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Evolution of Human Language: Limitations of Contemporary Approaches and Comparison of Minimalist Principle (Chomsky) and the Integration Hypothesis (Miyagawa)

Mohammad Nehal and Mohammad Afzal

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Abstract

The evolution of human language has puzzled linguists, biologists and psychologists, as its relevance is also professionally important for clinicians and neurologists. Much that has been learnt about speech and audition and their evolutionary homology with the ancestors, language remains unique and an internal asset exclusively of modern man, different from so-called communication. It is largely an abstract computational cognitive system which is unique with a universal grammar which is a tool for generating thought. In that sense, it is a human faculty of recent evolution some 100,000 years ago. The central characteristics of this faculty is the 'merge' principle which produces a set from the subsets, say, a and b, as (a, b). This set is further having feature of displacement which has a different outcome. This basic structure is then roped with atoms of concepts, so-called words, which then carry the complete meaning. This is called the strong minimalist principle (SMP) of Chomsky which has a great scope for solving the so-called language puzzle for the linguists. In yet another attempt to improve the merge origin of human language, Miyagawa, et al. (2013, 2014) have put forward a recent Integration Hypothesis which takes the human language to consist of two structures_viz expression and lexical one each of which is unique to the bird and the monkey respectively and in man has come together in one place..The present article outlines both the views and suggests some insights from biological perspective (evo-devo approach) to reach the possibility of empirical validation of the evolutionary linguistics.

Key words:

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Introduction

A very comprehensive review has appeared in the “Frontiers in Psychology” by a group of authors who represent the pinnacle of thought in evolutionary linguistics. The article “the mystery of language evolution” by Hauser, et al (2014) presents a very gloomy picture of the efforts towards studying evolution of language. These are the authors whose individual citations exceed over lakhs, and all are experts in their own fields. They have argued that all approaches to evolution of language are limited by major pitfalls namely (i) comparative anatomy of non-humans has no relevant parallel with human communication (ii) paleontology and archeology have little fossil record base and behaviour details, (iii) genetics of language is still impoverished in connecting genes to linguistic processes and finally (iv) modeling and simulation attempts have no solid empirical base for strong foundation of language. They have also suggested some ways ahead for tackling these problems.

Comparative Animal Behaviour

Most animal studies in natural communication are simplistic, acoustic and gestural being different from human faculty of articulation of speech. A proper phonology must be defined for visual and acoustic signals, familiar to phoneticians. Secondly, the communicative signals have been studied in the field work, which can be studied in captivity for recording details of stimuli and their connection with the environment (viz for chimpanzees, monkeys and dolphins).

As far as the training of artificial language is concerned, these are heavily biased and conditioned to include massive training in small samples. Alternatively neural recording of the free-moving animals, sampling of mismatch negativity and the nature of stimuli should be done in detail.

Paleontology and Archaeology

Little is known about the function rather than the size of the skull or its structure. Current work with imaging technology reveals very much intricate circuitry. Hence detailed study of the

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hyoid bone (Arensburg et al. 1989), the jaw morphology and homological structures should be studied meticulously. Archeological excavations are of recent past; still more ancient data may give us evidence for symbolic activity, the record of less iconic forms and with ordered structures.

Molecular Biology

In molecular biology, the problem is not of language per se; rather our ability to map genes to complex behaviour comes first. This needs genomes of extinct animals, if possible, and creating transgenics and the model organisms, with knockout experiments despite the ethical bottlenecks involved. Can we insert human genes to developing ape brains? Selection studies further require more records of mutations from *H. neanderthalensis* and *H. sapiens* and their effect on changes in the language faculty.

Modelling

This requires minimal realistic models tested with respect to the plausibility of their assumptions. Obviously this includes core process of generative computation, together with syntactic, semantic and phonological representation.

While the article has numerous suggestions and provide an outline for future evolutionary linguistic research, the need for a central guiding principle in deciphering the evolution of human language can't be ruled out. This requires deep speculative thought as well as strong theoretical rigour for grasping the essence of the problem. Noam Chomsky (2002), as the doyen of modern linguistics he himself is, has shown the way ahead. His strong minimalist principle proposed few years ago is a major way out in solving this problem. These insights have gained much evidence from recent biological findings of paleontologists, geneticists and archeologists, not-with standing psychologists and neuroscientists.

A brief survey of these is presented here:

- (i) Externalized language is communication different from its inner core and the evolution of communication is different from evolution of language (Berwick et al 2013).

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- (ii) Neither speech nor visual communication of ‘Sign Language’ is like the evolution of language, nor haptic one in case of deaf and dumb (Chomsky 1986).
- (iii) Language evolution deals with computational cognitive mechanism that constitutes hierarchical syntactic structure (Berwick et al 2013).
- (iv) Comparative linguistics, similarly, can’t have any non-human language to be compared with. The nearest similar animal condition for syntax is birdsong (converging evolution). Chimpanzees lack this faculty altogether, while phonological syntax has some song rules in case of birds like the grammar in humans (Gobes and Bolhius 2000, Genter et al. 2006; Abe and Watanabe 2011; Berwick, et al. 2011; Beckers et al. 2012; Bolhuis and Mediators 2013). Avian vocal learning in bird species synchronizes their behaviour pattern somewhat similar to human prosodic processing (Shukla et al. 2011).

(I) Strong Minimalist Thesis and Merge (Chomsky 1986; Chomsky 2000)

Bolhius et al. (2014), in order to, search for a language phenotype suggested, “merge” to be convenient notion which requires two types of mappings – (a) the first one comes as internal conceptual interface or thought and (b) the second one includes sensory motor interface externalizing language as speech, sign or other modality. Neuroscientists have already found cortical bases of constituent structure of sentences in the brain (Pallier et al, 2011) while this type of pattern is entirely lacking in chimpanzees (Yang 2013). Before the appearance of merge, therefore, there was no combinatorial ability, viz., of either “box “or black large box” and “A cat in the black large box drank milk (word to phrase and sentence).” From evolutionary account, merge is uniformly present across all human population unlike the variability to digest lactose or showing skin pigmentation.

One line of anthropological evidence for evolution of spoken language is given as the relationship between basic cranial flexion, laryngeal descent and ability to produce sounds, hence searching evidence in large structure of hyoid bone. A fossil hyoid bone of Neanderthal man has been discovered from *Kebara* (De Anastasis, et al., 2013) which has been studied through reconstruction study of its biochemical internal structure and function allowing for capacity of

speech among Neanderthals. This also showed that speech is not sufficient for language evolution as the Neanderthal had no language.

Another evidence to link language with symbolic thought has come from archeology. Objects from the African middle Stone Age contained pierced shell beads from 100,000 years old sites and Blombo caves from South Africa with its geometric shapes 80,000 years ago. Although these appeared as early as 20,000 years ago for *H. neanderthalensis*, it is not direct evidence for language evolution either. The same conclusion also comes from genomics, the Fox P₂ protein being present in Neanderthals, but that is not a language gene, though it is coding the transcription factor important in helping language. Language seems to have arisen from a rapid change brought about by a rich cultural stimulus that led to a civilizational change. However the cost paid by the species was huge, as descent of larynx and gullet makes it impossible, to breathe and engulf something simultaneously that could even lead to choking.

The rapid change brought about by cultural stimulus is an affront to Darwinian gradualism. This is important as requirement for language was present before the advent of modern man; the distinction of producing sound was present as ‘bat or pat’ and also for faculty of audition to discriminate sound pitch (heaving) was present in the ancestors. The transition however, from pre modern human to modern human ,was rapid one due to emergence of ‘merge’ which linked the so-called ‘concept’ and the expression power of man provided by language. Without ‘merge’ we can’t connect string of words with the concept or meaning in hierarchical series. This is same as mathematical calculation with large numbers can’t be done without the use of figures or the notations of algebra.

(II) Integration Hypothesis of Miyagawa

According to a paper published in ‘Frontiers in Psychology’, Miyagawa et al (2013) have presented the Darwinian approach to evolution of language through two distinct types of animal communications viz. (i)The lexical type as in monkey alarm calls (for python or leopard denoting a danger) and (ii)The expressive type of bird song as seen in Bengalese finch. These two types of communication are finite, which in case of human species, get connected together

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by a grammatical intervention and make it infinite. Thus human language has, so to say, two layers of structures as can be seen here in the sentence. “Did John eat pizza?” as follows:

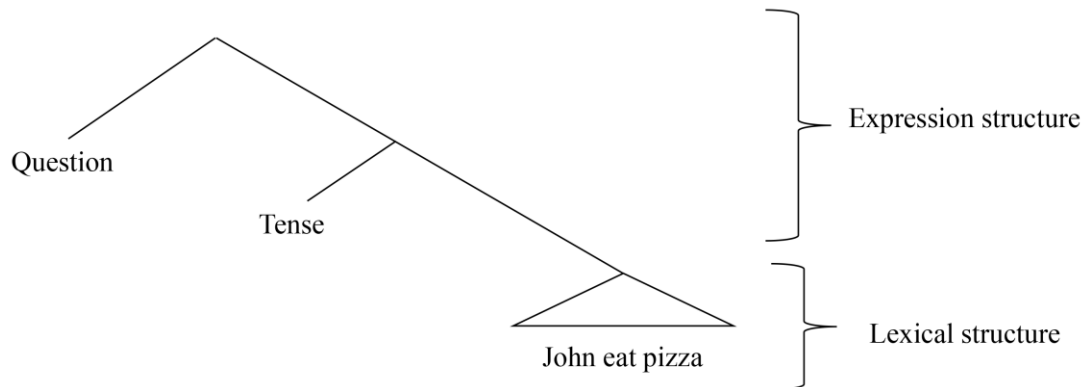


Figure 1. Integration hypothesis: (after Miyagawa et al. 2014).

“John eat pizza” is the lexical structure while ‘did’ denotes both tense as well as question and hence it is the expression structure. The outline of E-L system is simple:

To put it here,

Lexical structure (L) – Bee dances (Riley et al 2005), primate calls (Seyfarth et al 1980).

Expression structure (E) – Bird song (Berwick et al 2011).

They present that the Bengalese finch song lacks words but carries structure as can be shown in a pattern thus –

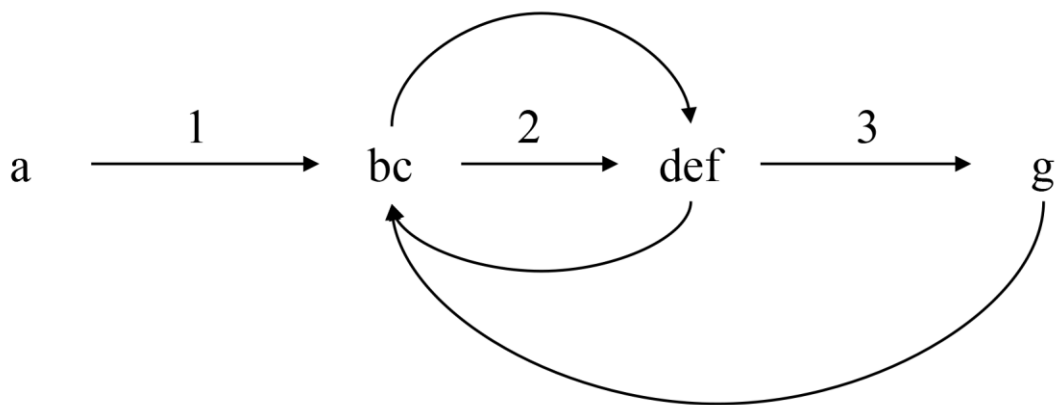


Figure 2. Bengalese finch song lack words but have hierarchical structure (after Miyagawa et al. 2014).

According to Berwick, et al. (2011) bird song can be described as a k-reversible finite state automaton which can be learned by them very easily. Further it is to be noted that the lexical functional grammar (Bresnan 2001) views words and phrases as having equivalent functions, though there are, in fact, separate argument structure and expression structure in each (Bresnan 2001). It has been further shown that the distributed morphology (Halle and Marantz 1993) denies a division between word formation and phrase formation. It is DM that integrates the two viz. lexical items (book, cat, eat) lack the specification of category, when a category inducing head is merged (u, n, a, etc.), the structure takes on familiar category of N, V, A, and so on (Marantz 1997). Therefore, integration hypothesis takes from DM elements to link EL and can be further recursive as E-L-E-L as given here:

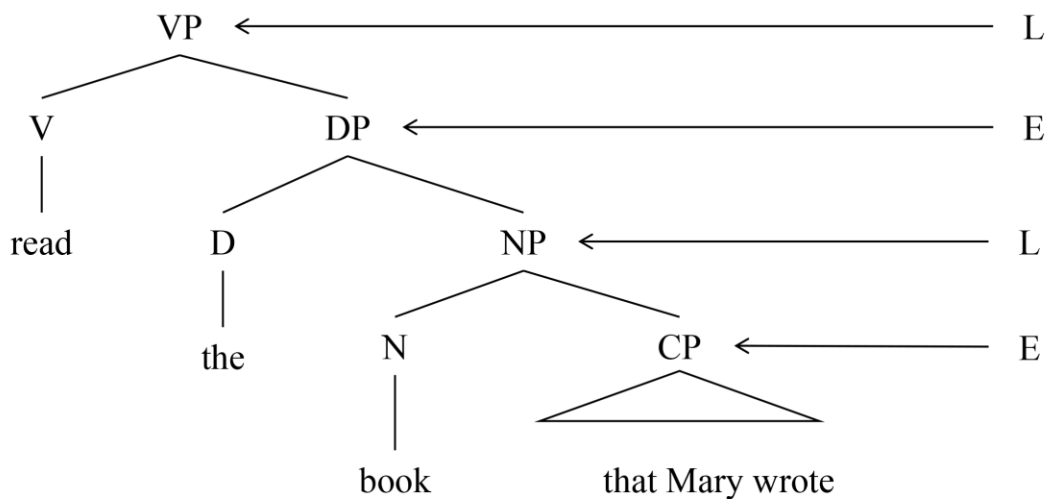


Figure 3 Sentence “read the book that Mary wrote” (after Miyagawa et al. 2014).

Thus the above hierarchy is possible in this sentence, where the symbols denote viz D-determiner, CP complementary phrase, V-verb, N-Noun, Phrase.

Similarly, Miyagawa et al. (2013) have given examples of finite state to give rise to non-finite state by prefix additions (Boeckx 2006, Narita et al. 2014).

- a. [anti-missile]
- b. [anti-[anti-misle] missile] missile

This leads to centre embedding to non-finite structure. They show that anti-missile is a modifier and modifies the noun with this property [anti-missile]-missile, [anti-missile]-defence. They also give examples of full and partial reduplication, and finite state automaton and reduplication and reduplication, and suffix reduplication. (For details, see their paper, Miyagawa et al. 2014).

According to them there is no combination of L-L (through though there are compound words). Some E-element does occur between two l-s viz. as in German language Blumi-n-wiese (flower meadow). Here the linking element(N) has no function and this has a L-E-L structure (Aronott and Fuhrhop 2002). In case of English language the words, craftsman, marksman and spokesman etc (s) performs this function (Marchand 1969) shows that there are further two elements which can be included in E, thus,

(a) Movement: What did you eat? Here ‘what’ is the object of eat which moves it from L to E (Chomsky 2001).

(b) Agreement: It is another process that crosses elements from E to L (Miyagawa et al. 2013).

Movement and agreement connect L to E, and we reach from finite state grammar processes to non-finite one.

Speculation for Integration of E and L

While the monkey and man have a mammalian lineage, the bird song is an example of parallel evolution to man. There must be a separate origin of the two, viz., some birds also have vocal learning independently evolved, viz., ruby throated humming bird (possess vocal learning) and the Anna’s humming bird does not possess it.

Many examples of finite state grammars are present in non-human viz. Syrian golden hamsters (*Mesocricetus auretus*) routinely collect and store food away, and can be carried by

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actions obeying finite state grammar (Jones and Pinel 1990), another example is the facial grooming and taste elicited ingestive/ aversive actions of rats (Berridge, et al. 1987).

Although the E system of birds is actually devoid of functional meaning, however, the interpretation is possible only when bird song is taken holistically. Thus the ingenuity of E system (i) creates sustained pattern and (b) it holistically expresses an internal state of the singer.

Apart from the bird song, the so-called E system was suggested in case of non-human primates also by Charles Darwin himself (1871) among gibbons (Hylobatidae, Marshall and Marshall 1976, Hainoff 1984), Gibbons can sing long complex songs that last for ten to thirty minutes. Though the gibbon song may show probabilistic transitions among different notes, these are not patterns like in the case of birds. There are different notes (14 distinct) in the song of silvery gibbon (*Hyalobates maloch*) There is, however, no internal syntactic hierarchy in this and can't be analogous to grammatical structure of the bird songs.

There is yet a third requirement for complex hierarchical song to be there – the lip-smacking activity is required for precise timed coordination of the articulation apparatus. This feature is present in *gelada*, the non-human primate (Ghazanfar, et al. 2012). Recently it has been noted that *geladas* not only lip-smack rhythmically but can also vocalize, while lip-smacking (Bergman, 2013).

As we compare the two approaches to explain the language evolution, we find that they both have tried to fill the gap between animal communication and human language. The Chomskyan 'merge' is indeed the first step to suggest the route to the origin of meaning and syntax. However, it is not able to answer the question that Miyagawa put, viz., a) how did 'merge' appear? b) why is human language characterized by finite grammar? and c) why do we find process of movement and agreement in human language?

Miyagawa has enriched the Darwinian world of gradualism taking from two pre-adapted systems among animals to the present one in humans. Yet it needs to be further explored in

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Darwinian tradition before coming towards the more evolved grammar model of language evolution in modern times.

Further from the above account, it appears that there is a great scope for studying the evolution of language from biolinguistic approach (Afzal et al., 2007; Nehal and Afzal 2012, 2013; Boeckx and Burraco 2014), the main link of grammatical evolution is the central crux of the language development among humans. There are many questions that still remain unanswered. In working out a rather detailed biological root of language and grammar, recent endeavours of some evo-devo biologists (Burraco and Boeckx 2014) are quite promising and more data from behaviour and ecology will further help in easing out many disturbing issues in tracing the origin and evolution of language and grammar.

Although biologists are still divided on the Neo-Darwinian approach (gradualism) or saltational evolution of language (Santors et al. 2015), it is a very simple way indeed to approach the evolution of human language from the biological changes brought out in modern man, which is a very appealing hypothesis, hence the strong minimalist thesis has been put forward by Noam Chomsky. The rest is to workout the details of this basic principle in evolution of grammar and find its parallelism in animal kingdom with so-called song production in birds. (Everest and Huybrechts 2013). Here language is essentially like a thought generating engine which made the civilization as well as cultural life possible for modern man within a very short span of time, when talking in terms of an evolutionary time frame.

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Evolution of Human Language: Limitations of Cotemporary Approaches and Comparison of Minimalist Principle (Chomsky) and the Integration Hypothesis (Miyagawa)

Translation of “Chacha Chackan ne Tasweer Tangi” into “Chacha Chakan *Hanged* the Picture”

Maratab Abid
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Abstract

Translation is the method of converting a Source text to Target text. Translation aims to produce a text that not only contains the real essence of source text but also acceptability in target culture. The translators have chosen the text which is an important piece of Pakistani Literature, “Chacha Chakan ne Tasweer Tangee” to translate with the title “Chacha (Uncle) Chakan Hanged a Picture”. The evident hilarious glimpse can be felt by reading the name. The translators have maintained that effect in the Target text by maintaining the grace of original text. That’s why, they have called *hanged* instead of *hung* for hanging the picture.

This text was written by Imtiaz Ali Taj, the famous dramatist of Urdu Literature, in early nineteen twenties. The purpose behind translating this Urdu short story to English was to convey Pakistani Literature to Western world by portraying the mirthful character of Chacha Chakan.

Key words: Translation, Inter-lingual translation, Target text approach, Applied translation, literal translation, Semantic translation, Faithful translation.

Introduction

Translation studies are considered to be as an intellectual inter-discipline. Its area of study is theory, application, interpretation, and localization in the realm of translation. As it is an inter discipline, so it borrows a lot from the different fields of study that are a panoramic

depiction of translation. These include relative literature, computer, the past, linguistics, philosophy, the study of science, and vocabulary.

An American scholar James S Holmes in his paper "The name and nature of translation studies", coined the term of translation studies. The use of term *translatology* by English writers is rare as compare to translation studies.

If we have a glimpse in history, it is evident that translation studies were measured through the prescriptive perspective. All of the debates based on prescriptive discourses were normally not acknowledged as translation-based discourses. According to early western historians the credit of usage of translation goes to Greeks. The evidences of descriptive history of translators, given by Herodotus in Egypt, are not considered to be as translation studies. The reason is that it does not provide any sort of guideline to translators regarding the mechanism of translation.

In China, the translation of Buddhist Sutras during the Han Dynasty gave rise to the question, how to translate effectively and accurately. Translation aims to convert a source text to another language. It is the procedure of conveying message between human beings. Translation removes the role of third agent by converting one language into another by the translator. Translation is the central linguistic movement. It belongs to the semiotics. It is the science that focuses on studies of sign function, sign system, sign procedure, and arrangement. Translation involves the shifting of meaning restricted in a word sign through capable use of dictionary and grammar. A whole set of extended linguistic criteria is also a staple of this process.

According to Nida and Taber in "The theory and practice of translation", translation involves semantics and stylistic aspects of a language at a large scale. We worked on the project of "interlingual translation" that is referred to be the transformation of one language into another language. Our project is to translate the short story "Chacha Chakan ne tasveer taangi" (Urdu text) into "Chacha (Uncle) Chakan hanged a picture" (English text). Although the manner and style of English language is somehow different from Urdu language, we tried our best to retain its authenticity. For this purpose we applied different approaches and

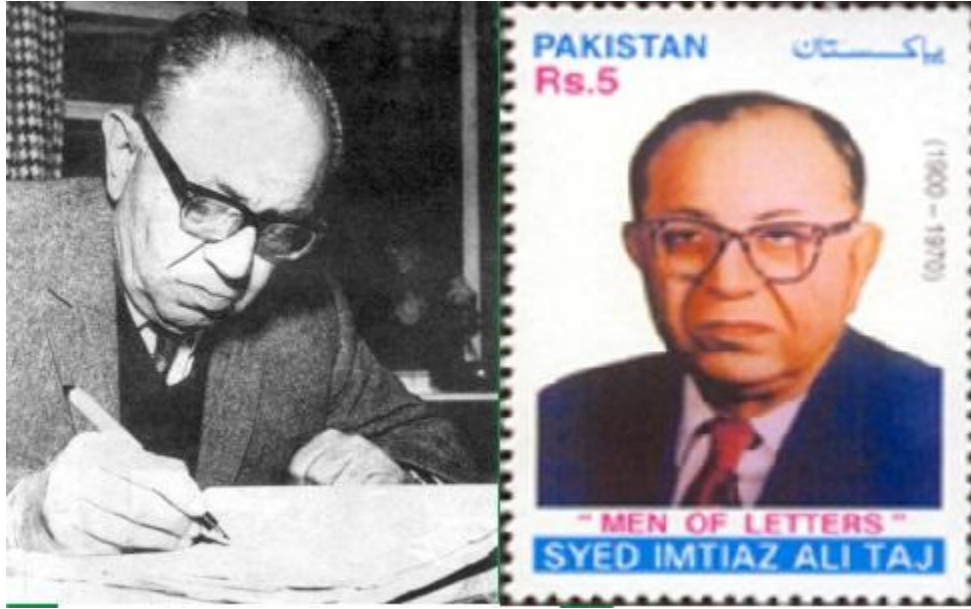
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methods on the source text in order to produce a new text.

Introduction to Source Text



Courtesy: <http://www.popbluster.com/2014/04/19/april-19th-marks-44th-death-anniversary-syed-imtiaz-ali-taj/>

Syed Imtiaz Ali Taj was a great dramatist of Urdu Adab. His most famous play was *Anarkali* that depicts the life of Anarkali. In Pakistan and India a number of feature films have been produced on Anarkali. The place of birth of Imtiaz Ali Taj is Lahore. He was born in 1900. He was the son of Shamsul-ulema-moulvi Mumtaz Ali from Deoband. He was one of the originators of drama in Urdu literature. He graduated from Government College, Lahore. He presented some English dramas on stage after translating these into Urdu language. He was also a critic besides from criticism he directed dramas, short stories, plays, radio films, and novels. He republished many critical works in Urdu Literature. He was most famous for his funny play "Chacha Chakan ne tasveer tangi". This play was published in 1926. It is one of the best comedies that portray the themes of humor and satire. In Urdu drama "Chacha Chakan" is regarded as the funniest character. It is said that the character of "Chakan" is based on "Jerome K. Jerome's" character who perceives that he is the best in every home task, but in fact he always commits certain mistakes and also makes the circumstances worse. Chacha Chakan remains until the funniest character in Urdu adab.

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Chacha (Uncle) Chakan is a confused character as carved out by Syed Imtiaz Ali Taj. Chacha (Uncle) Chakan works on the principle of division of labor but if there is any failure he would not assume any responsibility. Failure, from his view, is always caused by other people. Uncle Chakan engages everyone to help him in order to hang the picture on the wall. He instructs them to grasp the chair to raise the picture, and search for his coat, etc. Everyone runs from one place to the other to abide by his commands, and yet he screams at them. Even the minor task of nailing a nail in the wall would take several hours to accomplish. Thus, the story is utterly hilarious and memorable. The depiction of disorder to fulfill a trivial task is highly funny.

Introduction to Source Language

The source text chosen by the translators is in Urdu language. Urdu is an Indo-European language used in India, Pakistan and many other nations. It is called the language of ‘Camp and Court’ as it is the mixture of Sanskrit, Turkish, Arabic, Persian and English words. That is why this language allows any language to be the part of it. Any text written in this language has the capacity to be transformed into any language of the world without disturbing the effects of target language and culture.

Urdu is a language which stylish, beautiful and tradition-built for literature, meaningful, appealing, and graceful, a language that distinguishes the educated from the uneducated, the sophisticated from the causal person. Urdu is distinguished from Hindi in its script-writing. Pakistan regards it as the national language while India regards it as one of their constitutional languages. It is a widely spoken languages in South Asia. It has also acquired a wider currency in the entire world. In UK, most of the Muslims from Pakistan and northern India give due respect to Urdu language as their main cultural language. In addition to this, it has been largely used as a tool to preach Islam in South Asia. Its poetry is based on Persian models and it by numerous poets for their creative work.

Introduction to Target Language

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Translators chose the target text to translate their source text. In this translation, the translators will target English Language text. English is a global language. It is read and understood world-wide. The translators will be able to share their translated work all over the world. Anybody sitting in any corner of the world will be able to enjoy reading this text.

Moreover, English is such a language that absorbs a bundle of ideas in a single phrase. By pronouncing a single line, the speaker can create the rhythm of life. It provides space to all the languages and cultures with open heart. Hence, it allows all the cultures and languages to get translated in it. The translators decided to translate in this language in order to maintain the essence of Urdu language and Pakistani culture along with creating an attractive work for English readers.

Statement of the Problem

The short story “Chacha Chakan ne tasveer Tangi” will be translated as “Chacha (Uncle) Chakan hanged the picture”.

Objectives

The objectives of translation are:

- To pass on Pakistani literature to western countries by keeping in view the principal features of acceptability in Target culture.
- To convey the essence of Pakistani culture to other countries.
- To make Pakistani literature reach out to overseas Pakistanis who cannot read Urdu.
- To portray a character common to all societies of the world.
- To contribute to the treasure of translation.

Literature Review

Translation refers to decoding of a written message or deducing meaning from source language to target language. Dubois says, “translation is the expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences” (in Bell, 1991: 5)

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Translation of a text not only refers to the source culture but also becomes suitable in the target culture.

The translators chose interlingual translation out of three categories of translation defined by Jakobson.

Categories of Translation

Roman Jakobson states that meaning of a word is a linguistic phenomenon. Jakobson suggests that meaning lies with the signifier, not the signified. According to Roman Jakobson, interpretation of a verbal sign can happen in three ways. In his essay, 'On linguistic aspects of translation' (Jakobson 1959/2004: 139), Jakobson defined the categories of the translation as:

- i) **Intralingual Translation:** Intralingual is also called rewording. In this translation, the text of the same language is interpreted and translated.
- ii) **Interlingual Translation:** Interlingual translation is also called translation proper. In this translation, the text of some other language is interpreted and translated.
- iii) **Intersemiotic Translation:** Intersemiotic translation is also called transmutation. In this translation, verbal signs are interpreted by means of non-verbal sign systems.

Ethics of Translation

The translators followed the ethics of translating the text. Ethics are those codes of conduct which are essential to follow while translating. The ethics demands that the translated text should be objective, unbiased, confidential, and faithful, etc. Translators would be concerned about the responsibilities towards the beginners and persons who will study and follow translation.

In the last decade, issue of ethics grew with the increase of interest in translation. The solution was derived by developing codes of ethics. These ethics set a pathway through which the researcher reaches on his destination, the translated work.

Translation is not the way of language transfer only because it transfers the whole essence of culture and society of the source text. Ethics play the role of guiding principles which reduce the chances of uncertainties and improve professionalism.

The Translation

Chacha (Uncle) Chakan agrees to do a job once in a blue moon. At that time, not only the family but also all the neighbours saw a turmoil up and down a house. “Come here boy, go there boy, do this, do that...” A couple of days back, a picture would have come home from the frame-maker’s and be standing in the dining room waiting to be put up on the wall. Aunt asked who was going to hang the picture that is waiting to be broken by the children.

Chacha (Uncle) Chakan said: “Oh, leave it to me. Don’t you any of you, worry yourself about that. It is not a big deal. I’ll do all that.”

And then he took off his coat, and began. He sent Ammami (امامی) out for bringing nails worth of two-penny and then one of the boys (مودا) after him to tell what size to get, and from that he would gradually work down and the whole house starts to assist him.

“Now you go and get me my hammer”, he shouted. “Bano (بنو) you bring me the rule, and I shall want the step-ladder and I would better have a kitchen chair too and, Chuthan (چھٹن), you run around to Mr. Meer Baqir Ali (میر باقر علی) and pay him father’s kind regards, and hopes his leg is better and ask him for... what is its name? Oh I forgot the name, whether it was talol or malol. God knows. Fine, ask him the thing to mark the straight line while hanging the picture. And do remember to ask about his leg and pay my regards. Don’t you go Lulu (للو), because you have to stay on to hold the light.

When the boy (امامی) came back, he was sent again to bring a bit of picture-cord, and he said, “Dadu (دَدو)! Dadu... (دَدو) everybody needs to his work this time, nobody bothers to help me, come here I shall want you to hand me up the picture.”

And then he lifted up the picture and dropped it. The glass broke into pieces. He tried to examine the broken glass but cut himself. He forgot about the picture and started to find the handkerchief to stop the bleeding. Then he remembered that the handkerchief was in the pocket of the coat which he had taken off, but the problem was he did not know where he had put the coat. The entire house put the tools aside and started looking for his coat. Uncle was hopping round the room with pain and looking for his coat. While they were doing so, he sat and bullied them.

“Doesn’t anybody in the whole house bother to find out the coat? I never came across such redundant people in all my life.... upon my word I didn’t. Six of you! And you can’t find a coat that I put down not five minutes ago! Well, of all the ...”

Then he got up and found that he himself had been sitting on his own coat. He called out. “Oh, you can give it up! I’ve found it by myself now. Might just as well as the cat to find anything as expect you people to find it.”

And, then half an hour was spent in tying up his finger, and a new glass was brought, and the tools, the ladder, the chair, and the candle had been brought, he would have another go, the whole family, including the Mama (ماما) and the charwoman, standing round in a semi-circle, ready to help, loaded with the tools. Two people held the stair, and a third handed him the nails one of which was selected, and the fourth passed him up the hammer. Chacha (Uncle) nearly took hold of the nail, but dropped it.

“There!” he would say, in an injured tone, “now the nail has gone. See, where it is?” Now, all had to go down on their knees and groveled for it, while he stood on the chair, and complained. “Did you find it? I want to know if I am to be kept here all the evening. At least give me the other one.” All sighed in relief to hear that and the lost nail was also found but by that time, the hammer was lost.

“Where’s the hammer? What did I do with the hammer?” “Great heavens! Seven of you gaping round there and you don’t know where did I put the hammer?”

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The hammer was found with a great effort and then he had lost mark he had made on the wall where the nail was to go in. Each of them had to get up on the chair to find the mark, and each discovered it in a different place and he called them all fools, one after another and told them to get down. He took the rule, and he measured and found that he wanted half thirty-one and three-eighth inches from the corner, and would try to do it in his head, and went mad. All tried to do it in their heads and all arrived at different results, and sneered at one another and in the general row, the original number was forgotten. And Chacha (Uncle) Chakan had to measure it again.

He used a bit of string this time and at the critical moment, when the Chacha (Uncle) was bending over the chair at an angle of forty-five, and trying to reach a point three inches beyond what was possible for him to reach, the string slipped, and he fell down on the piano during the effort of catching it, and the piano broke by the heavy burden of Chacha (Uncle). He started to abuse and the aunt prohibited him using such language before the children.

At last, Uncle Chakan got the spot fixed again. He put the point of the nail on it with his left hand and grasped the hammer in his right hand. And, with the first blow he smashed his thumb, and dropped the hummer on somebody's toes; a scream was heard.

Aunt heaved a sign and said...

"Next time, if you are going to strike a nail into the wall, you would let me know in time so that I would go to my parents' home with my kids."

"Oh! You women, you make such a fret over everything." Uncle Chakan said "What has happened that she is talking too much. Next time, I won't interfere in anything."

And then he tried once again, and at the second hit, the nail would go clean through the plaster and half the hammer after it, and Uncle Chakan suddenly strike against the wall with force that his nose was nearly flattened

Then they had to find the rule and the string again and a new hole was made. And about midnight the picture was hung rather hanged - very crooked as if just to fall and the condition of wall was portraying as if a battle was fought there, and everybody was dead-tired and miserable - except Uncle Chakan.

Uncle stepped heavily off the ladder on to the charwoman's feet, and she groaned. He hesitated for once then said with evident pride. "That was the matter, why some people call a man to do a little thing like that!"

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Translation of "Chacha Chakan ne Tasweer Tangi" into "Chacha Chakan Hanged the Picture"²⁴

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In Search of Self and (M)other: Identity and Feminism in Select Indian Novels

Dr. Bhasha Shukla Sharma

Abstract

Woman is typecast as ‘Mother Nature,’ in Indian scenario, thus reducing her to the role of the perpetual ‘giver’. Religious doctrines aid these representations. Language makes it appear permanent and ‘natural’ through the use of patriarchal terms like Mother Earth and Mother Nature. Indian Writing in English represents a variety of female characters, with varied wishes and frustrations, desires and agony, searching for self-identity or self liberation. These twenty-first century Indian writers through their characters revolt against considering marriage and motherhood as ultimate goals for an ‘ideal woman.’ Here they stand with the wave of feminism strongly advocating individual liberation. In recent times feminist theories have paid attention to narrative texts based on culturally constructed gender. While analyzing a narrative text, culture, identity, sexuality and power tend to formulate the major part. This article looks closely at select contemporary Indian novels which take a gender centered platform.

Key words: Woman as Mother Nature, ideal woman, revolt against marriage, revolt against motherhood

Dream through the Dream of Men

Simone de Beauvoir (*The Second Sex*, 1949) explained the sense of self through ‘exis’ philosophy. Existentialism proposes that one exists first, and through one’s acts, one becomes something. ‘One is not born a female, one becomes this.’ She reasoned that an individual has absolute control over his or her fate, and neither society nor organized religion should limit our freedom to live authentically. But since men have claimed the category of self, of subject, for themselves, women are relegated to the status of the Other. Consequently, the category of

women has no substance except as an extension of male fantasy and fears. And since all cultural representations of the world around us have been produced by men, women must ‘dream through the dream of men.’ Thus a woman is required to accept her status of other, ‘make herself object’ and ‘renounce her autonomy.’

One Is Not Born a Woman, Rather Becomes One

Beauvoir’s remark ‘One is not born a woman, rather becomes one’ is loaded with semiotic connotations. ‘Sex, argue feminists, is biological, while gender is socially constructed. Irigaray’s theory of sexual difference suggests that there is ‘only one sex, the masculine, that elaborates itself in and through the production of the “Other”... Women are also a “difference” that cannot be understood as the simple negation or “Other” of the always-already-masculine subject’ (Butler, 1990:25).

Butler quotes Monique Wittig, ‘Gender is the linguistic index of the political opposition between the sexes. Gender is used here in the singular because indeed there are not two genders. There is only one: the feminine, the “masculine” not being a gender. For, the masculine is not the masculine, but the general’ (Butler, 1990: 27).

Butler argues that ‘the masculine’ and the ‘feminine’ are not biologically fixed but culturally presupposed re-invoking Foucault’s claim ‘that sexuality and power are coextensive.’ (Butler 1990: 40) Judith Butler, one of the most influential theorists writing today, in her seminal book *Gender Trouble* further remarks that, ‘Beauvoir’s argument (and Wittig’s) that the female sex is marked, while the male sex is not.

Discourse and Women

For Irigaray, the female sex is not a “lack” or an “Other” that immanently and negatively defines the subject in its masculinity. On the contrary, the female sex eludes the very requirements of representation, for she is neither the “Other” nor the “lack,” those categories remaining relative to the Sartrian subject, immanent to that phallogocentric scheme. Hence, for Irigaray, the feminine could never be the *mark of a subject*, as Beauvoir would suggest. Further, the feminine could not be theorized in terms of a determinate relation between the masculine and

the feminine within any given discourse, for discourse is not a relative notion here. Even in their variety, discourse constitutes so many modalities of phallogocentric language. The female sex is thus also the subject that is not one. The relation between masculine and feminine cannot be represented in a signifying economy in which the masculine constitutes the closed circle of signifier and signified.

Paradoxically enough, Beauvoir prefigured this impossibility in *The Second Sex* when she argued that men could not settle the question of women because they would then be acting as both judge and party to the case.’ (Butler, 1990: 14-15)

Two Generations of Feminists

Julia Kristava distinguishes between two generations of feminists: the first wave of egalitarian feminists demanding equal rights with men or, in other words, their right to a place in linear time, and the second generation, emerging after 1968, which emphasized women’s radical difference from men and demanded women’s right to remain outside the linear time of history and politics. After an examination of the role of socialism and Freudianism in relation to the demands of the women’s movement, Kristava focuses on the problems on the second position, perceived as a ‘counter-ideology’ which risks degenerating into an inverted form of sexism. A new generation of feminists is now emerging, however, a generation which will have to confront the task of reconciling maternal time (motherhood) with linear (political and historical) time. Unless we manage to theorize women’s continued desire to have children, Kristava argues, we leave the door open to religion and mysticism. The new generation, or more accurately, the corporeal and designing mental space now available to women is one that advocates the parallel existence or the intermingling of all three approaches to feminism, all three concepts of time within the same historical moment. Presupposing as it does the deconstruction of the concept of ‘identity’, this demand opens up a space where individual difference is allowed free play’. (Moi, 1986: 187)

Women Typecast as Mother Nature

According to Promod K. Nayer (2008, pp.71), the woman (particularly in Indian scenario), is typecast as ‘Mother Nature,’ thus reducing her to the role of the perpetual ‘giver’. Religious doctrines aid these representations. Language makes it appear permanent and ‘natural’ through the use of patriarchal terms like Mother Earth and Mother Nature.

Draupadi versus Sita

Indian Writing in English represents a variety of female characters, with varied wishes and frustrations, desires and agony, searching for self-identity or self liberation. These twenty-first century female writers through their characters revolt against considering marriage and motherhood as ultimate goals of an ‘ideal woman.’ Here they stand with the third wave of feminism strongly advocating individual liberation. Wendy Doniger calls Sita the ‘official role model’ for Indian women and laments, ‘How different the lives of the actual women in India would have been had Draupadi, instead of Sita, been their official role model! Many Hindus name their daughters Sita, but few name them Draupadi’ (1990:298).

According to Doniger ‘the women of Mahabharata are extremely prominent, feisty, and individualistic, in part as a result of changes that were taking place in the social structures at the time of the recension of the text.’ (1999:292). ‘There are some women in Ramayana who behave badly, like Kaikeyi, Manthara, the hunchback women or Ahalya, the archetypal adulteress ... the polarized images of women in the Ramayana led to another major split in Hinduism, for though the Brahmin imaginary made Sita the role model for the Hindu women from this time onward, other Sanskrit texts as well as many vernacular versions of Ramayana picked up on the shadow aspect of Sita, the passionate, sexual Sita, an aspect that is also embedded in this first text, only partially displaced on to other, explicitly demonic women. Yet the later Brahmin imaginary greatly played down Sita’s dark, deadly aspect and edited out her weaknesses to make her the perfect wife, totally subservient to her husband. How different the lives of the actual women in India would have been had Sita as she is actually portrayed in Valmiki’s Ramayan (and in some other retellings) been their official role model. The Valmiki Ramayan thus sowed the seeds both for the oppression of women in the dharma- shastric tradition and for the resistance against that oppression in other Hindu traditions’ (Wendi Doniger, 1990:232).

Culturally Constructed Gender – Ideal Woman

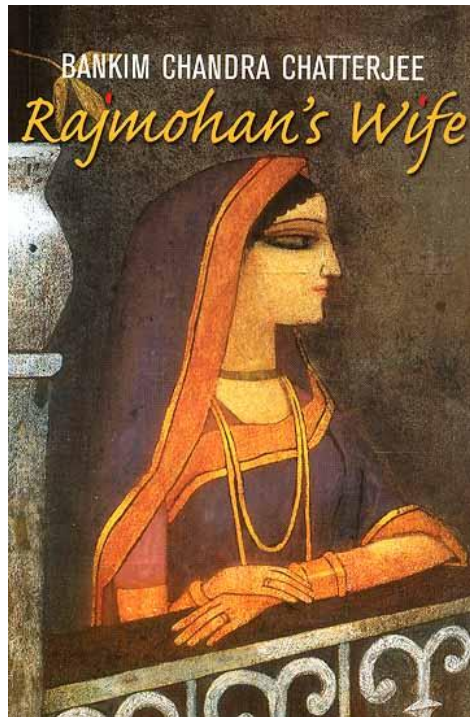
In recent times feminist theories have paid attention to the narrative texts based on culturally constructed gender. While analyzing a narrative text culture, identity, sexuality and power tend to formulate the major part, I look closely at select contemporary novels published by Amitav Ghosh (*The Hungry Tide*, 2004), Gita Mehta (*The River Sutra*, 1992), Githa Hariharan, *The Thousand Faces of Night*, 1992), Arundhati Roy (*The God of Small Things*, 1997) which take a gender centered platform.

These twenty-first century Indian authors are trying to challenge the traditionally represented identity of woman as the ‘ideal woman’ or the oppressed model of female representation. They represent a conflict between the Ideal woman and the real woman. These are the women who can stand up for themselves. They can support and they can take care. These are the authors who represent women as individuals, as powerful beings, those who are educated, those who can take their own decisions, those who can come out of the traditional patterns and those who are not ready to compromise. The self or the identity of these women is generally constructed by others (in terms of her relationships with men as daughter, lover, wife, mother or widow) are regarded as ‘the other’ prefer to go back to their roots – ‘the mother’.

Deconstructing Binary Oppositions

In the analysis of these authors, I tend to look primarily for ways in which these authors deconstruct binary oppositions underlying mainstream assumptions about identity. These texts are modeled on the ancient Indian text of *Ramayana* which tells the tale of Sita, Rama’s wife, who finds redemption only after she is taken back by her mother, Mother Earth. I would be interested in reading and examining the images of women, of self and the (m)other, portrayed in these novels and how these women tends to return back to their place of origin completing a circle to attain selfhood. I seek to keep the complexities of narrative technologies for endowing a literary character with interiority and a persona on the thematic level.

The First Novel in Indian English



The first novel in Indian English is *Rajmohan's wife* (1864) written by Bankimchandra Chattopadhyay, “serialized in a short-lived weekly magazine published from Calcutta, but it did not appear as a book in the author’s lifetime.” (Meenakshi Mukherjee, *Rajmohan's Wife*, 1996, pp. vii). The novel, reprinted by Ravi Dayal (1996) and edited by Meenakshi Mukherjee, highlights several important issues for discussion. Although Salman Rushdie calls it a ‘dud’ and ‘a poor melodramatic thing (xvi),’ Meenakshi Mukherjee finds it ‘a potent site for discussing crucial questions of women in the nineteenth century.’ The novel discusses ‘the helplessness and claustrophobia of women in incompatible marriages that was going to be a recurrent concern of Indian fiction for many years to come.’ Mukharjee finds it ‘surprising’ to have a woman protagonist, Matangini, and appreciates the fact ‘that the first Indian novel in a contemporary setting should have focused on a woman of uncommon vitality who refused to be completely subjugated either by her brutal husband or by the expectations of the society’ (1996, pp. viii). However Mukharjee notes, ‘Matangini’s identity, as announced in the title, is irrevocably connected to her marital status. (Mukharjee, 1996, 136)

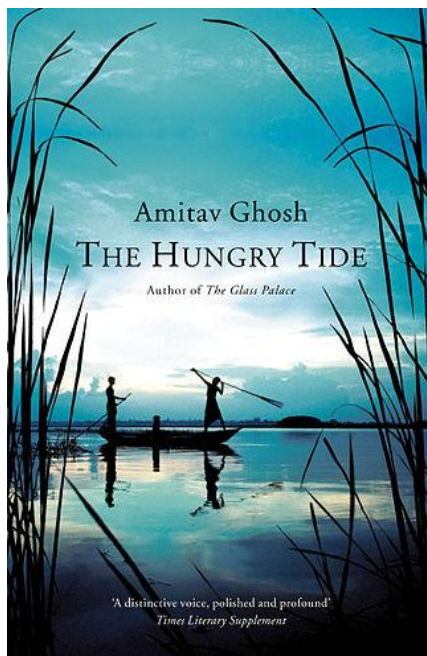
Macarand R. Paranjape discusses the novel in great detail (refer to his personal website) He comments on the characterization of Matangini as a nineteenth century protagonist and says, ‘The description of Matangini may be typical in some respects, but her actions are not. She is an

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entirely new kind of a heroine, someone who is not timid and weak, but strong and spirited. She carries the plot forward with her own kinetic energy and though thwarted, does end up entirely defeated. ' Beautiful and young but neither free nor happy Matangani, married to an old and ugly Rajmohan, crosses the threshold, like Sita in Ramayana, and suffers. Matangani is determined and does not compromise or surrender till the end. The novel portrays the female protagonist, Matangani, as a woman of courage. She is bound by her duty but revolts when conditions become unethical. She faces the threats in her life boldly and in the attempt finds herself to be stronger than she expected and finally returns back to her (mother) parents' house. Mukharjee appreciates the 'authorial sympathy' for Matangani but is astounded at the 'abruptness and ambivalence of the ending' which she clarifies 'may be the result of an anxiety such woman of energy generated, by posing a threat to the social order' (1996, PP. ix)

Female Characters in Ghosh's Novels

In recent times Amitav Ghosh is a prominent author. All female characters in Ghosh's novels have a strong personality. Be it Ila, thamma or May Price in *The Shadow Lines*, or Uma in *The Glass Palace* or Mangala, Tara or Urmila of *The Calcutta Chromosome* or Piya, Mayna, Kamala and Nilima in *The Hungry Tide*. In this paper I will discuss *The Hungry Tide* (which received Hutch Crossward Book Award) in detail.



In *The Hungry Tide* life of all four prominent female characters seems to revolve around an historical event which finally leaves a deep impact on their lives. Piyali Roy or Piya, was ‘not Indian except by descent,’ (*The Hungry Tide*: 03) unable to speak Bengali and was stubbornly American. Piya represents modernity as she is an American by decent. She is more of a cosmopolitan ‘she was a foreigner; it was stamped in her posture, in the way she stood, balancing on her heels like a flyweight boxer, with her feet planted apart.’ (*The Hungry Tide*: 03) She is a traveler and her work has taught her to be adjusting and self reliant. She uses modern equipments like mobile, the binoculars, the monitor and the GPS. Piya is modern yet very Indian at heart.

In contrast Nilima is a traditional character who is not at all the self-sacrificing ideal Indian woman but is an ambitious, dominating and authoritative personality. She does not support the refugees of Morichjhapi because it would mar her progress even at the cost of her marriage.

The character of Moyna is neither traditional nor completely modern. She is a local nurse who lies somewhere in between the traditional and modern. On one hand she tries to support her family by working and educating her son so that he could have a better future than her husband and on the other she studies to become a professional nurse or may be a doctor.

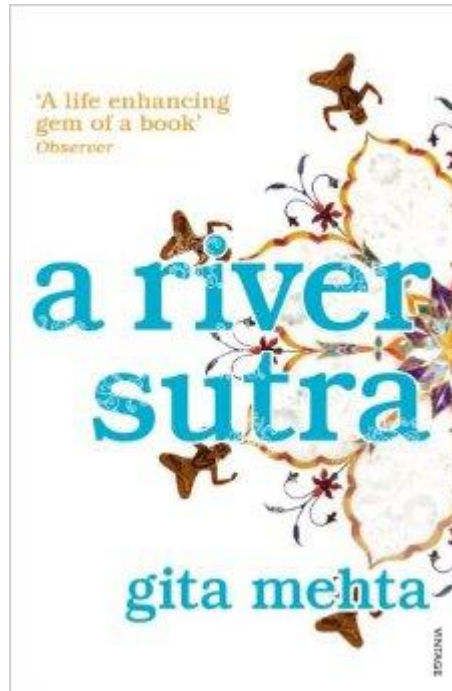
Kusum is another character whom one cannot define in terms of modern or traditional. But Kusum is a person with a heart and a mind of her own. She is strongly opinionated. She supports the myths and traditions of the fishermen strongly and she also supports the cause of the refugees of Morichjhapi so much so that she becomes a part of them and their struggle which eventually leads her to her death. Kamala tells Nirmal, ‘I listened to them talk and hope blossomed in my heart; these were my people, how could I stand apart? We shared the same tongue, we were joined in our bones; the dreams they had dreamt were no different from my own. They too had hankered for our tide country mud; they too had longed to watch the tide rise to full flood’ (*The Hungry Tide*: 165) Piya the protagonist finally returns back to Lucibari where she decides to spend rest of her life.

Gita Mehta’s *A River Sutra*

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Salman Rushdie calls Gita Mehta's *A River Sutra* 'an important attempt by a thoroughly modern Indian to make her reckoning with the Hindu culture from which she emerged (xxi).' In *A River Sutra*, Mehta writes about people committing suicide in the river Narmada so as to end life in the lap of mother - the river goddess being the symbol of a mother - which according to the mythology would provide complete salvation, i.e. freedom from the cycle of life and death. Through the river mythology, river being the role model, women are shown the path to follow as a traditional woman.

In 'The courtesan's story' Mehta talks of eternal love. It is the story of a bandit Rahul Singh who kidnaps a courtesan's young daughter because he thinks that she has been his wife in so many lives before this present life. As a witness she describes again in 'flash back' the life of bandits in the state of solitude. Even after kidnapping the girl the bandit never forces himself upon her and wins her over by respect. Eventually the young girl falls in love with him (her kidnapper). She says: "So I punished him by inflaming his longing for me. Then I laughed at his misery when I showed him how coarse I found him, how lacking in the refinements I admired" (Mehta, *A River Sutra*: 183). And later she says: "Not until I conceived did my husband truly believe I loved him" (*A River Sutra*: 186). Her husband, Rahul Singh, is shot by the police before he could live a happy life with his love. He dies leaving her alone and pregnant. The girl

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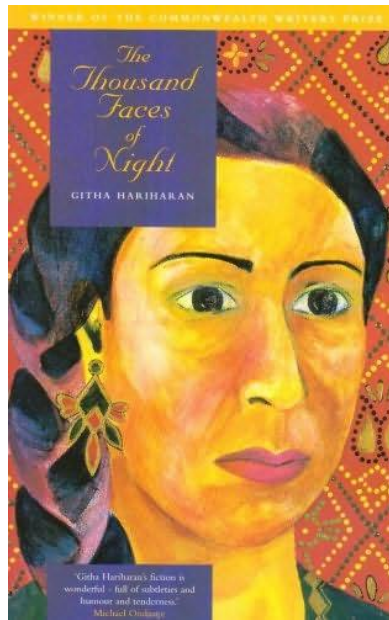
could not bear such shock and the result is miscarriage. She plans to take vengeance on ‘the men who killed her husband and unborn child’. Her plans are thwarted when the arms she has prepared for the vengeance are found by the Manager of Narmada guest house. The courtesan’s daughter unfolds Rahul Singh’s greatness before the nameless narrator, who is the Manager of the Narmada rest house, and tells him how the society forced him to be a murderer. ‘Denied justice, Rahul Singh only did what a man of honor would do. He swore vengeance on his family’s murderers and killed them all. Of course he has become a hunted man. But he has never harmed anyone who did not deserve it.’ (A River Sutra: 182). From the flash back she comes to the present. In the present condition she herself could not return to the society as a murderer’s wife. A victim of social ethos she is left with no choice but is forced to commit suicide by jumping into the river Narmada for which her mother is happy because “her daughter had died in Narmada she would be purified of all her sins” (A River Sutra: 190).

Paradoxically the river Narmada is a source of renewal of life (in the previous story of the executive) and in the second story it is a giver of death. Perhaps through the courtesan’s story Mehta wants to inform us that irrespective of the caste or creed, high or low class, the (mother) river provides solace to all.

God of Small Things

In Arundhati Roy’s *God of small things* Ammu returns back to her mother with twins Estha and Rahel after an unsuccessful marriage. She falls in love with Velutha who is lower in caste/class divide. After their mother’s death they are separated from each other. In the words of Brinda Bose, ‘Daughter Rahel, after a youth gone awry, returns to her childhood home and her soul-twin Estha to rediscover his pain and to offer him her body as an unnamable balm. Both violate the most basic "love laws" that govern their social existence; the transgressions are the result of conscious decisions by the emotionally overcharged characters’ (Bose 1998).

The Thousand Faces of Night



In Githa Hariharan's *The Thousand Faces of Night* (1992), the protagonist Devi returns back to her mother in search of her own identity. All women characters in *The Thousand Faces of Night* are unhappy in marriage, unhappy with motherhood, forceful and unwanted. Devi and others including Parvatiamma and Mayamama reject motherhood. Devi has no desire to have children but Mahesh believes that she should have children not out of love but because everyone has them. Mahesh is practical enough to understand that children are the logical outcome of a marriage. He is one of those members of traditional society who consider motherhood as the final goal for attaining womanhood or becoming a complete woman. He pressurizes Devi to visit gynecologists. She visits the hospital regularly so that her ovaries can be 'mended, an efficient receptacle for motherhood.' (*The Thousand Faces of Night*: 89). Mahesh begins to neglect her more when she is unable to conceive despite prolonged efforts. She can sense this alienation. She says 'I feel myself getting blurred in Mahesh's eyes. The focus gets softer and softer, till everything dissolves into nothingness, everything but my stubborn, unrelenting womb' (*The Thousand Faces of Night*: 93). Mayamma suggests other ways out, through pleasing gods - her room is full of gods and goddesses, as she herself had undergone similar circumstances. These women in Hariharan's narrative are perhaps happy to be single, widowed or divorced.

In *The Art of Dying* (1992), Hariharan again narrates a short story 'The Remains of a Feast' with similar implications. It tells us about the explosion of the suppressed desires of a

Brahmin widow. She is unable to control her secret desires beyond a limit. The ninety-years old cancer-struck Brahmin widow, who has practiced austerity since a very young age, suddenly revolts and desires everything that has been prohibited for her - bhel-puri from the fly infested bazaar, perhaps touched by untouchables, cakes with eggs in them, from the Christian shop with a Muslim cook, Coca-cola laced with the delicious delight that it might be alcoholic. Finally when she dies, the granddaughter, a medical student who was her partner in crime, covers her body with a bridal red sari, as her grandmother must have desired. 'The remains of a feast' has greater connotations and gives us a look into Hariharan's point of view. 'Single' in Hariharan's point of view does not mean isolated or lonely but empowered and in control of one's time, space, solitude and freedom.

In *The Thousand Faces of Night* Devi finds liberation in adultery, the only escape from her lifeless confinement. She flees from 'unconcerned' husband Mahesh and elopes with the 'concerned' lover Gopal. She says, 'I will gather together the fragments which pass for my life, however laughably empty and insignificant, and embark on my first real journey. I would like to do better than sneak out, a common little adulteress... so that I can learn to be a woman at last. I will soar high on the crest of Gopal's wave of ragas, and what if I fall with a thud, alone, the morning after? I will walk on, seeking a goddess who is not yet made.' (*The Thousand Faces of Night*: 95). She becomes a muse for Gopal and stays with him for some time but still feels trapped. She finds herself to be a reflection of her partner's self image. One fine day she 'throws her sari over the mirror to blot out her reflection: She stood in front of the ornate, teak-bordered, full-length mirror that she and Gopal shared, ... she looked into the mirror, but it was as if she was still looking at Gopal's sleeping face. It threw back at her myriad reflections of herself. Devi undraped the sari and folded it carefully, lovingly, till it was one long, multi-layered curtain. She covered the mirror with the silk so that the room suddenly became darker, and everything, the beds, the table, the sleeping body of Gopal, were themselves again, no longer reflections.' (*The Thousand Faces of Night*: 138).

In *The Thousand Faces of Night*, Sita, protagonist's mother has revitalized her capabilities as a violin player. We assume that Devi will also find herself by going back to her roots. Devi finally realizes her mistake that she was looking at herself from the opposite end. All

she was doing till now was to be 'an obedient puppet' (The Thousand Faces of Night: 137) to please others. She says, 'I was too well-prepared and not prepared at all. America, Jacaranda Road, Mahesh, Gopal. I have run away from my trials, my tail between my legs..., she was, for the first time, no longer on the run' (The Thousand Faces of Night: 137-38). Devi is at a juncture where she has to decide whether she wants to remain frustrated throughout her life or she wants to be free and liberated. She decides to be bold and face the world with conviction. She recalls that she has never taken her own decisions, 'I have made very few choices, but once or twice, when a hand wavered, when a string was cut loose, I have stumbled on-stage alone, greedy for a story of my own.' (The Thousand Faces of Night: 137). She again leaves Gopal finally to return to her mother or her roots to rediscover her true identity. Like the mythological Sita, Devi finally returns back to her mother as, 'She rehearsed in her mind the words, the unflinching look she had to meet Sita with to offer her love. To stay and fight, to make sense of it all. She would have to start from the very beginning.' (The Thousand Faces of Night: 139).

Feminist Criticism

Feminist critics like Madhu Kishwar and Chandra Talpade Mohanty keep the Indian social structure in mind when attempting feminist criticism in India. While studying Indian women novelists we have to understand the difference between east and west. The model should not be rigid and we must keep in mind the silent revolution that is being brought about by the women in India. However their silence and speech are designed by their experiences historical or contemporary. These women in India may not have participated in a great feministic movement but silently and strongly are changing their behavior, dressing, distribution of power, values and mindset without any organized appeal. Patti Duncan (2004) argues that silence is not merely a sign of absence of voice or power. Finding a voice may not be a matter. While that might be the case, it is also crucial to recognize the ways silence can signify resistance and the ways of speaking can be used in the service of dominance and subjugation. Deborah M. Mix (2005) quotes Duncan in her analysis of Patti's book in *Modern Fiction Studies* (volume 51, number 1, spring 2005) and remarks that early in her study of contemporary Asian American women's writing, Duncan notes that too many critics have read silence as 'antithetical to the liberation of oppressed groups of people' and have 'fail[ed] to recognize . . . the ways in which speech acts,

too, are limited and constrained' (13). Not all silences are equivalent; nor are all speech acts equal in their implications and effects.

In this regard it would be interesting to know what Katherine and Sudhir Kakkar (2007: 132-133) note about Hinduism where coming back to the mother is regarded as death and rebirth. They remark, 'Hinduism does not hold out the consolation of St Paul's promise that at the moment of death we come close to god and that then 'shall we know even as we are known.' Instead, it seeks to mitigate the universal dread of death by viewing it as an interval between lives, not as an end to the often painful, sometimes happy, but always engrossing and, above all, familiar life-in-the-world. In the words of an old Panjabi woman, as reported by the anthropologist Veena Das, death is 'like being shifted from one breast to the other breast of the mother. The child feels lost in that one instant, but not for long.'

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An Exploratory Study in Educating High School Children towards Maintaining an Eco-Friendly Environment

Bhavya. N., Ph.D. Scholar
Dr. K. Purnima

Abstract

An exploratory study in educating high school children towards maintaining an eco-friendly environment was conducted as a part of Doctoral research by Dr. K. Purnima and Smt. Bhavya N. Children are the citizens of tomorrow and a great responsibility of protecting the environment rests on their young shoulders. Hence, this study evolved. The objectives were: To know the existing knowledge of the adolescents about environment, its pollution and conservation; To compare the knowledge among the male and female high school children of the five schools and also between the high school children of the five schools. Two hypotheses were formulated stating that there is no difference in the knowledge about the eco-friendly environment concept between boys and girls and that there is no difference between the students of the five schools about the eco-friendly environment. The five schools taken for the study were Mangalavada, Mugadalabetta, CK Pura, Gujjanadu and KT Halli, which were randomly selected in Pavagada Taluk, Tumkur District, Karnataka. Adolescent boys and girls studying in 9th standard, numbering 20 from each school, totaling to 100 were selected using the Purposive Random Sampling technique. Questionnaire was used as tool, developed both in English and Kannada, which consisted of basic information about the respondents followed by five sections in which a total of 114 objective type questions were framed and distributed.

Very interesting results can be observed from the study undertaken for 9th standard students from the five rural schools in Pavagada Taluk.

With regard to a comparison among male and female students towards knowledge in maintaining an eco-friendly environment, except for the dimension eco-system and environment, the other dimensions Air, Water, Land and Resource and Energy conservation showed high significant difference in Mean scores among male and female children and also that male students had more knowledge about maintaining Eco-Friendly Environment compared to the females in all the dimensions.

The ANOVA, comparing children of schools located in the 5 villages showed high significant difference in Mean scores in all the 5 dimensions, revealing that children of K. T. Halli village had better knowledge towards maintaining Eco-Friendly Environment followed by students belonging to Mangalawada and Mugadalabetta villages in all the dimensions.

Observing the above study, a lot of improvement can be made regarding knowledge about eco-friendly environment making the children not only aware about their environment but also inculcate positive attitudes and practices among them.

Key words: adolescents and knowledge of environment, eco-friendly concept of environment

Introduction

Man is considered as an integral part of nature and there should be harmony & not hostility between man and environment. Man started interfering with the environment since the human civilization evolved. With the increased human tendency of exploitation of natural resources for economic development, the environment is facing serious threats to its conservation. Our vital and fragile environment is today increasingly threatened by commercial exploitation, growing population demands and industrial pollution. Our mother earth's rivers, oceans, forests, plains, grass lands and wet lands are fighting for survival.

Great efforts are necessary to protect the natural environment. Environment protection is the need of the hour today. Dr. Einstein said: "All our technological progress, our very civilization is like the ace in the hands of pathological criminals, who have mercilessly destroyed the forest and converted fertile land into desert" (Shankar Rao, 2004).

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There should be a final step for this creeping paralysis. Hence, we must think in terms of protecting our Environment, which protects us in return, one of the important means to create awareness about environment being environment education.

According to UNESCO and UNEP (United Nations Environment Program) "Environment education is a sustained process in which the individuals gain awareness of their environment and acquire the knowledge and skills to enable them to act individually as well as collectively to solve environment problems" (Kuruksheeta, 2004).

Need for the Study

Children are the citizens of tomorrow. A great responsibility of protecting the environment rests on their young shoulders. They have the capacity & enthusiasm to grasp whatever is told or taught to them. Hence the investigator found it immensely necessary and a dire need to educate adolescents studying at Government Aided High Schools in Pavagada Taluk towards maintaining an eco-friendly environment.

Review of Literature

A Study on Environmental Awareness among School Children was conducted by Aditi. N. Sowcar (2006) in Bangalore Urban District. The sample size consisted of 60 children belonging to 8th standard of State and I.C.S.E Syllabus schools. The results revealed that in some aspects such as environmental awareness in general, water pollution and air pollution, both the State & I.C.S.E respondents were on par with each other, while it was also evident that the I.C.S.E respondents were slightly better than the State respondents with regard to aspects of natural resources and soil pollution. However the difference between their awareness was not statistically significant.

Study of Attitude of Students Towards Environmental Awareness: A Case Study by Prashant Thote, Gyanodaya Vidya Mandir, Narsingarh. Environmental Education is a process of recognized values and clarifications in order to develop skills and added tools to understand and participate, appreciate the inter-relationship among man, his culture and bio-physical

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surroundings. It creates an overall perspective, which acknowledges the fact that natural environment and manmade environment are inter-dependent. It should consider the environment in its totality and should be a continuous lifelong process beginning at the pre-school level and continuing through all stages. It should be inter-disciplinary and examine major environmental issues from local, national and international point of view. It should utilize various educational approaches to teach and learn about and from the environment with stress on practical activities and firsthand experience. It is through this process of education that people in the society to be aware towards protection of environment and make them skilled to solve environmental problem so as to enable them to participate in the activities undertaken for the protection of environment.

Environmental attitude is learned predisposition to respond towards a consistently given object negative or positive. Environmental behavior determines those actions which contribute towards environmental preservation and conservation is more eco-friendly awareness. The present study was conducted on the students of classes IX and X of a private co-educational school Narsingarh. In this study 100 students participated (50 boys and 50 girls). A questionnaire used to collect the data from students about the environmental awareness and degree of awareness among students. Percentage calculation was used to find the performance of the students. Coefficient of correlation “r” was used to find out the relation hip between achievement in environmental education and environmental awareness ability. The result of the study indicated that the students are not performing well to solve the problems of population explosion, exhaustion of natural resources and pollution of environment. As a result students are not having enough awareness and skills for identifying and solving problems. No significant positive relationship was found between achievement in environmental education and environmental awareness ability. Some recommendations were made on the basis of the study.

Environmental Awareness and Environment Related Behavior of Twelfth Grade Students in Kolkata: Effects of Stream and Gender by Anwesa, Vol. 5: 1 - 8 (January 2010) Dr. Madhumala Sengupta, Dr. Jayanti Das, Pintu Kumar Maji. The main purpose of this study is to understand the effect of Stream (Arts, Science and Commerce) and Gender on Twelfth Grade Students’ Environmental Awareness and environment Related Behavior in Kolkata. A total of

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360 (Boys =180 and Girls =180) students under West Bengal Council of Higher Secondary Education in Kolkata were randomly chosen as sample. Two 5-point Likert type questionnaires (Environmental Awareness 27 items and Environment Related Behavior 21 items) were used for this study and were standardized by the researchers. For statistical analysis ANOVA and Coefficient of Correlation were conducted to determine the effect of Stream and Gender on Environmental Awareness and Environment Related Behavior.

A Study on the Environmental Awareness and the Changing Attitude of the Students and Public in Coimbatore towards Green Products by Banumathi Mannarswamy, Pondicherry University, India. The increase in human pollution coupled with development of science and technology has been a serious threat to global ecological balance. Human activities through the years have degraded all the vital life supporting systems like air, water and land. The World Health Organization estimates that by the turn of the century, 18 per cent of the expenditure in Asia's newly industrialized countries will go towards environment-related expenses (Levin, 1991). Worldwide evidence indicates people are concerned about the environment and are changing their behavior accordingly. As a result there is a growing market for sustainable and socially responsible products and services. A new sense of urgency about Indian environmental degradation has compelled a number of ordinary individuals to make eco-conscious life style changes.

The objective of the study is to understand the awareness level of the customers on Green products in Coimbatore and to evaluate the customers' attitudes towards the Green Products. Primary data was collected through the questionnaire from 100 General Public (Men and Women) and 100 Students of Coimbatore city, Tamilnadu. Secondary data was collected from various published sources. The first section gives an over view on the importance of environmental awareness, the second section analyzes the awareness level of the customers third section deals with the factors influencing green purchase followed by the findings of the study and conclusion. It is found that the customers in Coimbatore are aware of environmental problems and green products in the market but the attitude and behavior towards the green purchase is not improved.

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Objectives of the Present Study

- To know the existing knowledge of the adolescents about environment, its pollution and conservation.
- To compare the knowledge about environment, its pollution and conservation among the male and female High School children of the five schools.
- To compare knowledge about environment, its pollution and conservation between the High School children of the five schools.

Hypothesis

- There is no difference in the knowledge about the Eco-friendly environment concept between boys and girls.
- There is no difference between the students of the five schools about the eco-friendly environment.

Scope of the Study

The findings of the present study will be a eye opener to other rural Government schools who, on the same lines can promote the knowledge of an Eco-friendly environment among students, thus leading to a cleaner & greener environment.

Methodology

The study was carried out in the following phases.

Phase – I

To conduct a survey of five Government Aided High Schools. Five different villages were randomly selected in Pavagada Taluk, Tumkur District, Karnataka, India, which are listed below.

- 1) Mangalawada
- 2) Mugdalabetta “Fig.1”
- 3) C.K. Pura “Fig.2”
- 4) Gujjanadu “Fig.3”
- 5) K.T. Halli



Fig. 1 - Rastra Pragathi High School, Mugdalabetta



Fig. 2 - Sri Siddeshwara Swamy High School, C.K. Pura



Fig. 3 - Netra Vidya Peeta High School, Gujjanadu

Phase – II

Identification of the Sample

Adolescent boys and girls studying in 9th standard in the 5 Government Aided High Schools in Pavagada Taluk numbering 20 from each school were selected using the purposive random sampling.

Phase – III

Development of the Tool

A Questionnaire on adolescents' knowledge about the environment, its pollution and conservation was developed both in English and Kannada, since Kannada is the medium of instruction followed in the rural schools. It consisted of the basic information about the

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respondents followed by five sections in which objective type questions were asked. A total of 114 questions were framed for the questionnaire.

Phase – IV

Pilot Study

A pilot study was conducted on hundred 9th standard High school students, selected randomly, 20 each from the 5 schools “Fig.1,2,3”. The results of this pilot study have been statistically analyzed and presented in the following pages.



Fig. 1 - Sri Rama Rural High School, K.T. Halli



Fig. 2 - Sri Siddeshwara Swamy High School, C.K. Pura

Gender	No. of Respondents	Percentage (%)
Male	35	35
Female	65	65



Fig.3 - Netra Vidya Peeta High School, Gujjanadu

Table – I

Gender Status of the Students

Table – II

Type of Family

Family Type	No. of Respondents	Percentage (%)
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Nuclear	72	72
Joint	28	28

Table – III
Age Group of the Students

Age Group	No. of Respondents	Percentage (%)
13	57	57
14	42	42
15	1	1

Table – IV
Student’s Parent’s Educational Qualification

Parents Education	Illiterates	Primary School	Middle School	High School	PUC	Graduate
Father	41	26	8	17	1	7
Mother	53	25	9	10	0	3

Table – V
Student’s Parent’s Occupation

Parents Occupation	Agriculture (owns land)	Labor (Agriculture)	Employed	Business	Artisans	Home Maker
Father	79	11	5	4	1	0
Mother	78	11	0	0	1	10

Table – VI
Comparison among Male and Female Children towards Maintaining an Eco-Friendly Environment

Dimensions	Male (Mean ± SD) (n = 20)	Female (Mean ± SD) (n = 20)	Significance of t value
Eco system & Environment	10.77 ± 2.16	10.25 ± 1.93	1.2500 ^{NS}
Air pollution	10.37 ± 1.80	8.37 ± 2.72	3.9100 ^{**}
Water pollution	8.57 ± 2.15	7.40 ± 2.07	2.6700 ^{**}
Land pollution	7.77 ± 2.56	6.54 ± 2.21	2.5200 [*]
Resource & Energy Conservation	16.51 ± 5.42	11.86 ± 5.45	4.0800 ^{**}

** Significant at 1% level * Significant at 5% level NS Not

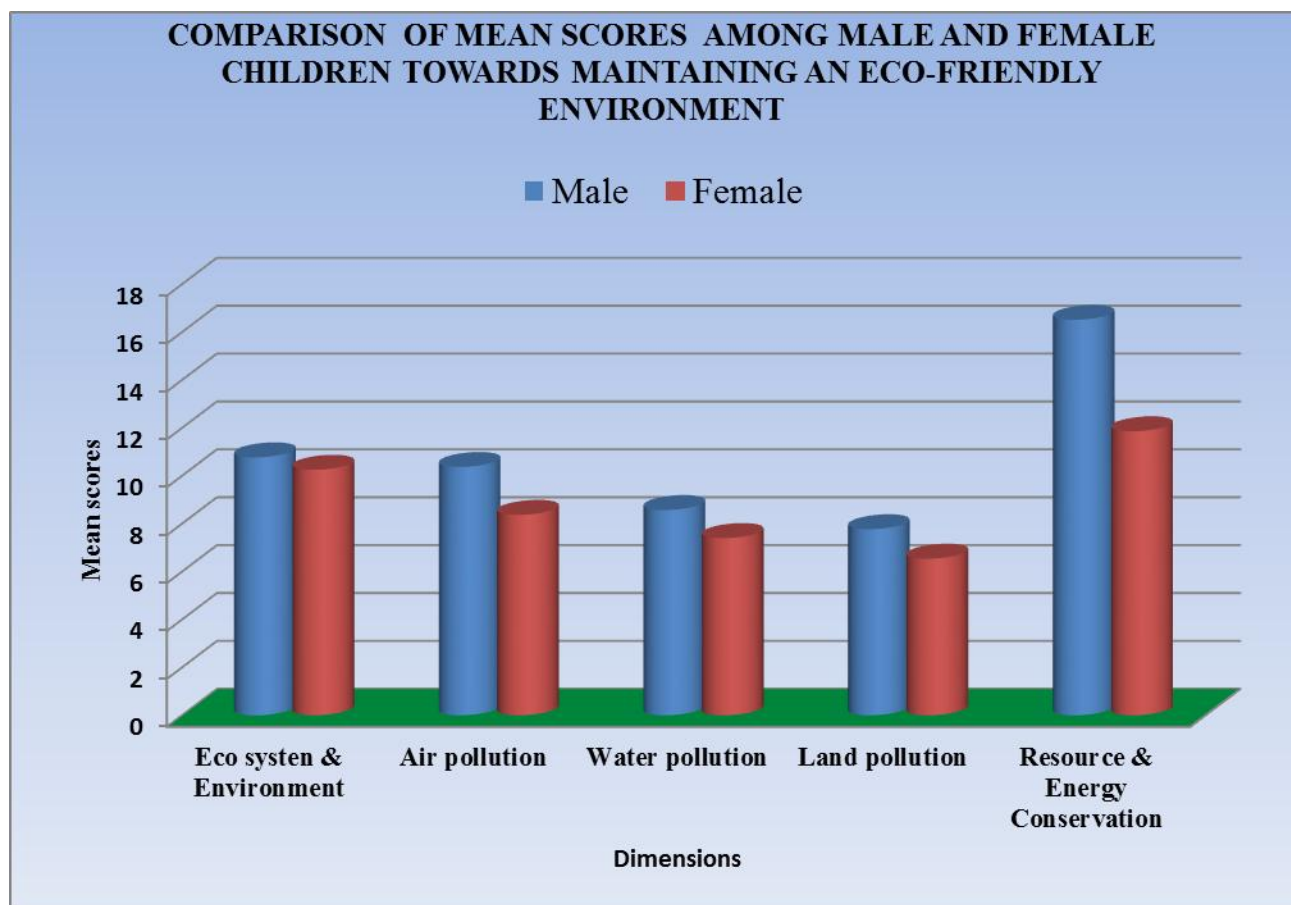
significant

Interpretation

The analysis shows high significant difference in mean scores among male and female children towards maintaining an Eco-Friendly environment in the areas of air, water, land and resource and energy conservation. However, there was no significant difference between them with respect to Eco system and Environment. Also, it reveals that male adolescents have more awareness towards maintaining eco-friendly environment compared to females in all the dimensions.

Hence the hypothesis that there is no difference between the knowledge about the Eco-friendly environment concept between boys and girls is disproved.

Graph - I



Dimensions	Schools (Mean \pm SD)					Significance of F value
	C K Pura	Gujjanadu	K T Halli	Managalawada	Mugadala Betta	
Eco system & Environment	10.50 \pm 1.90	9.25 \pm 2.14	10.55 \pm 0.99	11.00 \pm 2.00	10.85 \pm 2.43	2.4900*
Air	8.25 \pm 3.02	8.40 \pm 2.52	10.45 \pm 1.60	9.65 \pm 2.03	8.60 \pm 3.08	2.8200*

Water	7.05 ± 2.46	6.85 ± 2.05	8.30 ± 0.86	8.55 ± 2.43	8.30 ± 2.15	2.9200*
Land	7.50 ± 2.28	5.65 ± 2.32	7.85 ± 1.13	8.15 ± 2.32	8.70 ± 2.55	6.0900**
Resource & Energy Conservation	11.20 ± 2.80	11.80 ± 2.52	19.90 ± 4.25	16.60 ± 4.35	7.25 ± 5.74	26.5500* *

Table –VII

Comparison among Children of Different Schools towards Maintaining an Eco-Friendly Environment

** Significant at 1% level

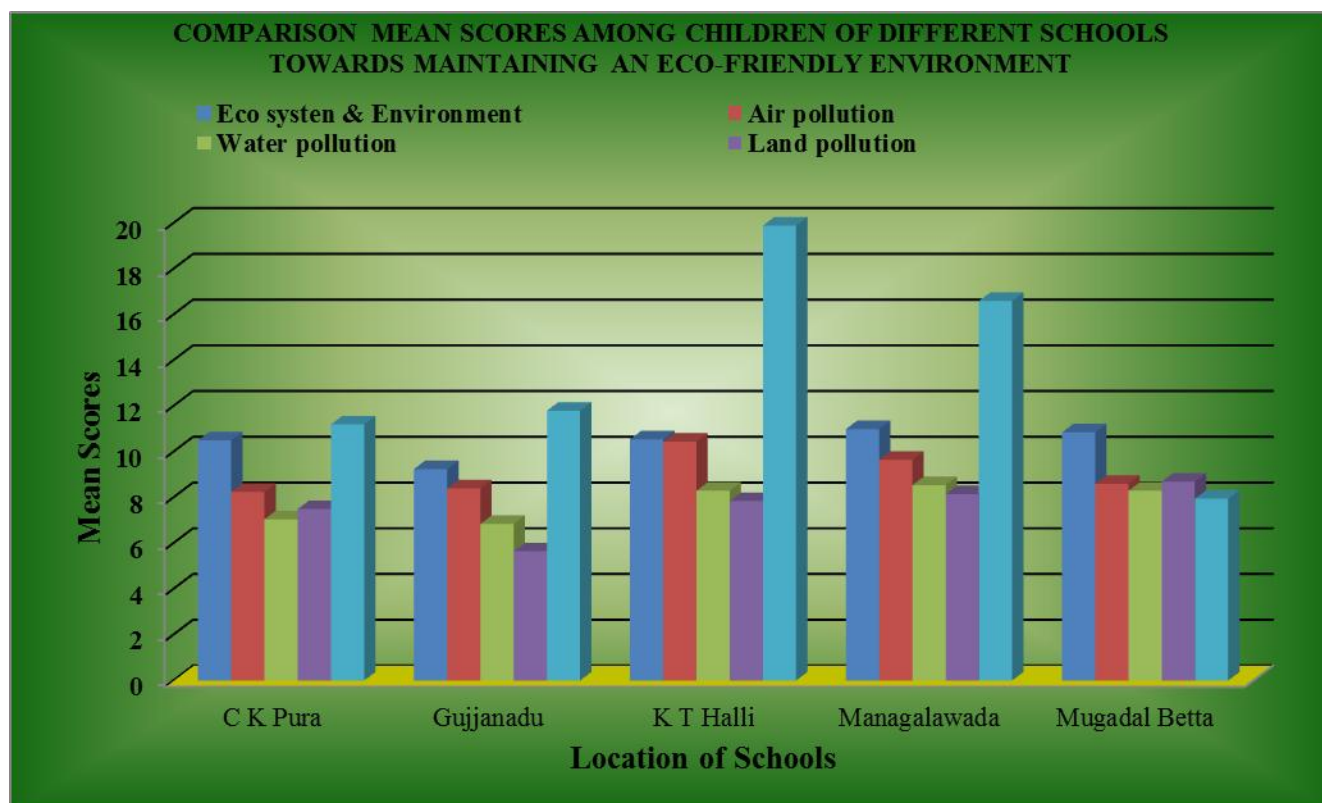
* Significant at 5% level

Interpretation

The analysis of variance (ANOVA) comparing children of schools located in different villages shows high significant difference in mean scores towards maintaining an Eco-Friendly environment in the areas of eco-system and environment, air, water, land and resource and energy conservation. Also, it reveals that children of K T Halli village have more awareness towards maintaining eco-friendly environment followed by school children belonging to Managalawada and Mugadal Betta villages in all the dimensions.

Hence the hypothesis that there is no difference between the students of the five schools about the eco-friendly environment is disproved.

Graph - II



Conclusion

Very interesting results can be observed from the study undertaken for 9th standard students from the five rural schools in Pavagada Taluk.

With regard to a comparison among male and female students towards knowledge in maintaining an eco-friendly environment, except for the dimension eco-system and environment, the other dimensions Air, Water, Land and Resource and Energy conservation showed high significant difference in Mean scores among male and female children and also that male students had more knowledge about maintaining Eco-Friendly Environment compared to the females in all the dimensions.

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The ANOVA, comparing children of schools located in the 5 villages showed high significant difference in Mean scores in all the 5 dimensions, revealing that children of K. T. Halli village had better knowledge towards maintaining Eco-Friendly Environment followed by students belonging to Mangalawada and Mugadalabetta villages in all the dimensions.

Observing the above study, a lot of improvement can be made regarding knowledge about eco-friendly environment making the children not only aware about their environment but also inculcate positive attitudes and practices among them.

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Play-way Methods to Improve Vocabulary

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Abstract

This paper focuses on improving vocabulary using play-way methods.

Key words: Vocabulary, Play-way, Stories, Aantakshari, Idioms, Phrases

Importance of the Mastery of Words

Everybody wishes to have a strong vocabulary and also to have a treasure of idioms and phrases to convey the information accurately and to express the emotions effectively. Rich vocabulary helps the speaker or the writer to create a good impression about his/her word power. However, many speakers and writers fail to impress their listeners and readers because of their lack of proper and effective use of words. Hence inadequate vocabulary proves to be a serious handicap for such people. Even good speakers may reach a plateau due to inadequate vocabulary. Hence one should be extremely conscious regarding the use of proper words, idioms and phrases in proper contexts because an exact and extensive vocabulary is an important tool for success.

Good communicators and learners always crave to learn new words, their meanings, their multiple uses, pronunciation, spelling, parts of speech and appearance in the sentence.

Conventional Ways to Improve Vocabulary Skill

There are many conventional ways of improving vocabulary like the following:

- To learn a word daily from dictionary
- To read English newspaper/magazine/books regularly
- To write a paragraph using a newly learned word or words
- To talk in English with some non-living objects to practice sentence construction and vocabulary skills

Greater Effectiveness through New Methods

The above mentioned traditional methods of improving vocabulary are no doubt very useful but a learner soon loses interest as these methods are time consuming. These methods do not generate much enthusiasm and are usually monotonous assignments. New interest in learning vocabulary may be generated through play-way methods to improve the acquisition and mastery of vocabulary.

One such method is through reading and telling stories. As a learning tool, stories can encourage learners to explore their unique expressiveness and can heighten a student's ability to communicate thoughts and feelings in an articulate and lucid manner and indirectly can help them to learn new words.

Using Stories to Improve Vocabulary

Stories can be a nurturing way of improving vocabulary. This activity can be practiced in the classroom as follows:

The teacher should divide the students in groups of four, five or six. Then she can provide them a story using simple language in hard copy. Students can be told to change some words of the story and replace them with new words or phrases without changing the meaning and theme of the story. The words that would be replaced words should be uncommon, rich, appealing and sophisticated. It may be possible that in a particular group one or two students are capable of changing the story with new words or phrases. These new words and phrases will now be learnt by the remaining students of that group.

After making lots of changes in the story any one member of the group can be told to narrate the new story which will be heard by the whole class. Another member of the same group may be told to explain the meaning of the new words used by them in the story. In this way each group can be told to follow this method and thus we can have a number of new words and phrases to learn.

This method was used in the real classroom where the popular story of the Tortoise and the Hare was given by the teacher to students in simple language.

The Tortoise and the Hare

Once upon a time a tortoise and a hare had an argument about who was faster. They decided to settle the argument with a race. They agreed on a route and started off the race. Soon the hare was ahead of the tortoise. Seeing that he was far ahead of the tortoise, the hare thought of relaxing for some time. Soon he fell asleep. The tortoise continued and overtook him and soon won the race. The hare woke up and realized that he had lost the race. The moral of the story is that the slow and steady (people) win the race.

The students worked in group and changed the given story with some new words as follows.

There was a **boastful overweening** hare in a forest who **bragged about** how fast he could run. Tired of hearing him boast, the tortoise argued with him and challenged him. They decided to settle the **squabble** with a race. All the animals in the forest **assembled** to witness the race. They saw **eye to eye** on a route and started off the race. The hare started with a **jet like speed** and left the tortoise much behind. Then not finding the tortoise within his **range of vision**, he decided to have a **catnap**. Soon he was **in the arms of Morpheus**. The tortoise **plodded on** looking straight ahead. He went past him and soon finished the race, emerging as the **undisputed champ**. Hearing the shouts and cheers of the spectators, the hare woke up and was **bamboozled** to know about the **triumphant** tortoise. He was **remorseful and conscience-stricken**. He reminded himself forever, “Don’t **brag about your lightning pace**, for slow and steady wins the race.”

Learning Idioms and Phrases

In similar fashion, idioms and phrases can also be learnt by play-way method. This play-way method of teaching and learning idioms and phrases is through the game of *Aantakshari*. The teacher can tell the students to first find as many idioms and phrases as possible on certain topics such as parts of body, animals, colours, numbers or the commonly used idioms and phrases using books, dictionary or the Internet.

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Examples

Idioms/Phrases based on Parts of Body

1. Hair-breadth escape
2. Head of the family
3. Under the thumb of father
4. To grease the palms
5. To pay through the nose

Idioms/Phrases based on Animals

1. To rain like cats and dogs
2. Lion's share
3. White elephant
4. Dark Horse
5. Ant in pants

Idioms/Phrases based on Colours

1. Black and white
2. To born with silver spoon in mouth
3. Golden opportunity
4. To catch red-handed
5. To show pink slips

Idioms/Phrases based on Numbers

1. At sixes and sevens
2. One in hand is worth two in bushes
3. On cloud nine
4. A million dollar question
5. In the seventh heaven of delight

In this way, once the students collect minimum 10 idioms and phrases on each topic, tell the students to keep their books open. Now the teacher can tell the students to play *Aantakshari* based on idioms and phrases. The teacher will divide the students in two, three or four teams depending upon the strength of the class. The teacher can begin the play by saying a phrase or **Language in India** www.languageinindia.com ISSN 1930-2940 15:3 March 2015
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idiom. The first team will pick up any one word from the idiom or phrase given by the teacher and will say another idiom using that word along with its meaning. The second team will also pick up any one word from the idiom said by the first team and will say another idiom or phrase. In this way all the teams can continue playing the game. If a particular team can't form a new idiom from the idiom spoken by the previous team, next team can be given the chance and so on. If none of the teams can answer, the teacher can help in this case. If the teacher also fails to help, in that case the teacher can give another idiom or phrase or proverb having similar, related or even far-fetched meaning.

Example

The teacher can begin the play by saying an idiom:

To bell the **cat**→ A **cat** nap→ To rain like cats and **dogs**→ Every dog has his own **day**→ A **red** letter day→ **Red**tapism→ To catch somebody red-**handed**→ A bird in **hand** is worth two in bushes→ A **golden** handshake→ A **golden** opportunity→ Everything that glitters is not **gold**→ Old is **gold**→ A golden **man**→ A **man** of letters→ **Practice** makes a man perfect→ Practice what you preach

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Biotext: Deleuze and Bakhtin

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Abstract

This article revolves around J. S. Anand's *theory of biotext*, theorized as the virtual Third Space which encompasses author, text, and context. It brings together the theoretical notions of Anand (India), Deleuze (France), and Bakhtin (Russia) on a comparative scale, hence a cross-cultural phenomenon. It is argued that biotext is the meeting point between Bakhtin's dialogism and Deleuze's temporal synthesis. Bakhtin defines man in terms of language which is inherently dialogic; hence for him identity is defined in self-other relation. Deleuze bases self-other relation on temporal syntheses and presents it in a constant flux. What interlinks Bakhtin to Deleuze is Bakhtin's view that language is inevitably context-oriented; context, for Deleuze, is a synthetic process which happens in temporal scheme. A process of being thought together, synthesis is argued to be dialogic. Biotext is the Deleuzian virtual realm which crystallizes the dialogic relation between language and context, and is therefore synthetic. Any dialogism for Bakhtin is unavoidably ideological, hence politically partial. It is argued that unlike Bhabhalian Third Space which is dehistoricized and depoliticizing, Anand's biotext conforms, albeit temporarily, to an ideological stance, either of the text, of the author, or of the allegiance provoked by the reader/author's context.

Key words: Bakhtin, Deleuze, Anand, biotext, text

Introduction

History of literary criticism is marked with oscillations between the triad elements: text, context, and author/reader. Each critical approach has inevitably emerged out of prioritizing one or two elements and marginalizing the other(s). This has given the literary perspective some merits as well as delimitations. While the approach has opened up new horizons on different dimensions of each one of the concerned elements, it has also limited its scope by ignoring or

missing out some other facets. Addressing all such limitations, J. S. Anand proposes his notion of biotext which is inclusive of all elements involved in the processes of producing and appreciating a literary work. His theory of biotext involves text, context, author/reader giving each element its due concern. Biotext owes this huge potential to its virtuality; Anand relies for the virtuality of his biotext on Deleuze, the postmodern philosopher. For Anand, biotext is a virtual realm which encompasses multiple different possibilities and syntheses. And therefore, each text and each reading is only one of these possibilities actualized due to the existing conditions. Each actualized text (written or read) has itself a virtual side which renders it impervious to multiple other differentiations and possibilities. Therefore, each text is a site of power struggle among different possibilities and is hence asymmetrical.

Text itself is not an independent entity as it evolves out of interrelationships between author/reader and context. Text is the product of contextual demands and author's/reader's responses. Taking these points into consideration, Anand draws on the Deleuzian time notion which is based on the three passive syntheses of past, present, and future. Biotext is similarly argued to have grown out of the three passive syntheses of context (past), author/reader (present), and text (future). While Deleuze's time notion is less concerned with the politico-historical aspects of the event, biotext is highly political and historicizing. The present paper deals with this aspect of biotext and shows how it conforms to some hailing discourses and countersigns some others. The Deleuzian asymmetrical relations in the time notion seem to be apolitical as they are determined by the degree and speed of synthesis; yet biotext could be nothing other than political since it is actualized based on the degree and power of discourses. For this aspect of Anand's notion, this study relies on Bakhtin and his definition of language (discourse) and man. It is argued that biotext is a synthesis in a Deleuzian key tone and each synthesis is dialogic in a Bakhtinian terminology. This argument necessitates theoretical elaboration of both Bakhtin and Deleuze. Then the paper synthesizes these theories in the body of biotext. Giving biotext a discursive and thereby ideological base, this paper takes biotext as the Third Space where all the codes of text, context, author/reader are mobilized but with an ideological tilt. Thus unlike its Bhabhalian counterpart, biotext is highly politicized and historicized.

Deleuze: Synthesis

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Anand takes biotext as the virtual Third Space which synthesizes author, text and context. Paralleled on a Deleuzian time-scheme, author can stand for the present, context for the past, and text for the future (Farsi 2013, 186). The focal point in this model is the idea of synthesis which is highlighted as the interlinkage between Bakhtin and Deleuze, despite their theoretical diversities. In Lampert's words, synthesis is a process of "being thought together" (2006, 17). Deleuze contends in each synthesis of time the other two elements are retained and contemplated. Thus in the synthesis of the present, the past and the future are retained as its dimensions; in the synthesis of the past, the present and the future are retained just as the past and the present are contracted as dimensions in the synthesis of the future. What this implies is the unavoidable co-existence of all three elements as well as their mutual interdependence. Applied to Anand's biotext, this implies nothing other than the unavoidable co-presence of all elements of the triad while no single element is eradicated. Envisaged as such, biotext counter-argues all reductive interpretations that silence one voice for the sake of some other.

Furthermore, the asymmetrical relations between the triad in each synthesis render the synthesis a site of power struggle over the other two retained dimensions. Just as for Deleuze, time is defined in terms of three passive syntheses, for Anand also biotext arises out of the passive syntheses of its triad of author, context, and text. The passiveness of synthesis, as discussed by Farsi, renders time for Deleuze and biotext for Anand dynamic, protean and the locus of becoming, hence multiplicity. Synthesis is passive because it is immanent and immanence, for Jay Lampert, "implies that as soon as there is something then there is everything. As soon as there is anything, there has been a contraction that has folded a multiplicity into a singular presence" (2006, 17); put in other words, it contracts without the interference of any deciding or active consciousness. Lampert accounts for passivity as being "an internal relation rather than a succession of points awaiting action" (2006, 17). In Deleuze's own words, a synthesis is passive as it is "not carried out by the mind but occurs *in* the mind" (qtd. in Hughes 2002, 11). The passiveness of biotext thus modeled makes it immanent and hence multiple. As Farsi shows in her article, this justifies the many interpretations of the processes of reading as well as writing. What is more, the virtuality of biotext implies that multiple other interpretations are still there which have not yet found the way to get possible or actualized.

Time for Deleuze and biotext for Anand both owe their dynamism to their virtual state. Specifically, in Deleuze's time-scheme, the synthesis of the past termed as pure memory is virtual. This in itself cherishes its own implications and rewards for Anand's biotext which has been discussed at length by Farsi (2013). Generally, however, Deleuze believes in the distinction between the actual (possible) and the virtual and contends that the real comprises both. Put in simpler register, to any actual entity there is a virtual side which remains awaiting the requisite conditions to get actualized. For Deleuze, the virtual is "the transcendental condition of possibility of all empirical, individual entities" (qtd. in Bogue 2010, 21). Such a transcendental condition can, in Bogue's analysis, be actualized based on three models. Deleuze borrows the first model, called individuation, from Gilbert Simondon, the philosopher. Simondon, who draws upon the chemical formation of crystals, believes in the precedence of the process of individuation. For him, the emergence of individual crystals is the end result of the process of individuation, not the explanatory cause of the process. Simondon opines the chemical solution is in a metastable state, "a state in which energy is unevenly distributed and available for metamorphic activity" (Bogue 2010, 22). For Simondon, a metastable state is characterized by multiplicity as it constitutes "a 'more-than-one', a being beyond that of the individual, an excess of being capable of multiple differentiation" (Bogue 2010, 22). Accordingly, Deleuze views the virtual as the metastable site which renders the actual potential of multiple other possibilities. The points that motivate us to interlink Deleuze and Bakhtin lie in Simondon's belief in the "interactive complex of self-forming matter-in-formation" (Bogue 2010, 22) and the negotiation of power which makes all individuated entities "the products of hierarchically sustained systems of metastable entities engaged in a perpetual co-structuring process of open-ended individuation" (Bogue 2010, 22-23).

A second model that Deleuze deploys in characterizing metastable sites is that of "singular points", or "singularities". Every parabola has a singular point which is the focal or central point with respect to which the other regular points are organized. In each parabola, the change of the shape and the regular points is possible; yet the singular point remains always at the center and is thus the virtual site for the actualization of multiple parabolas. The position of the singular point cannot be known before it is actualized in a given situation. The singular point, in Bogue's words, resembles "a metastable locus of incipient individuation" (2010, 23).

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The third model is that of a line of continuous variation. In Simondon's terminology, the liminal gate that constantly opens and closes in order to control the flow of electrons from one terminal to another in a triode tube is the virtual zone that constitutes a continuous molding or modulation (Bogue 2010, 23). Likewise, for Deleuze the line of continuous variation remains immanent within each actualized or individuated entity and thus marks it with potential multiplicity. Based on these three models, Deleuze votes for the virtual and immanent side of/to every actualized entity. However, what is of interest to this paper is Deleuze's belief that the virtual is characterized as "a plane of consistency" which runs against the "plane of organization" of the actual. As Aldea defines, a plane of consistency is "nothing but thought cutting through the virtual, 'capturing' a slice of it" (2011, 23). Capturing a slice of the virtual is nothing other than "becoming" and becoming is the other node that draws rapprochement between Deleuze and Bakhtin. For Deleuze and Guattari, the plane of consistency is a plane "upon which things are distinguished from one another only by speed and slowness" (qtd. in Bogue 2010, 25; Deleuze and Guattari 1987, 254) and by their corresponding "degree of power" (Bogue 2010, 26; Deleuze and Guattari 1987, 256). A degree of power, as elaborated by Bogue, "is determined by an entity's affects – its power of affecting and being affected – and 'Affects are becomings'" (Bogue 2010, 26; Deleuze and Guattari 1987, 256). Viewed in this light, becoming is the process that happens and is guided by the asymmetrical power relations, determined in a given condition, between elements. However, the resultant individual that appears after becoming is not fixed and unchangeable as it potentially and immanently contracts in itself multiple other possibilities which can get actualized as soon as conditions disturb the dominant power relations. What Anand achieves by his synthetic, processual and contractual vision of the virtual biotext is its indeterminacy which renders each actual element – be it author, reader, text, or context – impervious to continuous variation. The present paper reconsiders all these Deleuzian notions through a Bakhtinian lens and thereby sheds new lights on Anand's biotext.

Bakhtin: Dialogism

Both Bakhtin and Deleuze have been influenced by the philosophical contributions of Bergson. While Deleuze focuses mainly on time and argues for its precariousness and thereby renders context or situation protean, Bakhtin and Bakhtin Circle concern themselves with space

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and pin man down through language in his context. They try to carve out a radically new view of language and intertextuality both in literature and everyday life. What lies at the core of their revolutionary view is Bakhtin's phenomenology of consciousness which evolves out of the inevitable self-other relation. Human consciousness, for Bakhtin, "is not a unified whole, but always exists in a tensile, conflict-ridden relationship with other consciousnesses, in a constant alterity between self and other" (Gardiner 1992, 28). What this implies is that there is no self without other; self can define itself only with respect to other. In Holquist's words, for Bakhtin "the capacity to have consciousness is based on otherness . . . consciousness is otherness" (2002, 17).

In a way, one could say Bakhtin anticipates Lacan; yet contradistinction with/to Bakhtin, Lacan engages himself with man's unconsciousness and nullifies any control over his multiple selves. For Bakhtin, man can still have a voice in forming his own consciousness, hence Bakhtin's I is not as fragmented as its postmodern Lacanian counterpart. For Bakhtin, self is dialogic, a differential relation with another. The requisite discursive interaction with another I implies death of self in its loss.

In Bakhtin's own words, "To be means to communicate. Absolute death (non-being) is the state of being unheard, unrecognized" (1984, 287; Gardiner 1992, 28). This notion of consciousness sets the bedrock on which Bakhtin introduces and accentuates dialogism. "Dialogism argues that all meaning is relative in the sense that it comes only as a result of the relation between two bodies occupying simultaneous but different space" (Holquist 2002, 19). According to this observation, self-other relation is a relation of simultaneity. In Holquist's analysis, "simultaneity deals with ratios of same and difference in space and time", hence Bakhtin's stress on space/time (Holquist 2002, 18). Unlike Deleuze, Bakhtin does not delve into the details and conditions of simultaneity and takes this just for granted as happening concurrently but in different ratios. For Deleuze, however, simultaneity is essential to his time syntheses, according them a virtual side.

A fully self-sufficient consciousness can emerge only out of a dialogic relation with other(s), hence Bakhtin's view "To be means to communicate dialogically. . . . A single voice

ends nothing and resolves nothing. Two voices is {Sic} the minimum for life, the minimum for existence” (1984, 252; Gardiner 1992, 25). As rightly put by Gardiner,

Every aspect of consciousness and every signifying practice a subject engages in is . . . constituted dialogically, through the ebb and flow of a multitude of continuous and inherently responsive communicative acts . . . the dialogic word is locked into an intense relationship with the word of another. (1992, 28)

A counterforce to Stalinist dogmatism, Mikhail Bakhtin evokes dialogism which de-totalizes the dictatorial monopoly. He condemns monologism, as it “denies the existence outside itself of another consciousness with equal rights and equal responsibilities. . . . With a monologic approach . . . *another person* remains wholly and merely an *object* of consciousness, and not another consciousness” (1984, 292-3). Unlike monologism which sanitizes and legitimates the dominance of a single voice, dialogism arises dynamically out of interactions between two or more voices. Bakhtin’s stress on voice means the word cannot exist, and does not mean, *per se*; it is always addressed to someone and is accompanied by the keen anticipation of another person’s response. As Gardiner further explicates, the dialogic word is not “a passive vehicle of neutral description or information: because it is designed to provoke a response, to initiate dialogue. . . . This is what Bakhtin means when he refers to the dialogic utterance as being ‘doubled-voiced’, ‘vari-directional’, and ‘multiaccented’” (Gardiner 1992, 29).

Bakhtin sees an intimate relation between self and language, as both, in Holquist’s words, “exist in order to mean” (2002, 22). The process of making meaning, signification, characterizes all language; hence all language is dialogic and monologism is nothing other than manipulating this relation and subordinating or silencing other voices to one authoritarian voice. The immediate aftermath of Bakhtinian dialogism is rendering language dynamic, multiple, and protean. In the same vein, self is a multiple phenomenon of essentially three elements. Holquist aptly refers to these elements as “a center, a not-center, and the relation between the two. A relation involves the construction of ratios” (2002, 28). What interlinks Bakhtin to Deleuze is his emphasis that a relation is never static, but always in the process of being made and unmade, that is, the same Deleuzian process of becoming. Furthermore, the fact that relation is

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differential, involving differences in ratios reminds one of Deleuze's view on asymmetrical relations between the syntheses and their dimensions, rendering them sites of power struggle.

Bakhtin and company define identity in the same dialogic terms and trace the roots of the conscious subject deep into its social context. In Holquist's apt words, "Dialogism is an exercise in social theory" (2002, 36). "Dialogism is based on the primacy of the social, and the assumption that a meaning is achieved by struggle" (Holquist 2002, 37). Comparing Bakhtin's dialogism to Einstein's Relativity Theory, Holquist argues, "dialogism's master assumption is that there is no figure without a ground" (2002, 20). The ground of which Holquist speaks is the contextual domain in which the figure or the subject is situated. "The other is always perceived in terms that are specified socially and historically. Dialogism's primary thrust is always in the direction of historical and social specificity" (Holquist 2002, 31).

The same point is stressed by another member of Bakhtin Circle. As elucidated by Voloshinov, "Individual consciousness is not the architect of the ideological superstructure, but only a tenant lodging in the social edifice of ideological signs" (1973, 13; Gardiner 1992, 87). For Voloshinov, utterance, as the basic unit of the "concrete reality of language" (1973, 93; Edgar and Sedgwick 2008, 373), is dialogic and social. In his *Marxism and the Philosophy of Language*, Voloshinov contends the social character of utterance overlaps with its dialogic characteristic. He carries out this argument by explaining the addressivity of utterance; for him any utterance is inevitably addressed and the addressee need not be an actual person. Rather the addressee could be in the form of a "representative" of a particular social group (Edgar and Sedgwick 2008, 374). According to the feature of addressivity, the utterance is a "product of the reciprocal relationship between" addressee and addresser, hence dialogic. Gardiner aptly calls Voloshinov's insistence on the social feature of utterance as the "thesis of contextualism – i.e., that our talk has an extra discursive referent, and that communication as such is unintelligible without grasping the character of this non-linguistic referent or context" (qtd. in Gardiner 1992, 87). Holquist clarifies Bakhtin's view of addressivity in a more general perspective; he contends, "The world addresses us and we are alive and human to the degree that we are answerable, i.e., to the degree that we can respond to addressivity" (2002, 28).

Despite their partial concession to Saussure's concept of *langue*, the Bakhtin Circle argues for polarization, and elemental contradiction, of *langue* and *parole*. They contend that each particular utterance has its own historicity and a specific concrete social space and is therefore unrepeatable unlike *langue* which is repeatable and reproducible. This spatio-temporal specificity singles out *parole* as each particular utterance emerges out of its dialogism with the relevant context. In this light, the utterance is no longer linguistic but becomes discursive since it is formed in response to the demands of the immediate situation and the requirements of wider socio-historical circumstances. Bakhtin aptly contends:

When we seek to understand a word, what matters is not the direct meaning the word gives to objects and emotions – this is the false front of the word; what matters is rather the actual and always self-interested *use* to which this meaning is put and the way it is expressed by the speaker, a use determined by the speaker's position . . . and by the concrete situation. *Who* speaks and under what conditions he speaks: this is what determines the word's actual meaning. (1981, 401; qtd. in Gardiner 1992, 88)

The implications of this approach are not only the dialogic nature of any discourse but also the discursive nature of any single word. Avoiding the pitfalls of reductive contextualism, Bakhtin restores dynamism and multiplicity to words and thereby language by what Julia Kristeva calls “thesis of intertextuality”. Andrew Edgar and Peter Sedgwick clarify that for Voloshinov and Bakhtin Circle, each utterance is “an element in an ongoing dialogue – or a ‘moment’ in a ‘continuous process of verbal communication’ – and that, consequently, each responds to a previous utterance or utterances and, also, is shaped by the utterer's anticipation of potential responses and objections to what she might utter” (2008, 373-374). Responding to a previous utterance while anticipating a future one reminds us of Deleuze's synthesis of the present which likewise retains the past and simultaneously anticipates the future. This resemblance brings about rapprochements between Bakhtin and Deleuze in the notion of intertextuality. Intertextuality denounces the originality of any word/text and instead posits the mutual interrelationship and interdependence of words/texts. The dialogism that each word/text sets up with the preceding and/or proceeding ones renders words/texts polysemic and dynamic.

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Anand's biotext is the playground where texts are intertextualized and/or synthesized – in a Deleuzian key tone.

Accordingly, a literary text is polyphonic and multivoiced not only because the author dialogizes with the characters in the text but also the text itself arises out of the author's dialogic interaction with his/her socio-historical context. On the level of reception also, the reader dialogizes with the characters within the text, with the implied author, as well as with the shared context of the utterance. As Voloshinov posits, besides a verbalized context, there exists an un verbalized context assumed by the addresser and the addressee (Clarke and Holquist 1984, 204; Edgar and Sedgwick 2008, 374). As the author's response to the demands of his/her situation, the text is woven out of the multiple negotiations held between them just as it is received based on the many negotiations which are held between the text and the audience. This accounts for the text's polyvocality as well as its interdiscursivity on both levels of reception and creation.

Bakhtin and Deleuze

Viewing Deleuze through a Bakhtinian lens leads to some interesting insights. However, it would be pertinent to first refer to points of difference between Bakhtin and Deleuze. This distinction would set up the framework in which Anand's biotext is to be discussed. While Bakhtin and company mainly deal with human being, human consciousness, Deleuze steps beyond the human sphere and attends to the notion of time, thinking, language, and synthesis on both animate and inanimate scales. This is the point that Williams aptly raises to defend accusations made against Deleuze's work on thought for being too humanistic, almost romantically so. In Williams's explanation, "Thought could never be human thought, or the brain a human brain, if by this we mean something contained in a human body, or associated with human consciousness, souls and values. Animals, plants, people are all implicated in thought and are thinkers, in the same way as all events are linguistic" (2008, 194). This difference between Deleuze and Bakhtin, however, does not nullify the argument that Deleuzian synthesis is dialogic. Dialogism, as basically an interactive and reactive relation, is inherent to Deleuzian notions of time, thought and language. This dialogism is well implied in Williams's clarification of Deleuze's theory of thought. Williams explicates,

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thought is the description of the operation of ubiquitous processes explaining and standing as a condition for novelty. Thought is not a capacity solely embodied in things for which thought is possible. . . . It is a process changing the relations between different layers of series in a creative manner that responds and initiates events running forward and back through those series (2008, 194).

This paper argues that in so far as thought, time, and language are discussed in relation to human and human (un)consciousness, it is dialogical in a Bakhtinian key note, that is, pregnant with discursive and ideological implications. Since biotext is basically a human concern, this study restricts its scope to human aspects.

Deleuze's time notion as synthetic, contractual, and processual implies the very dialogical base of time. He takes time as three passive syntheses, each one of which "retains" the other two as its dimensions. Retention denotatively means keeping other(s) in itself instead of discarding it/them. Accordingly, time scheme could be nothing other than dialogical; in a Bakhtinian key tone, for Deleuze time emerges out of dialogism between the triad of present, past, and future. Dialogism is *raison d'être* of the sense of simultaneity which lies at the core of Deleuze's time notion. What motivates us to give a dialogical base to Deleuzian time philosophy is when Williams informs that Deleuze "sets his account of the syntheses of time within a defence of 'repetition for itself'" (2011, 22).

When Williams introduces Deleuze's paradox that "there is no repetition until a connection [namely, a difference] has been drawn between two things" (2011, 22), he is actually speaking of Bakhtinian dialogism which is essential to the notion of repetition, itself the basis of syntheses of time. The connection between two repeated things is a contraction, hence processual and synthetic. Yet the outcome of this dialogical contraction is not similarity but difference. In Deleuze's philosophy of time, the living present is the bedrock on which past and future are set up. Time unfolds because past and future events meet in it. In the living present, the past is retained just as the future is anticipated; hence past and future stand as dimensions to the living

present. The retention of the past and anticipation of the future implies the interdependence of the triad elements upon one another: “retention leads into and feeds on anticipation; anticipation rests on and drives off from retention” (Williams, 2011, 26). Likewise, in the synthesis of the past, the present and the future are retained just as in the third synthesis, the present and the past are contracted.

Bakhtin’s dialogism somehow sounds the same especially his view of the intertextuality of word/text. For Bakhtin, word/text develops out of its difference from the preceding words/texts (the past) and from the anticipated ones (the future). In a Deleuzian terminology, in intertextuality, text/word retains and contracts the existing and/or previous words/texts and anticipates the future ones. This implies the synthetic structure of dialogue. Moreover, Bakhtin’s own words on intertextuality reveal his resemblances to Deleuzian time notion. He writes:

there is neither a first word nor a last word. The contexts of dialogue are without limit. They extend into the deepest past and the most distant future. Even meanings born in the dialogues of the remotest past will never be fully grasped once and for all, for they will always be renewed in later dialogue. At any present moment of the dialogue there are great masses of forgotten meanings but these will be recalled again at a given moment in the dialogue’s later course when it will be given new life. For nothing is absolutely dead: every meaning will someday have its homecoming festival. (1981, 37)

This long quotation has many Deleuzian hints which deserve to be elaborated at length. Bakhtin talks of “The contexts of dialogue”; what he means by the plural form of “context” is the protean nature of context itself which changes constantly in different spatio-temporal situations or when approached from different perspectives, hence these contexts “extend into deepest past and the most distant future”. Bakhtin’s idea that these contexts will be renewed in later dialogue implies Deleuzian argument about the virtuality of the real, encompassing a wide variety of possibilities waiting for proper conditions. This point is further accentuated in the succeeding sentence: “At any present moment of the dialogue there are great masses of forgotten meanings

but these will be recalled again at a given moment in the dialogue's later course when it will be given new life". What these words imply is nothing other than the simultaneity of all pure past within the living present and the virtuality of the past which embraces everything, albeit forgotten. For Bakhtin, just as it is for Deleuze, nothing is dead: "every meaning will someday have its homecoming festival".

What lies at the core of this dialogic process is the asymmetry between the major synthesis and its dimensions. While the past stands for the retained particular, the future represents the expected general; and in process time scheme, any set of particulars determines and leads to multiple sets of generalities; this, however, cannot be conversed as no sets of the general can result in any set of particularities. This indicates the asymmetry between the retained past and the anticipated future. Without this asymmetry, there would be no synthesis and thereby no time.

By the same token, in Bakhtin's notion of dialogism the very existence of asymmetry is the engine which propels negotiation onwards. Put in another register, one voice dialogizes with other(s) in order to contest the ruling asymmetrical power relations. Without this asymmetry, there would occur no dialogue between words, texts, and discourses. Therefore, dialogue for Bakhtin is a site of power struggle just as for Deleuze each passive synthesis is the site of struggle over the other two elements of the triad. This paper takes such a similarity as the challenge-orientation of both Deleuzian synthesis and Bakhtinian dialogism. Out of this challenge base not only emerges difference but it also ideologizes the relationship.

Bakhtin reveals the dialogic base of man's language and linguistic interaction which anchors him down to his situation, while for him time as a pillar of situation is supposed to be linear; Deleuze, however, revolutionizes this notion and represents time as ever changing, protean and synthetic. According his time philosophy a dialogic dimension draws rapprochement between Bakhtin and Deleuze which is best crystallized in Anand's biotext. More than unifying two contradictory theorists, biotext benefits from its eclectic approach.

Biotext

Like Bakhtin, Anand mainly deals with literary texts since these texts treat language as dialogic. Thus his biotext mostly applies to this type of text, although on a more general scale biotext could be revealing when applied to other texts as well.

In Holquist's words, Bakhtin takes literary works as utterances, "words that cannot be divorced from particular subjects in specific situations" (2002, 66). What such a definition implies is the inevitable interdependence of the three elements in the triangle of text, author, and context. This interdependence is highlighted in Holquist's clarifications when he writes, "Literary texts, like other kinds of utterance, depend not only on the activity of the author, but also on the place they hold in the social and historical forces at work when the text is produced and when it is consumed" (2002, 66).

Words in literary texts are active elements in a dialogic exchange taking part on several different levels between the author and his/her context when they are produced, and the reader and his/her context when they are appreciated. Therefore, literary texts are marked with an overriding feature of simultaneity.

As elaborated by Holquist, simultaneity is "a dialogue between the different meanings the same word has at different stages in the history of a given national language, and in various situations within the same historical period" (2002, 67).

What makes Bakhtinian simultaneity resemble Deleuzian discourse is his notion of heteroglossia of which simultaneity is a particular instance. Heteroglossia, in Holquist's words, is a "situation, the situation of a subject surrounded by the myriad responses he or she might make at any particular point, but any one of which must be formed in a specific discourse selected from the teeming thousands available" (2002, 67).

Heteroglossia as such is Deleuzian in that like his time notion it is virtual, a virtual situation abound by the myriad responses the subject may make at any particular point, hence multiplicity and plurality as its inherent features. Moreover, "at any particular point" reminds us

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of the singular point Deleuze speaks of in a parabola. Thus the subject makes a response, but his/her response is highly reliant on the demands and givens of the situation in which s/he finds himself compelled to react.

In a Deleuzian key tone, heteroglossia is a processual situation, the virtuality of which accounts for a wide variety of responses the subject might make. This situation is rightly processual as it sets in process the subject's possible response. Furthermore, the virtuality of heteroglossia renders any particular response protean as any response is an actualized form of several other responses that have not yet found the proper conditions to get realized. This justifies the differences in responses not only made by different subjects in the same situation but also by the same subject in different situations. This is the point that Holquist raises when he writes on heteroglossia and its relation to dialogism. He explicates:

Dialogism assumes that at any given time, in any given place, there is a set of powerful but highly unstable conditions at work that will give a word uttered then and there a meaning that is different from it would be at other times and in other places. . . . All utterances are heteroglot in that they are shaped by forces whose particularity and variety are particularly beyond systematization. (2002, 67)

Being beyond systematization is the same as being virtual as the virtual is marked with "unstable conditions", hence protean. Texts are spaces which emerge out of the mutual struggle between centrifugal and centripetal forces, giving structure to their simultaneity. Literary texts give the most possible space to this struggle. One of Anand's justifications for viewing biotext as a Third Space is this Bakhtinian notion about texts as spaces where dialogism and/or simultaneity of forces occur.

Like Bakhtin, Anand approaches literary texts as a form of communication, hence dialogic and/or heteroglot. Anand's theory of biotext synthesizes and develops out of interlinks between Bakhtin and Deleuze. In this notion, the writer dialogizes with and synthesizes his/her context and thereby negotiates his/her (con)text and the result of this interaction is the text; the

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resultant text is not something fixed since as an actual entity it has a virtual side which renders it open to many other possible interactions with its author, its context, its reader, and its reader's context. In the synthesis of context, author and text as its dimensions are dialogized and the outcome is the response and/or reaction of the author crystallized in the form of the text. The potential to set up dialogues with many other factors makes the text multiple and processual. The syntheses of context both in author's and text's dialogisms open new perspectives on different dimensions of the context hitherto unknown, ignored, or silenced.

When the reader approaches the text, s/he experiences a dialogue with the text, and its dimensions which are the author and its context. In this light, the reader's interpretations are both interpretations and misinterpretations; they are interpretations because they emerge out of his/her dialogues with text, author, author's context, and his/her own context and simultaneously each interpretation is a misinterpretation because of its reductionism; in each interpretation the reader unavoidably reduces his/her dialogisms to one aspect and hence misinterpretation. The same Deleuzian approach applies to the writer's act of writing which is unavoidably reductive in having to actualize a specific text and ignore multiple other ways of textualization.

Anand's biotext encompasses all these possibilities while in a Bakhtinian key tone it retains a relative sense of unity for the subjectivity of author/reader and the particularity of his/her text. This relative autonomy is due to the freedom that Bakhtin and his Circle secure for man, contra responsive to Lacan, Foucault, and Deleuze who reduce man to a mere concept. Voloshinov in particular accentuates the subject's relative biological and biographical unity; thus the Circle do subscribe to something called "human nature" which is "not a fixed and static 'essence', but an historically-mutable and socially-embedded complex of qualities, capacities and powers" (Gardiner 1992, 74-75). While as rightly put by Gardiner, for poststructuralists like Foucault and Deleuze and Guattari "the subject is an infinitely malleable and contingent constellation of forces, a temporary nodal point in the endless flux of discourses and signifying processes" (75). In Bakhtin's own words, "man is free, and can therefore violate any regulating norms that can be thrust upon him" (1984, 59; Gardiner 1992, 76). This view accords a relative sense of resisting power to man; hence Bakhtin prescribes, "the better a person understands the

degree to which he is externally determined [. . .] the closer to home he comes to understanding and exercising his real freedom” (1986, 139; Gardiner 1992, 75).

The asymmetry that propels Deleuze’s synthetic time scheme and stands essential to Bakhtin’s dialogism proves vital to Anand’s biotext as well. Just as in Deleuze’s philosophy of time in each synthesis the other two elements are retained and contracted as dimensions to the main synthesis, in biotext also, as discussed by Farsi (2013), each synthesis sets up asymmetrical relations between the major synthesis and the other two contracted dimensions.

In a Bakhtinian tone, each element of the triad dialogizes the other two dimensions due to the asymmetrical power relations. The result of this dialogism is the centrality and dominance of one voice over the others; yet this monopoly is tensile and negotiated as soon as it maneuvers its authoritative dominance. The result of author’s dialogism with context is crystallized in the body of text; while text itself undermines the authorial voice as it dialogizes the author and the context. Bakhtin aptly refers to the dialogic relation between author and characters in the novel exemplified in Dostoevsky’s “polyphonic novels”. “The crux of this polyphony,” in Gardiner’s explanation, “is the suggestion that Dostoevsky’s novels contain a plurality of unmerged consciousnesses, a mixture of ‘valid voices’ which are not completely subordinated to authorial intentions or the heavy hand of the omniscient authorial voice/narrational voice” (1992, 24).

Yet this dialogism is not a dyad relation restricted only to author and text since context interferes in the synthesis as characters in the novel are, in Bakhtin’s own words, “*not only objects of authorial discourse but also subjects of their own signifying discourse*” (1984, 6-7; qtd. in Gardiner 1992, 24). Context interferes in the author’s characterization in the form of the signifying discourses from which each character emerges.

Text has a Janus face since, on the one hand, it stands as the context’s demands on the part of the author and, on the other hand, it claims to realize the reaction of the author to the requirements of the context and its signifying discourses. In either case, the relation is an interactive (synthetic and/or dialogic) one with the difference that in the former, context claims authority over the voice of the author whereas in the latter the author stands in a position of

power with respect to the context. This dualism renders the text open to both author-oriented and context-based interpretations, each one of which cherishes its own merits while suffering delimitations. The same happens to the dialogue the reader holds with text; the reader's response is, on the one side, the immediate outcome of his/her contextual demands; and on the other debt, it concretizes his/her reactions to the impelling forces of the context. It is in the reader's attempts to interpret the text that the context of the reader synthesizes or dialogizes the context of the author. The outcome of this interaction encompasses many interpretations which can simultaneously be misinterpretations. This reminds us of Roland Barthes's argument that every reading is a misreading as well. What is of significance in these reactions is the fluidity and dynamism of either element of the triad which make each synthesis a site of power struggle over the monopoly of the synthesizing element. This accentuates the necessity of asymmetrical power relations which render all syntheses dynamic.

Although many have focused on the intercontextual interactions between author and reader, Barthes shows it to be intertextual as well. According to the reader the authority of writer, the reader writes or rewrites the text as s/he reads it. The outcome would be the reader's text which is one interpretation of author's text. Hence the reader's text synthesizes the author's text and this synthesis crystallizes the negotiation of the reader's voice with the author's. The reader's text is the outcome of his/her dialogism with the author's text in all its dimensions. Accordingly, not only is the authorial voice negotiated by the dialogues s/he holds with his/her characters in the text, but also by interactions the reader sets up in the process of reading and thereby rewriting the text.

The virtuality of biotext accords it a map-like form with multiple enterways and exits. This accounts for all these dialogisms and validates each individuation while opening it up to multiple variations. As the Third Space which, in a Bhabhalian key tone, mobilizes the codes of each element, biotext is the realm of empowering and disempowering *ad infinitum*. However, what distinguishes biotextual Third Space from its postcolonial counterpart is the politico-historical setting in which biotext occurs but Bhabha denies to his Third Space. Biotext is a no-man's land creating a dynamic that brings differing authorial, textual, and contextual codes into confluence to reinforce and re-create new realms of interaction and synthesis.

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Biotext: Deleuze and Bakhtin

Critical Discourse Analysis of the Protesters' Language

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Abstract

The current study is conducted for presenting a critical discourse analysis of the mob's language that assembled to record protest against gas and electricity shortage. They have blocked the main Airport road in the cantonment area near the army house in Rawalpindi, Pakistan. For this study, data was collected by non-participant observation method and field notes were also taken for additional support. However, selective ways of expression such as slogans, banners and placards, conversation among the protesters and their distinctive linguistic choices for the two security forces (military and police) are taken for critical discourse analysis to identify their ideologies. This critical discourse analysis of research data elucidates that protesters exhibited their views by placards slogans, and associated themselves with the political parties and security forces by choosing in-group and out-group linguistic choices.

Key words: CDA, Ideology, Linguistic choices

Introduction

Language is the human ability to acquire and use complex systems of communication. Similarly, they are equipped to use it in a unique style for producing desired effects on the audience. This is the reason that many people, especially those gathered for protest, fully utilize this ability by choosing special linguistic expressions that may express their point of view in a striking manner.

The focus of the current study is the protesters' language who gathered for recording their protest against gas and electricity outage in the cantonment area. They had banners and placards and raised slogans against government by showing their association with other political parties. Additionally, they showed amicable and friendly gestures with the military police. However their

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attitude was totally different towards the district police. The aim of this study is the presentation of the critical discourse analysis of the protesters' language for highlighting its ideological basis governing their minds.

Research Questions

1. What are the mob's linguistic choices for protesting against the government?
2. Why do protesters use distinctive language for military and district police in a protest?
3. How do the protesters present their ideology through selective language?

Research Objectives

The objectives of this study are:

- To figure out the protesters' ideology presented through language.
- To highlight the differences of the mob's language while addressing the security forces and during in-group talks with reference to their ideological perspectives.

Significance of the Study

The current study will provide assistance in developing a clear understanding of the hidden ideologies in an apparently simple text displayed by the protesters in the form of placards and banners. It will also help in getting an in-depth understanding about the ideological basis of the people's language in the so-called democratic countries, where military is considered stronger than the political forces.

Literature Review

The literature review will serve as the theoretical framework for the research study. For this particular study, Van Dijk's (1997) framework will be applied because it provides some illustration of the categories that are significant for doing CDA (critical discourse analysis) studies. According to this model different categories are given for presenting various kinds of structures. Some of them are taken for this research such as actor description, categorization, comparison, disclaimer, hyperbole and victimization. The description and meaning of selected categories are given below briefly.

- In actor description, ideologies determine the way of describing actors in discourse. They are divided into in-group (neutral or positive way) and out group (negative way) members.
- Categorization generally creates distinction among the people based on their social affiliation, race and ethnicity.
- In comparison (argumentation) category, out-groups are compared negatively and in-groups positively. In the similar fashion, country or government is negatively compared with repulsive undemocratic regimes.
- Disclaimers imply the ideological bases of positive self-presentation and negative other-presentation strategy.
- Hyperboles are semantic rhetorical devices for enhancing and exaggerating meaning. By using special metaphors, especially in the strategy of positive self-presentation and negative other-presentation, people expect good or bad actions or properties of the self or other by expressing hyperbolic terms.
- In the victimization category, bad stories are told about nations in order to focus on their bad characteristics for producing in-groups and out-groups polarization.

Critical discourse analysis (CDA) is an interdisciplinary approach to the study of discourse that views language as a form of social practice and focuses on the ways social and political domination are reproduced in text and talk. It emerged in late 1980s and influenced by Norman Fairclough, Ruth Wodak and Van Dijk.

Critical discourse analysis (CDA) explores the connection between the use of language and the social and political contexts in which it occurs. Some important principles adopted in CDA are

- a) Construction and reflection of social and political issues in discourse whether in text or talk.
- b) Exerting and negotiating of powers relations through discourse.
- c) Production and reflection of ideologies by using language.

These principles show that CDA is a unique approach for analyzing discourse that offers an explanation of why and how it works within context and leads towards deeper and in-depth understanding. It also takes language as a social practice (Fairclough & Wodak 1997). Therefore, it is relevant to the research as it acknowledges the influence of discursive practices on social constructions. Moreover, language is considered a social action (Wetherell, 2001). Similarly it is used to mean and to do things (Richardson 2007: 25). In the similar manner, it allows researchers to closely consider grammar and semantics within social, cultural and political terms as well as studying the broader consequences of language use (Gee, 2011: ix).

The term *ideology* was originally coined by Antonie Destt de Tracey after the French revolution by referring it as the new science of ideas which would be the ground of all other sciences (McLellan, 1986). In this perspective, linguistic ideology is a systematic construct about particular ways of using language for investing certain moral, social, and political values in order to influence and control the human behavior.

Language ideology is the cultural system of ideas about social and linguistic relationships with the load of moral and political interests (Irvine, 1989:50).

Therefore, the role of CDA in ideology is to explore the nature and usage of biased language, policies and attitudes. The current study attempts to understand the ideological role of a language within mob's linguistic choices for constructing their irregular attitude towards two security forces (police and military). Moreover, it may highlight their different ways of expression for demonstrating their aggression and hatred towards present so called democratic political set up and the government policies for the shortfall of electricity generally and gas particularly in the winter season in Rawalpindi, Pakistan.

Methodology

This study is constructivist in nature; therefore case study is taken as a research approach. The data collection method is non participant observation for this study and field notes are also taken for in-depth and rich data. The case study research approach is an investigation and analysis of a single or collective case, intended to capture the complexity of the object of study (Stake, 1995) It is usually considered useful in providing answers to how and why questions,

and in this role may be used for exploratory, descriptive or explanatory research. Marshall and Rossman (1989) define observation as the systematic description of events, behaviors, and artifacts in the social setting chosen for study. It enables the researcher to describe existing situations by using the five senses for providing written photograph of the situation under study (Erlandson, Harris, Skipper, & Allen, 1993). There are two types of observation, participant and non participant. In participant observation, researcher participates in the observed group's activities, and in non participant he/she does not involve in the activities rather remain a passive observer by watching, listening and drawing conclusion (Kumar: 2011). Data for this study is exclusively collected from the mob gathered in Dec, 2014 in Rawalpindi, Pakistan by purposive sampling where subjects are selected based on the knowledge of a population and the purpose of the study.

Application of CDA and Findings

The theme of the study is mob's language for protesting against gas and electricity shortfall in Rawalpindi, Pakistan at the main Airport road in the cantonment area near the Army House. Many people, men and women, gathered at the road and tried to block the both sides for recoding their protest that was considered the suitable way in the so-called democratic countries like Pakistan. The particular purpose of this study is to show how people display their association with other demonstrators and how ideologies govern their minds for choosing different language for addressing the security agencies and political parties.

For this study, the following ways of expressions were selected: slogans, placards and banners, in-group language (among protesters) and their linguistic choices for district and military Police and with the newly emergent political party, Tehrik-e Insaf (PTI).

Sample # 1

Slogans and placard

- 1) "Gas do, rasta lo" (provide us gas and take your way)
- 2) "Army Chief apna hamsioun sa zatti ka hisab lo"
(Army Chief! Ask for accountability against injustice towards your neighbors!)
- 3) Noon league Murdabad! Imran Khan Zindabad!

4) Sayasi yateem murdabad! martial law zindabad!

In the first slogan, the mob makes the simple demand for gas for the people by stopping the traffic at the main road. In this manner, they do not ask for gas supply from the travelers but present their demands indirectly before the government and the concerned authorities.

In the second example, they asked Army Chief to take revenge upon the government for the injustice of the non-availability of gas and electricity. It seems people think that the Army Chief is more powerful than the government, and the Army Chief can ask for accountability even from the government. The phrase *your neighbors* in the slogan addressed to the Army Chief shows that they align themselves with the Chief. It reveals that they consider the Army Chief as the sole protector from the cruelties of the present political government. In this manner, actors (protesters) presented their in-group identities by including army and the protesters in a positive style. Out-group figure is the government.

In the third example, they humiliate the in-power political party by using derogatory term such as *syasi yateem* ('politically orphan'). However, they appreciate Imran Khan who is recently considered very famous for his *dharna*, strikes and speeches. Indirectly, they regard him better as compared to the present in-government political party. The intent of the protestors is shown through the choice of terms. They focused on people's negative attitude towards the present government and its policies. Here, they categorized one political party in a positive and the other in a negative way both by using hyperbolic terms.

In the fourth example, the protesters displayed placards and put forward their demands by using derogatory terms like *sayasi yateem* ('politically orphan') for the present party in power in government (Muslim League N). Benazir Bhutto (1988-1990, 1993-1996) and Nawaz Sharif's (1990-1993, 1997-1999) democratic governments were dismissed by the President due to the corruption charges. Nawaz Sharif had the chance to govern for less than two years during his tenure. His party always blamed that their mandate was stolen by disqualifying them, therefore they could not deliver their promises to the masses. This scenario is usually termed as *sysai yateem (political orphan)* by the masses, because this party's workers always try to win people's sympathy by presenting this point of view. But this party is again in power and the protestors are not getting basic facilities of life like gas and electricity. Therefore they show their protest

towards the so-called democratic political set up by demanding for martial law, if this democracy cannot provide them such necessities of life. In simple words, they seem tired of this democracy where people do not get such basic facilities. Therefore they asked for martial law in these words *Martial law zindabad (Long-live Martial law!)* at the expense of democracy, when their rights are unsecured even in the democratic set up.

The above mentioned analysis reveals that protesters are more willing to welcome anybody who can fulfill their demands. Similarly, it may reveal their belief in democratic system is shaken since from their view this has almost failed to provide them essential facilities of life. They seem more inclined towards change in the government or to the Army-run government of the Army Chief.

Sample # 2

Communication among Protesters

Imran Khan us halka sa jita ha us lia yah hakoomat haman gas ni da kr saza da rahi ha (Imran Khan has won election from this constituency; therefore the present government is punishing us by the shortage of gas).

Many protesters used the name of *Imran Khan* to show their association with the new political party Tehrik-e-Insaf(PTI). They want to show the media and other people gathered there that the present government is against this party, therefore it is penalizing and punishing the masses especially in the constituency where the present in-government party could not achieve success in the elections held in 2013. This points out that they are trying to win support from the one party on the one hand, and projecting the next party as undemocratic. In this manner, they are trying to project their identity as a supporter of the party that is in opposition. In simple words, they try to present the victimization category by highlighting the negative image of the government through the use of hyperbolic terms.

Sample # 3

Linguistics Choice for the Military versus Police

Police

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1. Police ka banda hath lagia tu cheer k rakh do (If any police person men or women touch you, beat him/her).
2. Police wala hakmooti kutta
(Police persons are like dogs serving the government).

Military

Protester 1: Chalo road block kro (Let us block the road).

Protester 2: ni wahan army ha, (No army is standing there).

Protester3: army wala hamara bahi hn (They are our brothers).

Protester 4: General Rahil Sharif kabi zulm ni krta, wo tu hamara hero ha, yeh Nawaz Sharif ha jo ham par zulm kr raha ha. (General Rahil Sharif is our hero; he dislikes injustice. This is Nawaz Sharif who is the cruel one).

By looking at the protesters' language in glance, it may be guessed that they are more cordial towards the Military; however, they are ready for clash with the district police. They are ready to beat the district police persons if they even touch them. For instance, *Police ka banda hath lagia tu ckeer ka rakh do*. This highlights the masses' hatred and hostility for the district police which is responsible for civic organization. In simple words, their duties include maintaining law and order, curbing violence and protecting private and public property as well as keeping the rule of law according to the police rules and the fundamental philosophy of this organization. However, it is noticed that people distrust the Police and are ready to welcome the military by saying *army men are our brothers*. Although they have fear in their heart that is obvious in these words, *let's block the road, there is no army* (this is said by another person who is seen more afraid by his facial expressions). This shows people's mixed attitude towards the Military. The protesters welcome and praise them, but they are also afraid of them on the other hand. This is the reason that the protesters are reluctant to cross the road where the Army lines begin. It shows the real attitude of the undemocratic society where masses are afraid of the mighty one (army) and are ready to show their frustration for those, they think, who are less powerful. It does not mean that district police is not powerful like military in this situation, but the words uttered present the protesters' mindset and the ideologies which govern their thinking.

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It also reveals that the protesters are ready to indulge in dispute, argument and quarrel with the district police and are less willing to confront the Military.

In the second extract the protesters humiliate district police persons by calling them *Hakmooti Kuatta (dogs serving government)*. In this way they show their distrust and hatred towards the district police, but they call the army chief as their brother in these words *Rahil Sharif is our brother, he dislikes injustice*. Here they are not just appreciating him only but they are showing their respect for the institution that is undoubtedly praise-worthy for the country where terrorism and terrorists try to entrap the whole nation. However, the matter is not simple as it seems to be, because, it is the result of ideologies which govern the protesters' mind. As Haqani (2005) highlights the situation in which the chronic conflict with the neighboring India has always benefited the Pakistan Military for exalting its status and for playing its decisive roles in the government policies even during the civilian rule. Imam (2011) also pointed out that the Army was the most powerful institution at the time of independence in 1947, which kept independent provinces together. Military functioned as a second line of control in case the police failed to render their responsibility for keeping law and order. Moreover, the politicians invited it into the upper echelons and it remained in power for several decades (1958-1971, 1977-1988, and 1999-2008). These routine military rules or governance made people to trust the Army more than the Police. This is the reason that not only the military but also the civil governments kept the police at arm's length, nothing more than a toy in the politicians' hand. Every time this institution is blamed for misconduct, the Army officials took over. Zulfikar Ali Bhutto dismissed almost 1300 civil servant including police officers by labeling them as incompetent and corrupt during 1972. After imposing martial law, Zia-ul-Haque infiltrated the police ranks with army personnel to make the police administration subservient to his government. Similarly, in 1990s both political parties, the Pakistan People's Party (PPP) under Shaheed Benazir Bhutto and Pakistan Muslim League (PML-N) under Nawaz Sharif used the police to increase their influence over each other. After the politically unstable decade of the 1990s, police emerged as an institution that lacked public support, integrity and professionalism. These historical facts produce ideologies that rule the people's mind for choosing their linguistic choices for the security agencies in Pakistan.

Conclusion

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The study examined how ideologies are constructed in the spoken and written discourse by the protesters within the framework of CDA by Van Dijk. It concludes that masses in the so-called democratic countries are seen more willing to bend in favour of undemocratic set up and the powerful individuals and groups due to the hidden ideologies framed their mind set. The whole study may also be summed up by saying that CDA enables analysts to reveal the hidden ideologies in apparently and seemingly plain text.

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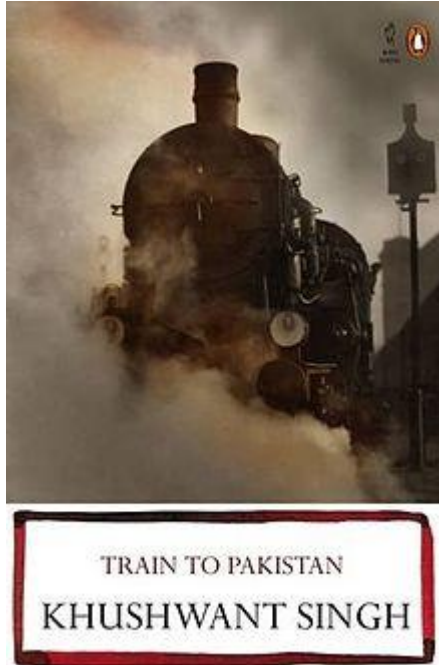
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Revisiting the Colossal Scene of Carnage of Partition through *Train to Pakistan*

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Abstract

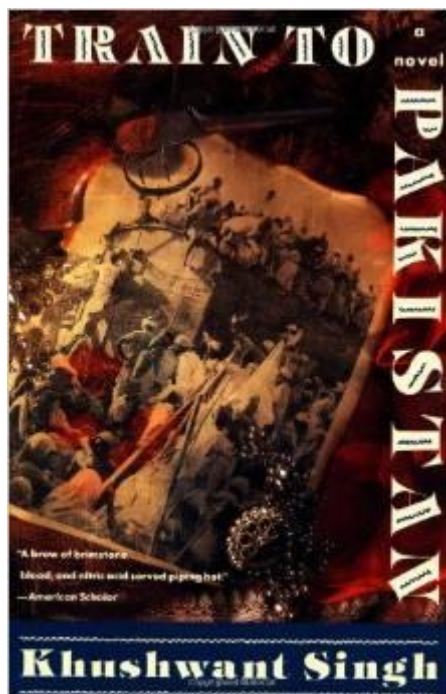
The colossal scene of carnage of Partition has become the theme of innumerable works of literary art like, Salman Rushdie's novel *Midnight's Children* (1980), Bhisham Sahni's *Tamas* (1974), Manohar Malgonkar's *A Bend in the Ganges* (1965), and Bapsi Sidhwa's *Ice-Candy Man* (1988). There are also several short stories such as *Toba Tek Singh* (1955) by Saadat Hassan Manto, Urdu poems such as *Subh-e-Azadi* (Freedom's Dawn, 1947) by Faiz Ahmad Faiz. A non-fiction work by Larry Collins and Dominique Lapierre that recorded the events surrounding the first Independence Day celebrations in 1947 is *Freedom at Midnight* (1975). It is indispensable to bring to one's mind the name of Khushwant Singh's *Train to Pakistan* while revisiting Indian history, especially Partition history, through literature. This paper discusses nature of violence, characters involved and the ultimate message communicated in the novel *Train to Pakistan* by Khushwant Singh.

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Key words: Partition, carnage, religious riots, violence, Khuswant Singh, massacre on the train



Introduction

The colossal scene of carnage of Partition has become the theme of innumerable works of literary art like, Salman Rushdie's novel *Midnight's Children* (1980), Bisham Sahni's *Tamas* (1974), Manohar Malgonkar's *A Bend in the Ganges* (1965), and Bapsi Sidhwa's *Ice-Candy Man* (1988). There are also several short stories such as *Toba Tek Singh* (1955) by Saadat Hassan Manto, Urdu poems such as *Subh-e-Azadi* (Freedom's Dawn, 1947) by Faiz Ahmad Faiz. A non-fiction work by Larry Collins and Dominique Lapierre that recorded the events surrounding the first Independence Day celebrations in 1947 is *Freedom at Midnight* (1975). It is indispensable to bring to one's mind the name of Khushwant Singh's *Train to Pakistan* while revisiting Indian history, especially Partition history, through literature.

Khushwant Singh's Works

Khushwant Singh is one of the finest historians and novelists apart from being a candid political commentator. He had a keen eye of observation. His writings, both fictional as well as non-fictional in nature, are deeply rooted in the history of India right from Partition of India and

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Pakistan till present. He is an author of classics such as *Train to Pakistan*, *I Shall not Hear the Nightingale*, *Delhi*, *Burial at Sea*, *The Company of Women*, two volume of *A History of the Sikhs*, *The Sunset Club*, etc. *Truth, Love and a Little Malice* is his autobiographical work. *Paradise and The Portrait of a Lady* are the collections of short stories.

Revisiting the Heinous Event of Colossal Bloodshed

Khushwant Singh has attained an iconic status being a sharp, thought-provoking and entertaining writer and journalist. This paper revisits the heinous event of colossal bloodshed occurred in 1947, during Partition and the role played by Khushwant Singh in bringing back the moments and memories in the minds of the readers every time it is read. The perspective is a little different from existing studies. *Train to Pakistan* is a portrayal of not only suffering and pain but a search for the existence of some compassionate and humanitarian characters in literature also. All characters are not evil and to be measured through the same weight. There is love which fulfills the hearts of some characters and makes them eternal in the history of Partition literature.

Train to Pakistan (1956) was Khushwant Singh's first novel and it brought him immediate fame. This fine piece of narration deals with the ethnic and cultural violence between Muslims and Hindus which started in Calcutta before it became contagious to Mano Majra. This work of fiction is a descriptive account of the chaotic period of Partition, set in the border area of a fictitious village, Mano Majra. It depicts the tragic love story of Juggut Singh, a Sikh and Nooran, a Mussalman Girl.

A Tragic Background

Khushwant Singh writes *Train to Pakistan* (originally titled *Mano Majra*), with a tragic background. It is the time in history when thousands of natives of both India and Pakistan, are uprooted leaving behind all their belongings, to lands foreign to them. The period is ghastly, but Mano Majra in the opening of the novel is shown to be somewhat unaffected. But with the passage of time, this very village becomes the place of action. It is half a mile away from river Sutlej.

Structure of the Novel

Khuswant Singh structures his novel into four chapters entitled most suitably, Dacoity, Kalyug, Mano Majra, and Karma. He begins the novel with the description of the simple life of the villagers. This village has a railway station, a Gurudwara and a mosque. About seventy families of Sikh and Muslim, except one Hindu family of Ram Lal, the moneylender, reside here. The villagers had no idea whether the Britishers have left the country or not. The residents' day begins and ends with the noise of coming and going trains through the railway station.

Characters

'It had always been so, until the summer of 1947' (6). These families only understand the feeling of brotherhood for each other until Lala Ram Lal is looted and murdered by Malli and his companions. On the contrary, Juggut Singh, who is a bad character with *badmash* number ten, is put behind the bars for this murder. He is in love with a Muslim weaver's daughter, Nooran, who is later shown to have been carrying his child in her womb. Their love was interreligious and so strictly forbidden in those days. Yet they used to elope in the night. But this Partition of countries also parted them, forever.

Later we meet other prominent characters like Meet Singh, a priest in the Sikh temple and Iqbal Singh, a social worker who has visited many foreign lands before reaching Mano Majra. Hukum Chand, a magistrate and deputy commissioner, is an important character.

Hukum Chand

Hukum Chand depicts a mixture of evil as well as good qualities. In the beginning, we find him to be an immoral person looking for sex and love in a sixteen year girl. This girl reminds him of his daughter who is no more and who if alive would have been similar in age, yet he does not feel ashamed. Playing with the body of that girl is a means of escape from the reality for him. He does not hesitate in manipulating the data about the criminals in his custody. For some unknown reasons he orders the sub-inspector to 'fill in the warrant of arrest correctly. Name: Mohammed Iqbal, son of Mohammed Something-or-other, or just father unknown. Caste: Mussulman. Occupation: Muslim League worker. (69)'

But as the plot moves we have a different and changing form of Hukum Chand. He proves to be more humane. After cremating hundreds of dead bodies in the train from Pakistan, he behaves like a fearful small child. During the crisis in the village, he makes possible arrangements for the Muslim families to evacuate the village and leave for Pakistan peacefully. He was against killing and was of the view that bloodshed was of no benefit. He wanted the Muslims of Mano Majra to leave behind their belongings as Sikh families were forced to do in Pakistan.

Iqbal, Jagga and Their Arrest

Iqbal is a social worker belonging to Jhelum. He is arrested with no explainable reason even when he reaches Mano Majra after the murders. His actual aim was to do something to stop the bloodshed taking place during Partition. For him morality is a matter of money, not afforded by poors, who instead have religion. He thought that criminals were not born but made by hunger, want, and injustice. He is very patient even when he is caught without any reason by the constable.

The arrest of Jugga and Iqbal gives a picture of the way police used to act during those days. They gave different facilities to different prisoners, and had different ways of deal with them:

‘The pattern of torture had to be carefully chosen. Some succumbed to hunger, others--- of the Iqbal type---to the inconvenience of having to defecate in front of the policemen. Some of the flies sitting on their faces smeared with treacle, with their hands tied behind them. Some to lack of sleep. In the end they all gave in’.

(80)

Arrival of the Ghostly Trains

Most heinous depiction takes place when a ghostly train, without lights, reaches the Mano Majra railway station. There was deathly silence in the village afterwards. People spent whole day, forgetting about their daily chores. They were shocked and confused about the happenings. They spent their day on the roofs of their houses to know what was actually happening. Soon they are ordered to collect all wood and kerosene oil from their houses and

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deposit at the truck and containers near the railway station. When Meet Singh wants to enquire, he is insulted in front of all.

Then a train loaded with Sikhs massacred by Muslims is cremated. We are taken inside the trains and the torture through the reverie of Hukum Chand, remembering which brings a vomit to his mouth:

‘There were women and children huddled in a corner, their dilated with horror, their mouths still open as if their shrieks had just then become voiceless. Some of them did not have a scratch on their bodies. There were bodies crammed against the far end wall of the compartment, looking in terror at the empty windows through which must have come shots, spears and spikes. There were lavatories, jammed with corpses of young men who had muscled their way to comparative safety. And all the nauseating smell of putrefying flesh, faeces and urine.’ (90)

The terrible scenes and thoughts keep disturbing him even in dreams. ‘Hukum Chand felt feverish. The corpses! A thousand charred corpses sizzling and smoking while the rain put out the fire. A hundred yards of charred corpses! Beads of sweat broke out on his temples. He felt cold and frightened’ (99). When he is alone he looks for the company of the little girl. Another train loaded with Sikh corpses visits Mano Majra but this time the bodies are buried near the railway station.

News of the Murder of Sikhs from Pakistan

People got the news that Sikhs were being tortured, murdered in Pakistan and women were being stripped, paraded naked and raped in the streets. Something similar was happening in Patiala, Ambala and Kapurthala to retaliate. Sikhs ale started committing atrocities on Muslims in Punjab. To avoid any such happening in Mano Majra, Hukum Chand planned for a peaceful evacuation of Muslims to Julludhar and eventually to Pakistan.

Some lines are bound to bring tears to the eyes of the reader. When they (Muslim villagers) are requested to go to Pakistan, Imam Baksh is reluctant and says, “‘What have we to do with Pakistan? We were born here. So were our ancestors. We have lived amongst you as

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brothers.’ Imam Baksh broke down. Meet Singh clasped him in his arms and began to sob. Several of the people started crying quietly and blowing their noses” (133). It is a depiction of the closeness of the villagers, whom religion did not divide but unfortunately Partition did.

Karma of a Religious Agitator

In the last chapter ‘Karma’ the author portrays the coming of a religious agitator group to Mano Majra, who tempts and encourages the villagers and refugees to take revenge from the Muslims residing in the nearby areas. First they hesitate but eventually agree to follow them. Their plan is to attack a train taking the Muslims from Jullundhar to Pakistan. This train is expected to pass through Mano Majra in the late evening. About fifty men plan and prepare for the same, except Meet Singh and Lumberdar.

Jagga’s Sacrifice of His Life

When Hukum Chand is informed about this, he orders the sub-inspector to release both Jugga and Iqbal, hoping that maybe they can prevent the attack by the angry mob. Iqbal Singh is disinterested in dealing with the mob. But Jugga, who loved Nooran and knew that she would be in the train to be attacked, played his final act successfully by sacrificing his life to avert the attack. His love for Nooran surpasses the destructive environment of those days. There is no hero like character in this work but Jugga becomes so in the end when he sacrifices his life for Nooran and other Muslims travelling on the Train to Pakistan.

Jagga’s sacrifice proves that violence cannot be won by violence only and it is love that makes one immortal and actually humane. Man is no one to punish or take the decisions. God has sent us to this earth as a human being. It is only we who divide us in castes, classes and religions. We have divided the God’s image also. We must rise above all this and listen to preaching of the Guru:

*“For God is True and dispenseth Truth.
There the elect his court adorn,
And God Himself their actions honours”.* (183)

A Platform Where Truth, History and Fiction Meet

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Thus, *Train to Pakistan* is a platform where truth, history and fiction meet. It is a narration that reminds well of the then occurring suffering, trauma, and tragedy. The Partition of India in 1947, a reason of huge setback in the history of India's integrity and democracy has been effectively and philosophically depicted. It brings a shiver through the spine. It touches the heart of every human. The recreation although not real is yet close to reality giving glimpses of the merciful happenings as a consequence of Partition. This paper can suitably be ended with the opening lines of this classic of Indian literature containing the whole event in them:

‘The fact is, both sides killed. Both shot and stabbed and speared and clubbed.
Both tortured. Both raped. (1)’

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Revisiting the Colossal Scene of Carnage of Partition through Train to Pakistan

The Arabic Origins or Cognates of English and Indo-European "Case Markings and Word Order": A Radical Linguistic Theory Approach

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Abstract

This paper traces the Arabic origins or cognates of English, German, French, Latin, Greek, and Sanskrit "case endings" from a radical linguistic (or lexical root) theory perspective. The data consists of case endings for marking the subject, direct and indirect objects, genitive, and so on like *-a*, *-e*, *-i*, *-en*, *-on*, *-um*, *-us*, and so on.

The results clearly demonstrate that, although they were either greatly simplified or totally lost to be replaced by word order in spoken Arabic and modern European languages, all such endings or morphemes are multifunctional which have true Arabic cognates, with the same or similar forms and functions or meanings, whose differences are all found, however, to be due to natural and plausible causes and different routes of linguistic change. For example, Latin *-a*, Greek *-e/-a*, and Arabic *-a* are identical cognates which may indicate the feminine nominative; Latin *-um* derives via Greek *-on* 'singular neuter nominative', from Arabic *-un* 'indefinite nominative marker' via lexical shift; Latin, Greek, and Old English *-am/-an* 'singular masculine accusative' descend directly from Arabic *-an* 'indefinite accusative and plural marker'; Latin and Greek *-i* 'singular genitive' comes from Arabic *-i* 'genitive ending'. Therefore, the results refute the Comparative Method and Family Tree-model's separation of Arabic from English and the so-called Indo-European languages, thus supporting and proving the adequacy of the radical linguistic (or lexical root) theory according to which Arabic, English, German, French, Latin, Greek, and Sanskrit are dialects of the same language or belong to the same family, lately renamed *Eurabian* or *Urban* family, with Arabic being their origin all for sharing the whole cognates for the entire sister

endings or variants with those tongues which they usually don't with one another such as Greek *-e* and *-on* and Latin *-a* and *-um*; Arabic has them all due to its huge phonetic, morphological, grammatical, and lexical capacity, variety, and wealth.

Furthermore, they indicate that there is a radical language from which all human languages stemmed and which has been preserved almost intact in Arabic without which it is impossible to interpret such rich linguistic treasure.

Keywords: Case endings, word order, Arabic, English, German, French, Latin, Greek, Sanskrit, historical linguistics, radical linguistic (lexical root) theory, language relationships

1. Introduction

In thirty-seven studies so far, Jassem (2012a-f, 2013a-q, 2014a-k, 2015a-c) has demonstrated the inextricably close genetic relationship between Arabic, English, German, French, and the so-called Indo-European languages in general on all phonetic, morphological, grammatical, and semantic or lexical levels, which can all be regarded as dialects of the same language. More precisely, the Arabic origins of their words were successfully traced in twenty two lexical studies in key semantic fields like numerals and religious terms (Jassem 2012a-d, 2013a-q, 2014a-k, 2015a-c); in three morphological studies on inflectional and derivational markers (Jassem 2012f, 2013a-b); in eight grammatical papers like pronouns, verb 'to be', wh-questions (Jassem 2012c-e, 2013l, 2014c, 2014h-i); and in one phonetic study about the English, German, French, Latin, and Greek cognates of Arabic back consonants (Jassem 2013c). Finally, two studies extended the approach to translation studies (Jassem 2014e, 2015b).

The above investigations have been initially based on the lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-k, 2015a-c) and subsequently on its slightly revised and extended version, called radical linguistic theory (Jassem 2014 h-j, 2015a-c), which both derive their name originally from the use of lexical (consonantal) roots or radicals in tracing genetic relationships between words in world languages. The theory first arose as a rejection of the Comparative (Historical Linguistics) Method or Family Tree Model for classifying Arabic as a member of a different language family from English, German, French, and the so-called Indo-European languages in general (Bergs and Brinton 2012; Algeo 2010; Crystal 2010:

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302; Yule 2014; Campbell 2004: 190-191; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). In all the thirty-seven studies above, the intertwined genetic relationship between Arabic and such languages was, on the contrary, firmly demonstrated phonetically, morphologically, grammatically, and semantically or lexically so much so that they can be really considered dialects of the same language, with Arabic being the source or parent language (Jassem (2012a-f, 2013a-q, 2014a-k, 2015a-c). In other words, Arabic, English, German, and French words of all kinds and hues, for example, were shown to be true cognates with similar or identical forms and meanings, whose differences are due to natural and plausible causes and diverse routes of linguistic change. This entails that all such languages arose from an earlier perfect, sudden Radical Language from which all human languages emanated in the first place, to which they can be traced, and which has survived into different forms in today's languages, with Arabic being the closest descendant. In light of this, moreover, a new language taxonomy was proposed, termed *Eurabian* or *Urban* linking European and Arabian languages together (Jassem 2015c: 41).

This paper examines the Arabic origins and/or source cognates of *case endings* in Latin, Greek, Sanskrit, English, German, French, and Indo-European languages. Actually, it comes as a supplement and back-up to earlier analyses of number and gender markers (Jassem 2012f), derivational morphemes (Jassem 2013a), and negative particles (2013b). The remainder of the paper is organized into five sections: (ii) the status of case and word order, (iii) research methods, (iv) results, (v) discussion, and (vi) conclusion.

2. The Status of Case and Word Order in *Eurabian* Languages

Eurabian languages, or *Urban* for short, has been first proposed in Jassem (2015c) as a taxonomy or classification for the larger language grouping or family that includes Arabic, as the parent language, and the so-called Indo-European languages of all five branches, as daughter or sister languages. Thus, it is a blend of European and Arabian languages.

2.1 In Latin, Greek, Sanskrit, English, German, and French

Case may be defined as a grammatical condition or process in which certain endings or suffixes of certain vowels and/or consonants are added to nouns (and adjectives) to indicate the subject, direct object, indirect object, possessive, and so on. All Indo-European languages have case, which intersects with number and gender in many, though similar,

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ways. In Classical (Indo-)European languages like Latin, Greek, and Sanskrit, case endings were more complex and varied than those in modern ones like English, German, and French, ranging from five-to-eight different cases which reflect or depend on number and gender a great deal.

Latin, the most widely studied and well-known of all the so-called Indo-European languages, has seven cases in total, the endings of each one of which may indicate number and gender as well. These cases are:

- a) the nominative case which indicates the subject,
- b) the accusative case which indicates the direct object,
- c) the dative case which indicates the indirect object, which may be replaced by a *to-* or *for-* construction,
- d) the genitive or possessive case (with *of* or possessive),
- e) the ablative case (with *by, from, in, with*),
- f) the vocative case (of address), and
- g) the locative case (of place in names of towns), which is rarely used.

Furthermore, Latin nouns have five declensions, depending on the last vowel or consonant of the word. However, the most common ones are three, which are *a*-final feminine nouns like *alumna* 'female student', *porta* 'gate', *us*-final masculine nouns like *alumnus* 'male student', *hortus* 'garden', and *um*-final neuter nouns like *calamum* 'pen', *bellum* 'battle, war'; all these gender endings are not important for the radical or lexical root meaning of the word. Their declensions are shown in the table below.

Table 1. Case Declensions by number and gender in Latin

1 st Declension: <i>a</i> -final Feminine Nouns			
Case	Singular	Plural	gloss
Nom.	Porta	Portae	'a gate; gates'
Gen.	Portae	Portārum	'of a gate; of gates'
Dat.	Portae	Portīs	'to/for gates'
Acc.	Portam	Portās	'a gate; gates'

Voc.	Porta	Portae	'O gate(s)!'
Abl.	Portā	Portīs	'with, by, from, in (a) gate(s)'
2nd Declension: us-final Masculine Nouns			
Nom.	Hortus	hortī	'gardens'
Gen.	hortī	hortōrum	
Dat.	hortō	hortīs	
Acc.	hortum	hortōs	
Voc.	Horte	hortī	
Abl.	hortō	hortīs	
3rd Declension: um-final Neuter Nouns			
Nom.	bellum	bella	'battles, wars'
Gen.	bellī	bellōrum	
Dat.	bellō	bellīs	
Acc.	bellum	bella	
Voc.	bellum	bella	
Abl.	bellō	bellīs	

*Adapted from Bennett 2005 and Linguistics Research Center 2014

The table shows six cases in three genders and two numbers; the locative, the seventh case, is rarely used, being limited to place names and a few words. Latin Gender may be natural or grammatical; the former may be masculine like *pater* 'father' and *nauta* 'sailor' or feminine like *mater* 'mother' and *regina* 'queen'; the latter may be masculine, feminine, or neuter, which is usually determined by the nominative singular above. Most of the endings are shared between two or more cases; for example, the accusative marker /-m/ recurs in all three genders; the vocative and the nominative are alike in form except in singular masculine *us*-final nouns; the dative and ablative plurals are always alike. In neuters, the nominative and the accusative are always alike, and in the plural they end in *-a*. In the 3rd, (4th, and 5th declensions), the accusative plural is always like the nominative.

In Greek, case is basic also. Feminine nouns end in $-ē$; masculine ones in $-ās$ and $-ēs$; neuters in $-on$ as in *Ilion* 'Troy', *bacterion* 'bacteria'. However, nouns ending in $-os/-ōs$ may be masculine or feminine such as *Barbitos* 'lyre (m/f)', *Androgeōs* 'Androgeos '(m)', which are mainly proper names. In the plural, feminine and masculine nouns decline like regular Latin nouns of the first (feminine) declension; in the singular, they decline as follows:

Table 2. Declension of Greek Nouns by Case, Gender, and Singular Number

1 st Declension (Feminine)		
Case	Singular	
Nom.	Epitomē 'summary'	
Gen.	epitomēs	
Dat.	epitomae	
Acc.	epitomēn	
Voc.	epitomē	
Abl.	epitomē	
2 nd Declension (Masculine)		
Nom.	Archīās 'Archias'	Comētēs 'comet'
Gen.	Archiae	Comētae
Dat.	Archiae	Comētae
Acc.	Archiam (or Archian)	Comētēn
Voc.	Archīā	Comētē (or Comētā)
Abl.	Archīā	Comētē (or Comētā)

Source: Adapted from Bennett 2005

The table shows that there is little variation amongst the forms; most cases add $-e$ in the dative, genitive, vocative and ablative, $-n/-m$ in the accusative; in the genitive, feminine nouns add $-s$ and masculine ones $-e$.

As to Sanskrit, it has eight cases, with instrumental as an additional one. Again similar endings are used although gender endings are inconsistent where the same vowel, for

instance, may be used in all genders. However, masculine and neuter nouns may end in *-a* while feminine nouns in *-i*. These endings are shown below:

Table 3. Basic Sanskrit Masculine and Feminine Noun and Adjective Endings

Case	Singular (M & F)	Plural (M & F)
Nom.	-s	-as
Gen.	-as	-am
Dat.	-e	-bhyas
Acc.	-am	-as
Voc.	-s	-as
Abl.	-as	-bhyas
Loc.	-i	-su
Ins.	-a	-bhis

Source: en.wikipedia 2015; Santucci 2015.

The table shows the most frequent endings contain the consonants *-s* and *-m*; as to vowels, the most frequently occurring one is *a-* while *-e*, *-i*, and *-u* are limited. A real example is given in the table below.

Table 4. Sanskrit Nouns by Case, Number, and Masculine Gender

Case	Singular	Plural
Nom.	sivas 'god'	sivas
Gen.	sivasya	sivan
Dat.	sivaya	sivanam
Acc.	sivam	sivas
Voc.	siva	sivas
Abl.	sivat	sivebhyas
Loc.	sive	sivais
Ins.	sivena	sivebhyas

Source: Adapted from Santucci 2015.

The table shows that the endings have the consonants *-s*, *-m*, *-t*, *-n*, and *-nam* and the vowels *-e/-i*. The commonest plural ending is *-s* (6/8), followed by *-n* and *-nam* with one occurrence each. In the singular, *-s* and *-m* occur twice each, *-t* and *-n* once each while *-a* twice and *-e* once.

On the other hand, in modern European languages, whose grammars were modeled on that of Latin (e.g., Stageberg 1981: 151-52), case markings are a lot simpler. For example, Old and Middle English nouns had four cases- nominative, accusative, dative and genitive, which were determined, like Latin, by the last, though already lost, vowel and/or consonant of the Germanic word (Pyles and Algeo 1993: 110; Baugh and Cable 1993: 55-56). For example, masculine nouns ended in */-a/* as in *stana* 'stone' and *hunta* 'hunter' while feminine ones in */-o/* like *giefu* 'gift' and *lufu* 'love'. The following table shows that in brief.

Table 5. Old English Nouns by Case, Number, and Gender

Case	Masculine Singular/Plural e.g., <i>stan</i> 'stone'	Masculine Singular/Plural e.g., <i>hunt</i> 'hunter'	Feminine Singular/Plural e.g., <i>gief</i> 'gift'
Nom.	Stān/stān-as	Hunt-a/hunt-an	Gief-u/gief-a
Gen.	Stān-es/stān-a	Hunt-an/hunt-ena	Gief-e/gief-a
Dat.	Stān-e/stān-um	Hunt-an/hunt-um	Gief-e/gief-um
Acc.	Stān/stān-as	Hunt-an/hunt-an	Gief-e/gief-a

Source: Adapted from Baugh and Cable 1993: 55; Pyles and Algeo 1993: 110.

The table shows two types of masculine noun and one feminine type according to the last consonant of the word. In general, the endings are a lot simpler and circular such as *-as/-es*, *-an/-um*, and *-a/-e*. In feminine nouns, for example, *-e* is the commonest in the singular while *-a* in the plural at (3/4) each.

In the masculine, there is more variation between *-as*, *-an/-ena*, *-a*, and *-um* in the plural while *-a*, *-an*, *-e*, *-es*, and \emptyset in the singular, for example. In Modern English, all cases were completely lost to be replaced by word order. However, it has retained some vestiges of earlier cases such as the originally dative plural *-m* in some pronouns like *him*, *whom*, *them*,

the accusative, genitive, and dative singular and plural *-n* in irregular plurals like *oxen, vixen*, and the possessive (and plural) *-s* as in *its, his, hers, girls, girl's*.

German, Russian, and French have a more complicated system but all can be reduced to the use of *-s (-t)* and *-n*. For example, German case, (number, and gender) are carried by the definite and indefinite articles mainly and the noun to a lesser extent. In the subjective case, for instance, one finds:

der Man kommt 'the man comes',

die Frau kommt 'the woman comes', and

das Kind kommt 'the child comes';

in the objective, only *der* becomes *den*, e.g.,

Ich sehe den Man, die Frau, und das Kind

'I see the man, the woman, and the child';

in the dative, it becomes *dem*; and in the genitive, *-n* and *-s* may be added to some nouns.

Further details can be found in any German grammar textbook.

2.2 In Arabic

Standard Arabic has all the above cases and even more, which interact with number (singular, dual, and plural) and gender (masculine and feminine) in various ways. They include the subjective, objective, dative, genitive, and vocative amongst others. Although each has its own subtypes, the basic types may be listed below:

- a) The nominative indicates the subject, which may be definite or indefinite, singular or plural, masculine or feminine. E.g.,

ata al-rajul-u / rajul-un

'came the-man-nom. / (a) man-indef. = (The/A) man came'.

The endings *-u/-un* remain the same for both numbers and genders, furthermore.

- b) The accusative indicates the object, which again may be definite or indefinite, singular or plural, masculine or feminine. E.g.,

shuf-tu al-rajul-a / rajul-an

'saw-I the man-acc. / (a) man-acc. indef. = I saw the/a man'.

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Like the subjective, the endings *-a/-an* remain the same for the masculine in both numbers and the feminine in the singular; feminine plural, however, has *-i* in the definite plural and *-in* in the indefinite plural, e.g.,

shuf-tu al-banaat-i / banaat-in

'saw-I the-girls-acc. / girls-acc. = I saw the girls / girls'.

It has to be noted that feminine nouns usually end in *-t* or *-a*.

- c) The dative indicates the indirect object, which behaves in exactly the same way as the objective. It is always used with verbs that require two objects like 'a3Ta 'give' as in

'a3Tai-tu al-rajul-a wardat-an

'gave-I the-man-IO rose-DO = I gave the man a rose'.

However, it may be replaced by *li* 'to, for' as in

'a3Tai-tu wardat-an li al-rajul-i

'gave-I a rose-DO to the-man-IO = I gave a rose to the man'.

- d) The genitive, which signals ownership, depends on word order in which, unlike English, the owner is placed last as in

kitab-u al-walad-i

'book-nom. the-boy-gen. = The boy's book'.

The endings of the first noun (the possessed) may be subjective or objective ones according to context or position: i.e., subjective markings in subject position and objective ones in object position. However, the second noun (the owner) nearly always has *-i*, which is always silent at pause.

In addition, the genitive may be periphrastically expressed in two more ways. One uses the preposition *li* 'to, for' between the two nouns as in:

al-kitab-u li al-walad-i

'the-book-nom. to the-boy-gen. = The boy's book' (see below). Another utilizes the case-dependent demonstrative-cum-possessive pronoun *dhu* (*dha, dhi*) 'this; whose, with, of, having' as in

al-walad-u dhu al-kitab-i

'the-boy-nom. whose-nom. the-book-gen. =

The boy with the book'

e) The vocative signals address, which can be definite or indefinite, e.g.,

(i) *ya rajul-u* or (*ya*) *aiyuha al-rajul-u*
'O man-nom.!' '(O) O the-man-nom.! = O man'

(ii) *ya rajul-an*
'O man-acc.!'

The definite ends in *-u* (besides the definite article *al-*) while the indefinite in *-an*; again subjective and objective markings. The difference lies in whether or not one calls a specified person.

As to the locative and instrumental cases, both are indicated by the use of prepositions, whose endings terminate in *-i/-ee* as follows:

f) The locative as in *al-rajul-u fi al-beit-i*
'the-man-nom. in the-house-loc.'

It is worth noting that place nouns or names, which are formed from verbs, usually have the prefix *ma-* as in *maktab* 'office; lit., writing place', from *katab* (v) 'to write'. This is similar to *-um* in Latin place names such as *stadium*, *solarium*.

g) The instrumental like *katab-tu bi al-qalam-i*
'wrote-I with the-pen-ins. =
I wrote with the pen'.

Similarly, instrumental nouns are patterned or formulaic through the use of the prefix *mi-* as in *mikwaat* 'an iron', from *kawa* (v) 'to iron'; other patterns are used also.

In summary, although Arabic has all Indo-European cases, all the case endings can be reduced to three basic ones: namely,

a) *u*-type nominative endings: These are termed *raf3* or *marfoo3at* 'raising' in Arabic as they usually involve the use of a high back vowel variant such as /u, (o), oo/ (plus /n/)

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(N.B., feminine nouns usually have *-t* before *-u* as in *banaatu(n)* 'girls (nom.)' (see above).

- b) *a*-type accusative endings: These are called *naSb* or *manSoobat* 'lowering; lit., standing firm' in Arabic, involving the use of a low front-to-back vowel variant such as /a, aa/ (plus /n/) in the masculine; however, in the feminine, a high front vowel (plus /n/) is used as in *al-banaat-i* 'the girls' and *banaat-in* 'girls'.
- c) *i*-type prepositional endings: These are called *jar* or *majroorat* 'lit., dragging, drawing, pulling' in Arabic because they use a high front vowel variant such as /i, ee/ (plus /n/).

All are summarized in the table below.

Tale 6. Summary of Arabic Case Endings

Case	Endings			
	Singular		Plural	
	Masculine & Feminine		Masculine & Feminine	
	Definite	Indefinite	Definite	Indefinite
Nominative (<i>u</i> -type) e.g.	-u <i>kitab<u>u</u></i> <i>bint<u>u</u></i>	-un <i>Kitab<u>un</u></i> <i>bint<u>un</u></i>	-u <i>Kutub<u>u</u></i> <i>banaat<u>u</u></i>	-un <i>kutub<u>un</u></i> 'book' <i>banaat<u>un</u></i> 'girl'
Accusative (<i>a</i> -type) e.g.	-a <i>Kitab<u>a</u></i> <i>bint<u>a</u></i>	-an <i>Kitab<u>an</u></i> <i>bint<u>an</u></i>	-a/-i <i>Kutub<u>a</u></i> <i>banaat<u>i</u></i>	-an/-in <i>kutub<u>an</u></i> , <i>banat<u>in</u></i>
Prepositional (<i>i</i> -type) e.g.	-i <i>Kitab<u>i</u></i> <i>bint<u>i</u></i>	-in <i>Kitab<u>in</u></i> <i>bint<u>in</u></i>	-i <i>Kutub<u>i</u></i> <i>banaat<u>i</u></i>	-in <i>kutub<u>in</u></i> <i>banat<u>in</u></i>

The table shows that number and gender distinctions between endings are immaterial within each category where, except for the feminine accusative plural, the same vowel is used; the indefinite is marked by *-n* throughout after the appropriate vowel. However, in

spoken Modern Arabic, all case markings are deleted everywhere, it has to be noted; word order is used instead (see 4.6 below).

3. Research Methods

3.1 The Data

The data consists of all the above-mentioned case endings like *-a, -e, -i, -o, -en, -on, -um, -us*, and so on in Latin, Greek, Sanskrit, English, German, French, and Indo-European languages as well as Arabic, all generally called *Eurabian*. Their identification and selection has been based on the grammars and dictionaries of those languages, all of which are fully listed in the bibliography. To facilitate reference, the data will be arranged alphabetically together with brief linguistic comments in the next section, (4.).

As for etymological data for English and Indo-European languages, all references are for Harper (2014); for Arabic, the meanings are for Ibn Manzoor (2013) in the main, Ibn Seedah (1996), Altha3alibi (2011), Alghalayini (2010), and e-dictionaries like *mu3jam alama3ani* (2015).

In transcribing the data, normal Romanized spelling is used for all languages for practical purposes. Nonetheless, certain symbols were used for unique Arabic sounds: namely, /2 & 3/ for the voiceless and voiced pharyngeal fricatives respectively, /kh & gh/ for the voiceless and voiced velar fricatives each, /q/ for the voiceless uvular stop, capital letters for the emphatic counterparts of plain consonants /T (t), D (d), Dh (dh), & S (s)/, and /' for the glottal stop (Jassem 2013c). Long vowels in Arabic are usually doubled.

3.2 Data Analysis

3.2.1 Theoretical Framework: Radical Linguistic Theory

The Radical Linguistic Theory (Jassem 2014h-j, 2015a-c), a slightly revised and more generalized version of the original Lexical Root Theory (Jassem 2012a-f, 2013a-q, 2014a-g) will be the theoretical framework in data analysis. To avoid redundancy and economize on space, the inquisitive reader is referred to any of the earlier works for a fuller account (e.g., Jassem 2015a-c; 2012a).

3.2.2 Statistical Analysis

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The percentage formula will be used for calculating the ratio of cognate case endings and words or shared vocabulary (Cowley 1997: 173, 182), which has been fully described in earlier papers (Jassem 2012a-f, 2013a-q, 2014a-k).

4. Results

The results will primarily focus on the Arabic lexical (consonantal) radicals or roots of Latin, Greek, Sanskrit, English, German, and French endings and/or words. The exact quality of the vowel is, therefore, of generally secondary importance for having little or no semantic impact whatsoever on the final output (Jassem 2012-2015). In particular, the results will describe the Arabic origins or cognates of (i) Indo-European, newly termed *Eurabian*, case endings and (ii) the meanings of the case terms themselves.

4.1 Nominative Singular Endings

In the nominative singular, three gender-based endings are used in Latin and Greek, which are *-a/-e* in the feminine, *-us/-os* in the masculine, and *-um/-on* in the neuter. Both languages have practically the same forms with their differences being due to vowel shift and the evolution of /n/ into /m/. Whatever the case may be, they all derive from Arabic directly as follows:

4.1.1 Latin *-a* and Greek *-e*

These endings indicate the feminine singular nominative, which can be considered variants as in Latin *physica* 'natural science' and Greek *physike* 'nature' (see Jassem 2015c). As such, both derive directly from the principally feminine Arabic morpheme *-a* of the same form and function as in *Salwa*, *Najwa*, *Salma*, *Laila*, *Huda*, *Ruba* 'proper feminine names signaling solace, secret talk, safety, night, guidance, height in that order' (Jassem 2012f, 2014f). Vowel shift applied in the Greek case, which is also a very common process in Arabic dialects including mine in which *Laila*, for example, may be pronounced *Laile* or *Lailo* in some accents (Jassem 1987, 1993, 1994). As a feminine marker, therefore, *-a* is shared amongst Arabic and all Indo-European languages from Latin, Greek, and Sanskrit down to English, German, French, and so on (see Jassem 2012f). However, as a nominative case marker, although nouns ending in *-a* remain unchanged in all cases, Arabic uses other forms as has been stated in Table 6 in (2.2) above. So Arabic *-a* underwent grammatical

split and/or shift in Indo-European languages, simply a kind of language fixation, standardization or engineering.

4.1.2 Latin *-us*, Greek *-os/-as*, and Sanskrit *-as*

The suffixes *-us* in Latin, *-os/-as* in Greek, and *-as* in Sanskrit are used in the masculine singular nominative, which are all variants via vowel shift as in Latin *taurus* and Greek *tauros* 'bull, male ox', from Arabic *thaur* 'bull' where /th/ became /t/ (Jassem 2013g). They derive directly from the Arabic mainly feminine (and occasionally masculine) suffix *-at* to which grammatical split and/or shift besides the passage of /t/ into /s/ applied. That is, although the suffix *-at* has several inflectional and derivational functions in Arabic, it may indicate the 'intensive or emphatic' masculine in a good number of cases, e.g., *3allama(t)* 'a great male scholar', from *3aalim* 'male scholar, scientist' and *rijjaala(t)* '(great, courageous) men', from *rajul/rijjaal* 'man' (Jassem 2012f, 2013a).

Furthermore, it is worth noting that the alternation or variation between /s/ and /t/ was a common phonetic process in Classical Arabic and certain especially Yemeni Arabic dialects, which was called *watm*, e.g., *naas (ins)* v. *naat* 'people' (for a survey, see Al3ubaidi 2010; Jassem 2013c), (from which *ethnic, ethnicity, ethno-* came via reversal and turning /t/ into /th/ (Jassem 2013k)). Besides, in speech, the Arabic suffix *-at* may be pronounced /ah, eh/ or /a, e, ee/ at pause according to accent, of course; it may also be replaced by /ay/ or /ah/ in the plural in certain Arabic dialects (Jassem 2012f, 2013a). For example, *rijjaalat* 'men' may be realized *rijjaala(h), rijjaale(h), rijjaalee, rijjaalai*, depending on accent, for sure. That is, it is phonetically unstable, a good reason for fixing it as /s/ in Latin, Greek, and Sanskrit as well as modern European languages like English, German, and French. In fact, the variation between /-s & -t/ as feminine markers also occurs in European languages as in the alternation in English between *-ette* and *-ess* like *Henrietta, Juliet, Charlotte, cigarette, Duchess, princess, poetess*; they also do so as plural markers in Greek *-oma, omas/omata* (see 4.5.2 below).

4.1.3 Latin *-um* and Greek *-on*

-um in Latin and *-on* in Greek are the neuter singular nominative endings, which can be both considered variants where /n/ evolved into /m/, e.g., Latin *bacterium*, Greek *bakterion* 'bacteria', both from Arabic *bakthara(tun)* '(water) dirt, impurity' in which /th/

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became /t/ (Jassem 2015c). They both derive directly from any of the following Arabic source affixes:

- (a) *-oom* indicates 'smallness and reduction' like *2alq* 'throat' v. *2alqoom* 'throat, windpipe', *bal3* 'swallowing' v. *bal3oom* 'food passage; lit., swallowing (tube)' (see Jassem 2012f);
- (b) *-m* indicates (i) plurality in masculine pronouns usually as in *anta* 'you (m. sing.)' v. *antum* 'you (m. pl.)' and (ii) insignificance, triviality, pettiness, or worthlessness as in *zanee* 'the one who has illegal sex' v. *zaneem* 'illegal child, bastard' (see Jassem 2012c);
- (c) *ma-* is a 'place name and past participle prefix' as in *maktab* 'office; lit., writing place', *maktoob* 'written', both from the root verb *katab* (v) 'to write'. This is similar to *-um* in Latin place names such as *stadium*, *festivium* via morphological shift;
- (d) *-oon* is a very productive suffix for (i) sound masculine plural as in *salimoon* 'safe ones', from *salim* 'safe one' (Jassem 2012f) and (ii) 'smallness and endearment' as in *2alq* 'throat' v. *2alqoom* 'throat, windpipe' and *2alqoon* 'throat-shaped or tubular utensil for pouring water'; *zaid* 'a proper name, signaling increase' v. *zaidoon* 'little lovely Zaid'; *sa3d* 'a proper name, signaling luck' v. *sa3doon* 'little lucky or happy Sa3d'; *zait* 'oil' v. *zaitoon* 'olive'; *sai2oon* & *jai2oon* 'two river names in northern Syria' v. *sai2* 'flood, water'; *ra2eem* v. *ra2moon* 'proper name, meaning 'merciful'; also *3arboon* (*ra3boon*) 'earning', *Saaboon* 'soap', *zaizafoon* 'an aromatic tree'; lexical shift and turning /n/ into /m/ applied in the Latin case;
- (e) *-un*, (*-an*, *-in*) is an 'indefinite marker' as in *wardat-un* 'a rose';
- (f) *-aan* is an 'intensive noun and adjective marker' as in *salim*, *salmaan* 'safe; Solomon', *faahim*, *fahmaan* 'understanding', *malee*', *maliaan* 'full' via grammatical shift (Jassem 2012f, 2013a); it may also indicate irregular plural as in *wildaan* 'boys', from *walad* 'boy'; or
- (g) *-am* (*-al*) is a variant 'definite article' as in *am-ward* (*al-ward* in Standard Arabic) 'the rose'.

In short, the Arabic affixes *-oom*, *-m*, and *ma-* might have led to Latin *-um* while *-oon*, *-un*, or *-aan* to Greek *-on*. Otherwise, it can be safely said that Latin *-um* developed via Greek *-on* from Arabic *-un*, *-oon*, or *-aan* in which /n/ passed into /m/. This is highly likely

as the neuter is indefinite gender-wise. The same applies to all similar English endings which were modeled on Latin grammar as has already been stated.

4.2 Accusative Singular Endings

In the singular accusative, *-am* and *-an/-en* are used in Latin, Greek, and Sanskrit for both genders, the masculine and feminine; Old English used *-an* in certain masculine nouns as well. They can all be safely said to be variants in which /m/ developed into /n/ or vice versa; in fact, *-am* and *-an/-en* alternate or vary in Greek (see Table 2 above). They derive directly from either Arabic:

- (i) *-an* 'indefinite accusative suffix' to which grammatical split and substituting /m/ for /n/ applied (see 4.1.3 and Table 7) or
- (ii) *ma-* 'past participle and place name prefix' via grammatical shift (see 4.1.3b). However, the former option is the likeliest, considering Greek feminine accusative *-en* and Old English masculine *-an*.

The same applies to *whom* in English and *den* 'the (m. acc.)' and related *n*-based affixes in German, in which /m & n/ may indicate the accusative. As a rule, in fact, all *n*-based affixes in Arabic and Indo-European languages are true, identical cognates in performing inflectional, derivational, and, on top of that, negative functions as well (see Jassem 2012f, 2013a-b).

4.3 Genitive Endings

In the genitive, the endings *-e* and *-i* can be treated as variants in Latin and Greek in which vowel shift was effected; they both directly descend from the Arabic genitive ending *-i* as has been shown in Table 6 of 2.2d above.

In modern European languages like English, German, French, Italian, and so on, the genitive is indicated periphrastically through the use of the preposition *of* in English as in *the tail of the cat = the cat's tail* or demonstrative pronouns *du/de* in French, *di* in Italian, and *des/der* in German. All derive from the Arabic demonstrative pronominal variants *dha* (*dhu*, *dhi*) 'this/whose', which can be used as genitive markers as well (for detail, see Jassem 2012d). For example, **De Gaul**, a famous French family name which means '(the one with)

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the cock', comes from Arabic (i) *dhi* 'possessive particle of, the one with' where /dh/ became /d/ (Jassem 2012d) and (ii) *laq(laq)* 'a long-necked snake-eating bird' via lexical shift, reversal, and turning /q/ into /g/; *2ajal* 'hen-like wild bird' via lexical shift and /2 & j/-merger into /g/; or *qill/qull* 'little, short man', turning /q/ into /g/.

4.4 Dative Endings

The Latin singular masculine and neuter dative ending *-o* derives directly from the Arabic nominative definite ending *-u* via grammatical shift (see Table 6). The same applies to the Old English feminine singular nominative ending *-u* as in *giefu* 'gift' and *lufu* 'love'. All are true, identical cognates.

4.5 Plural Endings

Plural endings intersect with case and gender in various ways, which all have true Arabic source cognates. They fall into three types:

4.5.1 *-e, -i, and -a*

The vowels (i) *-e* in the nominative and vocative feminine plural, (ii) *-i* in the nominative and vocative masculine plural, and (iii) *-a* in the nominative, accusative, and vocative neuter plural in Latin and Greek besides Old English nominative, accusative and genitive feminine and masculine genitive plural *-a*, are all direct cognates to the Arabic vowels *-a* and/or *-i* (*-ee*), which may signal (plural) number, gender, and case amongst others as shown in Table 6 above, e.g., *sukara* 'drunkards', *sahara* 'those staying up late at night', *layali* 'nights', *jawaari* 'girls' (for detail, see Jassem 2012f, 2013a). In short, all *-e, -i,* and *-a*-type plurals are true and direct cognates in all the languages investigated here without exception.

4.5.2 *-os, -as, and -is*

The masculine and feminine plural accusative endings (i) *-os/-as* in Latin, Greek, and Sanskrit as well as the Old English masculine nominative and accusative plural and (ii) the dative and ablative feminine, masculine, and the neuter suffix *-is* in Latin and Greek derive directly from the above Arabic plural and feminine marker *-at* via grammatical shift, split, and the passage of /t/ into /s/ (see 4.1.2 above). The development of the ending *-s* from Arabic *-t* is supported by its variable usage in modern German and English verbs as in *lern*

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'learns = s/he learns' versus English *learns* (*learnt, learned*). In some Greek also nouns like –*oma, omas/omata* (pl.) 'a noun suffix for forming names of tumors' like *fibroma, sarcoma, carcinoma*, /t/ is a plural marker (see Jassem 2012f); likewise, /t/ indicates plurality in Finnish as well (Jassem 2014i).

In brief, all –s-type suffixes in Latin, Greek, Sanskrit, English, German, French, and so on descend directly from the Arabic affix /-t/ which evolved into /s/. In origin, /-t/ is a feminine marker in Arabic which entails that –*os, -as, and -is* may be analyzed as two morphemes or parts each: the vowel(s) and the consonant /s/. The vowel(s) mark(s) plurality and the consonant femininity. In fact, all –t-based morphemes in Indo-European languages, whether inflectional or derivational, indicate feminine gender in essence which is what their Arabic source cognate does exactly (Jassem 2012f, 2013a). That is, they are truly identical cognates to which grammatical shift and/or split as well as phonetic change were effected.

4.5.3 –um

The Old English suffix –*um* indicates dative masculine and feminine plural (see Table 5 above). It can derive from the same Arabic sources for Latin –*um* to which grammatical shift was applied (see 4.1.3 above). In particular, it is highly likely that it derives from the Arabic plural markers –*m* or –*oon* where /n/ became /m/.

4.5.4 –arum and -orum

The suffix –*arum* in the feminine genitive and –*orum* in the masculine and neuter can be treated as variants of –*um/-am* above via /r/-insertion, which naturally implies the resolution of their Arabic source cognates (see 4.1.3, 4.2 above). In Arabic, a similar process occurs indeed, called /n/-insertion, in which 'preventive or linking' /-n/ is inserted between successively sequenced or suffixed pronouns to distinguish meanings as in *shuf-ti-n-i* 'saw-you-(f)-n-me = you saw me' v. *shuf-ti* 'saw-you (f) = you saw'; *shuf-tumu-n-i* 'saw-you-(pl.)-n-me = you saw me' v. *shuf-tum* 'saw-you (pl.) = you saw'. So they are direct cognates to their Arabic equivalents or sources as stated in 4.1.3-4.2 above (Jassem 2012f).

Similarly, German is famous for the alternation in case between /-n, -m, & -r/ as *der* 'the- masc. sing. nom. & fem. gen.', *den* 'the- acc.', and *dem* 'the- dat.'. This situation led Jassem (2012f, 2013a-b) to treat r-based suffixes like *actor, teacher* and n-based ones like

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American, Arabian, European as variants with the latter being the underlying or original form.

To summarize, the vowels *-a*, *-i*, and *-e* mark the plural in all these languages; /s/, which varies with /t/ in them, indicates feminine gender and plural number, however (see 4.5.2 above); /m & n/ indicate the 'indefinite' accusative. The differences amongst all the languages are due to (a) morphological and/or grammatical shift and split and (b) sound change.

4.6 Word Order

Classical Latin, Greek, Sanskrit, Old English, German, Russian, and Arabic all use case endings to mark grammatical relationships such as subject, direct and indirect object, and so on. Latin is the most liberal in this respect. For example, one can say in Latin:

Alumnus calamo scribit 'lit., student pen writes.'

Calamo alumnus scribit 'lit., pen student writes.'

Scribit calamo alumnus. 'lit., writes student pen.'

'The student writes with a pen.'

That is, word order is immaterial in Latin; the case endings mark the doer (subject) and receiver (object) of the action. It is worth noting that all the words and morphemes of the above Latin sentence have true and identical Arabic cognates, making *Latin a truly Arabic dialect*. That is, **alumnus** comes from Arabic *ʔalim* 'scholar, knowledgeable person' via /ʔ/-loss (Jassem 2013i), **calamum** from Arabic *qalam* 'pen', **scrib-** (**scribare**) 'write; originally cut' from Arabic *zabar* 'write; originally cut' via /z/-split into /sk/ (Jassem 2014e). As to the suffixes, *-t* is from Arabic /-t/ (Jassem 2012f), *-us* from Arabic /-at/ where /t/ became /s/, and *-um* from Arabic /-un/ in which /n/ became /m/ as has already been settled (4.1.2-3).

In contrast, modern European languages like English, German, and French use word order in the main. For example, in

The boy reads the story,

Der Junge liest die Geschichte, and

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Le garçon lit l'histoire,

the subject precedes the verb which is followed by the object, if any: i.e., SVO word order. All European languages follow this pattern.

As to Arabic, grammatical change has occurred. Standard Arabic uses both case endings and word order simultaneously, which may be VSO, SVO, OVS/OVOS, OSV, or SS/SC), depending on context certainly; the first is the most common, however. For example,

a) *kataba* *al-waladu* *al-darsa* (VSO)

'wrote the-boy-nom. the-lesson-acc. = The boy wrote the lesson'.

b) *man kataba al-darsa?* (SVO)

'who wrote the-lesson-acc. = Who wrote the lesson?'

al-waladu kataba al-darsa (SVO)

the-boy-nom. 'wrote the-lesson-acc. = The boy wrote the lesson'.

c) *man 'akala al-bissa?* (SVO)

'who ate the-pussycat-acc. = Who ate the cat'.

(i) *al-bissa al-kalbu akala-hu* (OSV)

the-cat-acc. 'the-dog-nom. ate-it. = The dog ate the cat'.

(ii) *al-bissa akala-hu al-kalbu* (OVOS)

the-cat-acc. ate-it. 'the-dog-nom. = The dog ate the cat'.

d) *allahu alkhaliq* (SS)

'Hallelujah 'God' the Creator = God is the Creator' (*Allah* is *Hallelujah* for short, though in reverse (Jassem 2014e, 2012b)).

e) *allahu jameel* (SC 'complement')

'God (Hallelujah) comely = God is Comely (Beautiful)'.

As can be clearly seen in the examples, word order is flexible and context-bound in Standard Arabic. In wh-questions and answers in b), SVO is the norm. In c), emphasis requires OSV or OVS/OVOS order. Some structures require no verb as in d) subject and subject (SS) and e) subject and complement (SC), in both of which the linking verb or copula *be* is lacking. Again, the first Word Order type is used most often. Fieldwork or frequency studies are needed to determine the exact rankings, naturally.

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In contrast, spoken Arabic, like modern European languages, almost always uses word order; grammatical endings are dropped in almost all cases without exception. In the above examples, the underlined endings are all lost everywhere in the Arabic-speaking world today.

4.6 Meanings of Case Terms

The case category terms themselves have meanings, which derive from Arabic as follows:

Ablative (*oblative, lateral*) via Middle French *ablatif*, from Latin (*casus*) *ablativus* '(case) of removal', from *ablatus* 'taken away', from (i) *ab-* 'away' from Arabic '*aab* 'come back' or *bi* 'in, with, by' via lexical divergence (Jassem 2013a) and (ii) *latus* 'carried, borne; side', from Arabic *lad(i)d* 'side' where /d/ became /t/ or from *ladh* 'run away, hide' via lexical shift and turning /dh/ into /t/; otherwise, as a whole, from Arabic *balad* 'stay' via lexical shift or divergence and turning /d/ into /t/; or *batal/balat (fatal)* 'to cut, to be removed or distinguished from; turn around' via lexical shift.

Accusative (*accuse, accusation, cause, because*) via Anglo-French, from Old French *acusatif*, from Latin (*casus*) *accusativus* '(case) of accusing', from *accusatus* 'accused', past participle of *accusare* (v) 'to accuse, call to account', from (i) *ad-* 'against' from Arabic *Did* 'against' via /D & d/-merger or *3ada/3ata, 3adoo* 'enemy' via /3/-loss (Jassem 2013a-b) and (ii) *causari* 'give as a cause or motive', from *causa* 'reason, cause; interest; lawsuit, judicial process', Greek *ptosis aitiatike* 'case of what is caused', *aitiasthai* 'accuse', both from *aitia* 'cause, accusation', from Arabic (a) *khaSS* or *khuSooS* 'interest; belonging to; relationship; concerning, reason', (b) *khaaSa* 'to be at odds with; to act or be against', (c) '*aakhadha* 'to call to account, blame', from '*akhadha* 'take' via lexical shift and passing /kh & S (dh)/ into /k & s/, or (d) '*asas* ('*ass. 'uss, 'iss*) 'foundation, origin; backbiting; spoiling people's relations' via lexical shift and turning /s/ into /k/. Alternatively, it comes from Arabic *qiSSa(t)* 'cause, reason; story, issue', *qaSSa* (v) 'to tell; follow, pursue' or *qaDia(t)* 'case, story, issue', *qaDa* (v) 'to judge' where /q & S (D)/ changed into /k & s/. In Greek *aitia*, /q & D/ merged into /t/, which may also come from Arabic *3ada, i3tada, ta3adda* 'to transgress, to attack; of verbs, transitive' via /3/-loss and turning /d/ into /t/.

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It is worth noting that in Arabic, there is a grammatical process called *ikhtiSaaS* 'a kind of accusative; lit., specification', from the above verb root *khaSSa*, *ikhtaSSa* 'relate to; concern', for example,

na2nu, al-3arab-a, saalimoon (muslimoon)
 'We, the-Arabs-acc., (are) safe (Muslims)'.

The ending of the appositive noun *al-3arab-a* is objective: i.e., 'concerning or as regards the Arabs'. See **-ate** and **-ive**.

-ate (*locate, nominate, donate; -ity, -ite, -ette, -ess, -s*) is a derivational suffix for making verbs and adjectives, which derives from Arabic *-ta/-at* 'derivational and inflectional affix' as in *katab* 'write', *takaatab* 'write to each other', *kitabat* 'writing'; *maal* 'incline', *tamayal* 'to incline by itself', *mailat* 'inclination' (Jassem 2012f, 2013a).

-ation (*location, nomination*) is a noun forming suffix via French as in *nomination*, from Latin *nominationem*, nominative *nominatio*, from Arabic *-tun* 'indefinite feminine noun suffix', form (i) *-at* 'feminine suffix' and (ii) *-un* 'indefinite noun suffix' as in *kitabatun* 'writing', from *kitabat* 'writing', from *katab* 'write' (see Jassem 2012f, 2013a).

Case (*encase*) has several meanings, which came via Old French *cas* 'event, happening, quarrel, trial', from Latin *casus* 'a chance, occasion, accident; lit., a falling', from *cas-*, past participle stem of *cadere* (v) 'to fall, sink, decline, perish', from Arabic *qiSSa(t)* (n) 'situation, event; story' where /q & S/ became /k & s/, *qaSSa* (v) 'reduce, cut; follow; tell; chest'; *qaDa* 'die; judge', *qaDiat* (n) 'case'; *saqaT* 'to fall, drop' via /s & q/-merger into /k/ and replacing /T/ by /d (s)/; *khassa* 'to become little', or *ghaaS* 'sink, go down' where /kh (gh) & S/ became /k & s/.

It may also derive via Old French *casse (chasse)* 'case, reliquary', from Latin *capsa* 'box, repository', from Arabic *qafaS* 'a nest; box; chest', replacing /q/ by /k/ and merging /f & S/ into /k/.

Dative (*date, data, donate, donation*) via Latin *dativus* 'pertaining to giving', from *datus* 'given', *dare* (v) 'give, grant, offer', from Greek *dotike* (*ptosis*), *dotikos* 'of given nature', from *dotos* 'given', Sanskrit *dadati* 'he gives', Old Persian *dadatuv* 'let him give', from PIE root **do-* 'give', from Arabic '*a3Ta* ('*anTa* in some accents like mine), *3aTia(t)* (n) 'give' where /3 & T/ became /Ø & d/; or '*adda, diat* (n) 'give; perform'.

Genitive (*genital, genus*) via Old French *genitif*, from Latin (*casus*) *genitivus* '(case) of possession, origin, source', from *genitus* 'possessed', past participle of *gignere* (v) 'to beget', from Arabic *qana* (also *jana*), *iqтана* 'own, possess', *qinwa(t)* (also *jinwa(t)*) (n); /g/ replaced /q (j)/. In Latin *gignere*, /q (j)/ split into /g & g/. See **-ive**.

-ive (*dative, nominative*) is a suffix for forming adjectives from verbs, via Old French *-if* or directly from Latin *-ivus* 'pertaining to, tending to', from Arabic *-wi* 'adjectival suffix' as in *riba* 'interest' v. *rabawi* (adj.) 'interest-based', *damm* 'blood' v. *damawi* 'bloody'; /w/ became /v/ (Jassem 2013a).

Locative (*locate, location, local, locum, locus, dislocate, dislocation*) via Latin *locus* 'place, spot, position', from Old Latin *stlocus* 'lit., where something is placed', from Arabic *laqq* 'raised, (long narrow, or unidentified) ground'; or from *laqa* 'find, locate' and related derivatives '*alqa* 'to place, throw, put down', *istalqa* 'to lie down', *laqaa(t)* (n) 'middle of the road', *laqiy, liqaa'* 'meeting place' via lexical shift and turning /q/ into /k/; or *laka'a* 'to stay in a place' via lexical shift.

Nominative (*nominate, nomination, nominal, nominalization, denominate, denomination; name; synonym, synonymy*) via Old French *nominatif*, from Latin *nominativus* 'pertaining to naming', from *nominatus* 'named', past participle of *nominare* (v) 'to name, give a name to, to name for or appoint to office or duty', from *nomen* 'name', Greek *onoma* (*onyma*), Sanskrit *nama*, Old Church Slavonic *ime*, Russian *imya*, Old English *n(a/o)ma* 'name, reputation', German *Name*, Irish *ainm*, Welsh *anu*, from Arabic *ism, samma* (v) 'name' where /s/ became /n/ but merged into /m/ in Russian; or from Arabic *nama, intama* 'to raise, grow; belong to' and derivatives *namam* 'to backbite, embellish talk with lies', *nameema(t)* (n) 'backbiting; writing or its sound;

sweet-talk; whisper, low sound', *naamma(t)* (n) 'soul's life; God's creation; nature, character' via lexical shift and turning /m/ into /n/ (Jassem 2014f, 2013k).

Object (*objective, objectivity, objection; abject, deject, eject, inject, project, reject, subject*) from Medieval Latin *objectum* 'thing put before (the mind or sight)', from *obiectus* 'lying before, opposite', past participle of *obicere* 'to present, oppose, cast in the way of', from (i) *ob-* 'against', from Arabic *bi* 'in, with' via lexical shift (Jassem 2014c) and (ii) *iacere* 'to throw', from Arabic *shaqqa(t), shiqqat* 'cut, division', turning /sh & q/ into /j & k/; or *sha'o/sha'i* 'objective, aim; hard; to remove earth from well', *shai'* (n) 'thing', from *shaa'* 'want, wish', *shee'at, mashee'at* (n), in which /sh/ split into /j & k/.

Subject (*subjective, subjectivity*) via Old French *sogit, soget, subget* (Modern *sujet*) 'a subject person or thing', from Latin (i) *subiectus* 'lying under, near; bordering on', past participle of *subicere, subiicere* 'place under, throw under, bind under; subordinate' and/or (ii) *subjectum* 'grammatical subject; subject or foundation of a proposition', from (a) *sub-* 'under' and Greek *hypo-* 'under', from Arabic *Sawb* 'falling; under' where /S/ became /s (h)/ (Jassem 2014c) and (b) *iacere* 'to throw' as under **Object** above.

Vocative (*vocal, vocalization, voice, invoke, invocation, provoke, provocation, provocative, revoke, revocation*) via Latin *vocare* 'to call, summon', from Arabic *2aka* 'talk' where /2/ became /v/ (Jassem 2013j); or from *2iss* 'voice' in which /2 (& s)/ passed into /v (& k)/.

5. Discussion

The results show that case endings, markings, suffixes, or morphemes in Arabic, Latin, Greek, Sanskrit, English, German, French, and all Indo-European languages are true cognates. That is, the endings share the same or similar forms and meanings or functions. In form, they consist of a limited number of vowels and consonants, which may combine in various ways. More precisely, they may be comprised of (i) simple vowels only such as *-a, -e, -i, -o*, (ii) consonants only such as *-s, -n, -m, -r, -t*, or (iii) a combination of both like *-am, -an, -en, -as, -on, -um*. Nowhere do they exceed ten letters or phonemes, which is in consonance with the classification of ancient or classical Arabic grammarians who identified ten such letters from which all Arabic affixes are made, performing all kinds of

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functions, whether inflectional like number, gender, tense, person, and case or derivational such as parts of speech (Jassem 2012f, 2013a-b; Alghalayini 2010).

As to function, almost all the case endings are multifunctional in nature, indicating inflectional (number, gender, tense, person, and case,) and derivational status. That is, the same ending may express number (e.g., plural), gender (e.g., feminine), case (e.g., nominative), tense (e.g., past tense), person (e.g., 3rd person), and part of speech (e.g., noun, verb). For instance, the affix *-a* may have (i) inflectional functions in expressing (a) feminine gender like *Paula, alumna*, (b) plural number as in *datum v. data, phenomenon v. phenomena, criterion v. criteria*, (c) nominative case as in Table 1 above, (ii) derivational ones in making (a) verbs and (b) adjective as in *wake, awake, blaze, ablaze, light, alight, rise, arise, rouse, arouse, sleep, asleep*, and (iii) negation as in *atypical, amoral, arrhythmic*. Similarly, the morpheme *-s* may indicate plurality, present tense, third person, possessive case, accusative plural; the endings *-n, -m, and -t* have a similar story each. Endings in English, German, French, Latin, Greek, Sanskrit, and Arabic are all alike in this respect (Jassem 2012f, 2013a).

When used alone, the vowels of the endings may indicate case and/or plurality such as Latin and Greek plurals as well as Arabic ones, which may be vowel-based, e.g., *stimulus v. stimuli; formula v. formulae; sakir, sakran v. sukara* 'drunkard(s)', *laila(t) v. layali* 'night(s)'. On the other hand, the consonants may indicate gender and indefiniteness in all these languages, in which the feminine and the accusative tend to be consonant-based, e.g., *-t, -s, and -n*. In Arabic, the endings may terminate in a vowel and *-t* for the feminine and *-n* for the masculine, which may be deleted in certain circumstances such as when at pause and after certain negative particles. However, the separation of functions is not always that neat this way; there is a lot of overlap, indeed.

It is also apparent from the results that the case endings are morphophonemic in nature (Jassem 2013a-b). That is, they are phonemes or speech sounds which have grammatical functions which may take different forms, spellings, or pronunciations within the same language and across sister languages. Alternatively, they are morphemes with different pronunciations. The feminine ending or morphophoneme *-a* is a classic case in this respect, which may be realized *-a* in Latin, *-a/-e* in Greek, and *-a, -i, or -ee* in Arabic (see relevant

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tables in 2. above). The variation between the masculine ending *-us* in Latin, *-os* in Greek, and *-at* in Arabic is another example. The same applies to *-s* in its alternation with *-t* and/or *-d* in many cases within and across those languages without exception, e.g., *princess*, *Rosette*, *Charlotte*; *learns*, *learnt*, *learned* in English versus *lernen* 'to learn', *lernt* '(s/he) learns', *gelernt* 'learned' in German. Derivationally speaking, /t-s/-alternation is widespread in turning adjectives into nouns as in *distant* v. *distance*, *present* v. *presence*, *president* v. *presidency*, *intimate* v. *intimacy* while /d-s/-alternation recurs in turning verbs into nouns like *divide* v. *division*, *decide* v. *decision*.

In summary, the above results indicate that Arabic, English, German, French, Latin, Greek, and Sanskrit *case endings* are true cognates for being similar or identical in forms and meanings. Their differences, however, are all due to natural and plausible causes and different routes of phonetic, morphological, grammatical, and semantic change. Thus the percentage of shared endings between Arabic and Latin or Greek, for example, amounted to 100%, which indicates their membership to the same language- i.e., dialects. An 80% ratio is set as a threshold for that according to Cowley's (1997: 172-173) 100 word list-based classification.

In light of the above, the results fully agree with all the findings of previous studies (Jassem 2012a-f, 2013a-q, 2014a-k, 2015a-c) in which English, German, French, Latin, Greek, Sanskrit and Arabic were all found to be rather dialects of the same language, let alone the same family, recently termed *Eurabian* or *Urban* as a blend of European and Arabian (Jassem 2015c: 41). In particular, they back up Jassem's (2012f, 2013a-b) analyses of the Arabic origins of inflectional (number and gender) markers, derivational morphemes, (and negative particles) in such languages in which it was found that the same endings had both functions, to which case should be added here, as can be seen in the behaviour of the suffixes *-a*, *-e*, *-i*, *-o*, *-n*, *-t*, and *-s*.

Furthermore, they lend further support to the radical linguistic (or lexical root) theory on all levels of analysis. Theoretically speaking, the main principle which states that Arabic, English, German, French, and the so-called Indo-European languages are not only genetically related but also are dialects of the same language is, therefore, verifiably sound and empirically true. That language was termed *radical (world) language* from which all human

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languages came whose closest descendant is Arabic for having preserved almost all its features (Jassem 2014h-k, 2015a-c). In fact, they descend directly from Arabic for two or three reasons.

First, English, German, French, Latin, and Greek *case endings* have true source Arabic cognates phonetically, morphologically, grammatically, and semantically. Secondly, Arabic has a fuller, more complex or inclusive system than Latin does, for example; it has a definite article and case while Latin has case only; Arabic has three subtypes of vocative while all the other languages have one only; Arabic has more genitive and even still more semantically-based accusative subtypes than any other language does. Finally, classical and spoken Arabic is still a very vibrant and living language with hundreds of millions of native speakers, whose variable pronunciations have been incessantly passed down orally from person to person or reader to reader in what is traditionally known as Quranic Readings since the seventh century and even before in poetic narrations. No human language has that as far as one can tell. In short, Arabic has retained all the features of the radical world language above from which all human languages stemmed in the first place.

Analytically speaking, all the procedures operated neatly and smoothly. Phonetically, the whole changes were natural and plausible, cyclic and multi-directional, the most frequent of which were the substitution of /s/ for /t/ and /n/ for /m/, /r/-insertion in genitive endings, and vowel shift like turning /a/ into /e & i/ and /o/ into /u/; other processes took place like reduction, deletion, merger, split, reordering, and so on.

Morphologically, the affixes of all inflectional and derivational types had true Arabic cognates as well (see Jassem 2012f, 2013a-b, 2013l). The different forms amongst all such languages are due to their different routes of change such as the variation between Arabic – *un (-an, -in)*, Greek *-on*, Latin *-um*, and Old English *-an/-um* as a result of grammatical shift, vowel shift, and/or turning /n/ into /m/.

Functionally or semantically, the emerging patterns were similar to the lexical patterns in all earlier studies (Jassem 2012a-f, 2013a-q, 2014a-l, 2015a-c). Grammatical stability was the commonest pattern where most *case endings* retained their basic functions or meanings across the languages, e.g., *-a, -as, -en, -on, -um* (see 4 above). The recurrence of

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morphological convergence in the data arose from the formal and semantic or functional similarity between (Old) English, German, French, Latin, and Greek endings or suffixes, on the one hand, and their Arabic cognates, on the other. For instance, *-um* and *-on* might each derive from several Arabic endings, all formally and semantically similar (see 4.1.3 above).

Although only one cognate might be the ultimate source in the end, no need is felt now to specify which one it might be; the reader may exercise his judgment. Likewise, morphological multiplicity was recurrent, where some *case endings* had more than one meaning or function, which might just as well have more than one likely Arabic cognate; for example, Latin *-um* and Greek *-on* again have two different meanings as neuter markers and place name suffixes, each of which derives from formally and semantically similar Arabic endings (see 4.1.3 above; also Jassem 2013b).

Morphological shift affected Arabic *-at* which shifted, e.g., from a principally feminine to masculine function in Latin *-us* and Greek *-os* via /t/-mutation into /s/ (see 4.1.2 & 4.5.2 above); the Arabic indefinite marker *-un* shifted to neuter in Greek *-on* and Latin *-um*. Grammatical divergence might have taken place as well in *-as* and *-os* which indicates masculine rather than feminine gender as is the usual case in Arabic (see 4 above). Morphological split affected Arabic *-a*, leading to Latin *-a* and Greek *-e* in indicating feminine gender; Arabic *-t* split into *-t*, *-s*, and *-d* in English, German, French, Latin, Greek, and Sanskrit. Grammatical variability was rampant in the data, whether at the level of the different forms of the same ending within the same language or across languages such as the use of the same ending in indicating feminine and masculine gender like *-a/-e*, *-os* in Greek and *-a* in *nauta* 'sailor (m)' and *alumna* 'female student (f)', *porta* 'gate (f.)' Latin; other examples include Latin *latus/latum* 'side (m./n.)', English *learned*, *learnt* (see 4 above), and the Latin genitive /t/-insertion and the Arabic pronominal /n/-insertion. Arabic, in particular, is replete with linguistic variability of all types, e.g., the vocative, genitive, word order (see 2.2 & 4.6 above). Finally, grammatical change affected all modern European languages and spoken Arabic in dropping case endings and replacing them with word order in the main.

6. Conclusion and Recommendations

The main findings can be summed up as follows:

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- i) The *case endings* or suffixes in English, German, French, Latin, Greek, Sanskrit, Russian, and Arabic are true cognates, whose differences are due to natural and plausible causes and different routes of linguistic change. Furthermore, all the endings were morphophonemic and multifunctional in nature, expressing inflectional and derivational (as well as negative ones in certain cases). These can be summarized as follows:
- a) *-a, -e, -i, -o* and all similar suffixes derive from Arabic *-a, -i/-ee, -u/-o(o)* via grammatical or morphological shift and vowel shift, a common phonetic process in even all varieties of Arabic itself.
 - b) *-us, -as, -os, -is* and all similar suffixes derive from Arabic *-at* 'inflectional and derivational suffix' via grammatical or morphological shift and replacing /t/ by /s/, a common phonetic phenomenon in Arabic, English, German, French, Greek, and Latin.
 - c) *-um, -on, -an, -am* and all similar suffixes derive from Arabic *-an (-un, -in)* and/or *ma-* via grammatical or morphological shift and substituting /m/ for /n/.
 - d) *-arum* and *-orum* have been found to be variants for *-am/-um* above via /r/-insertion, which derives from Arabic linking /-n/ via grammatical or morphological shift and passing /n/ into /r/.
 - e) All case endings were either completely lost or greatly simplified in modern European languages and vernacular Arabic with the exception of Standard Arabic which has retained them all.
 - f) Word order has replaced case endings in all modern European languages and spoken Arabic, which is the most flexible and varied in this regard.
 - g) The case category terms themselves have true Arabic cognates.
- ii) The radical linguistic (or lexical root) theory has been theoretically and analytically adequate for genetically relating *case endings* in Arabic, English, German, French, Latin, Greek, and Sanskrit to one another, according to which they are all dialects of the same language: i.e., Arabic. Theoretically, all these languages comprise one large language family that may be called *Eurabian, Arapean, or Urban*, for short, as a blend for European and Arabian languages. Analytically, the main phonetic changes were natural and plausible, cyclic and multidirectional, including substitution, reversal, reordering, split, and merger; lexically, the recurrent patterns were stability, convergence, multiplicity, shift, split, and variability.

- iii) The Radical or Root Language, or early prehistoric language, was real and perfect, which has variably survived into today's languages. As Arabic has, besides its phonetic and morphological capacity and complexity, the largest *case endings* vis-à-vis those in English, German, French, and Indo-European languages, it can be safely said that it has inherited almost all the Radical Language features, thereby showing its incessant permanence as the most conservative of all.
- iv) Finally, the current work supports Jassem's (2012a-f, 2013a-q, 2014a-k, 2015a-c) calls for further research into all language levels, especially lexis. Also the application of such findings to language teaching, lexicology and lexicography, translation (Jassem 2014d, 2015a), cultural (including anthropological, historical, social, religious) awareness, understanding, and heritage is badly needed to promote cross-cultural and global understanding and cooperation in all areas of human life.

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The Arabic Origins or Cognates of English and Indo-European "Case Markings and Word Order": A Radical Linguistic Theory Approach

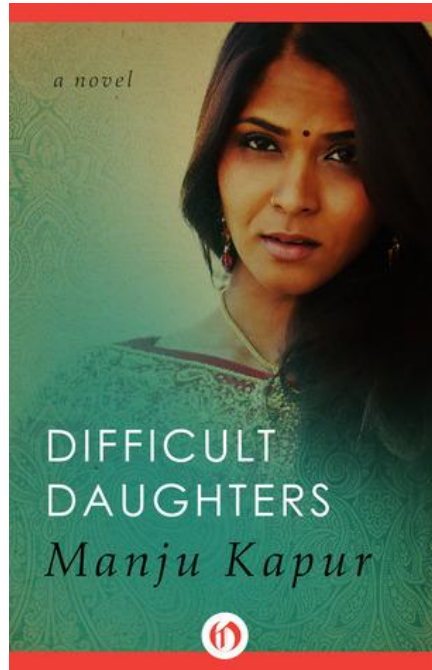
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Daughter Writes Back: A Study of *Difficult Daughters*

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Abstract

The word *daughter* denotes in Indian culture a specific role played by a girl as the reservoir of family repute, a symbol of obedience and an embodiment of the mother's aptitude. The amount of closeness, ripened during the upbringing of the daughter, fixes mother and daughter in a relationship of its kind, glued with the knots of perennial dilemma. The present paper aims to bring into consideration Manju Kapur's debut novel, *Difficult Daughters* (1998). Touching the fabric of mother-daughter bond, the novel is a kind of reaction of the daughter which travels through the sea of doubt, despair and disillusionment. The paper exhibits the questioning spirit of the daughter in relation to her self-doubt and self complacency which she receives as her asset from the mother. Woman as a daughter is in the whirlpool of conflicts, for along with biological changes she is expected to learn all the required attributes of a wife and mother. The paper is an endeavour to show the need for the daughter to write back to measure the effect of her suppressed emotions and to see what kind of relationship is shared by mothers and daughters.

Key words: mother, daughter, relationship, family demands, cultural restrictions

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Meaning of *Daughter* and Relationship with Mother and Family

The word *daughter* denotes in Indian culture a specific role played by a girl as the reservoir of family repute, a symbol of obedience and an embodiment of the mother's aptitude. It seems as if every daughter is born with some kind of debt, owing to her mother, to be paid by reincarnating her mother's self and perpetuating the aspiration and values of the mother's private domain. The amount of closeness, ripened during the upbringing of the daughter, fixes mother and daughter in a relationship of its kind, glued with the knots of perennial dilemma. Stupefied by the mother's expectations and demanding nature, the daughter generally seeks a secure refuge, either in education or in a lover, not knowing the consequences of the impending separation.

Focus of This Paper - Manju Kapur's Debut Novel *Difficult Daughters* (1998)



The present paper aims to bring into consideration Manju Kapur's debut novel, *Difficult Daughters* (1998). Touching the fabric of mother-daughter bond, the novel is a kind of reaction of the daughter which travels through the sea of doubt, despair and disillusionment. The paper exhibits the questioning spirit of the daughter in relation to her self-doubt and self complacency which she receives as her asset from the mother. Woman as a daughter is in the whirlpool of conflicts, for along with biological changes she is expected to learn all the required attributes of a wife and mother. The paper is an endeavour to show the need for the daughter to write back to measure the effect of her suppressed emotions and to see what kind of relationship is shared by mothers and daughters.

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Ida, the Narrator

“Our inheritance from our mothers, then, is not of property . . . But instead, it is a longing for becoming, for a creation of ourselves, and an entitlement to discover, to recreate what surrounds us” (Bannerji 186). This is true in the case of Ida, the narrator, who attempts to reconstruct the history of her mother and thus seeks to discover identity for herself. Ida does not want to be like her mother because she cannot identify herself with her. An isolated being as she is, Ida, however, has only her mother to look for her identity. “The detachment enables her to start a journey that takes her two generations back (her mother’s and grandmother’s) and to build a tale, never told by Virmati herself, essential to give a sense of her life and define her identity” (Bruschi 235). Ida wistfully compares her own experiences with the experiences of her mother in order to recreate her identity.

Recapturing the History

Ida, a divorcee and childless lady, with a heavy heart after her mother’s death, confesses: “Without her, I am lost. I look for ways to connect” (Kapur 4). Ida remains a difficult daughter for her mother throughout her childhood and after. The fundamental conflict in Ida’s life is what she declares in the very first sentence of the novel, “The one thing I had wanted was not to be like my mother” (Kapur 1), and what she accepts in the epilogue, “I grew up struggling to be the model daughter” (279). What makes Ida a difficult daughter is her negation of the ideal daughterhood, which has supreme value in her mother’s estimation. Moreover, being husbandless, childless and parentless, Ida has “no brave causes left” for her to live. To add to this, her mother’s painful memories keep haunting her. Therefore, she makes an insightful attempt to recapture the history of her mother’s life; so that she can have a better understanding of her relationship with her mother and of herself.

In this context Kusum Lata Sawhney’s observation is worth quoting:

When you are a teenager, she [mother] is the most out-of-touch person who just does not understand you. We want her approval all the time and become irritable and disappointed when she is critical, for, she seems to only notice our flaws! When we are in our twenties and thirties, we again change and, hopefully, we become friends again. This is because you have matured or because marriage and childbirth also make you understand yourself better and in doing so you also have further insight into your relationship. (1)

Searching for the Roots

Hence, when the daughter takes to writing about her mother, this is actually her attempt to search out her own roots, identity and strength. Looking from a daughter's perspective, here it can be said that hitherto Ida has a partial view of her mother's life; but now she wants to know the daughterhood of her mother, the shaping mechanism in a woman's life, and thus tends to identify herself with her. Thus, this study will look forward to the conflicting paradigms of a daughter's reconstruction of her mother's past.

A Difficult Daughter since Childhood – Adjust, Compromise and Adapt

Since childhood, Ida has remained difficult daughter for her mother, as Virmati was for Kasturi. Moreover, in trying not to be like her mother, and to portray herself as the sheer opposite of her mother, Ida confirms her inheritance. She herself says, "She couldn't have, because when I grew up I was very careful to tailor my needs to what I know I could get. That is my female inheritance. That is what she tried to give me. Adjust, compromise, adapt" (Kapur 256). After reconstructing her mother's past, Ida realizes that Virmati too had protested against her mother, much like herself. "Yet travelling backwards in time complicates the figure of Virmati, which gains depth as Ida reads her life through her own experiences and, little by little, finds her own sensations reflected in her mother's; when she learns about Virmati's rebellion against Kasturi" (Bruschi 250). Ida can relate herself to the image of her mother that she has captured through her memory and imagination. She can feel the pain that her mother had to undergo while aborting a child. "I knew mother, what it was like to have an abortion. Prabhakar had insisted I have one" (Kapur 156). After knowing about her mother's marginalized position in the in-laws' house, Ida cannot help relate it with her own married life. She painfully addresses her dead mother:

Now I have nothing. Mother, I never told you this, because you thought Prabhakar was so wonderful, and I was glad that in the choice of my husband I had pleased you. Why should I burden you with my heartaches when you had enough of your own? You believed too strongly in the convention that a mother has no place in a daughter's home to stay with me, so you never really got to see the dynamics of our relationship close at hand. (Kapur 156-57)

As Virmari kept her life a secret to her daughter, similarly Ida never shares her tensions and worries with her mother. Ida concludes about her mother, “She was, after all, a woman who had defied her own family for many years” (Kapur 256).

Emotionally Disturbed Daughters

There are daughters who feel guilty and emotionally disturbed at the hands of mothers who keep their daughters in subordinate status and make them do their bidding. Such mothers reason that since they gave birth to their daughters and made the prerequisite sacrifices for them, their daughters should be grateful and be glad to do whatever mother wants. This is because the mother represents patriarchy and expects from the daughter to conform to the norms and values of this system. These values are transferred from the mothers to their daughters, generation after generation. When the daughter, Virmati, who was difficult for her mother to handle, herself becomes the mother of a daughter, then she realizes the meaning of being a mother. She imposes the same restrictions over her daughter, Ida, which were once imposed upon her by her own mother, Kasturi. Ida states candidly: “My mother tightened her reins on me as I grew older, she said it was for my own good. As a result, I am constantly looking for escape routes” (Kapur 279).

Mother – An Enigmatic Personality for Daughters

Thus, for daughter her mother remains an enigmatic personality. In childhood, she is too caring and full of affection that it makes the daughter wonder is she her mother or an angel incarnated. Whereas when the daughter reaches her adolescence, the same mother becomes too obnoxious, making it difficult for the daughter to breathe freely in the wake of the restrictions strictly imposed upon her. Then, in search of understanding such enigmatic behavior of the mother, daughter takes to writing and writes back in the light of her own reactions and responses the tale of their untold and unshared mutual sufferings and dilemmas. The same search is undertaken by Ida, daughter of Virmati, to figure out what was wrong with her mother, why was she always so fussy, and how could anyone be so much opposed to one’s own blood. To find answers to these pestering questions, Ida with the help of the available evidences furnished by her mother’s relatives, recreates the life of her mother in her memory. The sole justification for undertaking this recourse can be that Ida seeks explanation for those untold questions which neither she could ever ask nor Virmati could ever answer. It’s a worthy attempt to define the limitations of the woman in the role of a mother and a daughter that constitutes the core of this journey. Dwelling back into the past of her mother,

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Ida seeks reconciliation if not in the role of a mother or a daughter, then at least as a woman. And this attempt, thus, makes her search genuinely fruitful.

Reconciliation and Better Understanding

The daughter who first felt alienated from her mother, now, by reconstructing the past of her mother, arrives at a better understanding. Isabella Bruschi observes:

Ida's search in the past allows her to come to terms with the haunting memory of her mother. She realizes Virmati has been, like her, a difficult daughter, who has tried to challenge patriarchy, despite her failures; the distance between the two of them is reduced by the many experiences Ida discovers they have in common. (252)

Transformation from Protest Submission

The transformation of a protesting daughter, Virmati, into a submissive mother makes the whole matter clear for Ida in particular and for readers in general; that is, mothers are not wrong in exercising certain control over their daughters. In patriarchy, it is their attempt to keep their daughters safe. To put it differently, by imposing certain restrictions over their daughters, mothers show their concern for the safety of their daughters. At the end of the book, understanding takes place between Ida and her mother. She declares: "This book weaves a connection between my mother and me, each word a brick in a mansion I made with my head and my heart. Now live in it, Mama, and leave me be. Do not haunt me any more" (Kapur 280).

Various Dimension of the Mother-Daughter Relationship

Manju Kapur's novel, *Difficult Daughters*, thus touches various dimensions of mother-daughter relationship. Initially, the daughter, belonging to the same sex, identifies herself with the mother. "Women as children are able to identify with their mothers quite strongly" (Panja 61). Then a stage comes when in her attempt to assert her identity, the daughter breaks away from the mother and feels alienated. However, when the same daughter, after being an experienced self, looks back at the past of her mother, she realizes what it is to be a mother in a patriarchal society. In this way, again an identification and understanding takes place between the daughter and the mother. In this regard, Asha Choubey's observation is worth quoting:

As a child she [Virmati] keeps craving for a little understanding from her mother but with the passing of time she learns to accept the situation as it is. This mother-daughter relationship marches from identification to alienation. Years after Ida – the daughter of Virmati – relives her relation with her mother, marching from alienation to identification. (110)

The Need for Daughter to Write Back

Therefore, Manju Kapur's present novel faithfully foregrounds the need for the daughter to write back. Writing for the daughter is a brave act of expressing her hidden fears and inhibitions that are the constituents of making her a difficult daughter. Sometimes, this journey of writing back is a voluntary action and sometimes a result of forceful situations. But whatever be the case, woman as a daughter invariably gives a vent to her pent-up feelings by devouring her embarrassment and writing down the story of her hitherto untold suffering.

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Perceptions of Teachers towards Active Learning through Peer Teaching and Peer Assessment

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Abstract

The current study was to explore teachers' perceptions towards active learning through Peer teaching and Peer assessment. Target population was Teachers of Punjab, Pakistan while data were collected from 62 teachers in District Pakpattan by adopting random sampling. The response received were analysed on SPSS version 17 quantitatively. The results revealed that teachers had significant value to take up active learning through peer teaching and assessment for the students. They have responses show that this type of technique should be adapted and research also provided suggestions for Government of Punjab and National Accreditation council for Teacher educators to provide professional Training for the Teachers.

Key words:

Introduction

English is used in Pakistan for official documentation and studying it is compulsory in education. Without studying English, it is argued, progress in any sphere of life is not possible as it is the language of global communication. Teaching of English has been a subject of great importance in the developing countries. In Pakistan lots of efforts have been made to improve the quality of teaching English effectively. Teaching English by adapting new approach of peer teaching and peer assessment may be very effective. Sarwar, et al. (2014) applied this approach in University Sargodha in the education department. The results

of this study proved very helpful in promoting interest among the students and they became very confident in improving themselves.

The present test was administered to examine the perceptions of the teachers towards this approach in the teaching of English in District Pakpattan and it was found that the teachers liked and preferred to teach English through this approach when they were explained about the procedure applying peer teaching and peer assessment.

Literature Review

Teaching of English through activity based learning is a very interesting approach and it has been welcomed by the teaching institutions in Pakistan. In this regards, number of researchers across the world have explored new techniques and methodologies. Following review of literature is elaborated to examine gaps in the teaching of English.

The Center for Active Learning (2007) conducts the activity in University of Gloucestershire relating to Active Learning and related pedagogic research and development projects. At the end of 2007 Active Learning was embedded into the University's Teaching, Learning and Assessment Framework. By exploring the richness and diversity of perceptions of and approaches to Active Learning, it was hoped that this research would provide not just a picture of the current situation, but also offer some ideas for future development within CEAL and the University more widely.

This project made a case study of a small number of University of Gloucestershire teaching staff from a range of disciplines in order to understand how they conceptualise Active Learning, and how they engage with it. Qualitative questionnaire and semi-structured interview methods were used to discover the perceptions of these staff regarding Active Learning, their attitudes towards it as a pedagogic approach and how/whether it is used. The information collected has been analysed in order to gain insights into how Active Learning is interpreted by individuals, and how/whether this is incorporated into approaches to teaching and learning. The key aims of the project were to identify and explore how Active Learning is understood by individual teaching staff from various faculties and to investigate approaches to Active Learning in order to contribute to an enriched understanding of what Active Learning is. It recommended that differing levels of experience of teachers/lecturers

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should be considered in relation to the targeting and presentation and support first. Secondly, in future this work and research, the issue of teaching subject specific theory using an Active Learning approach, could usefully be addressed in order to offer additional support to teachers/lecturers. Thirdly, CEAL might usefully address how to appropriately support the staff specifically in the transition of integrating an Active Learning approach.

Matumo (2013) conducted an experimental research in class room setting and explored how active learning may be enhanced through self assessment, peer assessment and reflection. The participants in the study were second-year and third-year students at Rundu Campus of University of Namibia. The findings of the study indicated that the student had both positive and negative perception in respect of self assessment, peer assessment and reflection in promoting their active engagement in learning

Ralph, D. (2013) conducted a study that examined two aspects, namely, the quality of peer feedback in asynchronous discussion forum when such peer feedback is used as a formative learning tool, i.e., not for assigning grades; and students' perceptions about the process of peer feedback. Twenty-four students enrolled in higher education were involved. They were assigned two tasks: in the first task, they contributed lessons learnt about the course on the learning management system, via the asynchronous discussion forum. Thereafter they read the comments posted by their colleagues and critiqued them. In the final task that was given at the end of the course, students wrote reflections about peer feedback process. Thus all data collected were in the form of posts. Using NVivo, the posts generated in the first task were used to examine the quality of peer feedback, while the posts generated from students' reflection about peer feedback were used to examine students' perceptions about peer feedback. Results indicate that peer feedback is a useful tool for formative learning as well as assessment purposes. Future research could involve a larger sample, a diverse population, and a range of other courses.

Keith Topping (1998) conducted a research in which he highlights the aspect of peer assessment between students in colleges and Universities. In case of higher education, peer assessment can play vital role while uplifting the conceptions of students. This assessment had formative and heuristic purposes. This study made sure the value of self and peer assessment and compared them with one another. Almost 31 students took part in that study

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and most of them agreed on the validity and reliability of self and peer assessment. Overall, the concept of peer assessment was applied on different study areas. Students' stamina has been judged while utilizing test marks and grade factors. At the end of the day students had satisfactory condition and their anxiety level was reduced.

David Pundak (2009) conducted a study while conceiving instructors' attitude towards active learning. As everybody knows, science has an immense role in the field of education, especially active learning. This study observed more than one hundred and fifty lecturers in Israel and its conductor tried to distribute questionnaire which were based on some important questions, like what do you feel after adopting active learning in your teaching, etc. Teachers gave their views. Lack of study materials and shortage of time were big issues to them.

This review of literature found that if the teachers apply peer teaching and peer assessment approach in class room setting, it would enhance the students' ability and interest. This would help achieve the teachers' objective of teaching English and they would feel themselves trustworthy in keeping up their responsibilities. It would also decrease the burden of the teachers.

Objectives

1. To explore the need to implement active learning through peer teaching and peer assessment.
2. To find out the perceptions of the teachers towards active learning through peer teaching and peer assessment.

Research Methodology

The current study was a survey-based descriptive research. Teachers of Punjab Pakistan were the Target population. The Sample population included 62 teachers in District Pakpattan. Data were collected by adapting convenient random sampling and the responses were analysed on SPSS version 16.

Tools

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Questionnaire having 12 variables was administered for the collection of Data from private and public teachers.

Pilot study

A pilot study was also conducted to check the validity of the questionnaire. Questionnaires were distributed among 15 teachers first. They filled in the form and pointed out that three statements were ambiguous. The researchers rephrased the statements and got expert opinion and then it was found that Teachers were able to respond without any objection.

Table 1 showing results about the need to implement active learning through peer teaching and peer assessment.

Variables	N	Mean		Std. Deviation
	Statistic	Statistic	Std. Error	Statistic
Peer teaching and peer assessment for the students is useful for learning and improving English	62	1.63	.093	.730
The students can get rid of anxiety in learning English through peer teaching and peer assessment	62	2.06	.119	.939
Students feel comfortable in learning English Through Peer teaching and peer assessment	62	1.87	.111	.877
Teaching English through peer teaching and peer assessment, students can learn English quickly	62	1.98	.102	.799
Implementation of peer teaching and peer assessment may be effective for the students in learning English	62	1.82	.116	.915
Peer teaching and peer assessment in English class is helpful for the students	62	1.66	.069	.542

The above table shows the mean score of the variables given in the table. The results reveal that the mean score of Peer teaching and assessment importance about students' learning and improving English is 1.63 with standard deviation .730, about students getting rid of anxiety in learning English is 2.06 with standard deviation is .939, about students feel comfortable is 1.87 with standard deviation .877, about students can learn English quickly is

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1.98 with standard deviation .799, about implementation of peer teaching and peer assessment effectiveness is 1.82 with standard deviation .915 and mean score for the statement peer teaching and peer assessment is helpful for the students is 1.66 with standard deviation .542. Mean score and standard deviation of all variables in the table reveal that English teachers favor this type of approach. All teachers find this approach very useful and easy to apply in the class.

Table 2: Showing results about perceptions of the teachers towards active learning through peer teaching and peer assessment

Variables	N	Mean		Std. Deviation
	Statistic	Statistic	Std. Error	Statistic
Peer teaching and peer assessment is very important for English class	62	1.95	.104	.818
Teachers should exercise Peer teaching and peer assessment in English class	62	1.71	.099	.776
Peer teaching and peer assessment in English class can produce good results	62	1.76	.082	.645
Peer teaching and peer assessment in English class is necessary to create the interest among the students	62	1.71	.090	.710
Peer teaching and peer assessment in English class reduce the burden of the teachers	62	2.02	.111	.878
Peer teaching and peer assessment technique is useful to the students at secondary level	62	1.98	.129	1.016

The above table shows that the mean score reaches from minimum 1.71 to maximum 2.02 with standard error from minimum 0.082 to 0.129. This proves that there is a dire need to implement active learning through peer teaching and peer assessment while standard nominal deviation shows that there are adverse views also with quantity of having no importance.

Discussion

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Teaching demands more responsibility than other professions because teachers uplift the minds of their students. This world is entering in an era of competition where genius and more groomed brains represent the nation. Active learning is a requirement of this epoch. It has many dimensions and still there is lot of work which should be considered valuable in case of practical teaching. Active learning is a helpful methodology of teaching in which the central figure is student rather than the teacher.

First perception of teachers towards active learning must be known before implementing it in the classroom. Teachers who were part of this survey research showed positive attitude and response. Most of the teachers agreed to use peer teaching methodology because it can reduce the mental fatigue and stress of the students who adopted English as a second language. Level of comfort of students must be at its peak if we want to produce maximum results. Teacher is a key figure throughout these activities of teaching. Most of the time teachers feel hesitation to apply peer assessment and teaching techniques because they have no adequate command in using English.

When we commenced our survey research, we were scare not sure about the results of the survey. It is a general perception that Asian, especially Pakistani, environment is not suitable for utilizing these foreign pedagogies. Peer assessment and teaching can easily be applied in A grade schools and colleges of the country but public and mediocre institutions don't lay stress on it. Our findings indicated that teachers accept active learning through peer assessment and peer-teaching. They found the activities and different techniques like think-pair share, collaborative group tasks, and student debates were applicable in any sort of public and private school.

Findings of this research reveal teachers' attitude towards active learning. Teachers agreed to promote active learning and they opined in an assertive manner. One said that languages are learnt by indulging oneself in it. Peer teaching and assessment are valuable activities while learning English Language.

Recommendations

Peer assessment and peer teaching should be accommodated by authorities and owners of institutions. Teachers have optimistic attitude toward active learning through peer assessment and teaching and they have hope to produce better results by the implementation

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of active learning and active assessment. But education institutions must seek the opinion of relevant teachers.

Conclusion

Teachers' support of active learning through peer assessment and peer teaching is commendable, but there is need to share and promote these strategies of teaching through official channels. Teachers can play a role as mentors while applying these techniques of teaching. In secondary and higher secondary levels, it is easier to guide the students. Students are teachers of future, so they can get confidence from their class rooms. Although some AV aids can make this approach strengthen, school budget is an issue in public and in some private schools. Student strength may be an important factor.

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Perceptions of Teachers towards Active Learning through Peer Teaching and Peer Assessment

Different Types of Priming on Picture Naming in Preschool Children Learning Phonics

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Abstract

The aim of the present study was to compare the lexical, phonemic and syllabic priming on picture naming in pre-schoolers who were exposed to phonemic teaching method with those exposed to alphabetical teaching method and the obtained data was statistically analysed using paired sample t test to compare the mean reaction times for naming with different types of priming. Responses from within the group and across the groups were compared using independent sample t test. The mean reaction times for naming in lexical priming, syllabic priming and phonemic priming were 1.267sec, 1.47sec and 1.41sec with a mean error of 7.1, 4.2 and 9.3 in alphabet teaching group respectively, whereas for phonemic teaching group the mean reaction time taken to name the picture for lexical priming, syllabic priming and phonemic priming were 1.24sec, 1.33sec and 1.38sec with a mean error of 5, 5.1 and 7.2 respectively. Even though the phonemic teaching group performed better, there was no significant difference between the groups for reaction times of naming with syllabic, phonemic or lexical priming and number of errors according to the results of independent sample t test.

Key words: lexical, phonemic and syllabic priming, picture naming, pre-schoolers, comparison between priming types

Introduction

Priming refers to a change in the ability to identify or produce an object or word as a result of a specific prior encounter with the item (Tulving & Schacter, 1990; Jacoby, Toth, & Yonelinas, 1993). It has long been established that reaction times are decreased in response to

words preceded by semantically related words in comparison with words preceded by semantically unrelated words, which is referred to as semantic priming effect (Lupkar, 1984; Neely, 1991). Ganesh and Rao (2010) studied the influence of semantic priming on reaction time measures in typically developing children and the results of that study revealed that target words were retrieved faster in lexical priming conditions rather than no prime conditions for a picture naming task.

Use of Priming Methods

Priming methods have been successfully used to evaluate wide-ranging aspects of semantic and lexical processing in adults as well as children (Bowles & Poon, 1985; Moss, McCormick, & Tyler, 1997; Nation & Snowling, 1999). Research examining priming effects in the lexical decision task has primarily been concerned with items that are semantically associated. Several studies (Jakimik, Cole, & Rudnicky, 1985; Meyer, Schvaneveldt, & Ruddy, 1974), suggesting that priming in lexical decision encompasses more than semantic associations between items. Meyer, Schvaneveldt, & Ruddy (1974) and Hillinger (1980) found facilitation to make a visual lexical decision when words were phonemically similar. Several empirical observations have been reported favoring the hypothesis that syllables correspond to processing units in visual word recognition (Perea & Carreiras, 1998; Prinzmetal, Treiman, & Rho, 1986). Interestingly, the absence of any such syllabic priming effect in the lexical decision task also suggested that syllable unit activation is essentially related to phonological activation.

Phonics

Phonics is a study into itself, valued by linguists, philologists, dictionary writers, and cryptologists, as well as by reading teachers. When used by children, its main purpose is to gain knowledge and skill in identifying words not recognized immediately. Enhanced by knowledge and skill in phonics, reading becomes more accurate and fluent, and spelling improves. The ultimate goal for children to apply with ease what they learn in the phonics program to their own reading and writing (Jeanne and Helen 1996). The study of phonics can give teachers and students a sense of great intellectual feat of the development of alphabetic writing (McGraw-Hill, 1967, 1983; Fort Worth, and Harcourt Brace, 1996). Because explicit phonics instruction teaches recognition, pronunciation, and blending of the sound-spelling patterns, students are better

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equipped to apply those same patterns to spellings (Adams, 1988; Stanovich, 1986; Foorman, Francis, Novy, & Liberman 1991).

Need for the Study

Phonological priming, semantic priming on picture naming tasks and also syllabic priming on lexical-decision tasks on preschoolers who have received traditional alphabet teaching are discussed in available literature. But only a handful of studies have compared the effect of lexical, phonological and syllabic priming on picture naming task between preschoolers who are trained using phonemic and alphabet teaching method. Researchers advocate that children will get more advantage by learning phonology and phonological awareness skills better through phonics instruction rather than alphabetic training. But still it is not clear whether phonemic priming is more advantageous than lexical priming when activating lexical semantic system. Hence it would be interesting to study the effect of enhanced phonological system on speed of lexical access and this will throw light on organization of phonemic and lexical items which are the basis of various information processing models.

Aim of the Study

The aim of the present study is to compare the lexical, phonemic and syllabic priming on picture naming in preschoolers who are exposed to phonemic teaching method with those children who are exposed to alphabetical teaching method.

Method

Subjects

Twenty subjects participated in the study. The subjects who participated in the present study were all native Kannada speakers. They were divided into 2 groups with the mean age of 5 years.

The subjects had no significant history of any associated problems like hearing deficit or neurological problem.

Group 1 Participants were exposed to phonemic teaching for a minimum of 2 years. Group 2 Participants were exposed to alphabetic teaching for a minimum of 2 years.

Stimulus

- The present study included three tasks which were lexical, syllabic and phonemic priming for picture naming.
 - Lexical priming consisted of 20 pairs of familiar pictures each pair being semantically related.
 - Syllabic and Phonemic priming consisted of 20 familiar pictures preceded by the auditory presentation of the first syllable and each picture respectively.

Software

- Stimulus was generated using DMDX software.
- DMDX was developed at Monarch University and at the University of Arizona by Foster and Foster.
- DMDX is a script interpreting system for screen control, stimulus presentation and timing for cognitive experiments. It is experimental presentation control software.
- It has two components which are TIME DX and DMDX. The TIME DX sets and checks software and hardware features for running DMDX.
- Its main components are millisecond time, refresh rate, select video mode and time video mode.
- DMDX software presents the stimuli and records the reaction time with ms accuracy.

Instruments

- A well-calibrated DELL laptop (Inspiron 15 3521) and a headphone with microphone (Sony) was used to record the responses.

Procedure

- The response from each child was recorded by making the child to sit at 1 foot distance from the laptop in a quiet room with adequate lighting.

- All the children were instructed to visualize (lexical) and comprehend auditory signal (syllabic & phonemic) presented to them for all the three stimulus and respond appropriately.
- The collected data was subjected to statistical analysis.

Results and Discussion

The aim of the present study was to compare the lexical, phonemic and syllabic priming on picture naming in preschoolers who were exposed to phonemic teaching method with those exposed to alphabetical teaching method and the obtained data was statistically analysed using paired sample t test to compare the mean reaction times for naming with different types of priming. Responses from within the group and across the groups were compared using independent sample t test. The mean reaction times for naming in lexical priming, syllabic priming and phonemic priming were 1.267sec, 1.47sec and 1.41sec with a mean error of 7.1, 4.2 and 9.3 in alphabet teaching group respectively, whereas for phonemic teaching group the mean reaction time taken to name the picture for lexical priming, syllabic priming and phonemic priming were 1.24sec, 1.33sec and 1.38sec with a mean error of 5, 5.1 and 7.2 respectively. Even though the phonemic teaching group performed better, there was no significant difference between the groups for reaction times of naming with syllabic, phonemic or lexical priming and number of errors according to the results of independent sample t test.

Further, the results of within group paired sample t test revealed that, for alphabet teaching group there was significant differences ($p=0.00 < 0.05$) for reaction times of naming when priming was syllabic and lexical and also phonemic and lexical where the lexical priming had less reaction time, whereas no significant difference was noticed ($p=0.332 > 0.05$) for naming when priming was phonemic and syllabic. Similar results were obtained for phonemic teaching group where the reaction time for lexical priming was better compared to phonemic and syllabic priming. No significant difference for reaction time of naming when priming was phonemic and syllabic was seen in alphabet teaching group.

Conclusion and Summary

The results of the present study showed that the children learning phonics showed similar priming effects for both syllabic and phonemic priming whereas in children with alphabet teaching the priming effects for syllabic priming was significantly better when compared to phonemic priming. In other words phonemic priming did not produce priming effects in alphabet training group.

The present study is in contradiction with the study of Ganesh and Rao (2010) wherein they noticed lexical priming is better compared to other types of priming. The present study suggests that children with phonemic learning may have advanced phoneme recognition skills providing them with greater confidence and accuracy, which helps in faster identification of words which might be related to their reading and spelling.

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Inter-lingual Homophone Retrieval Distinction in Bilingual Younger Adults

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Abstract

For decades there has been a debate as to whether bilinguals are like two monolinguals within the same individual or they share the same lexicon. Is language representation in the brain shared or are they absolutely separate is still being researched. Inter-lingual homophones are words that have identical phonology across languages but different meanings. These provide a real challenge to a bilinguals' and multi-linguals' recognition system. Studies have been done on the inter-lingual homophone retrieval ability in Hindi-Kannada bilinguals. The present study investigates the language of dominance and its pattern in Hindi-English bilinguals and multilinguals using inter-lingual homophones. Data was collected from 40 participants who were bilinguals. Twenty paired-words which consisted of inter-lingual homophones were used as stimulus. Result shows that the retrieval of the meanings of the inter-lingual homophones is superior in their native languages (L1) in younger adults. Those who learn different languages other than L1 exhibits equal proficiency in L1 and L2. The study has its implications in the assessment, diagnosis and the intervention planning programs for younger adults.

Keywords: Biliguals, Multilinguals, Inter-lingual homophones, Lexicon, Retrieval.

Introduction

Homophones are one group of words which are pronounced in the same way but differ in meaning or spelling or both. Inter-lingual homophones are words that have identical phonology across languages but they denote different meanings. An example is /more/ which means "peacock" in Hindi and pronounced as "more" in English.

Bilingualism is commonly defined as the use of at least two languages by an individual (ASHA, 2004). It is a fluctuating system in children and adults whereby use of and proficiency in two languages may change depending on the opportunities to use the languages and exposure to other users of the languages. It is a dynamic and fluid process across a number of domains, including experience, tasks, topics, and time.

Hindi is an Indo-Aryan language and, with all its dialects taken together, is the third-most-widely spoken language in the world. The standardized Hindi is studied, taught, spoken and understood widely throughout the sub-continent, whether as mother tongue or as a second or a third language.

English is a West Germanic language that was first spoken in Anglo-Saxon England in the early middle ages. It is now the most widely used language in the world. There are about 375 million native speakers (people with first language as English), which makes English the second most spoken language in the world. About 220 million more people speak it as a second language and there are as many as a billion people who are learning it.

A number of models have been proposed to explain the phenomenon of visual orthographic processing in bilingual individuals and to study whether the bilinguals have separate or shared representation. Kroll and Stewart (1994) proposed a hierarchical model (Figure 1) to capture the implications of early reliance on L1 for the form of word-to-concept connections.

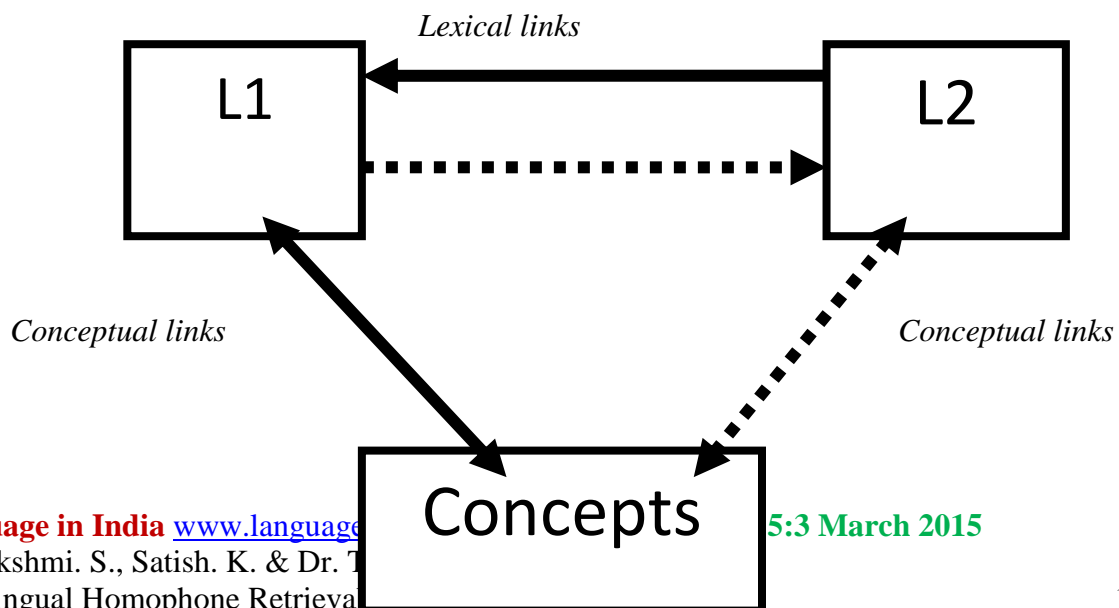


Fig.1. Hierarchical Model (source: Adapted from Kroll & Stewart, 1994)

The model fuses the word association and concept mediation alternatives into a single model in which the strength of the connections between words in L1 and L2 and concepts is proposed to take on different values. The initial dependence on L1 to mediate access to meaning for L2 words is assumed to create strong lexical level connections from L2 to L1. However, at the lexical level, the connections from L1 to L2 are not assumed to be particularly strong because there is little need for the learner to use L2 in this way. Likewise, the model assumes that connections between words and concepts are stronger for L1 than for L2. A number of empirical findings support the predictions of this hierarchical model. More critically, only translation from L1 to L2 was influenced by the presence of semantic information. The absence of semantic effects in the L2 to L1 direction of translation suggests that it was possible for bilinguals to translate directly at a lexical level.

Paradis (1987) showed that most individuals lose or recover multiple languages equally, but some recover one before the other, and some recover either L1 or L2. These outcomes suggest that two or more languages may have different representation or levels of activation.

Maitreyee and Goswami (2009) investigated the inter-lingual homophone retrieval abilities in Hindi-Kannada bilinguals. The results revealed that the native language was more dominant for retrieval of the meanings of the words for children and adults in both Kannada and Hindi native speakers. On the other hand teenagers performed similarly in both the languages. It is hypothesized that a bilingual has separate lexicons for L1 and L2 in the younger age, and then an interaction occurs between both the lexicon and finally the most used language becomes dominant.

Venkatesh, Edwards and Saddy (2011) investigated the two later-acquired but proficient languages, English and Hindi, of two multilingual individuals with transcortical aphasia (right

basal ganglia lesion in GN and brain stem lesion in GS). Dissociation between lexical and syntactic profiles in both the languages with a uniform performance across the languages at the lexical level and an uneven performance across the languages at the syntactic level were observed.

Kisser, Wendell, Spencer and Waldstein (2012) examined the performance of native and non-native English speakers with similar age and educational backgrounds on a variety of cognitive tests. The results suggest that non-native English language may have a negative influence predominantly on language-dependent tasks.

Need for the Study

There has been a debate as to whether bilinguals share the same lexicon, or whether the lexicons are similar to two monolinguals within the same individual. Previous study cited earlier has found the inter-lingual homophone retrieval ability in Hindi-Kannada bilinguals. So, it is necessary, then, to determine how the inter-lingual homophone retrieval ability operates in Hindi-English bilinguals.

This study tries to explore the aspects of the inter-lingual homophone retrieval ability in bilinguals (younger adults).

Aim & Objective

The present study is aimed to investigate the language dominance and its pattern in Hindi-English bilinguals and multilinguals using inter-lingual homophones, i.e., words which have similar pronunciation but different meanings within or across language.

Method

Participants

40 subjects in the age range of 19 to 23 participated in the study. The purpose and procedure of the study were explained to the participants. An informal verbal consent was taken from the participants for the study. The study group consisted of both native speakers of Hindi

(20) and non-native Hindi speakers (20). The participants were divided into two groups. Group 1 included 20 participants with Hindi as L1 and Group 2 included 20 participants with Hindi/English as L2. All the participants were proficient and comfortable in using both the languages. All the participants were graduate students. The Australian Second Language Proficiency Rating was administered to the participants.

Materials

1. ***Stimulus used:*** A non-standardized list of 20 paired-words was formed as the test stimuli. Words belonging to both the languages (Hindi and English), having the same structure but different meanings were chosen for the study.
2. ***Selection of stimulus:*** The most commonly used Hindi and English words which formed homophones were chosen for the study. These words were given to different proficient native speakers and their performance was judged.
3. ***Recording of stimuli:*** The pairs of words were tape recorded by a Hindi-English speaker, who has same proficiency in both the languages. The words were recorded as naturally as possible with an interval of one second between the words of a pair and an inter-stimulus interval of one minute.

Procedure

The test material was presented to the participants in an individual set-up in a quiet environment. The stimuli were presented using a headphone. The participant's task was to listen carefully to the pairs of words and write the meaning of each word. The responses of each individual were tabulated according to the number of correctly repeated words with correct meaning in each language (Hindi and English).

Results and Discussion

The aim of the present study was to investigate the language of dominance and its pattern in Hindi-English bilinguals and multilingual using inter-lingual homophones.

The data were tabulated and analyzed using SPSS version 16.

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From the statistical analysis it was observed that in Group 1 (Native Hindi speakers) shows significant difference between retrieval of Hindi and English words (χ^2 value = 15p<0.01), indicating that their retrieval ability for Hindi words are better than English words.

However, in Group 2 (Non-native Hindi speakers) there was no significant difference between retrieval of Hindi and English words (χ^2 value = 3.243 p>0.05), i.e., they performed equally well in both the languages.

The results show that the retrieval of the meanings of the inter-lingual homophones is superior in their native languages (L1) in younger adults. Those who learn different languages other than L1 exhibit equal proficiency in L1 and L2.

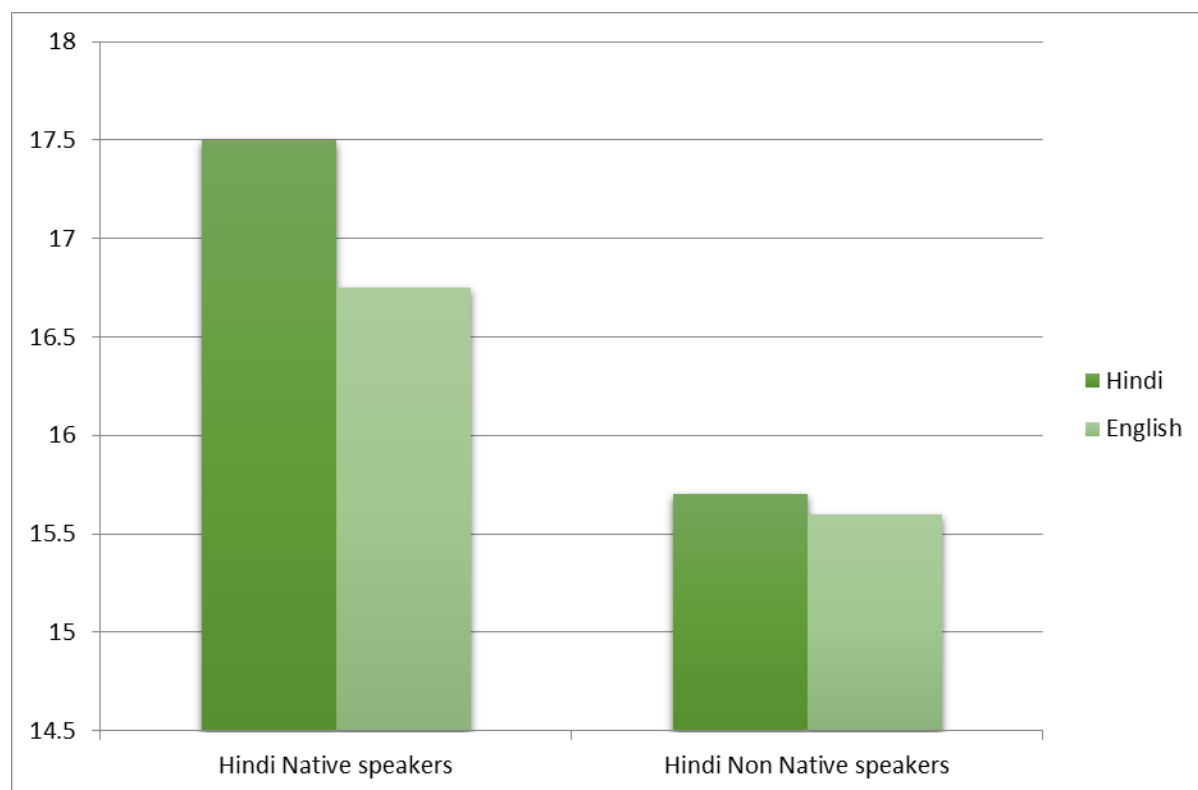


Fig .2. Interlingual homophone retrieval for Hindi and English words in Hindi native and non native Hindi speakers.

The finding is in agreement with study done by Maitreyee and Goswami (2009) which states that native language will be more dominant for the retrieval of the meanings of words for children and adults.

The results of the present study suggest that for individual with minimum formal education and exposure of 12 years or more appear to be equally proficient in L1 and L2. Disclosure plays an important role in becoming proficient in L2. Formal education becomes an additional advantage. Thus, while assessing or designing language therapy the role of L1 and L2 may not be a variable particularly at the semantic level.

Summary and Conclusion

Examining how lexical items are stored in the mind and how bilinguals' retrieve this lexical representation is quite complicated. Lexical access is more complex for bilinguals because they have two or more languages in their mind.

Separate patterns of performance were seen across the individuals of two different groups. The present study suggests that individuals with a minimum formal education and exposure of more than 12 years to the languages appear to be equally proficient in their second languages.

Implication of the Study

The study has its implications in the assessment, diagnosis and the intervention planning programs for younger adults. For adults, L1 can be considered as a medium of instruction during remediation, but care should be taken about the exposure to the language.

Limitations

The study included limited number of participants and words. Also the study excluded English-Hindi bilingual children and older adults.

Future Studies

The present study can be further extended to a larger population. The study can also be done with other bilinguals like Malayalam-Hindi, Hindi-Tamil, etc.

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Inter-lingual Homophone Retrieval in Younger Adults

Structure Representation for Hyper spectral Images Using Binary Classification

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Abstract

Binary Partition Trees are hierarchical region-based representations of images. They define a reduced set of regions that covers the image support and that spans various levels of resolution. They are attractive for object detection as they tremendously reduce the search space. In this paper, several issues related to the use of BPT for object detection are studied. Concerning the tree construction, we analyze the compromise between computational complexity reduction and accuracy. This will lead us to define two parts in the BPT: one providing accuracy and one representing the Search space for the object detection task. The optimal exploitation of the information provided by hyperspectral images requires the development of advanced image processing tools. This paper introduces a new hierarchical structure representation for such images using binary partition trees. Based on region merging techniques using statistical measures, this region-based representation reduces the number of elementary primitives and allows a more robust filtering, segmentation, classification or information retrieval. To demonstrate BPT capabilities, we first discuss the construction of BPT in the specific framework of hyperspectral data. We then propose a pruning strategy in order to perform a classification. Labeling each BPT node with SVM classifiers outputs, a pruning decision based on an impurity measure is addressed. Experimental results on two different hyperspectral data sets have demonstrated the good performances of a BPT-based representation

Keywords : Hyperspectral imaging, Binary classification, segmentation, BPT Pruning, Region model

1. INTRODUCTION

Recent advances in remote sensing and geographic information has led the way for the development of hyperspectral sensors which produce a data cube of hundreds of contiguous waveband images. Therefore, each pixel is represented by a spectrum related to the light

absorbing and/or scattering properties of the spatial region that it represents. Given the wide range of real-life applications, great deal of research is invested in the field of hyperspectral image segmentation. The segmentation of these images is a key step in their analysis. Unfortunately, hyperspectral image processing is still a difficult endeavor

due to the huge amount of data involved. Consequently, most of the standard segmentation methods fail.

In the literature, different segmentation algorithms based on morphological profiles, end member extraction, Markov random fields, Bayesian segmentation and hierarchical segmentation have been proposed. The goal of segmentation (in particular for all the algorithms mentioned before) is to compute a partition from a pixel-based representation of the image.

This approach has two drawbacks: 1) The segmentation cannot be generic and also reliable. In fact, it has to depend on the application. 2) The initial pixel-based representation is too low level which implies that the segmentation algorithm is quite complex or not very robust. To tackle these issues, we would like to define a new data representation which represents a first abstraction from the pixel-based representation and that is multiscale to be able to cover a wide range of applications.

Binary Partition Tree (BPT) is one example of such representations. Having a rather generic construction (more or less application independent), they can be interpreted as a set of hierarchical regions stored in a tree structure. Note that from the tree representation, many partitions can be extracted for various applications. The processing of BPT will then involve an application dependant pruning strategy.

Hence, we propose BPT as a new region-based hierarchical representation for hyperspectral images. In the case of remote sensing hyperspectral data, different pruning's can be suitable for filtering, classification and segmentation purposes. As a first instance, we present here a pruning strategy aiming at a classification of the image^[1]. The organization of this paper is given as follows: section 2 gives goals for hyperspectral image visualization and statistics of hi data description in section 3. Section 4 gives the

color display strategy. Section 5 gives a brief introduction on BPT, explaining the details of its construction. The BPT pruning for classification is discussed in section 6. Experimental results are shown in section 7. Finally, conclusions are drawn in section 8.

2. GOALS FOR HYPERSPECTRAL IMAGE VISUALIZATION

We propose the following design goals for displaying hyperspectral imagery. Not all goals will be important for all tasks, and it may not be possible to achieve all goals simultaneously. However, each of these goals would increase the effective transmission of information. In Sections III and IV, we present visualization solutions and show how they satisfy these goals in the following sections.

1) Consistent Rendering: Any given spectrum is always displayed as the same color value so that it can be easily recognized across images. This goal also facilitates comparison between different images. There is a further advantage if the rendered colors correspond to an existing color-association system. This constraint may be loosened to allow luminance scaling of the display image, which would result in a spectra being consistently displayed as the same hue and saturation.

2) Edge Preservation: Edges (at all spatial resolutions) of the original hyperspectral image are represented faithfully in the visualization. We discuss objective metrics for this goal in Section IV. A sub goal is the discriminability of different spectra in the visualization.

3) Computational ease: The visualization can be rendered quickly, enabling real-time interactivity.

4) Equal-energy white point: A pixel with the same reflectance value for each spectral band appears as a shade of gray. Thus, lack of color saturation is related to how closely an object resembles a gray body diffuse reflector.

5) Smallest effective differences: Visual distinctions are no larger than needed to effectively show relative differences. According to Tufte, who is a proponent of this design goal for general visualizations, minimal distinctions reduce visual clutter, and using smallest effective differences helps in designing secondary and structural elements such as arrows, pointer lines, highlights, legends, etc.

6) Appropriate preattentive features: The visualization minimizes preattentive features of the image that distract the viewer without reason. For example, a small bright saturated color region on a background of a different color will “pop-out” at the viewer and attract attention^[2].

7) Natural palette: Visualizations use a palette and spatial distribution of colors that is consistent with natural imagery. This goal is partly based on the assumption that humans are well-designed to interpret natural scenes, and partly based on the misinterpretation caused by strongly saturated colors. In particular, large regions of strongly saturated colors rarely appear in nature, and have long been eschewed by design experts as confusing and distracting. In fact, strong background coloration can induce perceived differences in smaller color regions. These simultaneous contrast effects can make it difficult to accurately judge quantitative differences between colors. For example, two small squares of the same color will actually look increasingly different if viewed against two backgrounds with strong differences in color.

Conversely, two small squares of different colors can look the same when viewed against a background that strongly differs from the foreground. These simultaneous contrast effects are well-studied visual phenomena, and their effect in maps can be explored on-line with Cynthia Brewer’s Color Brewer software (www.colorbrewer.org). Large regions of saturated color may also induce temporal chromatic adaption, where after staring at one part of the image other parts of the image then

appear to be different colors due to the afterimage formed.

8) Wavelength Shift Invariance: All wavelengths are accorded equal weight. This allows the visualization method to work equally well for any number of spectral bands, in any spectral range. This makes a visualization method easily adaptable to spectral zooming, spectral panning, or new instrumentation. A basic requirement is that a monochromatic spike at any wavelength is displayed with the same luminance^[3]. A further desired feature is that the perceived difference in a color property (such as hue) between two rendered monochromatic Spectra depends only on the change in wavelength.

These goals are consistent with goals for scientific visualization proposed by other researchers. For example, Tyo et al. propose “anthropometric optimality” which they describe as “information should be presented in a way that maximizes usefulness to the human observer.”

Our goals try to achieve this by taking into account human visual properties, such as our goals of a natural palette, appropriate preattentive features, equal-energy white-point, consistent rendering, and edge preservation. The goal of consistent rendering, or at least relative consistency with respect to luminance, satisfies the most common natural variation captured by Tyo et al.’s goal of “ecological invariance,” that “representations remain qualitatively similar over natural variation.” Robertson and Callaghan argue that hyperspectral image displays should communicate data “as effectively and unambiguously as possible.” The above goals aim to support this larger goal.

3. STATISTICS OF HI DATA DESCRIPTION

Airborne hyperspectral imagery data collected by the HYDICE3 sensor at the Indian Army which provides Grounds on 24 August 2005 were used in this analysis. HYDICE collects

calibrated (after processing) spectral radiance data in 210 wavelengths spanning 0.4 to 2.5 is in nominally 10 nm wide bands [5]. Figure 1 shows a single band ($\lambda = 0.565 \mu\text{m}$) image of the Run 07 data collected at 9:27 AM local time under clear conditions from an altitude of 3 km. The spatial resolution of the imagery is approximately 1.5 meters.

In examining the statistical properties of the data, several groupings, or classes, were considered. Three regions are identified in the white boxes in Figure 1 describing three classes that were selected by their spatial proximity. In the lower right is a "Grass" region, the middle top is a "Tree" region, and on the left is a "mixed" region. These regions define the pixels selected for three of the classes considered. Also considered were two classes resulting from a supervised classification process performed to isolate spectrally similar (not necessarily spatially adjacent) pixels. Data from two classes selected from this analysis were labeled "Class 2 Grass" and "Class 9 Tree". Table 1 summarizes the classes analyzed and their sample sizes (number of pixels).

TABLE 1. CLASSES SELECTED FOR STATISTICAL ANALYSIS.

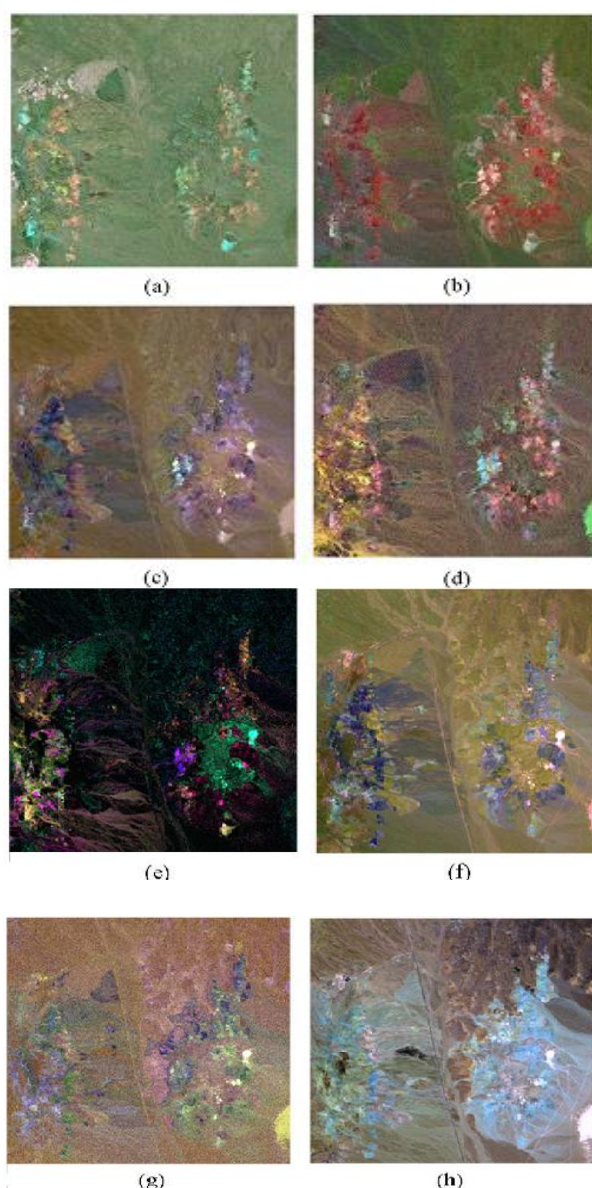
Class name	Selection Technique	Sample Size
Grass S	partially adjacent	7,760
Tree	Spatially adjacent	8,232
Mixed	Spatially adjacent	7,590
Class 2	Grass Supervised	27,351
Class 9	Tree Supervised	25,872

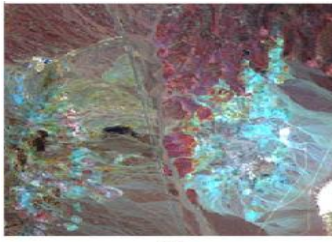
4. COLOR DISPLAY STRATEGIES

Assume that q DEs are used to generate a color display. In general, q and p are not equal; they are equal when a supervised classification

result is used for visualization. The detailed steps for generating a color display include color selection, color assignment, display element adjustment, and color display reproduction.

- Perception-Based Distinctive Color Selection
- B.Color Assignment Considering Display Element Similarity
- Display Element Adjustment
- Color Display Reproduction
- Evaluation on Visual Interpretation





(i)

FIG. 1. COLOR DISPLAY USING DIFFERENT METHODS

(a) CLDA. (b) LDA. (c) INAPCA. (d) ICA. (e) UFCLU. (f) NAPCA. (g) PCA. (h) CMF. (i) TBC.

5. CONSTRUCTION OF THE BPT

Binary Partition Tree (BPT) is a hierarchical representation of a set of regions obtained from an initial partition. The tree leaves correspond the regions of the initial partition and the remaining tree nodes represent regions formed by the merging of two children regions. The root node represents the entire image support. The tree construction is performed by keeping track of merging steps of an iterative region merging algorithm (see Fig. 1). The creation of BPT implies two important notions. On one hand, the merging criterion $O(R_i, R_j)$ between two adjacent regions R_i and R_j , on the other hand, the region model MR_i . The merging criterion defines the similarity of neighboring regions and hence determines the order in which regions are going to be merged. The region model specifies how regions are represented and how to model the union of two regions. Nevertheless, the definition of $O(R_i, R_j)$ as a similarity measure between two hyperspectral regions nodes is not an easy issue.

In the literature, some distances such as Spectral Angle Mapper or Spectral Information Divergence have been proposed to measure spectral similarity. However, their use as $O(R_i, R_j)$ is not straightforward as each region is made of several pixels and therefore several spectra. To overcome this problem, past approaches have assumed that MR_i is a constant, representing the regions by their

mean spectrum. With this approach, the interclass spectral variability induced by natural variations, noise and mixed pixels is overlooked. In order to take into account this spectral variability within regions, we propose to model each band of the region spectrum by its probability density function.

5.1. Region Model

Working with N bands, the region model consists of N histograms representing for each band the empirical distribute on of the pixels belonging to the region ^[7]. Consequently, the region model MR_i is given by

$$MR_i = \{P1R_i, P2R_i, \dots, PNR_i\} \quad (1)$$

Where $P_k R_i$ is the empirical distribution of the region R_i in the band k which is formed by

$$P_k R_i = \{P_k R_i(a_1)P_k R_i(a_2), \dots, P_k R_i(a_{|\chi|})\} \quad (2)$$

Being a_i the possible values of the pixels in each band k . We must remark that this region model can also be defined when tree leaves are single pixels by exploiting the image self-similarity. Indeed, the probability density function for individual pixels can be estimated and the precise modeling of the pixels pdf is important in order to get very precise region contours.

5.2. Merging criterion: Bhattacharyya coefficient

For each band k of each region R , the model $P_k R$ is an empirical discrete probability distribution. Accordingly, the Bhattacharyya coefficient can be used to measure the similarity between two adjacent regions R_i and R_j of a given band k . Theoretically, this measure is defined by:

$$BC(P_k R_i, P_k R_j) = \frac{1}{2} \sum_{j=1}^{|\chi|} \sqrt{P_k R_i(k)(a_j) P_k R_j(k)(a_j)} \quad (3)$$

Existing a perfect overlap between both probability distributions, the Bhattacharyya coefficient will be 1. Consequently, a merging criterion of a pair of adjacent regions can be defined as the minimum sum of the N

dissimilarity measures obtained for the different bands.

$$O(R_i, R_j) = \underset{R_i, R_j}{\operatorname{argmin}} \sum_{k=0}^{N-1} C(P_k R_i, P_k R_j) \quad (4)$$

Experimentally, we have observed that the criterion of Eq. 4 does not assure that the areas of the regions tend to increase as the number of regions into the partition decreases. Then, in order to avoid small and meaningless regions into the generated partitions, the merging of very small regions has to be favored. To this goal we introduce a regularization term based on the size of the regions.

$$O(R_i, R_j) = \min(\sqrt{NR_i}, \sqrt{NR_j}) O(R_i, R_j) \quad (5)$$

Note that we propose to use the square root of the minimum area.

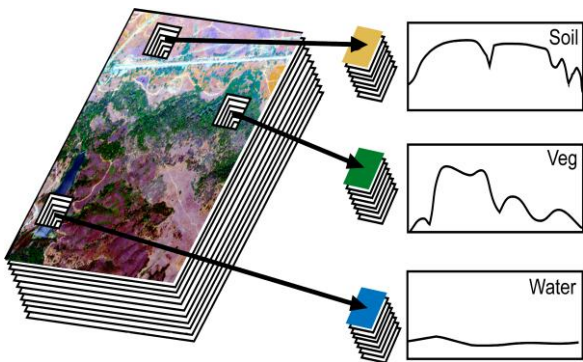


Fig. 2. Example of BPT construction

The concept of hyperspectral imagery: Image measurements are made at many narrow contiguous wavelength bands, resulting in a complete spectrum for each pixel.

To conclude this section, we must let us mention that the merging criterion defined by Eq. 4 simply adds the contribution of the various bands without exploiting their mutual information. Future works will analyze how this mutual information between bands can be used in the merging criterion.

6. BPT PRUNING

In this section, we discuss an example of tree processing for a classification application. The

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Structure Representation for Hyper spectral Images Using Binary Classification

processing can be seen as a tree pruning step the goal of which is to remove sub trees composed of nodes belonging to the same class. To perform this task, we analyze the tree starting from the leaves and moving along the branches to select the nodes of largest area that involve pixels belonging to a unique class. As a first step, we measure specific region descriptors for each node R_i along the tree structure. These values are used to compute an increasing cost C associated to each BPT node. The increasingness of C along the branches guarantees that removing nodes having a cost lower than given threshold leads to a pruning.

The choice of region descriptors is determined by the application. In our case, the BPT pruning is focused on the hyperspectral data classification. Hence, we propose a pruning strategy populating the nodes with the density probability function of belonging to each class. Such a task can be achieved using a multi-class classifier output. Here, we use Support Vector Machine as a classifier which has demonstrated its advantages in high dimensional data. We note that being supervised, SVM needs firstly to construct a model to be able to classify the data. Then, we start constructing the model by training the SVM classifier using some leaves nodes according to the available ground truth. After the model construction, modeling each R_i by its mean spectrum, all nodes are populated by their class probability estimation C_{pR_i} and their predicted class $Class_{R_i}$. Using C_{pR_i} values, we define an increasing iterative cost C along tree branches using a node impurity measure. The impurity of a node is interpreted by how mixed is the node, that is, the proportion of elements of different classes in the same region. To measure that, we propose a popular impurity function such as the entropy. Therefore, merging R_i at level l , the cost associated to R_i is computed using the following equation:

$$C(R_i) = C' - \sum_{t=0}^{N_c} C_{pR_i}(t) \log(C_{pR_i}(t)) \quad (6)$$

Where N_c is the number of classes and C_{-} is the maximum cumulative cost until the $l - 1$ branch level. It should be noticed that measuring the sum of all the impurities, a maximum threshold λ should be set to determine the last pure node. Thus, a node R_i is removed if $C(R_i) < \lambda$ and if all its ancestors also satisfy this condition. After tree pruning, we construct the classification map by selecting the lower nodes of the resulting pruned tree. Regions contained in these nodes are labeled by the $ClassR_i$ which has been assigned by the SVM classifier in the tree population.

6.1 Pruning Decision

The pruning of a sub-tree T_s hanging from a node R consists in deciding if all its descendants can be replaced by R . This is done by the function ϕ_R which compares the misclassification rate at node R with the misclassification rate corresponding to the set of leaf nodes of the sub-tree T_s . In this example, the misclassification rate associated with the node R_i should be compared with the error associated to the 3 leaves $R_{leaves} i = \{11, 12, 13\}$ contained in T_s . Mathematically, the function defining the pruning function ϕ_R is given by

$$|\phi_R(R_i) = MR(R_i) - \overline{MR(R_i^{leaves})} \quad (4)$$

The aim is to detect when ϕ_R is higher than an allowed threshold α . Considering a node R_i , if the cost function $\phi_R(R_i) < \alpha$, the subtree hanging from R_i can be pruned and replaced by R_i . Contrarily, if $\phi_R(R_i) > \alpha$, the node R_i cannot be a leaf in the pruned BPT. Note that the value determines the size of the pruned BPT [8]. When α is small, the penalty term is small, so the size of the pruned tree will be large. Contrarily, as α increase, the pruned BPT has fewer and fewer nodes.

7. EXPERIMENTAL RESULTS

7.1. Experiment with AVIRIS Indian Pines

In our first experiment, Indian Pines AVIRIS hyperspectral data containing 200 spectral bands having a spatial dimension of 145 X 145 pixels is used. The whole image is formed by 16 different classes having an available ground truth. Before constructing BPT as detailed in Section 2, some parameters such as the number of bins N_{bins} used to represent P_{kR} should be set. In our case, having different ranges of values in each channel, we set N_{bins} as the minimum range difference found in the image ($N_{bins}=46$). Once the BPT has been created, we train the SVM classifier selecting randomly 30% of samples for each class from the reference data. After that, C_{pR} and $ClassR$ values are assigned to each node to perform the pruning task.

In this pruning step, we should set λ in order to define the maximum impurity cost allowed along BPT branches. After some experimental tests, we set $\lambda=20$. Fig. 3 compares the obtained results using the BPT pruning against a classical SVM pixel classification. The same training samples are used for both classification methods.

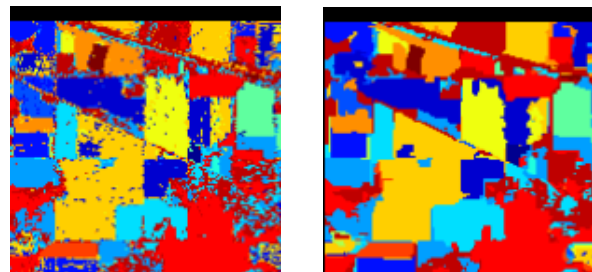


FIG. 3. OBTAINED CLASSIFICATION MAP. LEFT: SVM RESULT. RIGHT: PRUNING BPT RESULT

Looking at BPT pruning results, we observe that the classification map is formed by quite homogeneous regions. In particular, the BPT nodes selection according to the proposed pruning criterion provides a less noisy classification. The obtained results also corroborate the BPT performances since extracted nodes reflect semantic real-world regions of the image. We should remark that Indian Pines has a high spectra variability due to its low spatial resolution. Table-1 illustrates

the class-specific and the global classification accuracies. Observing these results, we verify that the proposed BPT classification improves the classification accuracies for almost all the classes.

TABLE 2. CLASS SPECIFICALLY ACCURACY IN PERCENTAGE

Class	Simple SVM	Pruned BPT
1	86.11	94.44
2	88.39	93.41
3	83.45	89.03
4	77.56	80.77
5	95.18	92.77
6	67.72	98.43
7	95.30	100
Overall	87.67	94.52

7.2. Experiment with ROSIS-03 over the Anna University, India

In this second experiment, data from the ROSIS-03 optical sensor over the Anna University is presented. The image is formed by 103 denoised channels possessing 610 X 340 pixels. In this work, due to space limitations, only the top-down corner of this image is considered. For this example, we should increase Nbins to 100 considering that this second data has a smaller spatial resolution (1.3 m per pixel) ^[9]. Although the merging criterion is not strongly dependent of the Nbins, it is better to take it into account. Fig. shows the results obtained after applying BPT pruning.

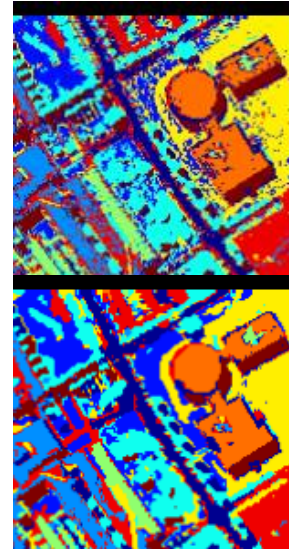


FIG. 4. OBTAINED CLASSIFICATION MAP. LEFT: SVM RESULT. RIGHT: PRUNING BPT RESULT

It can be observed that, using the BPT, a better classification map is also obtained for this second data set. Despite of the improvement, some noise is still present in the results. This implies that our pruning criterion can be improved. Regarding the global accuracy, the simple SVM classifier reaches 90.68 % whereas our proposed BPT pruning achieves 95.19%. It should be observed that BPT pruning improves the classification accuracy preserving most of the edges and shapes.

8. CONCLUSIONS

In this work, Binary Partition Trees have been proposed as a new representation for hyperspectral images. Obtained through a recursive region merging algorithm, they can be interpreted as a new region-based and hierarchical representation of the hyperspectral data. The main advantage of BPT is that it can be considered as a generic representation. Hence, it can be constructed once and used for many applications.

Many tree processing techniques can be formulated as pruning strategies. Concerning the BPT construction, a solution for the problem of the spectra variability for clustering hyperspectral data has been proposed using statistical region models. BPT

enables the extraction of a hierarchically structured set of regions representing a semantic content of the image.

As a first example of BPT processing, we have proposed and illustrated a pruning strategy to classify the hyperspectral data. Experimental results have shown that the proposed method improves the classification accuracies of a classical SVM, providing classification maps with a reduced amount of noise.

Future work will be conducted for improving the merging criterion given that information between bands is not introduced in our similarity measure. Regarding the pruning strategy, new techniques are currently being studied to improve the accuracy and the robustness of the segmentation results.

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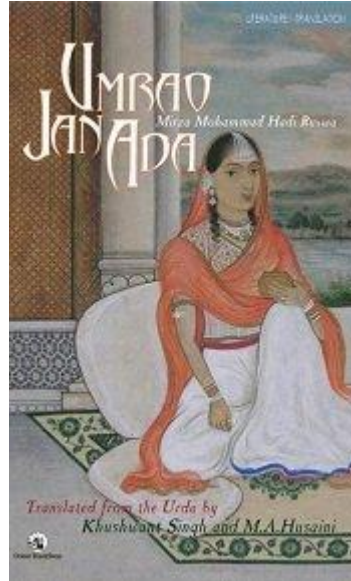
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Ummra-o-Jaan: Adaptation from Static to Dynamic

Samana Asaghar



Abstract

The name of the personality is as famous as Awadh itself. *Unrao Jaan* is presented in the form of a memoir. The novel is written by M.M.H. Ruswa in 1902. In 1981, Muzaffar Ali gave a visual image of the novel in his screen play *Umrao Jaan*. The film is considered as an iconic art film of Indian cinema. This paper mainly focuses on the adaptation of the novel to identify how the director interprets, communicates and manipulates the biography of Umrao Jaan in the form of film, how the director visualises the cultural influence in film, how the director uses the technique of adaptation and how closely he represents the novel.

Key words: *Unrao Jaan*, M.M.H. Ruswa, Film adaptation features, Transposition, Minimum Interference, Commentary, Analogy.

Film Adaptation

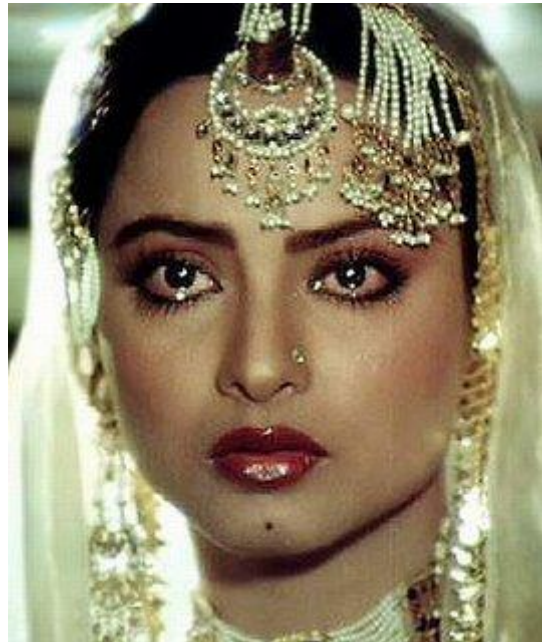
Film adaptation is a transfer of code from non-visual to visual. Adaptation may focus on the interpretation of original written work. "A work in one medium that derives its

impulse as well as varying number of elements from a work in a different medium” (Koingsbery 6). Deborah Cartmell and Emelaha Whelchan give many ways of assessing adapted work. In their book, *Screen adaptation*, they give the three lines of categorization from Geoffrfey Wagnu.

1. **Transposition** in which the screen version sticks closely to the literary sources with a minimum of interference.
2. **Commentary** in which the original work is intentionally altered by the film maker.
3. **Analogy** in which a completely different work of art which is substantial departure from the original is presented (Cartnell and Whelehan).

To give life to existing story is fruitful for both the purposes - to save the money as well as time. Now-a-days it becomes the choice of film maker or screen writer.

As Linda Seger remarks —“Doing an adaptation means paying for the project twice--- first to purchase the rights, second to pay for the screen play. And the material needs to be evaluated twice: first the potential workability of the source material must be assessed: than it must be decided whether the screen play is the best translation of the story”. (xiii)



Rekha as Umraojaan

Courtesy: <http://safoora.tumblr.com/post/24018810062/umrao-jaan>

Sometimes, adaptation is seen as the risk for studios because film makers or screen writers establish a work according to the society, audience and so on. Adaptation could manage the inclusion and exclusion of the characters. In Muzaffar Ali’s creation, some

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characters are not introduced though the story revolving around the specific characters. The task of adaptation depends on the director whether he emphasize the “narrative cinema” or character. Narrative cinema refers to any film that emphasizes the story (Koingsverg, 261).



Muzaffar Ali

Courtesy: <http://fillum.com/movies/news/muzaffar-ali-back-to-bollywood/>

Alteration

Alteration is the common practice of directors, but Muzaffar Ali ignored to modify the cultural history. He had added some visual images, beliefs, customs, and styles which explicitly represent the particular community. The reality is that courtesan (Tawaif) culture is completely extinct. Interpretation and manipulation is the difficult task for directors because both these will get success only if the audience is satisfied with it. The recreation of the original text is not an easy task. Muzaffar Ali in *Umrao jaan* used the cinematic techniques to present the story through the face of a famous courtesan. *Umrao jaan* lived in Lucknow in mid-19th century.

The Need for Film Analysis

A film analysis is essential when the film is based on an original text. Jaffry Geigor states in his book *Film Analysis* that “many movie goers see the cinema as no more than an entertaining visual experience, requiring literary experience and thought” (2005). Human beings are quite different culturally and ideologically. Cultural attributes bring difference in

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behaviour, which is controlled by particular environmental needs. Cultural attributes create enclosures suitable for a new group of people of the same society who act think and live differently. Human beings live in cultural worlds which provide peculiar meaning and significance.

Textual Articulation

The courtesan of Lucknow was culturally influenced by the Persian. *Umrao Jaan* is an interview of *Ummaraojaan* by Ruswa, which is divided into three parts, the narrator, novel writer and recreator or the director of the film. It is a difficult task for the director to recreate the novel in the form of film with a changing time and culture, so this is the representation of the textual articulation.

Nabaneeta Deb Sen gives the comment on the term “articulation” as “secondary orality: how words speak through television”. The term *articulation*, of course, suggests a discourse or speech but never a self present “expressive” voice and subject. So the visual articulation less the effort of dialogue director, sometimes visualization explains everything, on the other hand the director pay effort towards the simple and essay sentences, to create the atmosphere to prove it.

Muzaffar Ali’s Visualization

In the film most of the scenes begin with Gauhar Mirza. This is a challenging job for Muzaffar Ali to be faithful regarding the novel and audience. Time is a crucial in this act as the novel was written in 1889 and it comes in form of film in 1981. It is a blockbuster till date. Ali follows the commentary and he is very much close to the original work. In her erudite book, *Double Exposure, Fiction into Film*, Joy Gould Boyum said “style in film must be constructed out of totality of different elements: pictorial decor and composition, camera movement and editing transitional devices and lighting score and sound effect and so on”

Camera movement helps in the adaptation. The camera movement enables the audience to see the character through the camera man’s own prospective. The emergence of the situation is explicitly explained through camera eye, i.e., aerial shot backlighting, bridging shot, camera angle, close ups and so on are the pillars of adaptation. Best cinematography and best editing of the film get the best result in the form of blockbuster. The crucial task for the adaptation is to maintain the co-ordination of the film. The position of the

director is very crucial. Muzaffar Ali worked on a story narrated approximate hundred years ago, and he made an excellent and appealing presentation of Ruswa's work. He balanced the truthful representation from the static to the dynamic.

For example, the character of the novel speaks Urdu language and Awadhi as well and this practice is common in the film. The film strictly follows the traditional conventions or rituals. The film begins with the traditional song "Kahe ko bayhe bides are lakiya babul more". This traditional folk song is famous in north India and the Ameeran wore jewellery made of flowers. In the film courtesan cooked the halva for nazar, and the brothel house was closed till forty days because of Muharram. So, the life of the person revolved around culture profession and created a demarcation line among people of society.

In the original text Ruswa did not mention any song but in the novel the metaphorical use is common. Indian culture is explained explicitly in the words, in the music, in the rhythm of song and dance. The novel gives the description which is fulfilled by the film. In the first shot, director deeply impacted the mind of audience to show all the cultural aspects. The first scene in the novel and the first shot in the film describe the popular game of Muslim culture. Ameeran released his pigeons for daily exercise and Dilwar Khan, a typical villain, also released for the same and suddenly he captured one of her father's pigeon. This act gives the sign of Ameeran's further life intentionally. In the novel Ruswa explains the quality of Umrao jaan. She was expert in singing, dancing and poetry like ghazals. Again Umrao jaan comes alive through Rekha in Muzaffar Ali's screen play. Courtesan of Indian films always are very beautiful, devoted and sensitive. According to Nabaneeta Sen, "secondary orality is a product of technology. It produces a new type of culture that grows out of the technological world and helps to maintain the praxis that produced it".

There are many ghazals in the text but the lyrics and music are completely different from the text. The change fully reflects Umrao jaan's sentiment and becomes a memorable Mujra or song. Muzaffar Ali did justice towards jewellery, costume, dance sequence, artefacts and many other audio-visual objects that present a deep message. Some scenes are exactly present in the film as they are found in the novel.

An example of truthful adaptation is given below.

Khanam –yahi chokri hain

Dilavar khan-ji hain

Khanam-jo humne kah diya wo maujud hain,aur dusri chokri khana gayi

Peer Baqsh –iska to mamla ho gaya

Khanam –kitna par

Peer Baqsh-do sau paer

Khanam-accha kahir kahan hua

Peer Baqsh-ek begum sahib ne apne sahib zade ki waste mol liya hain

Khanam-surrat shkal ki acchi hain es qadar hum bhi de nikalte

Peer Baqsh – main kya araun maine to behad samghaya mere sale ne ek na mani

Dilavar khan –surat iski bhi acchi hain age apki pasand

Khanam-khair admi ka baccha hain

Dilavar khan –accha jo khuch hain apki samne hazir hain

Khanam-Achha tumhar hi sahi

Khanam-Hussaini sanduqcha lao

Khanam- yeh chokri itne damaon mein mahgi to nahi malum hoti

Hussaini-mahngi main kahti hun sasti

Khanam-sasti bhi nahi hain,kahir hoga surat to bholo bholi si hain khuda jaane kiski larki hain haiye maan bap ka kya hal hua hoga khuda jane kahan se muhe utha late hain,zara bhi khaufe khuda nahi hain

Bua hussaini-hum log bilkul bequsuur hain aab sawabinhi muo ki garden pe hoga hain humse kya-kahir yahan na bikti kahin aur bikte

Husaini-khanam sahib yahan per acchi rahenge apne suna nahi bibiyon mein laundiyoun ka kya hal hota hain

Khanam –suna kyun nahi ,ae abhi ussi din ka zikr hain suna tha sultan jahan begum ne apni laundi ko kahain apne miyan se bat karte deh liye siqchiyou se dagh ki maar dala

Husaini –duniya mein jo chahey kar lein qayamat ki din ase bibiyou ka muh kala hoga

Khanam –muh kala hoga jahanum ki kunde parenge

Husaini –khub hoga

Husaini-yeh chokri mughe de dejeye main palunge,mal apka khidmat meri

Khanam-tum hi palo

Husaini-bitiya tum kahan se aye ho

Main –bangle se

Husaini-bangala kahan hain

Khanam-ayhey kya nanhi ho,faizabad ko bangle bhi kahte hain

Husaini-tumhare abba ka kya naam hain

Main –jamadar

Khanam-tum bhi ghazab karti ho,bhala naam kya jane wo abhi bachi

Husaini-accha tumhara naam kya hain

Main – Ameeran

Khanam-bhiye yeh naam to humhe pasan nahi tum to Umrrao kah kar pukarengey

Husaini-suna bacchii Umrrao ki naam per bolna jab bibi kahen Umrrao tum kahna ji

Time Boundary

Ruswa's readers are limited in number, but Muzaffar Ali's viewers are not limited and they are from diverse groups of heterogeneity regarding culture, region, language, etc. A writer did not live in time boundary but a director does. Muzaffar Ali's film remains as an unforgettable experience till date. Shades of pathetic moments of life were reflected upon after the release of the film *Umrao jaan*. Ordinary person's life was transformed into a glamorous courtesan life performing a *mujra* which is famous till date "Dil chiz kya hai ap

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meri jaan lejiye” and another one is “In ankun ki mast eke mastanae hazarun hai”. The mourning song wins the heart of the audience “yeh kya jagah hain dostoun,yeh kaun sa dayar hain”. Muzaffar Ali makes some slight changes in the scene. Umrao meets the young Nawab Sultan in a mujra performed in a wedding while in the film the location is shifted to kotha. Ruswa gives the details of Nawab Jafar Ali Khan and Umrao’s relationship but in the film Muzaffar Ali did not focus on these. Muzaffar Ali emphasizes the love between Umrao and young Nawab Sultan. After the marriage of Nawab Sultan, Umrao jaan eloped with Faiz Ali. Umrao came back with Hussaini buwa in Lucknow, during the revolution. In 1857 everyone had to abandon Lucknow and run away. At this time she visits her parental house but is rejected by her brother. Umrao returns to Lucknow. The film ends at this point, but the novel continues to narrate the story of Umrao jaan who became as a mature woman with self-identity.

Muzaffar Ali is aware the fact that “every scene has a political reason” and that is why he visualises everything in a very attractive manner with glamour, power, jewellery, living standard, costume, language and so on. Behind all these things he had shown the darkness of the life of Umrao jaan or tawayif through the mirror at the end of the film. He has skipped some points intentionally. In Ruswa’s novel Umarao jaan becomes a strong character but not in Muzaffar Ali’s screen play. The screen play shows her weaknesses. In the film close-ups are given which emphasize the performance of umarao jaan.

Films and Feminism

Women are presented as a centre of desire and lust fulfilment by male counterparts in cinema. However, a two-way contrast can also be seen of women in certain social spheres, first as a symbol of purity, loyalty, and compliance ascribing a status of idol and on the other hand we can see her as a “Ummaraojaan” prostitute. Although as a guardian of morality and modesty of family, society and community, a woman is incapable of protecting herself against the filth of the society.

The projection of Muslim women in Hindi cinema highlights two dimension of marginality. First as a woman and second as a minority member, which gives an inferior image exclusively. In this way they portray Muslim women in cinema. In Ummaraojaan women have a central position oppressed by our dominant society, i.e., male. This face of the society is not exclusive for Indian Cinema. It shares the same platform all over the world.

Christine Glendhill in her essay “Recent Development in Feminist Criticism” remarks that a crucial issue of Feminist film criticism is the examination of the fact that “women as women” are not represented in cinema, that they do not have a voice, and that the female point of view is not heard.

Recognition of this fact unites all attempts at any Feminist critique of the cinema (251). The situation becomes terrible for Ummaraojaan. The storyline of Ummaraojaan’s life was pathetic and her brother was not ready to accept her, again a cruel face of society. Ummaraojaan has accepted the life of a prostitute unwillingly. With the gift of beauty, kindness, and love, female characters are able to win the heart of male characters and the shower of love exists between them in restricted parameters. The society looked like a villain which limits the boundaries of love with prostitute.

Fareed Kazmi in her essay “Muslim social and the female protagonist” remarks: “It is this image which helps in interpolating the audience, especially those women who belong to the subaltern classes and see in them a role model that they would like to emulate but cannot, because of their existential situation. In other words, this rebellious posturing of the female protagonists helps define and articulate the innermost desire of these women” (233).

Conclusion

In the cinematic adaptation, director enjoys the power of acting. Muzaffar Ali did not destroy any thing which is essential for the film; he used all the important techniques and symbols for the success of the film. He was loyal regarding his work as much as he could use the exact dialogues used in Ruswa’s novel. He showed the cultural affinity in the film. The film emphasizes the genre, metaphorical representation, which attracts audience; through the film he gave a silent view of this particular profession.

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A Review of English Language Education of Jaffna Tamils

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Abstract

Whatever feeling one may have about the rule of British in Sri Lanka, most of us must accept the fact that they had left behind a legacy, which many of us utilize today to know more and more about various things ranging from scientific knowledge to the present day affairs of the world at large and that legacy is the English Language. The historical circumstances of Sri Lanka, being governed by the British in the first quarter of the last century, afforded Sri Lankans easy access to master the English Language. In the past, many Sri Lankans were skilled in the English Language that they even won many international awards for their creative works in English and there were times when Sri Lankans boasted of their ability to speak the Queen's Language with accurate pronunciation when even the British couldn't do. The objective of this paper on 'A Review of English Language Education of Jaffna Tamils' is not only to explore the distinctive historical and cultural aspects of English language education in a mono lingual society of the Northern part of Sri Lanka but also to emphasize that how English language education brought radical changes among Jaffna Tamils linguistically. A descriptive method is carried out in this research paper. This paper describes the slow and steady growth of English language Education in the Northern part of Sri Lanka with its unique socio linguistic features which also contributed to the development of English language education in Sri Lanka.

Key words: Education, Jaffna Tamils, Language, Socio-linguistics

Introduction

Sri Lanka, former Ceylon, the 'Pearl Island', Milton's 'India's utmost isle, Taprobane', is the homeland of over two and a half millions of Tamil speaking people. The Tamil population is concentrated largely in the Northern and Eastern Provinces and represents the second largest ethnic group in Sri Lanka, and accounts for about ten percent of the total population.

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It is presumed that Tamils settled down in the Jaffna Peninsula very early in the history of Sri Lanka. Several historical works speak about Tamil settlements in the Jaffna Peninsula. Over the years, the Tamils in the Jaffna Peninsula became a prestigious social group because of their learning, wealth, leadership and religious and cultural activities. In recent times the Jaffna Peninsula has become well known to people all over the world because of the agitation for a separate state and the civil war that resulted as a consequence. Another reason for Jaffna becoming well known is the recent migrations of Jaffna Tamils to different parts of the world. (Thiruchandran, 2006, Saravanabava Iyar, 2001)

Traditional System of Education

Before the advent of the Portuguese, Tamil Kings supported the educational system that prevailed in Jaffna. In traditional education, the Tamils had their own system. They made significant contributions to the advancement of learning. Arasaratnam (1984:115) says that

“From an early date, education spread among the people, creating a literate community which remains so to this day. Temple schools and improvised classes on the outer verandah of the village school master’s house spread basic education to the rural areas. Toward the end of the fifteen century, an academy of Tamil literature was founded at Nallur by the king. This academy did useful work in collecting and preserving ancient classical Tamil works in manuscript form. Some historical literature was attempted in this period and some translations and adaptations from Sanskrit works”.

Medicine and Astrology were the two subjects that attained high standards in Jaffna. Whatever educational institutions existed among Jaffna Tamils undoubtedly suffered under Portuguese rule. The early educational system in the Tamil region was made up of what is called the ‘thinnaipalli’ which was an ad hoc arrangement where an educated man, learned in literature, grammar and arithmetic used the raised platform constructed along the mud walls of the house to teach students more as a past time and social service. They were taught in three grades, initial, intermediate and high. In the initial grade they were taught fundamentals, in the intermediate

they were taught grammar, arithmetic etc, and in the high grade they learn philosophy, astronomy and Tamil literature. In addition to these, special attention was focused on spiritual aspects and character formation. The programme varied according to the teacher's ability and disposition. (Thiruchandran, 2006, Sivalingarajah, 2008)

English Education in Jaffna

These developments of Jaffna, however, were to cease abruptly, for in 1560, it became a vassal of Portugal. The activities of the colonial rulers brought about a great deal of changes not only in the status of the native languages but also in the entire linguistic behaviour of the masses. When the Jaffnese culture and languages came into contact with 'Portuguese', 'Dutch' and English western influence in the life style and culture resulted. These colonial rulers brought their culture, traditions and religion in addition to their languages.

British colonial rulers wanted very much to serve the needs of their existing religious and educational set up of Jaffna of that time. The Baptist Missionary, Wesleyan Missionary, American Missionary and Church Missionary were Western Christian Missionaries who arrived in Sri Lanka 'to establish themselves in different parts of the island whose object should be to instruct the natives in the real principles of Christianity and to superintend their religious conduct (Jayasuriya, 1977:57). The British allowed the missionary activities in Jaffna as the Americans' main intention was not colonizing Sri Lanka but to promote the Protestant Christian faith among the indigenous people and their main focus was centred in the Jaffna Peninsula. The reason for this restricted sphere of activity were socio-economic factors rather than political.

Christian Missionaries in Jaffna

Of these missionaries, the American missionary was the first to arrive in Jaffna and the education of Jaffna people was their great concern. They started their work in Jaffna in 1816. They were followed by the Wesleyan Methodist Missionary Society, which started its activities in 1817 and the Church Missionary started work, a little later in 1833 and in 1849 there were nine ordained missionaries in the Jaffna Peninsula. The mission had eight stations under its supervision during the early period of British rule at Tellipallai, Batticotta (Vaddukkodai),

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Uduvil, Manepay, Pandaterrppu, Chevakacheri, Varany and Udupitti (Gunasingam, 2005, Anderson Report). The aim of establishing schools was conversion and importance was given for the three 'R's- Reading, Writing, Arithmetic which were the quill drivers employed under the rulers needed.

The first American missionary school, Union College, was founded in Tellipalai in 1816. In 1823, the American missionaries founded Batticotta Seminary at Vaddukoddai with Rev. Dr. Daniel Poor as its first principal. Its aim was to educate the top students from all other seminaries across Jaffna.

Governor Brownrigg (1812-11820) was instrumental in persuading the American Missionaries to establish themselves in the Jaffna district. At the time of the arrival of the American Missionary, "Jaffna had a population that was linguistically homogenous in that it was wholly Tamil speaking" (Jayasuriya, 1977:61).

Though the main objective of the missionary was the propagation of their religious faith, their contribution in the field of education could never be under-estimated. The orthodox Jaffna population was attracted by the employment opportunities and better positions in life and they needed English education to achieve them, and English education indirectly or directly demanded conversion to Christianity.

Education for Jaffna Women and Learning of English

Two important initiatives undertaken by the American mission were the introduction of women's education and of the boarding school system for Tamil girls. Gunasingam's (2005) statement based on the 'Ceylon Mission Report of 1865' proves this as follows:

"... two or three years after the commencement of the mission, a few pupils were gathered into women's boarding schools at the different stations, where the common branches of Tamil and English were taught and more advanced pupils prepared to enter upon a higher course of study. Upon this foundation the Batticotta seminary for boys was commenced in 1823, and the following year

collecting girls from different parts, the Oodooville Female Boarding school”
(173)

The Jaffna Society was traditionally a male –dominated one. Education and employment were said to be the sole concern of the men folk. Another contribution that the Missionaries made was the education of the Tamil females. There is evidence that women had not gone through any formal education. Interestingly there was an ad hoc arrangement later in history, through which young girls were tutored at home by the teachers. This system was of course limited to the middle and upper caste children.

The early education of girls in Sri Lanka, institutionally or in a systematic way, was connected with the missionaries and conversion to Christianity. On 15th February, 1886 when 24 girls graduated from Uduvil Girls’ School, which was the first school for girls set up in South Asia, Rev. Dr. Hastings remarked that, in 1816, when the missionaries first came to Jaffna, not a single girl could read in English, but there were now nearly 5000 girls studying in missions schools and there were 1000 native Christian female communicators in the different missions. It was also reported that there were men and boys who could read and that people did not think it worthwhile to teach the girls...’what are girls for, excepting to cook food and that girls could not learn to read any more than the sheep’ was how the attitude towards girls’ education was expressed (Leitch, Mary and Margaret,1890:116).

Missionaries also took part in providing educational opportunities for girls, a radical notion at the time. The missionary societies are generally credited with having been responsible for the promotion of female education in Ceylon. This is generally true in so far as the Northern Province is concerned, where the American Mission and Church mission played a pioneering role in providing educational facilities for Tamil girls and persuading the parents to send them to school. (Jeyasuriya, 1977:66) American Methodist Harriet Winslow founded Uduvil Girls’ School in 1824, the first all-girls boarding school in Asia. Starting with 29 girls between age 5 and 11, the number rose to 50 students in 1833 and 100 by 1857. The girls were supported with donations of \$20 a year by benefactors from Massachusetts, Connecticut, Maine and Maryland whose names they later adopted. Apart from Uduvil Girls school, the Catholic Bishop Orazio

inaugurated the Jaffna Catholic English Girls' School in November 1849, where elite women were the first pupils (Martyn, 1923).

The press media and printing press played an important role in English educational development of Jaffna Tamils. The American Mission in Jaffna established the first Press in 1820. Through this press, the first English newspaper 'The Morning Star' was published in 1841 by two natives and the newspaper was devoted to education, science and literature (Martyn, 1923:182). The Catholic Press of Jaffna was established in 1873 and 'The Jaffna Catholic Guardian' (JCG) was started first as an Anglo-Tamil fortnightly publication in 1876. Through this circulation many Catholics in Jaffna developed their English knowledge by newspaper reading. In 1862, Rev. Miron Winslow published the first Tamil-English Dictionary (Martyn, 1923:185).

The Role of Jaffna Batticotta Seminary

Batticotta Seminary undertook research and published pioneering books in the Tamil language in literature, logic, algebra, astronomy and general science. Its standard of education was judged as equal in rank with many European universities. While the school was shut down in 1855, it later reopened as Jaffna College in 1867 with Rev. E.P. Hastings as its first principal.

The British Governors of that time wanted English to be the 'Superior language'. Governor Brownrigg once stated, "... the cultivation of the English language must necessarily be a principal objective of any system of education to which I can in a public capacity give my concurrence" (Jayasuriya 1977,51).

The Batticotta Seminary, no doubt, produced some of the great scholars of that time. Speaking of the rare achievements of Jaffna College, Vaddukoddai, Sir Emerson Tennent, Colonial Secretary of Ceylon, in his book on 'Christianity in Ceylon' paid a tribute to the works of Batticotta Seminary and the scholars the Seminary produced. In 1850 Sir Emerson Tennent made the following comment on the work of the Batticotta Seminary:

'Batticotta, the headquarters of the mission, stands about six miles westward of Jaffna, in the midst of well-cultivated rice farms and groves of Palmyra and cocoa-nut palm. The whole establishment is full of interest, and forms an impressive and a memorable scene - the familiar objects and arrangements of a college being combined with the remarkable appearance and unwonted costumes of the students; and the domestic buildings presenting all the peculiar characteristics of Oriental life and habits. The sleeping apartments, the dining hall, and the cooking-room are in purely Indian taste, but all accurately clean; and, stepping out of these, the contrast was striking between them, and the accustomed features of the lecture room with its astronomical clock, its ornery, and transit instrument; the laboratory with its chemical materials, retorts and electro-magnetic apparatus, and the Museum with its arranged collection of minerals and corralines to illustrate the geology of Ceylon. But the theatre was the centre of attraction, with its benches of white-robed students, and lines of turbaned heads, with upturned eager countenances, "God's image carved in ebony". The examination which took place in our presence was on History, Natural Philosophy, Optics, Astronomy, and Algebra. The knowledge exhibited by the pupils was astonishing; and it is no exaggerated encomium to say that, in the extent of the course of instruction, and in the success of the system of communicating it, the Collegiate Institution of Batticotta is entitled to rank with many an European University' (Tennent, 1850:178).

The special committee appointed to enquire into the work of the Seminary at the time of the Anderson Deputation wrote that

"There is a core of able and well-qualified native teachers, fitted to give instruction in all important branches, and the attainments of those under their charge we such as in many cases to do honor both to the teachers and pupils. It [the Seminary] has attained a commanding influence in the community as a literary and scientific institution, and is a stepping stone by which many have been able at a cheap rate, to rise to posts of influence and emolument".

With regard to the graduates of the seminary Anderson says,

‘The majority are now filling situations of credit and responsibility throughout the various districts of Ceylon [...]. I can bear testimony to the abilities, the qualifications and integrity of the many students of Jaffna who have accepted employments in various offices under the government of the colony (Chelliah, 1922:56).

Anderson Report (1856) also proves that the qualified graduates of Batticotta Seminary sought white collar jobs outside Jaffna.

“Only eleven out of ninety-six pupils were members of the church; and many were looking forward mainly to government for employment, "and seemed determined," in the language of the mission, "to have nothing to do with Christianity." The introduction of pay-scholars was filling the institution more and more with the sons of rich men, or of men connected with the government, who were preparing for secular posts of honor or profit, and might be expected to prefer heathen wives, with large dowries, to a connection with our pious Oodooville girls. The studies, moreover, though adopted with no such intent, fell in with the ambitious schemes of the young men for acquiring wealth and influence. These studies were mainly English, which had gained on the Tamil, until, as we learned from the Principal, the purely vernacular studies of the three classes were only twelve, while the English were thirty-five; and there were fourteen others in which there was a mixture of English and Tamil”.(Anderson Report, 38)

The Wesleyan Mission consisting of five missionaries arrived in Sri Lanka in 1814. In course of time, the Wesleyans were not satisfied with merely supervising schools and teaching English, and drew up plans for the establishment of a regular chain of native mission schools. According to Jayasuriya (1977), the Wesleyan Missionary established a large number of ‘Native Schools’ as they were called. They belonged to three categories of which the first type of schools were for the mass of the ordinary children and provided instruction in Sinhalese and Tamil only.

The second type of schools were for the children of relatively prosperous parents, generally living within close proximity of mission stations and provided instruction during part of the day in English. The third type provided education for girls. The objective of the colonial education as summarized by the colonial historian Lord Macaulay in 1835 is quoted here:

“It is impossible for us with our limited means to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern: a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect” (Cited in Sivasubramaniam, 2005:12).

The Jaffna Central College was established by the Wesleyan Mission in 1817. The school was earlier known as Jaffna English School. In addition to this they established schools in Vannarpannai, Kantharodai and other places. They opened 121 schools in different parts of the peninsula, which included schools for the girls and Training Colleges to train the teachers. But in due course of time, “They did not support English education and they found it inappropriate for the country.”

The Emergence of English-educated Jaffnese

English dominated the spheres of administration and medium of instruction in Jaffna, it paved the way to create a class of people who were predominantly Western in their thoughts and habits, a group that was shorn of its traditions by an alien culture. This cultural colonialism helped to consolidate economical and political subjugation, while the real and long term issues of social uplift suffered by default. Often the most insidious forms of control are exercised in areas of culture and education and the medium through which they operate is that of language. This the British did when they introduced English into their educational establishments.

English education provided an income for life through prestigious white collar government jobs. Further it guaranteed regular working hours and pensions for widows. In addition, English education helped Jaffna Tamils to get lucrative jobs in British colonies like Burma, Singapore, Malaysia, etc.

The Tamils in Ceylon in the colonial period who moved overseas (to Malaya) from their homelands as economic migrants since the end of the 19th century kept their roots and identity intact at least until the 1950's (Sivasubramaniam, 2005).

During British rule, literacy in English was higher in Jaffna than elsewhere in the island (Jayasuriya, 1977, Suseendrajah, 1994). As a result Jaffna Tamils were in an advantageous position to get a good number of jobs in the government service. They were also in a position to go to distant countries like the former federated Malayan state, Singapore and Burma and get different position in the government service some of which were very lucrative (Suseendirajah, 1994:249-50).

According to Anderson,

"they are so much elevated by their education above the mass, that they feel unable to live on the income they would receive in the ordinary occupations of the country, become discontented, and seek employment in other places" (Anderson Report, 1856,:38).

While commenting on the English education of Jaffnese, Gunsekera (2005) says 'English in Jaffna had enjoyed a status and English has a long history in Jaffna and Jaffna Tamil teachers credited with successfully teaching English in Sri Lanka and Malaysia, in the early 20th century. The belief that the levels of English education were higher in Jaffna than rest of the country is accepted by many' (38).

With Jaffna emerging as an eminent centre of learning, the British colonial government recruited numerous Tamil graduates into the civil service for its colonies in Malaysia and Singapore in the late 19th and early 20th centuries. Many worked as administrators in the Malay Railways, some in positions of authority in the civil service and rubber plantations. Many of the first doctors, engineers and teachers in colonial Malaya and Singapore were of Jaffna Tamil descent, among them was Dr. S.S. Thiruchelvam, the world's first Asian surgeon. By the dawn of the 20th century, Ceylon Tamils were well established in Malaya, attaining positions of eminence in medicine, education, civil administration and the law (Sen, 2013).

English education divided the society linguistically into two – the monolinguals and the bilinguals and indeed the gap between the elite and the masses. Bilinguals differed among themselves in their command of English. The command ranged from good fluency to smattering knowledge of English. Among the Jaffnese, English prevailed as the group language in the social and religious life of converted Protestant Christians and Catholic elite. For several families English was the home language. The initial educational advantages gained by the Tamils continued from one generation to the other, Protestants maintaining a disproportionate share over the non-Protestants. The impact of this was reflected in the relative preponderance of Tamil students gaining admission to the University of Ceylon as late as in 1844 (Chelliah, 1922, Anderson Report, 1856).

Quite naturally, those who were first to enter the public service, the professions and other employment were graduates of the Jaffna College, the first to receive an English education in Jaffna. In 1855, the Anderson Deputation found that 158 of them were already in the public service, and another 111 in the professions and other employment.

An analysis of available data reveal that during this relatively early period of British rule, most of the graduates of the college were occupying important and responsible positions as judges, magistrates, headmen, shroffs, road commissioners, postmasters. Medical officers, translators, interpreters, teachers, surveyors, landing officers, notaries, clerks, collectors of customs, engineers, and civil servants: they were the first men of Jaffna occupy such high positions and their numbers were probably not exceeded by any ethnic group (Chelliah, 1922, Suseendrajah, 1994).

The other 111 graduates of the college occupying no less important positions, but outside the public service included lawyers, physicians, teachers, editors, book makers, printers, business men, and the like. By education and economic and social standing they too, commanded equal influence in the community and its so happened that these two group-public servants and professionals -together with the native evangelical assistants in the mission service formed to the nucleus of the emerging English educated elite in Jaffna (Chelliah, 1922).

Strangely enough, there was a remarkable continuity between this new elite and the traditional elite, a feature which is also characteristic of the westernization of India. In Jaffna, members of the higher castes exclusively secured advantages of an English education in the college and as a consequence, began to dominate the public service and the profession thus transforming themselves to the new elite. Clearly it was another case of ‘old wine in new bottles’, thus the traditional elite had transformed themselves into the new elite.

As is to be expected, the new elite desired an English education for their children and had means of providing one. Moreover they generally lived in towns where the best schools were. The wealth of Jaffna lay not in their land but in their men to whom the college first gave the English language and challenged others to do likewise, when they did that they set off a social revolution.

In overseas, the enduring contributions of English educated Jaffna Tamils (Ceylonese) have been recognized by Lee Kuan Yew, Prime Minister of Singapore from 1959 to 1990: “In terms of numbers, the Ceylonese Tamils, like the Eurasians, are among the smallest of our various communities. Yet in terms of achievements and contributions to the growth and development of the modern Singapore and Malaysia they have done more than warranted by their numbers. In the early days of Malaysia’s and Singapore’s history the civil service and the professions were manned by a good number of Ceylonese. Even today the Ceylonese community continues to play a prominent role in these and other fields of civil life” (cited in Sen, 2013).

In the first half of the 20th century, the children of the Jaffna-Malayan Tamil pioneers received better English education than most. Crude individualism that accompanied the colonialists had not eroded the extended family values amongst the pioneering Malayan Tamils significantly and the other children in the extended families of the Malayan pioneers continued to benefit from their generosity. This care for others extended at least to the extended family limit. By the 1940’s a few of these beneficiaries successfully entered the local University College and thence into professions like medicine, engineering and administration (Sivasubramaniam, 2007:15).

Hindu Revivalist Movement in Jaffna and English Education

When the Christian Missionaries were thus working in full swing for the propagation of their religion and European culture, a section of people revolted against their activities. They could not bear to see the ancient heritage of their forefathers belittled and their countrymen converted from the old faith which their ancestors professed. They also saw that the Tamil culture was being replaced by the Western, the English language was gradually gaining in importance and Tamil was being neglected. If this state of affairs continued long, they thought, everything that their ancestors held dear would be lost and the Tamils would lose their individuality.

The Saiva revivalist movement among the Sri Lankan Tamils reached its peak earlier than that of the Sinhalese. The chief man who led this opposition against the activities of the Missionaries was the famous Arumuka Navalar. Arumuga Navalar (1822-1879), the champion of this revival, was a generation senior to Anagarika Dharmapala, the Sinhala Buddhist revivalist. Navalar began working as an English teacher to the lower grades and as a Tamil teacher for the upper grades of a Wesleyan Methodist School where he had earlier completed his studies (Cheran, 2009).

In 1888, N. S. Ponnampalappillai, one of Navalar's close associates, founded the Saiva Paripalana Sabai. *The Hindu Organ*, an official fortnightly Anglo-Tamil newspaper of the Saiva Paripalana Sabai, founded in 1889, played a vital role among Hindus in the propagation of Saivism. The paper was converted into an English language weekly in 1899 (Martyn, 1923:247, 48).

After 14 years of living and working in the Methodist Christian environment, Navalar understood the missionary strategy and tactics for propagating their religion. Education was used as a main tool. However, Navalar's revivalist movement did not object to the learning of English. Navalar began to use the same strategy to propagate Saivism - a form of Hinduism practiced by Jaffna Tamils. Navalar effectively took the preaching methods of the Christians into the Hindu temples of Jaffna. Navalar's other major activity was the establishment of Hindu-Tamil schools in Jaffna. In September 1848, he founded a Veda Agama School and a Saiva

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Prakasa Vidyasaalai. This school imparted English education with a Hindu background. This reflects the negative response of Orthodox Hindus towards English education in a Christian background. As a result, some philanthropists started English medium schools in different parts of Jaffna such as Jaffna Hindu College, and Somaskanda College where the education was given in English.

Influence of Gandhian Movement

In addition, many English educated youths who proceeded to Madras for higher education, were captivated by Gandhian movement in India. Little by little with the growth of the Indian freedom struggle a nationalist sentiment also influenced the Jaffna youths. In consequence two types of oppositional tendency appeared among the English educated youths in Jaffna, initially against the British politics and then against the western system of Education. In fact they did not oppose English learning but stressed national resurgence in the economic, social, cultural, educational and political life of the country. Further the revival of Tamil language and Literature was stressed. As a result, the Youth Congress was born in 1920 in Jaffna. The founders had had their English education and identified western liberal values, democratic and nationalist ideas.

The nationalism of the Jaffna Youth of the 1920s to the 1930s has to be seen in the global context. The men of that generation in the evening of their lives took pride in the stand that they had taken. To them in the words of the poet 'bliss it was in that dawn to be alive'. The turbulent happenings in India filtered into Jaffna through the leading English language newspapers from India. The English educated Jaffna youth of that day read, discussed and were deeply influenced by what was happening in India. The very proximity to India and ties of language, religion and culture between the people of Jaffna and India, especially South India make the bonds between the two people strong and travel across the Palk Strait for variety of reasons - pilgrimage, education, employment and conferences-exposed Jaffna youth to the rapidly growing Indian nationalist movement and freedom struggle.

Education Not Divorced from National Identity of Jaffna

In his devotion to education, the Jaffna man is ready to spend more than he can afford to educate his children. He will mortgage his land or his wife's jewellery to continue the education of a promising child and education was/is regarded as the very ethos of life in Jaffna. Some have referred to it as Jaffna's main industry. 'The school on par with temple and church was the centre and heart of the social life of the community'. (Holmes, 1982, Kadirkamar, 2009) The content of the education received in the 1920s especially in the humanities was far superior to what we have had in the past decades. The products of Jaffna schools, even those who had come under strong missionary influence and converted to Christianity, were not culturally divorced from the people of the peninsula, in contrast to the English-educated elite that emerged in the Western province, and in Colombo in particular. The very 'Indianness' of the Gandhian movement struck responsive chords amongst the English educated in Jaffna both young and old and made it possible for the youth of Jaffna to respond to the Gandhian movement in the way that they did.

These youths also accepted emancipation of the oppressed commonly but insisted on mother tongue education up to secondary level. The two champions of this period were Handy Perinpanayagam and his friend Nesiah. They fought for the children's right to learn in their mother tongue and the people's right to be governed in their own language.

English Brought Together Tamils and Sinhalese

To the people of the North, English meant even more than economy prosperity. For century, historical, political, cultural and other reasons had kept them isolated in their dry zone habitat. But now, political, administrative and economic unification of the country under British rule linked their destinies with those of the Sinhalese and this would not have been possible without a common medium of communication. In time, English educated from all ethnic group formed one common English educated middle class. The new middle class formed the most influential part of the community, but had little political power. However, they did not rise in rebellion against the British, instead they agitated for political reform and by 1912 gained a few concessions and thereby began to exercise the certain amount of control over the government. In

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the next stage of the struggle, they exercised greater political power through the state council (1931) and captured most of the high posts in the government which were exclusively held by the British. The struggle continued in 1946 and they persuaded the British to leave, giving them a parliamentary form of government. Little had the British heeded the century old warning that to educate the natives was the 'high road back to Europe'.

Changes after Independence

In Sri Lanka English functions not only as a lingua franca, but also as the vehicle of elitist civilization, the means of economic and social mobility and an instrument of religious conversion after the independence.

After the independence of the country, language in Education was very much discussed. In 1956, the leadership true to its battle-cry went ahead with a policy promising 'Sinhala in 24 hours'. But in the election held in 1956 many of the members of the British educated elite, who had carried the country forward to independence were rejected by the electorate and political power shifted to other groups. The new groups upgraded Sinhalese to the status of the official language in the place of English. It created a complex human problem, complicated by many factors, political, educational and territorial and it engendered a situation that reacted adversely on national integration. This created agitation among Tamils in Sri Lanka to admit Tamil language as language of administration in North and East and Tamil language issue coupled with some other socio-political issues culminated in Civil war between the Tamils and Sinhalese (Suseendrajah, 1994, Sivasubramaniam, 2005).

Changing Social and Political Conditions Reduced the Importance of English

Social condition that demanded the use of English gradually changed. This is a prime factor that led to the decline in the use of English. English became socially restrictive and did not meet the need for popular participation. The day to day use of English in Jaffna Tamil society was reduced. It is presently difficult to speak of any community in Jaffna that owns English as its group language in social life. Among Jaffna Tamils the impulse to use their mother tongue seems to be greater than in the past and people feel more comfortable to use their mother tongue. The requirement of English learning turns out to be very low.

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Though the overall picture of the language in Sri Lanka on the eve of independence showed the growing importance of the national languages, English continued to dominate by virtue of its privileged position as the language of the rulers.

Conclusion

Today the pattern of life in our society is changed and within Sri Lanka one's mother tongue can satisfy his or her private or public linguistic need in their life. However, there is a need for Tamils to learn Sinhala language to move about freely within Sri Lanka as most of the Sinhalese are monolinguals. However, with the spread of English among the Sinhalese, the situation is still very fluid. In addition, historical and political factors also will continue to guide the Tamils as to the usefulness and status of English in their community.

Historically viewed, it is undoubtedly possible to argue that the English language has served as a sword of division in that it created English educated elite who were cut off from the rest of the indigenous population. It seems clear that at least today the English language is serving as an agent of unity between the educated Tamils and Sinhalese.

The most favourable prospect is that since English is given the status of a compulsory second language, there will be more and better opportunities to gain proficiency in it. There are other aspects, too, to viewing the English language as an agent of unity. Its compulsoriness as a second language ensures its being taught and learned, but its usefulness as an agent of unity is that it would provide a common language for the Sri Lankan linguistic communities.

The teaching and learning of English went on in Jaffna and Sri Lanka for more than 150 years. Though there were great educational institutions with great teachers produced talented Tamils from Jaffna, today we are in a different position. Now that the sound and fury for national language has subsided, we can look back to that era when Tamils had the benefits of an English education. Is this an attempt to idealize the past? One certainly does not wish to go back to the past. Tamils of Sri Lanka have become increasingly aware of the value of their indigenous heritage. But commercially, educationally, nationally and internationally, in terms of the pursuit

of knowledge and the advancement of civilization, the facility of the English language is indeed an enviable asset.

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The Use of Communication Strategies in Oral Communicative Situations by Engineering Students

Ms. Sunanda Patil (Shinde) and Dr. Tripti Karekatti

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Abstract

When language learners do not know how to say a word in English, they can communicate effectively by using their hands, imitating sounds, inventing new words, or describing what they mean. These ways of communicating are communication strategies (CSs). This study investigated the communication strategies used by engineering students in selected oral communicative situations. Data came from three sources: (1) audio-recordings of students' performances in select oral tasks (2) retrospective interviews after completion of each task; and (3) observation notes taken at the time of students' performances in each task. To analyse the data taxonomy on communication strategies was adapted from Tarone (1977), Faerch and Kasper (1983), Ellis (1984), and Dornyei (1995).

The analysis of the use of CSs showed that the selected students of the study used more CSs in the task of interview than in public speech and presentation. The most often used strategies in all the tasks are use of fillers, repetition, and restructuring.

Keywords: Communication Strategies, Oral Communicative Situations, Engineering Students

Introduction

The use of communication strategies in the foreign language classroom has been studied in the United States, Great Britain, and China since the 1980's and more recently in some Arab countries (Rababah, 2003; 2005). As per Selinker's (1972) views, "Strategies of

Second Language Communication” are the ways in which foreign/second language learners deal with the difficulties they encounter during the course of their speaking performances in target language when their linguistic resources are inadequate. Communication strategies are attempts to bridge the gap between the linguistic knowledge of the second-language learner and the linguistic knowledge of his or her interlocutor in real communication situations. Studies have found that communication strategies, unconsciously used in the first language, do not automatically transfer to the second language. Actually, communication strategies need to be explicitly taught for students to improve their accuracy and fluency (Dörnyei, 1995).

Studies on communication strategies used by engineering students in different oral communicative situations are scarce in India. Moreover, teachers are not always aware of the importance of teaching communication strategies to their students or, if they are aware, they do not explicitly train their students to use them. They do not use these strategies themselves to serve as a model to their students. To contribute to the knowledge on the use of communication strategies by engineering students and provide recommendations for communication skills teachers and syllabus designers this study investigated the communication strategies used by second year engineering students. The study intends to illustrate how communication strategies are used in oral communicative situations and how taxonomy of communication strategies can help interpret student interaction.

Literature Review

The Notion of Communication Strategies

In the literature dealing with communication strategies (CSs) the term ‘strategy’ is being used with the term ‘process’, which implies that both the terms refer to the same class of phenomena. Other researchers use the term *strategy* when referring to a specific subclass

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of processes, and show an opposition between ‘non strategic processes’ vs. ‘strategic processes’ (Selinker, 1972). Blum and Levenston (1978) define strategy as ‘the way the learner arrives at a certain usage at a specific point in time’ and process as ‘the systematic series of steps by which the learner arrives at the same usage over time’. Bialystok (1978) distinguishes processes from strategies by the criteria ‘obligatory/optional’- processes being obligatory, and strategies, optional mental activities. Similar criteria are used by Frauenfelder and Porquier (1979), who classify processes as universal and strategies as optional mechanism employed by individual L2 learners.

According to Elaine Tarone (1981) there is a real and interesting phenomenon which occurs when second language learners attempt to communicate with speakers of the target language. She has given some examples of this phenomenon. A native speaker of Turkish is observed describing in English, his second language, a picture of a caterpillar smoking a waterpipe: ‘She is uh, smoking something. I don’t know what its name. That’s uh, Persian, and we use in Turkey, a lot of’. Or again, a native speaker of Spanish is observed describing in English, his second language a picture of an applauding audience: ‘And everybody say (claps hands)’. This phenomenon has been documented in several studies (Varadi, 1981; Tarone, Frauenfelder and Selinker 1976; Tarone 1977; Galvan and Campbell, 1979). This phenomenon can be viewed as the speaker’s attempt to communicate meaningful content, in the face of some apparent lacks in the interlanguage system. Dörnyei & Scott (1997) indicated that the reason behind the raise of second language communication strategies was the awareness of the mismatch between L2 speakers’ linguistic knowledge and communicative intentions.

Several definitions of communication strategies have been proposed since the notion of ‘communication strategy’ was first introduced by Selinker (1972). But he did not deal with

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communication strategies in detail. Savignan (1972) also mentioned the importance of coping strategies in communication, language teaching and testing. Tarone, Cohen and Dumas (1976-1977), and Tarone, Frauenfelder and Selinker (1976) defined ‘communication strategy’ as ‘systematic attempt by the learner to express or decode meaning in the target language (TL), in situations where the appropriate systematic target language rules have not been formed’. One of the definitions most often referred to is the one provided by Tarone (1980) that communication strategies are considered to be an interactional phenomenon: “a mutual attempt of two interlocutors to agree on a meaning in situations where requisite meaning structures are not shared”.

The Teachability of Communication Strategies

A number of benefits of communication strategies have been identified in the literature. People who employ communication strategies, “achieve a lot more with their limited language than those who don’t employ (them) at all” (Bress, 2004). They can help to bridge the gap in communication in L2 learners’ speech, which will command respect and attention from native speakers. In addition, they will provide the learners with a “sense of security by allowing room to maneuver in times of difficulty” (Dörnyei & Thurrell, 1994).

Repairing communication breakdowns is a natural part of conversations between native speakers of a language. Encouraging learners to use communication strategies can thus help their own use of the L2 sound more native-like. Conversations are full of starts and stops and by developing in learners the ability to use the strategies to keep the conversation going teachers can prepare learners to take part in natural conversations with other speakers of the L2. Moreover, the use of communication strategies “facilitates spontaneous improvisation skills and linguistic creativity” (Dörnyei & Thurrell, 1994). This is because these strategies help learners appreciate how much they can do with the limited language that they possess.

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Although not all scholars agree that communication strategies can be taught, there is ample support for the view that they can. Dornyei & Thurrell (1994), Lam (2006), Nakatani (2005) and Richards (1990), for example, believe that teaching learners the expressions they need to use particular communication strategies is a valuable exercise. In terms of how these strategies can be taught, we can distinguish between indirect and direct approaches. The indirect approach engages the learners in tasks which require interaction, hoping that repeated opportunities to use communication strategies will develop in learners the ability to use them. This approach assumes that the learners already know these strategies in their L1, so they will be able to use them in the L2 when they are forced to do so (Mumford, 2004; Heathfield, 2004). However, Ellis (1984) argues that the kinds of strategies used by L1 learners differ from L2 strategies and that “L2 learners will employ communication strategies more frequently than L1 speakers”. A second approach to teaching communication strategies is direct and explicit (Dornyei & Thurrell, 1994). The main idea of this approach is that not all learners will be able to acquire or use the strategies without having their attention directed to notice them.

Researchers agreed that the strategic competence that speakers develop in their first language could be freely transferable to their second language use (Bongaerts & Poullisse, 1989; Kellerman, Ammerlaan, Bongaerts, & Poullisse, 1990). This meant that most adult language learners already have a repertoire of communicative strategies that they use in L1, regardless of their level of L2 proficiency. Kellerman (1991), for example, affirmed that if the cognitive processes are familiar from the L1, there was no point in teaching these strategies, and concluded “there is no justification for providing’ training in compensatory strategies in the classroom. Teach the learners more language and let the strategies look after themselves”. Hungarian researcher Dornyei (1995), at present professor of psycholinguistics

at the University of Nottingham, not only suggested that communication strategies needed to be taught, but he also provided procedures for strategy training. The six strategy training procedures that he proposed were the following:

1. Raising learner awareness about the nature and communicative potential of communication strategies by making learners conscious of strategies already in their mind, and making them realize how these strategies actually work.
2. Encouraging students to be willing to take risks and use communicative strategies or making them use these strategies in actual conversation.
3. Providing L2 models of the use of certain communication strategies through demonstrations, listening materials and videos. By viewing these material students will come to know about the actual use of CSs in communication.
4. Highlighting cross-cultural differences in communication strategy use because in some languages particular communication strategies may be seen as indications of bad style.
5. Communication strategies can be taught to them by providing list of needed vocabulary. For example list of use of fillers, list of use of all purpose words etc.
6. Providing opportunities for practice in strategy use is necessary because communication strategies can only fulfill their function as immediate first aid devices if their use has reached an automatic stage.

Method

Participants

Twenty four participants of this study were second year engineering students from various branches (like- Chemical, Mechanical, Computer, IT, EXTC, Civil, etc.) from four

engineering college of Ratnagiri district in Maharashtra, India. These students were selected by using stratified random sampling.

Context of the Study

The present study was carried out in four engineering colleges from Ratnagiri district in Maharashtra, India. These colleges are in Konkan region and affiliated to Mumbai University. The students admitted to various engineering departments in these colleges are from Mumbai and other parts of Maharashtra. Not all the students do have same level of proficiency in English. Generally, students from Mumbai have better communication Skills than those who are from rural areas. Students from English medium and convent background can speak fluently; on the other hand, vernacular medium students face many difficulties in speaking and, thus, they hesitate to speak in front of fluent speakers. Students are motivated and have desire to improve their abilities to communicate well. As these colleges are situated in rural and semi-urban areas, students as well as teachers prefer to speak with each other either in Marathi or Hindi; but rarely in English.

Data Sources

Selected case studies were given all the tasks (public speech, presentation and interview). By using multi featured advanced mobile with strong audio recorder, students' performances were audio recorded. To collect data on communication strategies retrospective interviews were taken and students were told to share their experiences and the problems faced by them while solving given tasks. These interviews were also audio-recorded. The purpose was to identify and quantify the communication strategies they spontaneously used in selected oral tasks. The retrospective interviews were held to obtain information from the participants about their internal thought processing while solving the tasks, and their

knowledge of communication strategies. Observation notes were taken to study students' behaviors while performing in given oral tasks.

Method of Analysis

Recordings of the students' performances in the select oral communication situations were transcribed to identify students' use of various communication strategies. Students' retrospective interviews were also transcribed to know what planning they did to solve the given tasks.

Taxonomy of Oral Communication Strategies

Taxonomy of oral communication strategies was adopted from various available taxonomies of Tarone (1977), Faerch and Kasper (1983), Ellis (1984), and Dornyei (1995). The CSs identified in the taxonomy adopted are divided in two categories: A) Reduction Strategies and B) Achievement Strategies

A) Reduction Strategies - are learner's attempts to escape from a problem. As learner faces problem in transmitting the message he/she gives up a part of his communicative goal.

The strategies from this category included in the present taxonomy are:

- 1. Topic Avoidance:** The strategy where learners try not to talk about concepts which they find it difficult to express. For example: a learner avoids saying certain words or sentence because he/she does not know the English terms or forget the English terms.
- 2. Message Abandonment:** The learner starts communication but then cuts short because he faces difficulty with target language rules or forms. This is a strategy of leaving message unfinished because of language difficulties. For example: a learner says "he took the wrong way in mm..." (He/she does not continue his/her utterance).

B) Achievement Strategies: According to Faerch and Kasper (1983) by using achievement strategies, the learner attempts to solve problems in communication by expanding his communicative resources, rather than by reducing his communicative goal (functional reduction). Achievement strategies aimed at solving problems in the planning phase due to insufficient linguistic resources can be called **compensatory strategies**. According to Faerch and Kasper (1983) in executing a plan, learners may have difficulties in retrieving specific interlanguage items and may adopt achievement strategies in order to get at the problematic item. Such strategies are called as **retrieval strategies**.

3. Literal Translation: The strategy in which learners translate a lexical item, an idiom, or a structure from their L1 to L2. For example: *do not enter sign* for *no entry sign*.

4. Generalization: The learners employ an L2 word which is semantically in common with the targeted lexical item. By generalization learners solve problems in the planning phase by filling the 'gaps' with IL items.

5. Paraphrase: By using a paraphrase strategy, the learner solves a problem in the planning phase by filling the 'gap' by using simple language structures.

6. Word Coinage: The learners coin a non-existing L2 word or creative construction of a new IL word. e.g. 'fish zoo' for 'aquarium'.

7. Use of All-purpose Words: This is the strategy when learners expand an empty lexical item to context where certain words are lacking. For example: the overuse of the words *thing, stuff, make, do, what-do-you call-it, what-is-it*.

8. Restructuring: This strategy is used whenever the learner realizes that he cannot complete a local plan which he has already begun and develops an alternative local plan which enables him to communicate his intended message without reduction

- 9. Circumlocution:** The strategy used by learners in which they describe or paraphrase the target object or action. For example: if a learner does not know the word *corkscrew*, he/she replaces it by saying '*the thing that you use to open the bottle*'.
- 10. Waiting:** When learner starts communicating sometimes he/she stops in between and takes a time to think the next utterances.
- 11. Use of fillers:** A learner may use filling words to fill pause and to gain time to think. For example: *well, as a matter of fact, now let me see*. Wajnryb (1987) added the examples of fillers such as *I think, you know, you see, um, mm, ah, sort of, OK, right, really*.
- 12. Repetitions:** Learner repeats same words phrases, or sentences if he/she does not get next part of their communication.
- 13. Asking for Repetition:** It's a cooperative strategy which includes requesting repetition when not hearing or misunderstanding something. For example Pardon? Beg your pardon? What? Can you say it again, please?
- 14. Asking for Clarification:** It's also a cooperative strategy which includes requesting explanation of an unfamiliar meaning structure. For example what do you mean? You saw what?
- 15. Code Switching:** The learners are switching from L2 to either L1 or another foreign language.

16. The Unused Strategies

The following strategies are also marked as important in communication strategies literature. Therefore, they were included in the taxonomy. However, none of these strategies was used by the selected subjects. Still, for the sake of understanding they are briefed below.

Meaning Replacement: It is a reduction strategy. The learner, when confronted by a planning or retrieval problem operates within the intended propositional content and preserves the ‘topic’ but refers to it by means of a more general expression. The resultant utterances have a certain amount of vagueness.

Asking for Confirmation: It is a cooperative strategy. It refers to requesting confirmation that one heard or understood something correctly. It might be by asking full questions. For example: you mean....? You said...? Do you mean that...?

Foreignizing: It is a compensatory strategy in which learners use L1 word by adjusting it to L2 phonologically. For example: a learner does not know the word *tap*, he/she uses the L1 word, that is *kran* but with L2 pronunciation, so he/she says *kren*.

Findings and Discussion

The following part of this paper discusses and compares selected engineering students’ use of CSs in public speech, presentation and interview tasks. Percentage of use of CSs used by the students in public speech task is given in the figure 1 below.

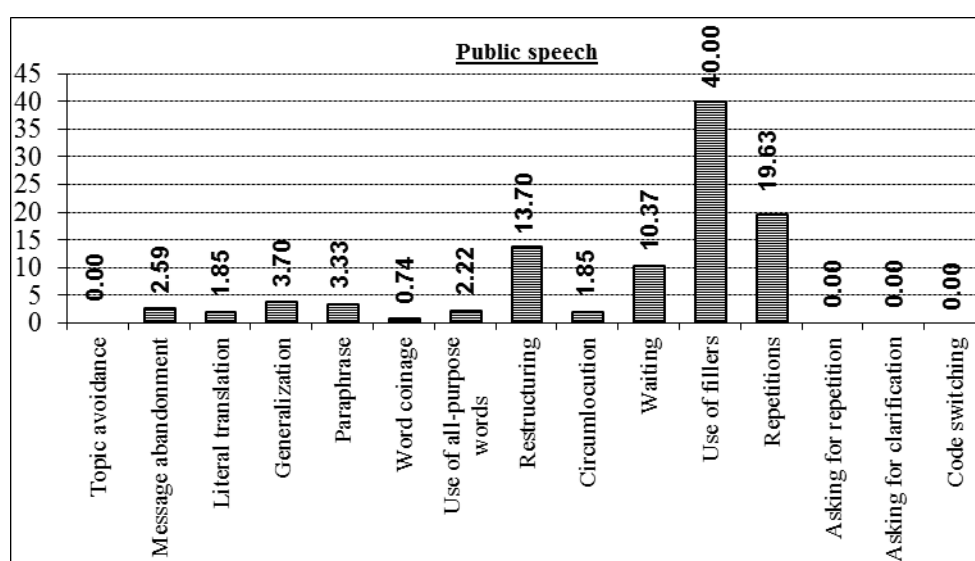


Figure 1. Percentage of use of oral CSs in public speech task

From the figure 1 above, it is clear that *use of fillers, repetition, restructuring and waiting* are used more by the students in public speech task. *Message abandonment, generalization, paraphrase, and use of all purpose words* are used moderately; whereas, *literal translation, circumlocution, and word coinage* are less used strategies in public speech. *Topic avoidance, asking for repetition and asking for clarification* are not used at all by the students.

Topic avoidance has not been used in public speech by the students. Instead of avoiding topic they used other compensatory strategies such as generalization, paraphrase, etc. Message abandonment was observed 2.59% times. In this task students avoided explaining difficult concepts and contents. It was observed that the students tended to skip difficult part and moved to the next part. In public speech task students had to think, structure utterances and express simultaneously; so, they preferred using this strategy.

Literal translation was observed 1.85% times. Among selected students, many had Marathi as medium of instructions till 10th standard. The students who completed their primary and secondary schooling in English were also not perfect in using English. Therefore, while delivering speech they translated contents from L1 (Marathi) to L2 (English).

Generalization was used 3.70% times in public speech. Even if the students got enough time to collect points and structure their speeches, at the time of delivery, due to anxiety, many of them forgot the points that they wanted to explain. So, to continue the speeches spontaneously they had to form sentences. As they did not have enough time, instead of breaking the flow of communication, they tried to transmit messages somehow and uttered grammatically incorrect sentences.

Paraphrase was observed 3.33% times. As mentioned earlier, most of the students went blank during speeches. As they were facing problems to explain difficult concepts and terminology they paraphrased. The use of word coinage is 0.74%. At the time of delivering speeches some students could not recall exact words. Therefore, they coined words and continued speeches.

Restructuring (13.70%) was observed comparatively more than the above mentioned strategies. During oral communication, unconsciously many students uttered some expressions which were not suitable. So, immediately they restructured.

All purpose words were used for 2.22%. While delivering speeches when the students were unable to recall some essential words, they used all purpose words to fill the gap and continued the speeches. Circumlocution was observed 1.85% times. The students were facing problems in explaining some difficult concepts and situations due to grammar and vocabulary problems. Therefore, they described the concepts as they lacked exact expression.

Waiting was observed 10.37% times. During public speeches, many students were taking long pauses as they were in need of time to think about the forthcoming part of their speeches. Therefore, the students waited, thought, and continued their speeches.

Asking for repetition and asking for clarification have not been used at all in public speech task. It shows that these strategies didn't have much scope in this task.

The most often used strategy in the public speech task is use of fillers (40%). The students were found using this strategy in this task frequently as they were spontaneously speaking on the given topics. Repetition (19.63%) is the second highest strategy used by the students in public speech task. Being an oral form, in public speech the students gained time

to think and structure their speeches by repeating previously uttered words, phrases and sometimes sentences.

Code switching also was not used in public speech even though it has scope in speech. When facing difficulties they could have used it. No doubt, it is not helpful in achieving second language, but, with the use of it students can keep the communication channel open rather than withdrawing.

While looking at the use of CSs in presentation task somewhat similar picture as in public speech was observed. The following figure 2 presents the CSs used by these students in presentation task.

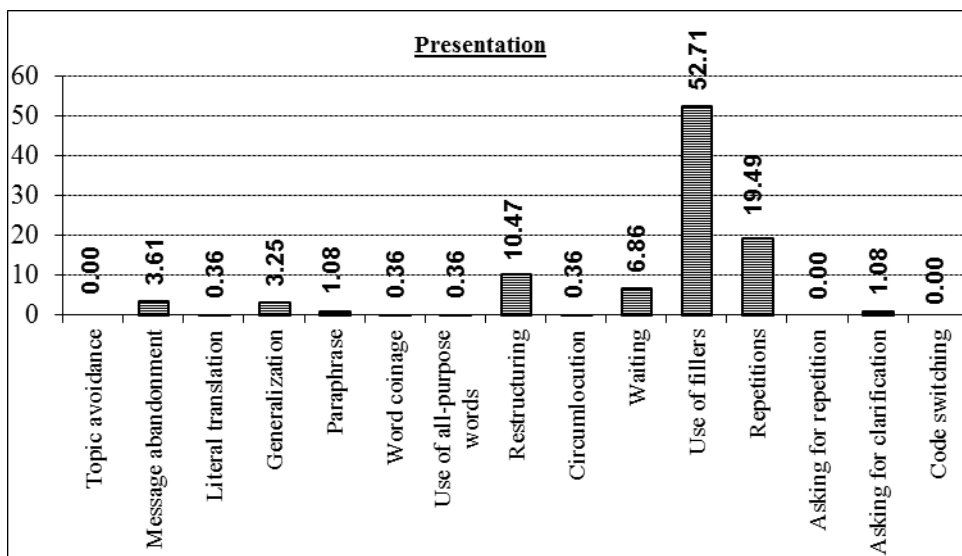


Figure 2. Percentage of use of oral CSs in presentation task

The figure indicates that in this task *use of fillers, repetition, and restructuring* have been used more; whereas, *topic avoidance, asking for repetitions, and code switching* have not been used at all by the students. The use *waiting and generalization* is comparatively moderate; whereas, the use of rest of the strategies is negligible.

As in public speech, topic avoidance has not been used at all by the students in presentation task too. For presentation task, students selected technical topics. As they were

explaining the concepts they knew, they did not avoid topic. On the other hand, message abandonment was observed 3.61% times. It shows that while making a presentation on technical topics some students were facing difficulties in explaining some technical terms. Therefore, they left messages unfinished and continued further.

Literal translation was observed 0.36% times. Some students translated content from L1 to L2 when they faced difficulties in explaining it in English.

Generalization was observed 3.25% times. It was used in public speech and presentation for the same purpose. Due to lack of grammar skill and vocabulary some students generalized the rules of grammar.

Paraphrase was used for 1.08%. While explaining functioning of machines, or electric circuits, the students were facing sentence construction problem. Therefore, they paraphrased it and tried to explain in simple sentences. Word coinage was used for 0.36%. During presentation the students were giving real time examples, explaining diagrams, etc., and when they did not get suitable words they coined new words.

Use of all purpose words was also used 0.36%. Compared to other tasks, it is used less in the presentation task. Restructuring was observed 10.47% times. These students restructured their utterances for two reasons; first for correcting their previous utterance and second for revising previous utterance.

Circumlocution was observed 0.36% times. In presentation task also some students described some concepts as they were unable to tell briefly. Waiting was observed 6.86% times. The purpose of waiting in all the tasks was similar. As the students needed time to think and to structure their utterances they used this strategy.

Use of fillers is most often used strategy in this task also. It was used for 52.71%. Though the students were explaining technical topics and they had knowledge on those subjects, fillers occurred unconsciously in their performances. It was observed that the students used fillers to get time to think. Repetition was observed 19.49% times. The students repeated some words, phrases to acquire time to think about the content of the presentation.

Asking for repetition has not been used at all in presentation. In presentation and public speech the students were supposed to speak on their own. Therefore, there was no use of this strategy in these tasks. Asking for clarification was observed 1.08% times. In presentation some students clarified the doubts if the audience did not get any concept. As in public speech task, code switching has not been used at all by the students in presentation task also. The students were presenting technical topics, so they knew the essential terminology. Following **figure 3** presents these students' use of CSs in interview task.

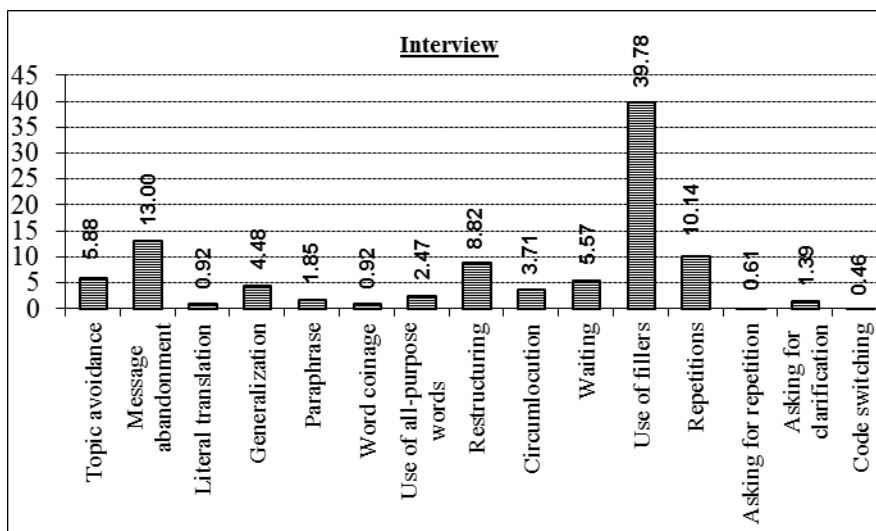


Figure 3. Percentage of use of oral CSs in interview task

The figure indicates that in interview task the subjects have used all the strategies which have not been used in the previous two tasks. In this task *use of fillers, message abandonment, repetition and restructuring* have been used more; whereas, *topic avoidance,*

generalization, circumlocution, and waiting have been used comparatively less. The use of rest of the strategies is negligible.

It is found that the selected students used more strategies in interview task than in public speech and presentation tasks. Topic avoidance was observed 5.88% times in the interview task. From this fact it can be concluded that when students needed to give spontaneous answers to the questions asked by the interviewers, many times they did not remember the words and as they did not have other option, they avoided communication totally; they remained silent.

Message abandonment was observed 13.00% times in interview task. This is the second highest strategy used by them. Like topic avoidance, message abandonment also has more scope in interview task because most of the time students were constructing their answers on the spot. It was observed that when these students were facing construction, grammar or vocabulary problem they were approximating messages or leaving them unfinished.

Literal translation was observed 0.92% times. Many of the selected students have completed their primary and secondary education in Marathi medium, and students from English medium were also thinking in Marathi and translating that content into English. Generalization was observed 4.48% times. As mentioned earlier due to Marathi medium and phobia of English language these students had many lacunas in their performances. As they did not have time to think during their interviews, spontaneously they had uttered grammatically incorrect sentences. As they were at lack of time, instead of breaking the flow of communication anyhow they tried to transmit messages.

Paraphrase was observed 1.85% times. It is observed that while giving answers to unexpected questions some of these students were becoming so anxious that though they

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knew the right answer, they could not answer. Moreover, while explaining difficult concepts and situations also they paraphrased in simple sentences. Word coinage was observed 0.92% times. Due to anxiousness these students were unable to recall exact word at that time even if they knew a word and had used it before. So to avoid break in communication many students coined new words (sometimes those coined words were appropriate and most of the time inappropriate).

Use of all purpose words was observed 2.47% times. While giving answers to the questions in interview task mostly these students were found using all purpose words to fill the gap in communication. Restructuring was observed 8.82% times. By using restructuring strategy students wanted to give clearer explanation to the listeners. By adding a word modifier these students wanted to make clear the phrases or terms they already uttered.

Circumlocution was observed 3.71% times. It is observed that while giving answers to unexpected questions in interview task, students went on explaining instead of describing briefly. Waiting was observed 5.57% times. In interview task students had to think more and construct sentences on the spot though they had prepared in advance. So, to get time to recall the answers they waited.

The most often used strategy in interview task also is use of fillers. It was observed 39.78% times. As spontaneity of speech was more in interview task these students have used fillers comparatively more in this task. Repetition was observed 10.14% times in interview task. Students used repetition to gain time to structure their answers.

Asking for repetition was observed 0.61% times. As there was question answer session in interview task, asking for repetition had more scope in it. So, the students tended to use this strategy in interview task only. Asking for clarification was observed 1.39% times.

This strategy was used in interview task because in this task, students had scope to clarify the doubts they had in their mind.

Code switching was observed 0.46% times in the interview task. Compared to other strategies it was not used much. Less use of this strategy showed that students preferred to use other compensatory strategies such as word coinage, generalization etc.

The **figure 4** below presents the overall use of CSs by these subjects in all the three oral communicative situations.

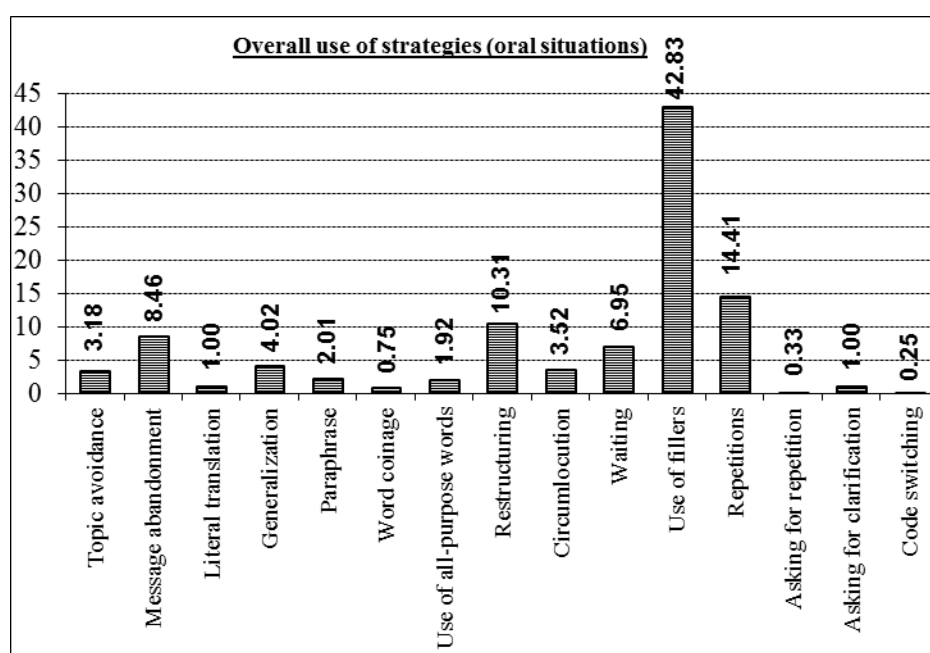


Figure 4. Overall percentage of use of CSs in oral communicative situations

The analysis of the use of CSs shows that the selected twenty four students of the study used more CSs in the task of interview than in public speech and presentation. The most often used strategies in all the tasks are use of fillers (42.83%), repetition (14.14%) and restructuring (10.31%). The highest use of use of fillers is in presentation (52.71%). The highest use of restructuring is in public speech (13.70%). Repetition was used almost equally in public speech and presentation and comparatively less in interview task.

Message abandonment was used frequently in interview task compared to public speech and presentation. Its overall usage was 8.46%. Topic avoidance was used only in interview task and frequency of its overall usage was also (3.18%). Overall usage of literal translation (1%), paraphrase (2.01%) use of all purpose words (1.92%), asking for repetition (0.33%), asking for clarification (1%), word coinage (0.75%), and code switching (0.25%) is comparatively less in the oral communicative situations than generalization (4.2%), circumlocution (3.52%), and waiting (6.95%).

Conclusion

The current research examined the use of communication strategies by engineering students. To collect data three oral communicative tasks were given to them and students' performances were audio recorded. Transcriptions were coded using adopted taxonomy of oral communication strategies from the available taxonomies of Tarone (1977), Faerch and Kasper (1983), Ellis (1984), and Dornyei (1995).

The analysis of the use of CSs showed that the selected twenty four students of the study used more CSs in the task of interview than in public speech and presentation. The most often used strategies in all the tasks are use of fillers, repetition, and restructuring. The highest use of use of fillers is in presentation. The highest use of restructuring is in public speech. Repetition was used almost equally in public speech and presentation and comparatively less in interview task. Message abandonment was used frequently in interview task compared to public speech and presentation. Topic avoidance was used only in interview task. Overall usage of literal translation, paraphrase, use of all purpose words, asking for repetition, asking for clarification, word coinage, and code switching is comparatively less in the oral communicative situations than generalization circumlocution and waiting.

Recommendations

As it was found that most of the teachers teaching at engineering colleges are untrained, there is a need of proper training to be given to them. Therefore, first of all teachers should be trained on using communication strategies so that they would guide their students in a better way.

It will be better if a chapter on using communication strategies is included in the syllabus of engineering courses. This view corroborates Dörnyei (1995) who suggests that communication strategies need to be taught and he also suggests procedures for strategy training. Dörnyei argues that teachers should raise students' awareness, encourage them to take risks, and provide them with models and opportunities to use communication strategies. According to Dörnyei (1995) neither the students nor the teachers were aware that they could use communication strategies to facilitate their teaching and learning. Not using these strategies in the classroom makes it even less likely that they use them in real life situations to solve communicative disruptions and enhance interaction in the foreign language (Dörnyei & Scott, 1997; Faerch & Kasper, 1983; Tarone, 1980).

Teachers can also remove the students' fear of test scores and tests. Teachers should not make students worried about passing or failing the course. Furthermore, teachers should develop friendly relationship with students so that students see him/ her as a friend and not merely as a teacher whom they need to obey all the time. Such techniques make the classroom environment very comfortable to the students which will in turn lead to more efficient learning. Teachers should take pair/group activities as many students feel more comfortable because they are talking with their friends and their English is the same, so if they make a mistake, they don't feel very bad and they don't feel anxious.

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The Use of Communication Strategies in Oral Communicative Situations by Engineering Students

The ‘Cultural Legacy’ of English in Bangladesh

Most. Tasnim Begum, M.A.

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Abstract

This paper assesses the status and efficacy of English in Bangladesh in the 21st century. The question it attempts to answer is: Why and how is English retaining its dominion and dissemination in Bangladesh in the 21st century? Crystal (1997: 69) propounds that the question, ‘Why World English?’ can be best explicated by a socio-cultural analysis of the growth and manifestations of English in particular contexts. Drawing upon this postulate of a very prominent linguist of this age, I would, in this paper, argue that the existence of English in Bangladesh in the 21st century gives evidence of its indomitable persistence due to its functional legacy in the social-cultural milieu in Bangladesh.

Key words: English in Bangladesh, cultural legacy of English, language policy and English.

Introduction

The continued presence and vitality of English in Bangladesh are all the more surprising. (Banu & Sussex, 2001a, 125)

The surprising state of English in Bangladesh was like the gushing of a spring, but this has gradually mellowed into a regular and natural flow of a wide river. Scholars have argued that English, though officially the foreign language of Bangladesh, is in fact the second language of this country. Despite the national language policy shoring up Bangla, the national language of the country, English frequents its dominant presence in all spheres of the national life such as commerce, industry, offices, courts, educational institutions, press, and in law and even in parliament (Banu 2000; Moniruzzaman, 2009; Rahman, 2012). This raises one inevitable

question about the status of English in Bangladesh: Why and how is English retaining its dominion and dissemination in Bangladesh in the 21st century? This paper endeavours to give an explanation to this question to illuminate the present socio-cultural state of English in Bangladesh.

Major Sections of the Paper

This paper is organized with three major sections of discussion. The first section will give a socio-historical account on the introduction of English in Bangladesh. The second section will illustrate the presence and role of English in the socio-cultural context in the 21st century. The third section will provide some discussions on the motivations behind the presence of English in these contexts. Finally, the paper will conclude with some suggestions for planning a stable language policy in Bangladesh.

The Introduction of English in Bangladesh: A socio-historical Account

Bangladesh can be linguistically defined as a ‘predominantly monolingual’ South Asian nation. The mother tongue Bangla is associated with the national identity and culture. On the 21st February of 1952, a good number of its people laid down their lives in demanding Bangla as the national language of the then Pakistan. After independence from Pakistan in 1971, language policies in favour of Bangla emerged with two prime objectives: to place Bangla at the peak of linguistic esteem, and to eliminate other languages, mainly Urdu and English. These policies successfully eliminated Urdu from Bangladesh immediately but, in the case of English, things remain conflicting and contradictory.

The anti-English sensibility in Bangladesh is rooted in the efforts of colonization in the Indian subcontinent during the British colonial era. Like many other post-colonial nations, Bangladesh also attempted to exclude English as it was comprehended to be a potential threat to the enrichment and domination of Bangla. The ‘Bangla Procholon Ain’ in 1987 was the most effective Act that proclaimed Bangla as the national and official language of Bangladesh and strictly prohibited the use of English anywhere. As a consequence of this Act, Bangla immediately replaced English in all spheres of national life and created a ‘vacuum’ in the English language proficiency and deprived the nation of numerous global opportunities for so many years (Banu & Sussex, 2001a; Rahman, 2005). Yet, in the era of globalization, the lights of

English began to shine again in Bangladesh. It reemerged as soon as Bangladesh aspired to benefit from the global culture, economy, education and technology. Rahman, et al. (2006, 1) provided their insightful explanations concerning the regeneration of English in Bangladesh:

English went underground but kept up a furtive existence. Since the early 1980s, however, a realisation of pragmatic and global needs has caused English to resurface.

English gradually overrode the national exclusionary attempts and pushed the language policies into a dormant and unrealistic state. This is reflected in the studies of researchers, linguists and ELT specialists who have extensively focused on the conflict between the language policy and the existence of English in Bangladesh. Islam (2011: 3) considers the language policy in Bangladesh to be confined to a state of ideology:

Resistance to English in Bangladesh now operates on an ideological level where a nationalist recovery of lost ground and recuperation of splintered Bengali identity demand a distance from the language which worked, for closely 200 years, as a colonial tool of consolidation and domination.

This has given birth to a somewhat chaotic linguistic state which necessitates realistic measures for a stable and unique linguistic situation in Bangladesh. And in that case, one very vital measure would be to analyze the present status and role of English in Bangladesh. Therefore, in this paper, I would endeavour to provide some updated reflections and linguistic insights on the state and role of English in Bangladesh in the 21st century. I would focus on a socio-cultural analysis of the presence of English that would underpin our argument that English persists with domination because of its functional role in the socio-cultural context of Bangladesh in the present century.

The Rise of English in Bangladesh in the 21st Century: A Socio-cultural Account

In this section, I shall depict the conspicuous presence of English in the socio-cultural context in Bangladesh with convincing evidences from the following domains:

- English in media: radio, advertising, television and motion pictures

- English in the press: newspapers and periodicals
- English in education: English at the primary, secondary and tertiary levels

English in the Bangladeshi Media

The most striking manifestation of the development of English is evident in the Bangladeshi media, principally in radio, advertising, television and motion pictures. I will commence with the use of English in radio communication.

Radio: The emergence of ‘FM Banglish’

The 21st century Bangladesh has undergone the rise of several radio channels that have emerged with diverse linguistic and entertainment displays. Presently, the four radio stations- Radio Today, Radio Foorti, Radio Amar, and ABC broadcast mainly musical and live talk show programs. The program anchors known as the Radio Jockeys (RJs) gave birth to a new speech style - FM Banglish. Mixing of English words and sentences as well as adaptation of English accent to Bangla utterances are characteristic features of this speech styles of the RJs. Basu (2009) showed some basic features of this style such as: substitution of English sounds, predominance of -z ending in pluralizations ‘friends’ /frendz/, anglicized accent’ that has influence of English intonation patterns. The following are some of the utterances of the RJs adopted from the Radio Foorti promo video:

Hello, Radio foorti listerners! Shobaike shagotom, Assalamualaikum. **Welcome to Radio 98.4 fm.** Hello Dhaka, kemon asen apnara, nishchoi valo. Ajke amader **show** te apnader jonno nie eshchi onek onek **news, international,** desh bideshi aro onek kisu. Ajo addar bishoy gulo hosse besh kisu **beauty tips,** r haa darun shob **hot spicy news.** . . R ekhon amra chole jabo gane.

(Source: <https://www.youtube.com/watch?v=3Ir7WT3SbvM>)

Advertising: English in Diverse Styles

The advertising media in Bangladesh reveal diverse styles of the bilingual use of Bangla and English: mixing and switching, translation, transliteration, etc. This may be discussed under two main categories of advertisements:

- **English in Spoken Advertisements:** In the following advertisement of a mobile service provider *BanglaLink*, a couple is conversing about a good day in their life. The husband forgets to wish his wife and this infuriates the wife. Finally, the mobile package, *Banglalink Timer SMS* brings suitable solution for them:

Husband: Mood off keno?

Wife: Tumi vule gesso ajker kotha, ekta wish o korlana?

Husband: Aj ki, aj ki? Yeah, special moment e wish korbo bolei etokkhon korini. "Happy Birth Day".

Wife: (Shows anger)

Husband: Tahole ki. "Happy Anniversary"

Wife: Tumi ei din prothom amake saree pora dekhe bolesile ei dinti 'Bishsha Saree Dibosh' hishebe protti bosor palon korbe, Ei hoi, bier por kisu mone thakena.

(The background voice: Eto kisu mone rekhe cholben ki kore? Kisu jinish mone rakhar daitto BanglLink SMS timer er.)

(Source: <https://www.youtube.com/watch?v=84Ffr4WCF8o>)

- **English in the Written Advertisements:** The advertisements in billboards, posters, and signboards expose different forms of the use of English: Sometimes, the whole advertisement is in English; sometimes English and Bangla words are code switched.



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(Source: http://1.bp.blogspot.com/-qpq13cTPbI0/Uhi-MNTPE9I/AAAAAAAAO0A/8H313AE9oA/s1600/1150948_10201823085284689_728096946_n.jpg)

Advertisements of this sort are noticeable not only in cities but in the remotest rural areas. Surprisingly enough, the rural inhabitants who have very little orientation to English show marked manifestations of their attractions towards using English (Erling, et al. 2012).

Television: Bangla-English Bilingual Interaction

Television programs and their language use largely expose the changing linguistic scenario of Bangladeshi media. Exclusive English programs include English news, English cartoons, English debates, etc. Besides, English movie and sports channels such as Star Movies, HBO, Animal Planets, Star Sports, AXN are viewed regularly as a source of major entertainment specially among the young adults. The performers in different programs such as drama serials, talk shows, celebrity reveal a consistent pattern of bilingual interaction.

The following is one such comedy talk show program telecast in a private channel, NTV, where the presenter and the celebrity guest are found to switch to English from Bangla randomly in their speech:

(P stands for the presenter and C stands for the celebrity who is given pseudonym here).

P: Thank you. Thank you. Welcome back. Amader sathe ajke bishes otithi, porichoi dear ekdomi proyojon nei, Rafia. Rafia, look how excited the audience is!

C: Thank you for inviting me and hello everyone?

*P: Rafia, tumi evabe kauke **hello** bolle ami oggan hoe jetam r apnara eto...*

*C: Oderke gaan shoho thakte hobeto, nahole **how do they experience the presence of Rafia**. Tai na.*

P: You are great as always. Ar, Rafia, first of all , congratulations! Kisudin age Rafia ar bie holo.

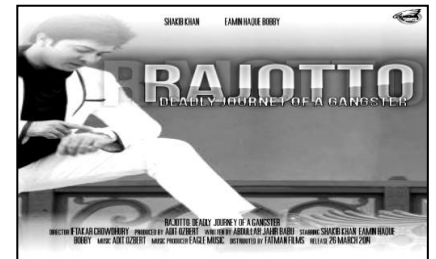
C: Thank you. Bie korle je haat tali paa jai etai hosse paa.

P: Na, eta hose dukkher hat tali.

(Source: <https://www.youtube.com/watch?v=MEg3I-mUpH4>)

Motion Pictures: English in Movie Titles, Dialogues and Music

The presence of English appears in several forms in Bangladeshi movies. It is mostly evident in the recently released movies. These movies take English titles such as: Most Welcome (2012), The Dream Stage (2014), Gangster (2014). When the title is in Bangla, it is translated into English: Khoj /The Search (2012), Nishshrtho Valobasha/ What is Love? (2013), Desha: The Leader (2014). The titles also appear in transliterated English forms of Bangla such as Rajotto (2014), Antorey Antorey (2014).



(Source of wall papers: <http://boxofficebangladesh.wordpress.com/movie-wallpapers/>)

Besides, particular English expressions are used in the movie dialogues and songs: Oh my love, I'm in love, telepathy, heart, welcome, disturb, I'm very sorry, Romeo, Juliet, very very smart, hello, hi.

English in the Press in Bangladesh

The press in Bangladesh is no less decorated by English. English dailies and periodicals have daily, weekly, fortnightly and monthly circulation and sales all over Bangladesh. These include various issues of public interest: politics, business, tourism, aviation, fashion, media,

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lifestyle, literature, arts, women, social rights and so on. The following tables list some of the top-ranked English newspapers and periodicals:

Table 1: The English Newspapers in Bangladesh	
Print Newspapers	Online Newspapers
The Daily Star http://www.thedailystar.net/	The Weekly Bleetz http://www.weeklyblitz.net/
The Financial Express http://www.thefinancialexpress-bd.com/	bdnews24.com http://bdnews24.com/
The Independent http://www.theindependentbd.com/	Bangladesh Bulletin http://www.bangladeshbulletin.net/
The Bangladesh Today http://thebangladeshtoday.com/	Bangladesh Business News www.businessnews-bd.com
The New Age http://www.newagebd.com/	Banglamail24 http://www.banglamail24.com/english/
The Daily Sun http://www.daily-sun.com/index.php	News From Bangladesh http://newsfrombangladesh.net/new/about-us

Table 2: The English Periodicals in Bangladesh	
Print magazines	Online magazines
Holiday http://www.weeklyholiday.net/Homepage/Pages/UserHome.aspx	Grameen Dialogue http://www.grameen.com/dialogue/dialogue62/Bangladesh.htm

Dhaka Courier http://www.dhakacourier.com.bd/	Cnewsvoice.com http://www.cnewsvoice.com/home_uc.php?sesID=f8e26c6891c06130d1ea2a6c101bf403
The Bangladesh Monitor http://www.bangladeshmonitor.net/	Economic Observer http://www.economic-observerbd.net/

Education: ELT is the Buzzword

The linguistic situation of education in Bangladesh reveals a thriving state of English. The emphasis on English in education has noticeably grown since studies and reports repeatedly showed that one of the prime reasons behind failure in the public examination was the poor language skills in English language subjects. Literacy in English now commences from play group of 3-4 aged children and English is learnt and taught as a compulsory subject till the tertiary level of education. English medium schools and private universities emerged as great facilitators of English in education: books of all subjects are in English, and the medium of classroom instruction is English. This has resulted in the promotion of fluent English speakers. Students of all departments go through basic English language skills courses in both public and private universities. All the universities run bachelor's and master's program in English language, literature, linguistics and ELT (Rahman, 2005).

English Language Teaching (ELT) is now a buzzword in Bangladesh. National, international, private and voluntary organizations, ELT projects (ELTIP, EIA, SEQAEP) are all working on textbook reformation, teacher's professional development, student assessment, and public examination systems, etc. (Das, et al. 2013). Besides, BELTA, NAEM, BIAM and the National Curriculum and Textbook Board (NCTB) conduct in-service workshops and seminars for teachers and Teachers Training Colleges (TTCs). Bangladesh Open University and National University run teacher training programmes.

BBC Media Action has added a new digital dimension to the English language learning in Bangladesh. Since its inception in 2009, it is providing English lessons to Bangladeshi

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learners through mobile networks in reasonable charge. It also runs television programs such *BBC Janala - Mojay Mojay Shekha* in BTV and materials are available in its online websites as well (infoasaid.com, 2012)

Discussion

The examples given in the earlier section give rise to one big question, ‘What factors and motivations are functioning behind such upsurge of English in these socio-cultural domains in Bangladesh?’ This section, therefore, approaches to answer this question in terms of the instrumental motivations and psychological attractions of English that inspire the Bangladeshi people towards the productive use of English in the specific socio-cultural domains:

- The FM Banglish speech style among the RJs in the radio stations in Bangladesh serves two kinds of purposes: identity signifier and popularity determiner. Most of the RJs are from upper class elite society and academically have English medium background. They tend to signify their social-cultural and socio-educational status through the adoption of the FM Banglish style. In addition, fluency in this style is regarded as one of the criteria to qualify as a RJ in these radio stations. It is also a potential source of their popularity since most of the audience consists of the young adults to whom this style means smartness and being up to date (Basu, 2009).
- Concerning advertisements, one principal motivation of the advertisers is to add global resonance of English to the linguistic aspect of advertisements. Inclusion of English is now a major advertising strategy to increase the attractions and grandeur of the products. Banu & Sussex (2001b) noted that advertisers and businessmen switch from Bangla to English in business advertisements and commercial signs to attract consumers and to expose their prestige and image.
- In television, the use of English is motivated by two prime reasons: the adaptation of television programs for international audience of different countries; the need to modernize TV programs to compete with other national and international TV channels. In addition, the program sponsors and the performers tend to reveal their linguistic and cultural prestige to the audience through their use of English.

- The rise of Bangladeshi motion pictures in the international arena is the driving motivation behind the increasing effort to insert English expressions in the movies. Producers find it reasonable to use English to increase the comprehensibility of Bangladeshi movies to the international audience.
- The Bangladeshis also patronize English dailies and periodicals for a number of reasons. The English dailies receive a constant demand from a bulk of educated and elite class readers. These dailies have been promoted to online editions for millions of other expatriate readers who may not have access to the print version.
- In education, English is having a persistent and increasing appeal to a vast number of educators and learners. Learners are instrumentally motivated towards acquiring English language proficiency for a number of reasons: to have access to global resources of knowledge, information and technology, to succeed in academic examinations, to get jobs, etc.

At this point of the paper, we may now demonstrate that English has high frequency use in the socio-cultural sector of Bangladesh and that this sort of use is motivated by some apparent instrumental and psychological attractions. This fact rationalizes the claim stated in the beginning that the persistent rise of English in Bangladesh is due to its distinct functional role in the socio-cultural domain.

Conclusion

The random and frequent use of English proves that English is inevitable in the socio-cultural domain of Bangladesh. It is now merged into the language, identity and culture of Bangladeshis. The global essence of English is a rising need for a modern, sophisticated and comprehensible media, press and education. The competent use of English now determines the social status and prestige, and signifies the socio-cultural, socio-economic and socio-educational identity of the speakers. Thus, English offers socio-cultural motivations to the Bangladeshi people and ultimately overrides the exclusionary attempts against it. This designates what Crystal (1997: 68) has claimed about the worth of English:

After all, when a language arrives in a new country, it does not necessarily come to be adopted. It has to prove its worth.

Apparently, it appears that there is jubilation about English in the minds of the Bangladeshis. However, the coin has its other side too, and that is the conflicting and often confusing state between the country's language policy and the presence of English. On the one hand, Bangladeshis desire to adopt English as a doorway to the global opportunities. On the other hand, they feel linguistically smothered by the sense of nationalism associated with Bangla. Crystal (1997, 115) clarifies this situation as an outcome of two conflicting desires: intelligibility which necessitates competence in English as a *lingua franca* and identity which compels the need to promote local languages. This sort of conflict has important consequences at the international level as well. When the conflict perpetuates, there are possibilities of international reactions from the English-speaking world which, in turn, will affect the international relations between non-English and the English nations. Crystal suggests that to avoid such possible undesirable consequences, the governments of non-English countries need to fix a clear line of language policy: whether to promote English or to develop the national language. He also suggests the introduction of bilingual policies as tentative solutions to bring the conflicts into an end:

There are ways of avoiding such conflicts, of course notably in the promotion of bilingual or multilingual policies, which enable people both 'to have their cake and eat it'. (p.116)

Therefore, in the light of what Crystal (1997) has proposed, this article would suggest one immediate linguistic initiative in the context of Bangladesh: Introduce a bilingual policy where English will be given official status. The pre-requisites of this initiative should be:

- A widespread national survey on the attitude of the general mass of Bangladesh towards a bilingual policy and towards giving English the official status.
- An analysis of the status and the role of English: whether English is an unexpected penetration or a functional flourishing legacy in different sectors of Bangladesh.
- A review of the functionality and practical appeal of the language policy to the general mass of Bangladesh in the era of globalization.

This might lead to an acceptable and essential decision of compromise in the present linguistic situation in Bangladesh. People would then be freed from all possible conflicts in the spheres concerned and would proceed towards a stable linguistic and cultural status.

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The Influence of Nominalism on the Development of the Modern Worldview

Tom Shetler

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Abstract

Two forceful concepts were instrumental in the formation of the modern world. The first was the worldly emphasis of nominalism which replaced the ancient idealism of the Greek philosophers, and the second was the rise of inductive reasoning as the pathway to knowledge rather than the older emphasis on deduction. Nominalism, the focus on the actual objects in the world, gave birth to the radical empiricism that dominates our culture, while the emphasis on inductive reasoning as the pathway to truth led us to the scientific method and the scientific revolution that is central to our worldview. Nominalism and the inductive approach also led to the emphasis on reasoning from immediate experience and a de-emphasis on reasoning from principle, this led to both naturalism and relativistic pluralism (postmodernism). In this paper we will give a short summary of the debates surrounding nominalism and realism, along with a record of the shift from deduction to induction in the pursuit of truth, and look at some of the ways the resulting consensus influenced our world today. In particular we will examine the role these forces played in the development of modern and postmodern philosophy and theology.

Key words: nominalism, idealism, reasoning, immediate experience, naturalism, relativism, pluralism, postmodern theology

Introduction

Two forceful concepts were instrumental in the formation of the modern world. The first was the worldly emphasis of nominalism which replaced the ancient idealism of the Greek philosophers, and the second was the rise of inductive reasoning as the pathway to knowledge rather than the older emphasis on deduction.

Nominalism, the focus on the actual objects in the world, gave birth to the radical empiricism that dominates our culture, while the emphasis on inductive reasoning as the pathway to truth led us to the scientific method and the scientific revolution that is central to our worldview. Nominalism and the inductive approach also led to the emphasis on reasoning from immediate experience and a de-emphasis on reasoning from principle, this led to both naturalism and relativistic pluralism (postmodernism).

In this paper we will give a short summary of the debates surrounding nominalism and realism, along with a record of the shift from deduction to induction in the pursuit of truth, and look at some of the ways the resulting consensus influenced our world today. In particular we will examine the role these forces played in the development of modern and postmodern philosophy and theology.

Idealism

The early church was heavily influenced by the idealism of Plato and a belief in the real existence of the Universals.¹ It seemed clear to the church fathers that Plato's emphasis on an unseen reality which existed as the pattern and principle upon which the physical realm depended was exactly what the Bible taught. After all, the earthly tabernacle was merely a pattern of the heavenly Tabernacle (Hebrews 8:1-5). They, like most ancient peoples, saw a set of moral principles reflected in human behavior; whether they named it *logos* or *ma'at*, they were adherents of natural law. Nature obviously has its ways of rewarding good behavior and punishing the bad, as the book of Proverbs tells it, "So are the ways of everyone who gains by violence; It takes away the life of its possessors" (Proverbs 1:19). The clearly evident laws of nature were simply a reflection of the grand principles upon which the world depended. The

¹ Roger E. Olson, *The Story of Christian Theology*, (Downers Grove: IVP Academic, 1999), 56. The Universals are mind-independent entities that form the qualities and identities of the particular objects that exist. A Universal would be the redness of an apple or of appleness itself. These realities extend even to non-material entities such as goodness. Plato's view of the Universals was that the quality (red, apple, good) actually exists outside time and space and is manifested in each of the individual expressions of the quality in the world.

church fathers agreed with Plato that the earthly was merely an imperfect reflection of a perfect heavenly reality. For most, if not all, of the fathers this seemed self-evident.

Influence of Culture and Emphasis on Faith and Reason

Every generation is deeply influenced by its culture, and the Christians of the first centuries of the church participated in these prevailing beliefs of the dominant Greco-Roman culture. For example, in the process of developing the early creeds of the church, the debate often hinged on the need to maintain many of the attributes of God as defined by Plato (and Philo), such as immutability and impassibility.²

In this period of the development of the teachings and doctrines of the church, one sees both the emphasis on faith and on reason in the debates over the Godhead and the nature of Christ. It is the argument over whether faith or reason is the means of access to truth that will lead eventually to the modern world, but at the beginning, there was no contradiction between them. The debaters used scripture and logic to make their case, and often the struggle was to reconcile a specific doctrine with scripture and the accepted understanding of the nature of God.

Faith over Reason

As the relationship between faith and reason will be the central question behind the shift from “ancient” to “modern” thought, we must ask where people stood before this debate was joined. The war between realism and nominalism had not yet begun. Most reasoned from faith, but underlying much of that reasoning were platonic assumptions. No doubt, there were times when reason got out of hand as men tried to provide completely rational explanations for the great mysteries of the Godhead and the incarnation of Christ. Each generation has its Arius or Averroes.³ Yet underlying these great debates over doctrine was an understanding of the

² Ibid, 57. Olson writes of the Greek understanding of God: “God is simple substance, completely free of body, parts or passions, immutable (changeless) and eternal (timeless). He (or It) is everything that finite creation is not—the epitome of metaphysical and moral perfection untouched by finitude, limitation, dependency, emotion, passion, change, or decay.”

³ Will Durant, *The Story of Civilization, Vol. 4, The Age of Faith*, (New York: Simon & Schuster, 1950), 954. Arius, of course, attempted to provide a rational explanation for the nature

superiority of faith to reason that went back at least to Jerome and the Vulgate.⁴ Augustine spoke of the precedent of faith over reason, but Anselm will be the chief proponent of faith seeking understanding.⁵ Yet in giving faith preference over reason, no one of these important figures of church history was promoting an irrational faith. The irony is that it will be nominalism, and its early attempt to protect faith from the attacks of reason that will put faith into the realm of the irrational.

The Change in the Tide of Illiteracy

With the fall of the Roman Empire, Europe entered the dark ages. During this difficult period of time the majority of people, including the clergy were illiterate, and only the monasteries kept the light of books and learning alive. The tide of illiteracy began to turn when Charlemagne, the first Holy Roman Emperor, who was himself illiterate, commissioned the first cathedral schools for the training of the clergy. This renewal of learning would eventually lead to the development of the great universities of Europe and the dawn of the Scholastic Movement. Scholasticism will be part of the great re-awakening of Western culture that we call the Renaissance, for it will revive learning and open the door to the re-birth of art, music, architecture, and literature.

Anselm and Abelard – Beginning of Scholasticism

of Christ. Since an actual incarnation of the eternal God into a real, flesh and blood human being, was beyond human comprehension and thus illogical, Arius attempted a more “reasonable” explanation; Christ must be a creature like the rest of us. Averroes was the man who re-introduced Aristotle and his rationalism to the West, he was a skeptic before such a thing was fashionable, and opened the door to the reductionism and naturalism that dominates our present culture.

⁴ Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine* (Vol. 3): *The Growth of Medieval Theology (600-1300)*, (Chicago: The University of Chicago Press, 1978), 258. Pelikan will point out that the translation of Isaiah 7:9 in the Vulgate and taken from the Septuagint, “Unless you believe, you will not understand,” led almost directly to this saying of Augustine.

⁵ *Ibid*, 259.

At the beginning of scholasticism stand two great thinkers whose writings will foreshadow the great debate between faith and reason; Anselm and Abelard. Anselm is famous for the ontological argument for the existence of God and for the development of the satisfaction theory of the atonement.⁶ Anselm believed the existence of God was conceptually self-evident, and this formed the foundation of his philosophical proof. God is “that than which nothing greater can be conceived.” However, since we can conceive of all kinds of things that don’t actually exist, like unicorns and imaginary islands in imaginary seas, this argument only works if we adjust it to say that the complexity of the universe demands the necessary existence of God. We need God to explain the world, and thus, He stands in complete transcendence over any and every other thing. The universe, as we know it, cannot be explained without a God who is transcendent and thus greater than anything else that we can conceive. It is unlikely that Anselm saw the argument in these terms, for him, the ontological argument was faith seeking understanding.

Abelard, on the other hand, was taught by a teacher who publicly questioned the Platonic universals. He considered the so-called “universals” to be mere titles or names of qualities or objects. The Latin for name is *nomina*, and thus we see the birth of nominalism.⁷ Taken to its extreme, this view implies that there are no universals, only particulars, and nominalism describes a world without God. While Abelard was influenced by Roscelin, he never fully embraced his nominalism. He rather moved in the direction of asking faith to submit to reason. In other words, he sought to put reason ahead of faith in the epistemological hierarchy, and thus, to see reason as the pathway to truth. His book *Sic et Non* asked questions even of scripture and the church fathers, but its goal was to encourage the pursuit of truth by the vehicle of questioning. He is, therefore, siding with reason in the conflict with faith, and giving reason first place in the pursuit of truth. With Abelard we see the beginning of the inductive method and as we might say, “Welcome to the modern world.”

⁶ Roger E. Olson, *The Story of Christian Theology*, (Downers Grove: IVP Academic, 1999), 316.

⁷ Will Durant, *The Story of Civilization, vol. 4, The Age of Faith*, (New York: Simon & Schuster, 1950), 932. In writing of Jean Roscelin Durant tells us, “We are told that he considered universals or general ideas to be mere words (*voces*), mere wind words (*flatus vocis*); individual objects and persons exist, all else is names (*nomina*).”

Limitations of Reason

But there is a real danger in this approach. Our capacity to reason is limited, we don't know everything that it is possible to know, and further we have demonstrated the ability to abuse the power of reason by using reason to defend propaganda and lies. While we are able to reason, we are also able to rationalize, so reason can't always be trusted. Immanuel Kant will raise a further question, we cannot rely on reason to answer the greatest questions we face as human beings; we simply do not have access to the knowledge required and therefore, reason is inadequate for this momentous task. So the power of reason fails on two levels, it is incapable of ultimate knowledge and it is susceptible to deception. This also foreshadows the dilemma we face today, and this limited view of reason invites us to say, "Welcome to the postmodern world."

The Transition from Deductive to Inductive Reasoning

Greek thought, because of its focus on the universals, emphasized deductive reasoning as the path to truth. One of the assumptions that guided Platonic thought was the belief that there was a real connection between the realm of the ideal and the human mind. The carefully trained mind, using the rules of logical deduction, was the necessary tool for acquiring knowledge and understanding. This is the reason that "science" among the ancient Greeks was non-empirical. This is also part of why it appealed to the Church; revealed truth must be approached deductively as we search God's revelation for the specific truth that applies to our situation. In the deductive approach, we are looking for the right answer. This is the essence of the cry for faith seeking understanding.

In contrast to deduction, Abelard's approach of raising questions is the beginning of the use of inductive reasoning in the search for truth. It will eventually produce the experimental method and modern science, which advances by asking the right questions and using the discovered answers to advance the body of knowledge. Thus in inductive reasoning, we begin with the right questions in the process of discovering truth. In the heat of the epistemological debate, nominalism, which emphasized this real time, empirical process of discovery, was called

the *via moderna*, and as history will show, this emphasis on inductive reasoning arising from the empirical study of objects in nature will become the truly modern approach to truth.

Re-Discovery of The Major Works of Aristotle

In addition, the re-discovery of the major works of Aristotle during the Crusades will be a watershed in the debate over faith and reason. It will give rise to the Freethinkers, a group of skeptics that will be born from the philosophical and theological uncertainty generated by the writings of Aristotle. His writings, which include an eternally existing universe, will unleash a torrent of unbelief in questioning the basic teachings of Christianity, as men compared Aristotle's explanations for the world with the teachings of the church.⁸ But it will also give us the incomparable works of Thomas Aquinas.

Thomas Aquinas

Thomas was educated in a time and place that emphasized the study of Aristotle, and it became his life goal to reconcile the writings of Aristotle with the teachings of Christianity.⁹ Ultimately his project was to reconcile faith and reason which had already begun to drift apart. In this, he recognized the limitations of human reason and believed that, as Durant describes it, "the human intellect can prove God's existence, but can never rise to a knowledge of His attributes."¹⁰ We can use reason to discern that God exists, but reason cannot take us to the place of knowing what this God is like apart from His gracious self-revelation and faith in that revelation.

⁸ Ibid, 955. As Durant points out, the contact with Islam along with the rediscovery of Aristotle created a maelstrom of unbelief in medieval Europe. The various numbers of skeptics that arose in this period were lumped together under the title, "free thinker." Some were deists, most denied the fundamental teachings of Christianity (immortality, heaven & hell, the deity of Christ, etc.), and many were out right atheists.

⁹ Ibid, 962. Aquinas was taught by several men who were enthusiastic translators of Averroes and therefore, proponents of Aristotle. The most famous of these was Albertus Magnus.

¹⁰ Ibid, 964. Durant points out that Aquinas anticipated the Age of Reason and attempted to develop a Christian "philosophy" worthy of the challenge he saw coming from the secular philosophers.

What we can say about Aquinas is that he attempted to use reason in the development of natural theology and thus to use reason to establish the existence of God. In this, he sought to make faith reasonable. What philosophers will argue in the modern age is that human reason has limits, and thus, we can never use unaided human reason to “prove” that God exists in the same way that we might prove a geometric theorem. But we should not see these limitations as an excuse for rejecting or ignoring the important observations that Aquinas (and Aristotle) made concerning the universe in which we live. Aquinas presented five philosophical “proofs” of the existence of God. For several centuries, these arguments were accepted as self-evident. It will come as no surprise, therefore, that one of the tasks of the Enlightenment was to overthrow these arguments. As we will consider later, there were spoken and unspoken reasons for opposition to the arguments put forward by Aquinas.

David Hume and Others

One of the most famous of the Enlightenment philosophers, David Hume, made arguments against both the teleological and cosmological arguments while also arguing against the possibility of miracles. He will have some impact among fellow intellectuals, but for the most part his writings were ignored. William Paley’s famous analogy of the Divine Watchmaker, that appealed to the evidence for design in nature were much more influential than Hume’s skepticism at the time. For over 100 years Paley’s books were the texts of the major British universities. However, two subsequent thinkers will have more influence than Hume and eventually Paley. The first being Immanuel Kant and the second Charles Darwin. By the end of the nineteenth century, Darwin’s evolution will be seen as the answer to Paley and the vindication of Hume¹¹. In the realm of philosophy, what many considered the fatal blow to Aquinas came from the writings of Immanuel Kant. In particular, Kant’s antinomies undermined the five arguments as philosophical “proofs.”¹² In the antinomies, Kant simply demonstrated that

¹¹ Hume argued that eventually everything that in his time required a supernatural explanation, such as the universe itself, will be found to have a purely natural explanation. His argument fell on deaf ears until Darwin came along one hundred years later to provide a natural explanation for the origin and development of the biological world.

¹² In his *Summa Theologiae*, Aquinas presented these five arguments: 1) the argument from motion, God is the “Unmoved Mover” 2) the argument from causation, God is the “Uncaused

we do not have access to the kind of knowledge required to prove the existence of God.¹³ In the world of philosophy after the Enlightenment, the five arguments of Aquinas were considered anachronistic because of the influence of Hume and Kant. But is this the case? Have the five arguments been proven wrong? Actually, they have not. They still stand as clearly logical and plausible explanations for how the universe came into existence and exists in the form in which we know it today.

The five arguments of Aquinas may not be absolute proofs of God's existence, but neither have they been refuted, nor could they be, because of the Kantian limits on human knowledge. They stand as reasonable explanations that support belief in a Creator that is both logical and credible. In Aquinas we see an important attempt to unite philosophy and theology, and Thomism still stands today as a viable philosophical position.

The Rise of Nominalism

Not everyone in his day agreed that faith and reason could be reconciled. Many felt that God was beyond reason and must only be apprehended by faith. Duns Scotus, for example, wrote "We cannot know God, but we can love him, and that is better than knowing."¹⁴ For men like Duns Scotus God was beyond human comprehension and so, there were theological grounds for this opposition to the power of human reasoning.

Added to this questioning of the adequacy of reason to describe the eternal God was the rise of the skepticism that accompanied the rediscovery of the writings of Aristotle. We have

Cause," 3) the argument from necessity, God is the "Necessary Being" who must exist for all else to exist, 4) the moral argument, mankind has an innate moral sense because we were created by a moral God, 5) the teleological argument, the universe shows evidence of design and thus the need for an intelligent designer.

¹³ For example, Kant will argue that the universe cannot be eternal (it shows the "marks" of temporality) but it must be eternal (because we are here something must have existed forever). These are the antinomies (contradictions) that result because of the limits on our access to knowledge.

¹⁴ Durant, 981.

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The Influence of Nominalism on the Development of the Modern Worldview

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already mentioned it in describing the Free Thinkers, but across Europe, the recovery of Aristotle's writings unleashed a tidal wave of controversy and skepticism. And since Aristotle was "The Philosopher," he was seen as the epitome of human (secular) reasoning. Therefore, it seemed as if reason was the enemy of theology and was, at best, incapable of formulating theological understanding. Further, if used incorrectly, reason appeared capable of destroying theology. As a result, significant numbers of thinkers began to look for ways to "shield" faith from the ravages of reason. As the attacks upon the Christian faith became even more militant in the Enlightenment, the theologians of that era developed their approach to theology from this same desire to protect faith from the attacks of reason.

William of Ockham's Question

Seemingly in anticipation of the Enlightenment, William of Ockham questioned man's ability to know anything beyond his immediate experience. He recognized the human capacity to use universal terms, but he denied that these terms were related to a transcendent reality. They were simply the "names" that men gave to the classes of individual things.¹⁵ He was an empiricist, believing that men experience objects by "intuitive cognition" rather than through the means of innate ideas.

Stumpf describes Ockham's theology, "He rejected the doctrine of divine ideas for the same reason Scotus had, holding that in God the will has the supremacy. Men are what they are because God chose to make them that way and not because they reflect an eternal pattern that exists in God's mind as an idea."¹⁶ The Universals, therefore, are just the terms men use to describe the classes of individual things, and they have no existence outside of the mind of men.¹⁷ But in saying that man has no capacity for knowledge outside of direct experience, he was tying human reason irrevocably to this world.

¹⁵ Samuel Enoch Stumpf, *Socrates to Sartre: A History of Philosophy*, (New York: McGraw-Hill Book Company, 1966), 206.

¹⁶ *Ibid*, 207.

¹⁷ *Ibid*, 207.

James Swindal writes that Ockham “concluded that we know the existence of God, his attributes, the immortality of the soul, and freedom only by faith. His desire to preserve divine freedom and omnipotence thus led in the direction of a voluntaristic form of fideism.”¹⁸ This radical separation of faith and reason also led to a split between theology and philosophy, and the next generation of philosophers (Hobbes, Spinoza, Rousseau, etc.) will not be theologians. In many ways, they will “anti-theologians,” as they begin to use reason to attack the teachings of the Church.

The Reformation

The Reformation did little or nothing to reduce the conflict between faith and reason. Most of the reformers were Renaissance humanists who were strongly influenced by the nominalism of William of Ockham. Further, their Augustinian theology led them to a profound suspicion of human reason because of the corruption of sin. Calvin believed that men could develop an awareness of God through a reasoned process, but reason could never take us to the heights of faith. Faith, because of the work of the Holy Spirit, enables us to know the things given to us by God in redemption and that this knowledge transcends reason. In real terms, the Reformation did not reject human reason. Like so many of the practical endeavors of life, such as work, money, and family, reason was to be used “to the glory of God.” It is no accident that the first great scientists (Newton, Boyle, Faraday, Pasteur, etc.) were outspoken Christian believers. Kepler, one of the pioneers of the scientific movement declared his work of discovery to be “thinking God’s thoughts after him.”

Protestantism and Its Grandchild, Evangelicalism

Yet within Protestantism and its grandchild, Evangelicalism, there arose and remains to this day, a fear of intellectualism. A case could be made that this anti-intellectual bent is a result of the influence of pietism and revivalism that is still a large part of evangelicalism, but there has always been an element of it in Protestant theology. In many ways, the fear of intellectualism is

¹⁸ James Swindal, “Faith and Reason,” *Internet Encyclopedia of Philosophy*

an expression of the age old debate between faith and reason, and is an attempt to protect faith from the attacks of reason. Intellectualism is a version the sin of pride which leads one further and further away from the simplicity of the gospel. May we say, in all honesty, that there is some truth to that statement.

The Enlightenment

Why does this matter? It is because one of the responses to the Enlightenment by Protestant theologians such as Frederick Schleiermacher was to “shield” the Christian faith from the attacks of science and philosophy by attempting to radically separate Christian experience from historical evidence and reason. The difference between these theologians and the biblically oriented evangelicals who would follow them, is that they embraced the intellectual assumptions of the Enlightenment, and considered themselves true intellectuals. Thus their skeptical approach was considered necessary to maintain intellectual honesty. Immanuel Kant, while not a theologian, believed he was rescuing Christianity from the ravages of the Enlightenment. He wrote in *Critique of Pure Reason*, “I have therefore found it necessary to deny knowledge, in order to make room for faith.”¹⁹

Retaining the Essence of Christianity

One of the great dilemmas for the theologians of the 18th and 19th centuries was to retain what they considered the “essence” of Christianity in the light of the advances in science, historical research, and biblical criticism. This was the dawning of the Age of Reason, which seemed to leave little or no room for faith, and rather than abandon Christianity all together, these conflicted theologians attempted to re-state the faith for use in the modern world.

The first to make this transition was Fredrick Schleiermacher. He attempted to re-define Christianity as an expression of human religious experience. Roger Olson describes it as, “What Schleiermacher accomplished was to separate religion (including Christianity) from the realm of ‘facts’ discoverable by science and philosophy. He rescued religion and Christianity from the

¹⁹ Immanuel Kant, *Critique of Pure Reason*, trans. Norman Kemp Smith (New York: St. Martins, 1929), 29. As we will see as we move forward in this essay, this is, in fact, what he has done. He has confirmed the necessity of faith in the development of convictions.

acids of modernity by reducing them and restricting them to an entirely different realm. Also, rather than objective divine revelation standing at the core or bottom of the theological enterprise, human experience was placed there.”²⁰

While Schleiermacher was very influential, subsequent theologians such as Ritschl, Harnack, and Hermann attempted to make ethics and social welfare the defining essence of the Christian faith. In the end, their view of moral purpose as the crux of Christianity became the prevailing view. Thus theological liberalism (modernism) became synonymous with the promotion of the social gospel.

Scientific Age and Crisis of Faith

The emerging of the scientific age created a crisis of faith within the Christian church. The rise of theological liberalism took place in the seminaries and universities, as scholars in the fields of Bible and theology were confronted with the findings and writings of their peers in the secular fields. There is a factor of intimidation related to scientific and academic research. How can an amateur evaluate and criticize the work of these professional scientists? This intimidation will contribute to the many attempts by these theologians to find non-miraculous, non-supernatural explanations for the many events and characters in Scripture that were clearly presented in the text as being of a miraculous nature.

As Rudolf Bultmann famously said, “It is impossible to use electric light and the wireless [radio] and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of demons and spirits.”²¹ These liberal theologians were left attempting to salvage a role for religion in the deeply anti-religious environment of academia.

There is a certain irony in Bultmann’s statement, because he was part of a movement (Neo-orthodoxy) that was a serious attempt to restore the primacy of faith over reason in the

²⁰ Roger E. Olson, “What is Theological Liberalism,” Patheos.com, 2011.

²¹ Rudolf Bultmann, *Kerygma and Myth*.

theological debate. It originated in the existentialism of Soren Kierkegaard and promoted the concept of a “leap of faith” in regard to Christian belief. What made this “leap” different from previous understandings of faith was that it was not grounded in history, science, or other forms of objectivity and rationality. Grenz and Olson describe his view, “For Kierkegaard, because of human sinfulness and wholly otherness of God, God’s truth and human thought can never be smoothed out into a rational synthesis. Instead, the paradoxical truths of God’s self-revelation must be embraced by a leap of faith by the finite human mind.”²² It was an expression of the old cliché attributed to Tertullian (but which he didn’t actually say), “I believe it because it is absurd.” This new approach to faith was really fideism, and it was ultimately an act of surrender to the forces of the Enlightenment who were seen to be victorious in the battle between science and religion. It was nothing short of declaring faith to be an entirely irrational act.

Postmodernism

But this yields a further irony, the “forces of the Enlightenment,” which were empiricism and rationalism, had themselves been overthrown by Immanuel Kant and his critique of the power of unaided human reason to provide certain knowledge of ultimate reality. The enlightenment was determined to eliminate all forms of superstition, which, in their minds, included religious faith. In the process, however, they were forced by the limits of human existence to acknowledge the inadequacy of reason to provide answers to any of the ultimate questions. In the end, they were forced to admit that their “facts,” ostensibly obtained by reason, were really just beliefs, and that they were just as much in the dark as everyone else. As we entered the postmodern era, the most influential thinkers were neither men of faith nor of reason grounded in objective truth. For example, Sartre rejected Descartes’ famous rationalistic declaration, “I think therefore I am.”²³ He rejected this view because he saw consciousness (“I think”) as a secondary phenomenon, it is the *experience* of thinking rather than the objective thought. This is, of course, an example of Kant’s famous declaration that we do not know the “noumena” (the thing in itself) of something, but we only know “phenomena” (the experience of

²² Stanley J. Grenz & Roger E. Olson, *20th Century Theology: God & the World in a Transitional Age*, (Downers Grove: IVP, 1992), 67.

²³ Jean-Paul Sartre, *Being and Nothingness*, (Simon and Schuster, 1956), x-xi. In the translator’s introduction, Hazel Barnes quotes from an article Sartre wrote in 1936 in which he takes issue with Descartes and Husserl over a “transcendental ego.”

the thing). Kant brought a fundamental suspicion regarding the capacity of human beings to know objective truth, and Sartre is expressing this same suspicion regarding the fundamental premise of rationalism; human thought's capacity to discover reality.

Deconstructionist War

It is this "suspicion" that lays behind the deconstructionist (Jacques Derrida) war against metaphysics. In Derrida's view, metaphysics is a tool of oppression used to force people into a cultural and moral mold²⁴. Thus he desires a world free from metaphysics (just as he desires a world free from many forms of moral restraint). As Nicholas Wolterstorff describes, "*Resistance and the dream of emancipation*: those are the moves of Derrida, the anti-metaphysician, caught in the web of metaphysics, knowing that he cannot escape but always struggling."²⁵

But what is metaphysics? Is it not the objective reality of things? Metaphysics is the capacity to define and describe, and thus to be able to communicate with someone else the reality we both perceive. As Wolterstorff tells us, even Derrida can't get around the necessity of metaphysics to the very act of communicating. He recounts an interview with Derrida in which the interviewer asked him repeatedly to "discuss strategies for 'escaping metaphysics'." Wolterstorff writes, "Each time Derrida's answer was the same, 'I do not believe, that someday it will be possible *simply* to escape metaphysics.'"²⁶ We find ourselves coming nearly full circle, as Derrida is confronted with the fact that things are not defined by the label we use to identify them, and that there is an objective nature to the things we encounter in the world.

A Time of Unprecedented Confusion

Nevertheless, in looking at the roles of faith and reason in today's world, we appear to be in a time of unprecedented confusion. Nominalism and empiricism turned the focus on our

²⁴ Kevin J. Vanhoozer, *Is There a Meaning in This Text: The Bible, The Reader, and the Morality of Literary Knowledge*, (Zondervan, 1998), 55.

²⁵ Nicholas Wolterstorff, *Divine Discourse: Philosophical Reflections on the claim that God speaks*, (Cambridge University Press, 1995), 165.

²⁶ *Ibid.*, 162.

immediate surroundings and on first-hand experience while implying suspicion concerning the eternal and the non-empirical. The Enlightenment agenda set out to end the use of faith in the pursuit of truth, but in their emphasis on rationalism, they failed to recognize the serious limits to the use of unaided human reason. The Apostle Paul was absolutely correct when he wrote, “For now we see through a glass darkly” (I Corinthians 13:12). Complete certainty in regard to knowledge is beyond even collective humanity. We believe things as much as we know them, and we all navigate through life on the basis of unexamined assumptions. Are we condemned, therefore, to the postmodern view that there are no ultimate answers (no metanarrative), and therefore no truth to guide our choices? And, because “truth” is merely a cultural construct, are we left with a power of reason that only operates within the confines of one’s culture and one’s personal experience?

Restoring the Role of Faith and Reason

Christians are reminded of Paul’s great declaration about the abuse of grace, “May it never be!” (Romans 6:2) In answering the concerns of postmodern philosophy, we must acknowledge that they have correctly understood that human reason is limited. It is just not as limited as they say it is. To put it simply, just because we can’t know everything does not mean that we can’t know anything. In spite of Kant’s distinction between noumena and phenomena, we are able to act and interact with the people and things in the world that surround us quite successfully. We may not know our world perfectly, but we certainly know it adequately. We rely on our senses and our reason to drive to work safely each day, to complete the relatively complex tasks required of our profession, and to communicate with co-workers, family, and friends. Not to overstate something, but on the level of our daily lives, we operate as objective realists. Whether we are conscious of the fact or not, we conduct our affairs in an objective reality that we perceive accurately and adequately. In doing so, we are clearly using our rational powers. It is part of what we do as human beings.

No Meta-narratives?

The second important contention of postmodern thought is that there are no meta-narratives. In other words, there is no overarching explanation for everything that applies to all

people of all times and places. Yet, in making that claim, these philosophers are attempting to describe the nature of all reality; they are, in essence, creating a metanarrative. And, further, they are incorrect in their original assertion. For there actually is a metanarrative: reality itself. Reality is that which is. It is not a cultural construct, every culture exists within it and must deal with the demands and consequences reality imposes. It exists in its current state, and is fully known to God alone. We, however, are a small part of the great cosmos, and we have access to and are aware of our small part of space and time. We are part of what can be described as “the known world,” in which all the Kantian provisos apply, and yet which does give us real, even if not complete, knowledge of this world in which we live. Further, it presents us with “hints” of what the larger reality that we do not have access to, is like. In many ways, the challenge we all encounter is the task of taking what we have learned about the known world and using this knowledge to decide on our beliefs (and even convictions) concerning the nature of the larger reality. Very few people go through this process intentionally or even consciously, but it describes the essence of how human beings form their basic values and convictions whether they do it individually or corporately.

This is the point where faith enters the equation. Christians recognize that God has shut all men into the necessity of faith. No one knows for certain, all of our knowledge is tentative, and we all draw inferences from the known to the unknown. All men face the great uncertainties of existence, and in the ideal, they are required to use the gift of reason, examining the world they can see, feel, and know (and included in that world is the Bible, the Church, and the active work of the Holy Spirit), to make a decision concerning what they believe about the unseen nature of reality. On the basis of that decision, they structure their lifestyle, values, and the priorities that shape the rest of their lives. All human beings go through this process.

Isaac Asimov

An atheist doesn't *know* that no God exists. He or she believes there is no God, and they base this belief on observations, experiences, and careful reasoning. Isaac Asimov, the well-known writer and popularizer of modern science, described his “conversion” to atheism,

I am an atheist out and out. It took me a long time to say it. I've been an atheist for years and years, but somehow I felt it was intellectually unrespectable to say that one was an atheist, because *it assumed knowledge that one didn't have*. Somehow it was better to say one was a humanist or an agnostic. I finally decided that I'm a creature of emotion as well as reason. Emotionally, I'm an atheist. I don't have the evidence to prove that God exists, but I so strongly suspect that he doesn't that I don't want to waste my time.²⁷

In making this decision, Asimov is taking a step of faith. He is taking what he considers to be the condition of the world in which he lives and using it to come to a settled conviction about the larger reality that is beyond his personal and empirical knowledge.

We all do something similar, it may not be as clearly stated or understood, but we all reason from the known to the unknown, and make a faith decision that has dramatic consequences for the direction and outcome of our lives. Whether secular or religious, we all live by faith in our chosen worldview and lifestyle. In the end, we demonstrate that we rely on reason and faith, and that the two cannot be separated. So, while the philosophers argued for a radical separation of faith and reason, we find that on the practical level, men live by both reason and faith.

Conclusion

The central question of this essay is the influence of nominalism on modern society. As we examined the development of this important idea on Western culture, we have noticed its increasing influence from at least the time of Aquinas. Today, it lies at the root of the empiricism and naturalism that dominates Western secular culture. The separation of church and state in our society is an expression of the secularist demand for the marginalization of religious faith as “anti-science,” and is nothing short of the claim by the forces of “reason” to have vanquished faith and banished it from the field of valid human endeavor. The medieval church fathers, such

²⁷ Isaac Asimov, *Free Inquiry* 2:2 (Spring 1982), 9, Emphasis mine.

as Ockham and Duns Scotus, who first coined the term, nominalism, were attempting to protect faith from the attacks of reason. In the end, they laid the path for its destruction.

But faith cannot be so easily undone. Taken to its extreme, nominalism has produced a profound skepticism regarding the traditional assumptions of human history and culture. If there are no great overarching universals, we are left with only the particulars. Worse, since even our “knowledge” of particulars is suspect, we are left with growing uncertainty. In today’s world this has left everything profoundly undefined. One example may be the replacement of an objective standard of truth by a subjective standard, so that men and women now define themselves by feelings and perceptions. And further, that we in the larger society accept those subjective perceptions as accurate reflections of who they are. In many ways this is an expression of the maxim attributed to Chesterton, “When a man stops believing in God he doesn’t then believe in nothing, he believes in anything.” The present condition of our society demonstrates the validity of this saying.

How can we restore some semblance of epistemological certainty in today’s world? As we have attempted to show in this article, we must again put reason and faith into their rightful places in the pursuit of knowledge. We must acknowledge that reason can only take us so far, and that the last step to span the gap of uncertainty requires faith. This act of faith produces results that are examined by reason and lead to confirmation of the choice we have taken and an even deeper sense of conviction. The faith and reason link is not linear, it is circular. It is a loop of evaluation, commitment, confirmation, and then conviction. Faith and reason are not at war, they are, in fact, necessary elements in the process of knowing. We simply have to learn how to use them correctly.

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**Urdu or English as Official Language -
Perceptions and Preferences of Students and Teachers**

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Abstract

The current study aims to explore the preferences and perceptions of the teachers and students towards Urdu and English as an official language. In a multilingual country like Pakistan, this preference varies from one family to another, one society to another society and from one region to another. A sample population was taken from different schools and colleges of District Pakpattan. Data was collected from 30 teachers and 70 students through a Questionnaire by applying simple random technique. The study reveals that in spite of the fact that Urdu is the National language of Pakistan, students and teachers preferred English language as an official language.

Keywords: Teachers, Students, Official language.

Introduction

Language is the main source of transmission of information and sharing of knowledge. The concept of silent society wherein no language is spoken would not be acceptable. No doubt, preferences and perceptions change with the passage of time.

Nisar and Ahmad (2011) made a research and the major purpose of the study was to investigate the discrepancy in performances of students of English and Urdu medium schools at the Higher Secondary School Level. He concluded that students of English medium schools performed better than the students of Urdu medium schools in the subjects of English and Physics than in the subject of Urdu. It was recommended that medium of instruction for science subjects at the secondary level should be English.

Grittner (1974) was of the observation that scholars must know that the language they learn makes them ingenious and so in this way their level of curiosity and stimulus can be increased among L2 learners.

Dornyei (1994) stated that the nature of communal and hardheaded measurements of target language rest on who, what and where i.e. who learns the language, what language and where.

Khlique presents examples of the language boundary, the insights and consideration of the followers of banished communities across Pakistan, the switch over from one to the other in a specific state of affairs and its end product. These examples were from the author's work as a community development professional. Most of the people cross-examined and most of the events chronicled for the purpose of this analysis tangled individuals who speak Urdu as their second language. The evidence and investigation was not necessarily organized in an undeviating fashion but there was an attempt to monitor a configuration.

Ahmad (2011) stated that the medium of instruction is a provocative concern in Pakistan because different languages are used. In addition to Urdu as the national language of the country, English functions as the language of Masters. People living in different parts of the country speak different mother tongues/languages. He stated that we can't have improvement in the standards of education with a foreign language as the medium of instruction and that we should uphold our own National language and should take it the medium to convey knowledge in our institutions.

Shamim (2007) concluded in his research that English as the language for development has not helped the political awareness and formal discourse in Pakistan and has become a travel document to success, upward social mobility, and key to national development.

Jalal (2004:24), a former education minister, contends when we chip in to the experts' view that the cost-effective future of Pakistan is allied with the extension of information technology, it means that we need to be acquainted with the need for making the intellectual capacity and use of English as well-known as possible. This is now an imperative public obligation, and the governance management should take it as its duty to fulfill this obligation.

Reviewing the literature on this subject, it was felt inevitable to do a survey-based study to explore the students' and teachers' preferences relating to the official language in Pakistan: Should it be English or Urdu?

Objectives

Following objective were set to move into the current study:

1. To explore perceptions of the teachers towards their preferences regarding Urdu or English as official language.
2. To explore perceptions of the students towards their preferences regarding Urdu or English as official language.
3. To find out importance of Urdu or English as official language

Methodology

The current research was survey based. A questionnaire was used as research tool to conduct the survey. English and Urdu teachers and students in district Pakpattan was the population of this research study. Random sampling was applied in the selection of population. The research was quantitative in nature. The data were collected through questionnaire and then analyzed quantitatively by using SPSS. The outcomes of the study were discussed one by one and at the end discussion was generalized to the teachers and students of district Pakpattan in Punjab.

Table 1 Showing results about perceptions of the teachers towards their preferences regarding Urdu or English as Official Language.

Statements	N	Mean		Std. Deviation	Variance
	Statistic	Statistic	Std. Error	Statistic	Statistic
English fulfills the demands of modern era.	30	1.70	.118	.651	.424
Urdu fulfills the demands of modern era.	30	2.16	.136	.746	.557
English should be an official language.	30	3.03	.139	.764	.585
Urdu should be an official language.	30	1.56	.141	.773	.599
Majority of people know English Language in Pakistan	30	2.93	.165	.907	.823
Majority of people know Urdu Language in Pakistan.	30	1.86	.184	1.00	1.01
Teaching method should be in English in Pakistan completely.	30	3.06	.178	.980	.961
Teaching method should be in Urdu in Pakistan completely.	30	2.20	.200	1.09	1.20
English should be an elective subject at B.A level.	30	2.46	.207	1.13	1.29
Urdu should be an elective subject at B.A level.	30	2.73	.172	.944	.892
All competitive exams should be held in English.	30	3.13	.157	.860	.740
All competitive exams should be held in Urdu.	30	2.30	.204	1.11	1.25
Our surroundings are suitable to learn English.	30	2.86	.190	1.04	1.08
Our surroundings are suitable to learn Urdu.	30	2.03	.155	.850	.723
Our science curriculum should be in English.	30	2.30	.192	1.05	1.11
Our science curriculum should be in Urdu.	30	2.16	.173	.949	.902

We feel proud to speak English.	30	2.13	.196	1.07	1.15
We feel proud to speak Urdu.	30	1.73	.158	.868	.754
We can make progress without English.	30	2.40	.189	1.03	1.07
We can make progress without Urdu.	30	3.33	.129	.711	.506

The above table shows statistics analysis about the perception of the teachers towards their preferences regarding Urdu or English as official language in Pakistan. The results reveal that the mean score in statement one about English is 1.70 and Urdu 2.16 , in statement two about English is 3.03 and Urdu is 1.56 , in statement three about English is 2.93 and Urdu is 1.86, in statement four about English is 3.06 and Urdu is 2.20 , in statement five about English is 2.46 and Urdu is 2.73 , in statement six about English is 3.13 and Urdu is 2.30, in statement seven about English is 2.86 and Urdu is 2.03 , in statement eight about English is 2.30 and Urdu is 2.16, in statement nine about English is 2.13 and Urdu is 1.73 , in statement ten about English is 2.40 and Urdu is 3.33 , from minimum 1.56 and goes up to maximum 3.06 which shows teachers' perception are very favorable towards English or Urdu as official language. While standard error and std. Deviation mean score is nominal.

Table2 showing about perception of the students towards their preferences regarding Urdu or English as Official Language

Statements	N	Mean		Std. Deviation	Variance
	Statistic	Statistic	Std. Error	Statistic	Statistic
English fulfills the demands of modern era.	70	1.72	.109	.915	.838
Urdu fulfills the demands of modern era.	70	2.20	.096	.809	.655
English should be an official language.	70	2.65	.114	.961	.924
Urdu should be an official language.	70	1.81	.113	.952	.907
Majority of people know English Language in Pakistan	70	3.02	.105	.884	.782
Majority of people know Urdu Language in Pakistan.	70	1.52	.090	.756	.572
Teaching method should be in English in Pakistan completely.	70	2.94	.118	.991	.982
Teaching method should be in Urdu in Pakistan completely.	70	2.21	.105	.882	.780
English should be an elective subject at B.A level.	70	2.30	.130	1.09	1.19
Urdu should be an elective subject at B.A level.	70	2.24	.124	1.04	1.08

All competitive exams should be held in English.	70	2.81	.110	.921	.849
All competitive exams should be held in Urdu.	70	2.41	.115	.970	.942
Our surroundings are suitable to learn English.	70	2.94	.111	.930	.866
Our surroundings are suitable to learn Urdu.	70	1.95	.104	.875	.766
Our science curriculum should be in English.	70	2.11	.117	.986	.972
Our science curriculum should be in Urdu.	70	2.40	.112	.938	.881
We feel proud to speak English.	70	1.75	.112	.939	.882
We feel proud to speak Urdu.	70	1.68	.094	.790	.624
We can make progress without English.	70	3.07	.115	.967	.937
We can make progress without Urdu.	70	3.01	.122	1.02	1.05

The above table shows statistics analysis about the perception of the students towards their preferences regarding Urdu or English as official language in Pakistan. The results reveal that the mean score in statement one about English is 1.72 and Urdu 2.20 , in statement two about English is 2.65 and Urdu is 1.81 , in statement three about English is 3.02 and Urdu is 1.52, in statement four about English is 2.94 and Urdu is 2.21 , in statement five about English is 2.30 and Urdu is 2.24 , in statement six about English is 2.81 and Urdu is 2.41 ,in statement seven about English is 2.94 and Urdu is 1.95 , in statement eight about English is 2.11 and Urdu is 2.40, in statement nine about English is 1.75 and Urdu is 1.68 , in statement ten about English is 3.07 and Urdu is 3.01

Discussion

First the present study explored the intentions, perceptions and preferences of teachers and students towards English or Urdu as an official language. Mostly teachers preferred English language having a fundamental role in our education because it accomplishes the anxieties of modern era and they believed that in our institutions teaching and learning should be in English because all the competitive exams are seized in English language. The present-day knowledge of all fields are accessible in English language and they are of the opinion that they feel proud in speaking English and they can make progress with learning the English language. Most of the population of Pakistan is living in the rural areas so they are unaware of ABC of English. So English should be an enforced subject in our institutions. Some gave positive response about English. In urban areas, of course, teachers as well as students favored English language.

Secondly the perceptions of students were also of the same opinion that English as an official language enables them to understand latest invasion in knowledge. It is the doorway to

higher education to achieve triumph in every field of life today. Most innovative books are available in English language. They became able to earn most recent information at latest and universal level. They are engrossed to get good grades and good employment. They want to apply for higher education. It would benefit them in their imminent career as well. They want to go overseas.

Thirdly English is very much obligatory for the people of Pakistan, it is not just for their subjective coaching but at the same time it is one of their most central and grave need. They want to first get to know the language in which the dealing and negotiation will take place because if the communication obstruction is not detached than no improvement and no benefit will be taken from all such communications and dialogues and at the same time it is also being implicit as the dishonor for the national people if the officials and the exemplifications of the state are unable to converse.

The education all over the biosphere is being mainly directed in English language and in the countries like USA and UK which are deliberated to be one of the most established motherlands of the world also have English as the official language so if Pakistan has the objective of ambulatory side by side to such rational countries they will have to advance their proficiency in the English language so that they can best make use of this opportunity. The resolution and need of increasing the enthusiasm of having the good command over the English language can be resolute through the attention of the educational boards in Pakistan which are profoundly stressing on the English medium education reported on all the government and private sectors. The educational institutions have recognized the need and the importance of the English language and for this very purpose they have inculcated the method of education in the English language so that the children can have respectable secure foundation on the subject of this language from the primary stage of their existence.

As it was a survey study so during the collection of our data we face some problems. Students and teachers were hesitant to fill the questionnaire. The language of the questionnaire is in Urdu because it is very easy for the participants to understand it and express their ideas and understandings about Urdu and English language. So it's a practice which makes them realize the importance of English language and appreciate English language as the results are illustrating which are in the favor of English language.

Conclusion

It is concluded that there is a great need for our teachers as well as our students to learn English. It is the need of the day that we should apply those strategies and techniques which are helpful to learn English language.

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