the wrongs done to her, and she decides her own fate taking the projected metamorphosis. Virtually, Nora is nothing less than a hero who should be adored for such an act of bravery. Nora consciously went through a self-changing metamorphosis, a necessity that we can ever ignore, an essentiality that came without any prior preparation, a fateful event that transfigured everything within the character, but for that the most important price she needs to sacrifice is her empathy to her children. Indeed, she has had feelings to her children, as we see how she sobs in Act 3: 'Never to see the children again. Never, never—oh, that black, icy water! Oh, that bottomless—! If it were over!' (Ibsen, 96). She, in fact, has had a thought of suicidal effort in such a fix of crazy betrayal. This, indeed, shows how she cares about her children, and such an emotive tone never qualifies her as an apathetic. However, the essential act of abandonment does portray her, apparently, as an apathetic, someone with a cold heart who can throw away everything that creates obstacle to self-emancipation. In this context, Errol Durbach, quite reasonably, is generous and kind-hearted about Nora and all these allegations of egotism and self-inclinations. She reviews the act quite positively as an existential one, a role which foreshadows as a mirror-role of Christiana. As Durbach comments:

> It would be misleading, however, to regard A Doll's House as a militant blow against the institution of marriage. Read my play carefully, Ibsen might say to his modern feminist celebrants, and you will find a dialectical contradiction at its centre, for Nora's slamming the door on the doll's house must be seen in the dramatic context of Mrs. Linde's motives for reentering that secure domestic revolution is to miss its surprising *tvertimod* . (92)

Indeed, Nora's transformation foreshadows this existential anguish of an 'individual' who is fatally fated to make such a choice between her 'self' and her motherly love.

3. Conclusion

All these arguments follow the conclusion that Nora is not an apathetic. Instead, she is bound to make the choice of her life, a situation so critical and uniquely complex. Her metamorphosis is not only for the sake of self-contentment, as we know she can hardly be

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happy being away with her children. Instead, this is all about the choices we make. It's all about the duality of reality and illusion, about the captivity and freedom, about control and emancipation. This is quite a battle between the pretension and the truth. As Coates points out, such a situation is a kind of 'existential affirmation', a kind of valuation of 'authentic human personality' (230). To say more briefly, this is all about, in Kierkegaard's terms, the true 'Individual' (cited in Coates, 230).

The pretension lies with the pretension of being happy with a man who does not know how to love or appreciate the love, who is cowardice and himself is self-inclined, egoistic, and materialistic in perspective. This pretension, which is quite well-fueled by the society she lives, is the fundamental reason she struggles to overcome. She searches for the real individual self, the self she has lost. Unlike Schiller and Goethe, as Neserius suggests, Ibsen does portray this battle of individual and society, between the freedom and tyranny (26). In fact, we cannot ignore the base lines of these thought-provoking cues of the playwright that this is not a single 'monodrama' (Durbach, 133), rather a complex depiction of the battle between the self and the society, between the essentiality of making the choices or refraining, between freedom of human mind or manipulative captivity of the individual. Also, this will be quite unjust and unfair to criticize Nora, as well as the playwright, of selfish egotism or blind individuality, as existentialism is never a 'philosophy of isolation' (Killinger, 312). Soren Kierkegaard, as Killinger cites, puts it more emphatically, 'the whole race has part in the individual, and the individual has part in the whole race' (312).

In conclusion, we can quite reasonably claim that Nora goes through self-transforming metamorphosis from a doll-wife to a certain-individual. She possesses the most precious and important discovery of her identity through the anguished choice between her motherly values and individuality. However, being thrown into a moment of truth, she is pushed to make the choice of her own. The choice, quite dreadfully, leads her to a metamorphic transformation of her 'self', of her intellectuality, and of her identity. She needs to sacrifice as well as suffer. Still, all these never qualify her as an apathetic, cold mother as she is fated to choose in such a fateful way, an essentiality she has suffered through. Instead, she is, truly, an existentialist character, someone who is in search of her authenticity, her true-self, her true identity as an individual of the existing human race.

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Bhojpuri Folksongs and Culture

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Folk Songs and Literature

Through literature, a community speaks its mind and shares its heart freely, fully and beautifully. It is a rich and reliable source to study its life. Across the world, all communities, major or minor, have asserted their nativity in literary form. This paper is a humble effort to analyze the culture of Bhojpuri society through one of its literary forms, i.e. 'Folk-Song'. India portrays 'unity in diversity' in its great panorama of myriad cultures. Living in one country, Indians are blessed with diverse cultures; and Bhojpuri culture is one of them and it also contributes to the diversity of the country**.**

Folk songs reveal especially the individual views and customs of a particular society. Alan Lomax argues in his *The Good and the Beautiful in Folk Song* that "Since a folk song is transmitted orally by all or most members of a culture, generation after generation, it represents an extremely high consensus about patterns of meaning and behavior of cultural rather than individual significance." Further, in his *Folk Song Style and Culture,* he says, "Expressive behavior may be one of the most sensitive and reliable indicators of culture patterns and social structure. Apparently as people live, they do sing." Thus, folk songs represent the culture and

customs of a society significantly. In the present paper, it is illustrated how Bhojpuri folk songs are tinged with varied facets of Bhojpuri culture and customs, even from gender point of view.

Bhojpuri Language and Literature

Bhojpuri serves as a regional language, spoken in sections of north-central and eastern India. It is spoken in the in neighboring region of the southern plains of Nepal. Bhojpuri as a language is also spoken in Guyana, Suriname, Fiji, Trinidad and Tobago and Mauritius. As for the decision of the government of India, during the enumeration of census, they had disagreed and estimated Bhojpuri to be a dialect of Hindi. However, presently, the government of India has contrived to grant Bhojpuri a `statutory` status as a national scheduled language. Bhojpuri is being split when sharing vocabulary with Sanskrit, Hindi, Urdu and other Indo-Aryan languages of northern India.

Bhojpuri was known as the 'Northern Frontier Province Language' during the rule of British Empire in India. It had adopted a patriotic tone then, and after independence it turned into a 'language of the community'. During the latter period, the literature in Bhojpuri was more tilted and inclined towards the humanitarian sentiments and conflicts; and it followed the dispirited and depressed economic development of the Bhojpuri speaking region.

In the modern days, Bhojpuri literature, folklore, art and culture is are marked by the eminent presence of writers, poets, politicians and actors that have lent it an innovative and novel dimension, a kind of `revivification`. Notable contributors to this trend includes: Anand Sandhidoot, Pandey Kapil, Ashok Dwivedi, Bhikari Thakur, and others in India. Ashok Dwivedi, Editor of the popular Bhojpuri magazine Paati (Ballia), Onkareshwar Pandey (writer and Editor of world`s first Bhojpuri news weekly, from Delhi) and finished bulks of work in compliance with the Bhojpuri culture and language, and documenting the bonded and apprenticed laborers' arrival on the island.

Different Forms of Bhojpuri Folk Songs and Women's Emotions

There are different forms of Bhojpuri folk songs which reflect the colourful shades of Bhojpuri culture. One of the most popular and well known forms of folk music - *Kajris* are often sung by classical and semi classical musicians.

The word *Kajri* is possibly a derivative of *Kajal* - meaning *Kohl* or *Black*. In a country of sizzling hot summers - the black monsoon clouds bring with them relief and great joy – filling the human beings with a need to sing out loud. This is the moment for the *Kajri* to be sung, *Kajari* songs are the rain songs of Bhojpuri regions - seem to attract especially the Bhojpuri women. For example in the following ***Kajari*** song a lady is addressing her sister-in-law and

refusing to go with her husband in the rainy season because she wants to enjoy rain freely, which she can't do at her in-law's place.

> *Saiyã̃ more āvẽ anavaiyā ho,*
> *Savanavã̃ mẽ nā jaibai bhauji,*
> *Sone ke thālī mein Jeonā parosalīn*
> *Saiyã̃ more rahẽ chāhe jāẽ ho,*
> *Savanavã̃ mẽ nā jaibai bhaujī.*

> *(My husband is coming to take me away,*
> *but O sister-in-law I will not go in rainy season,*
> *I served him in golden salver,*
> *whether my husband stays or leaves,*
> *O sister-in-law ! I will not go in rainy season,)*
>
> **(**Ashutosh Malaviya. http://www.bhojpuri.org.htm.com/BhojpuriSahitya Sangrah.)

On the other hand, in another *kajari song*, a woman is craving for her husband, not wishing to let him go to another country, this shows the opposite of what is mentioned in the example (1), such as:

> *Pardeswā na jaio piyā sāwan me,*
> *Bādal garje,bijuri chamake,*
> *Piyā binu morā jiyā dhadake…*

> *(O my dear husband! don't go to another country in sawan (rainy season),*
> *roaring sound of clouds, and lightning of thunder,*
> *frighten me a lot without husband…)*

Thus, it shows the fluctuating condition of a Bhojpuri woman, which even shows the difference of place, when she was at her mother's place she was not willing to come back to her in-laws' house, even with her husband, in the rainy season. Whereas when she was at her in-laws' house, she wants her husband to be with her in the season as she is not comfortable listening to the roar of thunder and lightning. This fear might be the fear of the place (in-laws' house) which doesn't make her feel comfortable, and she is longing for her husband to be with her as she considers him the closest one in the family. Of course, in Bhojpuri community a girl is always instructed and expected to be perfect to fit in her in-laws' house, and this might vitiate sometimes her natural feelings also.

Restrictions for an Unmarried Girl

Another example of *kajari song* indicates the restrictions for an unmarried girl in the Bhojpuri society, how her brother's wife taunts her when she wants to go outside in the rainy season to play rain song.

> *Kaise khele jābe sāwan me kajariyā,*
> *badariā ghere anganā mẽ,*
> *Bhauji bole aisan boli hamare lākh kareje goli,*
> *tu ta chadhal bādu hamari najariyā,*
>   *Badariyā ghere anganā me…*
> *Tut ta jāte hau akeli tohare sang nā saheli,*
>   *kul ta gheri lehan tohari dagariyā,*
>   *Badariyā ghere anganā me…*

> (How shall I go to play rain song as clouds clustering around the courtyard,
>   My brother's wife's taunt is as bullet holes my heart;
>   I keep an eye on you (brother's wife says),
>   clouds clustering around the courtyard..,
>   You are going alone without friends,
>   and all (lads) might surround you on the way.
>   (Brother's wife taunts and moreover intimates her fear and says)
>   Clouds clustering around the courtyard)

So, if we talk about typical Bhojpuri culture, it doesn't allow unmarried girls to go alone anywhere due to fear of molestation, and family members also keep check on her activities rigidly.

Romantic and Pathetic Situations

Jhoomar is another shade of Bhojpuri folk-song. Thematically it deals with the women's thoughts, feelings and dreams of marriage, and certain romantic or pathetic situations belonging to it. Marriage system of any society is a great reflection of the culture, e.g.

> *Naihar mein rahaĩ, badā re sukh kainī, khele ke milal gotiyā re sanvariyā,*
> *Sasurā mein ailī, badā re dukh painī, bele ke milal, rotiyā re sānvariyā…*

> (Being at mother's house, I underwent lot of facilities, and played with pills,
> O dear husband!,
>   My In-laws' house, I underwent lot of griefs and jolts, and I have to make
> chapattis)

Here, the above mentioned example of Jhoomar intimates us of the phase of a woman's life before and after marriage, how before marriage she was leading a frivolous life; and facing adverse circumstances at the later phase of her life. Thus, the lines indicate the culture of the women of the society.

On Women's Attire

Next instance produces certain other cultural elements regarding women's wear and costumes e.g.

> *Chatak chunari laike kaa kariho guiya*
> *Nā hamare pāyal nā hamare chhājal,*
> *Akel bichhuā laike kā kariho guiyān,*
> *Chatak chunari laike kā kariho guiyān*

> (What I will do with such hot and loud stole, O dear
> I have no anklet to wear,
>   Then what will I do with the only toe-ring,
>   What will I do with such hot and loud stole, O dear friend!)

In the above lines the terms *'chhaajal'* and '*bichhuaa'* stand for the ornaments *'anklet'* and *'toe-ring'* respectively which is compulsory, for married women to wear. In the lines above, a woman complains to her friend about anklet and toe-ring. She says what is the use of 'chunari' because she has no anklet to wear and same with the toe-ring. Married women are always fond of wearing these ornaments. Thus, the lines indicate the craze for these set of ornaments along with *chatak chunari (attractive stole).*

Physical Appearance of Bhojpuri Males

Pahchaan is an appraisal song of the nature and physical appearance of Bhojpuri males, e.g.

> *Lilara par chamcham shān,ta janiha ki hawe bhojpuriyā…*
> *Chamkat suruj samān ,ta janiha ki hawe bhojpuriyā…*
>   *Hriday khulā āsmān ,ta janiha ki hawe bhojpuriyā…*
> *Jān se bhi pyārā swabhimān,ta janiha ki hawe bhojpuriyā …*

> (If forehead is shining with glory, means he belongs to the Bhojpuri
>   community…
> If shining like sun, means he belongs to the Bhojpuri community…
> If he is open hearted like sky, means he belongs to the Bhojpuri community…

<div align="center">If he love self respect than death, means he belongs to the Bhojpuri
community)</div>

(Mahadev Pandey 'Nirmal': http://www.bhojpuri.org.htm.com/ Bhojpuri Sahitya Sangrah

The folk-song, here, focuses the glorified personality of Bhojpuri men. The following lines present the physical descriptions of 'Bhojpuriya' (Bhojpuri people), e.g.

> *Lamhar charahar chamakat badanawā,*
> *Dekhte bujhas pahalwān,ta janiha ki hawe bhojpuriyā…*
> *Gorakhpur,Kashi,Tirath Harihar Nāth ke,*
> *Buxar Viswamitr Ramji ke saath ke*
> *Garb se karihe bakhān ,ta janiha ki hawe bhojpuriyā.*
> *Desh khatir hathwe me jān,ta janiha ki hawe bhojpuriyā. …*

<div align="center">(A long, tall, and shining body,
if you think him a wrestler at first sight it means he belongs to the
Bhojpuri community,
Gorakhpur, Kashi, Pilgrimage of Harihar Naath,
Buxar, and the company of Vishwa Mitra,
If he praises proudly means he belongs to the Bhojpuri community (Bhojpuriyā).
If he is always ready to die for the country, means…)</div>

(Mahadev Pandey 'Nirmal': http://www.bhojpuri.org.htm.com/ Bhojpuri Sahitya Sangrah.)

Thus, it shows that Bhojpuri men are physically well-built, religious, and they love to talk about pilgrimages, and are very patriotic by nature. Although it might be a biased description by the poet as every poet loves to praise his own land and people.

Bhojpuri Marriages

If we talk about Bhojpuri marriages, we can find varieties of customs in the community, followed in the marriages, are really unique and attractive. There are ample examples of marriage songs which present beautiful and live illustrations of the marriage customs, e.g.

> **Dudhiyahi matiyā se bhitiyā potāyil,**
> **gayi ke gobrā se ānganā lipāyil,**
> **kache kache basawā ke madhawā gadāyil…**

(Walls are clayed with white clay,
courtyard is cleaned with cow dung,
　　green bamboos are used to build a thatch (for the conduction of the marriage
　　　　rituals of bride and bridegroom under the shade.)

Mud Houses

Mud houses are found in countryside areas of Bhojpuri speaking community, so during any auspicious occasion walls are clayed for cleanliness and courtyard is cleaned by spreading and wiping the surface finely with cow dung. *'Mandhawa'* is very significant in Bhojpuri marriage which is built and shaded with the help of five green bamboos under which all the rituals, Kanyadaan, Sindoor daan, Pheraa, of marriage are conducted. E.g.

> *Sindhur sambhār ke uthahiā e sundar bar,*
> *Mātā-pitaa kanyādān toke kaile ho,*
> *Aankhe ka putari banahiyā e sundar bar.*

> (Lift up vermillion very carefully, O beautiful groom,
> Mother-father has donated daughter,
> make her apple of your eyes, , O beautiful groom,)

The significance of vermillion is great in Bhojpuri marriages, so the groom is being made aware of it, while they lift it up to plaxe it into the hair-parting of the bridegroom.

In the marriage ritual of kanyādān, parents now hand over the responsibilities of their daughter to the groom, and the groom accepts the shouldering of the responsibilities promised; this is done to the accompaniment of ritual chanting.

After marriage, the time of farewell of the bride arrives. The moment is full of compassion and moving. During *'bidāi'* **(farewell)** a bride is always instructed by her mother to be very obliged to her in-laws and husband, e.g.

> *beti ke bidai hola bhayile bihanawā,*
> *rowat rowat aankh suzi gayile sabke,*
> *doliya taiyār āj jāli bāchhi tadake,*
> *sāsu e sasur ke charan gangā jal ha,*
> *pati ke charan swarg as nirmal ha,*

kahli mahtāri jini bhuliha kahanwa,beti ke...

    (Now in the early morning daughter is being bid farewell by her family members,
        everybody's eyes are swollen,
        'doli' (palanquin) is ready for the daughter is going in the dawn,
        the feet of mother-in-law and father-in-law are pure water of the Ganga,
        and husband's feet are like heaven,
        mother says not to forget this phrase.)

A Rainbow Culture

Thus, Bhojpuri society has a rainbow culture. If we talk about fast and festival of the society, we can find numerous colourful examples , such as Bhojpuri songs on '*Chhat pooja*' beautifully express its customs. Similarly '*sohar'* is one of the varieties of folk-songs which is sung especially on the occasion of the birth of a male child, and thus emphasize strong gender distinction in the society, e.g,

        Dhan dhan bhāg lalanawā̃ tu lehalaa janamawā̃ ho,
        Lalanā lāl bhailẽ kulwā ka dīpak,
        Gaganwā ka chanawā̃ ho.

        (O my baby (boy)! It's my good luck that you have taken birth,
        it is a baby boy who has been born to light up the lamp of the dynasty,
          is the moon in the sky.)

Generally birth of a baby boy is celebrated and felicitated to a great extent in the society; Bhojpuri society has not been untouched by this culture of gender discrimination. Although, there has been a drastic change in the society regarding baby girls' birth celebration, yet peoples' feelings are intangible somewhere concerning this matter.

To Conclude

Thus, folk-songs are the genuine source that reveal to a great extent the culture and customs of any society. As we saw, in the paper different songs are mentioned for different occasions which inform us about the system, custom and culture the society follows. The folk songs that are actually sung on the occasions of marriage, child birth, or fasts and festivals actually acquaint us with even on how and when to celebrate them. Along with this we can also get a clue to their interpersonal relationships. The traditional fragrance of these folk songs enchants us by their

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peculiar charm. Sometimes we are thrilled to imagine about the atmosphere of the land where these songs are composed and sung. They are also a distinguishing mark of the artistic prowess and intellectual potential of the Bhojpuri community to produce the literary pieces of lasting beauty and significance. Thus folk literature introduces us to the common man, and, of course, makes us feel the aura of the speech communities. For all these reasons, Bhojpuri folk literature deserves to be placed in the rich corpus of Indian folk literature.

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Re-birth of Literature in Translation

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Abstract

Translation as a communicative practice is taking place around us as we are involved in interpreting the text of one language into another knowingly or unknowingly. Since literature is a kind of text, so literature of one source language is being translated into target language, from times immemorial. In the recent years literature of one country is translated into the language of another country for the purposes like familiarizing one country's or community's culture into another country or community. In the given research study the phenomenon of literature translation and its revival in translation is analyzed. The aim of the study is to find out whether a piece of literature gets a new birth after it is translated into another language or not. It highlights the factors that can contribute in giving a new life to a translated work and make it acceptable among the readers of the target language literature.

The translated version of Gabriel Garcia Marquez' "No One Writes to the Colonel" is taken for this study. The novella/short story is actually written in Spanish but translated to English by J.S.

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Bernstein. The findings led to the conclusion that it is possible for a work of literature to get a new birth in translation depending upon the factor that it should be a work of elevated themes discussing universal problems, so that the readers of the target language may find it a story of their own, because human nature remains same and does not change with time and space.

1 Introduction

1.1 Introduction

Translation as a communicative practice is taking place around us as we are involved in interpreting the text of one language into another knowingly or unknowingly. Precisely speaking it is the transmission of source language text by means of any target language text and may take either written or verbal form. As a matter of fact translation is a process with diverse advantages and uses, and it has been and is still used for converting texts of various sorts from one source language to other target language. These texts vary from ordinary life incidents to complex scientific materials. Ascertaining the history of translation is not something that can be easily agreed upon or, it may not be wrong to say that from the time when written literature appeared, there exist translations or translated works. Due to ever increasing demand of translation Machine aided translation and Computer Aided Translation (CAT) are implied to help human translator.

Since literature is a kind of text, so literature of one source language is being translated into target language, from times immemorial. It is interesting to mention that early works in English literature are translations from other languages. In English Chaucer adapted his Knight's Tale and Troilus and Criseyde from Boccaccio's Filostrato and Teseida respectively. Today English Literature is thronged with translated works from all over the world. One such translated work is that of Gabriel Garcia Marquez's short story/novella "No One Writes to the Colonel" translated from Spanish into English by J.S Bernstein.

1.2 Statement of the Problem

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Translation of text of one language into another is an ancient phenomenon. With the world turning into a global village, this translation of literature of one language of the world into the other languages has become a common practice. In the recent years literature of one country is translated into the language of another country for the purposes like familiarizing one country's or community's culture into another country or community. In the given research study the phenomenon of literature translation and its revival in translation is analyzed.

1.3 Research Objectives

1. To ascertain that whether literature gets a new birth when it is translated into another language with reference to Gabriel Garcia Marquez's "No One Writes to the Colonel".

2. To what extent has the translation of Gabriel Garcia Marquez's "No One Writes to the Colonel" been able to support the original work's ideas, issues and problems.

3. To determine the key factors that contributed in giving revival to "No One Writes to the Colonel" in its translated version.

1.4 Research Questions

1. Does a piece of literature get a new birth when it is translated into another language with reference to Gabriel Garcia Marquez's "No One Writes to the Colonel"?

2. How has the translation of Gabriel Garcia Marquez's "No One Writes to the Colonel" been able to support the original work's ideas, issues and problems?

3. What are the key factors that contributed in giving revival to "No One Writes to the Colonel" in its translated version?

1.5 Delimitation of the Study

The study has been delimited to the translation of only one short story/novella of Gabriel Garcia Marquez's "No One Writes to the Colonel".

1.6 Significance of the Study

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The aim of the study is to find out whether a piece of literature gets a new birth after it is translated into another language or not. Translation of one language literature into another language is a common practice; thereby the translated literature gets new audience and recognition. The study helps to find out whether literature gets new birth in translation or not. It highlights the factors that can contribute in giving a new life to a translated work and make it acceptable among the readers of the target language literature.

2 Review of the Related Literature

Translation typically has been used to transfer written or spoken source language texts to equivalent written or spoken source language texts. In general, the purpose of translation is to reproduce various kinds of texts that may include religious, literary, scientific, and philosophical texts in another language and thus making them available to wider readers. Translation can either use written or oral mode as known by separate terms translation and interpreting respectively. Due to its importance, in the recent years, translation has emerged as a separate discipline by the name of translation studies.

The need for translation has been explained well by Barbe (1996) in whose opinion whenever different languages come into contact with one another the need for translation is felt. It depends on the relationship between languages and particularly on similarities and differences of prestige, power, and wealth between them. It is a fact that more translations take place from the language of a wealthy and powerful nation into the language of a less wealthy.

To Benjamin (1923) translation is a method and in order to comprehend it one must go back to the original language, because in his opinion the original language or the source language contains the law governing the translation: its translatability i.e. its ability to be translated. He goes on the describe his notion of "Translatability" that translatability is an essential quality of certain works, which does not imply that it is essential that they be translated; rather that a specific intrinsic worth in the original manifests itself in its translatability. It is likely that no translation, no matter how good it may be, can have any significance as regards the original. The original work has worth of its own as it is the language in which it is conceived by the author and

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its translation comes later on. To endorse the translation of original as its continued life, by virtue of its translatability, would not be wrong.

Translations can be divided into different types depending upon their functions. As Nida (1964) mentions that differences in translations can generally be accounted for by three basic reasons in translating and that may include firstly the nature of the message that is to say what is the content of the text and what is such importance in it that it requires to be translated .Secondly what is the purpose or purposes of the author and at the same time of the translator. The purpose can be persuasive instructive or argumentative .One very important factor is the type of audience that is for whom the translation has to be done. The two approaches to translation according to Nida are: Formal equivalence that implies word for word translation or literal translation. It translates not only the exact appearance of vocabulary but also the idioms and grammatical structure used in the original. The drawback of formal equivalence is that idioms or phrases can mislead or confuse the reader. And dynamic equivalence, also referred to as functional equivalence, implies the essential thought expressed in the source text. It is not following a word for word translation but changing, adding, or subtracting from the original text to make it look as the translator sees suitable.

Mentioning the qualities of good translated work Goodspeed (1945:8) says:

> "The best translation is not one that keeps forever before the reader's mind the fact that this is a translation, not an original English composition, but one that makes the reader forget that it is a translation at all and makes him feel that he is looking into the ancient writer's mind, as he would into that of a contemporary. This is, indeed, no light matter to undertake or to execute, but it is, nevertheless, the task of any serious translator." (Cited in Principles of Correspondence)

J.B. Phillips (1953:53) goes on to emphasize the same point when he mentions: confirms the same viewpoint when he declares that: "The test of a real translation is that it should not read like translation at all." (Cited in Principles of Correspondence)

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Talking about the position of translated work in literary world Even- Zohar (1978) came up with various assumptions of translated works' contribution in target language literature. In his opinion it can add to target language literature when the literature is young and it benefits from other literatures and likewise translated literature become important system of the literature. The same holds true for relatively established literature that is not very rich in literary hierarchy of wherein translated literature can contribute to literature. One more way of contribution may be due to changing times when literature is in need of new trends that can be added by translated literature.

In addition to adding to literature, translation impacts culture as well. Toury (1978)   opines that translation is a kind of activity which inevitably involves at least two languages and two cultural traditions, i.e., at least two sets of norm-systems on each level. Thus, its importance   may be described as consisting of two major elements:

First, being a text in a certain language, and hence occupying a position in the appropriate culture, and thereby constituting a representation in that language/culture of another, at the same time preexisting text in some other language, belonging to some other culture and occupying definite position within it. So in original text it is the part of one culture and language but in its translated form becomes part of the other culture and language. In a way it can add to and at the same time adopt from the target language and its culture.

Different theorists have devised different yardsticks, with which they evaluate a translated work; as Venuti (1992) goes on to describe the evaluative technique of most editors, publishers, reviewers and translators themselves lies in the fact that it should appear as if it is original and it may appear as natural that the reader may find it part of the target language literature.

3 Method and Procedure of the Study

The chapter deals with the method and procedure of the study.

3.1 Design of the Study

The study is analytical in nature. It aims to look at the aspects that confirm re birth of literature in translation as depicted in the translated version of Gabriel Garcia Marquez's novella/short story

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"No One Writes to the Colonel". Qualitative Content Analysis Technique was applied for the analysis of the data.

3.2 Population of the Study and Delimitation

Population of the study was all the translated versions of novels and short stories by Latin American writer Gabriel Garcia Marquez. The study had been delimited to only one work of his i.e "No One Writes to the Colonel".

3.3 Analysis of the Data

The analytical content analysis of the data had been performed. In this regard the said work was studied to look for if a work gets a new birth in translation or not. The work was analyzed in the light of themes and what aspects contribute in its revival in translation. According to Venuti(1992) a translated work can be judged if it appears natural to the readers or not. Keeping this framework of Venuti the said work was given to some readers and their impressions after reading were collected. The data analysis is presented in Chapter No.4. The study began with identification of the objectives in the light of which research questions were formulated. The data was analyzed to seek answers to the research Questions. The findings were achieved and conclusions were drawn.

4 Data Analysis

4.1Brief Synopsis

Gabriel   Garcia Marquez is a Colombian novelist, short-story writer, screenwriter and journalist. He is considered as one of the most significant authors of the 20th century. He was awarded the Nobel Prize in Literature in 1982.Among his notable works include *One Hundred Year of Solitude ,No One Writes to the Colonel, Big Mama's Funeral* etc. The works of Marquez are marked for realism.

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The novella "No One Writes to the Colonel" was written somewhere in between 1956-1957 and first published in 1961.It has been translated from Spanish into English by J.S.Bernstein. It is the story of an impoverished, retired colonel, a veteran of the Thousand Days War, who still hopes to receive the pension he was promised some fifteen years earlier. The Colonel lives with his asthmatic wife in a small village under martial law. The action opens with the colonel preparing to go to the funeral of a town musician whose death is notable because he was the first to die from natural causes in many years. The main characters of the novel are not named, adding to the feeling of insignificance of an individual living in Colombia. The Colonel and his wife, who have lost their son to political authoritarianism, are struggling with poverty and financial instability. The corruption of the local and national officials is evident and this is the topic that Garcia Marquez explores throughout the novel, by using references to censorship and the impact of government on society. The Colonel desperately tries to sell the inheritance from their only son who is now dead and eventually the only reminder of his existence is a rooster that the colonel trains to take part in a cockfight.

4.2 Translation as Re-birth

Though the work is a translated work but it has some remarkable features of its own that lend it a revival after being translated. It is an acclaimed fact that whenever a piece of literature is translated into another language it gets a new birth, as it translated into a different language and gets new readers who approach this work in many diverse ways from its source language. If taken into account translated version of "No One Writes to the Colonel", it can be inferred that it gets a rebirth when translated from Spanish into English depending upon many factors. The foremost being, that English is the widely spoken and written language in the world. So when the said work is converted into English its readership increased manifolds. To me it's a very interesting fact to share that though I am not familiar with Spanish language at all and did not have any information about Latin American writers but I found the said work in a small bookshop of my hometown Abbottabad, which itself is a small city of KPK(Khyber Pakhtunkhwa).To me this was something very surprising to see a writer from Latin America who writes in Spanish but his book was found in a small city of another country: since it was translated into English so many other people from my city would have got to know about

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Gabriel Garcia Marquez that otherwise would not have been possible if it had been in its original language i.e., Spanish. The translation in this regard has attributed to rebirth of the original work as its readership increased and it became accessible to many people who were not familiar to Spanish.

4.2 Realistic Treatment of the Themes

The said work is said to be a masterpiece of Spanish language, in which Marquez has tried to highlight the trauma of human life in a very realistic manner. The story centers on the life of an elderly Colonel who is living with his ill wife and they have lost their only son in an incident. It is about the plight of the old man who is at the mercy of corrupt government officials to get his pension and is waiting for more than fifteen years to get his right that he is deprived off. The story reveals the miseries of the life of the couple. The said issues had been portrayed realistically in the translated version as well. The translated version is replete with such wonderful descriptions which render a subtle beauty of reality to it. The very beginning brings forth the fact that it is not a fairy tale rather the story of ordinary human beings for whom to meet both ends is no less than a Herculean task, those who can't afford to have a full cup of coffee, *"and scraped the inside of the can with a knife until the last scrapings of the ground coffee, mixed with bits of rust…"* (Marquez:3).At one place the description of the poverty stricken house of Colonel is illustrated as: "*They lived at the edge of town, in a house with a palm-thatched roof and walls whose whitewash was flaking off"* (Marquez: 7).But the poverty has not over taken their self respect and they are there to face their fate, as at one more place the poverty of the family as marked against the self respect is depicted in a very miserable way, "*Several time I've had to put stones on to boil so the neighbors wouldn't know that we often go for many days without putting on the pot."*(Marquez: 41)And for Marquez the crux of it is nothing just that *Life is tough*.

The horrors of dictatorial rule are depicted remarkably that how during martial law the masses are under tyranny and can't move freely as there is curfew for certain duration, common people cannot pass by important places and offices even the funeral procession cannot pass in front of police barracks. Every activity is under censorship. Discussion of politics is not allowed. The

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newspapers are under scrutiny and they are not permitted to inform masses of the situation of the country rather they are talking about the happenings in Europe. It reminds one of our very own National T.V that talks much about the government good deeds and highlights the acts of violence taking place in neighboring countries and not exposing the realities of our own country.

The exploitation of the poor and noble people at the hands of businessmen giving rise to class difference in a society is also portrayed very convincingly where at one place Colonel while discussing his friend Sabas' richness who was once an ordinary medicine seller: *"There's my friend Sabas with a two-story house that isn't big enough to keep his money, a man who came to this town selling medicines with a snake curled around* his *neck."*(Marquez: 42).

4.4 Acceptance among the Target Language Readers

To me the work is appealing on the basis of many grounds and one such reason is as Venuti's index of evaluating a translated work that a translated work's fidelity is reckoned in the fact that if it appears natural to the reader and the reader cannot decipher it as a translated work but take it original. The same holds true to me when I first went through it, it became difficult to differentiate it as translated work. To further testify my this observation I gave said work to few students of Army Burn Hall College for Boys Abbottabad and COMSATS Institute of Information and Technology Abbottabad to read. They read the work without being informed that it was translated work. The title of the work did not have any reference about its being translation, it was only inside that it was mentioned on a page and that page was hidden intentionally to get their real impressions.

4.5 Sincerity in Translated Work

The very first impression that the selected readers had was that it was an original English work. The thing that made them maintain the interest was based on the fact that to them it was a story of someone around them, the characters seemed real. Their life was just like the life of anyone living in this part of the world, caught between the dilemmas of earning bread and butter. Their problems and sufferings seemed equally convincing. The events that take place in the course of the story were very much comparable to the ordinary life around us and many cultural

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similarities were observed. Like at one place the Colonel forbids small children to play music because of a death in the town: *"Don't play that today… There's been a death in town."*(Marquez:5).This is something very similar in the culture of small towns here where the whole neighborhood is in the state of mourning in case of death somewhere nearby. Likewise the parents of the young dead man are in the state of mourning even after ten months of the death of the son and they refrain to go to movies being in state of sorrow, as Colonel mentions the right time to going movies in January as "*by the, Agustin's year will be up and we can go to the movies*." (Marquez: 28).

Reference to cockfights at one point in the novella shows that it an important part of their culture just like here. Common people face a ban on freedom of expression as they are not allowed to discuss politics. Strict censorship policies for print media as well as the performing arts exist there as it existed here during the times of martial law and under authoritarian form of government. One more very familiar image is that of the corrupt government officials who instead of facilitating the common people are busy in relaxing themselves and do not bother to perform their official duties properly. As Colonel is disgusted with the attitude of his lawyer who during office time is found stretched out lazily in a hammock. As a typical government official who has a good number of reasons for delay in work he goes on to justify it as administrative problem: *"The lawyer gave a very graphic description of the administrative ins and outs".* (Marquez: 23)

As illustrated from the examples the work has so many references to our own culture that it makes reader spellbound and he/she is engrossed in the story, thinking it as one taken from our own surroundings. Moreover it is the realistic treatment of the subject matter that lends a subtle beauty to the story. Interestingly the same spirit had been maintained in the translated version too that is why I have been able to enjoy it and at the same time other readers could also enjoy it. Although the original work is in Spanish, but its translation in English made it readable to me and many others like me who otherwise could not have enjoyed it because of being unfamiliar to Spanish. Though translated in English the work seems originally belonging to English i.e. its target language.

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4.6 Universality

This status of originality can be contributed to many factors like its theme dealing with the predicament of ordinary human life and it's true to life characterization and realism but one more factor that cannot be overlooked is its universality. No work of literature can stay for long in literary world if it is deprived of this quality of universality. It is the quality that transcends a piece of literature to eternity and it remains alive in the coming times. It is the presence of this universal element that a piece of literature is translated into other languages and it becomes a natural and original piece to the target language readers. In the same way Marquez' No One Writes to the Colonel is a piece of literature with universal appeal. The same aspect has been retained in translated version. The author's universal views give it a new life even in translated form. As at one place Colonel after facing the hardships of life is compelled to say: *"Life is tough, pal"* (Marquez: 31). And a very good comment upon the unpredictability of human life comes: *"The only thing that comes for sure is death"* (Marquez: 38)

5 Conclusion

5.1 Summary

The study was conducted to find out whether a piece of literature gets a new birth in translation or not. The translated version of Gabriel Garcia Marquez' "No One Writes to the Colonel" was taken for this study. The novella/short story was actually written in Spanish but translated to English by J.S. Bernstein. Keeping in mind this assumption, research objectives and questions were formulated. The content was analyzed in the light of framework provided by Venuti, according to which a translated work's fidelity is judged on the basis of its appearing original and natural to the readers.

5.2 Findings

In order to prove the notion of re birth in translation the said work was analyzed. In this regard, a careful reading was conducted to find out the elements of revival in the said work and it was inferred that the work underwent a new birth as it was transformed from Spanish into English; it was received by new audience, its readership increased many times. It was because of its being

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translated into English that it was even available in a bookshop of my hometown Abbottabad, a small city of   Khyber Pakhtunkhwa, that otherwise would not have been possible had it been in Spanish alone. To further confirm or refute the idea, the work was given to few readers without being informed that it was a translated work and the readers enjoyed it thinking it English work because of its realism and universality.

5.3 Conclusion

The findings led to the conclusion that it is possible for a work of literature to get a new birth in translation depending upon the factor that it should be a work of elevated themes discussing universal problems ,so that the readers of the target language may find it a story of their own, because human nature remains same and does not change with time and space. Like any other literary work that transcends limits of time and space because of its universality, translated work also surpasses the limits of time and space if it has a universal appeal.

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Dhiruben Patel's *Aandhali Gali*
A Psychoanalytical Insight into the Emotions of a Woman

Rajesh V. Basiya, Ph.D.

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Dhiruben Patel

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Dhiruben Patel was born in Baroda on 29th May 1926. Dhiruben has achieved an outstanding position in modern Gujarati literature. She has been given a creditable position in the history of Gujarati novel. She also gave her services as the President of Gujarati Sahitya Parishad. She was conferred the prestigious Sahitya Academy Award for her novel *Aagantuk* in 2002. She was also given the highest meritorious award for Gujarati literature Ranjitram Suwarnachandrak in 1983. She contributed in all genres of literature. She has written short stories, novels, plays and poems. Dhiruben is a prolific writer.

Psychological Insight into the Life of a Woman

Aandhali Gali is a psychological insight into life of a woman who all of a sudden decides to marry at the age of forty five. Kundan, an unmarried woman of about forty five, lives a lonely life in Mumbai. The novel presents a picture of happy married life of Paresh and Shubhangi which brings new changes in Kundan, and her approach towards life. But Kundan is disappointed in the end and she is again thrown away into that dark street of life that is-aandhali gali which has no end. The novel is a description of the sensitivity of a woman. According to Dhiruben sensitivity for a writer is more essential than gender, *'I firmly believe that sensitivity is the first and last requirement of a writer, it is of no importance whether the writer is man or woman."* [1]

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Human Mind is Unpredictable

Aandhali Gali was published in 1983. Human mind is unpredictable. Sometimes we cannot know a person thoroughly even though we live with him or her for years. Kundan, an unmarried woman of about forty five, who lives a lonely life in Mumbai, is the central figure in this short novel. Her father, Ratilal loved Kundan so much that he does not marry after the death of his wife; he does not marry after the death of his wife because he was mindful of his daughter. Therefore, Kundan also has not married though she is forty five. After the death of her father, Kundan wants to have a tenant in her big house 'Kundan Villa', as she feels lonely. Kundan's father left sufficient wealth for her livelihood. Being moved by the love story of Paresh, a stranger, Kundan allows him and his wife Shubhangi to stay in a part of her house. When she hears the latter part of the love story of Paresh through Shubhangi, not only does she take an interest in their life, but also becomes conscious about her own life.

A Bond of Love

For forty five years, Kundan had been a virgin in the real sense of the term. Now she, all of a sudden, thinks of the marriage influenced by the loving and blissful conjugal life of Paresh–Shubhangi after their prolonged separation. The writer beautifully presents marriage as a bond of love:

> *Pati patni banne digmudh thaine Kundan same joi rahyan. Teni vat jetli anadhari hati tetlij sachi hati. Bija ek manasno bhar jivanbhar vendharvo, tena sukhe sukhi thavun, tena dukhe dukhi thavun te kai nanisooni vat nathi. Agadh prem vina avo bojo sha mate koie pan uthavvo joie?* [2]

> (Husband and wife were stunned as they stared at Kundan. Her point was as true as abrupt. It is not a less significant matter to work laboriously for a person for one's whole life…. to feel happy on his/her happiness…. to suffer with him/her, for his/her misery.)

Change of Symbols

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For many years Kundan has put on white clothes but now she starts wearing colourful clothes. She buys make-up articles and beautifies herself. She also learns the art of cooking. She becomes active in life. Putting aside her modesty, she tells Shubhangi that she is very keen to get married. She tells Shubhangi, " *Shun lage chhe, Hun pan parni jau to?....* [3] (What do you say about it? Should I marry?) It is a new incarnation of Kundan. Shubhangi is surprised to see the change in Kundan:

> *"Shun?" Shubhangie poochhhyun. Kundane phari pachhun pelu*
> *aachhun, lajjashil smit karyun ane kahyu: "Mane thayun ke a*
> *lagna to karva jevu chhe! Mane ghana ghana vichar aavva*
> *mandya...*[4]
>
> ("What?" Shubhangi asked in much surprise. Kundan again smiled
> bashfully and said, I think this marriage is a venture to be made use
> of. I am continuously brooding over it…)

In Search of a Partner

Kundan gets her name registered in a pilgrimage – special, so she may have a partner. She thinks of giving an advertisement in matrimonial classified. Looking at the longing for marriage in Kundan's heart, Paresh introduces her to an elderly colleague in his office Mr. Parekh. As the developments are on full swing to fulfil her aim of marriage, an obstacle occurs. Kundan inherits the property of an unknown lady called Baruadin Joans after the latter's death. Kundan learns about her father's love affair with this lady through the lawyer of the family. She is shocked and stops the steps toward her marriage. She tells Paresh-Shubhangi to vacate her house.

Kundan lived with her father for years and still she could not know him fully. How can she then know Mr. Parekh, a total stranger? This thought makes her cancel the arrangements for the marriage. She is disappointed very much. She feels that she could not even recognize her father with whom she spent her whole life. She says, "*Juone, ratibhainiye mane khabar na padi...Aakhi jindagi sathe rahi toye! Hun koine nahi olakhi shaku, koini sahthe nahi rahi shakun…. bas, Jivya karish aamne aam – kok divas to aa aandhali gali no ant avshene!* [5] (Look, though I lived my whole life

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with Ratibhai, I could not know him. I shall not be able know anyone. I can't live with anybody…Just be living and someday there will be an end to this blind alley!)

The Dark Street of Life

In this way, she decides to live in 'Aandhali Gali', the dark street of life that is - andhali gali which is called blind alley - a street from where we cannot come out. Now she does not want to trust anyone in life. She is again thrown back into the 'Aandhali Gali'. The self-awareness of a lady caused by the sudden change of circumstances is revealed very realistically in this short novel.

Deep Reflection on Married Life

Dhiruben focuses on the conjugal life of a person keeping at the centre the two points: the married life of Paresh-Shubhangi, and the unfulfilled desires of Kundan to get married. Following the footsteps of her father who refuses to remarry for her happiness, Kundan also does not marry though she is forty five. But the love story of Paresh arouses the feeling of love and marriage in Kundan, and she becomes conscious about life. She takes interest in cooking, cosmetics and costumes. She does feel that it is not too late for her to get married. She plans to marry and settle in life. Mr. Parekh, a widower serving with Paresh, shows interest in Kundan. She also meets him. But, Baruadin Joans becomes the obstacle, and she decides not to marry, and all on a sudden her behaviour is changed. She goes back to the same status of spinster as she was before, a single, lonely bird. She rejects the proposal of Mr. Parekh for marriage. Paresah and Shubhangi cannot understand what has happened.

Shocking Secrets

In the end, she explains everything about the unknown Christian woman, who had left some property and a flat for Kundan in her will. Kundan comes to know that she had relations with her father. Kundan is extremely shocked to know all these things. Now she cannot bear to see the happy conjugal life of Paresh and Shubhangi and makes them vacate her house. After years, a happy meeting takes place in the life of Paresh-Shubhangi. Their parents have not given consent to their marriage. They had only gotten a registered marriage done at a court. Ultimately Paresh gets both a

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job and a house. Though both of them are above 32-34, they have no issue. Still they are happy. Kundan, the heroine has no job. She takes an interest in the life of Paresh and Shubhangi.

Relevance of the Title of the Novel

Dhiruben has given a quite appropriate and symbolic title to this psychological novel. Usually a street has two ends and both are open to enter or exit. But there are some streets or roads which have no open end. We can enter the street but can't exit on the other end. Such a street is called blind alley in English. It is called *aandhali gali* (street) in Gujarati. Here in this novel the central figure is the character of Kundan. She decided to live a maiden life at an early age, in her youth. She was not interested in love or marriage in her youth. Once the season has passed, or the age to fall in love or marry is gone, as far as Gujarati culture is concerned, it may not be possible to reverse the situation. But at the age of forty-five suddenly, the company of the happy couple arouses the feeling of love and marriage in Kundan's heart. But, sadly, it may be too late. All her efforts for love and marriage seem to be futile; when she hears of her father having had a mistress, she cancels all arrangements for her marriage. And she is again thrown back into the same life of loneliness-'aandhali gali'. She has to live the same dull and lonely life. She says, "*.... bas, Jivya karish aamne aam –kok divas to aa aandhali gali no ant avshene!* [6] (… Just be living and someday there will be the end of this blind alley!) Thus it is a very suitable and effective title to the novel.

Thus, the novelist insightfully describes an unmarried woman's longing for marriage at the age of forty five. But it may be too late now. She presents a psychological insight into life of an unmarried (Gujarati) woman. *Aandhali Gali* deserves a praiseworthy place in the history of Gujarati novel.

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Strategies for Effective Communication

K. Sangeetha, M.A., M.Phil., Ph.D.

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  Communication is the transmission of thoughts, ideas, feeling and attitudes from one person to another through a medium. The English Language plays an indispensable role as a very powerful medium of communication at the global level. It is therefore necessary for the English teacher to make their students expert in handling such an essential language. With

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good communication skills, one can convince people, control situations, comprehend complexities and command respect. By adopting effective strategies, the teachers can equip the learners with personal and social competence, self-confidence and positive outlook. The learners being so well-trained, any challenge will be as easy as cakewalk for them.

Listening Skills

Listening and speech are interdependent skills. They were the foremost skills to evolve. Speech follows listening. Listening alone helps an infant to grasp a language before it is three years old. An utterance becomes effective and useful only when it is listened to. Listening is the first step to knowledge. Unfortunately, in the present day world, people fail to listen well. Listening is no more a passive skill. It is an active process, a cognitive activity, a door to wisdom, and a key to good rapport with the speaker.

Speaking Skills

Spoken communication plays a major role in displaying the personality of an individual. Based on the effectiveness of this means, the prestige, social status and image can be maintained. Above all, only good communication can convey ideas clearly and correctly. Spoken communication can be between or among individuals of a group, or it can be in the form of addressing the public- as speeches or presentations. This is where our students lag behind. They become tongue-tied, as soon as they realize they have to address an audience, and that to be done in English. The most effective method to rid them of such a fear can only be brought about by exposing learners, especially the timid ones to such environments repeatedly.

Activity

I would like to share an activity in one of my sessions based on presentations. SILENCE was used as a powerful tool. One of my weak students was to present **'Autobiography of a school bag'** as an extempore speech. She was given three minutes time. After the initial sentence "I am a school bag", she stopped and looked at me for help. I was tempted to prompt, but controlled the 'mothering' attitude. She looked at her friends for

help, but silence prevailed. She wanted to leave, but we gestured that she had two more minutes and had to continue. She thought hard and then continued, "My friends are books and lunch bag". After further struggle, during which her friends encouraged her with thumbs up, she came out with the statement: "I am overloaded with too many books." By now, three minutes were over and she went to her seat amidst applause and with better confidence. This proves that SILENCE helps enhancing creativity and originality.

Presentation Skills

One of the biggest fears of our students is speaking in public. Presenting well requires a combination of knowledge of the topic and audience, preparation, delivery skills, confidence and time management.

Strategies

- Ask your students to do a lot of background research. It is useful to have good knowledge on the subject for discussion and audience questions
- Learners must know to put their presentation in order.
- Ask them to focus on the question set.
- Make them practise before presentation.
- Ask them to speak clearly.
- Tell them to have eye contact with their audience.
- Teach them how to use the different audio- visual aids.

Activities

Ask each of the students to give the presentations for 3-10 minutes. At the end of all presentations give your feedback. Feedback given after every individual presentation would create unnecessary fears in your students of making mistakes, which will affect the quality of their presentation

Picture/Sketch

Draw the plan of an apartment. Mention what each room signifies -living room, bedroom, bathroom, balcony and kitchen. Instruct each student to explain for 5 minutes the

floor plan, and how one finds the way to the kitchen or living room or the bedroom. (Freeman)

Information

Provide a menu (of a restaurant) to your students (Idly-5 rupees, Vada-6 rupees, Veg.Pulav-8 rupees, cooldrinks-8 rupees each etc). Ask them to choose any items from the menu. Ask them to talk about the item, and why it became their choice.

Reading Skills

Reading is of two types – loud reading, for practicing speed and pronunciation, and silent reading, which enables comprehension of the given text. It is surprising that many university students lack adequate reading skills. Some are able to read and manage with the overall meaning, but most cannot pronounce even simple words correctly.

Strategy-1

The objective of this module is to share an enriching classroom activity called Current News Awareness, which can be introduced and managed on an on-going basis, using some of the local newspapers and TV News channels. The main objective is to encourage the students to improve their reading skill, and enhance their knowledge of current issues.

Scan Heading for two minutes gives you the overall view. It is a good opportunity to practise skimming. Reading the big news stories of the day for six minutes (local, national and international) keeps you informed. Reading the editorials for about six minutes tells you what the events mean (as the editor sees them). Look at the cartoons and photographs for a minute. This is for insight, humour and heightened observation. Read what you like for five minutes (Sports, films, comics etc). This is fun and relaxation. (Mcgrath)

Suggested Activity

- Any daily of the whole week can be distributed among students.
- They should be arranged into groups, each with 5 members. There can be 8 groups.
- Each group should work on a daily; divide the news items based on politics, industry, society, sports, weather etc.

- They can be given 20 minutes for reading.
- Instruction should be given that, when each group presents, one, member will play the role of a news reader, and others will be special reporters, each reading news items based on politics, industry, society, sports, weather etc.

This activity will ensure that reading is a delightful exercise. Monotony never takes place and information is also gained.

Strategy-2

Book Reviews

There is yet another way of enhancing the reading skills of the learners by encouraging the habit of reading books. This may not be given any importance if suggested as an advice. Instead, if we teachers project it as an activity, students will participate and benefit greatly. By training the learners to review books, we help them develop accurate analytical reading, and express their reactions in a logical, coherent and organized manner.

Activity

Assign one book to a group of three students. The books can be based on personality development. All the team members should read the book within the time given (two weeks). The whole book or part of it should be presented as a role-play or skit.

How to Read and Understand a Book

- ✓ Read the book with care.
- ✓ Note effective passages for quoting.
- ✓ Note their impressions as you read.
- ✓ Allow yourselves time to assimilate what you have read.

  Students can be asked to give a written and oral presentation of the contents of a book

Written Communication

Written Communication involves creativity, logical evolution of thought, clarity of expression, and proper presentation with good grammar. Constant exposure to good writing

styles, awareness of the idiomatic expressions, application of a different set of vocabulary by the students other than the usual routine words, and above all, making writing sessions interesting by providing activities that lean on resourcefulness will go a long way in developing good writing skills. Some forms of written communication are communicating by latter, interpreting and converting information, describing, narrating, note taking, reporting, arguing and expressing oneself.

Strategies

Informal Writing

Ask the learners to write about:

> ➢ Their individuality, background, family details etc. (Letters to friends)
> ➢ Letters based on a trip
> ➢ Their happy and sad experiences. (Diary writing)
> ➢ Reactions to a poem

Formal Writing

> ➢ Writing about oneself objectively- Bio data
> ➢ Critical analysis
> ➢ Presenting opinions on various controversies.

Activity

1. Provide a timetable of a class in a school, presenting the working hours, sessions and classes handled. A set of questions based on the timetable, will be given. Students should answer them, in sentences, which will help with shaping the prospectus of the school.

   - How many languages are taught in the school?
   - How many sessions are spent on teaching each of these languages per week?
   - Is science thought to be important in this school?
   - Are there regular P.E Classes?
   - Are there any extra-curricular subjects taught?

2. Based on the same timetable, they can be asked to write a few sentence on

   Language, Sciences and extra-curricular activities (Freeman)

3. Students can be assigned live projects in English based on survey, interviewing VIPs of the city etc., which can be presented as a report.

The activities suggested will enable the student to think logically and write to the purpose at hand.

Non-Verbal Communication (Body Language)

Body language is the communication of personal feelings, emotions, attitudes, and thoughts through body movements. No doubt, it is an important parameter for judging a candidate in an interview. A candidate's attitude, confidence, enthusiasm, and energy - they come through naturally. Students can be made aware of the positive and negative interpretations of certain gestures, facial expressions, postures and the body movements. When the awareness comes, they may start focusing on it and try to rectify it.

The aspects of the body that body language covers are:

- Facial expressions (smiles, nods)
- Gestures (especially hand and arm movements)
- Body movements
- Posture
- Visual orientation (especially eye contact)
- Physical contacts (like handshakes, patting)
- Spatial behaviour (proximity, distance, positions)
- Appearance (including clothes)

Gestures

All hand movements have hidden meanings. What a person does with his hands, fingers, and arms is directly related to what is going on in his mind.

Demonstrate each of the gestures given below to the students.

1. **Relaxed Hands:** confidence, acceptance, and well-being.
2. **Open Hands:** Trust, and a show of interest in the opinion of the other person.

3. **Clenched Hands:** Emphasis, vehement declaration and desperate resolve. It also indicates tension and frustration and even anger.

4. **Wringing Hands:** Discomfort and Tension.

5. **Pointing Index Finger:** Threatening or warning, when one tries to drive a point home.

6. **Cracking of Knuckles:** Anxiety, nervousness, boredom, restlessness and an unresolved state of mind.

7. **Crossed on Folded Arms:** Protective, guarding against an anticipated attack.

8. **Arms Behind the Back:** Inner conflict

9. **Mouth Covering:** The person might be lying, unsure of what one is saying, trying to prevent oneself from expressing one's view, which may be opposed to the speaker's.

10. **Putting Objects in Mouth:** Great pressure.

Postures

The Crossed Legs: In the normal crossed leg position, one leg is crossed neatly over the other. When a person crosses both legs and arms it is an indication that he has emotionally withdrawn from the conversation.

The Foot Forward Position: This is a clue to our intentions because we point our lead foot in the direction our mind would like to go.

Shaking One's Foot: Can reveal impatience, anger or nervousness, while stamping can reveal authority, arrogance or contempt.

Facial Expressions: The face is the most significant and the most photographed part of the human body. The flashes of facial signals are generally spontaneous reactions, which a person finds difficult to hide.

The Eye Contact: When someone talks to you, do they look directly at you or look away? Maintaining eye contact when talking (or listening) to someone gives an impression that you/ they are confident and honest

Blinking: People under pressure, for example, when they are speaking a lie, are likely to increase their blinking rate as an unconscious effort to block the other from sight.

Slanting gaze: This means that the person seems to be on the sly, or is suspicious.

Smiling and frowning: These are two major facial expressions. The smile tends to convey the general states of acceptance and agreement, the frown of rejection and disagreement.

Activity

1. Ask the class to sit in pairs.
2. Select a few students to be observers.
3. If there are ten pairs, you should have ten observers.
4. Tell the students who are sitting in pairs that they have to just talk for 2-3 minutes.
5. The subject matter is unimportant.
6. After 2-3 minute period, ask them to stop talking.
7. Ask each observer what he has seen about the pair's non-verbal behaviour. For example, did the person keep fiddling with a pencil, or was continually tapping his fingers and so on. After these gestures have been identified, acknowledge that most of us do these movements unknowingly. (Give each observer 2 minutes to present his observation). Similar examples as mentioned above could be given as classroom activities, which will be educative and enjoyable.

This is communication era. While language skills teach us what to convey, soft skills teach us how to convey. Attitude, aptitude, atmosphere, and apt situation play a big role in the success of any communication. Since the world is in constant flux, and requirements keep changing, the strategies we adopt must also be effective and innovative to suit the varying demands. As language trainers, it is important for us to be up-to-date with the latest technology and trends, to render able guidance and bring up a competent generation with good communication skills.

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An Economic Analysis of Women Entrepreneurs in Namakkal District, Tamil Nadu

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Abstract

The paper analyses the economics of women entrepreneurs in Namakkal District, Tamil Nadu. The paper examines the importance and problems of women entrepreneurs in Tamil Nadu and India. In particular, two blocks of Namakkal District is selected for the study where 240 women entrepreneurs are randomly selected, i.e. 120 from Tiruchengode and another 120 from Namakkal block. The profile of the women entrepreneurs are discussed in the first part of the paper and second part examines the economics of women entrepreneurs. That is, nature of business, form of business, sources of funds, sales turnover, net income and return on investment are examined. Of the selected women entrepreneurs, majority of them engage in business,

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industrial and service sector constitutes next. In both rural and urban areas, most of the women entrepreneurs opted for sole proprietorship for unified control. Maximum number of women entrepreneurs both rural and urban has invested from their own fund. No entrepreneurs have borrowed money from private money lenders due to the high rate of interest. The sales turnover is high in urban area as compared to rural area. Business and service sector contributes more comparatively. Average returns are high in business sector, industrial sector and service sector respectively. The paper suggests the government and NGOs to give training and orientation to women entrepreneurs thereby to earn more returns.

1. INTRODUCTION

Entrepreneurship is an economic activity, which is undertaken by an individual or group of individuals. Entrepreneurship can be defined as the making of a new combination of already existing material and forces, which entrepreneurship throws up as innovative as opposed to inventions and that no one is entrepreneur forever, only when he/she is actually doing the innovative activity (Schumpeter Joseph, 1961). A women entrepreneur is a person who is an enterprising individual with an eye for opportunities and an uncanny vision, commercial acumen, with tremendous perseverance and above all a person who is willing to take risks with the unknown business because of the adventurous spirit she possesses (Medha Dubhashi Vinze, 1987).

Thus, a woman entrepreneur is one who starts business and manages it independently and tactfully takes all the risks, faces the challenges boldly with an iron will to succeed. Women entrepreneurship is economic activities of those women who think of a business enterprise

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initiate it, organise and combine the factors of production, operate the enterprise and undertake risks and handle economic uncertainty involved in running a business enterprise (Medha Dubhashi Vinze, 1987).

Women entrepreneurship is much specialised field where success depends strictly on personal ability in management creativity, self-discipline, imagination, emotional stability and objective thinking. Entrepreneur is the key-factor of entrepreneurship and now women have been recognised as successful entrepreneurs as they have qualities desirable and relevant for entrepreneurship development. In the process of entrepreneurship, women have to face various problems associated with entrepreneurship and these problems get doubled because of their dual role as a wage earner and a home maker (Reddy, 1991).

1.1 Importance of Women Entrepreneurship

Women perform an important role in building the real backbone of a nation's economy. There is considerable entrepreneurial talent among women. Many women's domestic skills such as people and time management and household budgeting are directly transferable in the business context. Women have the ability to balance different tasks and priorities and tend to find satisfaction and success in and from building relationship with customers and employees, in having control of their own destiny, and in doing something that they consider worthwhile. They have the potential and he will to establish and management enterprises of their own. Those qualities and strengths of women are to be tapped for productive channels. But simultaneous creation and development of small business among women is a difficult task.

Women suffer the most in India. Their involvement in economic activities is marked by low work participation rates, excessive concentration in the unorganised sector of the economy

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and in low-skill jobs. There is a greater dynamism in the rate of growth of female employment.

However in rural areas, agriculture has provided more employment for women. Their literacy

rate, which itself is the cause for low economic conditions, creates a vicious circle of low social

and economic status. In 1991 the rural female literacy rate was 30.4 percent, where the rural

male literacy rate was 57.8 percent. In the year 2001, female literacy rate was 53.60 percent and

male literacy rate was 75/2 percent. The growth rate of male and female literacy rate is 2001

was 47/1 percent and 73/9 percent respectively (Subburaj, 2007). It is in this specific

background, that the emergence of women entrepreneurs is to be viewed as a socio-economic

emancipation of women. The status of women in India is an illustration of paradox. Hence the

emergence of women as entrepreneurs in India should be seen as a resurgence of the rightfully

respectable socio-economic status of women.

1.2 Women Entrepreneurs in India

Women entrepreneurship in India represents a group of women who have broken away

from the beaten track and are exploring new vistas of economic participation. Women in India

entered business due to pull and push factors. Their task has been full of challenges. In spite of

the family opposition, many women have proved themselves independent and successful

entrepreneurs. The emergence of women entrepreneurs and women-owned firms and their

signification contributions to the economy are visible in India and these businesses are ready for

continued growth in the future. As per the 2001 census the Female Work Participation Rate was

25.7 percent. Though women constitute almost of the world population, out of the total

workforce, the percentage of women in the work force in Russia is 41.5 percent, West Germany

33.2 percent, Japan 39.1 percent USA 24.6 percent and India 12.4 percent.

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In India women are relatively powerless with little or no control over resources and little decision making power. Women in the informal sector are found to be home-based workers, engaged in the petty manufacture of goods either on piece rate basis or on own account, petty traders and petty shopkeepers or service specialists. Studies reveal that 89 percent of India's women workers toil in the informal sectors in sub-human conditions. Over 2/3 of the enterprises are self owned and have a fixed capital of less than Rs.50/-. Over 4/5 of the women workers in the sector earn less than Rs.500/- p.m. The income earned by women in this sector is said to be about ¼ of that of a woman in the organised sector.

In recent years, the entrepreneurship development in India is very much needed. For entrepreneurship in India in the past was confined mostly to functionally designated communities and regions. This trend has been reserved and at present individuals down from all communities and regions has turned entrepreneurs. In the sixth plan period a special chapter on Women Development has been included for the better involvement of women in business.

1.3 Women Entrepreneurship in Tamil Nadu

Women in Tamil Nadu are the best entrepreneurs in the country, they have shown that they could make excellent entrepreneurs if they get support by way of finance and guidance. In Tamil Nadu women were engaged more in agriculture than in manufacturing or services. In the manufacturing sector, women worked as beedi workers and as manual labour for cotton textiles, fish and food processing and match industries. A few were involved in the manufacturing of electronics and electrical goods. Risk-aversion is a common factor in a traditional society like Tamil Nadu. Majority of the entrepreneurs in Tamil Nadu those who are living in the rural areas are now running micro enterprises or home-based production units such as basket making, mat

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weaving, *beedi* making, lace making and the production of *agarbathi*, garments, candles, telephone mats, handicrafts, pepper dice, ink, soap, washing powder, snacks, fruit juice, jams squash, vattal preparation, small *petti* shops, etc.

1.4 Women Entrepreneurs in Namakkal

The present study makes an attempt to analyse the economic aspects of women entrepreneurship in Namakkal District, Tamil Nadu. Women entrepreneurship in Namakkal district is of recent origin. There were 10071 small units registered as on 31st March 2008. Among them 3,540 are women entrepreneurs. There is an enormous scope for the expansion of small scale industries, tiny industries, and cotton industries in the area.

2. METHODOLOGY

The present study concentrates on Women Entrepreneurs in Namakkal District. The main thrust of the study is to investigate the motives, characteristics, socio-economic background and problems of women entrepreneurs in Namakkal district. Apart from the women entrepreneurs registered with District Industries Centre, Indian Bank and TIIC, other entrepreneurs are also included in the study. The investigator had adopted multi stage sampling method for the present study. First the investigator has selected two blocks viz. Tiruchengode and Namakkal among the total of five blocks in Namakkal districts. Compared to the other blocks, the selected two blocks are having more number of small scale and cottage industries. From the two selected blocks, the researcher randomly selected 240 women entrepreneurs i.e. 120 from Tiruchengode and another 120 from Namakkal block. Besides, the respondents are selected from the three sectors: industry (80 respondents), business (97 respondents) and service

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(63 respondents). Out of the total 240 selected women entrepreneurs the researcher also selected the respondents from rural area and urban area of the two blocks.

3. PROFILE OF THE WOMEN ENTREPRENEURS

This section examines the profile of the women entrepreneurs. Socio-economic status of women should be improved along with that of men. Socio-economic freedom gives the women the right to determine the course of their lives. Entrepreneurship enhances the women's social standing. The entrepreneurial activity is dependent on several complex economic, social and psychological factors. Thus for any attempt made to understand the entrepreneurial activity among women an analysis of their socio-economic origins is important and essential.

3.1 Age Classification

Table 1 shows the age wise distribution of the selected entrepreneurs of the study. In rural areas all the respondents (100%) falls in the age group of 20-50. Out of 73 respondents 30 (32.6%) of them are belongs to 20-30 and 27 (32.5%) of them are in the age group of 30-40. Remaining 16 women entrepreneurs were under the age group of 40-60. In urban areas, out of 167 selected women entrepreneurs 62 (67.4%) of them are belongs to 20-30, 56 (67.5%) respondents are belongs to 30-40 and 35 (79.5%) are under the age group of 40-50. Remaining 14% are belongs to the age group of 50-60. From the analysis it was noticed that both in rural and urban areas a majority of the women entrepreneurs (98.0%) in Namakkal district fall under the age group of 20-50.

The competences of a person in undertaking various occupations differ at various ages as perceptions, physical endurance, confidence level and time available due to other responsibilities

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will vary with age. The Table 1 also reveals the percentage of women entrepreneurs selected in Namakkal district. Out of 80 industrial sector women entrepreneurs 73 of them are belongs to the age group of 20-40. Among the 97 women entrepreneurs involved in business sector 88 of them are in the age group of 20-40. Out of 63 services sector entrepreneurs 58 entrepreneurs are belong to the age group of 20-40. The above data reveals that a higher percentage of women had taken up managing enterprises in the age group of 20-40.

Table 1 Age Wise Distribution of Sample Women Entrepreneurs

Age Group	Rural			Total	Urban			Total	Overall Total
	Industry	Business	Service		Industry	Business	Service		
0-30	08 (32.0)	12 (54.5)	10 (38.5)	30 (32.6)	16 (29.1)	27 (36.0)	19 (51.4)	62 (67.4)	92 (100)
0-40	12 (48.0)	07 (31.8)	08 (30.7)	27 (32.5)	22 (40.0)	22 (29.3)	12 (32.4)	56 (67.5)	83 (100)
40-50	03 (12.0)	02 (9.2)	04 (15.4)	09 (20.5)	12 (21.8)	18 (24.1)	05 (13.5)	35 (79.5)	44 (100)
50-60	02 (8.0)	01 (4.5)	04 (15.4)	07 (36.8)	04 (7.3)	07 (9.3)	01 (2.7)	12 (63.2)	19 (100)
Above 60	0 (0)	0 (0)	0 (0)	0 (0)	01 (1.8)	01 (1.3)	0 (0)	02 (100)	02 (100)
Total	25 (100)	22 (100)	26 (100)	73 (30.4)	55 (100)	75 (100)	37 (100)	167 (69.6)	240 (100)

Source: Primary data

3.2 Religious Classification

The Table 2 exhibits that in rural areas out of 73 respondents 68 (93.2 percent) of them are Hindus, 4 respondents (5.4 percent) are Christian and remaining 1 (1.4 percent) is belongs to Muslim Community. In urban area, out of 167 women entrepreneurs 154 (92.5 percent) are Hindus, 9 (5.4 percent) are Christians, only 4 (2.4 percent) are Muslim community. Overall a majority of 222 (92.5) are Hindus followed by 13 (5.4 percent), and 5 (2.1 percent) of to Christians and Muslims in rural and urban areas.

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Out of 80 women entrepreneurs in industry 72 (90.0 percent) are Hindus, 5 (6.3 percent) are Christians and remaining 3 (3.7 percent) are Muslims. Among 97 business sector women entrepreneurs 92 (94.8 percent) are Hindus and 04 (4.2 percent) are Christians and remaining 01 (1.0 percent) women entrepreneurs are Muslims. Out of 63 service sector women respondents 58 (92.1 percent) of them are Hindus, 4 (6.3 percent) respondents are Christians and remaining 1 (1.6 percent) women entrepreneur belong to Muslim religion.

The above tabular analysis clearly indicates that the Hindu entrepreneurial population is higher than Christian and Muslim religions. It may be due to that economically the Hindus of this area are better off and socially more acceptable as entrepreneurs being the majority community.

Table 2 Religion Wise Distribution of Sample Women Entrepreneurs

| Religion | Rural | | | | Urban | | | | Overall Total |
	Industry	Business	Service	Total	Industry	Business	Service	Total	
Hindu	22 (88.0)	20 (90.9)	26 (100)	68 (93.2)	50 (90.9)	72 (96.0)	32 (86.5)	154 (92.2)	222 (92.5)
Christian	02 (08.0)	02 (9.1)	0 (0)	04 (5.4)	03 (5.5)	02 (2.7)	04 (10.8)	09 (5.4)	13 (5.4)
Muslims	01 (04.0)	0 (0)	0 (0)	01 (1.4)	02 (3.6)	01 (1.3)	01 (2.7)	04 (2.4)	05 (2.1)
Total	25 (100)	22 (100)	26 (100)	73 (100)	55 (100)	75 (100)	37 (100)	167 (100)	240 (100)

Source: Primary data

3.3 Communal Classification

Table 3 manifests the community wise distribution of selected women entrepreneurs both rural and urban areas of selected Namakkal district. Out of 73 rural women entrepreneurs 50 (68.5 percent) are Backward Class community, 20 (27.4 percent) are Most Backward Community and remaining 3 (4.1 percent) are belongs to SC/ST community. Out of 167 urban

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women entrepreneurs 107 (64.1 percent) are Backward Community, 49 (29.3 percent) are Most Backward Community and remaining 11 (6.6 percent) respondents are SC/ST community. Overall, the majority of (94.2 percent) are belongs to Backward and Most Backward Communities. It is because these two communities are economically strong and majority in population.

From the data, out of 80 industry sector women entrepreneurs, 53 of them are Backward Community, 23 are Most Backward Community and 4 of them are SC/ST. Among the 97 business sector women entrepreneurs 57 of them are Backward Community, 33 of them are Most Backward Community and remaining 7 of them are SC/ST. Among the 63 service sector women entrepreneurs 47 of them are Backward, 13 of them are Most Backward and remaining 3 of them are SC/ST. The table emphasizes the fact that the majority of women entrepreneurs were from Backward and Most Backward communities in all the three sectors. A very insignificant number of women entrepreneurs were from SC/ST.

Table 3 Communal Distribution of Sample Women Entrepreneurs

Religion	Rural				Urban				Overall
	Industry	Business	Service	Total	Industry	Business	Service	Total	Total
BC	18 (72.0)	12 (54.5)	20 (76.9)	50 (68.5)	35 (63.6)	45 (60.0)	27 (73.0)	107 (64.1)	157 (65.4)
MBC	07 (28.0)	08 (36.4)	05 (19.3)	20 (27.4)	16 (29.1)	25 (33.3)	08 (21.6)	49 (29.3)	69 (28.8)
SC/ST	00 (00.00)	02 (9.1)	01 (3.8)	03 (4.1)	04 (7.3)	05 (6.7)	02 (5.4)	11 (6.6)	14 (5.8)
Total	25 (100)	22 (100)	26 (100)	73 (100)	55 (100)	75 (100)	37 (100)	167 (100)	240 (100)

Source: Primary data

3.4 Marital Status

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The data shown in Table 4 makes it obvious that a high proportion of the women entrepreneurs both in rural and urban areas are married. 57 women entrepreneurs from rural and 117 from urban are married i.e. totally 174 are married (72.5 percent). 11 from urban and 32 from urban are unmarried i.e. overall 43 (17.9 percent) are unmarried. Remaining 5 from rural and 18 from urban areas are under the category of widow/separated i.e. 23 (9.6) women entrepreneurs are widow/separated. It was noticed that both in rural and urban the majority of the respondents are married.

It is clearly seen from the Tale 4.4 that out of 80 industry sector women entrepreneurs 60 are unmarried, 14 are unmarried and remaining 6 are widow/separated. Among 97 business sector women entrepreneurs 72 are married, 17 are unmarried and 8 of them are widow/separated. Out of 63 service sector women entrepreneurs 42 are married, 12 are unmarried and 9 are widow/separated. Sector wise analysis indicated that the unmarried women are also opted for all the sectors.

Table 4 Marital Status of Sample Women Entrepreneurs

Religion	Rural				Urban				Overall Total
	Industry	**Business**	**Service**	**Total**	**Industry**	**Business**	**Service**	**Total**	**Total**
Married	18 (72.0)	17 (77.3)	22 (84.6)	57 (78.1)	42 (76.4)	55 (73.3)	20 (54.1)	117 (70.1)	174 (72.5)
Unmarried	05 (20.0)	04 (18.2)	02 (7.7)	11 (15.1)	09 (16.4)	13 (17.3)	10 (27.0)	32 (19.2)	43 (17.9)
Widow/ Separated	02 (8.0)	01 (4.5)	02 (7.7)	05 (6.8)	04 (7.3)	07 (9.4)	07 (18.9)	18 (10.7)	23 (9.6)
Total	25 (100)	22 (100)	26 (100)	73 (100)	55 (100)	75 (100)	37 (100)	167 (100)	240 (100)

Source: Primary data

3.5 Educational Attainment

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It was identified from the Table 5 that out of 240 women entrepreneurs 114 (47.5 percent) i.e. 34 from rural and 77 from urban had higher secondary level of education, followed by 59 (24.6 percent) (rural 19, urban 40) women entrepreneurs were Graduates and Post Graduates, 57 (23.7 percent) (rural 15, urban 42) were having primary level education. Remaining 10 (4.2) (rural 2, urban 8) had technical education.

Sector-wise classification shows majority of women entrepreneurs from upto high school level prefer business sector since business sector did not need much education as no technical knowledge was involved. Among the 10 technical graduates 5 of them prefer service sector. They are having nursing, beauty parlour and lab technician's certificates. Hence women seemed to have selected their activity on the basis of their education in line with certain other important factors.

Table 5 Educational Level of the Sample Women Entrepreneurs

| Religion | Rural | | | | Urban | | | | Overall |
	Industry	Business	Service	Total	Industry	Business	Service	Total	Total
Primary	03 (12.0)	09 (40.9)	03 (11.5)	15 (20.5)	14 (25.5)	25 (33.3)	03 (8.2)	42 (25.1)	57 (23.7)
Hr. Secondary	15 (60.0)	12 (54.6)	10 (38.5)	37 (50.7)	27 (49.1)	35 (46.7)	15 (40.5)	77 (46.1)	114 (47.5)
Graduates	06 (24.0)	01 (4.5)	12 (46.2)	19 (26.1)	12 (21.8)	13 (17.3)	15 (40.5)	40 (24.0)	59 (24.6)
Technical	01 (4.0)	00 (00.00)	01 (3.8)	02 (2.7)	02 (3.6)	02 (2.7)	04 (10.8)	08 (4.8)	10 (4.2)
Total	25 (100)	22 (100)	26 (100)	73 (100)	55 (100)	75 (100)	37 (100)	167 (100)	240 (100)

Source: Primary data

4. ECONOMIC ANALYSIS OF WOMEN ENTREPRENEURS

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This section examines the business profile of the selected women entrepreneurs of Namakkal district. Economic variable like nature of business, form of business, investment and returns are discussed under.

4.1 Nature of Business

Table 6 shows the nature of business of the selected women entrepreneurs of the present study areas of rural and urban. The different activities engaged by the women entrepreneurs are classified into three basic sectors viz. Industry sector, business sector and service sector. The data reveals that 34.2 percent of women entrepreneurs in rural and 55 percent of women entrepreneurs in urban are engaged in industrial sector. 30.2 percent of rural and 44.8 percent of women urban women entrepreneurs are engaged in business sectors remaining 35.6 percent of rural and 22.2 percent of urban women entrepreneurs are engaged in service sectors. Among the 240 selected women entrepreneurs 97 (40.4%) are engaged in business, 80 (33.3%) are engaged in industry and 63 (26.3%) are engaged in service sector.

Table 6 Nature of Business of Women Entrepreneurs

Sector	Area		Total
	Rural	**Urban**	
Industry	25 (34.2)	55 (3.0)	80 (33.3)
Business	22 (30.2)	75 (44.8)	97 (40.4)
Service	26 (35.6)	37 (22.2)	63 (26.3)
Total	73 (100)	167 (100)	240 (100)

Source: Primary data

4.2 Form of Business

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Form of organisation was normally classified into sole proprietorship, partnership or Joint Stock Company. In sole proprietorship organisation there was financial constraints, and in the case of partnership and cooperative firms co-ordination and expansion problems are arise. The form of business was based on certain factors such as capital invested and scale of operation. From the results, it was identified that sole proprietorship seems to be more popular in rural and urban areas and also in three sectors. In both rural and urban areas most of the women entrepreneurs opted for sole proprietorship for unified control. The number of women engaged in sole proprietorship business is greater in urban than that of rural as most of them run small units. The relative percentages in the rural and urban are 57.5 and 74.8 percent respectively.

Table 7 Form of Business of the Women Entrepreneurs

Form of Business	Rural			Total	Urban			Total	Overall Total
	Industry	Business	Service		Industry	Business	Service		
Sole Proprietorship	12 (48.0)	10 (45.5)	20 (76.9)	42 (57.5)	38 (69.2)	62 (82.6)	25 (67.6)	125 (74.8)	167 (69.6)
Partnership firm	04 (16.0)	06 (27.3)	02 (07.7)	12 (16.5)	10 (18.1)	22 (16.1)	08 (21.6)	30 (18.0)	42 (17.5)
Co-operative	08 (32.0)	05 (22.7)	04 (15.4)	17 (23.3)	06 (10.9)	01 (1.3)	03 (8.1)	10 (6.0)	27 (11.3)
Limited Company	01 (04.0)	01 (4.5)	00	02 (2.7)	01 (1.8)	00	01 (2.7)	02 (1.2)	04 (1.6)
Total	25 (100)	22 (100)	26 (100)	73 (100)	55 (100)	75 (100)	37 (100)	167 (100)	240 (100)

Source: Primary data

4.3 Sources of Funds for Business

The Table 8 shows the various sources of funds for establishing the enterprises by the selected women entrepreneurs in the study area during the period under consideration. The sources are classified into five heads viz., own, own and bank, parents, commercial banks and private money lenders. From the table it was identified that maximum number of women entrepreneurs both rural and urban i.e. 42 (51.53 percent) and 97 (58.0 percent) are invested from their own fund. 14 (19.1 percent) of the women entrepreneurs in rural and 61 (25.4 percent) of

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the urban women entrepreneurs have utilised own funds and bank funds for the business. 8 (1.2 percent) of rural and 23 (9.58 percent) of urban women entrepreneurs invested with the help of their parents. Remaining 09 (12.3 percent) of rural and 17 (7.1percent) of rural women entrepreneurs borrowed from commercial banks. No entrepreneurs borrowed money from private money lenders due to the high rate of interest.

Sector wise classification shows that 45 industrial sector 58 business sector 36 service sector entrepreneurs utilised their own fund followed by own and bank fund investment with 19 industrial sector, 26 business sector and 16 service sector entrepreneurs.

Table 8 Sources of Funds for Business

Amount in Lakhs	Rural				Urban			Total	Overall Total
	Industry	Business	Service	Total	Industry	Business	Service		
Own	15 (60,0)	13 (59.1)	14 (53.8)	52 (57.5)	3.0 (54.5)	45 (60.0)	22 (59.5)	97 (58.1)	139 (58.0)
Own and Bank	04 (16.0)	04 (18.2)	06 (23.1)	14 (19.2)	15 (27.3)	22 (29.3)	10 (27.0)	47 (28.1)	61 (25.4)
Parents	01 (04.0)	03 (13.6)	04 (15.4)	08 (1.2)	06 (10.9)	05 (6.7)	04 (10.8)	15 (9.0)	23 (9.6)
Commercial Banks	05 (20.0)	02 (09.1)	02 (07.7)	09 (12.3)	04 (07.3)	03 (4.0)	01 (2.7)	08 (4.8)	17 (7.1)
Private Money Lenders	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)
Total	25 (100)	22 (100)	26 (100)	73 (100)	55 (100)	75 (100)	37 (100)	167 (100)	240 (100)

Source: Primary data

4.4 Sales Turnover

Sales Turnover is one of the important tools to find out the relative size of a unit. It is considered as a common yardstick to compare the various fields of the enterprise started by the women entrepreneurs. The table 9 reveals the distribution of Sales turnover among various selected units of Industry, Business and Service Sectors of Namakkal district during the study

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period. 29 (39.7 percent) in rural and 70 (41.3 percent) units in urban area had sales turnover between Rs.4 and Rs.6 lakhs. 21 (28.8 percent) in rural and 41 (24.6 percent) in urban units are had Rs.1-4 lakhs of sales turnover. 15 (20.5 percent) and 45 (26.9) units of rural and urban area had up to Rs.1 lakh sales turnover which is low turnover. Remaining 8 (11.0) in rural and 11 (6.6 percent) in urban were had higher turnover of above Rs.6 lakhs sales turnover. It was noticed from the analysis that out of 240 units 99 of them were had 1-4 lakhs of turnover.

Among the high sales turn over units i.e. above Rs.6 lakhs, service sector was in top with 5 from rural and 4 from urban. In the lower turnover industry sector stood first with 51.0 percent. Among the Rs.1-4 lakhs turn over units also Industry Units are in the first rank (64.7 percent) followed by service sector (48.5 percent).

Table 9 Sales Turn Over

Amount in Lakhs	Rural			Total	Urban			Total	Overall Total
	Industry	Business	Service		Industry	Business	Service		
Upto 1 lakh	06 (24.0)	04 (18.2)	05 (19.3)	15 (20.5)	15 (27.3)	20 (26.7)	10 (27.0)	45 (26.9)	60 (25.0)
1-4	08 (32.0)	06 (27.3)	07 (26.9)	21 (28.8)	18 (32.7)	15 (20.0)	08 (21.6)	41 (24.6)	62 (25.8)
4-6	10 (40.0)	10 (45.4)	09 (34.6)	29 (39.7)	20 (36.4)	35 (46.6)	15 (40.6)	70 (41.9)	99 (41.3)
Above 6	01 (04.0)	02 (9.1)	05 (19.2)	08 (11.0)	02 (3.6)	05 (6.7)	04 (10.8)	11 (6.6)	19 (7.9)
Total	25 (100)	22 (100)	26 (100)	73 (100)	55 (100)	75 (100)	37 (100)	167 (100)	240 (100)

Source: Primary data

4.5 Estimation of Net Income

The total net income earned by the unit decides the performance of the enterprise. The net income of the selected unit was estimated with the help of the data collected from the

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interview schedule.   It was identified from the Table 10 that 21 (28.8 percent) rural unit and 58 (34.7 percent) urban units are earning income between Rs.1500-2000 which constitute majority. 15 (20.5 percent) rural and 43 (25.7 percent) urban units are earning less than Rs.1000. 12 (16.4 percent) of rural units and 29 (17.4) percent of urban units are getting average monthly income of Rs.1000-1500. 14 (19.2 percent) rural units and 22 (13.2 percent) of urban units are earning Rs.2000-2500. Remaining 11 (15.1percent) of rural and 15 (9.0 percent) of urban units are earning more than Rs.2500 per month.

In sector wise analysis maximum of 25 industrial sector units, 32 business sector units and 22 service sector units are earning Rs.1500-2000. 22 industrial sector units, 22 business sector units and 14 service sector units are earning less than Rs.1000. 9 industrial units, 11 business sector units and 6 service sector units are earning above Rs.2500.00. It was noticed from the above analysis that out of 240 selected units 79 of them are earning monthly return between Rs.1500 and Rs.2000 in all the three sectors.

Table 10 Estimation of Net Income from the Enterprises

Monthly Income (in Rs.)	Rural				Urban			Total	Overall Total
	Industry	Business	Service	Total	Industry	Business	Service		
Less than 1000	06 (24.0)	04 (18.2)	05 (19.2)	15 (20.5)	16 (29.2)	18 (24.0)	09 (24.3)	43 (25.7)	58 (24.2)
1000-1500	05 (20.0)	03 (13.6)	04 (15.4)	12 (16.4)	07 (12.7)	14 (18.7)	08 (21.6)	29 (17.4)	41 (17.1)
1500-2000	07 (28.0)	06 (27.3)	08 (30.8)	21 (28.8)	18 (32.7)	26 (34.7)	14 (37.8)	58 (34.7)	79 (32.9)
2000-2500	04 (16.0)	05 (22.7)	05 (19.2)	14 (19.2)	08 (14.5)	10 (13.3)	04 (10.8)	22 (13.2)	36 (15.0)
More than 2500	03 (12.0)	04 (18.2	04 (15.4)	11 (15.1)	06 (10.9)	07 (9.3)	02 (5.4)	15 (9.0)	26 (10.8)
Total	25 (100)	22 (100)	26 (100)	73 (100)	55 (100)	75 (100)	37 (100)	167 (100)	240 (100)

Source: Primary data

4.6 Estimation of Return on Investment

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The return on investment is estimated by the annual return and annual investment invested during the period under consideration. The profitability of the unit is identified by the return on investment.

From the table 11 it was noticed that 36 (49.3 percent) and 95 (56.5 percent) of urban units are having 10-15 percent of average return on investment which is maximum i.e. 131 units out of 240 selected units. It was followed by 19 (26.0 percent) units of rural and 32 (19.2 percent) urban units with less than 10 percent of return on investment. 14 (19.2 percent) rural units and 28 (16.8 percent) urban units are having 15-20 percent. It was also found that only 4 rural units (5.5 percent) and 12 (7.2) urban units are reaping more than 20 percent of return on investment. In sector wise classification the maximum of 44 industrial units, 52 business sector units and 35 service sector are having 10-15 percent average return on investment. In all the sectors out of 240 units only 16 of them are earning more than 20 percent of return on investment.

Table 11 Estimation of Return on Investment

Investment-Return Ratio (in percent)	Rural				Urban			Total	Overall Total
	Industry	Business	Service	Total	Industry	Business	Service		
Less than 10	06 (24.0)	05 (22.7)	08 (30.8)	19 (26.0)	12 (21.8)	11 (14.7)	09 (24.3)	32 (19.2)	51 (21.3)
10-15	12 (48.0)	10 (45.5)	14 (53.8)	36 (49.3)	32 (58.2)	42 (56.0)	21 (56.8)	95 (56.9)	131 (54.6)
15-20	05 (20.0)	06 (27.3)	03 (11.5)	14 (19.2)	08 (14.5)	15 (20.0)	05 13.5)	28 (16.8)	42 (17.5)
Above 20	02 (8.0)	01 (4.5)	01 (3.8)	04 (5.5)	03 (5.5)	07 (9.3)	02 (5.4)	12 (7.2)	16 (6.6)
Total	25 (100)	22 (100)	26 (100)	73 (100)	55 (100)	75 (100)	37 (100)	167 (100)	240 (100)

Source: Primary data

5. CONCLUSION

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From the above findings, this section presents the conclusions of the study. In rural and urban areas, majority of the women entrepreneurs are young and they manage their enterprises. Most of the respondents have faith in Hindu religion while few in Christianity and Islam. The respondents belong to Backward and Most Backward Communities whereas insignificant number of women entrepreneurs is SC/ST. Both in rural and urban areas, majority of the respondents are married. Of the total surveyed women entrepreneurs, most of them have school level education and few had technical education. Respondents those have school level education select business sector and technical graduates prefer service sector.

Of the selected women entrepreneurs, majority of them engage in business, industrial and service sector constitutes next. In both rural and urban areas, most of the women entrepreneurs opted for sole proprietorship for unified control. The number of women engaged in sole proprietorship business is greater in urban than that of rural as most of them run small units. Maximum number of women entrepreneurs both rural and urban has invested from their own fund. No entrepreneurs have borrowed money from private money lenders due to the high rate of interest. The sales turnover is high in urban area as compared to rural area. Majority of the respondents earn monthly income of Rs. 1000–2500 where business and service sector contributes more comparatively. In most cases, the average return on investment is 10 to 15 per cent and few entrepreneurs report to 15 to 20 per cent. In sector wise classification, average returns is high in business sector, industrial sector and service sector respectively, which is from 10-15 per cent. As a whole, few units earn more than 20 per cent return on investment.

6. SUGGESTIONS

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From the above conclusions, few suggestions are drawn as follows:

1. The surveyed women entrepreneurs are educated up to school level education. Therefore, the government has to create awareness of women education among the population where higher education may help them still to reach further heights.

2. The sales turnover is high in urban area as compared to rural area. Thus, the government and NGOs has to analyze the business activity in the rural area thereby to suggest appropriate business strategy to improve the same.

3. Average returns are found to be less which constitutes between 10-20 per cent. The women entrepreneurs have to be given training and orientation to develop their activity and earn more returns.

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A Woman Challenges the British Empire - Kamala Markandaya's *The Golden Honeycomb*

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K. L. Rekha, MA., M.Phil.

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Kamala Markandaya 1924-2004

A Planned Grooming

The Golden Honeycomb presents the planned grooming of Maharajkumar Rabindaranath

of Devapur State into an enlightened native ruler. Maharajah Bawajiraj III has been successfully

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groomed into a British puppet by his British overlords. His wife Maharani Shanta Devi bears only daughters. But his concubine Mohini bears him a son who is named Rabindranath. Mohini, coached by the Dowager Maharani Manjula, refuses to become Bawajiraj's wife so as to keep outside the pale of the British Resident's power. Mohini's son Rabi is brought up by his mother and his grandmother with a deliberate plan and purpose.

The Story of Manjula

Manjula was originally a commoner. When she was thirteen, the British dethroned and imprisoned the lawful monarch, Maharajah Bawajiraj I, because he dared to "raise levies to eject them from the kingdom" (Kamala Markandaya, *The Golden Honeycomb* 8). Manjula's husband was made Maharajah in the place of the deposed monarch, and she had to leave her valley and move to the Palace. Once in the Palace, Manjula had to submit to several fetters imposed by the British for the sake of her husband, Maharajah Bawajiraj II. She had to make several sacrifices for the sake of the "Ruling House." However, she never proposed "to sell herself short" (Kamala Markandaya, *The Golden Honeycomb 15*). When Manjula's husband dies after a riding accident, as widow and dowager, Manjula is no longer under the control of the British Resident.

Mohini, the Concupine

A distant relation of hers, named Mohini, is sent from the valley to the Palace as her retainer and companion. Mohini shares Manjula's fiery passion for her native land. She is not one to be swamped by the royal atmosphere of the palace. Mohini conquers the heart of Bawajiraj III, and becomes his concubine. She delivers a boy; and Manjula sees in the boy her opportunity to challenge the British imperialists. Mohini, protected by Manjula, refuses to marry Bawajiraj so as to remain free from any shackles that would be placed on a queen by the British.

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She names her son Rabindranath after the nationalist poet, in accordance with the wishes of Manjula. Mohini and Manjula, having thus defeated Bawajiraj III, take on the task of educating Rabi (Kamala Markandaya, *The Golden Honeycomb* 9-44).

Training and Preparing Rabi for Future Roles

Manjula tells the infant Rabi tales of his ancestors deliberately intended to inculcate nationalist fervour in the child. She narrates to him an incident, describing how one of his brave ancestors defeated the British by concealing elephants up in the barracks and making them charge down the ramps upon the British soldiers surrounding the palace. She says that the British learnt a lesson, and brought up cannons the next time to defeat his ancestors. She explains that the British were victorious because their training and discipline were better than those of the Indian soldiers, and also because the Indians allowed the British to divide them through bribery and plotting. These stories have such a telling effect on Rabi that Bawajiraj protests to his mother that she is not narrating history to Rabi but only half-baked legends. Manjula retorts that "legends are the blood-history of a country," and, she snubs Bawajiraj saying his British tutors taught him only "slanted history"' (Kamala Markandaya, *The Golden Honeycomb* 45-48).

Mohini trains Rabi to be natural and native. For instance, she teaches him to eat peaches properly, that is, the whole fruit, skin and all, and not like his father, who, according to his British training, eats only peeled slices. When Rabi is four years old, Bawajiraj, at the suggestion of the British Resident and the native Dewan, wishes to put the boy in school. Mohini understands that this is an attempt "to catch him (Rabi) early" and, so, she declares that Rabi will be taught by a local pandit at the appropriate age (Kamala Markandaya, *The Golden Honeycomb* 52-56).

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The World of Reality

Mohini is of the view that the world of reality begins outside the gates of the palace. She brings a pandit from this world of reality to teach Rabi. The pandit's teaching is quite different from what Bawajiraj's English tutors taught him. His teaching is so effective that, one day, Rabi tells the British Resident that the Indian people never wanted Queen Victoria to be their Empress and that she became Empress only through conquest. This is a seditious opinion in British eyes (Kamala Markandaya, *The Golden Honeycomb* 58-70).

The Resident's Rule

The Resident, Sir Arthur Copeland, is shocked and suggests to Bawajiraj that Rabi be sent to some boarding establishment. Bawajiraj goes to Mohini and says that "'Rabi should broaden his horizons.'" Mohini says that she and the Dowager Maharani have always held the same opinion, and so they propose to take Rabi on a tour of the kingdom. She adds that the pandit, who has travelled widely in the country, can make the arrangements. Bawajiraj says that Rabi could be sent to a boarding establishment. At once Mohini threatens to leave the Palace with her son. Bawajiraj is shaken to the core. He literally goes down on his knees, kisses Mohini's toes and promises never to talk of it again. And, seizing upon his state of contrition, Mohini gets him to consent to the tour of the kingdom (Kamala Markandaya, *The Golden Honeycomb* 70-74).

To Get to Know the Subjects

Mohini proposes to show Rabi everything in the kingdom. She wants him to meet the people. She says that he can learn nothing inside the Palace. Manjula suggests a trip to the family shrine. They take the pandit along with them. Mohini insists on their travelling as commoners.

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She refuses to take along any guards. Finally, at the suggestion of the Dewan, she agrees to be accompanied by a Brahmin cook-cum-guardian named Parasuram provided by the Dewan (Kamala Markandaya, *The Golden Honeycomb* 76-79).

The Golden Honeycomb tells the story of the shaping of Prince Rabindranath of Devapur State into a people-friendly enlightened native ruler in contrast to the anglicized puppet that his father was moulded into by the British. Lest the point be missed, Bawajiraj's formation into a puppet is presented as a foil to that of Rabi in a few vignettes.

The formation and growth of Rabi is managed by his grandmother Manjula and his mother Mohini. They plan carefully and sculpt him adequately, so that he will realize his true heritage. They expose him to the reality outside the palace gates. They ensure that the Delhi Durbar will not subvert him to submit to imperial designs. Rabi himself goes in search of cold reality in the streets of riot-torn Bombay. A police lathi opens his scalp, and incidentally, the golden cage in which he has been imprisoned. He finds his first taste of bliss in a hovel in a Bombay slum where lives a stinking dirt-laden woman; and also gains the first intimation of his duty as heir to the throne of Devapur State. Thus primed, he returns home to deal with holes in the fabric of Devapur, spurning imperial favour, royal splendour and popular acclamation. He transforms the wilderness into a source of prosperity for the entire kingdom. He countenances the just demands of the people and confronts his royal father from the opposite camp. He forces the palace and the Residency to climb down to the people. He holds forth the promise of marrying a popular leader and providing a benign reign. We can witness throughout the novel, the Machiavellian maneuvering of the highly intelligent, bold grandmother and her obliging

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daughter-in-law, as they plot together to raise the prince as a free spirited, nationalist hero who would one day challenge the mighty British empire.

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Reference

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A Critical Appraisal of the Present Status of Reading Ability in English Language at the Secondary School Level in Haryana

Vanite Bala
Karam Singh

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Abstract

In contemporary world the importance of English is benchmarked due to global and technological changes. Gaining more and more knowledge has become a necessity, and that is only possible through mastery in the skill of reading English. Since English has been stamped as the library language all over the world, and reading comprehension is a priority area in all English language teaching programmes, so also in Haryana state. The present study is to diagnose the present level of reading ability in the state. The diagnostic test is applied to cover five hundred students; and teachers' opinionnaire is applied to cover hundred teachers randomly selected from five districts. The overall situation of reading ability in English is found precarious. The education system, methods

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and techniques of teaching and socio cultural factors are found responsible to some extent for the below average level standard of English reading ability.

INTRODUCTION

The ability to read written material is very important in the civilized world. In a society characterized by globalization and technological change, where knowledge is becoming increasingly important, reading ability is a key skill for active participation. Reading proficiency is the royal road to knowledge and it is essential to one's success in all academic subjects. Seyed Hussein Fazeli (2010) and Shayistz (2003) state that reading comprehension is an important life skill. It is one of the most important domains in education, because it is the best predicator of success in higher education and job performance. Elley (1994) stresses that reading ability is necessary for many occupations and a prerequisite for future life-long learning Levin (1975) noted that the ability to read well is the basis for success in school and later.

This implies that the skill of reading must be more strongly emphasized than other skills,- especially in case of English which is attested as the library language all over the world. Besides, advanced skills of language can be mastered only when the learner has the ability to read and comprehend the material. Einstein noted, "reading is the most complex task that man has ever desired for himself."

The priority of reading ability is also uppermost in the minds of most of the educational planners. The Education Commission (1964-68) accepted the idea that English is an exclusive 'window to the world' and the Study Group Reports (1969) emphasized that reading comprehension is a priority area in all English language teaching programmes. This has a special importance when we think of the place of reading at secondary level. Haryana is one of the states in India where English language is still facing a very precarious situation. In spite

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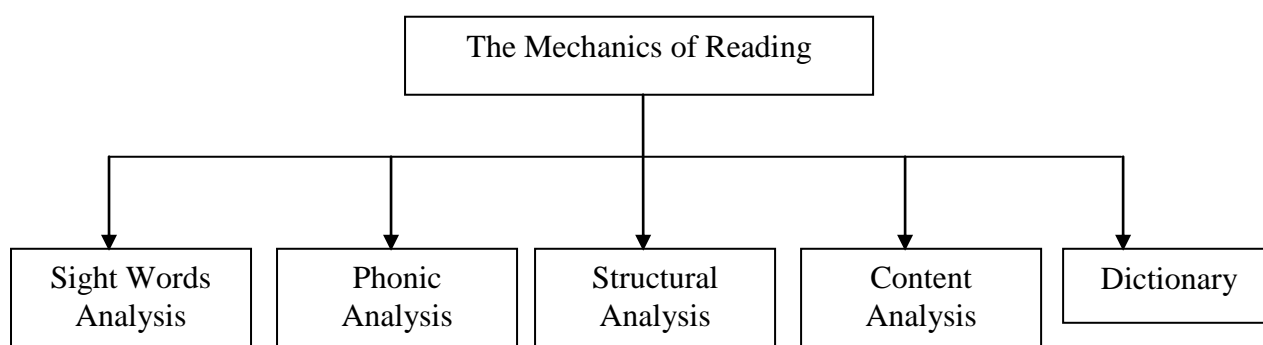
of the fact that English is taught as a compulsory subject from class 1 onwards, the overall scenario is dismal.

So, to critically examine the reading ability of English Language is the need of the hour. Considering the principles of diagnosis, that is, early diagnosis is of crucial importance which is a continuous and developmental process interwoven with teaching, to recognize the multiple causation of reading disability. Diagnosis underlies prevention as well as remediation of reading difficulties

Diagnosis not only puts emphasis on defining the nature of the individual's reading difficulties and the conditions causing them, but also concerned with positive factors on which one may build the skill. It is time saving in the sense that teacher can focus his/her attention on the specific help that student needs by avoiding trial and error, as well as unnecessary instruction and practice. Diagnosis can be done by observation in class without extra material or extra time. The level of the reading ability of a reader can be evaluated with respect to two main aspects of the reading: the first concerns the mechanics, and the second the mental abilities involved.

The reading ability can be described as a process of signal – sound – sense. It consists, essentially, of decoding of the printed symbols on a page and gleaning meaning from them. Once the 'mechanics' of reading is mastered, it becomes a process of thinking under the stimulus of the printed page. Both these aspects further include several major skills areas:

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(a) The Mechanics of Reading

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                    ┌─────────────────────────────┐
                    │   The Mechanics of Reading   │
                    └─────────────────────────────┘
      ┌──────────┬──────────┬──────────┬──────────┬──────────┐
      ▼          ▼          ▼          ▼                     ▼
┌──────────┐ ┌──────────┐ ┌──────────┐ ┌──────────┐ ┌──────────┐
│  Sight   │ │  Phonic  │ │Structural│ │ Content  │ │Dictionary│
│  Words   │ │ Analysis │ │ Analysis │ │ Analysis │ │          │
│ Analysis │ │          │ │          │ │          │ │          │
└──────────┘ └──────────┘ └──────────┘ └──────────┘ └──────────┘
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(i) **Sight-words recognition:** The skill of having familiarity with the visual shapes of words and their decoding into meaning and sound.

(ii) **Phonic analysis:** It is the ability of specific sound generalization to guess the pronunciation of a new word on the basis of his/her prior experience of similar words.

(iii) **Structural Analysis:** The student should have sufficient knowledge to comprehend the meaning of words, or group of words. The familiarity with the rules of word-formation, using prefixes like pre-, pro-, re-, sub-, in-, un- in, etc., or suffixes like –tion, -ness, -less, ful, -ity, -ous, -er, -al etc.

(iv) **Content analysis:** A good reader has the ability to read by sense groups rather than individual words: The students 'hops' visually from one word to the next, smoothly across the lines, taking in entire groups of words – visually and mentally at a time.

(v) **Dictionary Analysis** – It must be mastered for good reading skills. In the shortest possible time, one should know how to consult the meaning of a word from the dictionary.

**(a) Mental ability involved in reading**

This involves the understanding of written codes contextually. The concept formation, the evaluation and drawing the inferences are the basic skills involved in mental ability.

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The Mental Skills Involved in Reading				
Locating	Taking Inferences	Reorganizing	Predicting	Evaluating
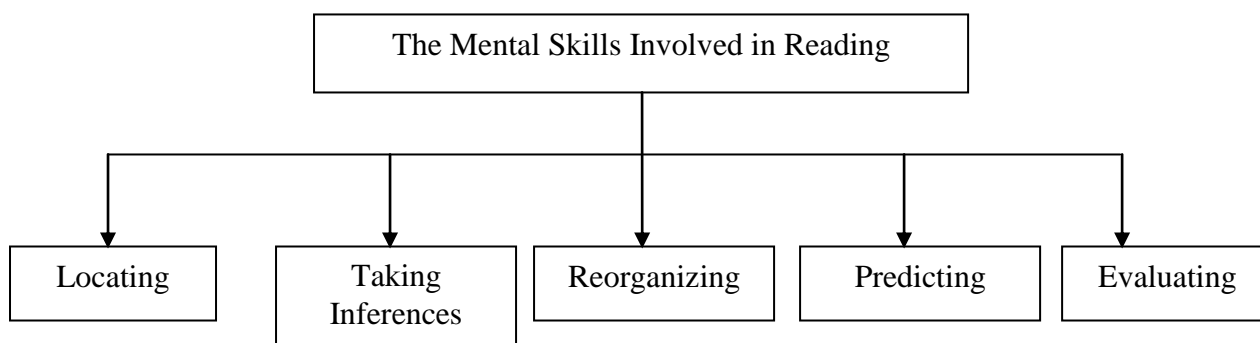
(i) Locating - If a reader has the skill of locating facts, names, specific words, identification of the sequence of events in the content, he surely comprehends the meaning better and faster. The mental ability to remember few sentences together is always helpful in quick understanding of the material.

(ii) Re-organising – The reorganization of information involves the categorization (classification) of information as well as a process of selection and summarizing.

(iii) Taking inferences – It is the ability to draw inferences from stated facts, fill in the information gaps on the basis of what has not been explicitly stated, that is, cause-effect relationships. The inferential comprehension requires reasoning abilities which are higher and more complex than those involved in factual comprehension.

IV) Prediction - What is likely to follow in a piece of text on the basis of linguistic clues, as well as to visualize the logical organization.

V) Evaluating Comprehension – The ability to judge the accuracy, acceptability, value etc. of the statements made by the author of a text; on the basis of textual evidence of discrimination between what is stated,1 and what is 'implied' in facts, opinions etc.

OBJECTIVE

The main objectives of the study are:

- To investigate the level of reading ability of 9th grade pupils in Haryana.

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- To study the causes responsible for below average performance of learners.

METHODOLOGY

Keeping in view the nature of the study the survey method of research is adopted for this study. In this method data is collected at a particular point of time with the intention of describing the nature of existing conditions or identifying standards against which existing conditions can be compared or determined. The present study is to diagnose the reading ability. It is obvious that the teaching and learning cannot be studied in any artificial setting. So Diagnostic test (Pre-test) is applied over five hundred students of class 9 selected randomly from districts Kurukshetra, Karnal, Panipat, Jind and Rohtak. The diagnostic test for making group reading inventory is constructed by adopting the guidelines and directions given by Dr. David Shephered when he was serving as reading consultant at Normalk which is also reproduced by Ruth Strang in her book entitled *Diagnostic Teaching of Reading* (second edition) page no. 127.

The different skills are categorized under two inventories 1) Formal inventory 2) Informal Reading Inventory, to diagnose the basic skills of reading. Care is taken to remain in track for the purpose of testing both the main aspects of reading, that is, (1) the Mechanics of Reading (2) Mental Ability involved in reading. The variety of items is framed in the questionnaire so that complete process of reading, which may be described as signal – sound – sense: can be tested with the help of a diagnostic test of reading. The teachers' opinions are also taken into consideration to identify the areas where students face difficulty, and the factors affecting teaching and learning of reading skill.

The Informal reading Inventory consists of six micro-skills of reading namely, speed, posture, phrasing, word attack, pronunciation and

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stress/intonation. The four point scale is used to record the scoring that is, Excellent-4 Marks, Goods-3Marks, Average-2 Marks, and Below Average-1 Mark. Similarly Formal Reading Inventory Record is also categorized as Excellent if the score is 75-100, Good 50-75, Average 25-50, Below Average 0-25. The total score of both the Informal as well as Formal Inventories is taken as the actual reading ability of students. In the present study the response of students as well as teachers are counted, calculated and tabulated. The simple percentage method is used for calculation of results.

RESULTS & DISCUSSION

SECTION - I

On the basis of the performance in the diagnostic test, the students are categorized in three groups - those who score below 33% are placed in below average group, those who score between 33% to 66% are grouped as average, and above average category is allotted to those who score above 66% marks. The sole objective of this test is to detect the areas of weakness, or the skills in which students face difficulty. The data so obtained is tabulated in table 1.1

Table-1.1

Performance of Students in Different Areas of Reading Ability

N-500

	Areas of Reading Ability	Above Average	Average	Below Average
1.	Comprehension	50(10)	220(44)	230(46)
2.	Vocabulary	50(10)	120(24)	330(66)
3.	Pronunciation	70(14)	130(26)	300(60)
4.	Stress/Intonation	90(18)	170(34)	240(48)
5.	Reading of Prose	60(12)	230(46)	210(42)
6.	Reading of Poetry	45(9)	145(29)	310(62)

Note – Figure in parenthesis shows percentage.

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The table 1.1 diagnoses the fact that the performance of students in reading is considerably poor. It is in fact the decline in motivation at this age to choose to read, is one of the reason. "As students move through the grades, especially at the middle school level, their motivation to choose to read tends to decline" (Donahueetal, 1999; Guthric & Wigfield, 2000). In the specific skill of comprehension 46% students perform below average, while 44% students perform at average level. Only 10% students cross the line to above average level. Abu-Rabia (2003) supports the findings of the present study i.e. students face difficulty in reading comprehension in English. It also reveals that their vocabulary part is also weak. A large section of students, that is, 66% remains in the lowest category of below average, 24% find place in average category, and only 10% are in above average category. The problem in the area of vocabulary proficiency is also revealed by Ramamoorthy (1992) and Jayashree (1989).

As far as words pronunciation is concerned, the scenario is almost same as 60% have faulty pronunciation, and fall in the category of below average, 26% students have just up to the mark pronunciation, and get a place in average section, while 14% of them ably take the place in above average level. In Stress and intonation, only 18% are near expertise, 34% have average stress and intonation pattern skill, and almost half of the group, that is 48% falls under the below average category. This is perhaps due to the impact of native language. Nagy, Mclure and Montserrat (1997) also found that bilingual middle school students made transfer of applying Spanish syntax to English which impairs their learning of English also.

Oral reading or fluency is an essential skill to master. The study shows that in reading of prose, students feel more comfortable than reading of poetry. In poetry 62% students find difficulty while in prose 42% find difficulty. The average reading ability of poetry is seen to be 29% while that of prose is 46%. The good readers of poetry and prose are 9% and 12% respectively. The result shows that the decoding skill of students is weak. Nathan & Stanovich (1991) also concluded that fluency is the ability to read effortlessly and is the result of automatic decoding.

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As the purpose of the diagnostic test is to find the area of difficulty, an overview of the same is graphed below.
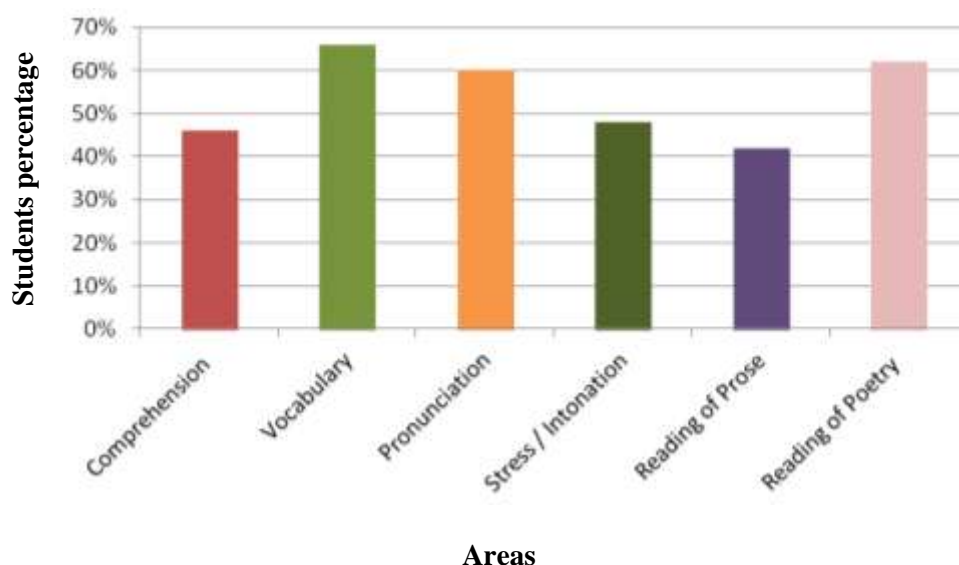

Areas

Figure – I   Areas where students face difficulty while learning Reading Skill

An overview of the bargraph represents that majority of the students are weak in areas of vocabulary, reading of poetry, and pronunciation of words. Almost half have difficulty in stress and intonation, comprehension and reading of prose. So in a way all the six areas need remedial treatment to improve the overall reading ability of students.

SECTION-II

Formal learning is the output of interaction between teacher and the taught in existing environmental forces. So teachers' opinion is significant to evaluate the actual area of weakness of reading, and the factors affecting the learning. The data of teachers' opinion is collected through the teachers' opinionnaire prepared by the researcher herself.

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Table-2.1

Teachers' opinion – Areas where students face difficulty

	Areas	To Great Extent	To Some Extent	Not At All
1.	Speed	30%	67%	3%
2.	Posture	13.11%	50%	36.67%
3.	Phrasing	43.33%	43.33%	13.34%
4.	Word-attack	23.33%	40.00%	16.67%
5.	Pronunciation	36.67%	60%	3.33%
6.	Stress/intonation	53.33%	36.67%	10%

N-100 appears above "Not At All" column.

The table 2.1 explains to what extent students face difficulty in the opinion of teachers in learning a specific reading skill.

It is clear from the data that stress and intonation are responsible for poor reading to a great extent. Students face difficulty in phrasing also. Aroun++d 43% teachers said students are not able to read to a great extent in thought units; again 43% said that students face difficulty in phrasing the content to some extent. Only a minor number of teachers that is 14% are of the opinion that phrasing is not at all a difficulty. Regarding pronunciation, around 37% teacher feel students have great difficulty while reading, and 60% stamp it to some extent, hardly 3% feel that no difficulty is there is pronunciation. Speed, one of the important micro-skills of reading is a difficulty to some extent in view of 67% teachers, and to a great extent for 30% teachers, and only 3% do not find any difficulty.

Word-attack power is the most important skill of reading, as students usually omit or insert and repeat unnecessary words while reading which mar the speed as well as comprehension. In word-attack 40% agree that students have

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difficulty to some extent, and around 24% agree that students have difficulty to great extent, while 17% do not find any problem. Posture includes holding of book, finger pointing habit etc. Half the teachers find that the students are in the habit of finger pointing instead of eye-movement while reading in lines. Approximately, 13% noticed that they keep the book too close, or on the table while reading in standing position, and usually skip complete lines. Only 37% teachers observe the sense of right posture.

Concluding, the regional dialect and the mother-tongue greatly affect the pronunciation of the English language. The word attack skill and phrasing are weak which hamper the speed as well as concept formation. The improper stress/intonation also changes the meaning of the context.
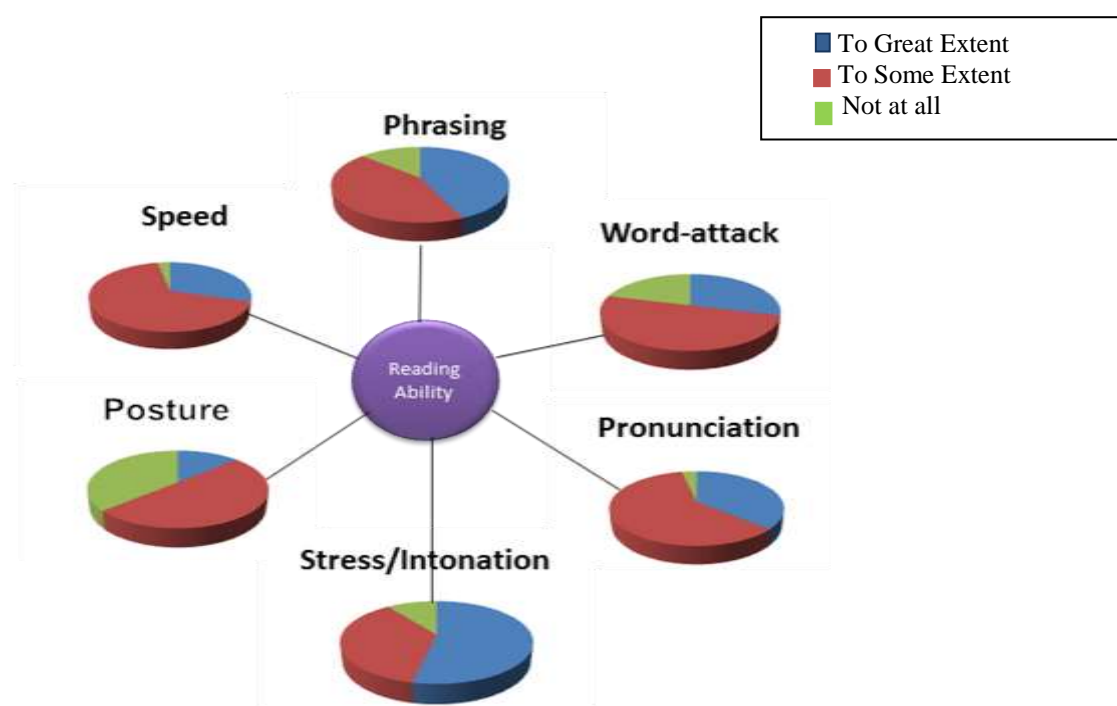
Figure – 2   An overview of Teachers' opinion

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An overview of pie-charts reflects the difficulty in all the six areas of reading ability which teachers feel while teaching.

The result of the present study is supported by (Daisy, 2010) that the situation of English Language in Haryana is in dismal state. What are the reasons for such a precarious level of English reading? The defective education policy, the dearth of trained English teachers, the unscientific methods of teaching foreign language or the socio-cultural system? The teachers opinion is sought in this regard and is clubbed in to three main factors.

Table 2.2

Factors Responsible for Below Level Performance
(Teachers' Opinion)

N=100

	Factors	**To great extent**	**To some extent**	**Not At All**
1.	Factors related to education system	41.33%	43.67%	15%
2.	Factors related to methods/techniques	37.33%	45%	17.67%
3.	Factors related to socio-cultural system	55.33%	31.33%	13.34%

The table 2.2 depicts that approximately 41 percent teachers are of the opinion that education system is responsible to great extent for below average performance and around 44 percent consider education system responsible to some extent and rest 15 percent give a clean chit to education system. Factors related to education system includes policy making, its implementation via 'Men', 'Method' & 'Material', curriculum framing evaluation via teaching – learning process. The factors related to method or techniques consist of the approach & motivation; methods or mechanics. As many as 45 percent teachers vote that method/techniques are also responsible for poor performance to some extent. Only 18 percent say that there is no problem in methods/techniques; on the other hand 37% teachers find fault

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in the methods of teaching in use to a great extent. As far as socio-cultural factors are concerned nearly up to 55% say these factors affect the reading ability to a great extent; 31 percent feel that they are responsible to some extent, while 14 percent do not find any problem in socio-cultural system. These factors include the psychological fear, biases against the British language, over-crowded classes, interference of mother-tongue, wide range of mental ability, and family attitude towards learning English.
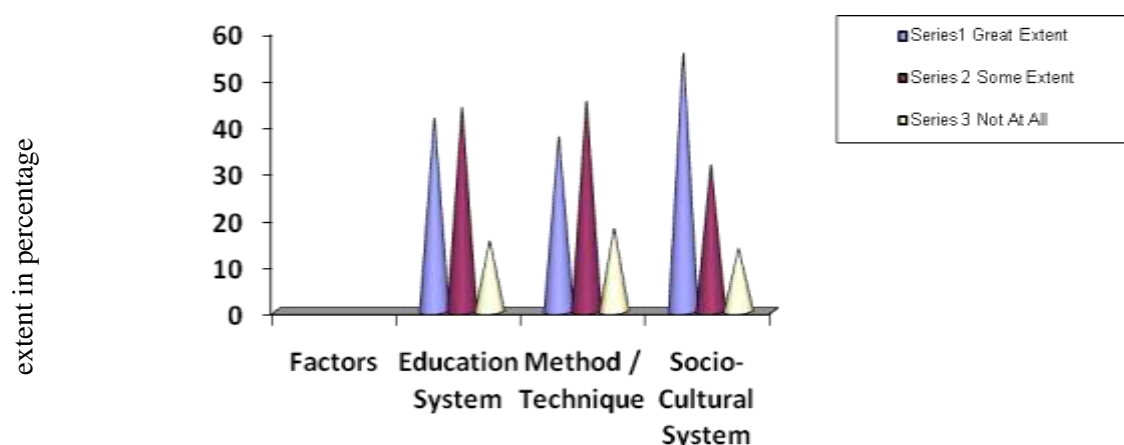

Figure – 3   Factors influencing the performance

The factors responsible for the above stated problems are: lack of constant pratice (Das Gupta, 1975), poor training of teachers, lack of students' involvement, improper evaluation (Bhattacharyajee 1984), lack of teaching aids,+   and   faulty methods of teaching (Mohire 1989).

It was also seen that the most prominent factor 'parental involvement' was found responsible for affecting teaching and learning of English as studied by Sharma (2000) and Shashi (1991). The overcrowded classes also hamper the teaching-learning pedagogy as the same was found by XU (2001). Last but not the least factor is the time the teacher devotes in class for reading. The reading skill has been given the minimum time, the least concern of the

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teacher. The observation of the present study is similar to the results of Rubio Fernando & David Schwarzer (2011) that only 8% of the total time is devoted to the teaching of reading.

Conclusion

The prevailing situation of English reading skill calls for the serious attention of the policy makers to awake, and train the English teachers to teach the foreign / second language using scientific methods and techniques. The level of reading ability of English is diagnosed as below average. Both the mechanics as well as mental ability involved in reading need meticulous remediation. Almost in all the areas from word- attach power to comprehension, majority of the learners have difficulty. The defective education policy, dearth of trained teachers, lack of scientific methods of teaching, transfer of mother – tongue, unawareness regarding the importance of English, especially reading ability, and other socio-cultural factors are detected to be responsible for such a dismal stage.

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Aspects of Telugu Culture

D. Vijayalakshmi, Ph.D.

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Abstract

Understanding culture is multifarious in nature while at the same time extremely indispensable to our basic comprehension of life. Do we understand culture in its true sense or are we interpreting only from the colours of certain sects and creeds? Where do we need to start our beginnings of understanding culture - at individual or family or group or regional level? This paper is an articulation of my thought process on what should we focus when researching Telugu Culture so as to understand native Telugu culture in the midst of whirling myriad global changes.

The Word C*ulture*

The word *culture* encompasses the common lifestyle of a given group of people. We find cultural differences among every linguistic group. For instance, we can distinguish the differences quite clearly among the Telugu speaking population. Caste, profession, region, economic status, educational background, life style, etc., form the basis for the formation of, or appearance of differences. In spite of all these variations, it is the language and culture that help group the various divisions or categories of people under one banner called the Telugu Culture.

What *Is* Telugu Culture?

How do we interpret "this" as Telugu culture and what does it stand for? What we hear, read and see being followed may not be representing the / true indication of what Telugu culture is. The next question that now arises is "What then is Telugu Culture?"

"The life style, civilization, culture, art, passions and professions… of the majority of the people of a given society or a group should be brought to light. Regional culture and history of a place or people should be studied with "this" objective in mind" said Prof. Betavolu Ramabrahmam, delivering the Presidential address at the seminar of Andhra Pradesh Historians in the year 2002, held at Anantapur. This exceptional suggestion has stirred a deep desire in my mind. For quite some time I have been wondering whether focusing on the rituals followed by families, both by region and by caste traditions, may help unearth the intricately woven common Telugu culture.

Wider Scope

The word *culture* has a wide scope. It may be compared to the swan that drinks water that is not clear, but its body keeps the good stuff needed, and gets rid of that which is unwanted. May be, the unwanted and unutilized too have something to say about the culture of the people. That's the reason why it's said that it's difficult to define culture.

Where do we have to start the study of culture from? – Should it begin at the individual level? Or is it at the family level? Or is from a group of people belonging to a particular caste? Or at the village or regional level? Or at the language level?

A Reflection of the Lifestyles

The various studies done so far, on the aspect of culture, are only a reflection of the lifestyles of the rulers and that of the people who have occupied higher positions in those places. These facts have been written and well preserved. In the process, the life style of the ordinary common man has been forgotten, neglected and thus has remained un-reflected.

Right from the beginning of the 21st century, there has been lot of unrest and uncertainty in the society. This uncertainty has ushered in vitality. Again this uncertainty in the areas of caste, tradition, region and religion by itself forms part of culture. The entire renaissance is happening around this field/area called culture. Hence the need for a comprehensive study and research on Culture.

Family Domain

In every family, there are a number of rituals that are followed right from the time of conception to death and at every stage of growth and development of the human being. Some of these could be beliefs restricted to a particular family, clan, caste etc. Some could have local or regional flavor. Some could be adaptations to geographical variations or climatic conditions. A few of them could be related to religion. And a few others could have popped

up because of the suggestions from a priest or a learned person. A detailed inquisition into the details of the rituals at every stage of life needs to be thoroughly studied and documented.

Traditions

For instance, let's take the tradition that is followed to celebrate the first pregnancy of a woman called "Seemantam". It is said that, "*Seemantam*" is performed, to ensure the safety of the child in the womb all along its journey from its conception to its landing on the earth. Now the questions before us are: Does every Telugu family follow this tradition called "Seemantam"? The answer could be yes or no.

If YES

    a) Is it being performed alike across the various cross sections of the society? We know that the answer is No. If so,

    b) Why do these differences arise among the people of the same linguistic group?

    c) In the midst of these variations, what are the rituals that are common for all the people or families?

If NO

    a) Why are the rituals not being performed?

    b) What could be the reason?

    c) What is coming in the way?

If "Seemantam" is believed to be performed to turn away uterus related or pregnancy related disorders, then, by not performing "Seemantam," do they invite trouble? Or do these families have some other ritual(s) that is / are completely different from "Seemantam"?

If YES

    a) Do these rituals have any thing in common? Are they part of Hindu traditions?

    b) Or are these adaptations of other neighboring linguistic groups belonging to the same language family.

As a word of caution, the influence of Buddhism and Jainism in the formation of rituals cannot be overlooked. They also have to be kept in mind before any conclusion is drawn.

Continuing the above argument, there are numerous traditions and customs that are followed like the ones below:

  a) Post-delivery of the child like

the *Punyahavachanam* – purifying ceremony on the 11th or 21st day of delivery, the naming ceremony, cradle ceremony, feeding ceremony, etc.

b) As the child grows, there are rituals to celebrate the first in every aspect of growth like crawling, sitting, standing, taking the first steps, attempting to write, etc.

c) As the child reaches adolescence, there are rituals to celebrate its entry into adulthood.

These should be studied meticulously trying to get the underlying common thread called the culture that binds these variations into one entity.

Every Variation Deserves Study: Wedding Traditions

Similarly, a thorough study and research should also be done on every variation of each aspect that leads to an eight day long or sixteen day long marriages that were celebrated once, and are still being celebrated in some sections of the Society even today.

The traditions that are followed for a wedding are:

a) *Pelli chupulu* - making arrangements for the would-be bride and groom to see each other for the first time; *Nischitartham* or betrothal; pounding the turmeric, *pandiri veyadam* - laying the pandals; *Nalugu* – smearing the gram and turmeric paste, *pelli kuturu cheyadam* – getting the girl looking like a bride.

b) Then come the various customs and traditions that are followed before and after marriage, like: At the respective houses of the bride and the groom - the various pujas that are performed   invoking the ista devata, kula devata, vamsavali devata, kutumba devata, perantlandlu, veerulla, village goddess/ town goddess. The variations in each of these should be recorded without any bias.

c) At the function hall, as part of the tradition, *uregumpu* – taking the groom around the town before reaching the function hall; *eduru kollu* – the bride and the groom's families welcoming each other and exchanging promises; puja for the pots of Ariveni; planting the *palavelli komma*; smearing oil and sandal wood paste; followed by *mangala snanalu*; getting the bride and the groom ready, *naama teertham*, washing the feet of the groom, *kasi yatra, kanya daanam, kankana dharana, mangala dharana, talambralu, kongu mudulu, naagavalli, homam* showing arundhati nakshatram, *vasantha dharana , odibaalu*, gifting the sisters of the groom, gifting the newlywed; *disti tiyadam*, *sare* - exhibiting the things the girl would be taking along with her as she leaves for her in-law's house; *appagintalu* - entrusting the girl to her in-laws.

d) Now at the in–law's place, *gadapa tokkinchadam*- entering the in- law's house, then the rituals that go with the first night like the auspicious time – *nalugu, pooja , dampati poja*, gifting the bride, nalugu again the next day morning, *vasantotsavam*, and then feast with the close family members.

The questions that arise here are:

1) Do all the Telugu people follow these rituals?
2) Are they really part of Telugu culture?
3) Are there some more rituals that are still left unperformed due to various reasons?

Other Important Items of Culture

On similar lines, there are as many variations as there are rituals to be followed in the event of death happening and post death also.

As these rituals are followed, the role played by or the importance given to other living creatures like animals and plants, the way they are used or prayed needs to be observed and decoded. The eating habits too play a vital role. Each occasion has a specific delicacy to be made and served or offered. The floral or curved patterns called muggulu, drawn in the front yard of the house also have a lot to contribute towards the study of culture. Toram or the festoons - the various materials used and the way they are stringed together also have a say in deciding the culture of the people. Thus from the family culture, to the village, town, country and finally to the global culture, every aspect of it, needs to be studied as a separate entity.

Comprehensive Approach and Possibility of Changes

In the process, we also understand the role played by religion, region, country and language in establishing the culture of a particular linguistic group.

With the passage of time, as the Telugu people slowly move towards globalization spreading their wings across the continents, many new trends come up, and can be noticed. And all these eventually become part and parcel of the Telugu culture.

This study on Telugu Culture would help in understanding which of these that are being practiced today originally were part of Telugu culture. It also helps unearth the culture native to the Telugu speaking community.

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Looking into Face: A Pragmatic Appraisal of Public Self-image

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Abstract

Face is our public self-image through which we incessantly project ourselves as a better and considerate human being. In the design of face deference, demeanor, and camaraderie have a crucial importance. We try to create and maintain our face in terms of facework. This facework is undertaken by means of avoidance and a corrective process. We tend to avoid those encounters which may threaten our face. The corrective process is adopted after the face loss through the phases including challenge, offering, acceptance and thanks. Our poise too is a way to lessen the impact of face threat. Some people avoid public contacts by the fear of possible threat to their face. While doing face-work, cooperation among interlocutors plays a vital role. The face saving and face threatening acts help us understand various nuances of face.

Keywords: Face, face-work, face saving acts, face threatening acts, negative/positive face, deference, demeanor, camaraderie, politeness, savior-faire, mianzi, lian.

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Face – Public Self-image

`   In pragmatics, "face" is the public self-image of individuals. Every individual tries to be projected as a better human being with the help of various individual qualities and abstract entities such as self-esteem, respect, honor, reputation, recognition, approbation, etc. It's a ceaseless human enterprise to build public-opinion and the image of self. So, human beings have been trying to create and maintain face since his[1] existence. However, face of others is equally preserved expecting them to preserve ours.

The idea of face is originally a Chinese notion. But the investigations could trace its Chinese origin only after a detailed discussion of face by the anthropologist Goffman (1967) and a much contentious book by Brown and Levinson (1987). Since these two publications, tremendous research has been conducted into the issue of face, and its analogous idea, politeness,, globally as well as cross-culturally.

Chinese Perception of Face: *Mianzi* and *Lian*

Mao (1994, p. 454) affirms that the word face is a literal translation of two Chinese characters *mianzi* and *lian*. It is said to appear in the phrase "to save one's face" in the English community in China. It conveys a meaning of "one's credit", "good name and reputation". According to Goffman (1967, p. 9), the idioms of "to give face" and "to lose face" are Chinese in origin.

Classification of Face

Cultures across the world define the aspect of face as per principles embedded in social life. Some cultures, especially western, give importance to the "self" of an individual. On the other hand, many oriental cultures consider face to be a judgment of the community. So this perception of identifying the values of face gives rise to the classification of face into two categories given below.

Individual Face

Nwoye (1992, p. 313) claims that individual face refers to the individual's desire to attend his personal needs, and to place his public self-image above those of others. Culpeper (2011, p. 323) uses the term "quality face" to the personal type of face. It means that we want society to positively accord our personal qualities like ability, appearance, confidence, skill, etc.

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Group Face

Nwoye (1992, p. 313) refers to group face as the individual's desire to behave in conformity with culturally expected norms of behavior that are institutionalized and sanctioned by society.

There are some cultures that prioritize individual face, and some group face, according to their own socio-cultural constructs.

Face and the Design of Deference, Demeanor and Camaraderie

Face is closely associated with the idea of deference, demeanor and camaraderie. The nature of these concepts is briefly illustrated as follows:

Deference

Yule (1996, p. 60) postulates that when the other person seems to be socially distant, then there is a need of showing awareness for that person's face in terms of respect or deference. Mastsumoto (1988, pp, 423-434, footnote) considers deference to be a strategy which follows the injunction: don't impose, give options.

According to Goffman (1967, p. 77) deference is the appreciation an individual shows of another through either presentational rituals or avoidance rituals.

A proper treatment to the concept of deference is found in Goffman (1967, pp. 48-77). By deference, Goffman refers to that component of activity which functions as a symbolic means by which appreciation is regularly conveyed to a recipient. It is a way to confirm our relationship with others.

Types of Deference

Goffman (1967, p. 73) divides deference into two main categories: presentational rituals and avoidance rituals.

The term "ritual", although informal and secular, "represents a way in which the individual must guard and design the symbolic implications of his acts while the immediate presence of an object that has special value for him" (Goffman, 1967, p. 56).

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Presentational Rituals

This deference concretely depicts a person's appreciation for the recipient. There are four very common forms of presentational deference: salutations, invitations, compliments and minor services.

Avoidance Rituals

Such rituals take the form of proscriptions, indirections and taboos. It implies that we must refrain from performing certain acts lest; we violate the right of the recipient and keep him at a distance.

Demeanor

By demeanor, Goffman (1967, p. 77) refers to that element of the individual's ceremonial behavior typically conveyed through deportment, dress, and bearing, which serves to express to those in his immediate presence that he is a person of certain desirable or undesirable qualities. In our society, a person with good or proper demeanor, displays his attributes like discretion, sincerity; modesty in claims regarding self, sportsmanship; command of speech and physical movements, self-control over his emotions, his appetites, his desires; poise under pressure and so on.

Camaraderie

Camaraderie is a politeness strategy which underlines friendship between participants. The idea of camaraderie is equivalent to solidarity which shows the "equivalent awareness when the other is socially close, and is often described in terms of friendliness" (Yule, 1996, p. 60). Yule further cites two examples to show relationship among people based on deference and camaraderie.

I.   A: Excuse me, Mr. Buckingham, but can I talk to you for a minute?
II.   A: Hey, Bucky, got a minute?

There may appear to be some strain in the relationship between people when deference and camaraderie are altered. We need to know when to show deference and when camaraderie.

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There are so many ways in which people espouse to maintain and sustain their face. These attempts are sometimes undertaken in the form of deference, demeanor and camaraderie. Every individual tries to show off his better side through these means.

Facework

Goffman (1967, pp. 5-45) has meticulously elaborated how we can engage ourselves in face-work. By face-work, he means - to designate the actions of a person to make whatever he is doing consistent with face. Face-work serves to counteract those events which jeopardize his face. Every member of our society is expected to have some knowledge of face-work and even experience to use it properly. This kind of capacity or expertise is termed tact, "savior-faire", diplomacy, or social skill.

Types of Face-work

Goffman (1967) has mentioned some basic kinds of face-work which are addressed as follows:

The Avoidance Process

Face is very vulnerable whenever we come across social encounters. But the surest way for a person to prevent threats to his face is to avoid contacts in which these threats are likely to occur. Each society usually observes this avoidance relationship. Goffman (1967, p. 16, footnote) cites an example of the avoidance process when the middle and upper class blacks in the U. S. A. avoid certain face-to-face contact with whites in order to protect the self-evaluation projected by their cloth and manner. When we consider upper class blacks, the above statement by Goffman is found to be incorrect; it may be true of poor blacks and some middle class blacks in the USA.,

There are many people who adopt the strategy of go-between when they sense approaching danger to their face. There are some people who know the value of voluntarily making a gracious withdrawal before an anticipated threat to face. Goffman, (1967, p. 16, footnote) suggests that when a person finds that he has lost face in a conversational encounter, he may feel a desire to disappear or "drop through the floor." This may involve a wish not only to

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conceal loss of face, but to return magically to a point in time when it would have been possible to save face by avoiding the encounter.

In our normal course of activities, we generally try to avoid those incidents and people who may cause potential threat to our face. This avoidance process is the indicator of our socialization.

When one fails to prevent or avoid a face-threatening encounter, he may act in this way as if no threat to face has occurred. Many a time some stubborn children claim that "they are not hurt" even after being beaten by their parents. The similar claim children make to the witness when they fall while running. Surprisingly, some people act in such a manner that as if an event that contains a threat to face has not occurred at all.

Goffman (1967, p. 17) observes how we employ circumlocution and deception while phrasing our replies with careful ambiguity, so that others' face is preserved even if their welfare is not.

The Corrective Process

The corrective process is deployed when face has already been threatened. There are so many corrective processes which are adopted according to the gravity of face threat.

Goffman (1967, p. 19, footnote) provides a very interesting example in regard to corrective process. If a husband beats his wife, custom demands that she leave him and go to her parents. She may remain there a length of time, commensurate with the degree of her offended dignity. Such a lady often expects her husband or his parents to come to her and confess his (husband's) guilt. After this, the offended lady may be "happily" ready to go to her husband's place.

Goffman (1967) offers four phases of corrective process: challenge, offering, acceptance and thanks.

Challenge

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In this phase participants take on the responsibility of calling attention to the misconduct. By implication, they suggest that the threatened claims are to stand firm and that the threatening event itself will have to be brought back into line.

Offering

In the offering stage, the participant is given a chance to correct the offence and reestablish the expressive order. There are some classic ways of undertaking this step.

> *Non seriousness of the act*. The offender can be made to show that the so called face threatening act is really a meaningless event, or an unintentional act, or a joke not meant to be taken seriously; or it may be considered an unavoidable, understandable product of extenuating circumstances.

> *Other's responsibility.* Some information may be provided to show that the offender was under the influence of something, and was not himself; or that he was under the command of somebody else and not acting for himself.

> *Compensation.* Sometimes the offender may offer compensation to the offended person. There are many people who offer gifts to their wife after having committed the act of beating. Even parents offer their children chocolates and sweets to compensate their earlier wrath. But compensation does not always come in the form of articles and gifts.

> *Punishment, penance and expiation.* In certain cases the offender may show that he is prepared to pay a price for his mistake. Although the offender may not prove his innocence, he may suggest through some means that he is now a renewed person, a person who has paid an adequate price for his misadventure. He may further show that he does not treat the feelings of other people lightly anymore.

Acceptance

After the challenge and offering have been made, the third move can occur. The person to whom the offering has been made can accept it as an acceptable means of reestablishing the expressive order, and the faces supported by his order.

Thanks

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Finally the forgiven person may convey a sign of gratitude to those people who have given him the indulgence of forgiveness.

Poise

There are so many encounters which we fail to avoid due to interactional necessities. Although we are unable to avoid threat to our face, we can undoubtedly avoid further consequences of the threat. So our poise is a post-threat primary aid to lessen the impact of face loss. Through poise, we control our embarrassment and a consequent embarrassment to others. Sometimes we are under profound stress when we think of the damage caused to our image. The situation may further worsen if we become a prey to our emotions. So, it is sometimes advisable to say nothing, do nothing and maintain our composure. We may certainly gain a lot by venturing nothing.

Who is to Undertake Face-work: Cooperation in Face-work

Goffman (1967) elaborates how cooperation among participants takes place while undertaking face-work. It is important to observe who initiates face-work after a face threatening act. In the vast majority of cases, the face-work is primarily undertaken by the person whose face is threatened. Sometimes a mere witness may contribute to face-work. Lack of effort on the part of one participant induces compensative efforts from others. Others are relieved of the task when somebody initiates the corrective measure. In certain cases, it is likely that the offender and the offended person may simultaneously attempt to initiate an apology. The resolution of the situation is more important than the confession of guilt.

There are some instances during which a powerless person fails to save his face. At this point others feel obliged to protect the face of such a helpless person. So, cooperation plays a vital role while managing face-work.

Face-work and Face Hiding

Goffman (1967) rightly observes that our emotional attachment to our own face gives others something to aim at. Sometimes people not only make efforts to wound us unofficially, but make even official attempts to utterly destroy our face. They are more encouraged to initiate

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face attack when they realize that the victim is unable and incapable to protect his face, and ask for face-work. As a result, fear over the possible loss of face often compels the person to shun from initiating public contact. So, such a person always wants to "hide" his face due to the fright of its loss. After all, it is advisable "to seek the safety of solitude rather than the dangers of social encounters" (Goffman, 1967, p. 39).

Face Saving Acts (FSAs)

According to Yule (1996a, p, 134), that type of behavior is called as a face saving act (FSA) through which a person says something that lessens the possible threat to another's face.

Goffman (1967) presumes that FSAs are habitual and standardized practices of human beings which are like traditional plays in a game or steps in a dance. Each individual, culture and society appears to have its own characteristic repertoire of face saving practices.

Our interaction plays a central role in supporting our face. But "maintenance of face is a condition of interaction, not its objective" (Goffman, 1967, p. 12). We consistently endeavor to see our interaction gaining some usual objectives. Some routine objectives of interaction include gaining face for oneself, giving free exposure to one's genuine beliefs, introducing unsavory information about other people, unraveling problems, performing certain meaningful tasks and so forth. All these acts are designed in such a way to be inconsistent with the maintenance of face. In a sense, "to study face-saving is to study the traffic rules of social interaction" (Goffman, 1967, p. 12).

Face Threatening Acts (FTAs)

According to Brown and Levinson (1987, pp. 65-67) there are so many acts that intrinsically threaten our face. These acts are termed as the face threatening acts (FTAs) which may be introduced by verbal and nonverbal means. Such acts include orders, requests, warnings, dares, complaints, criticism, ridicule, reprimands, insults, accusations, etc. These acts may threaten either the negative or the positive face of the speaker or the hearer.

Conclusion

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Our real sensibility as a human being is reflected in our behavior with others. We always desire self-respect, and in the same token we need to respect other human beings. We are always expected to sustain a standard of considerateness during our social encounters. We need to respect feelings and face of others willingly and spontaneously because others' feelings and face are quite identical with ours. As a result, we should not witness others' defacement and denigration cold bloodedly. Because,

> The person who can witness another's humiliation and unfeelingly retains a cool countenance himself is said in our society to be "heartless", just as he is who can unfeelingly participate in his own defacement is thought to be "shameless" (Goffman, 1967, pp. 10-11).

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Note
1. Only masculine gender is used to avoid redundancy and achieve precision. This use does not aim at any sex discrimination.

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A Comparison of an Inquiry Lab Teaching Method and Traditional Lab Teaching Method upon Scientific Attitudes of Biology Students

Muzaffar Khan

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Abstract

The aim of this study was to compare inquiry lab teaching method with traditional lab teaching method upon scientific attitudes of biology students studying in 9th grade. For this purpose, students divided into two groups control and experimental group on the basis of their previous achievement test. Scientific attitude test was administered to students of both the groups. After the pre-test, experimental group was taught with inquiry lab teaching method while control group was taught with traditional lab method. After treatment, scientific attitude test was used again as a post-test. t-test was used for analysis of data. It was observed that the students taught through inquiry lab teaching method showed more performance in scientific attitude than the students of control group. Results showed that inquiry lab teaching method is more effective in developing scientific attitudes among the students of biology at secondary school level.

Introduction

In science education at schools level, efforts are spent to make students gain scientific knowledge, scientific attitudes and scientific skills. In these three areas, scientific attitudes have great significance and importance. A question is raised as to the

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scientific attitudes of the individuals and the societal decisions made by them throughout their lives are reliable or not. These issues are closely linked. Regarded to be among the attitudes peculiar to science course, scientific attitudes can be explained as the ways and procedures followed by scientists in comprehending and interpreting knowledge. Science courses are different from other curriculum courses. Science courses value only one correct answer. It requires that certain attitudes be adopted and questioned. Individuals with scientific attitudes bear qualities such as being realistic, considerate towards events, consistent in his or her judgments, avoiding generalizations which are not based on phenomena, being objective, and not failing in to dogmatic beliefs (Yasar & Selvi, 1997 and Yildirun, 2000).

Following the revolution in science education, mainly in the US and parts of Western Europe around the early 1960s, it was assumed by many that the teaching of the sciences must model the way science makes its discoveries. This led to the concept of discovery-based learning which later emerged as inquiry-based learning. Despite the many examples of the failure of such approaches, many today still see inquiry-based learning as the accepted ideal approach for science teaching (**Shami, 2001**). Indeed, inquiry-based learning seems to have much potential:

Learning commonly is seen to involve the development of knowledge, attitudes and skills. The fundamental question is how to make science as effective as possible in achieving goals in these areas. The world of attitudes is complex and the literature on attitudes so immense that few have managed to bring it together. The work of Eagly and Chaiken (1993) stands out as a major contribution for they have brought together all the known findings in one volume related to the nature and purpose of attitudes, their development and their measurement.

In the context of science education, there are four main areas to be considered: attitudes to the science subject being studied, attitudes to the processes of learning, social attitudes arising from topics studied and the so-called scientific attitude. This whole area has been reviewed by many. The key points to note is that current attitude measurement approaches have been heavily criticised (Reid, 2006) while the nature and purposes for holding attitudes have been clearly described. In addition, major work was conducted many decades ago to show how attitudes can be developed in a science education context (Johnstone and Reid, 1981) and the key factors which influence the development of positive attitudes (Reid and Skryabina, 2002).

The difficulty is that the phrase has so many potential meanings. For some, it means that the teaching situation allows the students' time to ask questions, follow up ideas. For others, it means a wholesale change of the teaching set-up so that students discover for themselves all they have to learn.

Inquiry-Based Learning (or, Enquiry-Based Learning) is used to describe approaches to learning that are driven by a process of enquiry (Kahn and O'Rourke, 2005). The learning actively involves students in discussion, questioning, and

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investigation. The approach is student-centered rather than being centered on the teacher. At university level, Adams and Hamm (1996) argue that this type of learning offers many advantages for the student.

One of the key features is that the role of the teacher changes from that of a knowledge source (directly or indirectly) to that of a facilitator of learning. Often students sit passively in a class and are told what is important for tests and difficult points are explained. In inquiry-based learning, the teacher will lay down the task and facilitates the process. However, the students follow their own lines of enquiry, drawing upon their existing subject knowledge, and identifying their own learning requirements (Kahn and O'Rourke, 2005). The enquiry process encourages students to identify what they already know, so that they can identify their own learning requirements.

Hutchings (2006) holds the opinion that the exploratory nature of enquiry-based learning allows students to look at ideas in different ways and promotes creative thinking concerning problems.

Llewellyn (2005) claims that, when using inquiry in the classroom, commitment, inventiveness, curiosity, diligence, fairness, flexibility, imagination, innovation, integrity, openness, persistence, reflection, sensitivity, skepticism and thoughtfulness are all characteristics that are fostered within the students. Inquiry teaching method is also helpful in life long learning among the students.

The teaching of biology, like other science subjects, should focus on the development of scientific concepts, attitudes and skills. However, prevailing practices and instruction in Pakistan are not likely to fulfil such goals in that the emphasis is on the transmission of information from the teacher (and textbook) to the mind of the learner and its subsequent reproduction on an examination paper. The question is: can an inquiry-based learning approach help in any way? The focus here will be on the development of scientific attitudes in secondary school biology teaching. The objective of the study was to compare the inquiry lab teaching method and traditional lab teaching method upon scientific attitudes of biology students studying in 9th grade.

Scientific attitudes

Gauld and Haukins (1980) argued that the scientific attitudes represent the motivation which convert the scientific knowledge into action and refers to willingness to use scientific procedures and methods.

In seeking to develop a useful description of what is meant by scientific attitudes, it is important that such attitudes must fit into the general description of all attitudes. It involves an evaluation of how science works (the methods of science) which will tend to influence how the person works within science. Like all attitudes, attitudes are not innate or inborn (Sridevi, 2008). They may grow with age and experience. They may be open to development through what goes on in the classroom and laboratory. However, there is

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little evidence to suggest that a teacher can inculcate these attitudes by means of instruction.

Many years ago, there was a major attempt to bring together the ideas to develop a model for a description of what scientific attitudes might encompass (Reid, 1978). This was done by interviewing some 12 scientists from a wide range of science disciplines and exploring with them how they worked. From this, a picture emerged of the possible nature of the scientific attitude.

According to Kohli (1984), 'scientific attitudes or certain mind sets' in a particular direction. So by adopting varied techniques, such mind sets may be created.

Sree and Bhaskara (2004) stress that attitudes are developed and learned; they are not inborn. They argue that attitudes can be changed through experiences (p.20). Lakshmi and Bhaskara (2003, p.9) explain that attitude is a personal response to a person or object developed through experiences which can be characterized as favourable or un-favourable. Attitudes tend to be relatively stable and general evaluative disposition directed towards some object, consisting of feelings, behaviours and beliefs. Nonetheless, development may be possible.

Bhaskara (2003) notes much experimentation has been carried out in the field of measuring attitudes and most of it has come from social psychologists. However, while many have discussed the nature of scientific attitudes, there is more or less nothing on how to measure it (p.19).

Many argue that some kind of personal experience in the science classroom will be needed to offer an opportunity for attitude development to occur in this area. Thus, **Shami (2001**) argues that the development of scientific attitudes takes place when the child is involved in the learning process (p.9).

Siddiqui (2004, p. 19) suggests the steps for the development of scientific attitudes:

"(1) Identify the attitude or attitudes to be developed

(2) Establish a precedent for attitude development through your own example.

(3) Make attainment of stated attitudes a pleasurable experience. If the attitudes become distasteful to the student, they will be of little value.

(4) Arrange appropriate context for attitude development. There should be realistic when presented, ought to be the central theme of lesson in order to lend greater emphasis, students need to be aware of the behaviours that accompany an attitude and be encouraged to practice them.

(5) Employ group techniques to strengthen acceptance of the attitudes. Group decision-making that results during the planning and carrying out of investigations and

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interpreting of data permits a pooling of emotional commitment. This is its turn, will have the effect of facilitating the learning of an attitude."

Sahu (2006, p 20) describes the person who possesses scientific attitudes:

"• The person should be open-minded.

• The person has strong desire for acquisition of correct knowledge and search for truth.

• The person has confidence in his abilities to seek knowledge with his own efforts.

• The person possesses an adequate ability of problem solving and believed that the problems can be solved through proper efforts involving scientific observation and experimentation."

According to UNESCO (1995), some scientific attitudes identified are objectivity; curiosity, cooperativeness, creativeness, honesty, practice and flexibility in thinking.

According to Shami (1999), the development of scientific attitudes takes place when the learner is involved in learning science process (P-22).

There are different components of scientific attitudes discussed by different experts such as Bhaskara (2003) concluded that the components of scientific attitudes are rationality, curiosity, open mindedness, aversion to superstitions, objectivity of intellectual beliefs and suspended judgment.

Scientific attitudes can be developed through inquiry method, these attitudes are; curiosity, inventiveness, critical thinking, persistence and uncertainty (Peters and Gega, 2002).

With the discussion of different experts, following scientific attitudes were selected better to local environment and easy to judge and explain i.e. (i) curiosity, (ii) intellectual honesty, (iii) open mindedness, (iv) persistence, (v) suspended judgement (vi) inventiveness.

Statement of the problem

The present study aims to compare inquiry teaching method with traditional lab method for teaching of some selected biology topic to 9th grade students. Also the effect of inquiry lab teaching method on students' scientific attitudes was investigated.

Objectives of the Study

Following objectives were focused in the study:

1.	To measure the effect of inquiry teaching method and traditional laboratory

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teaching method on the development of scientific attitudes among students studying biology in 9th grade.

2.   To compare the effect of inquiry teaching method and traditional laboratory teaching method in developing and scientific attitudes.

Significance of the study

The study might help and benefit in :

1.   Curriculum developing.
2.   Science teaching.
3.   Teacher training.
4.   Construction of valid test and comprehensive practical examination for assessing the scientific attitudes and skills among the students.

Hypothesis of the study

The use of an inquiry-based approach may or may not bring benefits in many areas. The aim of this study is to focus on the development of ways of thinking, perhaps related to scientific attitudes. Thus the null hypotheses was:

H_0 There was no improvement in the perceived development of scientific attitudes with students as a result of their experience of an inquiry-based approach to learning.

Methodology

The study was focused upon the development of scientific attitudes in secondary school students in biology through inquiry teaching lab method. In order to test the effectiveness of the inquiry-based lab approach in developing scientific attitudes, pre-test, post-test equivalent group design was used. All students studying the subject of biology at secondary level in urban government school constituted the population of the study. All the boys students (46) of 9th class enrolled in the subject of biology at Govt. Faiz-ul-Islam High School, Rawalpindi, Pakistan were selected as sample of the study.

Through reviewing literature and consulting the experts, a self-rating scale was developed to collect the information from students about their scientific attitudes. The prepared scale was presented to ten experts for their experts' opinions. In the light of their opinion the scale was modified and then first draft of this scale was finalized. Each part of the final scale comprised of 36 items. The self rating scale was first pilot tested to the students of 9th class in other schools which were not included in the sample. The instrument was modified in the light of pilot testing and was ready for research purpose. Students were asked to fill the forms without any fear. The self rating scale was collected from the students for further process.

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In this study to see the effectiveness of inquiry teaching method and traditional teaching method in the development of scientific skills paired t-test was applied.

Research Design

Pre-test Post-test control experimental group design was used**.**

Experimental group:	O1	T1	O2
Control group:	O3	T2	O4

Any differences between the developments in scientific attitudes of the two groups after the lab course can be found.
Here

T1 = Inquiry laboratory teaching method.
T2 = Traditional lab teaching method.

Instrument

A self-rating scale for 9th grade biology students was developed and used as pre-test and post-test on the aspects of scientific attitudes. To collect the data on scientific attitudes three point rating scale was used consisted of 36 items. This scale included the attitude areas like curiosity, intellectual honesty, open mindedness, suspended judgment, persistence and inventiveness. On each domain of scientific attitudes consists of six items each.

Results and Discussion

This section deals with data analysis and its interpretations. Data were analyzed by using t-test on experimental and control groups. The results of the study of inquiry lab teaching method and traditional teaching methods on scientific attitudes are given in table 1: Both the control and experimental groups were compared on the variables of post-test scores based on self-rating scale using SPSS.

Table 1. Mean scores and t-values in post-test of control and experimental groups (paired t-test)

Group		N	$\overline{\text{X}}$	SD	SEm	t
Curiosity	Control	23	1.88	0.36	0.068	9.135
	Experimental	23	2.51	0.28		
Intellectual honesty	Control	23	1.77	0.38	0.0709	8.895
	Experimental	23	2.40	0.31		
Open mindedness	Control	23	1.79	0.38	0.072	8.953
	Experimental	23	2.43	0.33		

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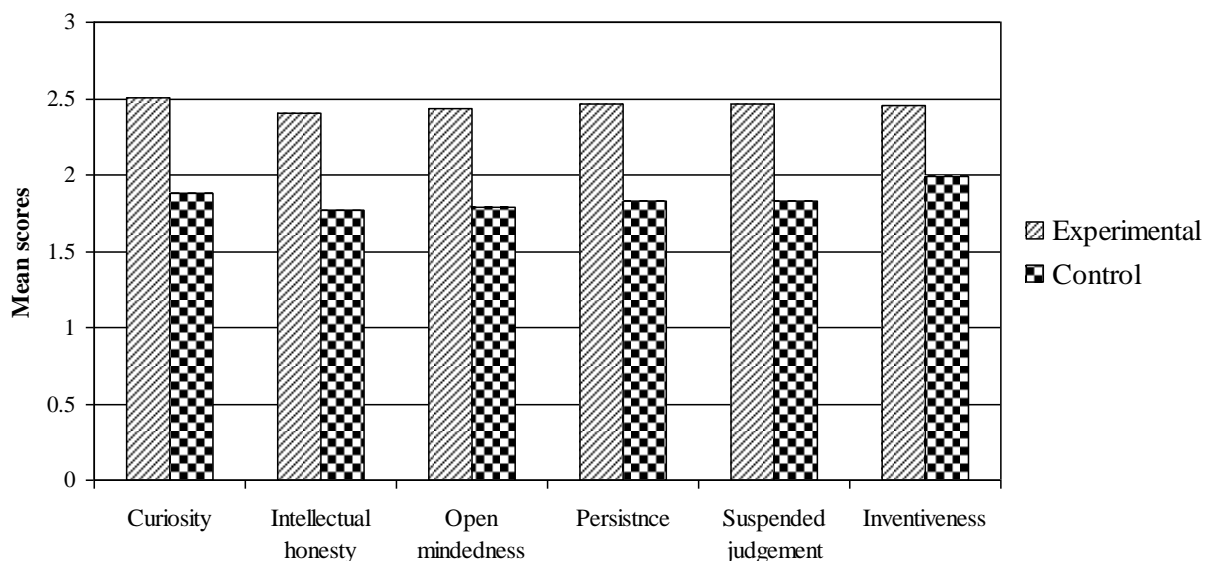| Persistence	Control	23	1.83	0.32	0.0665	9.593
	Experimental	23	2.46	0.29		
Suspended Judgement	Control	23	1.83	0.32	0.068	9.373
	Experimental	23	2.46	0.32		
Inventiveness	Control	23	1.99	0.35	0.068	6.817
	Experimental	23	2.45	0.29		

Table value at 0.05 level = 1.96

The results obtained from the statistical analysis showed that significant difference existed between the two groups with respect to post test scores (on self rating scale) in the subject of biology for t-value obtained was statistically significant at 0.05 level. Therefore, the null hypothesis (H_0) was rejected and concluded that inquiry teaching lab method is more effective in developing scientific attitudes than traditional teaching lab method.

Table shows that the calculated t-values of curiosity (9.135), intellectual honesty (8.895), open mindedness (8.953), persistence (9.593), suspended judgement (9.373) and inventiveness (6.817) were greater than table value at 0.05 level which shows that there was significant difference between post-test of control and experimental groups regarding scientific attitudes i.e. curiosity, intellectual honesty, open mindedness, persistence, suspended judgment and inventiveness.

There was improvement in the development of scientific attitudes in students of experimental group as a result of their experience of an inquiry based approach to learning. The analysis of data showed that a highly significant difference was found in the development of scientific attitudes observed between experimental and control groups where mean score of the experimental group was found to be significantly higher than the mean score of the control group.

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Figure showing scientific attitudes in experimental and control groups

From the results of this study it is shown that teaching science through inquiry teaching lab method has increased the understanding of the science processes of the students in which they are becoming involved. In this way involving students in different science process and activities can enhanced their science process attitudes. Some of related studies which confirm the results of this undertaken study are discussed.

Ornstein (2006) conducted a study to show classroom that frequently provided more challenging, open-ended experimentation and inquiry appeared to produce more positive students' attitude towards science then did classroom where this type of inquiry was not used very frequently.

Sola and Ojo (2007) conducted a study to find out the effects of project, inquiry and lecture-demonstration teaching methods on senior secondary students' achievement in separation of mixtures practical test he found that "when inquiry models of teaching were implemented, they were very effective in enhancing student performance, attitudes and skill development. They reported that student achievement scores, attitudes, and process and analytic skills were either raised or greatly enhanced by participating in inquiry programs".

Jelinek (1998) conducted a study entitled "Student perceptions of the Nature of Science and Attitudes towards Science Education in an Experimental Science Program". The purpose of study is to investigate middle school student perceptions of science education by looking at attitude toward instructional variables and perceptions of the nature of science, then to consider experimental education as an approach to enhance

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attitudes and perceptions while improving their understanding of science. This study analyzed 20 Upward Bound students' attitudes and perceptions. Core factors from four learning activities (a marine biology lab lesson, an agricultural science lesson, an estuary field trip, and a physics lesson) were identified by collecting multiple sources of student data and observations. Results include a collection of perspectives that distinguish between pre and post perceptions and attitudes, three themes of enhanced images of science and scientists, and a proposed model to improve student perceptions of the nature of science.

Deniz and Bayram (2009) conducted a study to improve science process skills and attitudes towards chemistry through the development of meta-cognitive skills embedded within a motivated chemistry laboratory a self regulated learning approach. The aim of this study was to improve pre-service science teachers' science process skills and attitude towards chemistry by developing their meta-cognitive skills embedded within a motivating chemistry laboratory. In experimental group pre and post discussions about the design of the experiments were held in order to create meta-cognitive awareness of the experimental design. The students in the experimental group were always encouraged during the course and were given four semi structured reflective interview forms developed by the authors. Differently from the control group, the students in the experimental group were asked to inquire the subjects the research wanted them to do so. While the students in the control group had no feedback for heir reports, the students in the experimental group had always positive feedbacks. The results showed that the experimental group outperformed the control group in the science process skills test, particularly in the categories of identifying variables, operationally defining and designing investigations. The first and the last interview forms, which were given at the beginning and the end of the semester, were used for a deeper analysis of the students' meta-cognitive skills, motivation and attitude towards the course.

Conclusions

- It was concluded that on the basis of analysis of data there was a positive improvement in scientific attitudes as a result of experiences in inquiry lab teaching method. The significant results regarding the scientific attitudes and its components like curiosity, intellectual honesty, open mindedness, persistence, suspended judgment and inventiveness could be developed in students at secondary level through inquiry lab teaching method as well as traditional lab teaching method but inquiry teaching method was more effective.

Recommendations

- This study proves that inquiry teaching is more effective mode of teaching biology in developing scientific attitudes as compared to traditional method of teaching. It is therefore, recommended that science teachers may apply inquiry lab teaching method to other subjects at secondary level.

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- Teacher training institutions should adopt inquiry lab teaching strategies to train and equip science teachers on modern and psychological basis emphasizing procedure of developing scientific attitude among students.

- Science/Biology teacher must develop lesson plans with the inquiry teaching strategy in emphasizing on the development of scientific attitudes among students.

- Course developers to develop the course on such design which facilitate the teaching learning process and helpful in promoting scientific attitudes among students through inquiry teaching.

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What Should English Language Teachers Know About Language Learning Strategies?

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Abstract

This study aims at providing English language teachers with an essential knowledge of language learning strategies (LLS) and some related issues. The article focuses on clarifying four fundamental considerations as follows: (1) stereotypes or preconceptions about Asian learners' LLS, (2) teachers' perceptions of their students' use of LLS, (3) the correlation between language proficiency and the strategy use, and (4) the relationship between gender and the use of LLS. At the end of the article, the authors come up with some pedagogical implications for the improvement of the EFL teaching quality through the training and learning of LLS.

Keywords: language learning strategies (LLS)

Introduction

Language learning strategies are used consciously and/or subconsciously when the learners process the target language "input" and produce their "output". Sadtono (1996)

indicates that differences in achievement in second language learning are often related to differences in strategy use. Many projects have tried to identify whether it is possible to facilitate English language learning with certain LLS, or whether English language learners can modify their own strategies and learn new ones that are more productive (Hedge, 2000). According to Carter and Nunan (2001), Ehrman and Oxford (1989), Hong-Nam and Leavell (2006) and LoCastro (1994), there are many factors affecting the learner's strategy use such as age, gender, motivation, learning environment, learning style, personality, cultural background, and career orientation. For the purposes of generalizing a more thorough picture of LLS, this article revisits and investigates stereotypes about Asian learners' LLS, teachers' perceptions of their students' strategy use, the relationship between the use of LLS and the target language proficiency, and the influences of sex differences on the strategy use.

Language Learning Strategies

According to Hedge (2000), researchers who wish to investigate the literature on LLS should be aware of the following facts. First, there have been various labels given to strategies, such as "language processing strategies", "tactics", "plans", and "techniques", with no easy equivalences among them. Second, since the early studies of the good language learners' characteristics by Frohlich, Naiman and Todesco (Hedge, 2000, p. 5) in the 1970s, different authors have clarified and discussed different ways of classifying LLS, and various frameworks have been developed, such as those of Chamot, Ellis, Kupper, O'Malley, and Oxford (Hedge, 2000, p. 5).

Kumaravadivelu (2006) notes that it is only during the 1970s that researchers began to study systematically the learners' explicit and implicit efforts to learn a second language. Rubin (1975) defines learning strategies as "the techniques or devices which a learner may use to acquire knowledge" (p. 43). Besides, Rubin (1987, p. 23) states that LLS "affect learning directly" and "contribute to the development of the language system which the learner constructs". Focusing on the competence, the goal of any language learning, Tarone (1983) defines LLS as "an attempt to develop linguistic and sociolinguistic competence in the target language" (p. 67). Looking at the consciousness characteristic of LLS, Cohen (1998) defines LLS as "the steps or actions selected consciously by learners either to improve the learning of a second language or the use of it or both" (p. 5). The term

language learning strategies now refers to what learners know and do to regulate their learning (Kumaravadivelu, 2006).

According to Oxford's (1990) taxonomy, LLS are "operations employed by the learner to aid the acquisition, storage, retrieval and use of information" and "specific actions…to make learning easier, faster, more enjoyable, more self-directed, more efficient, and more transferable to new situations" (p. 8). Oxford categorizes LLS into direct strategies (including *memory strategies*, *cognitive strategies*, and *compensation strategies*) and indirect strategies (including *metacognitive strategies*, *affective strategies*, and *social strategies*). *Memory strategies* help learners store and retrieve new information, for example, using rhymes or flashcards to remember new words in the target language. *Cognitive strategies* are devices applied by learners to better understand and produce the target language, such as writing notes, messages, letters or reports in the target language. *Compensation strategies* are intended to make up for missing knowledge while using the language, such as making guesses to understand unfamiliar words in the target language. *Metacognitive strategies* allow learners to control their own cognition including the planning, organization, evaluation and monitoring of their language learning, for example, looking for opportunities to read as much as possible in the target language. *Affective strategies* refer to the methods that help learners regulate their emotions, motivations and attitudes, such as trying to relax whenever being afraid of using the target language. *Social strategies* include the ways of interacting with other people in the context of language learning, such as asking a speaker to slow down or to repeat something in the target language**.**

Stereotypes or Preconceptions about Asian Learners and Their Language Learning Styles and Strategies

Cortazzi and Jin (1996) and Hird (1995), working in the Chinese context, spoke of a culture or tradition of language learning, which might determine students' strategies and behavior in English language classrooms. When Cortazzi and Jin asked Chinese students what made a good learner, surprisingly the highest scoring category from the list of eleven points was "hard-working". Hird (1995) was impressed by the traditional Chinese class, in which individual interpretations were not fully appreciated and the students were considered to be in class to receive the target language rather than construct it. In other words, these learners were considered as passive and rote learners.

However, the study by Watkins, Reghi and Astilla (1991), comparing the responses to learning process questionnaires by Filipino and Nepalese students to those previously reported by similar aged Australian and Hong Kong students, showed that a similar structure of learning processes was reported in each culture. Little evidence was found to support the conception that Asian learners were more prone to rote learning than the Australians were. It was amazing that the Nepalese students tended to employ higher levels of both deep and achieving approaches to learning than the other students did.

Similar findings were presented by Littlewood (2000) who examined some common preconceptions about Asian learners and their learning attitude, in particular, the belief that they see the teacher as an authority figure and as a fount of all the knowledge. From the responses by students in eight Asian and three European countries, Littlewood (2000) indicated that there was actually less difference in attitudes to learning between Asian and European countries than between individuals within each country. His article underlines the need to explore in greater depth the nature and extent of cultural influences on learning in general and language learning in particular.

Findings of many other investigations conducted in China, Hong Kong, Japan, Korea, Singapore, Taiwan and Australia show that Asian learners in general are not passive and rote learners who always stick together, adopt surface strategies to learning, and lack the skills for analysis and critical thinking. A great number of Asian students of English are described as motivated, effective and strategic learners (Chalmers & Volet, 1997; Hess & Azuma, 1991; Hollaway, 1988; Kember & Gow, 1989; Marton, Dall'Alba & Tse, 1993; Tang, 1993).

Teachers' Perceptions with regard to their Students' Use of LLS

Although issues related to individual learner factors and learner variables have received much attention, issues related to teachers have not been researched thoroughly (Griffiths, 2007). According to Cortazzi and Jin (1996) and Hird (1995), Asian teachers traditionally expect the learning output to be error-free, and they greatly value memory strategies. Some other researchers pointed to the influence of teachers on modifying usual stereotypes of Asian learners. Howe (1993) and Lewis and McCook (2002), with their studies in Vietnam, addressed the popular misconception of passivity among Asian students

by suggesting that whether EFL learners were passive or active in class depended more on their teachers' expectations than on culturally-based learning styles and strategies.

Examining teachers' perceptions of their students' strategy use, Chalmers and Volet (1997), Griffiths (2007) and Nguyen (2007) all discovered that the teachers' beliefs and the students' actual strategy use were not well matched. Chalmers and Volet (1997) stated that while teachers considered South-East Asian students studying in Australia as rote learners adopting surface strategies to learning, most of these students were strategic learners adopting effective LLS. In Vietnam, Nguyen (2007) revealed significant discrepancies between teachers' perceptions and students' self-report on strategy use. While Vietnamese teachers believed that their students were "medium" strategy users overall, five out of six LLS categories were reported to be used less frequently than in the teachers' views. Moreover, Griffiths (2007) pointed out a high level of disagreement between strategies that students reported using frequently and those regarded as very important by teachers. Griffiths found that students did not frequently use one of the three LLS that teachers considered highly important.

In conclusion, the results from all above investigations of the intersection between teachers' and learners' perceptions of strategy use prove that students' actual use of LLS has been at variance with their teachers' assumptions. All teachers of English, therefore, instead of guessing how their students learn English, should do their own research to improve the teaching and learning situations.

The Correlation between the Use of LLS and the Target Language Proficiency

Much research has been conducted to link the use of LLS to learning outcomes. The studies by Cohen (1998), Oxford (1990, 1993), Ehrman and Oxford (1989) show that greater strategy use is often related to higher levels of English language proficiency. Gardner and Macintyre (1992) state that the more proficient learners indeed employ strategies that are different from those used by the less proficient. Many predictive studies in the relationship between strategy use and language proficiency have employed Oxford's Strategy Inventory for Language Learning (SILL). In these predictive studies, the use of LLS explained more than a half of the variability or differences in English proficiency scores (Carter & Nunan, 2001, p. 170).

In Vietnam, Nguyen (2007) investigated her second-year-EFL students' perceived use of LLS, including the six strategy categories (memory, cognitive, compensation, metacognitive, affective, and social) as well as the fifty individual strategies appearing in Oxford's (1990) Strategy Inventory for Language Learning (SILL). Her research results showed that the Vietnamese students of EFL were "medium" strategy users overall. As for specific strategy use, while employing compensation strategies with a relatively high frequency, these learners reported their use of metacognitive, cognitive, affective, social and memory strategies with a medium frequency. In addition, Nguyen's article reveals that there was a positive correlation between the frequency of strategy use and the academic achievement, but this result appears to be unconvincing, and the researcher needs to provide more persuasive evidence. One more thing missing from this study is that Nguyen did not explore possible reasons for her students' use of such LLS in the learning context of Vietnam.

In Taiwan, Lai (2009) investigated LLS used by his EFL learners and looked for relations between learning strategy use and the patterns of strategy use based on language proficiency. In general, the participants reported using compensation strategies most frequently and affective strategies least frequently. While the most frequently used individual strategies involved guessing intelligently and overcoming limitations in using English, the least used items involved speaking and writing to others in English. The findings indicated that proficiency level has a considerable influence on strategy choice and use. The more proficient students tended to employ more LLS. They used metacognitive and cognitive strategies most frequently and memory strategies least frequently. On the contrary, the least proficient learners preferred social and memory strategies to cognitive and metacognitive strategies. After analyzing individual strategy items, Lai (2009) found that the strategies used more often by the more proficient learners were arranging and planning their learning, using analytical and reasoning skills, and practicing their pronunciation and speaking. The strength of this research is that based on the learning context of Taiwan, the researcher did explain why the participants employed such LLS. However, because of this study's limited sampling of the data, the findings cannot be generalized to other language learners with different mother tongues, learning settings, or socio-cultural backgrounds.

Although the two above-mentioned articles by Nguyen (2007) and Lai (2009) provide different detailed information regarding the use of individual LLS, they reveal to

some extent the differences between more proficient and less proficient learners in choosing LLS. The differential success of English language learners suggests a need to explore in detail what LLS the more proficient students employ (Brown, 2000; Richards, 2002). According to Oxford (1990), many investigations comparing more successful language learners with less successful peers reported that the former, compared with the latter, employed more LLS and did so with greater frequency and awareness. Moreover, Oxford observed that the more successful learners often had better ability to describe their employment of LLS. They typically understood which strategies fitted the particular language tasks they were attempting, and they were better at combining LLS as needed.

In order to describe good language learners in detail, Rubin (1975) and Sadtono (1996) made a list of these learners' characteristics in terms of strategy use as follows: Good language learners often productively combine the use of metacognitive strategies and cognitive strategies. They use memory strategies to recall what has been learnt. They employ socio-affective strategies to control their emotions, to remain motivated, and to cooperate. They learn certain production strategies to fill in gaps in their own competence. They willingly and accurately guess, take advantage of all practice opportunities, and monitor their own speech. Besides, they are eager to communicate, focus on both form and meaning, and are uninhibited about mistakes. Sadtono (1996) also finds that most of the successful language learners think in L2, and 'orchestrate' strategies that seem to be the most beneficial. Rubin (1975) suggests that teachers can start to help their less successful students improve their performance by paying more attention to the LLS already seen as productive.

On the other hand, Vann and Abraham (1990) argued that there were no factors consistently distinguishing between more and less effective language learners. Vann and Abraham (1990), and Sadtono (1996) stated that the less successful learners mainly differed from the good ones in terms of organization and orchestration. The former used LLS unsystematically, without careful orchestration and without targeting the strategies to the task. They did not construct a well-ordered system of L2, but they retained an untidy combination of unrelated fragments.

According to Vann and Abraham (1990), conflicting findings yielded by research on LLS generated limited success in learner training, and the problem might be rooted in inadequate knowledge of the actual strategies used by unsuccessful learners in contrast to

what they reported doing. Vann and Abraham's case study probed the LLS of two unsuccessful learners, two Saudi Arabian women enrolled in an academically oriented intensive English program (IEP), as they completed four activities: an interview, a verb exercise, a cloze passage, and a composition. Their paper successfully offers a detailed and insightful picture of LLS, providing counterevidence for the claim that less proficient learners are inactive. These unsuccessful learners were reported as active strategy users though they sometimes applied LLS inappropriately.

The Relationship between Gender and the Use of LLS

After examining the relationship between sex differences and language learning performance, many researchers conclude that gender has a real and profound influence on language learning strategies (Ehrman & Oxford, 1989; Goh & Kwah, 1997; Green & Oxford, 1995; Gu, 2002; Hong-Nam & Leavell, 2006; Lan & Oxford, 2003; Wen & Wang, 1996).

In most of the studies where sex differences emerge, females have been reported as using LLS more often than males (Ehrman & Oxford, 1989; Hashim & Sahil, 1994; Hong-Nam & Leavell, 2006; Oxford, 1993; Peacock & Ho, 2003; Sy, 1994, 1995; Wharton, 2000). Females not only employ more LLS but they also employ these strategies more effectively (Ellis, 1994; Erhman & Oxford, 1989; Green & Oxford, 1995; Oxford, 1993). As for the use of particular LLS, females tend to use more social strategies (Ehrman & Oxford, 1989; Hong-Nam & Leavell, 2006; Politzer, 1983), and more memory and metacognitive strategies (Khalil, 2005; Wen & Wang, 1996) than males do. Furthermore, Goh and Kwah (1997), and Gu (2002) find that females show more frequent use of compensation and affective strategies than their male counterparts do.

However, the sex-difference-findings supporting greater strategy use by females may be influenced by the context and culture of language learning. Some studies (Carter & Nunan, 2001; Tercanlioglu, 2004; Tran, 1988; Wharton, 2000) show that male learners use more LLS than females do in certain categories. Tran (1988), in his study of adult Vietnamese refugees in the USA, finds that males are more likely to use a variety of LLS than females. Wharton (2000), using Oxford's 80-item SILL with a group of 678 tertiary students learning Japanese and French as foreign languages in Singapore, reports that males often employ a greater number of LLS than females. Besides, looking into the strategy use

by foreign language learners at a Turkish University, Tercanlioglu (2004) points out significant sex differences in favor of males' greater use of LLS.

Not all projects examining strategy use between the two sexes find significant differences. Young and Oxford's (1997) study on LLS used by native English-speaking learners of Spanish shows no important differences between males and females. Ma (1999) states that gender has no significant impacts on the choice of strategies, such as Memory, Metacognitive and Affective. In addition, Griffiths (2003) finds that neither gender nor age really affects the learners' strategy use. Congruent with the findings by Ma (1999), Young and Oxford (1997) and Griffiths (2003), Shmais (2003) do not report any statistically significant differences in strategy use among tertiary students because of sex differences.

In short, the relationship between gender and the use of LLS is not explicit due to different results generated by much research. Even in the same context of EFL in China, studies by Ma (1999) and Wen and Wang (1996) yield conflicting results. Therefore, more studies need to be conducted to verify the role of sex in determining language learning strategies.

Conclusion

Studies of language learning strategies have made a valuable contribution to the field of English language teaching by highlighting the fact that Asian learners have the possibility of becoming autonomous in their English learning. Although no single set of LLS guarantees success for everybody, the use of language learning strategies is evidently related to the learner's proficiency. As for the influences of gender on the use of LLS, differences of strategy use between males and females are apparent. Besides, the literature shows that many English language teachers tend to depend much on their subjective assumptions to guess what LLS are being employed by their students.

Griffiths and Parr (2001) suggest that EFL/ESL teachers should do their own research and should not depend on other projects conducted in other contexts to guess how their students learn English. According to Oxford (1990), the more teachers know about their students' current language learning strategies, the more effectively they can attune instructions to specific students' needs. Once the teachers find out about their students' different LLS, they can understand how these strategies operate for different individuals

and groups, and they can reflect upon this in their own teaching contexts. Besides, it is incumbent upon the teachers to make the students aware that there may be some other better LLS from which the students can choose the most appropriate.

Pedagogical Implications

Learning may not and should not necessarily happen inside the classroom only. EFL teachers should introduce new LLS to their students and the students can "teach" themselves when the teachers are not around. According to Kumaravadivelu (2006), strategy training offers practical suggestions to make learners become more autonomous participants in their own learning, and to make teachers more sensitive to learner diversity and learning difficulties. When the teachers understand the use of strategy training, they can make more "informed" decisions to help their students develop more effective LLS.

To make a strategy generally applicable, learners obviously need to be convinced of its significance and be taught to evaluate its use (Vann & Abraham, 1990). In other words, studies of strategy training should provide learners with specific information about why, when, and where each language learning strategy should be applied. It is suggested that EFL teachers consider some basic principles as follows. First, the new LLS should be taught explicitly and the students see the rationale for learning about them. Second, the teaching of LLS can be done separately or together with each lesson, though most of the literature on strategy training suggests that LLS be taught integratively with every lesson (Sadtono, 1996). Third, according to Rubin (1975), even though LLS are teachable, time constraints may intervene in the training process, and prevent the learners from the internalization of the new strategies; therefore, students should be given hands-on experience to experiment and to see how the new strategies work.

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Teaching the Indic Scripts: Tradition and Innovation

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Teaching the Indic Scripts: Tradition and Innovation
Renu Gupta

Abstract

The paper describes three approaches that are used to teach the symbols of Indic scripts, such as Devanagari—shape similarity, productive symbols, and through an alphabetic system.

1. Introduction

For centuries, the Indic scripts, such as Devanagari, have been taught the same way. These scripts are found in a wide swathe in Asia, stretching from Tibet, through India and Sri Lanka, and from Indonesia up to Cambodia.[1] India officially recognizes nine scripts —Bangla, Devanagari, Gujarati, Gurmukhi, Kannada, Malayalam, Oriya, Tamil, and Telugu. These scripts are derived from Brahmi, and since they follow the same organizing principle, they are grouped into a distinct writing system. Unfortunately, there is no agreement on a name for this writing system,[2] so here I have used their popular name, 'Indic scripts', which comes from their high concentration in the Indian subcontinent.

From a review of studies, Padakannaya and Mohanty (2004) show that reading acquisition in an Indic script follows a "simple to complex" order that is linked to the levels of complexity inherent in the script. The normal sequence is:

Simple basic letters→letters with vowel diacritics→ letters with ligatures → complex conjunct consonants

Hence, teaching also follows the same order. Learners are first taught to copy and recite the symbols in the *varnamala*, then they learn the consonant-vowel (CV) combinations [called the *barakhadi* in Devanagari and the *kagunita* in Kannada (Karanth, 2005)], and end with the ligatures; once this is done, learners begin to read and write words and sentences.

Although this approach worked well when literacy was restricted to the privileged elite,

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demographic changes in the educational system may require new ways of teaching (Kumar, 1992). Some of the new entrants are illiterate adults and first-generation learners, who do not have parental support in learning. Another change is the three-language formula, where children may have to learn three different scripts of which two may be Indic scripts (Devanagari and the state language).

Most research studies examine Stages 2 to 4 after the basic symbols have been learned (Gupta, 2004; Gupta and Jamal, 2006; Karanth, 1992; Karanth, Mathew, and Kurien, 2004; Mishra and Stainthorp, 2007; Nag, 2007; Patel and Soper, 1987; Prakash, Rekha, Nigam, and Karanth, 1993; Ramaa, 2000; Vaid and Gupta, 2002; Vasanta, 2004). However, learning the basic symbols can present challenges for learners; Anand (1990) found that students in Hindi-medium schools were still making grapheme errors in Class 5 and this is borne out by the qualitative data in ASER (2011). Hence, this paper is concerned with issues in Stage 1 where the basic symbols are taught.

The paper first describes the traditional sequence that most of us are familiar with to highlight two characteristics—the systematic arrangement of the sounds and the presence of an inherent vowel. I then describe three recent approaches to teaching these scripts—shape similarity, productivity, and through knowledge of English. These three approaches depart from the traditional approach in two aspects—they do not teach the symbols in the traditional order and they are based on the user's perspective rather than a linguistic perspective.

This paper is merely an attempt to collate work done by other researchers and does not provide any experimental data. Two of the approaches – shape similarity and productive symbols – have been described in detail in an earlier paper (Gupta, 2008) and the use of shape similarity in Tamil can be found in Gupta and Seetha Lakshmi (2009). The third approach – teaching through knowledge of English – has not been documented elsewhere to my knowledge. One major problem is that although these approaches have been in use for a while, there is little experimental data about their effectiveness.

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2. The Traditional Approach

As the Indic scripts spread through Asia, different languages and regions adopted different symbols to represent the sounds of the language. Table 1 shows the different symbols used to represent the sound /k/ in the nine scripts used in India.

Table 1. Symbols for /k/ in nine scripts in India

क	क	ક	ਕ	ಕ	ക	க	క	କ
Bangla	Devanagari	Gujarati	Gurmukhi	Kannada	Malayalam	Tamil	Telugu	Oriya

The phonological inventory remains essentially the same across different scripts. Tamil uses fewer symbols to represent phonemes, whereas Malayalam has added symbols for its larger phoneme base. Although the symbols differ, since these scripts come from the same source, their organizing principle is the same. Two properties concern us here: (a) the symbols are arranged systematically based on phonological principles, and (b) each consonant has an inherent vowel.

(a) Arrangement of the symbols

The symbols in an Indic script are arranged systematically based on articulatory phonetics. The phonological sequence is almost the same for all scripts in this writing system, and it is merely the symbols that differ. Figure 2 shows the arrangement of sounds for an Indic script along with the symbols used for Devanagari.

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Table 2. Phonological Inventory of an Indic script

Vowels	Primary vowels	a अ	ā आ	i इ	ī ई	u उ	ū ऊ	r̩ ऋ
	Secondary vowels	e ए	ai ऐ	o ओ	au औ	a̐ अं	ah अः	

Consonants		Voiceless Plosives		Voiced Plosives		Nasals
		Unaspirated	**Aspirated**	**Unaspirated**	**Aspirated**	
Velar		kə क	kʰə ख	gə ग	gʰə घ	ŋə ङ
Palatal		tʃə च	tʃʰə छ	dʒə ज	dʒʰ झ	ɲə ञ
Retroflex		ʈə ट	ʈʰə ठ	ɖə ड	ɖʰ ढ	ɳə ण
Dental		tə त	tʰə थ	də द	dʰə ध	nə न
Labial		pə प	pʰə फ	bə ब	bʰə भ	mə म

Semi-vowels	jə य	rə र	lə ल	wə व
	shə श	ʂə ष	sə स	hə ह

Note: Each cell shows the pronunciation followed by the Devanagari symbol.

In the traditional method, students learn the symbols as they are laid out in the *varnamala,* reading along the rows. Hence, regardless of the language, the chant remains almost the same. Learners need to memorize the sequence, because, like the alphabet, it is used to organize items in dictionaries and lists; a more recent application is in text messaging on mobile phones, where multitap is used to access the required symbol (Gupta and Sornlertlamvanich, 2007).

The *varnamala* makes perfect sense to a linguist. When I showed a blank chart to an American phonetician, he was able to articulate all the sounds based purely on the phonetic description. However, reading and writing involve symbols and not sounds, so although it is easy to recite the sequence, learning the symbols is another matter. To

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learners, many symbols look similar and it is not easy to distinguish between symbols. For example, in Devanagari the symbols for the related sounds /b/ and /bʰ/ look different (namely, ब and भ), whereas the symbols for the unrelated sounds /b/ and /v/ look similar (namely, ब and व). Such visual differences confuse the initial learner, and are addressed by the shape similarity method.

(b) The Inherent Vowel

Unlike the alphabetic writing system, the symbols in the *varnamala* do not represent phonemes; each consonant contains an inherent vowel, such as a schwa (Pandey, 2003), making it a syllable. So, in Devanagari the symbol क represents the sound /kə/, whereas in English, the letter <k> represents the sound /k/. In order to obtain a phoneme in an Indic script, a *virama* or *halant* has to be used. For example, a diacritic is placed below

क /kə/   to get क् /k/.

Due to the presence of the inherent vowel, in some scripts it is possible to combine two symbols to create a word. For example, in Devanagari, the symbols for *k* and *l* can be combined to form *kal* (tomorrow); this is possible because the inherent vowel at the end of a word is automatically deleted in Devanagari (but not in Tamil, which requires an explicit diacritic called *pulli*). This property is exploited in the Productive Symbols approach.

In short, the characteristics of the Indic scripts differ from those of an alphabetic script, such as English. The innovations described below have re-examined the arrangement and properties of this writing system to make it easier for learners to grasp the base symbols of the script.

3. Teaching through Shape Similarity

In English, children frequently confuse the letters *b* and *d*, because these letters only differ in their orientation. For adult learners, who are already literate in one or two scripts, the issue is not sound-symbol correspondence but the visual shapes of the symbols. As an adult learning Japanese, I had no trouble reciting the sequence of sounds

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in Hiragana and Katakana because they are similar to the *varnamala* sequence, but I kept confusing letters that looked alike, e.g., き and さ for /ki/ and/sa/ and シ and ツ for /shi/ and /tsu/. My Japanese teacher could not understand the problem because to her they were entirely separate entities since they appeared on different rows of the matrix. I eventually learned the two syllabaries through the *Kumon* method, which teaches them through shape similarity.

As early as 1938, we find a textbook by Kerslake and Aiyar (1938) to teach Tamil in English-medium schools through the shape similarity method. In the 1970s, the Central Institute of Indian Languages (CIIL) began developing materials based on shape similarity to teach literate adults an Indic script (Pattanayak, 1990; Sambasiva Rao, 1978). The rationale is driven by pattern recognition, which was pointed out by Lambert (1953).

The CIIL film, *Learn Devanagari*, groups the Devanagari symbols into 11 categories that are based on the similarity of their shapes (Table 3). Each group of symbols is presented in turn, and the learner's attention is drawn to visual details that distinguish one symbol from another. For example, viewers are instructed to 'notice the knot in म' and 'notice the line inside the letter ब'. Each cluster contains a mixture of sounds. For example, Group 3 combines semi-vowels, consonants, and vowels. In each category, the first symbol is the simplest and requires the fewest strokes.

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Table 3. Symbol clusters based on shape similarity

Group	Devanagari Symbols	Pronunciation
1	व, क, ब	w, k, b
2	ग, म, भ, भ़	g, m, b^h, $d\!z^h$
3	र, स, ख, ए, ऐ, श	r, s, k^h, e, ai, sh
4	ण, प, ष, फ	ɳ, p, ʂ, p^h
5	त, न, ल	t, n, l
6	ट, ठ, ढ, ढ़, द	ʈ, $ʈ^h$, $ɖ^h$, $ɽ^h$, d
7	ड, ड़, इ, ई, ह	ɖ, ɽ , i, ī, h
8	घ, ध, छ	g^h, d^h, $tʃ^h$
9	च, ज	tʃ, dʒ
10	उ, ऊ, अ, आ, ओ, औ	u, ū, ə, ā, o, au
11	य, थ	y, t^h

Apni Boli is a series of textbooks created by CIIL for several Indian languages and this method is also used to teach scripts through distance education (Sankaranarayanan, 2001). Recent books by CIIL teach the Indian script through two approaches—first the traditional sequence is taught and then symbols that are often confused are shown in a separate chart (see the textbook by Kalegowda and Thumbaramatti, 2001).

The shape similarity approach is used widely in Singapore to teach Tamil to schoolchildren as a second script (after English). It is termed the *da, pa, ma* method after the sounds for the symbols ட, ப, ம, which require simple strokes and are visually similar (for details, see Gupta and Seetha Lakshmi, 2009).

Such an approach can be applied to teaching the Indian languages in schools. If children have to learn two Indic scripts—Hindi and the state language—the second script can piggyback on students' knowledge of the first script. The instructional material and the teacher can assume that children can chant the *varnamala* sequence and should focus on the real difficulty—the different set of symbols. This method directs attention to what is not known, instead of wasting time on teaching the sound sequence all over again.

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4. Teaching the Productive Symbols

In his book to teach the Persian script, Mace (1961) does not follow the traditional sequence of letters—*alef*, *be*, *pe*, *te*... Instead, small clusters of letters are taught together. In the first lesson, only three symbols are taught — ب ن ا for *a*, *n*, and *b* —along with a rule for how *alef* is joined to letters. With these three symbols, the learner can immediately read and write six words — *ba* (with), *ab* (water), *baba* (father), *an* (that), *nan* (bread), and *banna* (builder) —as well as short phrases (*with that water*). Note that the letters for /b/ and /n/ are visually similar and only the position of the dot differentiates them.

In Persian, English, and the Indic scripts, the first letter in the sequence of symbols is a vowel. Unfortunately, one cannot do much with a vowel; we need a consonant to create a word. This logic underlies the approaches followed by Eklavya (2003) and the Early Literacy Project (Jayaram, 2008), which teach symbols that can be used immediately to create words that have meaning for the child. Eklavya devised this method because the children come from the lower-socioeconomic strata of society, speak the local dialect and not Standard Hindi, and most are first-generation learners. Reasoning that children had to see a concrete outcome, Eklavya developed teaching material around symbols based on frequency of occurrence.

This method exploits an important feature of the Indic scripts—the presence of the inherent vowel in a consonant. As pointed out in Section 2, each consonant has an inherent vowel, usually a schwa. By combining two symbols, children can read and write words like *nal* (tap), *cup* (cup) and *bus* (bus). The words are carefully selected so that they are familiar words that can be represented in pictures. In addition, one diacritic has been introduced, which is used to write /a:/; this allows students to create words such as *maalaa* (garland).

The Introduction to the book (2003) states that the symbols will be taught in two stages. Stage 1 uses the following symbols:

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Stage 1. क, ब, स, म, प, न, ल, ।

These symbols represent the following sounds: /kə/,/bə/,/sə/,/mə/,/pə/,/nə/,/lə/, and the diacritic for /a:/.

Where the traditional method begins by teaching the independent vowels, these are absent from the symbol set here because the independent vowel occurs only in word-initial cases; instead the more useful and commonly used form—the diacritic—is taught. Second, the eight symbols have the simplest shapes; there are no digraphs, such as ख (kʰ) and श (sh).

Set 2 expands the number of consonant symbols and introduces two further diacritics, allowing children to read and write numerous words and phrases.

Stage 2. र, घ, त, च, ह, थ, ड़, े, ि

These symbols represent the following sounds: /rə/, /gʰə/, /ʈə/, /tʃə/, /hə/, /ʈʰə/, /ɖə, and the diacritics for /e/ and /i/.

In such an approach, children are able to read and understand whole words from the start. In addition, they learn sound-symbol correspondence and can manipulate symbols to create new words. A similar approach is followed in the Early Literacy Project, the details of which are given in Jayaram (2008).

5. Teaching Through an Alphabetic System

In English-medium schools, children are introduced to an Indic script after they have learned the letters of the English alphabet, so some teachers draw on children's knowledge of English to help them form the symbols in the Indic script. At one school in North India, to learn the shape for अ, children are told that it is like the capital letter B. This may not be an effective strategy, because the Devanagari script uses different strokes than English (Lambert, 1953: 5). So, instead of writing ऊ, several children had written it with the tail moving out as ऊ, showing interference from the cursive script in English. Sassoon (1995) contains several examples of children's writing, where children

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have incorrectly carried over strokes from the first writing system to their second one.

In my discussions with teachers in a few English-medium schools, their common perception was that English was an easier script to learn than Devanagari. This perception appears to be based on the number of symbols to be taught and learned: English has only 26 symbols, whereas an Indic script like Devanagari has 46 basic symbols, plus all the combinations in Stages 2 to 4. Here teachers are viewing teaching merely in terms of **copying** the symbols without addressing how the scripts operate to create words. So, although English has fewer symbols, there is a trade-off: a single letter may have to represent multiple sounds, as with the letter *a* (Barber, 1973), whereas in most of the Indic scripts (Tamil being one exception) a symbol represents one sound.

Sometimes, the principles of an alphabetic system are incorectly extended to teaching an Indic script. In one English-medium school, knowledge of the principles of the English writing system is used to teach children the Devanagari script. In Lower KG children learn to **copy** the letters of the English alphabet and spell a few words. From this, teachers assume that children have learned how the alphabetic writing system works— they have learned to segment sounds (phonological awareness), realize that there is a match between letters and sounds (grapheme-phoneme correspondence), know that one letter can have different sounds (as in the letter <a>), recognize that one sound can have different letters (as in the sound /k/), etc. In actual fact, none of this is taught, but teachers assume that children have this knowledge about writing and have formed assumptions about how writing works. So, in Upper KG instruction in Devanagari draws on this assumed knowledge of writing.

In teaching Devanagari, the children are not forced to trace the letters; instead they select the symbols from boxes that are organized by color (blue for vowels and pink for consonants) as well as perceived difficulty. The traditional *varnamala* sequence is not followed; instead symbols are presented according to a plan of difficulty. Some of these boxes are shown in the figure below.
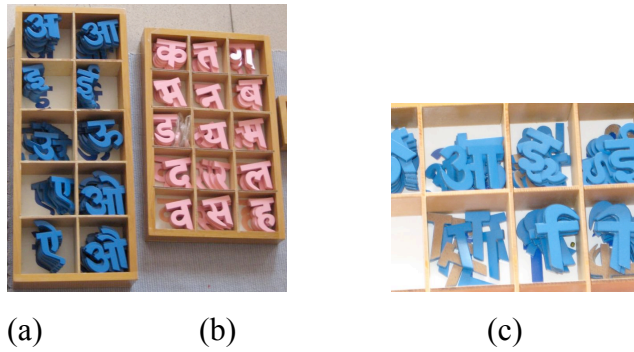
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Figure 1. Boxes containing Devanagari symbols. (a) Vowels. (b) Consonants. (c) Vowels with associated diacritics (*matras*).

Using these symbols, children are taught to create Hindi words. Due to the presence of an inherent schwa in Devanagari, it is possible to create some words using the base symbols without adding a vowel; for example, the word *kamal* can be created from three symbols – *k*, *m*, and *l* – but this approach ignores this inherent vowel. Instead, children are taught to form the word *kamal* by adding vowels and end up with an incorrect word – *kaamaal* (see Figure 2).
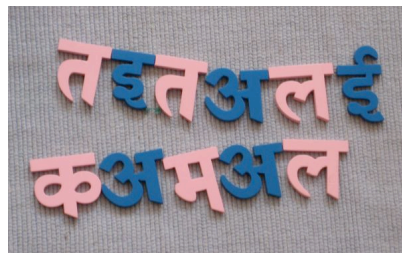

Figure 2. *Titli* (butterfly) and *kamal* (lotus) with unnecessary vowels

The stated rationale is that "the children expect words to have vowels", which the Indic scripts do have except they are not depicted explicitly and linearly. Here, the Indic scripts have been viewed through the "alphabetic lenses" of English-speaking adults Karanth (2002) rather than through the eyes of four-year-old children for whom terms such as vowels and consonants make no sense.   By the same logic, we could teach children to write English words using the characteristics of an Indic writing system—the visuo-spatial layout, diacritics and *virama*. The word *pens* would be written as follows:

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The effects of this approach emerge in Class 1 where a traditional approach to Devanagari is used. According to the teacher, the children face problems in Hindi dictation, which is a fairly simple task given the close sound-symbol correspondence in Devanagari. Since these children have not grasped the basic logic of an Indic script, they keep inserting unnecessary vowels and have to unlearn what was taught.

6. Discussion and Conclusion

This paper pulls together some innovations in the teaching of the Indic scripts, using examples from Devanagari and Tamil. The shape similarity approach re-examines what constitutes difficulties for learners of a second script and devises instruction around visual similarity and stroke complexity. In the productive symbols approach, meaning and relevance are introduced from the start; a few symbols are used to instantly create meaningful words that the learner can read and maybe write. The third approach, which draws on knowledge of the English writing system, is unfortunately based on a fundamental misconception of the Indic writing system and gives learners an incorrect view of how the system works.

These new approaches offer alternatives where traditional methods of teaching do not work. In Singapore, where mother-tongue education (MTE) in Tamil poses problems for school children, the Ministry of Education continuously modifies the Tamil curriculum to align it with learner needs (Gupta and Seetha Lakshmi, 2009). In India, the diverse educational settings – illiterate adults, children who are first-generation learners, school children learning their first or second Indic script, etc. – should make us adapt our teaching methods to the learner's prior knowledge instead of relying on a 'one-size-fits-all' approach. For example, when school children have already learned an Indic script, the second Indic script can use the shape similarity approach. At the same time, we have to be aware of resistance to changes in the traditional format. When the shape similarity approach was used in adult literacy programs in India, it met with resistance from the learners who were informed by their friends that this was the incorrect sequence.

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Notes

[1] It includes the scripts for Singhala, Burmese, Thai, Lao, Mon, and Khmer. Indonesia has the following scripts that have been replaced by Bahasa in the Roman script: in the island of Java, there are Javanese, Balinese, Sundanese, and Madurese; in Sumatra, we have Batak, Lampong and Rejang; in Sulawesi, we find Buginese and Macassarese. In Japan, a form of the Indic scripts is found in Siddham (Bonji), but this is restricted to writing Buddhist scriptures. The symbols for these scripts are listed in Hosking and Meredith-Owens (1966) and Holle (1999).

[2] These scripts have been called quasi-syllabaries (Gelb, 1952; Justeson & Stephens, 1994), semi-alphabetic scripts (Vaid & Gupta, 2002), semi-syllabic scripts (Vaid & Padakannaya, 2004), and alphasyllabaries (Bright, 1999) to indicate their mixed nature. Daniels (1992, 1996) prefers the neutral term *abugida*, but this is not used much.

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Parents' Satisfaction about Their Involvement in Schools – An Analysis

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Abstract

The objectives of the study were to find out the opinion of parents about the environment of the school, find out awareness of parents about school curriculum, find out parents views regarding communication about school, explore the views of parents regarding principal's concerns about their complaints, to find out the relationship between parent's qualifications and their involvement in school meetings. The study was descriptive in nature. Data was collected using the survey method with a questionnaire. Sample was selected by convenient sampling. Sample of the study constituted 76 parents of the students. The study led to the findings that majority of the parents were very much satisfied with the school atmosphere, reputation in the area, and security of the school's environment. Majority of the parents knew the curriculum of the school; however, many parents were of the view that they had no clear information of what was being taught in the school. Majority of the parents staunchly agreed that the school effectively dealt with the inappropriate behavior of the students. An average number of parents were agreed that

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the school encouraged them to play an active part in the school matters; an average number of parents preferred to attend meetings arranged at school, and most of the parents were informed about social events arranged in the school. Majority of the parents agreed that the principal gave attention to complains of the parents. There was found to be a positive relationship between parents' qualifications, and their interest in parent-teacher meetings

Key Words: Parental involvement (PI), Parent Development Meetings (PDMs), Parent Teacher Association (PTA).

Introduction

"Parental involvement helps to access the academic achievement of the learners in any form at secondary level school"(Dixon, 1992, p.16). The idea of parental involvement with the student and the school has great meaning which helps to create great incentive for all related individuals. It is recognized that schools commonly don't know that what the meaning of the word Parental involvement is (Vandergrift & Greene, 1992). According to Vandergrift and Greene, primarily, there are two basic components that work together mutually well for making up the concept of parental involvement. One of these works as the agreement for the support of parents. This concept helps to hold up the learners, as concerned, comforting, and thoughtful. The other essentials require activities from parents, and their contributions like their helping the learners in different activities in the school. "This arrangement of intensity of dedication and active collaboration makes the parents to involve themselves in the school" (Vandergift & Greene, 57).

The concept of parental involvement in children's education is under consideration since many years, and this area is now going to grip the interest of the community (new studies include Bogenschneider, 1997; Eccles, Jacobs, & Harold, 1990; Epstein, 1991; Muller, 1998; Schneider & Coleman, 1993; Smith, 1992; Snow, Barnes, Chandler, Goodman, & Hemptill, 1991;

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Teachman, Paasch, & Carver, 1996; Useem, 1992). Commonly, the study has established a good association among all the levels of involvement by parents, and the learner's academic performance. Mostly, researches concentrate on the starting years of schooling, current studies highlight that parental involvement is essential for grown-up learners. Like researchers said that parental involvement influences the grades of the subjective test scores of young students (Muller, 1993, 1998), and helps to minimize the dropout from the school (Teachman et al., 1996), has positive impact on the grades of high school seniors and the quantity of time they dedicated to homework (Fehrmann, Keith, & Reimers, 1987), and contributed to victorious adjustment of students in higher ability groups (Useem, 1992).

Brief researches recommend that customary socialization actions give some outputs from parents (Smith, 1992; Wellesley College Center for Research on Women, 1992; Wigfield & Eccles, 1994). Investigative findings about parental involvement are significant because these help enlighten the lives of learners.

The literature shows that parents play their part in the learning of their children in many ways. As successful parental behavior involves helping children with their homework, cheering them to study, answering their questions, providing guidance to take some decisions about educational matters; and developing link with the teachers and the school, and attending events arranged by the school (Fehrmann et al., 1987; Schneider & Coleman, 1993; Snow et al.1991; Sui-Chu & Williams, 1996; U.S. Department of Education, 1987). Few studies of parental involvement also concentrate on the gender differences, Bogenschneider (1997).

It is also considered to be true that when parents attend the events arranged at school in which their kids participate, that gives much confidence to the students; and also interaction in

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the school like coming to the school meetings, having direct link with the teacher, and also visits to the classrooms in school. Both types of parental involvement are significant contributors in the achievement of students in education (Muller, 1993; Muller & Kerbow, 1993; Useem, 1992).

Decisions and supervision of parents on how young people utilize their leisure time, and the significance of time dedicated to the incomplete homework, shows the level of family concern. These factors show the results on their academic achievement (Muller & Kerbow, 1993; Fehrmann et al., 1987). To evaluate this type of parental involvement, three actions of parental supervision were used: checking homework, limiting television watching, and limiting going out with friends. Research proves that parents should guide their kids at every step of life (Block, 1983; Muller, 1998).

Anyhow, parental involvement can also be modified in the form of expectation regarding educational achievement, and perception of students regarding parental expectations has significant impact on educational outcomes (Muller & Kerbow, 1993).

Discussing the importance of parents' involvement, Malik (2012) observes that learning of students and their behavior can be made better and fruitful, only by getting their parents involved in their schools. Parents are copartners in the learning process of their children; as there are various problems which teachers and school alone are unable to solve. For instance, there are many such learning and behavior problems, and for the resolution of these problems, parents /home/family information and cooperation are required.

In the Education Act of 1988 it is said that parents of students set up a Parents Association. The act says that: "The parents of the learners of a well reputed school have to

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develop and assist a parents association for the membership of the school and for developing cooperation between the parents of the students of that particular school".

The parents association in a school works with the collaboration of the principal, staff and board of management to create good cooperation and affiliation among school and home. Parents associations are involved in these activities:

They organize information and social events for the newly involved parents in the school; they welcome events for the new students of the school; they talk about the topics on which parents like to talk about, for example, they want to talk about the parenting styles. It provides input to the major school events like communication, and confirmation about the debates held in the school. Linking parents' opinions about the issues related to the policy of the school and to the principal and board as well; write, contribute articles in the newsletters of the school; provide help and support in the organization and supervision of the curricular and co-curricular activities; arrange Fund Raising Events for the development of the school.

Strengthening Parental Involvement

Develop a Parent Council Steering Group to give a platform to parents, so they can express their views about departmental policies and guidelines. Start thinking of new creative ways to demolish barriers in the parental involvement and encourage, foster and maintain the parental involvement at all levels of education as well as the education of their children. Developing and giving help to the network of the parental involvement, and to the consultation with the Learning Partnerships which are available. It confirms the useful mechanisms for the communication at the individual level, so that parents can easily get access to the basic information about the school education; it also provides the ways through which parents can be

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satisfied. Considering the learning partnership, the major focus is on the confirmation of the better cooperation of services at the local level for the betterment not only of the youth, but also for those who are very defenseless. It ensures a variety of policies at the individual level, which help guide the parents and concerned persons about their basic roles in helping children in their learning. It guides and directs the school to ensure that policies are made for designing and strengthening parental involvement which increases the confidence of the parents. It helps to confirm that the principles of personal learning planning which are based on the curriculum for the excellence of studies to be implemented in the schools.

It confirms that the communication and consultation which is with the parents and curers gives access, or gives the chance to reach the basic information and recommendation in different ways that are helpful toward the fulfilling of their desires; give exact and comprehensive brief suggestion and information to the parents about the progress of their children. Parents are allowed to participate in the review of the educational progress of their child, and they have a chance to plan something for the future learning of their children. The planning about the learning process helps to promote the dialogue among the learners, teachers and parents. The collective responsibility helps to ensure the link and participation of the parents.

It consults with the parents' forum according to the format of the parent council, and supports the making of the parent council; holds high the process and running work of the parents' council which is mentioned in the act. It starts promoting a shared accountability among schools, parents, teachers and affiliated institutions which are working for the education of the children; provides the channels for transmission of the knowledge that helps to engage the parents with the school and the learning of their children. It tries to reduce the obstacles to the

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involvement of the parents, and through the partnership they promote the equality and social justice in the society; improves the team work and empowers the decision making at the local level between service agencies and partners in the school; provides safety to the value of responsibility to save the resources from exploitation.

Parent Teacher Association

Mostly schools like to hold on and persuade the regular partnership among school, parents and the management of the school.

The schools commonly seek parental collaboration and support through the Parent-Teacher Association which encourage a very good affiliation between home and the school. Parent teacher association members help the school in the following ways:

Taking a review of the school performance by taking help from the Parent Development Meetings (PDMs), and establishing good communication among the school and parents, It provides support to the different activities of the school, like the arrangement of the social events for learners.

The Parent Teacher Association (PTA) gives a chance to the parents and students to work together, gives feedback and discusses the thoughts with the school management. Parental involvement is encouraged for the development of the child in the social and emotional perspectives. The major concentration is on the involvement of the parents as the critical partners actively participate in the proper functioning of the school.

School age children spend 70% of waking hours in the school where they learn different concepts.

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When the parents get involved in the early age of the child's education, it results in ever lasting effects. This is the most valuable type of the parental involvement when parents can easily work with their children on learning tasks at home without any problem.

Eighty six percent of the people believe that help from the parents is the best source to improve the school's repute in the society. In public schools this is the largest problem that parental involvement is less then requirement (Michigan Department of Education 2001). It is proved by the research of decades that when parents are involves in the schools then children have: good grades, good test scores, and good graduation rates in the school; also better school attendance, high motivation, enhanced self-esteem, less level of suspension, minimum use of drugs and alcohol, and little instances of violent behavior.

The major regular predictors of the academic achievement of the children and social regulation are the parents' prospect about the children's academic accomplishment, and agreement with the education of their children at school. The parents of the high scores achievers set high values as compared to the parents of the low achievers.

Factors of the Parental Involvement in Schools

There are three basic factors which affect the parental involvement in the education of their children:

Firstly, parents rely on those things which they consider significant, essential and allowable for their children on behalf of their children. Secondly, the level on which parents think that they have a good impact on the education of their children, and thirdly, parents' thinking that the schools and children want to involve them in the schools' plans and policies and strategies as well (Michigan Department of Education, 2001).

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At all levels of education like elementary and higher level, commonly students are interested that their families should be more informed, and be active partners of the schools so that they will assist the students better and the schools as well. The regular correspondence of the school and parents helps to motivate the students that school and home are affiliated with each other, and that the school is an important part of their life.

The most reliable aspect of the parental involvement in the school and home are the particular programs and the efforts of the teachers which are helpful for giving the encouragement to the involvement of parents in schools which provides the direction to the parents on how to facilitate the children at home.

The schools plan some activities which help the parents to change the environment of their homes which leads to the positive effect on the performance of their children at school. Parents require the basic knowledge of how they can assist their children, and what they must do for this purpose.

Various Types of Involvement

Parenting: It provides help to all families to develop their home environment to encourage the individuals as learners. The parent's education and some other courses for training may be offered in this context, and also family support programs may be offered to give health and nutrition concepts to the parents. Home visits are also necessary for pre-school, elementary, middle, and high school learners.

Communicating: Develop effective types of school-to-home and home-to-school communication about the programs of the schools, and the educational performance of the children.

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The communication of school with the parents can be improved by arranging conferences with every parent at least once a year, language translators must be provided to guide the parents as per requirement, regularly plan the notices, memos, phone calls, newsletters, and other ways of communication for parents and students in school.

Volunteering: Induct and sort out parents' help and efforts for the school. Design school and classroom volunteer programs which facilitate the teachers, administrators, students, and other parents in the school. Construct parent room or family centers for the arrangement of the meetings between parents and teachers.

Learning at Home: Give knowledge and ideas to the parents to support the learners at home, and provide help in curriculum-related activities, decision making, and planning. It provides the information to the families on skills which are necessary for students to deal with the different subjects in all grades. It should give knowledge about the homework policies on how to observe and talk about schoolwork at home. Arrange active PTA or other parent organizations, advisory councils, or committees for the headship and contribution of the parents. Develop the advocacy group to work for the reforms of the school, and for the improvement of the school.

Decision Making: It is commonly said that involve the parents in the decisions related to the school which help the development of the parents as the leaders and legislative body in the school. There are some organizations which need the leadership of the parents in schools like; PTA, advisory councils, and committees. There is also the need for the separate encouragement group which helps the parents to work for the reforms and improvement of the school. A system or channel is also required which links the parents and families with the school.

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Collaborating with Society: It is necessary to recognize and separate resources and services of the community to make school programs stronger, improving the services of family, development and learning of the learners. Collect the information for students and families about community health, cultural, recreational, social encouragement, and other programs and services. Provide the information on the activity of the community that connects the learning skills and intellect, which involves the summer programs for the students to learn more easily.

Research Questions

Seeking answer for the following questions set the directions of the present study:

1. To what extent parents know about the environment at school?

2. Do the parents have awareness about school curriculum?

3. What are the opinions of parents about school-parents association on the behavior of the children?

4. Do the parents have interest regarding communication about school?

5. What are the views of parents about principal's concerns about their complaints?

6. Is there relationship between qualification of parents and their involvement in school meetings?

Procedure of the Study

It was not possible for the researcher to select a random sample of the parents of learners, so convenience sampling was used for study group. Sample of the study were the parents of the 9th and 10th grade students from a private school located in the Burewala named Allama Iqbal Secondary School, Gaggoo, Burewala, including both males and females. The sample was 76 parents, ages 34-59 years old.

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Data were collected by developing a questionnaire. A questionnaire with 13 closed ended statements on 5 rating scale disagree, strongly disagree, don't know, agree and strongly agree was designed and used as the tool for the data collection.

Validity was checked by the expert opinion, and reliability was checked by the pilot testing of the questionnaire. After pilot testing the items were modified according to responses. The parental involvement was selected as the variable of the study to know its influence upon the students at secondary level of education. A mean score of each respondent was calculated.

The whole function of data collection was performed by researchers by having debate with the supervisor. The researchers gathered data from parents as per their convenience according to the commands given by the supervisor in meetings and through electronic correspondence. The data was analyzed item-wise and was presented in the form of tables by using Mean, SD, Percentage and Correlation as statistical technique.

Results and Discussion

In this study, the researchers have explored the opinions of parents regarding parent-school association. Table 1 shows the demographic information about parents. The data reveals qualifications of the parents are 27.6% SSC, 32.9% HSSC, 22.4% Graduation and 17.1% Masters. . The overall response rate of parents was 76% (N=76).

Table 1

Demographic Characteristics of Parents

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Variable	Category	Frequency	Percent
Gender	Male	53	69.7
	Female	23	30.3
	Total	76	100.0
Age	31-40	35	46.1
	41-50	33	43.4
	51 and above	8	10.5
Qualification	SSC	21	27.6
	HSSC	25	32.9
	Graduation	17	22.4
	Masters	13	17.1
Profession	Teaching	15	19.7
	Medical	3	3.9
	Business	37	48.7
	Banking	2	2.6
	House wife	13	17.1
	Transportation	2	2.6
	Government Servant	4	5.3
Family Income	10.000-20,000	23	30.3
	21,000-30,000	28	36.8
	31,000 and above	25	32.9

The Mean and SD of the opinion of parents regarding school-parent association is described in table 2. It also describes the responses of the parents about the five factors like: Environment, Curriculum, Student's Behavior, School and Parental Communication, and Principle's Role and Parent's Qualification.

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Table 2

Views of parents about each statement in respect of Parents' (N=76) Involvement in Secondary Schools.

Factors		Mean	SD
ENVIORMENT	-Atmosphere	4.11	.66
	-Reputation	4.70	.73
	-Security	3.99	.90
	-Effect on Child	4.11	.60
CURRICULUM	-Information of curriculum	4.13	.885
	-Information of being taught	2.91	1.44
	-Standard	4.58	.735
STUDENT'S BEHAVIOUR	-Dealing with inappropriate behavior	3.41	1.36
SCHOOL & PARENTAL COMMUNICATION	-Parental Involvement	3.34	1.37
	-Meetings	3.00	1.09
	-Social events	4.37	1.24

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| PRINCIPAL'S | -Contact with principals | 4.54 | .701 |
| ROLE | -Regard of complaints | 3.68 | 1.26 |

The table 2 shows that the mean value of 4.11 shows that the school has good atmosphere, and the mean value of 3.99 shows that parents were satisfied regarding security of the site and the mean value 4.11 shows that parents are satisfied that school's environment has a positive effect on their children.

The mean value 4.13 shows that parents are satisfied that they have enough information about school curriculum, the mean value of 2.91 shows that parents have an opinion that they have no clear information of what is being taught in the school, the mean value 4.58 indicates that the parents have the opinion that school enables their children to achieve a good standard of behavior.

The mean value 4.05 indicates that parents were strongly agreed that school effectively deals with the inappropriate behavior of the students.

The mean value 3.34 indicates that parents were agreed that the school encourages them to play an active part in the school matters, the mean value 3.00 shows that average parents prefer to attend meetings arranged at school, and the mean value 4.37 shows that most of the parents were informed about social events arranged in the school.

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The mean value 4.54 indicates that most of the parents know how to contact the Principal, and the mean value 3.68 shows that the Principal gives regard to the complaints of the parents.

The number of cases and percentage of respondents is described in table 3:

Table 3

Views of parents about Secondary level - each statement in respect of Parents' (N=76) Involvement in Schools. (Range, min value, max value, Mean and SD of study (N=76)

Variable	N	Range	Min	Max	Mean	SD
Parent's opinion about Environment of school	76	09	10	19	16.8	1.66
Awareness of parents about Curriculum	76	09	06	15	11.6	1.8
Opinion of parents about Student behavior	76	04	01	05	4.05	0.88
Communication about school	76	10	04	14	10.7	2.19
Parent's views about school principals	76	05	05	10	8.22	1.29

The table 3 indicates the mean value of the opinion of parents regarding school environment is 16.8. The mean value of awareness of parents about school curriculum and what is being taught in the school is 11.6. The mean value of the opinion of parents about the impact

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of school -parent association on the behavior of students is 4.05. The mean value of the opinions of parents regarding communication of meetings and social events is 10.7.the mean value of opinion of parents about contact with principals is 8.22.

Table 4

Correlation between parent's qualifications and their interests in school meetings.

Variables	Parent's qualification	Interest in school meetings
Parents Qualification		
Interest in School meetings	0.565**	

** Correlation is significant at 0.01 (2 tailed)

The table 4 shows that there is a positive correlation (0.565) between parent's qualification and their interest in school meetings. It explains that parents who are qualified take more interest in school related matters, and take part in meetings when the school calls them for this purpose.

Conclusion and Recommendations

Schools are very important institutions of our society that help to educate the learners. Parents must have the information about the environment of the school where children feel themselves secure and protected. The findings of the present study show that majority of the parents were concerned about the environment of the school. Majority of the parents were very much satisfied with the school atmosphere, reputation in regard to its area, security of the site and school's environment. According to parents these factors have a positive effect on their

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children. These findings are supported by the study conducted by David Akinlolu Adeyemo about "parental involvement, interest in schooling and school environment as predicator of Academic self efficacy among fresh secondary school students in Oyo state, Nigeria" the researcher stressed and advocated that the home-school partnership, enhances the student interest and makes the school environment child friendly. This study shows that parent-school involvement has a positive effect on the children.

The curriculum is also a very important element of the school. About the information about school curriculum, majority of the parents know the curriculum of the school. However very less number of parents had an opinion that they had no clear information of what is being taught in the school, whereas majority of the parents have the opinion that school enables their children to achieve a good standard of behavior. According to Henderson & Berla (1994) as quoted by "Center for Comprehensive School Reform and Improvement", parents can have a positive impact on student achievement by promoting learning at home, and reinforcing what is taught in school.

The findings of our study show that parents are less informed about what is taught in the school. Therefore there is need to involve parents in what is to be taught in school. This practice will be helpful in enhancing the achievement of students.

The school plays a vital role modifying the behavior of the students. The findings of the study show that majority of the parents strongly agree that the school effectively deals with the inappropriate behavior of the students. This is supported by the survey conducted by Julian Stanley and Jeremy Todd in the year (2009/10) "How school and families can work better together" - the result of this survey has proved that the involvement of parents in school activities

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is the most useful way to develop the appropriate behavior of the students in school. Majority of the parents and teachers have said that school-parent relation is the best way to modify the behaviors of the students.

The mutual communication and exchange of information between parents and school is very necessary. The finding of this study shows that average numbers of parents were agreed that the school encourages them to play an active part in the school matters, the average number of parents prefer to attend meetings arranged at school, and most of the parents were informed about social events arranged in the school. Therefore it is concluded that school -parent communication is very important. Karen Lindner (2004), conducted a research on "parental needs and expectations of school-home communication in a child's preparatory year of school". The results of this study showed the variety of parental requirements and expectations of school-home communication. This study recommended that schools provide a broad diversity of communication methods, and that these methods are to be regularly reviewed in consultation with the school community. In the findings, it was also noted that when parents attend the events arranged at school in which their kids participate, gives much confidence to the students -interaction in the school like coming to the school meetings, having direct link with the teacher, and also the visits to the classrooms in school. Both types of parental involvement are significant contributors in the achievement of students in education (Muller, 1993; Muller & Kerbow, 1993; Useem, 1992).

Principals are the leaders of educational institutions. Their communication with parents is necessary to bridge the communication gap between school and parents. The findings of the study revealed that majority of the parents knows how to contact the principal, and they were

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agreed that the principal gives regard to complaints of the parents. The findings of the study were contrary to the study conducted by Viviane M. J. Robinson and Deidre M. Le Fevre (2010) .In their study, the researchers concluded that the Principals were more skilled in justifying their position in the schools rather than understanding the views of the parents. Contrary to this our research proved that principals listen to the complaints of the parents, and think about what should be done next.

The parent's qualification is also an important factor in their interest towards school meetings. The findings of the study show that there is direct and positive relationship between parent's qualification and their interest in parent-teacher meetings.

The research emphasized the school -parent association. Our research regarding parent school association revealed that the parents must be informed about what is being taught in schools because they are not much informed regarding it.

On the basis of the findings, the following recommendations are made:

In order to increase school -parent association, different modes of communication may be used in the school to keep in touch with the parents. The schools should inform them about the curriculum which is being taught in the school. The school may involve the parents in the curriculum planning phase to implement a good curriculum in the school. Principal must care about the complaints of the parents related to the education of their children. No research has been found to look into the relationship between parents qualification and school meetings, so it is recommended that researches should be conducted in this significant area.

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Social Construct on Doctor-Patient Relation
A Study of Tamil Jokes

L. Ramamoorthy, Ph.D.
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Humour and Jokes

Humour is a unique human endeavour as speech. The sense of humour makes one's life smooth and healthy. The Tamil proverbs vaayviTTu siricca nooy viTTu pookum (if you laugh with your

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mouth open, that is, if you laugh heartily, the disease or pain will go away), tunpam varum velaiyile sirinka (when there is sorrow, laugh), etc. exemplify the relation between humour and stress-free healthy life. Recognizing the importance of humour, all societies have a social sanction to tease and make fun of certain kinship relation/s. Through humour, one can fulfil several functions, both at the individual level and the societal level. Humour can be used to attack existing standards and values and to promote social bonding.

Humour is the only mechanism which can be used to express and demonstrate both hostility and familiarity. Humour is some kind of ability to perceive and express incongruities or peculiarities present in a situation or character. It is frequently used to illustrate some fundamental absurdity in human nature or conduct whereas jokes, according to *New Webster English Dictionary,* are "Something said or done to amuse or provoke laughter; something funny or humorous; especially, a brief usually oral narrative designed to twist or denouement" (1961, p.1220).

The Focus of This Paper: Doctor-Patient Relation through Jokes

In this paper an attempt is made to study the social construct of doctor patient relation through jokes. The data for analysis was collected for three months from *Ananda Vikatan*, a Tamil weekly magazine. This weekly describes certain important events that had taken place some twenty five years ago and the jokes appeared in those times along with the current events and jokes. The jokes related to doctor-patient relation alone are taken up for this study.

Jokes and Context

Communication usually takes place between speaker and hearer. People talk because they have ideas and feelings to express. The speaker will encode the meaning in such a way to make it relevant to the hearer/listener. If the listener can get or infer the speaker's deep motives, it will be of great help for them to enhance cooperation during the conversation. The inner meanings the speaker encode or the listener derives from it are all dependent on the context of the utterance. In certain contexts, meanings may wrongly be understood and may result in incongruence. This is true in the case of jokes also, since a joke is usually a kind of short oral exchange. Jokes are actually a special type of topic, and these must be injected appropriately in talks or conversations.

We know from our experience that certain jokes only bring laughter to certain group of people, and that some jokes can only be exchanged among very close friends. While a few could be mentioned in public, some jokes may even offend the audience if the narrators of jokes have no idea of their cultural social psychological background.

Context and Implicature

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Context is defined as a premise used to interpret an utterance. Spencer and Wilson (1989) consider that context is a construct which is largely under the control of the hearer. It is a psychological construct, a subset of hearers' assumption about the word. The context will include any encyclopedic knowledge that may be necessary to process the utterance.

When an utterance is made in a particular context, it will generate a number of implicatures. Some may be explicature which can be inferred from the combination of linguistically encoded and contextually inferred concepts. There are some implicatures in which elements of message are not encoded directly, and whose recovery is based on the assumption that the hearer will be able to make appropriate inference.

Picture as Context

In the jokes that appeared in the weekly magazine *Ananda Vikatan*, picture is an integral part of the joke and the picture of a joke gives context to the utterance. For example, a picture depicts a husband trying to tie a knot in the fan to commit suicide. The wife, on seeing this, says, 'I was searching for this rope to dry clothes. Better select some other rope'. The utterance of the wife is contextualized in the picture to evoke humour.

Immediate Utterance as Context

In some jokes, the immediately preceding utterance and physical environment of the interlocutor may create humour. For example, a child asks her mother, "Mummy, is not the name of next door aunty Radha?" Mother replies, "Yes, why?" The child then tells the mother, "Papa doesn't know her name. He calls her as darling."

In the above conversation, the discourse itself functions as context. Here the innocence of the child is used to expose the hidden relationship.

There are stupidity jokes that are unfortunately and mistakenly revolves around the persons of a particular community or a particular group of people. The Sardarji jokes are a case in point in the Indian context. Pollack jokes revolving around the immigrant Polish community were popular in the past in the United States.

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A major element virtually in all jokes is that someone is being mocked.

Jokes also lend opportunity to express aggression or prejudice in a concealed manner towards people not liked by the narrator. The utterance itself is the context in the following joke.

Husband: I would better hang my self rather living with you
Wife: You always say something but do not do.

To understand the above joke we do not need any context. The answer itself is a surprise ending with unexpected twist. In the normal situation, the wife may pacify the husband with some other words. In this context, the expression of aggression in a concealed manner evokes humour.

Change in Context

The change of context itself is a source for jokes.

     A.   Our leader does not like advertisement.
     B.   Is it so?
     A.   Yes, he immediately changes the channel.

The political context of the utterance is given a twist here.

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It may be pointed out here that most of the jokes are enjoyable if one understands or shares the social, political and cultural context of the utterance.

Construct

A Construct is an image, idea or theory, especially a complex one formed from a number of simple elements.

By analyzing jokes related to doctor-patient relationship, we can identify the constructs that create the context/s for these jokes. Doctor's profession is considered to be a noble one like the teaching profession. If this were really the case, why the doctor-patient relationship, or the doctors are mocked at in the same way politicians, police officials, lawyers, et al., are mocked at? The constructs on doctor tell us the social perception of the doctors. In order to understand the constructs in a better way, we need to study these jokes through speech act theory.

Speech Act

The term *Speed Act*, according to Black, 2006 does not simply refer to the act of speech but to the whole communicative situation including the context of the utterance and the para- linguistic features which may contribute to the meaning.

It is concerned with the contextualized speech (Leech, 1983) and also concerned about whether the speaker achieve his communicative purpose. Austin (1958) says that whenever we produce an utterance we are engaged in three acts. A locutionary act is the production of well formed utterance. The illocutionary act is the meaning one wished to communicate. The illocutionary force we attach to a locutionary act is the meaning we intend to convey. The perlocutionary act is the effect of our words.

The husband-wife dialogue in the earlier joke can be explained better by using the notion of speech act. The husband utters the locutionary act with the illocutionary force of anger and contempt. But the wife's reply is a statement with the illocutionary force of inducing and persuading.

Illocutionary Force

The conversation between a judge and a thief in the following can be explained through speech act.

> Judge: How did you steal in seven houses in a night?
> Thief: Excuse me, my lord, you are always asking the secret of my profession.

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The illocutionary force in Judge's utterance is of expressing wonder in anger, but the thief took it as a direct question. In speech act, a direct question need not be a question with illocutionary force.

Pattern and Contruct Jokes on Doctor-Patient Relationship

"சைக்கிள்ல இருந்து
கீழே விழுந்ததுக்கு எக்ஸ்-ரே,
பிளட் டெஸ்ட், சி.டி. ஸ்கேன் இதெல்லாம்
அவசியம் எடுக்கணுமா டாக்டர்?"

"உங்ககிட்ட 'கும்மா ஒரு பத்தாயிரம் ரூபா
தாங்க'னு கேட்டா தந்துருவீங்களா?"

- எஸ்.முகம்மது யூசுப்

The general patterns of the jokes on doctor-patient relationship are of the following:

     a. Statement vs. Statement
     b. Question vs. Question
     c. Statement vs. Question
     d. Question vs. Answer

Even though the patterns are same for many jokes, the illocutionary force differs from joke to joke. Take, for example, the following jokes.

     A.   You don't know how to live in this world.
     B.   You are the one who does not know how to live.

In the decontextualised situation, the first statement contains illocutionary force of compliment and advice. The reply to this statement has the force of anger. But, in the context of doctor-patient relationship, the second statement is a kind of satire which results in humour. The main aspect behind this humour is the construct on doctors that prevails in the society. The patient

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through the locutionary act expresses that the doctor is innocent and charging less. But the satirical expression of the statement is made explicit through the verb *pizhai* 'to live,' which brings out the meaning of the construct that there is no assurance to his life. The construct of 'unsafe' or no guarantee to one's life if he goes to see a doctor is taken as the context of this joke.

Greediness of the Doctors

The basic construct of Doctor's Jokes is the greed of the doctors running after money. The jokes are constructed in such a way the greed is revealed through the utterance of the doctors. The following jokes illustrate the greediness construct.

> Patient: Doctor, I have fixed my daughter's marriage this month. Can we postpone the operation to next month?
> Doctor: No, No, It is not possible. I have also fixed my daughter's marriage.

The illucationary force of the patient's utterance is his request to postpone the operation. The locutionary act of doctor is a statement that expresses a straight negative answer, but the force is the need of money to conduct his daughter's marriage.

> Patient: Should I take a scan, X-ray, blood test for falling from the cycle?
> Doctor: Will you give 10,000 Rupees if I ask you?

Above joke explicitly states the construct of greediness.

> Patient: When can I see you free, doctor?
> Doctor: Whenever you come, I charge fee.

The direct question of the patient is replied directly but it is constructed on the world free. The patient means the availability of the free time but doctor means free of cost for consultation.

Fear Psychosis about Surgery

Some of the jokes are created on the constructs of fear psychosis, mistrust of the doctors, and failure of surgical operation, etc.

> Patient: Doctor, a thought of committing of suicide comes to my mind now-a-days.
> Doctor: How can you get such thoughts when I am here?

This is a normal conversation one may hear in the situation. This may not evoke homour if the construct is not connected to the situation. The locutionary act of patient is that a statement which has illocutionary force of seeking advise and complaint. Though the doctor's utterance is in question form, it has the illocutionary force of assurance and compassion. The implicature one gets in this context is the construct that the doctors finish the life of the patient. The social

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construct that if some one is admitted in the hospital then he may not return home, is prevalent more in Tamil jokes.

Linguistic and Cultural Elements

The same type of construct is expressed through different mechanisms by exploiting the linguistic and cultural elements. Many linguistically based jokes are created using pun and ambiguity. In order to understand some jokes, we need the cultural knowledge of particular society. The proverbs are one of the elements which express the culture through language. For example,

> Doctor: My nurse is very smart.
> (eḷḷunna e ṆṆaiyairuppaal) (Literally the saying means that "if I mention sesame seed she would instantly bring out sesame oil", so easy and ready to grasp the meaning or the intent of my utterance")
>
> Patient: It is too much doctor, she puts cotton in nose before operation.

The proverb 'eLLunnaeNNaiyaaka' is used to express one's smartness in work which literally means if someone says gingelly she becomes/brings gingelly oil. The act of putting cotton in the nose is usually done after one's death.

The doctor's utterances express his compliment to the work of the nurse. The utterance of the patient is also about the work of the nurse, but it is created on the construct of fear psychosis, and mistrust of the doctor. The implicature of nurse's activity shows that this surgical operation may

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be a failure and the nurse would readily put cotton in the nose of the patient even before the operation begins.

Another joke to illustrate the need for the cultural knowledge to appreciate the humour is as follows. It is a conversation between two persons.

> A: It is not good to visit a patient with empty hands (He carries milk in a jar.).
> B: But it is too much milk to carry while going to see a patient.

'Paal eTuttal' ("carrying milk") is a cultural activity associated with death ceremony in some communities. This shows the common belief system that surrounds the surgical operation by a doctor.

Pun

There are also jokes created using pun on the same construct. The word 'kaariyam' has two meaning, namely, 1. A favour, help, work. 2. Rituals after death. The first meaning (favour, help) is generally prevalent in the southern districts of Tamilnadu. In other places, the meaning of the word is associated with work. The meaning of death rituals is highly contextualized and is culture specific. The general meaning is interpreted as the specific cultural meaning in the following jokes.

> Patient: Can you do me a favour (kariyam) doctor?
> Doctor: No, No. I can go and do only operation. I won't do kariyam (rituals).

The humour is created exploiting distrust in the operation.

The following joke is also another example for word play or pun. The word 'kol kol' is an onomatopoeic word and in isolation it means 'Kill, Kill'.

> Nurse: Doctor, if you feel like coughing, please do not do it in front of the patient.
> Doctor: Why?
> Nurse: You cough as 'kol kol'

The implicature of this cough before the patient is an order to the nurse to kill the patient.

The social construct about doctors is very much directly given in the following joke.

> Doctor : Why are you asking me the list of patients I had operated upon?
> Politician: To cast the vote of dead people.

Context-dependence of Jokes

Most of the jokes are context-dependent. The happenings in the society and the current events are depicted in the form of jokes. This is very much evident when we compare the jokes of two

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different times. Jokes also reflect the changes and attitudes of the people in a society. A comparative study of jokes would show that there may be no change in the topics of the jokes. They all seem to veer around political events, politicians, police officials, judiciary, family, lovers, doctors, etc. But we could find changes in the content depending on the current events. Jokes related to pick-pockets, stolen cycles and the police, stealing chappals in the marriage hall are not very frequently found now-a-days. This reflects the social change. It is also strange to notice that jokes related to IT field are not at all seen. I have no doubt that the peculiarities of the IT personnel, their focus on amassing wealth and buying urban and rural property, their spending habits, preference for fashion, etc., may soon attract the attention of the creators of jokes.

Change of Focus between Past and Present Jokes Relating to Doctor-Patient Relationship

As far the content of the jokes related to doctors, we could see some changes. Earlier the jokes are created on the topics of fake doctors, carelessness of the doctor during operation, doctor-nurse relation, etc. Doctors are taken as a topic of humour as they are very close to the public audience. Due to globalization, most of the clinics are turned into multi-specialty hospitals and services are converted into business. The social constructs like mistrust of doctors, fear psychosis of operation, exorbitant charges for treatments, are explicitly formed as the basis for jokes. The public anger and their inability to meet the medical expenditure and highly elevated status of doctors are constructed in the form of jokes to express their anxiety for relief.

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Cancer -
Language of Comfort and Healing

A Review of Deanna Thompson's *Hoping for More: Having Cancer, Talking Faith, and Accepting Grace*

A Review by Swarna Thirumalai and M. S. Thirumalai

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Deanna Thompson's *Hoping for More* is a personal narrative of her journey through cancer. It is her personal 'story of life and faith with stage IV cancer.' In her own words, it is "a story about talking faith in the midst of cancer and talking cancer in light of faith; a way of speaking that resists conventional language about God's relationship to suffering …" (p. xiv)

Deanna Thompson writes with strong faith, with empathy for all who suffer and with hope that comforts and heals. Her style and focus on the Supreme is something that, in addition to Christians, all Hindus, Muslims, Jains, Buddhists and diverse castes and communities in India and the Subcontinent would easily relate to, because of their strong *bhakti* tradition. While the focus is on the patient and the disease, the patient's relationship to God and what and who God means takes the center stage all through this journey of painful cancer diagnosis, treatment and recovery process. Deanna's language is very personal and simple and her faith is so strong that it would easily resonate with all the Indian patients.

There is an additional note: she consciously avoids the most commonly found "disease-induced righteousness" or suggests or gives a false assumption that "those of suffering from cancer possess a saint-like status that separates us from those who are cancer-free" (p. xiv).

The book is not a devotional nor is it a story of suspense, although these elements are there. The book is primarily what the sub-title says: Having Cancer, Talking faith and Accepting Grace. We get a glimpse into the workings of the mind of the patient with a terrible disease, how she is shocked, how she slowly and steadily gains courage to face the reality and how ultimately the remission begins, etc.

What is Cancer?

An easy to understand general definition of what cancer is available in the website of the famous Adyar Cancer Institute, Chennai:

> Each part of our body is built of cells just like how a house is built of bricks. Each part has its own kind of cell, so that our lungs are made of lung cells, our kidney from kidney cells and so on. In the normal course the uniform and orderly growth of our cells result in our body growth. Cancer occurs when healthy cells begin to grow out of control. http://www.cancerinstitutewia.org/abtcancer.htm

Incidence of Cancer in India

Recent reports and research indicate that incidence of deaths due to cancer varies from religion to religion and region to region in India. It appears that more people living in the north-eastern region are more likely to develop and die due to cancer. More Hindu women are more likely to develop cervical cancer than Muslim women in India. There is also variation between those who are illiterates or less educated and those who are more highly educated. Indian diversity gets

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reflected in some manner in the incidence of cancer and cancer deaths.
(http://articles.timesofindia.indiatimes.com/2012-03-29/india/31254449_1_cervical-cancer-cancer-deaths-cancer-cases)

According to (Nandakumar, A. National Cancer Registry Program, Indian Council of Medical Research, Consolidated report of the population based cancer registries, New Delhi, India: 1990-96). Different cancers occur in different states in India:

- Esophageal cancers: Southern states of India like Karnataka and Tamil Nadu and also in Maharashtra and Gujarat.
- Stomach cancers: Southern India with the highest incidence in Chennai.
- Oral cancers: Kerala (South India)
- Pharyngeal cancers: Mumbai (Western India)
- Thyroid cancers among women: Kerala
- Gall bladder cancer: Northern India, particularly in Delhi and West Bengal.

In a significant article which discusses cancer risk and diet in India, Sinha, et al., write:

> Cancer rates in India are comparative lower than those seen in Western countries, but are rising with increasing migration of rural population to the cities, increase in life expectancy and changes in lifestyles. In India rates for oral and oesophageal cancers are some of the highest in the world. In contrast, the rates for colorectal, prostate, and lung cancers are one of the lowest. Study of Indian immigrants in Western societies indicate that rates of cancer and other chronic diseases, such as coronary heart disease and diabetes, increase dramatically after a generation in the adopted country. Change of diet is among the factors that may be responsible for the changing disease rates. Diet in India encompasses diversity unknown to most other countries, with many dietary patterns emanating from cultural and religious teachings that have existed for thousands of years. Very little is known, however, about the role of the Indian diet in causation of cancer or its role, if any, in prevention of cancer … (Sinha, R., Anderson, D.E., McDonald, S.S., and Greenwald, P. 2003).

Reports suggest that there is "an increase in the incidence of cancer. This is mainly attributed to urbanization, industrialization, lifestyle changes, population growth and increased life span (in turn leading to an increase in the elderly population)" ... "Cancer prevalence in India is estimated to be around 2.5 million, with over 8,00,000 new cases and 5,50,000 deaths occurring each year due to this disease" (Nandakumar, A. National Cancer Registry Program, Indian Council of Medical Research, Consolidated report of the population based cancer registries, New Delhi, India: 1990-96).

Paucity of Narratives

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Reports or narratives of cancer patients on the experience they have had in coping with the disease are not easily available. Hundreds of thousands of patients must be suffering silently with no finite clue to the disease they suffer from. Even if they identify it as cancer, rural folks, with no adequate awareness, income, or education or other resources, they resign themselves to the "fate" they are forced into. Perhaps it is their past misdeeds or their previous birth, etc. may cloud their minds as the possible causes. Early detection and early prevention are strange things yet in the lives of many.

Deanna Thompson's Narrative Gives Hope

In this context, Deanna Thompson's narrative becomes very significant since the narrative will give hope to those who can read and inform themselves about the condition they face and relate to positive processes of gaining courage and inner healing and hoping for recovery. Such narratives encourage the readers and hope for the best in the future with patience and informed attitude.

The Book

The book has 13 short chapters and the narrative in first person is told in 148 pages, with a short Foreword and a descriptive Preface. The titles of the chapters are descriptive of what you'd expect and get within the respective chapters.

1. Fractured
2. Diagnosis
3. Stage IV
4. Grace Amidst the Ruins
5. Losing Our Grip
6. Take this Cancer from Me
7. Embraced by the Virtual Body of Christ
8. Getting to Easter
9. Having Cancer, Talking Cancer
10. The Trouble with Miracles
11. Moving Forward, Standing Still
12. The Grace of Many Feet, Many Hands
13. Hoping for More

Suspense, Discovery, Process and Healing

The first three chapters are full of suspense. Deanna's various visits to the doctors and clinics are all described with great suspense and finesse. She was clueless about her breast cancer, because it all began with a pain in the lower back. It was only a fractured spine, early investigations showed. When the second fracture occurred, the specialist doctor suspected that the strange and foreign fluid noticed in the fracture area could signify some cancer. One would normally expect

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that spine is the place where this cancer could be or would be located. However, it was breast cancer.

This discovery leads to further discoveries in mind, body and spirit. A moving narrative to which both the relatives and the patients could easily relate to.

The remission begins at last, and the Grace is abundantly around her.

The Narrative Is the Counsel for Other Patients

This narrative is told in a smooth and empathic language of comfort and healing, although it all begins with some sort of uncertainty in the beginning. One travels with Deanna all through the narrative, taking part in her pain, sorrow, doubt and courage. The way Deanna narrates there is no advice or counsel or direction given to her readers, who may be suffering from any type of cancer or chronic disease. It is all a personal story. But the story in itself is the counsel, advice and direction, giving all the comfort.

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