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Contents

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Language of Opportunity, But Not Well Taken Care of: Motivational Factors Affecting English Language Instruction Secondary Level in Bangladesh

G. M. Abu Taher

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Abstract

Despite the growing opportunities of economic development offered by English language**,** Bangladesh as a nation yet seems to be unaware of the modes of operation of making English language education widely popular. Facts such as low level of learner motivation, inadequate level of public awareness, and below average level of teacher competency act as affecive factors, even though English has gained an enviable social status in Bengali context, these days. It plays an important role in the administration, mass communication, and the pursuit of knowledge. Further, it is popular in each and every walk of international relations.

This paper tries to trace the area of problems in teaching and learning English as the second language at secondary level schools of Bangladesh with an analytical approach in particular. Bangladesh is a south Asian over populated country. An evaluation has been made for the assessment of the current status of the teaching English language in this region and of course the problems faced by the learners.

The teaching of English language in Bangladesh, where predominant languages are Bangla, Chittagonian, Sylheti, Rohingya and Chatgaya (dialectical language in tribal areas). The provincial governments have been trying to develop awareness about the utilitarian aspects of English as a global language. However, several governmental initiatives have failed to attract the interest of the students at secondary schools. Although Bangladesh is situated in a place where English native speakers come to visit the sea port, the largest hills, the scenic beauty of the valleys, forests and so on, the people of the areas especially teachers and students hardly take any interest to interact and communicate with them. It has been observed that lack of availability of adequate and well-trained teachers, the socio-economic backwardness of the population etc. do hinder the government initiatives in spreading the use of English as a language of opportunity.

This paper attempts to go into some depth, exploring the reasons of the cultural distancing attitude of the common public towards English language and its use.

Keywords: English Language Teaching, Secondary School, Language, Second Language Teaching.

Objective

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The main objectives of the study are to highlight the English Language teaching -learning scenario of secondary level schools in Bangladesh. The article also replicates the situation of English literature classes as well as the English Language classes in various private schools, missionary private schools, and government schools in the entire Bangladesh. How the private schools giving the workloads to the teachers at the same time, pressuring to complete the syllabus within the stipulated period of time. Sometimes even the teachers do not get sufficient time to take language classes separately so, they merge the literature and language classes in a single class. It can be one of the reason behind the students' weakness in learning English Language. It is also identify the challenges of implementing English Curriculum effectively at the secondary level in Bangladesh.

Introduction

A broad goal of English Language programs is that of developing the communicate ability to convey and interpret a message via written or spoken modalities to another person. The main purpose of using language is to communicate ones needs, necessities, feelings, thoughts and ideas with others. Basically, English provides two purposes: (1) gives linguistics tool for administrative purposes of the country, bringing all kinds of people to a common plate form to become united and (2) it is a language of wider communication. English in Bangladeshi scenario seems somehow difficult and expensive to access. Even, after acknowledging the importance of English, the poor folk of the country feel that they will not be able to bear the expenses of English education.

Bangladesh is an over-populated country. Most of the students are influenced by local languages. In order to keep standardization in education, Government of Bangladesh has taken initiatives by building various government agencies which guide what to teach, why to teach, how to teach and what level it should be taught. Moreover, it is difficult to frame syllabus for English at the secondary level for more than one reason. The question of designing syllabus for teaching English is a challenging one, as English varies from L1, L2 to L3 for Bangladeshi. So, while preparing syllabus one has to keep in mind that the students of diverse linguistics groups should feel associated with the syllabus. Secondly, the themes of the chapters should be secular in nature and national integration should be maintained, as it is the need of our country. Thirdly, the mental age of the learners of secondary level in Bangladesh i.e 15 years to 20 years mostly should be considered as the prime time for building the foundation of one's bright future. To learn language comprehension strategies need to be more explicitly discussed and individual interpretation of text need to be inside the classroom (Nath and Hossain, 2005)

Global Context and English Language Teaching

The global distribution of English is often described in terms of three contexts such as English as a Native language (ENL), English as a Second Language (ESL) and English as a foreign Language (EFL). The main objectives of teaching English at the secondary level education in Bangladesh are to enable students to understand simple commands, instructions and request in English and carry them out. For the development of the communication ability the government of Bangladesh, in corporation with national curriculum and Textbook (NCTB) has implemented a language policy to foster a communicative approach to English Language teaching at the secondary level schools under Bangladeshi educational system (Ahmed 2012). Although NCTB prepared English curriculum for the students of the secondary level schools to

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consider proper approaches and methods, unfortunately the curriculum are not implemented properly. There are approximately only one fifth of the schools of this country are English medium. However, most of the students of secondary schools are unable to attain the primary English Language competencies due to prevailing challenges in our education system.

Method and Procedure

The method is an overall plan for the orderly presentation of language materials. The queries regarding what should be taught and how should be taught are related in an intimate manner, for implementing better methods of teaching. If wish to gain better result, we must reckon those methods that assist us in achieving the desired aims. However, methods are never ends in themselves and no method is good or bad in itself. Students studying Bangla medium schools especially in local areas find easier to learn English through grammar translation method and it is predominant since decades. Apart from Bangla medium schools, some private schools, some missionary schools following communicative language teaching method which seems comparatively better. This study has been conducted on the basis of secondary data. For this, two sets of questionnaires (teacher & students) here were used for survey. (1) English Language teaching session of each school was observed using observation checklist. (2) Some data needed for this study we also collected from published book, Journal, research paper and reports.

Problems of English Curriculum at the Secondary Level School

All of the interviewees consent that there are lots of problem to implement English curriculum at the secondary level school in Bangladesh such as high ration of teacher student and small size of classroom. Insufficient of teaching aids is a common problem for which they cannot follow effective teaching learning approach and lack of subject based training is the of the main problem to implementing the secondary English curriculum . Teacher has to conduct six or seven classes in a day. Because of this, they cannot take well preparation for the classes. All of the teachers claim that they have no language lab facilities and students are unable to practice lessening skill which is one of the authentic sources of learning English Language. It is also admit that infrastructures such as school building, classroom size, electricity supply library & books availability etc. Thus insufficient infrastructure affects the teaching and learning management tremendously and it is one of the serious challenges for curriculum implementation process in rural areas in Bangladesh. There are some other problems available in teaching English Bangladesh such as

 1. Lack of efficient teachers
2. Lack of teachers training,
3. Lack of teachers motivation
, 4. Problem in proper Teaching method,
 5 .Unfavorable environments,
 6. Much preference give in Bangla to English
7. Lack of quality materials
8. Over emphasis on Grammatical Accuracy etc.

Current Scenario - English Language Teaching at Secondary Level

English is now a compulsory subject in Bangladesh. Our government has realized the importance of English a new in all spheres of life. Recently the policy of government is to

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encourage and emphasize the learning and teaching of English at all level. The secondary education bodies have been managing a huge number of school s (20,297 in 2015) where 243,117 teachers are providing education to nearly 10 million students where teacher student's ratio is 1:41. Girls constitute 55 percent of secondary enrolment, outnumbering boys. But of the huge number of secondary school there are 804 public management schools. More than 96 are privately managed. Basic teacher training in the secondary level takes the form of three month teaching training. It is again a great concern that many of our schools do not have sufficient learning environment. More over in the introduction in the introduction of English textbook for class 6-10 claim that these have been written following communicative approach where student's active participation in interaction through individual work, pair work, group work is stressed. Here most of the teachers want to work as a facilitator rather than traditional teacher s and they should teach through chart, song role play, game, information gap activities and many other interactive tasks in order to teach all four other language skills. As far as English language skills and methodology are concerned in many project workshops, secondary teachers are said to lack basic teaching skills, target language skills, preparation time, resource and motivation.' In some cases incompetent teachers are employed (USAID, 2002). Thus there creates a vicious circle in which we have the badly taught pupils of secondary schools becoming in efficient teachers and in their turn raising another generation of failure. Rabindranath Tagore had a subtle reaction in which he criticizes the ability of secondary schools teachers. Those who teach in the lower level are only Entrance (S.S.C) pass) and some of them have not English language norms and etiquettes and literature are not familiar with them (Haq, 1997). By holding teachers responsible we can develop our critical awareness of one the most important aspects of the prevailing situation , However there are others factors in this scenario. A similar kind of urgency of an ELT policy in the country is also expressed. The above scenario of English language teaching clearly displays that although there have been a number of stray moves to improve the teaching standard, no definite, well-coordinate or well concerted effort has so far been taken to formulate language teaching policy befitting the country.

Nature of the Classroom and Students Teachers' Observation

Despite some progress in secondary education deficiencies still exist, we need to identify what major problems of English Teaching in secondary level have to determine from pragmatic point of view. It becomes obvious that the large majority of children of Bangladesh as many as two out of three are growing up into adulthood without basic literacy and numeracy skills and preparation for life (World Bank 2000). Bangladesh is being a monolingual country where the mother tongue plays a vital as well as influential role in national and cultural life of the people deserves better care in educational scheme. In 1952 people sacrificed for mother tongue Bangla. On the other hand, for local and international communication as well as professional and academic development English will be continuously taught.

The results are one the basis of questionnaire that I have circulated among 200 students and more than 40 teachers of the secondary school in Bangladesh. Their response is cited here in the form of percentage. Among those 52%consent that they read English regularly, where 48% consent that they do not read English regularly. 80% believe that English is hard, 10% do not pay interest in English, 15% remark that teacher do not make them understand clearly. Most of the students claim that teacher do not make writing exercise in the classroom. Only 15% consent that English teacher make writing exercise in the classroom. Among them 20% claim that teacher

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make reading exercise in the classroom. Only 9% consent that teacher make speaking exercise. Unfortunately, all students report that no English teachers make listening practice in the classroom.

Table: Basic facts from English learners Interviews

Students	Percentage
Studying English regularly in the classroom	58%
Speaking exercise in the classroom	9%
Reading exercise in the classroom	20%
Writing exercise in the classroom	15%
Listening exercise in the classroom	00

Source: Field visit April 2016

Another result is seen according to their response in different methods and perspectives. 65% of the students in secondary schools feels that they are week in their pronunciation. We have been seen that even the teacher have do have problem in pronunciation and directing the learners with wrong concept. The research shows that 80% of the students found themselves that their vocabulary is too week. Regarding the identification of the parts of speech, 52% students unable to identify the parts of speech marker and while identifying adjectives and verbs. The results prospects that 82% of the learners believes that the Audi-visual aids will help them understanding and learning English as a second language in a better way. According to our observation Audi –visual materials are available in most English medium schools but we find least use of it in government and private schools. We asked regarding the use of English in the classroom by the teachers. Interestingly, some student's seems that they are scaring about their teachers and gave positive results. There is a positive things that the students have at least listening the native English but the folks feel themselves the English from the native speakers mouth which is so smooth and fluent are beyond their capacity of understanding.

Table: Basic facts from English learners Interviews

Observation of the students	Percentage (%)
Week in English pronunciation	65%
Week in vocabulary	80%
Unable to identify POS	52%
Audio –visual aids	82%

Source: Field visit April 2016

Conclusion

Bangladesh is the only one country in the entire world whose scarified their lives for the sake of mother tongue Bangla. It is true that our people are more emotional about their language. However it is absolutely true that now our every level have become desperate about getting skilled in English language. The motive and objectives of teaching English is to enable the students to acquire or grasp an ability to use English effectively. Sadly, in our country English is taught like other subject's our students cannot achieve overall competency which is mentioned

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by NCTB. In order to achieve this aim, it needs some changes which can be in calculated with the system viz: syllabi, metrologies of language teaching, materials including audio and video materials .The teaching of English as second language in secondary schools classroom in Bangladesh has become complex due to multiple reasons . So, no single method or approach can be applicable to the whole class. It can be suggested to all those who are associate with teaching English especially in Secondary schools can follow the three steps: first, know the ways that students are passionate to learn by asking questions. Secondly, catch in your consideration regarding the different purposes of their learning English. Thirdly, be vigilant and keep a look into the presence of the different learners in the classes.

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Problems Affecting L2 Learners' English Writing Skills: A Study of Public Sector Colleges Hyderabad City, Sindh, Pakistan

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Abstract

Students' problems in writing skills have become a challenging issue for many stakeholders including educational institution, teacher, parents and students themselves. Writing well is not only an art rather the academic and social success of students is based on their proficiency and competency in writing skills. Many students at public sector colleges are unable to produce a single correct paragraph. The present study aims to explore the problems affecting L2 Learners' English writing skills at Public Sector Colleges Hyderabad Sindh. A total number of 5 teachers for semi structured interview and 160 students were randomly selected for questionnaire data from two public sector colleges. The framework of present study was generated by sequential mixed method model of Creswell (2009). In quantitative phase questionnaire was analyzed using descriptive and inferential statistical tools through SPSS version 20. Whereas, in next phase of qualitative study semi structured interview was analyzed using content analysis technique. Results of the study indicates that the most frequent writing difficulties in English language faced by L2 learners are due to spelling problems, L1 interference, poor vocabulary, L2 Grammar, punctuation, and lack of feedback on written task by L2 Teacher. While, L2 teachers believe that students are facing writing difficulties in English language due to poor academic background of learners, lack of resources in English language classroom, large class issue, insufficient activities in coursebook. The study concludes with the pedagogical implications to develop English writing skills of the students.

Keywords: L2 Writing, Pedagogy, ELT, L1 Interference

Introduction

It is an obvious fact that language is the most important element among human being which helps them to share their ideas, information and knowledge to people. Language is not only specified to human beings rather the birds chirping, roaring of lions, buzzing of bees and rustling of leaves are also a language in their own prospective as noted by Yule (2016). The superiority of human language to another language is there are symbols with associated meaning and sound patterns in human language. It helps people to come near to one another. Now, today throughout the world people are known by their language. It is better to say that language is the identity of any nation. There are approximately four to five thousand languages are spoken through around the world and among these languages, English language is considered the most popular and superior language. It is also known as language of the world. It is used as lingua franca -- when two different language speakers meet one another for business and trade purpose the use English as source of interaction Kachru (2007).

In human language, there are symbols having associated meanings and sound patterns. According to Shahid (2009) language is a set of arbitrary vocal symbols by means of which a social group communicates. Hence, Human language is described as voice sound, body gestures, facial expression and written symbols. Though countless number of languages are spoken in the world, but some prominent and influential languages are: English, Arabic, Persian, Chinese, Urdu French and Hebrew, etc.

Four Basic Skills in Language

In the process of learning and teaching of the language we need to adopt four language skills, listening skill, speaking skill, reading skill and writing skill. Although four language skills have their own importance in this process, but the most important skill is writing skills. Writing is the way of human intercommunication by means of arbitrary visual marks forming a system. It is not only helpful for the people to explore their ideas, information, thought, and knowledge on the paper rather it helps to preserve the history of any nation, event, tradition, and many other things in written form. Writing enable people to alive their thought forever in the form of novels, stories, poems and in many other ways. Writing shapes, the thinking of man. It gives different worldview to the writers. Therefore, in all aspect of human life written things has its own value and significance.

Writing

Daniel (1996) says "Writing is a system of more or less permanent marks used to represent an utterance in such a way that it can be recovered exactly without intervention of the utterance". Although four languages skills have their own important but writing skills play vital role in all aspect of life. It helps us to rememorize our beautiful and memorable event, program, and the lecture by teacher in written form. It is due to the writing process if we have our own principle of living life, doctrine and belief, even the message of Allah almighty for humanity in the shape of Holy Quran also preserved in written form. Writing leads person from ignorance to the light of education. As Almighty Allah says in the Holy Quran "Read in the name of thy lord, thy lord is

most Bountiful, who taught the use of the pen, taught the men that which he knew not." (Al-Qur'an, p. 96:1-5). It explores the significance of writing as the person who does not knows how to write, is considered to be an illiterate and ignorant.

Background of the Study

In the whole system of world Education English writing has a great influence as it is the main stream of world knowledge. It is the means of sharing information, knowledge, ideas and thought with the rest of the world from generation to generation. From the early time, writing skills is a source of great expansion of human language in every decade. The expansion of writing started due to political expansion in early cultures, which demanded suitable source for conveying information, keeping business and financial account, maintaining historical evidence and record, and the same. Gilbert (2010) argues that writing is the most important invention of human history. Having a good proficiency of writing skills has now become mandatory in every walk of life. Due to its immense importance, it is taught as compulsory subject throughout the country in schools, colleges and universities of Pakistan. The main purpose of teaching English writing skills in Pakistan is to help the students to have practical command on English language and to meet the need of modern world as noted by Ali (2014).

It is an obvious fact that despite an immense significance of English writing skills in social and academic life, a large portion of Pakistani students are poor in English writing skills. A national Newspaper, 'The DAWN' (2016) reports that in CSS, 2016 competitive exam 98% of students failed in English essay writing and composition. It indicates that in Pakistan students, even after the completion of graduation, face problems in English writing. There are multiple studies which shows, why and how are students encountering with English writing problems? As ELT, I am witness that in many public-sector schools and colleges, students have problems to write even a single paragraph with coherence and cohesion. Anum (2014) maintains that Pakistani students face writings problems due significant variation in native language grammar and the grammar of target of language.

Jack (2013) argues that students attitude towards writing skills, students background, learning context, content and material and teacher's methodologies to teach writing skills are the key factors involve in affecting writing skills. when we take one of the factor which is affecting students English writing skill. Likewise teaching methodology to see what methods are used to teach English and how it affects learning of the student. Then, we come to know that historically, teaching methods are divided into two parts: traditional method and modern method of teaching. The former methodology is completely teacher- centric. In which teacher is the main source of knowledge rather than facilitator. These types of Teachers use chalk and talk method. There would be the regimented classroom more focuses on the examination and result rather than understanding the concept. Whereas, the modern teaching methodology is completely student-centric. There is an active participation of students in classroom activities. Teacher functions as facilitator for the learner as noted by Noor (2014). However, according to Cumming (2003) it is hardly possible to apply a specific theory and strategy to teach writing skills. Teacher must be dynamic and flexible in context of using methodologies while teaching writing skills to L2 learner, because each methodology has its own significance and usage.

Statement of Problems

When I started my journey of "MS English linguistics" Education in Mehran UET. I got a great opportunity to study deeply the educational system of Sindh from different perspectives. Meanwhile I started teaching at model college Hyderabad city Sindh as visiting lecturer. During this professional career as a English language teacher, I observed that yearly many students enrolled at college from different public and private sector school among which a large number of students are unable to write a single correct paragraph. When I shared this issue with my colleague and other English teacher, they were also facing with the same challenges.

In Sindh, the public-sector schools and colleges are in deteriorating condition in context of quality education as compare to other provinces of Pakistan. Rehman et al, (2015) maintains that the literacy rate of Sindh province is below 50%. Hence, seeing these problems I was determined to study the factors and problems behind poor academic writing of students even after the completion of their 10 years of academic life at schools.

Aims and Objectives

The aim of this study is to explore problems affecting L2 Learners English writing skill at public sector colleges Hyderabad city Sindh. The followings are the objectives of present study.

1. To identify the most frequent writing difficulties in English Language faced by L2 learners at public sector colleges Hyderabad city Sindh.
2. To explore L2 Teachers' perceptions about English writing problems faced by L2 Learners at public sector colleges Hyderabad city Sindh.
3. To suggest Remedial measures to improve L2 learners' English writing skills.

Research Questions

The following questions are addressed in this research study.

1. What are the most frequent writing difficulties faced by L2 Learners in English Language at public-sector colleges Hyderabad city Sindh?
2. What are the perceptions of L2 Teachers about English writing problems faced by L2 Learners at public sector colleges Hyderabad City Sindh?
3. What are the remedial measures to improve L2 Learners' English writing skills?

Limitation of the Study

There are numerous factors and problems associated with writing difficulties, such as poor teaching, lack of authentic material, learners' background; however, this study is not free from limitation it addressed only on writing difficulties and the problems due to vocabulary, L1 interference, spelling, grammar, rhetorical, and punctuation. Furthermore, the study was conducted in only two public sector colleges Hyderabad city Sindh due to time constraints in academic research and many other issues.

Literature Review

During last few decades many researches have been conducted in field of ELT to explore the difficulties of Learners in second language acquisition. The purpose of these studies are to understand the problems, factors students face while learning second language and to provide solution to these problems. Abdulkareem (2013) pointed out that the difficulties of students in English writing skill is due to the influence of L1 because teacher and student both use Arabic language in English class. In addition, the poor interest of L2 learners towards English writing skills. on the other hand Bilal (2013) argues that in many public-sector schools and colleges L2 learners face challenges due to the lack of professional and trained ELTs. His study suggests that authorities should that reasonable steps in this regard so that students may entertain quality education.

English language teacher teaches grammar of target language in isolation. Teacher ask students to cram the grammatical rule without contextualizing it in a sentence. In result, many students only know the rule of grammar but unable to produce a good sentence and paragraph due to lack of exposure to write. Huy (2015) indicates that many students do not have enough exposure and awareness about the significant of writing skills consequently the number of students that is successful in developing writing is too small. In addition, during his study he found numerous mistakes in students' written works.

English Language Teaching in Pakistan

In Pakistan, like many other countries, the foundation of formal education is based on English writing skills. Being L2 learners of English language, Students face various problems to express their ideas, knowledge and information in written expression. Therefore, from the first day of school English writing skills is taught. To improve the English writing skills of students, Teachers use different techniques. There is not any specific rules or methods for teaching English because the age, mental level of student, and nature of classroom is always different to one another. Raimes (1983) maintains that there is no one answer to the question of how to teach writing in ESL classes. There are as many answers as there are teachers and teaching styles, or learners and learning styles'. The interesting question is not to find the one perfect strategy, but a strategy that works and that shows significant effects in the development of students' writing.

Role of Grammar in English Writing

Grammar plays vital role in language teaching and learning process. It is known the science of language. It teaches how to speak, read and write correctly. It is grammar which helps to bring order in the communication. Harmer (1993) says that the grammar of any language is the description of the ways in which word can change their forms and can be combined into sentence in that language (p.12). it shows that in L2 learning context it is hardly possible to develop linguistics competences among learners without providing them grammatical knowledge. According to Freeman (2003) knowing grammar mean to have the ability to use language accurately, meaningfully, and appropriately in oral and written expression. In L2 classroom mostly grammar is taught in isolation. Students are asked to practice certain rules of grammar. They learn grammar as a part of courses to formulate some sort of sentence or to change active voice into passive. Students do not have the basic concept. Why do they need

active and passive voice and how do they use these rules while writing in English? This is what, many of the students have the knowledge grammatical rules but are unable to create meaningful sentence. The main reason is lack of communicative environment, be it speaking or writing in English.

Role of Vocabulary in English Writing

Vocabulary is the basic unit of academic writing. Sentence does not make sense without meaningful vocabulary. vocabulary helps expressing and organizing thought and ideas. A good vocabulary helps the writer to write what he means. Poor vocabulary not only creates problems in writing but also constructing and generating an idea. Rabab (2003) says "Students could not give voice to their thoughts because of the lack adequate stock of vocabulary". On the other hand, Richards (2002) opines that vocabulary is a core component of language proficiency and provides much of the bases for how well learners speak, listen, read and write. Therefore, develop learners' progress in understanding English, learners should keep on learning new vocabulary items every day. Grabe (2013) maintains that the overreaching goal of reading and writing, of course, is comprehension. Yet comprehension is not achieved easily. It requires a reasonable knowledge of grammar and vocabulary.

Research Design

This study addresses problems affecting L2 learners' English writing skills at college level in Hyderabad Sindh. An explanatory sequential mixed methods design was used, and it involved collecting quantitative data first and then explained the quantitative result with in-depth qualitative data. In quantitative phase of the study, data was collected via questionnaire from the first-year students at public sector college Hyderabad Sindh to identify the most frequent writing difficulties faced by L2 Learners in English language and to compare the writing difficulties faced by boys and girls in English language. In the next step, qualitative phase was conducted as a follow up to the quantitative result help to explain the quantitative result. In this exploratory follow up, main plan is to explore perceptions of L2 teachers about writing problems in English language faced by student at public sector college. The framework of present study has been generated from the model of mix method research approach by Creswell (2009).

Qualitative Research

Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures; collecting data in the participants' setting; analyzing the data inductively, building from particulars to general themes; and making interpretations of the meaning of the data. The final written report has a flexible writing structure. According Dornyei (2007) qualitative data which usually involves recorded spoken data (for example, interview data) that is transcribed to textual form as well as written(field) notes and document of various sorts (P.35).

Quantitative Research

Quantitative research is a means for testing objective theories by examining the relationship among variables. These variables can be measured, typically on instruments, so that

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numbered data can be analyzed using statistical procedures. The final written report has a set structure consisting of introduction. literature and theory, methods. results. and discussion. Thomas (2003) terms, "quantitative research focuses attention on measurement and amount [more and less, larger and smaller, often and seldom, similar and different] of the characteristics displayed by the people and events that the researcher studies".

Mixed Method Research

It is an approach to inquiry that combines or associates both qualitative and quantitative forms of research. It involves philosophical assumptions, the use of qualitative and quantitative approaches, and the mixing of both approaches in a study Creswell (2009).

I.   Sequential Explanatory Strategy

Creswell (2009) It is type of mixed methods research which is characterized by the collection and analysis of quantitative data in a first phase followed by the collection and analysis of qualitative data in a second phase that builds on the results of the initial quantitative results.

Population

The population of this study was two public sector colleges in Hyderabad city Sindh. Namely, Government *Zubaida Woman College Hyderabad* and *Model Boys College Hyderabad*.

Table. 3.2 The summary of the whole Population of study

S.N	TEACHERS		STUDENTS	
1	Male	Female	Boys	Girls
2	08	10	250	450
	Total Teacher = 18		Total students = 700	

Sampling

Sampling is very significant part of research because the whole outcome of the research depends upon the participants. The quality of research does not merely depend on methodology selected for data collection, but also the choice of participants who are the basis of whole study. The present study used Two sampling methods to recruit participant from the population. First, I used *Stratified random sampling* technique from the selection of L2 learners. Secondly, I used Purposive *sampling* to select L2 teachers for the study. The purposive sampling is used where the required participants of study are predefined and known to the researcher.

Table. 3.3 The summary of Participants of the study

S.N	Teachers		Students	
1	Male	Female	Boys	Girls
2	2	3	80	80
	Total Teacher = 5		Total students = 160	

Research Tools

1) Questionnaire

Questionnaire is a popular tool for collecting data in quantitative study. A questionnaire contains a set of questions or statements is given to the respondent with a request to answer these. The questionnaire in this study was used to collect the views of students pertaining the problems they face in English writing skills. The model and theme of questionnaire has been adapted from the study of Farooq (2012). Their study was to explore the opinion of second language learners about writing difficulties in English language. There are two main reason of using his Questionnaire. First, it contains that the required items which show the clear picture of the problem, I want to study in my research. Second, due to the shortage of time in academic research. As it was hardly possible for me to develop a questionnaire and go for pilot study and then to check its reliability through SPSS. So, I thought to adapt this questionnaire as it was already tested through SPSS. Its reliability is $\alpha=.8877$. For this, I contacted Dr. Shahid Farooq the author of questionnaire via email to get his consent. He appreciated me for asking his consent and emailed a letter showing his consent.

The main purpose of using this questionnaire was to achieve first research objectives which was *to identify the most frequent writing difficulties of L2 learners in English language.* There are various factors which creates problems in writing but in this study the variables are focused.

But in this study the major focus was on the following factors.

1. **Vocabulary**

To identify the problems of writing in English language due to Vocabulary, four/4 items were used in the questionnaire.

2. **Spelling**

To identify the problems of writing in English language due to 'spelling' issue, three/3 items were used in the questionnaire.

3. **L1 interference**

To identify the problems of writing in English language due the 'L1 interference', three/3 items were used in the questionnaire.

4. Grammar

To identify the problems of writing in English language due 'Grammatical/ structural' issue , Six/6 items were used in the questionnaire.

5. Rhetoric

To identify the 'rhetorical expression' problems of L2 learners in writing in English language, five/5 items were used in the questionnaire.

6. Punctuation

To identify the problems of writing in English language due to 'punctuation', three/3 items were used in the questionnaire.

2) Semi-Structured Interview

As one of the prominent and authentic tools of qualitative study is semi-structured interview. It provides researcher a concrete and required knowledge for the study Creswell (2009). In this study I developed semi-structured interview for n=5 L2 Teachers (male and female). The reason to select five participants (*n= 5)* for interview is that the analyzing interview data is very lengthy process. It requires recording, transcribing, codifying and analyzing. However, the aim of using semi structure interview was *to explore the perception of L2 teacher about the difficulties of students in English writing.*

Descriptive Analysis of Questionnaire

The Questionnaire was analyzed using descriptive statistics through SPSS 20. There were 24 items in the questionnaire which was aimed to identity L2 learner writing difficulties in Language. In this chapter questionnaire has been analyzed using different statistical tools such as Mean, standard deviation, percentage, cumulative percentage, Tables and Bar chart.

The descriptive analysis of questionnaire was carried out by the following steps.

1. Analysis of difficulties based on Questionnaires' items
2. Analysis of difficulties based on Variables.
3. Analysis of relationships among factors of writing difficulties.

The factors of difficulties in English writing were arranged as given in below Table;

Analysis of the L2 learners' difficulties in writing English
Table No. 3. Descriptive Statistics

Statement	N	Mean	Std. Deviation
1. I use some simple words to replace the difficult ones	160	1.8688	.84020
2. I sometimes use Romanized Urdu or Sindhi, Mubarak ho) when I can't find the exact English expression	160	2.5750	1.38523

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3. I usually lengthen the sentences as I don't find the exact words	160	2.2688	1.07412
4. I face difficulty while using passive voice in my writing.	160	1.9125	.79612
5. I take time to recall what exact spelling is.	160	2.8000	1.10345
6. I use different words to express the similar meanings.	160	2.2938	1.24687
7. Writing is difficult for me because I have lack of vocabulary.	160	2.4938	1.16012
8. I write English essays in the way I do in Urdu.	160	2.7000	1.16446
9. The frequent problem which I face while writing is the correct use of tenses.	160	2.1563	.96835
10. I think of a sentence in Urdu first and then translate it into English.	160	2.1938	.94168
11. I face problem to write spellings of the word that is new to me	160	2.5063	.94501
12. I am often confused in the use of punctuation marks.	160	2.7750	1.02147
13. I get poor grades because of poor spellings.	160	2.7062	1.00687
14. My sentences are not well organized that's why I can't communicate well.	160	2.4000	1.22449
15. I feel confused while referring to the things which I have already mentioned in my writing.	160	2.5000	1.08158
16. My written expression is not good in describing the past events.	160	2.3312	1.25253
17. I feel problems in the use of conditional sentences.	160	2.4250	1.08477
18. I face problems in connecting one paragraph with the other.	160	2.4625	1.06922
19. The reason of poor performance in writing is the incorrect use of punctuation marks.	160	2.2438	1.13130
20. Grammatical mistakes affect my expression in writing.	160	2.1688	1.02314
21. I usually find difficult to understand sentence structure in English.	160	2.1375	.85772
22. My written expression is not good in describing the sequence of events.	160	2.4688	.94451
23. While writing I often face the problems of connecting ideas.	160	2.1813	.88929
24. My sentences don't convey complete sense as I am not good at marking commas in sentences.	160	2.2312	.93312

The table 3 shows that the most frequent writing problems which students faced in English language that of spelling (mean = 2.800) while the least faced difficulties in use of simple words (mean=1.8688). it also shows that students are facing many problems due to L1 interference, vocabulary and rules of grammar. Furthermore, the graphic chart and percentages of each 24 items based on different variable will provide the result with more details.

Analysis of Difficulties of the Bases of Variables in Group
In this study the researcher was aimed to identify the most frequent writing difficulties of L2 learners in English language. Therefore, the following factors were used as variables which mostly creates problems in English writing: 1) Vocabulary, 2) Spelling, 3) Grammar, 4) L1 interference, 5) Rhetoric, and 6) Punctuation.

Descriptive Statistical Analysis of Variables in Group
Table no. 25

	Mean	Std. Deviation	N
Difficulties in vocabulary	2.6313	.70351	160
Spelling problems in English writing	2.7771	1.19264	160
L1 interference in English writing	2.4896	.63655	160
Grammatical issue in English writing	2.2708	.75299	160
Punctuation Problems in English Writing	2.4167	.61316	160
Rhetorical problems in English writing	2.4225	.62926	160

Table no. 25 shows that among the six variables the most frequent problem L2 learner faced in English language writing that of 'spelling' (mean =2.7771) while the least faced difficulty is the use of Punctuation (mean=2.4167) in their writing. It is also shown that L2 learners are encountering with a lot of problem due to the Grammatical rule, interference of L1 and vocabulary.

The analysis of writing difficulties in English language based on variable shows the same result that of items-based analysis. In both analysis it is observed that students are facing most writing difficulties in English language due to irregular spelling.

Relationship Among Factors of Writing Difficulties

Table No. 26.

		vocabulary	Spelling	L1 interference	Grammar	Punctuation	Rhetoric
Difficulties in vocabulary	Pearson Correlation	1	.336**	.119	.025	.357**	.042
	Sig. (2-tailed)		.000	.134	.754	.000	.598
	N	160	160	160	160	160	160

Spelling problems in English writing	Pearson Correlation	.336**	1	-.026	.231**	.113	.085
	Sig. (2-tailed)	.000		.748	.003	.157	.285
	N	160	160	160	160	160	160
L1 interference in English writing	Pearson Correlation	.119	-.026	1	.193*	.029	-.048
	Sig. (2-tailed)	.134	.748		.015	.715	.546
	N	160	160	160	160	160	160
Grammatical issue in English writing	Pearson Correlation	.025	.231**	.193*	1	.255**	.449**
	Sig. (2-tailed)	.754	.003	.015		.001	.000
	N	160	160	160	160	160	160
Punctuation Problems in English Writing	Pearson Correlation	.357**	.113	.029	.255**	1	.330**
	Sig. (2-tailed)	.000	.157	.715	.001		.000
	N	160	160	160	160	160	160
Rethorical problems in English writing	Pearson Correlation	.042	.085	-.048	.449**	.330**	1
	Sig. (2-tailed)	.598	.285	.546	.000	.000	
	N	160	160	160	160	160	160

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

The result of correlation among variables shows students who faced difficulties in spelling also faced the problem of vocabulary. There is a strong relationship as (r= .366, p= .000). There is a strong relationship between punctuation and grammar difficulties as the (r=.255, P=.01). In other words, students who do not know how to use punctuation appropriately while writing in English language also faced grammar problems in writing English. There is a strong relationship between grammar difficulties and problems in rhetoric's as (r=.449, P=.000). it shows that L2 learners who faced problems in grammatical structure also faced difficulties in organizing and sequencing past event while writing in English language.

Analysis and Interpretation of Semi Structure Interview

This section presents the findings of interview conducted from L2 English teachers (*n=5)* who teach English at Public sector college in Hyderabad city Sindh. The interviews were added as supplementary data to Questionnaire result. The interviews were listened several times for transcription which in turn helped make codes for analysis. The content analysis was used as analyzing tool for the interviews. The main purpose of conducting semi structure interview was to support the result of questionnaire data and to explore the perceptions of English teacher about the writing difficulties in English language faced by L2 learners at college level and to exploring some remedial measure to improve writing of L2 learner in English Language. This section, thus, intends to answer RQ2 and RQ3 of the study. For more clarity, this RQ runs is given below:

RQ2: what are the perceptions of L2 teachers about writing difficulties in English language faced by L2 learner at college level?

RQ3: What are the remedial measures to improve L2 Learners' English writing skills?

I. Factors affecting L2 learners' English writing skills.
There is a variation in response regarding the factors which affect students English writing skills. Most of the participants (n=4, 80%) believe that students face English writing problems due to the lack of vocabulary, interference of L1 and spelling problems. Whereas participant (n=1, 20%) argues that students face writing difficulties due to the poor strategies of teacher and lack of resource in ELT classroom.

II. Students' Social Background
Most participants (n=4, 80%) maintain that English is taught as a subject not a language at the Public-sector college. Therefore, students do not get any opportunity to learn English as a language, thus it affects the performance of the students. Moreover, the three participants (*n=3, 60%)* believe the society does not support the students in learning the language in any case, as English is not used in the common activities of the society. In the context of Hyderabad city and public-sector colleges the situation gets worse, because maximum students belong to poor and illiterate families. This situation creates problems and difficulties for the learners to writing skills effectively.

III. Lack of Facilities and Resources at Public Sector colleges
The Semi structured interview of the teachers (n= 4, 80%) revealed that they of public sector college did not have sufficient resources to use in teaching. This lack of resources and facilities creates problems for both learners and teacher to deal with learning English Language.

IV. Insufficient Content and Pedagogy Based Training
All participants (n=5, 100%) believe that in public sector college majority of senior English teachers are techno-Blind. They are not aware of the modern methodology and strategy of teaching language. They are still adhered with the old traditional method of language teaching.

Findings and Discussions

This paper deals with the findings of the study in relation to the literature and research questions which were investigated throughout the study. The present study aimed to identify the writing difficulties in English language faced by L2 learner at public sector college in Hyderabad Sindh and to explore the perceptions of L2 teachers about the writing problems in English Language faced by student at college level. The research questions were formulated accordingly. The first question was designed for L2 Learner to identify their writing difficulties in English language. whereas the second question was designed for L2 teachers to explore their perception about L2 learners' problem in English language writing at public sector college in Hyderabad city Sindh. The following are the research questions:

➢ *What are the most frequent difficulties in English language faced by L2 Learner at public sector college in Hyderabad city?*
➢ *What are the perceptions of L2 Teachers about writing problems in English Language faced by student at public sector college in Hyderabad city Sindh*?

To answer the first Research Question, a questionnaire comprised of 24 items based on six variables were used. The questionnaire was administered to the (n=160 participants) L2 learners by Researcher himself during survey and then analyzed using descriptive statistics through SPSS Version 20 that has been discussed in chapter 4.

PHASE- 1
Findings Based on Statistical Analysis and Interpretation of Quantitative Data

The analysis and interpretation of Questionnaire helped the researcher to draw the findings based on following variables.

1. *Spelling problem in English writing*

Spelling is the most important component of successful writing. Being confident at spelling leads to confidence in all aspect of literacy. Learning to write with correct spelling is a complex task for L2 learners. The frequent use of shortcut language in day to day chatting on mobile phone, internet through messages have greatly affected the spelling of student. The result of item no 2 indicate that 58% boys and 60% use Urdu Romanized words into English writing when they are doubt about the exact word or spelling of English. Dounia (2016) states in the findings her research that the frequent use of chat affects negatively students' written expression. students' over use of chat leads to lowering of their level when writing in a formal way. On the other hand according to He and Wang (2004) the bulk of L1 writing literature clearly indicates that errors made by young beginning L1 spellers are developmental rather than random mistakes, and are a by-product of phonological processing and an over generalization of particular grapheme phoneme principles that are already mastered.

2. *Difficulties in Writing due to Vocabulary*

The analysis and interpretation of questionnaire revealed that there are many students at college who face vocabulary problems while writing in English language. to identify students problems of vocabulary 4 items were used in the questionnaires. The mean score of vocabulary

difficulties were m=2.6313. It shows that after spelling, the major difficulties of student in English is due to vocabulary. The result of correlation (r =.336* p=.000) shows that there is strong relationship among the frequent use of irregular spelling and vocabulary problems. Many researchers (see Rabab: 2003; Richard:2002; Grabe: 2013) maintain that vocabulary is the core component of writing but L2 learners cannot give voice to their thoughts due to the lack of vocabulary Rabab Therefore, develop learners' progress in understanding English, learners should keep on learning new vocabulary items every day.

3. L1 interference in L2 writing

As we are dealing with English language as second Language, our English compositions need to be natural and authentic, apprehensible to readers. In English class, as teachers, we should make student realize the essential differences between two languages and the differences between two languages in usage, function and context of vocabulary and phrases. The present study shows that students are facing writing difficulties in English language due to the interference of their Urdu and Sindhi language. The analysis of relationship among variables shows students face difficulties due to similarities and difference in L1 and L2 Grammar pattern (see Table. 26). Amina (2015) reveals that second-year students of English have difficulties in mastering the writing skill which are mainly related to the negative interference of the mother tongue, the Intralingual errors, and the lack of practice in English.

4. Grammar problems in English writing

To understand the grammatical problems and difficulties of students in English language writing 6 items were used in the questionnaire. The analysis and interpretation students' response revealed that they are facing writing difficulties in English language due to the complex pattern and grammatical structure of English language: 43% boys and 22.5% face difficulties in Tense, 55% boys and 46% girls face problem while changing sentence from active to passive voice whereas 46% boys and 42% girls have problem in understanding the conditional sentences. It shows that there is great need to focus on grammatical aspect of language. knowing grammar mean to have the ability to use language accurately, meaningfully, and appropriately in oral and written expression.

5. Punctuation problem in English writing

To identify the punctuation problem in English writing 3 items were used in the questionnaire. The result of statistical analysis and interpretation shows that 75% boys and 81% girls face difficulties in English writing due to the incorrect use of punctuation, moreover they believe that their sentence do not convey complete sense as they are not good at marking punctuation in sentence. The result also shows that there is a strong relationship in writing difficulties due to grammatical structure and punctuation (r=.255** P= .001) which means Students who are poor in grammar also face problem in correct use of punctuation.

6. Rhetorical Problems in written expression

Rhetoric is the basic unity of writing. it helps the writer to convey his message to the reader in the way s/he wants. It brings flow and style in communication. The present study reveals that 75% boys and 81% girls face problems in connecting ideas while writing in English

language. they cannot describe the events in sequence (see figure 22 & 23 for more details). Kubota (1998) identify in her study that Japanese writers prefer an inductive style which is negatively transferred to ESL writing. same things have been identified in the current study that 56.6 % boys and 57% girls write essay in English the way they write in Urdu or Sindhi language (see Table no.8 for more details). The result of relationships between variables shows that there is a strong and significant relationship between Rhetoric and Grammar (r=.449** p=.000). it means students who has difficulties in grammar also face the problems of rhetoric in their expression.

PHASE- 2 FINDINGS AND DISSCUSSION OF QUALITATIVE DATA
THE FINDIGNS OF SEMIC STRUCTURE INTERVIEW

Keeping in view the result and finding of questionnaire, a semi structured interview was conduct with English Teacher two public sector colleges namely: *Zubaida woman college and Model college Hyderabad city Sindh.* The main purpose of conducting semi structure interview was to explore more closely the writing difficulties in English Language faced by students at college level. In the previous study likewise, Farooq (2012) there was a gap as he only focused on the opinion of L2 learners about writing difficulties in English language. Though it was very necessary to know the perception of Teacher about writing difficulties of students. Because Teacher is witness of writing difficulties face by students. But, he did not involve the English teacher perception in his study. However, in the present study I involved both L2 learners (n= 160) and English Teachers (n=5). So, one of the purpose of this study was to fill the gap among the study.

The semi structured interview was conduct with the L2 teachers to answer RQ.2 as following:
➢ *What are the perceptions of L2 Teachers about writing problems in English Language faced by student at public sector college in Hyderabad city Sindh*?

The thematic and content analysis of Semi- structure interview reveals that teachers are also sincere and serious about the spelling problem of L2 learners in English writing. 80% teachers believe that learning to writing to with correct spelling in second language is a time taking process. Students are facing spelling and vocabulary problem while writing in English language due to their poor educational background. The main response of this problem is that Teachers at school do not focus on the spelling problems of students. they are given good exposure of writing at school level, consequently students become used to of writing with wrong spelling. 20% teachers believe that there are various irregular and silent words in English language likewise: knowledge, know, knight, psychology, physics etc. students usually write these words according to its pronunciation. This is what they are facing spelling in writing.

It is also revealed that there is a great need of pedagogy-based training for English teachers. Students are facing difficulties in grammar because they are being taught Grammar in isolation. They need trained about modern methodology teaching Language such as

communicative and collaborative method; where the knowledge of grammar is given within a context. However, teachers are found very sincere and serious about the writing difficulties in English language but due to the lake of resource likewise authentic materials, computers and internet. They faced a lot of problems in Language classroom (see, MT-2, and FT-3). Grabe (2013) also maintains that the overreaching goal of reading and writing, of course, is comprehension. Yet comprehension is not achieved easily. It requires a reasonable knowledge of grammar and vocabulary.

L2 Teachers argues that the 1ˢᵗ year English textbook is completely out dated. In Sindh, it being used since last four decades. There are not any activities particularly focusing on writing Skills. We, English language teachers are compelled to complete the coursebook within time. we have to prepare them for the examination according to the syllabus. Therefore, we cannot give them extra time to improve their English writing difficulties.

Remedial Measure to Improve English Writing Skills

The research revealed on basis of literature review and valued thought of the L2 teachers that the following strategies Important / helpful in teaching writing skills.

i. *Dictation*
ii. *Practices of writing by assigning topics.*
iii. *Reading for improving writing*
iv. *Vocabulary Building via writing*
v. *Using technology to improve writing skills*
vi. *Give more exposure of writing to learn and learning to write*

The responses of L2 learners on Questionnaire about their writing difficulties in English language are found quite similar with the perception of L2 Teachers. The finding of this study is concluded with following suggestions and recommendations.

Conclusions and Recommendations

Bronson (2000) argues that written expression is more effective in communication than oral expression. Unlike speaking, writing enables us to convey a message independent of time and space. It is important for students to learn the writing process. Because the writing process is a tool used to enable students to efficiently express their feelings, thoughts and knowledge. The more students learn how to use this process efficiently, the more they can express themselves efficiently. In Pakistan, students face lot of difficulties in English writing language due to lingual and cultural difference. The cultural of east and west differ in many of the aspects that affects the acquisition of language. These differences become the cause of spelling, vocabulary, composition, and the frequent use of inappropriate punctuation and presentation of ideas in English as noted by Cai (2004 as cited in Farooq, 2012). English is understood and used as lingua franca in all type of communication across the world. It considered as the means of success. The L2 learners at college level in Pakistan have taken 12 years coaching for English language but they do not have mastery in English writings. It observed that English Teacher take it just to pass the examination instead to have hands on practices. The descriptive statistical and

content analysis of data favored the purpose of study that L2 learners were facing a lot of difficulties in writing English language. The most frequent problem which Pakistani students encounter is that they think in Urdu or Sindh then translate it in English which is different from Urdu and Sindh in Grammar/structure. Moreover, the most serious writing difficulties in English language face by L2 learners were due to the spelling. Lack of vocabulary and L1 interference and problem in correct use of grammatical rules. Hence, unless students are able to form a word they will not be able to form a sentence. Therefore, Teachers should adopt various approach such as communicative and eclectic approach to acquire knowledge of both genre and process of writing. Teacher should teach students how to handle the interference of mother language and to avoid the errors while writing in English language. Students should be taught to inculcate the irregular spelling and the rules of forming spelling.

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An Overview of Language, Culture and Identity of the Oraon Tribe in Odisha

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Abstract

The Oraon community people who speak Kurux, a north Dravidian language, have a long history of culture and community life. Major concentration of these people is in the districts of Bihar, West Bengal, Odisha, Madhya Pradesh and Chhattisgarh which formed Chotanagpur earlier and Central Provinces the homeland of Oraon from where they have migrated to other parts of the country for their livelihood, and to the neighboring countries like Nepal, Bhutan and Bangladesh.

The census of India 2001 figures the population of Kurux speaking population as 1,750,000. Oraon is one of the major tribes in Odisha among other 62 tribes. The Oraons have always lived together with other tribal groups viz. Kisan, Munda, Kharia etc. in the village. Sadri is used as a link language within these tribal communities in the village. The Oraon community people are losing their language in favour of Sadri, Hindi, Odia and other languages. Sadri is an Indo-Aryan language which is a dominant role player in replacing Kurux in most of the Oraon villages. They used to play musical instruments like *'mandar'* and *'nagda'* (both are two different kinds of drum), and sing folk songs and traditional dance in *'akhra'* a dance floor in a village on the occasion of different seasonal festivals. Every festival had different folk songs and different styles of dance. They are vanishing slowly. The worship of gods and goddesses at *'sarna'* a place of worship under a shade of sacred grove, are found rarely.

This paper is an attempt to trace linguistic situation of the Oraon tribe in Odisha who are moving away from their aboriginal language and culture. It also focuses on the steps that need to be taken for revitalizing the language and grow awareness about the language, culture and identity of the people. The data analysed for this study includes the census data, literatures related to this tribes and personal interactions and interviews with the informants in the villages of Sundargarh district.

Keywords: Kurux, Oraon, Kisan, Munda, Chotanagpur, Sadri, akhra, nagda, mandar, sarna

Introduction

The Oraon community people lived in Rohtasgarh in the district of Shahabad in Bihar in the past. Rohtasgarh is a memorable place for the Oraon people. This place is historically related to these people. There are two predictions made how these people have landed to Rohatasgarh. The first one is by Cornel Dalton who makes guess that the Oraon must have come from Deccan region. They might have been there in the Pandya kingdom for long time. Then, they might have moved to the bank of Narmada River and from there towards eastern side. They reached to Bihar, a place called Shahabad crossing the river Sone. They might have come and settled down in Shahabad in and around 800 B.C. (Tirkey 1989: 7-8).

The second guess work is put forward by Shri Mahli Libin Tirkey, who goes on describing that the Oraons were the inhabitants of Sindhu Ghati. They were at the bank of Sutlej at Harappa in 3500 B.C. But, due to the invasion of the powerful Aryans, they left that place around 1750 B.C. Then they reached in Shahabad place called Rohtas crossing the plains in the bank of Yamuna in between 800 and 900 B.C. (ibid. p. 8).

Tirkey (ibid. p.8) describes that the Oraons were invaded by Chero tribe in and around 100 B.C. There are many traditional stories which unveil about the brave Oraon lady *Singi Dai* who dressed her up like man along with her friends to fight back the enemies. This incident took place on the day of *Sahrul* festival, when the Oraon men were drunk and were not in a position to fight. The enemies were driven out thrice

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consecutively. The enemies did not know the fact that they were chased out by the women soldiers led by *Singi Dai*. They inquired about this and came to know this fact from the milk woman. The milk woman gave them a hint that if the soldiers wash their face by using two hands while crossing the river then they are women. And, the same thing was observed by the enemies who fought back and captured Rohtasgarh. The Oraons left the place and they came to Chotanagpur and settled down. There were already many other tribal groups, among them the Munda community is one. The Munda believe that they have saved the life of Oraon tribe. Munda tribe people take pride that they have saved the Oraon tribe[1]. There is a traditional story which articulates that the Oraons were invaded by the other tribe men. When the Oraons were chased down, Mundas cleverly saved one Oraon man by shaving his head. Munda usually kept clean shaven those days. The Oraon man later married to Munda lady and the Oraon offspring was raised. Till today these tribes are found together in almost all the villages keeping the good affinity in them.

Geographical Spread and Their Population

These people are mainly found in 20 states of India[2] viz. Jharkhand, Bihar, Chhattisgarh, Orissa, Madhya Pradesh and West Bengal are having larger numbers of these people. Also many people are found in the north-western in the tea garden.

According to the census 2001, the population of the Oraon people in India is estimated as 1,750,000[3]. The Joshua project[4] report shows the population of Oraon is 4,664,000 in India. This data varies from the census data of India.

An Overview of Linguistic Situation in Odisha

Odisha is one of the Indian states, situated in the eastern part of India. This state is very rich linguistically. There are different ethnic group of people who speak different languages from different language family. The census 2011 estimates the total population of Odisha as 41,947,358. There are 62 different tribes in Odisha which are officially recognized. The population of the scheduled tribe (ST) is 8,145,081. The population STs gives 22.1 per cent of the total population of the State and 9.7 per cent of the total tribal population in the country. They practice different socio-cultural activities and have their indigenous language. There are many tribal languages in this part. Indo-Aryan language beside Odia being the official language, there are many variants of Odia found, Sambalpuri, Baleswari, Gajami, Desiya and so on. Sadri is one of the lingua franca used within the tribal communities of Oraon, Kisan (Dravidian family) and Munda, Kharia (Munda family) to communicate each other. There is continuous growth in the number of Oraon population. The table below provides the figures of Oraon population from 1971 to 2011, which shows the growth rate of this tribe, as compiled in the census of India.

Table-1

1971		1981		1991		2001		2011	
Male	**Female**	**Male**	**Female**	**Male**	**Female**	**Male**	**Female**	**Male**	**Female**
81399	83220	107889	107447	127820	130009	153934	154997	177457	180655
Total -164619		**Total**- 215336		**Total**-257829		**Total**- 308931		**Total**- 358112	

Source: Compiled from Census of India (1971, 1981, 1991, 2001 and 2011)

Shift in Language and Cultural Activities

Fordham (1998) points out the importance of language which contains all the aboriginal knowledge

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[1] This fact was described by Marcel Jojo, a Munda language speaker from Sundargarh district in Odisha.

[2] https://joshuaproject.net/people_groups/14210/IN

[3] https://www.ethnologue.com/language/kru

[4] Joshua Project. A ministry of Frontier Venture. https://joshuaproject.net/people_groups/14210/IN

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system of the people. The same group of people in one place is a positive sign for the language and culture to prosper. They maintain their language and culture in all set up. The archaic form of language is maintained due to lesser influence from the outsiders. The cultural activities are at the best. The language and culture get influenced and shifted only when there is another dominant group in and around. The community having lesser number get dominated. The influence of dominant culture and language falls on the way of life style to language usage in everyday setting.

Language Shift of Oraon

The Oraons are proud to have their own language and culture. They speak Kurux language a north Dravidian language. But as the time has passed on these people are shifting to other tongues. Despite of having good number of people, this language is regarded as an endangered language. The UNESCO's Language Vitality and Endangerment framework defines degree of language endangerment as a vulnerable when 'most children speak the language, but it may be restricted to certain domains (e.g., home).' In Bangladesh out of 90000 thousand Oraon tribe people only 25000 Oraon people are speaking Kurux. They are speaking Sadri rather than Kurux.

The Oraons and their language Kurux is facing very tough time to survive in many regions including in Odisha. It can be hypothesised that the Oraons are shifting to other language due to the demand that the modernisation has made and to cope up with the changing scenario and culture. The job opportunities and medium of school education are done in the state languages and in English. The state language in Jharkhand is Hindi and link language Sadri between the different communities. In Odisha, Odia a state language and Sadri is within the tribal groups. In general, all the Oraons are using Sadri, Odia or Hindi in their respective places as it demands. Slowly and gradually those languages are replacing Kurukh and becoming the mother tongue for the coming generation.

The population of the Oraon tribe has been increasing but there is decrease in the mother tongue speakers. The Oraon people have slowly started flocking towards the urban areas for the quality education, health care and life style. The table below carries the rural and urban population figure of the Oraon tribe in Odisha.

Oraon Tribe in Odisha (Rural and Urban Population)
Table- 2

1971		1981		1991		2001		2011	
Rural	**Urban**	**Rural**	**Urban**	**Rural**	**Urban**	**Rural**	**Urban**	**Rural**	**Urban**
149770	14849	186409	28927	217673	40156	261571	47360	295924	62188

Sources: Compiled from Census of India (1971, 1981, 1991, 2001, 2011)

According to the census 2001, the total number of Oraon people in Odisha is 308931, taking the figure of both living rural area 261571 and urban area 47360. It shows 16 per cent of people in Odisha have moved towards urban areas. The census of 2011 numbers Oraon population in Odisha as 358112, living in rural areas 295924 and in urban 62188. It is nearly 18 per cent of people have moved to urban areas. The figure of 16 per cent and 18 per cent of people who have moved from the villages for the city life in 2001 and 2011 seem to be small chunk but has put lot of impact on the usage of language. Due to this, rituals, customs and traditions are not being followed. The important festivals like, Karma, Sahrul are not observed. The coming generation are completely away from the age old customs, tradition and the language in very specifically. In course of time people have shifted to other language.

The language shift in the tribal community is growing in a faster rate. People are leaving their own language and making other languages as their own. It looks very tough time for the tribal to maintain their language. It is noted clearly by Mishra (1991: 211) that "Kurux has undergone contraction in number of speakers. According to the 1961 census, mother tongue returns to Kurux is gradually decreasing. Out of 16,

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00,445 Oraons only 10, 35,619 speak Kurux natively." Nearly 65 per cent of the Oraons spoke in 1961. And, Khubchandni (1992:38) estimates that "hardly 49 per cent of tribal retained their mother tongues in 1971. This was further decreased to 42 per cent in 1981". Tirkey (1998) says, it means 58 per cent of the tribal have already abandoned their mother- tongue in the year 1981and adopted languages of the dominating society.

The Oraon tribe has been facing the danger of losing their language. As it is shown in the Joshua project the total population of the Oraon is 4,664,000 but among the total population only 1,573,000[5] are the primarily Kurux speakers. The 33.7 per cent of Oraons are speaking their language. In Odisha according to the census 1971 the population of Oraon was 164619 and among them only 59179 speak Kurux.[6] It is nearly 35 per cent of the total population spoke their language.

The table below gives us clear picture of different states in India having number of Kurux speaker in the year 1961.

Mother Tongue Returns (Census 1961)
Table-3

State	Total Kurux speaker		Mother tongue	Returns
Bihar	734625	Kurux	531780	72.4%
Odisha	129066	Kurux	48882	37.8%
Madhya Pradesh	283068	Kurukh	252282	89.1%
West Bengal	453686	Kurukh	202675	44.7%

Sources: Data Compiled from Mishra 1991: 211[7]

The above table shows that Bihar having the highest number of Kurux speakers and the other states comparatively lower. In Bihar 72 per cent of people used Kurux as their mother tongue. At the same time only 37 per cent of the Oraon population in Odisha retained their language as their mother tongue which is very low. The current situation of the Oraon speakers is hard to imagine in Odisha.

The table below shows the percentage of the people who have shifted to other language and accepted as the mother tongue.

Percentage of Kuruxs shifted to other languages
Table- 4

State	Shifted to other languages
Bihar	27.6%
Madhya Pradesh	10.8%
West Bengal	66.1%
Orissa	55.3%

Sources: Data Compiled from Mishra 1991: 212-123[8]

The Oraon people of West Bengal and Orissa have shifted to other languages like, Hindi, Sadri, Odia, and Bengali in highest number in 1961. And this process has continued generation after generation.

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[5] https://joshuaproject.net/people_groups/14210/IN

[6] Dr. Pasayat 2008, has shown in the table1 Tribal Languages of Orissa on the Basis of their

Independent Linguistic Status and Speaker Strength as per 1971 Census

[7] Data Compiled from **(Census 1961; source: Ekka 1980 in Mishra 1991: 211)**
[8] Data compiled from **(Source: Ekka, 1980 in Mishra 1991: 212-213)**
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Attitude towards Language

Language and culture is the identity of the tribal people. The tribals after moving out of their world have generated distaste for their language. Istiaq (1994) has an opinion that there is an attitude among the tribal groups that their language is unable to meet the demands of present situation in job market globally. Due to which people are moving away from their aboriginal language. Therefore, the Oraons have cultivated the mind set of teaching Hindi, Odia, and English at home so that it becomes easy for their children to cope up in the job field. As it is rightly said by Tirkey (1998: 14), "English and Hindi have become the 'job languages' for the educated tribal going out in search of some kind of jobs.

The tribal languages also can become powerful if they will be taught and made mandatory course in the educational institutions. In the higher level these languages are taught in Jharkhand. The initial schooling is needed to be taught in the tribal languages so that literacy among the tribal will grow and the language can be preserved. Therefore, Istiaq (1994) says, "all language passes from one generation to another and therefore, its growth and development are inevitable. Another positive aspect of imparting education through tribal language is the achievement of a higher level of literacy among the tribal population. The higher rate of drop – outs among them have a direct relation with the medium of instruction which are inevitably non-tribal languages." (Tirkey 1998: 14).

Mohan (2004) has elaborated that, in the state of Jharkhand where there are many instances of educated Oraons who live in the urban areas who have failed to cultivate the habit of talking in their own language. Out of 46 Oraon people, 41 were from the urban area and 5 are from the rural area. This work was carried out in Jharkhand. The children have no chance to hear their parents speaking in Kurux but in other languages like Sadri or Hindi popularly used in Jharkhand. Hence, the children are picking up either Sadri or Hindi as their mother tongue.

The skills of Speaking (S), Writing (W), Understanding (U), and Reading (R) were tested. The result shows that among 46 Oraons 23 of them speak in Kurux and understand 35 of them. But, it is interesting to see 46 out of 46 in both Sadri and Hindi in speaking and understanding level.

The similar instance is marked in many villages in Odisha in the district of Sundargarh. The villages viz. Kondh Toli nearly 40 houses and among them 20 are of Oraon families, Laldipa- 15 Oraon families, Khariadipa, more than 50 families. The Kurux language is not transferred to the present generation. There are only three old women and two men who know the language in Kondh Toli village. But they do not converse to each other in Kurux. The Sadri has emerged as the dominant language within this group.

Religion and Cultural Activities

These people were thought to be the worshiper of the nature but they believe that the rivers, sacred groves (*sarna*), hills, trees are only the dwelling place for the deities. The Oraons believed in supreme god *Dharme* or *Dharmesh*, who is creator of the universe. The sun is considered as the symbol of God's glorious power and brightness. The Oraons venerated sun, and acknowledge a supreme god, *Dharme* or *Dharmesh* , who dwells in the sun. They also believed in ancestral spirits, called as *pachbalar*, whom they offered prayers. They believe in the evil spirits and offered sacrifices for them. They worship at the place called as *sarna* a sacred place under the shade of groove. This practice of worshiping at *sarana* is now very rare to see. Most of the Oraon population has accepted Christianity. The Oraon people who are still unmoved from their original religion are called *saõsar uraõ* who practise worship at *sarana*. But, they have started including the Hindu way of worship.

The festivals are related to the life of the tribal. They celebrate different festivals in different occasions. In the words of Tirkey (1998) "Their walking is dancing, and their talking is singing". The Oraons celebrate major festivals like; *Sahrul*, *Phagu*, *Karam* and many others in the community. The festival of *Sahrul* is also known as the spring festival. This festival is celebrated when the *sal* trees are in full blossom. The sun and earth get symbolic marriage bond on this day. Before this festival no Oraons supposed to till their fields or do any preparatory works on the ground. After the festival is over, people go for ploughing and sowing the seeds. But, now the custom of *Sahrul* festival is very rare to see. There are different styles of dances on different occasions, but it is hard to see now.

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Karma festival is categorised as an agriculture festival. It is celebrated in the month of Bhado (August-September). It has symbolic meaning of productivity. The agriculture might produce good crops. The centre of worship on this day is *Karam* tree, scientifically called Nauclea Parvifolia. This festival also reminds the great escape of the Oraons from the hand of *Chero* tribe. The Oraons hide themselves under the *Karam* tree which had thick branches touching to the ground. Therefore, Oraons love and venerate the *Karam* tree. There was a practice of telling the origin story of the Oraon from where they descend, beginning from the journey to Rohtasgarh and after that the incident of invasion of Chero tribe, they fled to Chotanagpur. These narrations of the origin story were done in the *akhra* a dance floor and a place where they usually gathered for any meeting. These festivals are slowly getting lost day by day from the Oraon community.

The situation in tea garden as mentioned by Purkayastha (2012: 99) "now many of them are not performing pujas in their family because they think non-Oraon may laugh at their pujas". Hence, they are not practising worship now days. Christianity has played a vital role in moulding the life of scheduled tribes in Chotanagpur region. Christianity came within Oraon community in 1845 through Lutheran missionary. Then the Roman Catholicism came through Jesuit priest Augustus Stockman in 1869, who settled at Chaibasa[9]. The people here were looted of their land and made to work for without wage by the *dikku* outsiders. The Oraon community has experienced its growth and prosperity after the advent of Christianity. They came to the education field and fetched some kind of quality life. Now, they have spread across the country searching for quality job and quality life. The advent of new religion in the community has influenced the way of life. The Oraons had practices of offering animals to satisfy the evil spirits. The new religion gives a way for these people to get rid of such practices and people accepted the religion happily. They also got the benefits in education, health and in many other fields.

The other tribals in this region Sadans which is an Aryan group, viz. Teli, Jhora, Ghasi, Lohar, etc and Mundas have influenced a lot to the way of life of Oraons. The demand of modern age for quality life, quality job, the Oraons are trying to cope up with the demands. By this they are falling apart from their cultural practices of dance, folklores, songs and other customs. The language is also not talked at home. This is the wakeup call for the Oraons and all other tribes to protect and avoid this kind of situation which may take away the indigenous identity.

Conclusion

The Oraons knew how to cure the diseases by making medicine from the medicinal trees and their leaves, roots, fruits, grass and so on. Nearly 34 diseases were cured by these people. But this practice of curing sickness is also getting lost and becoming much more dependent on the hospitals. The loss of these practices is a great loss. The names of medicinal trees and the trees cannot be recognised by the present generation people. And as a result, trees will be cut down because they are of no use.

Due to the advancement of the modern era these people are losing their taste in cultural activities and other religious rituals and so on. They have begun to accept Hindi, Odia, Sadri and other languages as their mother tongue. Language and culture give the recognition of one's identity. There are other tribes who live side by Oraon call Oraon as *ḍhanka uraõ* because they do not know the language. It is a derogatory word to call the Oraon people. It is hard to imagine such a language and culture is getting decayed day by day. Introduction of Kurux language as the medium of teaching in primary school level is necessary. Also, literary works need to be produced along with the awareness program to protect the language at first hand. All these will boost the language in this scenario.

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Sailing through the Environmental Warfare –
An Ecological Journey towards the Heart of Amitav Ghosh's Ibis Trilogy

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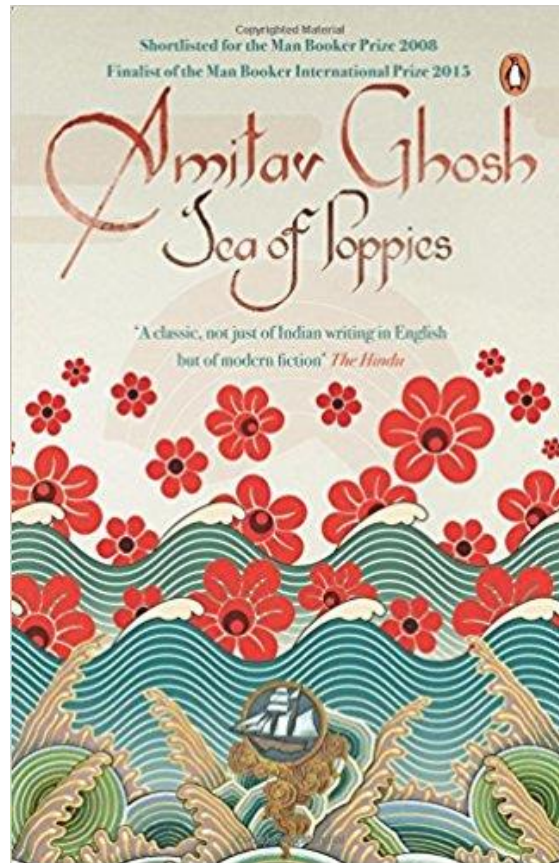
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Abstract

Ecology gets relatively a strong voice in the *Ibis* trilogy of Amitav Ghosh. Ghosh's concern for environment can easily be traceable in almost all his literary works particularly in his last three novels popularly known as Ibis trilogy. These are *Sea of Poppies (*2009*), River of Smoke (*2011*)* and *Flood of Fire* (2015). Of many aspects of ecocriticism, the issues that become very prominent in these novels are Ecological Imperialism and Ecocide. Under these broader terms Ghosh enjoys the freedom of portraying very realistically the grand scale of the opium war. Opium war is one of the massive incidents of the colonial history of India. One of the unique styles of Amitav Ghosh is his blending of fiction with history. This paper will investigate how the catastrophic opium war is fictionalized to serve the purpose of depicting the ecological disaster during the colonial period.

Ibis Trilogy

The Ibis trilogy of Amitav Ghosh very aptly demonstrates his great concern for ecology. Through this historical fiction Ghosh tries to prove that man's petty greed and self-interest are responsible for the degradation of nature. Man has been exploiting nature in the name of civilization from time immemorial. The European colonial power, especially the British East India Company came to Southeast Asia to do trade and commerce. But, underneath their trade, lay the greed for gaining unlawful profit and usurping political power. This article will try to find out how the imperial power sowed the seeds of ecological disaster in the entire region and how Amitav Ghosh very diligently captures environmental turmoil in his trilogy. This article will analyse the issue of environmental degradation in the Ibis trilogy in the light of ecocriticism.

Emergence of Ecocriticism

Today the global environmental crisis has led ecocriticism to emerge as one of the leading disciplines. A noticeable gain has been achieved by the practitioners of the environmental sciences in the past few decades. As for the humanities such as literary study, time has come to be concerned about to play a vital role in the common challenge of shaping an environmentally sustainable world. Ken Hiltner in the General Introduction to *Ecocriticism: The Essential Reader* noted "Environmental critics explore how nature and the natural world are imagined through literary texts" (Hiltner xiii). Hiltner also observes that the function of the ecocritics is to "look to a range of texts in order to understand how we have traditionally understood our relationship to the planet" (Hiltner xiv).

According to Cheryll Glotfelty, "Ecocriticism is the study of the relationship between literature and the physical environment" (Glotfelty 122). She further opines that eco-criticism takes an earth-centred approach to literary studies (Glotfelty122). The term ecocriticism was possibly first coined in 1978 by

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William Rueckert in his essay *Literature and Ecology: An Experiment in Ecocriticism.* By ecocriticism Rueckert meant "the application of ecology and ecological concepts to the study of literature" (Glotfelty 123).

Background of the Trilogy

This paper will try to explore how opium trade leading to opium wars brought havoc to the ecosystem of the region. The Ibis trilogy of Amitav Ghosh is a testimony of this environmental degradation affecting the lives of the millions of this vast region of Asia. The trilogy is based upon the trade of opium between India and China run by the East India Company which involved massive trafficking of indentured workers and convicts. Ghosh therefore considers the problem global rather than postcolonial.

The trilogy is named after the ship Ibis destined to sail towards Mauritius with the indentured servants and convicts from Calcutta. The ship is caught in a storm and faces a mutiny. The other ships run into the same storm- the Anihita, vessel carrying opium to Canton and the Redruth, which is on a botanical excursion heading towards Canton. While some passengers of the Ibis manage to reach Mauritius, others find themselves in Hong Kong and Canton and get caught up in the events leading to opium war.

Over the past centuries Europeans conquered different areas of the South Asian and Far Eastern region not by war but by trade. Their growing greed turned their trading relationship into political lust for power. The worst victim was the environment and the living organism inside. Amitav Ghosh through his magnificent storytelling captures these historical events on his colossal canvas of fiction.

Globalization or Free Trade and Opium War

It all started with Globalization or Free Trade. This paper will show how globalisation as reflected in the Ibis trilogy for opium trade, is dangerously anti-environmental. Opium trade began back in the 19th century to give way to free trade, a favourable term used by the British to reduce the trade deficit with China. China was shut to the outside world for a long time. China exported silk, porcelain and tea but did not allow any goods to enter the Chinese territory. Chinese emperor could manage to warn the foreign traders by saying that China was self-sufficient. It did not require anything from outside world. But British used to understand only trade and business. British developed a craving for tea which was satisfied with the tea grown in China and bought with the silver coin from Peru or Mexico. British coffer was running out of silver because of the tea imported from China. British became anxious to overcome the deficit and ingeniously invented the trick of trade with trade-tea with opium. Limited access was given to the foreign traders by the Chinese emperor by restricting their business within Canton which is today known as Ghwang Jhou.

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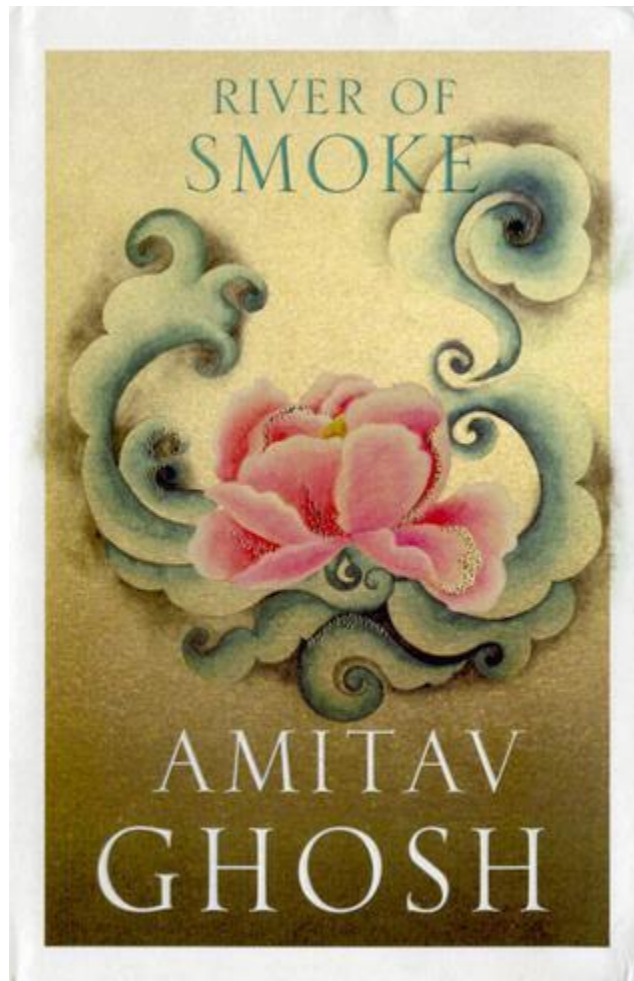
In *River of Smoke*, Canton was a popular business hub known as Fanqui town or foreigners' town. British used to grow the opium at a colossal rate in India. Then they shipped it to Canton. Within a short spell of time, Chinese has become a drug addict nation. Chinese government started to assume that it is a lethal poison destroying the minds and morals of the country. So, they banned the products.

But, again opium was infiltrated as a smuggled good. Then there was a massive crackdown upon the smuggled opium which led the British to go on war with the Chinese. Globalisation was criticised not only as 'market liberalisation for promoting the interests of the rich and powerful by lowering the trade barriers and at the expense of the poor but also for dominating the local laws and customs which safeguarded the right of ecosystems. Vandana Shiva, director of the Research Foundation for Science and Ecology, New Delhi attacked World Trade Organisation which is the chief advocate of globalisation or free trade, by saying "The WTO has earned itself names such as World Tyranny Organisation because it

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enforces anti-people, anti-nature decisions, to enable corporations to steal the world's harvests through secretive, undemocratic structures and processes. It institutionalises forced trade, not free trade…The rules set by the secretive WTO violate principles of human rights and ecological survival. They violate rules of justice and sustainability. They are rules of warfare against the people and the planet" (Shiva 4).

So, the free trade or free market which the British originated in this part of the region was definitely anti-people, anti-nature drive to satisfy their greed to make profit.

Opium Journey

Against the backdrop of opium cultivation, opium trade, and opium war the Ibis trilogy of Amitav Ghosh has taken shape where Ghosh very dexterously points out the worst atrocity against the ecology. In *Sea of Poppies* we have been taken to the land of poppies along the river Ganges and to Calcutta, where poppies are grown, and opium processed. In *River of Smoke*, the journey continues to Canton in China where the processed opium is sold as drugs. But there is an outbreak of the opium addiction among the Chinese population which has a negative impact on the economy of China as well as the physical and moral condition of the entire Chinese population. On the other hand, the opium traders mostly the British are making empire-sized fortunes by selling the drugs and forcing the Chinese to inhale it. Facing this horrific consequence, the Chinese authorities are trying to impose restriction on the illegal impacts of the drug. In the novel it is shown that the Canton opium traders, not allowed to unload their cargo, await developments in the stalemate between the Chinese authorities and the forces of Free Trade. In the First Opium War, British gunboats enforced a treaty opening Chinese five ports to international trade. The war comes shortly after the ending of this novel.

Sea of Poppies

In the first novel of the Ibis trilogy, the title *Sea of Poppies* itself amply suggests how on a large scale the poppy was cultivated during the British rule. The British forced the Indian peasants to grow opium in the vast arable land where the regular food grains were usually produced. Ghosh captures a magnificent image of the massive farming of opium at the last leg of winter 'in a year when the poppies were strangely slow to shed their petals' Ganga then took a different look as if it was 'flowing between twin glaciers' because the two banks of this holy river were shrouded with white poppies in such a manner that they looked like 'the snows of high Himalayas descended on the plains' ushering the advent of the colourful month spring (Ghosh 3).

But the splendour of this imagery contains within it the bleak side of the aftereffect. The cultivation of opium brings a havoc to the production of food crops which are major lifelines for the people of that locality. So the harvest time was once the time of merriment ensuring food security as well as materials for repairing their dwelling places. To these people, now, the opium cultivation is a shattering blow:

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In the old days, the fields would be heavy with wheat in the winter, and after the spring harvest, the straw would be used to repair the damage of the year before. But now, with the sahibs forcing everyone to grow poppy, no one had thatch to spare-it had to be bought at the market, from people lived in faraway villages, and the expense was such that people put off their repairs as long as they possibly could (Ghosh 29).

So, there is a major shift in the cultivation process - shift from food crop to cash crop. As a result, the basic needs are getting rarer day by day which affected the environment and the lives of the people of that locality.

Affected Community in India

Deeti, the protagonist, is one of the hard-hit victims of this sudden transformation. She, in fact, is the representative of the entire vulnerable community. In her wistful reminiscence she is trying to contemplate on her past when her mother:

Would send some of the poppy seeds to the oil press, and the rest she would keep for the house, some for replanting, and some to cook with meat and vegetables. As for the sap, it was sieved of impurities and left to dry, until the sun turned it into *akbari afeem*; at that time, no one thought of producing the wet, treacly chandu opium that was made and packaged in the English factory, to be sent across the sea in boats (Ghosh 29).

Poppy cultivation, therefore, becomes compulsory for the native farmers. So that the land is losing its fertility. As a result, these people have to undergo the hardship leading to debt and migration.

Nevertheless, opium regulates the lives of these people of Ghazipur. Kalua feeds his ox opium so that it will get relaxation after the day's hard labour. Deeti cannot pay Kalua because she does not have money. So, she gives opium to Kalua in exchange.

The insects also get attracted towards the poppy pod because of its nectar flowing out of it and start behaving in an abnormal way. The sweet smell of the poppy pod attracts bees, grasshopper, wasp and they get easily struck in the liquid coming out of the pod. As the sap turns black their dead bodies get dissolved and become part of opium which is sold in the market.

Even the monkeys who live near the Sundur Opium Factory are behaving in a weird manner. They are not agile and spontaneous. They seem to be lethargic and are not willing to move. Ghosh describes:

When they came down from the trees it was to lap at the sewers that drained the factory's effluents; after having satiated their cravings, they would climb back into the branches to resume their scrutiny of the Ganga and its currents (Ghosh 91).

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Even the dust coming out of the opium factory causes health hazard. People living nearby sneeze. The animals are also caught by the same problem. The ox of Kalua begins to sniff as it comes close to the factory with Deeti and her daughter.

Fishermen, however, find an innovative technique of catching large number of fishes. The river close to the opium factory is filled with broken earthenware *gharas* used for bringing opium to the factory. Then these *gharas* are discarded and trashed near the river. Fishes could easily be caught because of the opium found in the earthenware:

> This stretch of river bank was unlike any other, for the ghats around the Carcanna were shored up with thousands of broken earthenware gharas-the round-bottomed vessels in which raw opium was brought to the factory. The belief was widespread that fish were more easily caught after they had nibbled at the shards, and as a result the bank was always crowded with fishermen (Ghosh 92).

The bad effect of the opium is widespread. It gets messed up with the water of the river making the water unfit for drinking both by humans and animals. It so happens that the river Ganga which ran beside an opium factory carried with it the sewage of the factory. Ganga water is not only worshipped by the Indians as holy water but also drunk by them to get rid of unholy things. Ghosh compares Ganga with Nile considering its vast impact on human and nonhuman lives.

Destroyer of Good Deed, Generating Wealth

The opium cultivation left a marked ravage at the confluence of Ganga and Karamnasa. Karamnasa, in other words, means the destroyer of good deed:

> The landscape on the rivers' shores had changed a great deal since Deeti's childhood and looking around now, it seemed to her that Karamnasa's influence had spilled over its banks, spreading its blight far beyond the lands that drew upon its waters: the opium harvest having been recently completed, the plants had been left to wither in the fields, so that the countryside was blanketed with the parched remnants. Except for the foliage of a few mango and jackfruit trees, nowhere was there anything green to relieve the eye (Ghosh192).

However, the innate value of poppy seeds is revealed by Sarju before her death. She says to Deeti while handing over the seeds of poppy "there is wealth beyond imagination, guard it like your life" (450). She further adds "they are worth more than any treasure" (Ghosh 450).

So there is no doubt that poppy seeds are precious. But East India Company exploited it to satisfy their insatiable thirst for making fortune out of it and thus caused the entire ecosystem of this region to face environmental catastrophe of the highest magnitude.

In *Sea of Poppies* Ghosh shows the poppy cultivation and its effect on biosphere. In *River of Smoke* Ghosh continues the story adding the illegal opium trade with China and the casualty faced by the wider

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region of both India and China. Ghosh interestingly shows a fascinating facade of this opium trade. The legacy of the opium trade is that the opium weaves a thread of bonding between India and China and entails a shared history of ups and downs for both countries.

River of Smoke

In *River of Smoke* Burnham, the Indian opium trader, shows his concern over the excerpts from a memorial written by a high-ranking Chinese official to the Chinese Emperor. The excerpts go:

> Opium is a poisonous drug, brought from foreign countries. To the question, what are its virtues, the answer is: It raises the animal spirits and prevents lassitude. Hence the Chinese continually run into its toils. At first, they merely strive to follow the fashion of the day; but in the sequel the poison takes effect, the habit becomes fixed, and the sleeping smokers are like corpses-lean and haggard as demons. Such are the injuries which it does to life. Moreover, the drug maintains an exorbitant price and cannot be obtained except with the pure metal. Smoking opium, in its first stages, impedes business; and when the practice continued for any considerable length of time, it throws whole families into ruin, dissipates every kind of property, and destroys man himself. There cannot be a greater evil than this. In comparison with arsenic I pronounce it tenfold the greater poison. A man swallows arsenic because he has lost his reputation and is so involved that he cannot extricate himself. Thus, driven to desperation, he takes the dose and is destroyed at once. But those who smoke the drug are injured in many different ways. (Ghosh 132)

With the mounting pressure from the Chinese side on the illegal import of opium from British governed India, Britain waged war on China which is known as opium war. Burnham Modi, who invested everything as a British dealer of the opium trade, was incurring huge loss and eventually commits suicide not only that he becomes a bankrupt but, with the fact that that his son becomes the victim of this destructive drug.

The last instalment of the Ibis trilogy *Flood of Fire* witnesses the first Opium War where many characters from the Indian side join to fight for the British and ultimately defeat the Chinese force.

To Conclude

The Ibis trilogy is a testimony of the widespread cruelty against nature for the petty self-interest of the colonial powers. This trilogy is, as if, an untold story of history based on an important event of a massive scale known as Opium War. This fictionalised documentary unravels the gruesome effect of environmental degradation leading to a cataclysmic apocalypse.

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Gurezi Shina: A Typological Sketch

Amreen Qadir, M.A. and Tanima Anand, M.A., B.Ed., NET

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Abstract

The present study aims at exploring the phonological and morpho-syntactic traits of Gurezi, which is a dialect of Shina language. The Shina language, itself belongs to the Dardic sub-group of Indo-Aryan language family. This language is primarily spoken in Gilgit-Baltistan, Pakistan, Dah Hanu, Gurais and Dras in India. The alternate names of the language are Shinaki and Sina. The language shows its various speech varieties such as Gilgiti, Astori, Chilasi, Kohistani, Drasi, Gurezi, Jalkoti, Kolai and Palasi. The Gurezi dialect of Shina is spoken in the Gurais region of Kashmir in the Republic of India. As far as the phonology of Gurezi Shina is analysed, it comprises of segmental vowel phonemes, suprasegmental phonemes and consonant phonemes which are described in the paper. The morphology of Shina language is also examined while taking the Nouns, numbers, pronoun, gender, and case suffix into consideration. The data for the research is purely descriptive and it has been compiled because of a number of field trips to the valley of Gurez.

Keywords: Shina; morphology; phonology; Indo-Aryan; Dardic; morpho-syntactic.

INTRODUCTION

The Shina language is a Dardic language that is affiliated to Indo-Aryan language family. This language is primarily spoken in Gilgit-Baltistan, Pakistan, Dah Hanu, Dras and Gurais regions in the valley of Kishenganga[1,2]. It is also spoken in various regions of small scattered villages in Yasin[3] and

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[1] Mosaic of Jammu and Kashmir

[2] Robert I Crane. Area Handbook on Jammu and Kashmir State. University of Chicago: university of Chicago for the Human Relations Area files, 179

[3] yasin valley. "wikipedia. Accessed february 2, 2018. https://en.wikipedia.org/wiki/Yasin_Valley

Ishkoman valleys[4], lower Hunza Valley[5], Astor vale[6], various regions of Kharmang[7], Kachura[8] and Eastern part of Kohistan district[9], Sazin, and Harban.

According to the census of 1997, there were 21,000 native speakers of the language in Republic of India[10]. In Pakistan, there were about 500,000 native speakers of this language cited according to the census of 1981-1998[11]. The alternative names given to this language in these areas is Gilgiti (Spoken in Gilgit,Punial,Hunza nagar, Bunji and Harmosh), Astori (Astor, Gurais, Dras, Satpora, Karmangi), Chilasi-Kohistani (Chilas,Darel,Tangir,Sazin,Harben)[12]

Shina language is hierarchically classified into Indo- European, Indo-Iranian, Indo-Aryan, North western Zone, Dardic and Shina. In Baltistan and Ladakh, Shina speakers are known by the name of Brokpa and thus, their language is termed as Broksat[13]. It is pertinent to mention here that Broksat is employed semi officially in India to refer to a divergent variety of Shina spoken by both Shia and Sunni Muslims[14] and Buddhists as well.

The various dialects of Shina include Gilgiti (Bagrote, Bunji, Gilgit, Harmosh, Hunza nagar, Punyal, Rondu), Astori (Astor, Dras, Gurezi, Kharmangi, Satpora), Chilasi Kohistani (Chilas, Darel, Harban, Sazin, Tangir), The lexical similarity within these dialects of Shina are mentioned in the table below:

Table 1: Lexical similarity within the dialects of Shina.

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[4] ishkoman valley. "wikipedia. Accessed february 2, 2018.
https://en.wikipedia.org/wiki/ishkoman_Valley
[5] "Hunza valley. "Wikipedia, accessed February 2, 2018. ,
https://en.wikipedia.org/wiki/Hunza_Valley
[6] "Astore valley. "Wikipedia, accessed February 2, 2018. ,
https://en.wikipedia.org/wiki/Astore_Valley
[7]"Kharmang valley."Wikipedia, accessed February 2, 2018. ,
https://en.wikipedia.org/wiki/Kharmang_District
[8] "Kachura district."Wikipedia, accessed February 2, 2018.
pakistanpaedia.com/land/baltistan/valleys-of-pakistan_baltistan.html
[9] "Kohistan district."Wikipedia, accessed February 2, 2018.
https://en.wikipedia.org/wiki/Kohistan_District,_Pakistan
[10]Zahid Samoon, "Shina Language -Dedicated to Late Haji A.A.Samoon", accessed February 2, 2018. , http://gurais.wikifoundry-mobile.com/
[11] *Shina at Ethnologue (18th ed. ,2015)*
Kohistani Shina at Ethnologue (18th ed., 2015)
[12] Robert I Crane, *Area Handbook on Jammu and Kashmir state* (university of Chicago: university of Chicago for the Human Relations Area files), 179

[13] "Shina language,"Wikipedia, accessed February 3,2018,
https://en.wikipedia.org/wiki/Shina_language
[14] "Brokskat A language of India ISO/DIS 639-3: bkk," "Wikipedia, accessed February 3,2018,
https://en.wikipedia.org/wiki/Talk:Astore_Valley

Gilgiti dialect sub group	Astori dialect sub group	Chilas dialect sub group
79%-99%	81%-96%	84%-98%

Moreover, SIL in 2017 documentation of Shina identified Shina as Scl.[15]

Identifier	Scl
Name	Shina
Status	Active
Code set	ISO 639-3
Scope	Individual
Type	Living

Gurez or Gurãai in the local language of Shina[16], is a valley located in high Himalayas about 53 miles from Bandipore district and 76 miles from Srinagar in northern Kashmir and southern Gilgit-Baltistan[17]. Since the valley of Gurez is closer to the Burzil pass, which is an entrance to Astor, a district of Gilgit-Baltistan, the natives are called as Dards or Shin people[18]. Therefore, their primary language is Shina language and the dialect spoken by people of Gurez is Gurezi dialect. It varies from the Drasi dialect spoken in Dras,Kargil.The table below shows the difference in both the Drasi and Gurezi dialect of Shina.

Table 2: Difference between Gurezi dialect of Shina and Drasi Shina

Name of the Dialect	Spoken in	Family	Words	Gloss
Drasi	Dras	Indo-Aryan	/ʃdĩ/	Monkey
			/bĩrı/	Lake
			/mu:s/	Flood
			/dok/	Mud
			/krokus/	Crow
Guraisi	Gurais	Indo-Aryan	**Words**	**Gloss**
			/pʌnzu/	Monkey
			/yɛb/	Lake
			/ɛpu/	Flood

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[15] Herald Hammarstrom, Robert Forkel, and Martin Haspelmath, eds., *Shina Glottolog 3.0*, (jena Germany: Max Planck Institute for the Science of Human History,2017)

[16]" Gurez, "Wikipedia, accessed 24 March, 2018 https://en.wikipedia.org/wiki/Gurez

[17]" Gurez, "Wikipedia, accessed 24 March ,https://en.wikipedia.org/wiki/Gurez, accessed on 24 March,2018

[18] "Gurez, "Wikipedia, accessed 24 March, 2018, https://en.wikipedia.org/wiki/Gurez

			/tʃiːtʃil/	Mud
			/kaa/	Crow

1.1 Historical Significance of Guerz

Gurez used to be an important part of Dardistan, stretching between Sharada Peeth and Minimarg and Dras and Bagtore in the south[19]. The valley used to be a stopover of ancient silk route between Kashmir valley, connecting it with Gilgiit-Baltistan and continuing further to Kashgar. George Grierson puts forward that Shina, which is the native language of Dards or the people of Gurais is the origin of Kashmiri language. He also provides an evidence for it as he argues that the original script of Kashmiri language is the Sharda script. The Sharda university as well Shardha temple are present in the Neelum valley which used to be a part of Gurez). It was Maharaja Gulab sing who conquered Ladakh, an area in northern Jammu and Kashmir and the Valley of Gurez which was earlier a part of Dardistan in 1840 and in the same period, Gulab Singh adjoined the Valley of Gurez with Jammu & Kashmir state.[20]

The natives of the valley of Gurez are also referred as Dards because of the Shina language which is the Dardic sub-group of Indo-Aryan language family. It was George A. Grierson who acknowledged that the languages spoken in the mountainous regions of Northern Kashmir, Afghanistan and Pakistan's Gilgit-Baltistan should all be known as Dards[21]. Grierson argued that Dardic, which is related to the Indo-Aryan group of languages, encompasses three other groups[22] including: (1) The Kafir group, (2) The Khowar group and
(3) The Dard group proper.

Georg Morgenstierne has refuted the linguistic basis of categorization put forward by Grierson[23]. He argues that, "... Dardic is simply a convenient term to denote a bundle of aberrant IA [Indo-Aryan] hill languages which in their relative isolation have been in a varying degree sheltered against the expanding influence of IA midland (Madhyadesha) innovations being left free to develop on their own."[24]

1.2 Previous Studies and Mentions

In 1919, Sir George Grierson (Linguistic Survey of India, Vol. VIII, Part II) made a mention about Dards and said that all the languages spoken in mountainous regions of Pakistan, Afghanistan and Northern Kashmir should be called as Dards. Moreover, Ruth Laila Schmidt and

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[19] "Gurez, "Wikipedia, accessed 25 March, 2018 https://en.wikipedia.org/wiki/Gurez#cite_note-3
[20] "Cosmic Prince, "Maharaja Gulab Singh of Jammu and Kashmir, accessed 25 March, 2018 http://islamicglobalhistory.blogspot.in/2009/02/maharaja-gulab-singh-of-jammu-and.html
[21] George A. Grierson, *Linguistic Survey of India* (Vol. viii, part ii)
[22] Grierson, *Linguistic Survey, (1919:2)*
[23] Masica, Collin P., The Indo-Aryan Languages (Cambridge University press,1993) 462.
[24] Georg Valentin von Munthe af Morgenstierne , Morgenstierne (1961: 139, cited in Peterson : 2006:22)

Razwal have worked on "A Grammar of the Shina language of the Indus Kohistan"[25]. It was Dr. B. B. Rajapurohit who worked on the Grammar of Shina Language (Based on the Dialect spoken around Dras)[26]. Apart from that, Grammar of the Shina (Ṣiṇā) language: consisting of a full grammar, with texts and vocabularies of the main or Gilgiti dialect and briefer grammars (with vocabularies and texts) of the Kohistani, Gurezi, and Drasi dialects was studied by Thomas Graham Bailey[27] in 1924.

1.3: Gurezi Dialect of Shina: An Under-documented Language

Gurezi dialect of Shina language comes under the living under documented languages. The present paper is an effort to examine and establish an updated status of Gurezi dialect of the Shina language. Shina is not a language, but it is a cluster of Indo-Aryan varieties which are mutually comprehensible but are distinctive linguistically. Moreover, Shina is one of the few Indo-Aryan languages with a written tradition.[28] However, Shina used to be an unwritten language a few decades ago.[29] There is not a standard orthography for the language yet.[30] ince a language dies about every two weeks with the loss of its last speakers[31], similarly, Shina is in a danger of extinction because younger generation tends to have an affinity to the more dominant languages. The threat is from the spread of Kashmiri and Urdu, the most dominant languages spoken in Northern Kashmir as the younger generation go to schools where they pick up and learn both these languages fluently, therefore Gurezi Shina is prone to extinction. The inhabitants of the Valley of Gurez primarily use Gurezi Shina as their mother tongue to a lesser extent and Urdu serves as the *lingua franca*.

1.4 Research Questions

Q1. Is the vocabulary for certain Shina words different in Drasi dialect as compared to the Gurezi dialect spoken in north of Kashmir?

Q2. Why is the status of a phoneme attributed to 38 consonants only even though there are 49 consonants in Shina?

Q4. How many types of consonant modifications are recognized in Shina?

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[25] Ruth Laila Schmidt and Razwal Kohistani, A grammar of the Shina language of Indus Kohistan (2008)

[26] Dr. B. B. Rajapurohit, Grammar of Shina Language and Vocabulary(Based on the dialect spoken around Dras)

[27] Bailey, T. Grahame, Grammar of the Shina (Sina) Language (1924).

[28] Elena Bashir, *Dardic* (Routledge language family series. Y. London: Routledge, 2003), 818-94

[29] Ruth Laila Schmidt, *The Oral history of the Darma lineage of Indus Kohistan* (2003-2004), 61.

[30] Ruth Laila Schmidt and Razwal Kohistani, A grammar of the Shina language of Indus Kohistan" (2008),14.

[31] K.David Harrison, "Koro language discovered in India", accessed March 15, 2018, https://www.csmonitor.com/World/Latest-News-Wires/2010/1006/Koro-language-discovered-in-India

Gloss	Lexime
By foot	/pɛ́:dʌɫ/
Leaves	/pʌ́:ʈe/
Darkness	/tꟸʌ́p/
Forest	/dʒe:ɫ/
Fire	/pꟸu:/
Cold	/ʈʂʌyé/

Q5. What are the different types of vowel modifications examined in Shina?

Q6. What is the current status of Shina language?

Q7. What are the different types of numbers, pronouns, gender, and case suffixes employed in Shina?

Q8. How does the phenomenon of Language Shift make Shina language spoken in the Valley of Gurez prone to extinction?

2. Phonology

2.1 Vowels

Shina has 10 segmental vowels[32] system as given in the below table.

Table 3: Segmental Vowels

	Front	Central	Back
High	/i/		/u/
Lower High	/e/		/o/
Higher Low	/ɛ/	/ə/	/ʌ/, /ɔ/
Low		/a/	

The various vowels which are short and long vowels[33] present in the above examples are ɛ, a, u, which are used by the natives of the valley of Gurez.

2.2 Consonants

There are about 49 consonants[34] in the Shina language but out of 49, only 38 [35]consonants have the status of a phoneme. Other consonants which are 11[36] in number are taken from other languages including Urdu, Balti, Kashmiri and English. Thus, the 38 consonant phonemes are mentioned in the table given below on the basis of their articulatory properties.

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[32] Dr. B.B. Rajapurohit, *Grammar of Shina Language and Vocabulary*, (Based on the dialect spoken around Dras), 28.

[33] Rajapurohit, *Grammar of Shina*, 28.

[34] Ibid., 33.

[35] Ibid., 33.

[36] Ibid., 33

Table 4: Consonants in Shina

2.3 Marginally occurring consonants

	Bilabia-l	Labio-dental	Alveola-r	Retrofle-x	Palata-l	Vela-r	Uvula-r	Glotta-l
S vl-	P		t	ʈ		k		
t un-								
o vl-	pʱ		tʱ	ʈʱ		kʱ		
p as-								
S vd-	b		d	ɖ		g		
Un-								
Af vl-			ts	ʈʂ	tʃ			
fr un-								
ic vl-			tsʱ	ʈʂʱ	tʃʱ			
at as-								
es vd-			dz		dʒ			
un-								
Nasals	M		n	ɳ		ŋ		
Lat.Approximant			l					
Trill			r					
Frica- vl			s	ʂ	ʃ	X		h
Fricatives vd-			z	ʐ	ʒ	ɣ		ɦ
Approximants		ʋ			y			

There are 11 consonants in Shina which do not have the status of a phoneme as they are picked from Kashmiri, Urdu or Balti languages as already mentioned above. The reason being that natives from the valley of Gurez have migrated from their homeland to other places that has led to the influence of other languages on Shina. These 11 consonants are specified as under:

q ʔ ɱ ɲ ɾ ʈ ɸ β f w ð χ

These 11 consonants also occur in free variations or certain environments. For instance, if we take the example of [q], it has a free variation with [k]. For example:

[qa:lí:n] which means Carpet

 [Kúm:boq són] which means [Bishops weed]

Similarly, [ʔ] has a free variation with its absence. For example;
[ʔóŋo] ~ [óŋo] which mean sickle.

3. Noun Morphology

Shina nouns are inflected for gender, number and case by morphosyntactic categories. Nouns are masculine or feminine, and count or non-count. All nouns in Shina are thus given a grammatical gender which may or may not coincide with natural gender. e.g. /pənkʰa/ 'Fan' is masculine; /atʃʰi/ 'eye' is feminine. The distribution of gender to non-living objects may be either masculine or feminine and one can't reason why one has assigned masculine or feminine to them.

Most males are masculine nouns in Shina. Most of the masculine nouns get suffixed with /o/ sound, and the rest is consonant ending. For example, /dá:do/ 'grand-father', / káko/ 'brother', & /bábo/ 'father'. Similarly, most of the feminine nouns get suffixed with /i/ and the rest is consonant ending. For example, /dá:di/ 'Grand-mother', / káki/ 'sister', & ʃúŋi 'bitch'. There are many Shina words or lexemes which are inflectional for gender, number, and person, which are discussed in detail as:

3.1 Gender

Shina language has a gender similar to Hindi and gender is natural in some words and gender marker is suffixed on others[37].

Table 5: Masculine gender in Shina

S. No.	Noun	Masculine
1.	Man	/ mʌnũzo/
2.	Grandson	/pó:ʈʂo/
3.	Boy	/b:ál/
4.	Father	/mʌlu/
5.	He-Goat	/tʃʰətí:lo/
6.	Bear	/iʂ/
7.	Wolf	/úruk/
8.	Child	/tʃũŋo bá:l/
9.	Horse	/ áʃup/
10.	Lion	/ʃé:re bəbə́r/

Table 6: Feminine gender in Shina

S. No	Noun	Feminine
1	**Woman**	/tʃéĩ/
2	**Grand-daughter**	/pá:ʈʂi/

3	**Girl child**	/tʃúɳi mulʌi/
4	**Mother**	/á:ʒe/
5	**Female Bear**	/kĩ́ʂ/
6	**Sow**	/úrkui/
7	**Mare**	/só:ʈʃĩ áʃhup/
8	**Goat (she)**	/ʔái/
9	**Lioness**	/sámiɳi/
10	**Girl**	/ mulʌi/

It should be noted that in case of feminine nouns, gender marker /i/ is suffixed as shown in above table. Moreover, the gender marker /e/ is also suffixed in case of a female noun. For e.g. /sin/ 'river' after adding the gender marker /e/ becomes /sine/ is rivers and similarly, /kʌʃ/ 'marriage' becomes / kʌʒe/ 'marriages'.

3.2 Singular and Plural

In case of pluralisation in Shina, the vowel sounds such as /ē/, /eh/, /i/[38] are employed as a plural suffix, therefore without bringing any change to the singular forms. The various examples are cited below;

Table 7; Singular & plural in Shina

S. No.	Words	Singular	Plural
1.	**Book**	/kitáp/	/kitápe/
2.	**Man**	/mʌnúzo̞/	/mʌnúze̞/
3.	**Cat**	/píʃu/	/píʃe/
4.	**Cow**	/gá:wo /	/gá:we/
5.	**Puppy**	/kʰukúr/	/ kʰukúri/
6.	**Orchid**	/bá:k/	/bʌkéh/
7.	**Carrot**	/ga:dʒʌr/	/ga:dʒréh/
8.	**Apple**	/pʌló/	/pʌle/
9.	**Star**	/táro/	/táre/
10.	**Tree**	/byẽĩ/	/byẽĩe/

3.3 Personal Pronouns

There are about 7 personal pronouns[39] in Shina and they are given in the **Table 8** below;

	Singular	**Plural**
1ˢᵗ person	I /mo/	We /bẽĩ/

[38] Ibid .,41.

[39] Ibid., 44

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2nd person	You /tu/	You /tʃʰo/
3rd person	He /a:v/	They /a:/
	She /a:v/	They /a:/
	It /ʌnu/	They /a:/

Plural /a:/ is generally employed in case of third person singular masculine (He), feminine (She) and for neutral genders.

Moreover, in the third person singular and plural, the usage of various pronouns is made applicable in order to indicate the proximate and remote objects as well as persons. Various examples have been given in the table below;

Table 9: pronouns

	Singular	**Plural**
Proximate	He a:v, /ʐo/ (proximate)	They (m) a:, /ʐe/ (proximate)
Remote	Neutral /pʌra:v/	They (neutral) /pʌra:/
Proximate	She a: /ʐe/	They (f) /əya:/ /ʐɛ/

3.4 Case Suffix

There are about seven cases in Shina[40] that are nominative, accusative, instrumental, dative, ablative, genitive and locative and these cases are in correspondence with the structure of Hindi, which is again an Indo-Aryan language.

Table 10: Cases in Gurezi Shina

	Singular		**Plural**	
	Masculine	Feminine	Masculine	Feminine
Nom:	-∅	∅	∅	∅ (excl)
(Trans.)	-su	-su	-su	-su
Acc:	-∅	∅	∅	∅
Inst:	-ʒo	-ʒo	-ʒo	-ʒo
Dat:	-re	-re	-re	-re
Abl:	-ʒo	-ʒo	-ʒo	-ʒo
Gen:	-yo:	-ye:	∅	-éi
Loc:	- ʒa	- ʒa	- ʒa	- ʒa

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[40] Ibid.,46

3.5 Basic Syntax of Shina

A simple sentence of Shina is a combination of subject and predicate. The predicate of a sentence consists of the verb as well as objects and therefore gives the information about the subject.

3.6 Word Order

The word order of Shina is similar as the sentence structure of Hindi, spoken in India and other Indo-Aryan languages of Dardic sub-group. Its subject comes in the first place, an object comes in the middle, and the verb comes in the final position and its primarily 'SOV' type.

A few examples of the syntax structure of Shina language are given below:

(14) Ram só br̃ĩũ kʰeʋ
     'Ram ate food.'
     N.M V N

The subject Ram comes first in the sentence. The object br̃ĩũ 'food' comes in the middle, and verb kʰeʋ 'eats' comes in the last. In English, the order of object and verb is inverted from OV to VO. Here the verb kʰeʋ 'eats' agrees with the subject Ram. We can also write the sentence as:

(15) br̃ĩũ   kʰeʋ   Ram   só
     Food.N   eat.V   Ram.N.M   Aux.
        'Ram eats food.'

(16) br̃ĩũ   Ram   só   kʰeʋ
     Food   Ram   Aux. Eat
     N   N.M   AUX. V
     'Ram eats food.'

(17) Ram só tʃa: pyo
      Ram   drank tea
      N.M   V   N

(18) tʃa: pyó   Ram   só
     Tea.N drink.V Ram.N.M   Aux
          'Ram drinks tea'.

(19) tʃa: Ram   só   pyó
      Tea Ram Aux.   V
      N   N.M Aux.   V
       'Ram drank tea'.

(20) Ram só kitap raʒó
     Ram read a book

N.M   V   N

   (21) kitap   raʒó   Ram só
      Book.N read.V   N   Aux.
              'Ram read a book'.

   (22) kitap Ram só   raʒó
      Book Ram Aux V
             'Ram read a book

   The word order in Shina is flexible to an explanation for the subject and the object as well. The word order of an assertive, negative, interrogative, and imperative remain different from each other. Moreover, the changes in person, number gender, case, aspect, tense, and mood are also observed in the Shina language.

3.7 Verb Morphology

   A verb in a sentence plays a very significant role to tell us about the time and nature of the event. Similarly, in Shina language '-o:no' suffix is employed as an infinitive marker when verbs are in isolation. Various examples are given in the **Table** 11 below:

Gloss	-o:no Suffix
To sit	/beyó:no/
To pull	/ʌlyó:no/
To eat	/ kʰó:no/
To reduce	/kʌm tʰyó:no/

   /-to/ is added to the verbs in Shina in case of the Conditional participles. The suffix /-to/ is an equivalent for 'if' in English.

Table 12: Conditional participles

Conditional participles	/-to/
If done	/tʰyó:nto/
If reduced	/kʌm tʰyó:nto/
If pulled	/ʌlyó:nto/
If brought	/ʌryó:nto/

   In terms of 7 basic personal pronouns, the table below illustrates the use of intransitive and transitive verbs in Shina language;

The **intransitive verbs** are the basis for the simple present tense verbs.

Table 13: Intransitive Verbs in Gurezi Shina

	Singular	Plural
First person	(**mf**) /mu boʒó:mos/	(**mf**) /be oʒnʌs/ (**m**) /bẽĩ boʒnʌs/ (**f**) /bẽ boʒinʌs/
Second person	(**mf**) /tu bo/	(**m**) /tsʰo bo:ʒa:/ (**f**) /tsʰɛ bo:ʒa:/
Third person	(**m**) /a:v bo:ʒʌŋ/ (**f**) /a: bo: ʒĩ:/ (**n**) /a:v bo:ʒʌŋ/	/a: boʒna:/ (**mfn**) /a: boʒna:/ /a: boʒna:/

Simple present tense in Shina is formed by **transitive verbs.** The following are the examples of transitive verbs for the verb /dyó:no/ "to give":

Table 14: Transitive Verbs in Shina

	Singular	Plural
First person	(**mf**) /mus dyó:mos/	(**mf**) /besu dyó:nʌs/ (**m**) /bẽĩsu dyó:nʌs/ (**f**) /bẽsu dyóinʌs/
Second person	(**mf**) /tusu dyó/	(**m**) /tsʰosu dyóa:/ (**f**) /tsʰɛsu dyóã:/
Third person	(**m.**) /a:vsu dyóʌŋ/ (**f**) /a:su dyó:ĩ:/m (**n**) /a:vsu dyó:ʌŋ/	/a:su dyó:na:/ (**mfn**) /a:su dyó:na:/ /a:su dyó:na:/

Thus, the **transitive verbs** are employed for the formation of simple present tense verbs[41].
For Example:
First person Singular

(17) mu boʒó:mos mʌdʌrsá:
    I.   go.   School.
    I go to School

Second person plural

(18) be oʒnʌs mʌdʌrsá:
      we go school
      We go to school

 First person singular

(19) tu bo mʌdʌrsá

You go school
You go to school

Second person plural

(20) tsᶠio boːʒaː mʌdʌrsáː
   You go school
   You go to school

Third person singular

(21) aːv boːʒĩ mʌdʌrsáː
   She goes school
   She goes to school

Third person plural

(22) aː boʒnaː mʌdʌrsáː
   They go school
   They go to school

Similarly, in case of transitive verbs, the simple past tense verbs in a sentence will be:

First person singular

(23) musu dyóːmos zʌkʌt
   I. SG   give. V charity. N
   I   give charity

Second person plural

(24) besu dyóːnʌs zʌkʌt
   We.PL give. V charity.N
   We give charity

First person singular

ˤ(25) tusu dyó zʌkʌt
   You.SG give. V charity. N
   You give charity

Second person plural

(26) tsᶠiosu dyóaː zʌkʌt

You.PL give.V charity.N
You give charity

First person singular

(27) a:ʋsu dyó:ĩ: zʌkʌt
They.SG give.V zakat.N
They give charity

Second person plural

(28) a:su dyó:na: zʌkʌt
They.SG give.V charity.N
They give charity.

3.8 Equational and Existential verbs:

The verb /hãʋ/ 'to be' is used as copula in equational sentences.[42]various examples which can be used in order to illustrate the verb / hãʋ/ are under:

(29) pʌrá:de púʃe ʈʂe: hã
There.Adv cats.N three.Num verb
There are three cats.

(30) á:nni ʃúŋŋi du hã:
here dogs.N two.Num verb
Here are two dogs

(31) á:ni pʌnzé du hẽ
here monkeys.N two.Num verb
Here are two monkeys

4. Morpho-syntactic Features of Gurezi Shina

4.1 Adjectives

Adjectives as qualifiers are of two types in Shina: Variable and Variant. They generally precede the noun they qualify. Adjectives in direct form, end in /o/ in singular masculine gender, and /i/ in singular feminine gender.

For Example:
(32)ʐó hú dʒáro manúʐo
He.SG is.AUX old.ADJ man.N

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[42] Ibid., 55

He is an old man.

(33) tʃúɳo bá:l si biskú:ʈ kʰevˑ
  small.ADJ boy.N biscuit.N ate.V
  small boy ate the biscuit

(34) ẓo hú bʌɽo tolɣá:
    It is.AUX big.ADJ towel.N
    It is a big towel

Therefore, it should be noted here that all the final vowels end with /o/ in case of masculine nouns. Similarly, in case of feminine nouns, the vowels end with /i/.

For Example:

(35) ẓé hɛ dʒári dádih
 She.SG is.Aux old .Adj woman.N
 She is an old woman.

(36) bo:tól tʃuni me:súdʒ tʃiré
   Bottle.N small.Adj table.N keep.V
  Keep the bottle on the small table

4.2 Agreement of Adjectives

The nouns or pronouns with genitive case suffix function as adjectives of the noun that follows it[43] :

When a noun is plural, the final vowel of the noun is changed from /o/, /u/ to /e/.

For Example:

Singular	**Plural**

(37) myé kitáp   myé kitaṕe
  My.SG book. N   My.SG books.PL
  My book   My books.

(38) myé píʃi   myé píʃe
  My.SG Cat.N   My.SG Cats.PL
  My cat.   My cats.

(39) ẓenni gá:vˑ   ẓenni gá:ve

Their.PL cow.N   Their.PL cows.PL
Their cow.   Their cows.

4.3 Ordinal Adjectives

Numerals also belong to the class of adjectives and in Shina, there are Ordinal adjectives.

For example, in case of masculine nouns, we have:

The ordinal form for /ek/ 'one' in Shina is /ekmúko/

The ordinal form for /du:/ 'two' in Shina is /dumó:go/
The ordinal form for /ʈʂe/ 'three' in Shina is /ʈʂemó:go/

(40) ẓo hu myó tʃálúkú ba:l
   He.SG is.Aux my.N first.OAdj boy.N
   He is my first boy.

(41) ẓo hu myó dumó:go ba:l
   He.SG is.Aux my.N second.OAdj boy.V
   He is my second boy.

(42) ẓo hu myó ʈʂemó:go ba:l
   He.SG is.Aux my.N third.OAdj boy.N
   He is my third boy.

The final vowel and the preceding consonant changes[44] in case of the ordinals of the female nouns. For example:

(43) ẓɛ́ hɛ myé tʃalúkí sʌs
   She.SG is.Aux. my.N first.OAdj sister.N
   She is my first sister.

(44) ẓɛ́ hɛ myé dumó:ki sʌs
  She.SG is.Aux my .N second.OAdj sister.N
   She is my second sister.

(45) ẓɛ́ hɛ myé ʈʂemó:ki sʌs
   She.SG is.Aux my.N third.OAdj sister.N
   She is my third sister.

4.4 The Agreement of Adjectives with the Noun in Number

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[44] Ibid; 50

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(46) myo ʃáko 'my arm'   (47) mye ʃáke 'my arms'

(48) tʰo gáːʋ 'your cow'   (49) tʰe gáʋe 'your cows'.

(50) ẓesso ʃúŋ 'his dog'   (51) ẓenne ʃúŋe 'his dogs'

(52) ẓessu ʌʈṣíː 'her eye'   (53) ẓesse ʌʈṣéː 'her eyes'

It is noticeable here that the final vowel if the above pronouns changes from –o/-ɪ/ to –e, when the nouns are plural.

5. Current Status of Shina

According to the Expanded Graded Intergenerational Disruption level, abbreviated as EGID (Lewis and Simon, 2010), the EGID level for the Shina language[45] in its primary country, Pakistan is 6A (Vigorous) - meaning that the language is used for face-to-face communication by all generations and the situation is sustainable.
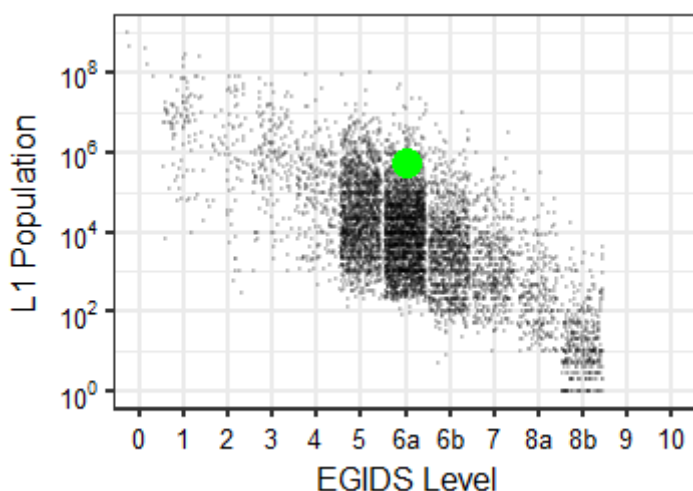
Fig: Graph showing EGIDS level for Shina language[46]

The graph above highlights the place of Shina language within the cloud of various other living languages in the world in the EGIDS level. The Shina language is represented by the large green coloured dot. Green = 6A (Vigorous)- The language is not standardized and is in vigorous use among all generations.

[45] *Ethnologue Languages of the World, Shina, A language of Pakistan*, accessed February 20, 2018, https://www.ethnologue.com/language/scl
[46] *Shina Ethnologue, 'Wikipedia , accessed February 20, 2018 ,* https://www.ethnologue.com
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As far as the current status of Shina in north Kashmir's valley of Gurez is taken into consideration, according to the questionnaires prepared, the natives have agreed upon the fact that they have lost their mother language to the ongoing clash between the youngsters and old generation in which the youngsters are prioritizing Kashmiri, Urdu and English taught in the educational institutions, thereby forgetting their own mother tongue. The elders of one of the villages of Gurez valley expressed their vows against the authorities in power who have been compelling them to vacate from their respective land because of the establishment of Kishenganga dam project. They have been vocal about the fact that the government has not been much successful in preserving the Shina language as well as the culture of Dards. They believe that a time will come when Shina will totally get vanished from the face of North Kashmir's Gurez. After highlighting these facts, Shina language in the valley of Gurez can for sure be treated as a threatened language which would soon become extricated if a serious commitment and contemplation is not shown by the natives and the authorities to safeguard its rich language and cultural diversity.

6. Reviving the Shina language

Shina language has only 37,992 speakers in the valley of Gurez[47], due to a number of reasons. The ongoing Kishenganga Project, by the government of India, has compelled the natives to migrate from their motherland towards other places. Many natives have moved from their respective valley to district Bandipora, (Madar, Ahamshareif, Lawdara, Bankoot, Matrigham) and the city of Srinagar occupying the areas of Bemina, Shalteng, Chanpora, and Kralpora.

Moreover, because of the Economic mobility, inter-cultural marriages as well as the intra-migration, Shina speakers have lost their mother language and have gravitated towards Kashmiri and Urdu languages. Since language is a medium or carrier of culture and traditions, therefore this so-called language shift has led to the adulteration of the life-long history of the culture of Dards. Therefore, the phenomenon of language shift and the Dards living in minority among the dominant group of people, where Kashmiri and Urdu have the upper hand over Shina, it has caused the language itself to be prone to extinction. Dards from the valley are suffering from identity crisis and the loss of Dardic culture. The main obstacle is the laxity and carelessness of both the native speakers of the language as well as the authorities who do not demand a status of a language for Shina.

Shina has a rich cultural as well as linguistic diversification as any other spoken languages in its phonology, morphology, as well as syntax. It is the mother language of the natives of Dras, Kargil, and the Valley of Gurez in northern Kashmir of India. Therefore, this language can be effectively used as a medium of instruction in the primary schools as well. Moreover, the first academic dissemination entitled, Shina Zaban: Sauti Nizam Aur Rasm ul Khat (Shina language, phonetics and Script) has been declared publicly and the research-based publication is accredited to Masood Samoon.

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[47] "Gurez Tehsil- Bandipora, (census 2011). Accessed on March 10, 2018, https://www.census2011.co.in/data/subdistrict/40-gurez-bandipora-jammu-and-kashmir.html

The paper aims at bringing back Shina as a means of expression and medium of instruction. A serious dedication and commitment from the natives and authorities is highly demanded. Shina should be also welcomed as a third language in educational institutions just like Kashmiri, Hindi and Urdu. The writers should be encouraged to write in their mother tongue as Shina has a script like any other language. Culture and traditionalism of the natives is to be preserved through documentation and similarly other necessary steps have to be taken in favour of the language to protect it from a sudden death and extinction.

8. Conclusion

The paper summarizes some grammatical features of Shina language. Due to the prolonged contact with Hindi, Kashmiri and Urdu speakers, the natives of Gurez have burrowed the script and few lexical items from these languages. Despite this, Shina is a different language and does not show any mutual intelligibility with Hindi, Kashmiri and Urdu.

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The Shifting Stand – A Shift in Primitive Values in William Faulkner's *Go down, Moses*

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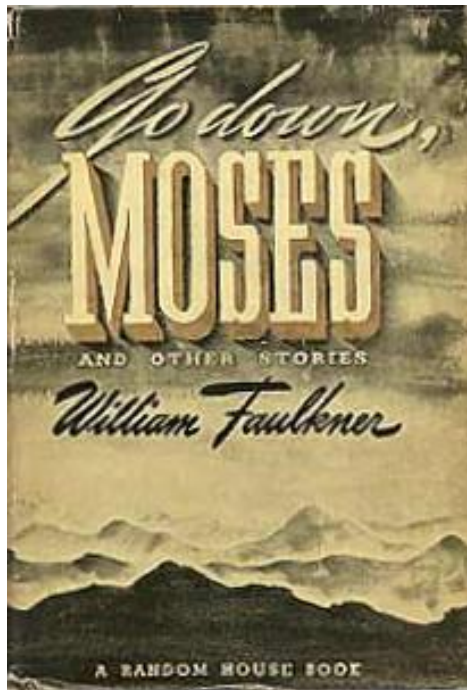
Courtesy: https://en.wikipedia.org/wiki/Go_Down,_Moses_(book)

Abstract

William Faulkner is one of the greatest novelists of the prominent American contemporaries. He was able to bring in a society which has lost its values and the required principles. This paper aims to bring out shift in the primitive values that man has for himself. Change in values and its system has brought a catastrophe in the lifestyle of the community. This paper concentrates on shift in the primitive values in *Go down, Moses,* a collection of short stories.

Keywords: William Faulkner, *Go down, Moses,* Primitive values, Change, Catastrophe

Introduction

William Faulkner is one of the great novelists of American south and he is on a number of counts the most interesting contemporary American writer of fiction. He is able to bring out the shift in the

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primitive values in his novels. This article is aimed to picture the shift in the primitives in his collection of short stories titled as *Go down, Moses.* The connection between man and nature plays a major role in the book. Faulkner's technique in *Go Down, Moses* is to present stories with full significance in the overall history of his characters. Each character in *Go Down, Moses* brings out the startling reality of modern corrupted society. Though the book is suffused with characters, all the characters are handled according to the vision of Faulkner. William Faulkner's novels point out that modern man is a being of imperfection. He is not really to cope with the problems of modern life. In order to escape from this situation, he wanders away from the set of principles, or standards that a society expects from him.
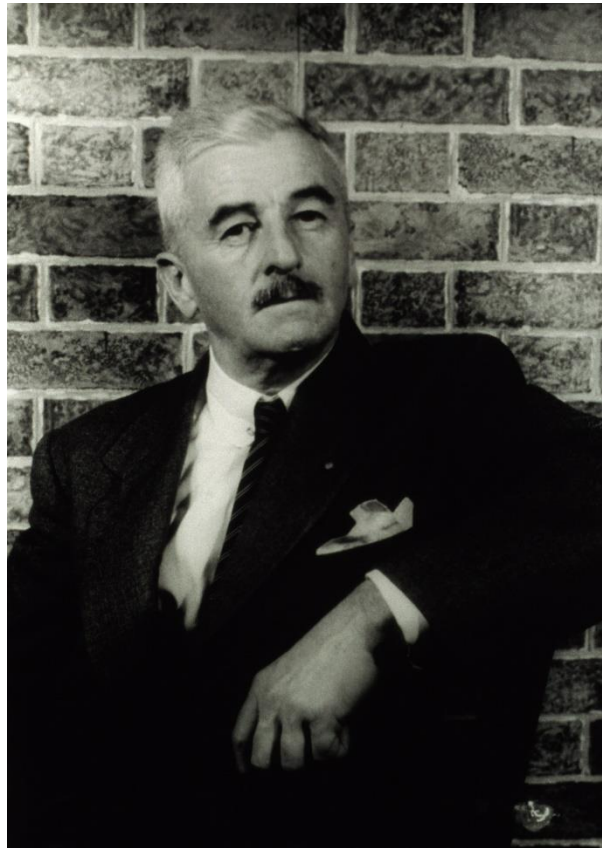
William Faulkner 1897-1962
Courtesy: https://en.wikipedia.org/wiki/William_Faulkner

The Shift - Primitive Values

Go down, Moses is a collection of short stories. They tell the composite history of the McCaslin family, of the descendants of Carothers McCaslin and the residents of the plantation he founded. With the bits of information appearing in the stories the complete history of Carothers McCaslin is clarified. Each story is independent of the other and has its own plot. This collection is interrelated with a number of themes, which are intertwined and spread out among a multitude of stories and characters.

Go down, Moses can be said that another brilliant set piece, which takes a probing look to understand the south as a whole. It is also proof to the modern American south. Among the creations of God man is the highest. He plays a prominent role right from the time of creation. But he is not the same

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as he was at the time of creation. Changes have happened. From the primitive thinking and acts to rational thinking and behaviour man has evolved. Everything in this world is coming closer towards his grasp. In today's world he is considered as a supreme power by taking charge over the whole world. Though man has power over all the things, he is supposed to lead a life filled with values.

It can be said that man's significance is composed of the values that he lives and dies for. The actions of man are like the index of a book, only the remarkable in them is pointed out. If this point of view is lost, then there will be a disordered confusion in his life.

Primitive values are the practice of the faith and custom, they are the principles that sustain connection with the environment. They help to feel connected with a large community of people with same thoughts. When one has a genuine concern for others, one is said to be social. A socially matured person adjusts himself to the laws, and not only to society laws and also to the laws of nature and animals. Man has been of the view that animals had the capacity of suffering. He should not cause them to suffer regardless of particular characteristics they have. Animals deserve the right to treat as ends in themselves, rather than simply as means of human ends. Preserving the life of animals comes as one of the basic qualities of being primitive, not only animals need it but also the forests. All these come as a basic to have certain values of man's primitive nature.

Deforestation – The Plight of the Bear

In *Go Down, Moses* deforestation of primitive values acts as a prominent aspect. This deforestation states about the decline of the ancient values. Faulkner, points that this is happening in and around the world and in his novel *The Bear* comes as a proof to it. The pioneering character Issac grows older and becomes an expert and woods man, and continues going with the hunting party every time. The group becomes increasingly preoccupied with hunting old Ben, almost immortal bear. Sam Fathers who teaches Issac old Ben's ways says that it will take an extraordinary dog to bring Old Ben down.

Issac sees Old Ben several times but he is not able to do what he intended to do because he felt a sense of danger. Finally, they find a dog capable of bringing the old Ben to bay.

The Bait

Lion a huge, wild Airedale mix with extraordinary courage and savagery. Sam makes Lion semi tame by starving him until he will allow himself to be touched. Boon Hogganbeck has devoted himself to lion and even shares a bed with him. Some time later in the deep woods, near the river, lion leaps at old Ben and takes hold of his throat. Old Ben seizes Lion and begins shredding his stomach with his claws. Boon Hogganbeck draws his knife and throws himself on the top of the bear, slitting his throat. Old Ben dies, and a few days later, lion dies as well. Sam Fathers collapses after the flight and dies no longer after lion. Lion and Sam are buried in the same clearing.

The Bear – Symbolic Exploration

The Bear, the longest story in the book is Faulkner's most intense focused and symbolic exploration of the relationship of man and nature. Old Ben the legendary bear is the symbol of power and inscrutability of nature. He is nearly immoral, nearly invulnerable, capable of over powering virtually anything and capable of wreaking wider spear destruction on human settlement and establishments. The men, who put their minds to work on a single purpose of hunting him, are in some way representative of

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man's drive to control nature. In the earlier stage hunting has been portrayed as a noble and respectful act, but here it becomes in part a symbol of man's attempt to conquer nature.

Cleanth Brooks says that:
> The basic symbolism of story is clear. Old Ben obviously represents the wilderness itself, nature against which man must pit his strength. Nature is awe some, powerful, terrible and yet must be respected and finally loved. One can "possess" the wilderness only by respecting and loving the wilderness not by filing legal title and turning its tree in to so many board feet of lumber or even more abstractly, into so many shares on the stock exchange […].
> Man's attitude towards nature is a function of the health of his own nature. (270)

A Symbol of Untamed Nature
Old Ben is virtually mythic force and only over the course of years are the men able to bring him down. The earth of old Ben at the hands of Boon Hoogganbeck is also somewhat ambiguous- it is a moving devastating scene but it is clear the death of the old Ben indicate that there is something wrong in it.

Contrasted with the wild, solemn, primal forest in the story is the dry, orderly human commissionaire, where Issac reads Buck and Buddy's old ledgers and imprints a sense of the evil of land ownership and the warped thinking that justifies it. Issac traces the curse of ownership from Biblical parables to European history to the institution of slavery and down fall of south during the Civil War. In this story Old Ben becomes a symbol of untamed nature and of some principles of freedom. Though it is very hard to destroy, man is continuously working to collapse it.

Human Personality and Environmental Factors
Faulkner is having much concern towards nature. In the earlier days men were trying to grow trees and his attitude towards animal is preventing them from danger. He looked animals as a creature which too bears a life. But today's man is not willing to do so. He thinks he wants to conquer nature and he never wants to be a responsible person to preserve nature. He never has loyalty towards it.

Environmental factors play an equally important role in creating the human personality. It is not good to merely be passive to things around the humanity. As each and every thing has value the nature to have its own value. Nature plays prominent role in human's life. Thinking that he developed mentally started destroying the nature which is the basic source to create human's personality. *The Bear* shows that man is trying to conquer nature, which is a loss to primitive values.

Faulkner's work highlights the kinder social problem of human being as basis and an incessant search for a meaningfulness of life. Social criticism in Faulkner is implicit and his fictional voice is the voice of human despair. In fact, Faulkner has used fiction as a platform for his social appeals. In all novels, he has rendered a bitter commentary on the decaying values and ethics of a degenerating civilization.

Faulkner and Dickens
Faulkner can be compared with Dickens, for exposing the trivialities of everyday life, the little worries, the little pleasure, the little hardship, and the little tragedies and ever flowing sympathy. But Faulkner does not allow a ray of humor to radiate his novels. He has charted the inner crisis of the modern

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man. The problem of meaninglessness is so pervasive that it threatens to corrode every sphere of human life.

Faulkner's Technique in *Go Down, Moses*

Faulkner's technique in *Go Down, Moses* is to present stories where the full significance in the overall history of his characters is not apparent until later in the book. The book explores the history and development of the McCaslin family, which is descended from Carothers McCaslin and occupies the plantation he founded. Faulkner incorporates into McCaslin family many of the characters he viewed as essential to an understanding of the south as a whole including the painful racial divide between whites and blacks that defined south history in the decades before and after the Civil War. He does this by splitting the McCaslin family tree in to two branches one white and the other black. The white branch obviously descends from Carothers McCaslin; and his wife the black descends from Carothers McCaslin and the slave girl Tomey, with whom McMaslin had a sexual affair.

The first part of the book is *Was* which is a brilliant set – piece which gives a probing look at the past and a handy opportunity for Faulkner to establish some of the major characters. The second part *The Fire And The Hearth* earth explores the themes of property, patrimony, family, and inheritance. Though the third part *Pantaloon in Black* is the least connected of all stories in *Go Down, Moses* it shows the crazy behavior of a Negro with the shocking extent of misunderstanding, racial hatred and casual acceptance of horrific violence, which stands close to the topic. Sam Fathers history in *The Old People* is another example of cultural displacement with mixed racial status of the child. *The Bear* makes magnificent hunting story. This hunting story in another aspect provides a clear vision of deforestation and it is the centerpiece of *Go Down, Moses*. The story in *Delta Autum* takes up the question of gender difference, and the last part *Go Down, Moses* is centrally about the wall of racial misunderstanding.

Conclusion

Faulkner's vision is coloured by a certain love of primitivism as against modern society. Being a genuine artist he transposed the aspects of reality. He does not want to make a mere mechanical copy of things. He enriched his work of art with experience like naturalists, his aim is to observe closely and tell everything including every detail and to portray the environment exactly as it is. His imagination and creativity drawn from real life situation, and it plays a very significant role in all his artistic works.

Faulkner, with the touch of realism weaves the stories around the psychic imbalances and impulsive actions of their characters and thus introduces uncommon occurrences into the customary recognizable world. He deviates from the method of portraying characters, which are endowed with individual traits, essential and decisive characteristic of the environment, and the social milieu to which they belong. His characters are highly individualistic. They are against the existing code of social life and they indulge in actions, which are irrational. They try to work out their destruction in their own way. The heroes of his work are finding with the psyche and a kind of mental imbalance

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Endangered Language, Identity Crisis and the Vanishing Community: A Sociolinguistic Study of Darma

Ashish Kumar Pandey

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Abstract

Language and social identity are indispensably related and dependent on each other. In many cases, the language of a community defines and constructs the identity of the community; it is very much evident in the case of Darma people. The entire Darma community is known after the language that they speak, which is, Darma. Of late, the community is facing an identity crisis as their language amidst pressures from the dominant languages like Hindi, is shifting. Though, the shift appears to be Linguistic, it has some deeper repercussions as the whole Darma culture is affected. This research paper attempts to locate possible reasons of language shift and its socio-cultural effect on the community, for instance, lack of school education in Darma medium is one of the reasons of language shift among others which is distancing these people from their culture and training them in other dominant languages and cultures like Hindi and English. Furthermore, on the basis of the findings, the paper finds that Darma language needs to be protected and preserved not only to save an endangered language but also to help Darma people retain their identity and culture which are embedded in their language. The study has been conducted by using observation method and personal interview with the respondents.

Keywords: Darma language, Darma community, Social identity, Identity crisis, Darma medium schools, language and culture, Tibeto-Burman languages, Language abandonment

Introduction

According to a report *Language vitality and endangerment* submitted to UNESCO, "Language diversity is essential to the human heritage. Each and every language embodies unique cultural wisdom of people. The loss of any language is thus a loss of all humanity". (01) As the report has emphasized, there exists a very close relationship between the language and the survival of the linguistic community that speaks that language. Linguists across the world are concerned about the facts that render a language endangered. Julia Sallabank in an article "Language Endangerment: Problems and Solutions" states that "As only about 80 of the 6000+ languages in the world have more than 10 million users, it is clear that the vast majority of languages are used by relatively a small number of people". (52-53) Here it is clear that most of the endangered languages in the world have small number of speakers. It is due to various reasons like Political, social, economic, religious and other dominant factors. According to Maureen Hoffmann,

There are many reasons why a language might become endangered or even extinct. The physical loss of speakers (due to genocide, natural disasters or similar cause), the

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disintegration of the language community (due to displacement, assimilation into the dominant population, or the economic concern), the homogenizing effects of mainstream media (in the form of dominant language television, radio and print media), and the forced abandonment of language (through overt suppression, often accompanied by the institution of dominant language schools) are among the possible factors that lead to language abandonment. (14)

These above reasons are main factors for categorizing any language whether it is endangered or extinct. For instance, the above parameters given by Maureen Hoffmann are subtly applicable to Darma language which is a language being spoken by a small number of people in Himalayan region and the language has become endangered. The language of Darma has had a long and interesting history, going back, some would say, as far as the Lord 'Shiva' who had made his residence in the Himalayan region and appointed them for his care. There are other stories too about the origin of this community. However, these people came into the public eye in 1962, when India and china conflict happened. That was really a time of struggle for the entire community because they used to move for their trade between Tibet and India before the war. And hence after the Indo-China war, they had to stop at one place and their trade suffered. So, when two or more communities close their spots for trade, they have to find other resource for surviving by themselves. It was after that time that they came down and started living in the lower Himalayan region and hence become visible to peoples' eye. The community henceforth came into contact with the other languages and cultures.

According to Maureen Hoffmann, there are many reasons why a language might become endangered or even extinct. The physical loss of speakers (due to genocide, natural disasters or similar causes), the disintegration of the language community (due to displacement, assimilation into the dominant population, or economic concern), the homogenizing effects of mainstream media (in the form of dominant language television, radio and print media), and the forced abandonment of language (through overt suppression, often accompanied by the institution of dominant language schools) are among the possible factors that lead to language abandonment. (14)

Darma Language of the Himalayan Region

The above reasons are main factors for categorizing any language whether it is endangered or extinct. For instance, the above parameters given by Maureen Hoffmann are subtly applicable to Darma language which is a language being spoken by a small number of people in the Himalayan region and hence the language becomes endangered. The language of Darma has had a long and interesting history, going back, some would say, as far as the Lord 'Shiva' who had made his residence in the Himalayan region and appointed them for his care. There are other stories too about the origin of this community. However, these people came into the public eye in 1962, when India and china conflict happened. That was really a time of struggle for the entire community because they use to move for their trade between Tibet and India before the war. And after the Indo-China war, they had to stay at one place and their trade suffered. When two or more communities close their area for trade, they have to find another resource for surviving by themselves. It was after that time that they came down and started living in the lower Himalayan

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region and hence become visible to people. The community came into contact with other languages and cultures at that time.

Language

Darma language is being spoken in the valley of Darma, which is situated in the Dharchula Tahsil Pithauragarh District of Uttrakhand. The Darma people have very small inhabitants below three thousand according to the census of 2001. Researcher has been working with the community for four years. This long duration has helped him, and the community come close to each other. Researcher has been surprised when Darma people are eagerly accepting his proposal of documentation of language. The community opens all the windows for him. The researcher's primary action was finding out, whatever literature has been preserved. And the secondary step was to analyze that literature. According to available literature whatever I have seen in Rang library which is situated in Dharchula (migrated place) they call themselves Shauka (traders). In their literature they wrote down their ancient history, where they came from, who they were and why they did not go back to that world. They call themselves Brahmins and they still maintain the decorum and sanctity of Brahmanism.

Darma Tribe

Darma tribe belongs to Darma valley, Dharchula Tahsil, Pithauragarh district of Uttaranchal state. It is one of the fifteen tribes, as stated in undivided Uttar Pradesh 1[THE CONSTITUTION (SCHEDULED TRIBES) (UTTAR PRADESH) ORDER, 1967 (C.O. 78) in clause (1) of article 342 of the Constitution of India. Darma language belongs to Tibeto-Burman language family. In Tibeto-Burman language family Darma is categorized under western Himalayan region. Dr Grierson was the first researcher who had researched this language and he gave the name Darmiya, after that he called them Bhotia. However, Bhotia is not an acceptable term for Darma people; it is regarded as a derogatory word. The Darma language does not yet confirm any genetic relation with any language. So, Darma may not be related to any community or language without complete affirmation of genetic relation. The detail of Darma language may be understood as follows:

g. West Himalayan
i. North
ii. Northwest
iii. Almora
Rangkas, Darmiya, Chaudangsi, Byangsi (M. Willis-2007)

There are three dialects of Darma language as "Darma, Chaudangs and Byangs though genealogically belong to one group". (D. D. Sharma 08) According to Sharma, these are all genetically related with each other. However, there is no proof available which establishes their genetic relation. The most interesting thing about the Darma community is that there is a very close relationship between the language and the community and it is communal identity.

Social Identity

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The study of the relationship between the identity of a community and a language has been one of the thrust areas of Sociolinguistics since decades. Many linguists have contributed their scholarship in the field of applied linguistics where the language and the identity of the community have been the central discussion. A close scrutiny of the Darma community and language might establish the fact that there exists an inseparable relationship between the community and language. Darma valley is situated in the eastern Uttrakhand (western Himalayan region) near India and Tibet border. The name of Darma is based on Darma River (Darma Ganga) which is at Indo-Tibetan border. In this valley there are nineteen villages out of which, most of the Darma people live in the fourteen villages. These are: *Dar*, *Bangling, Vurthing, Sela, Chal, Nagling, Baling, Dugtu, Dantu, Saun, Baun, Filam, Go*, Dhakar, Tidang, Marccha, and Sela*. At *Tidang, Darma* joins *lassar ynagti* (river) then it is called Dhauli Ganga. It is the name of the valley and the people who belong to this valley are called Darma people and the language they speak is also called Darma. Most of their villages are located on the bank of Dhauli Ganga River. There are three valleys Byans, Chaudans, and Darma in that area, the inhabitants of these valleys habitually speak the language specific to the valley they live in. Most of the residents in these valleys are multilingual; they know their language as well as Hindi, Nepali and Kumauni.

Whatever this researcher has analyzed after gathering audio visual data through different software, researcher has concluded that in all the fourteen villages of Darma valley do have variations in their language at both phonological and morphological levels. This difference cannot be as well perceived as sound phonetically, as much as morphologically. But it has less possibility to be measured by others in general. Informants told how the community is practicing religious traditions. They have strong faith in the Lord *Kailash Mansarover*. They all are followers and are supplicating for peace of the ancestor soul. Since 1962 it was part of India, now it is in Tibet. Apart from this every individual village has its own Clan (God) local names *Gibla Dev* and *Chipla Dev*; they believe that their God protects them from any natural or artificial calamity. There is a little bit difference in praying to the gods in all these villages. The Darma community is largely based on agriculture. Some of them are also working in the government sector, and private sector. The above-mentioned discussion of the community and their practices may reveal that there exists a very close connection between Darma community and Darma cultural identity which is again rooted in their cultural practices.

Major Crisis

However, the major crisis that the community has faced came after the Indo-China war which has forced these people to come down and mix with the people of other community. That was the biggest crisis for them in retaining their identity, especially for any community which is suffering from lack of basic requirements which they need, and they want to find them from any source. Earlier, Darma people used to migrate from their valley to the Dharchula during the winter season in the month of October and again at the season of summer they used to go back to their valley. They were moving till 1962, however, after that the trade was closed and maximum people shifted to Dharchula in the Pithauragarh District of Uttrakhand. Dharchula is a linguistically diversified place where the people come from across the country because it is a base camp for pilgrims of Kailash Mansarovar, which is situated in Tibet near *Lipulake Darra* Indian border.

Government Help

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Government has provided facilities for them in many ways in Darma valley, through the Indian military, SSB, BRO, and BSF and so many other govt. groups and non-government organization that are working there for the betterment of their society. Basic consumption items are being provided by them like grains, food and clothes and also maintain their houses whenever they need improvement. Beyond these facilities the Darma people want to educate their children in the arena of global acceptance.

James' (1890) has discussed *self as materiel, self as social and self as spiritual* in his book *Principles of Psychology*. This description is a person's relation of their own body with all its emotional attachment and interrelation with others, and the spiritual morality of person. If the individual or the agency makes up their mind towards these three states in language or society then it would never continue by means of their stability of identity.

However, Darma community has had different types of architecture for their shelters, according to the atmospheric situation from ancient times; but after Government intervention of social schemes for scheduled tribe act, the architecture of houses is changed because of earthquakes and so many threats of natural hazards. Having been in emotional touch with their homes, it was a heart-felt deep hurt, as well as loss of identical connectivity of genuine homes. It is also one of the biggest reasons Darma community is unable to transmit a home culture to the future generation.

Diglossic Situation

After the intervention of dominating languages like Hindi and Kumauni, Darma has gone into a diglossic situation, which is still unable to reinstate Darma, even after so many efforts made by the community. In that situation, Hindi is treated as upper level language and Darma as a lower level language. Always there are two kinds of languages spoken at the same time in a society, which are known as high and low standard languages that are spoken by the upper class and lower-class people in the society, existing together at the same place. The high prestige language always dominates the low prestige language in the society; this may happen because of various reasons. It could be social, political and/or due to lack of employability. If the speakers turn their minds off their languages, the result could be discouraging and probably language will have no existence anymore in society. Block David in an article "Issues in Language and Identity Research" (14-15), has identified three broad reasons: first is psychological angle of predominantly social reasons, second one is interrelationship between individual and social structure in language identity and the third one is a socio-economic stratification. Many of other issues arise in the language identity to comprehend the actual situation whereby language establishes its own panorama of language and culture. These three situations are alarming to sustain the identity pertaining to language, culture, and attitude and beliefs of that society. In case of Darma these situations are equally applicable and are the reason behind the changing of people's mind towards the Darma language.

Socio-Cultural Identity

The study about socio-cultural identity was started in the 1970s to 1980s. The second language researchers showed their interest in developing the relationship between identity and language. "Social identity" was seen in reference to the relationship between the individual and

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larger social world. (Norton 01) "While cultural identity referenced the relationship between an individual and the members of a particular ethnic group". (Gumperz, 1982) In the case of Himalayan language Darma, the social identity is under threat because of the use of domains, which are related to the social phenomena like family, school, workplace, transportation, social services, judiciary and so on. In these places, people are hardly using their mother tongue. They frequently use Hindi and Kumauni and sometimes English. People are also adopting Hindi language for social contact and hence get to follow Hindi culture. The famous Indian festivals like Holi, Dipawali, Dashahra, and others are being celebrated by the Darma people. Regarding social etiquette, for example, the way of greeting - *namaskaar, pranaam, touching elders' feet* and using nonverbal communications like physical gestures, eye contact, using symbols and so on, they are shifting towards mainstream Hindi cultural identity as well as social identity.

Darma Community

On the eve of a social gathering, it was compulsory to wear traditional dress according to informants. When researcher was seeking information now, as to why this has not been followed as usual. The communities' views now have been spread among cities and countries. There are fewer possibilities to perform the same acts of ritual on every occasion. That is why it is up to the member who is performing the ritual. Their traditional dress is named as *chungachola* for male which is a long kurta and pajama with a big turban and *rangachola* for female which also is a long gown with some little difference. The difference is found in some type of jeweled embroidery typical for male and female. But many of them who are working professionals and who care only for social gathering, avoid wearing traditional clothes. This shows the change of attitude towards their culture. The cultural change which may be noticed in marriages is that they have adopted Hindu culture for their marriage system. The Hindus mostly prefer arranged marriages. They also tried to adopt that, but since they have a matriarchal society, the marriage system remained quite flexible and the proposal for marriage may be sent by either the boy or the girl. However, they still have certain kind of rituals which they perform at the time of marriage like *Chakti,* which is one kind of local wine that they offer to their God and after that it is served to all the members of the community.

Identity of a language is deeply engrained in the cultural practices of a group, for instance, different rituals and traditions like marriage are performed in the language of the community. Various folk songs that are sung at the time of any communal performance which express the age-old wisdom of that community maintain a close relation between the individuals of the community and the language of the community. Hence the identity of the language refers to an individual's social and cultural perspective which maintains the relation between the individual and a larger social world. In the case of Darma language, a lot of instances are evident when the individual is turning away from their communal identity and moving away from their linguistic reality.

Language Shift and Politics of Recognition

This research basically focuses on one of the aspects of Darma language which primarily deals with the shifting of Darma language towards Hindi which is one of the major languages spoken in North India. Hence, when Darma language came into contact with Hindi, which is a dominant language in the region, it has been subtly influenced by that. Hence, the shifting of

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Darma language is in fact influencing the social identity of Darma people. Social identity may be described as an "…identity [which] encompasses participant roles, positions, relationships, reputation, and other dimensions of social personae, which are conventionally linked to epistemic and affective stances". (Ochs 424) This is how the identity gets affected by the second language environment. In social gatherings, the sharing of knowledge, feelings, attitude, and social acts are affected by those who are not directly related to that particular community.

The term 'Identity' itself may be defined as the relation between individuals to society, culture, language, paralanguage and so on. Identity must have relation to people's individuality. Every individual belongs to the Himalayan Tibeto-Burman language "Darma" is struggling for identity. The social identity of the Darma community is shifting amidst the global pressure of the social acceptance of Darma community. If Darma language could not exist at the level of social, cultural and moral context, it indeed becomes endangered. The identity of community has connection with the social, cultural, and ethnographical background of community. The identity creation is that social process which takes an elongated time to establish. Then it may be adapting a language, culture and ethics of other societies or cultures. Darma community is also undergoing this threat that it is gradually adopting the socio-cultural practices of other communities. The place where Darma people are living at present is not their original home. They have migrated to this place and have come from Darma valley. Earlier, they used to migrate from Dharchula to Darma valley, but now most of the Darma people have permanently settled in Dharchula only because conditions were unfavorable at the border. Dharchula is a business hub between India and Nepal and so many cultures are at the point of amalgamation in that town which is indeed affecting the culture of the Darma people.

Fraser calls this 'politics of recognition' when identity is only about politics whereby the person who belongs to a developed society thinks of himself as superior and others as underdeveloped, having no identical recognition or very low culture. R.H. Robins in *Short History of Linguistics* (1967) stated that "most cultures in the 'world have engendered among certain of their members some realization of the scope and power of language". (01) It does not mean that only the culture is endangered, but the language is also affected by the various means, one of them is that if the old generation cannot transmit the language, culture and ethics to present and coming generation then how it could be possible that the language will have more perpetual effect in the society. Sometimes it is dependent on prestige and the power of language to transmit the culture to the next generation, but if a more prestigious language dominates the area, it indeed becomes difficult for the native language to perform its task of transmission of culture.

Language can retain its identity, if it has existence in the society at social, cultural and moral levels. If it is shifting towards another language because of various reasons like education, employment, or for social status, the community might have to accept the norms, values, attitudes, beliefs, egos and the central power of the society and culture or language towards which it is shifting. The Darma language is shifting towards Hindi because their language does not assist them to find a job, or employment. Further, they want to educate their children in Hindi or English mediums which might ensure a secure future for their children. There are few missionary schools which educate them only in English medium, while the rest of them are Hindi medium schools.

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There is only few schools that give them education in Darma as well as Hindi. Hence, most of the children in Darma community are being educated in Hindi medium while a few in English medium with only a few exceptions being taught in Darma medium. However, there is an eternal threat which is hidden in this system of education and that is that their culture which is gradually shifting towards, primarily Hindi and also English. Hence, the present generation of Darma people is moving away from their culture.

Language Preservation & Conclusion

As the abovementioned discussion indicates that the Darma language is shifting towards other dominant languages and cultures, namely, Hindi and Kumauni. Darma seems to be endangered because of many reasons; one of the major reasons is the population of Darma speakers, which is very less. According to census of India 2001 the population of Darma people is only three thousand nineteen people. Almost fifty percent population has migrated to other places. The area where Darma people are living is a very small area. And around the locale of the Darma community are some dominant languages. Since Darma language is gradually shifting towards Hindi and Kumauni languages, the Darma language needs to be preserved.

In fact, the rejection of Darma language is coming from the Darma society itself as most of the speakers have accepted Hindi as a medium of communication and they prefer the use of Hindi over Darma. The Darma community is trying to retain its cultural identity through cultural performance as language preservation through the community development centre. Eventually community is unable to sustain the identity of community. The MHRD ministry of India has recognized the need of the hour about such kinds of Languages in India. So, the ministry has planned through CIIL (Central Institute of Indian Languages) to work on the documentation and preservation of such languages. CIIL is deeply involved in the documentation and digitalization of Darma language.

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Case Assignment in Khoibu
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1.0 Introduction

This study undertakes a description of case marking and its semantic role in *Khoibu (Uipo),* an endangered Tibeto-Burman language spoken in the Machi sub-division of Chandel district, Manipur, which is 64 km. away from Imphal and lies in the south-eastern part of Manipur at 24°40' N Latitude and 93°50' E Longitude and its neighbors are Myanmar (Burma) on the south, Ukhrul district on the east, Churachandpur district on the south and west, and Thoubal district on the north[1]. The language is spoken by around 2,800 speakers. The literal meaning of this tribe is derived from '*khoi*' and '*pu*', where 'khoi' means 'bee' and *'pu'* means 'owner'. Thus the term refers to the speakers of this language as the ones who own 'bee', 'beehives' and 'honey' in the indigenous land of Khoibu territory. As none of the latter classifications on Tibeto-Burman make any attempt to relate Khoibu with other group, as per Grierson's linguistic survey of India, this language belongs to the Naga-Kuki sub group of Tibeto-Burman family. The present study will try to show the different case marking in Khoibu. The study is not intended to provide an exhaustive discussion of all theories about case and its assignment. The study is limited within the framework of descriptive approach.

Key words: Khoibu, Tibeto-Burman, Case, Nominative-Accusative

2.0 Case

Case is "a grammatical category used in the analysis of word-classes (or their associated phrases) to identify the syntactic relationship between words in a sentence, through such contrasts as nominative, accusative, etc." (Crystal, 2008). In the words of traditional grammarians case is the relation in which a noun stands to some other word or change of the form (if any) by which this relation is indicated by grammatical relation as well as the change of forms.

There are seven cases in Khoibu. The nominative *-nə* is homophonous with the instrumental *-nə*. The following table shows the Khoibu case markers. Khoibu is nominative-accusative and it has seven cases namely nominative **-nə**, accusative **-ti**, dative **-nən**, instrumental **-nə**, locative **-raŋ**, associative **-pui** and ablative**-rei**. The nominative **-nə** is homophonous with the instrumental *-nə.* In Khoibu the nominative **-nə** is obligatorily mark with the subject of compound

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[1] There are eight Khoibu villages in Manipur viz. Khoibu Khullen, Biyang, Yamolching, Nungourok, Khamsing, Salemram, Thallem and Thawai. All the villages are confined to the Chandel district only. Among the villages, Khoibu-Khullen is the oldest village. Some amount of Khoibu population is also found in the pockets of Imphal city, Manipur.

sentences, or if the event expressed by the transitive verb is non-habitual; universal truth. The dative case maker *-nən* is also marked for the recipient of the abstract things. The instrumental case marker is used to indicate instrument that the agent uses while carrying an activity. The instrumental case is marked by *-nə* which is homophonous with the nominative case.

Khoibu Case Markers

Nominative	Accusative	Dative	Instrumental	Locative	Associative	Ablative
-nə	*-ti*	*-nən*	*-nə*	*-raŋ*	*-le/pui*	*-rei*

2.1 Nominative -nə

In Khoibu the subject of a transitive clause is assigned a nominative case by *-nə* which is optional as in (1) below.

1. a) *a-(nə)*   *tom-ti*   *kə-tən*
          3SG-(NOM)   Tom-ACC   V.PRX-beat
          'He beats Tom.'

As seen in the following examples the subject of transitive verbs are obligatorily assigned nominative by *-nə* if

a. A sentence is a complex sentence as in (2 a) or
b. If the event expressed by the transitive verb is non-habitual as in (2 b) or universal truth as in (2 c).

2. a) *a-nə*   *tom-ti*   *kə-tən*   *cəmin*
          3SG-NOM   Tom-ACC   V.PRX-beat   and
          ram-nə   *Mani-ti*   *kə-tən*
          Ram-NOM   Mani-ACC   V.PRX-beat
          'He beats Tom and Ram beats Mani.'

   b) *pulis-nə*   *mukəcə-ti*   *kə-cur*
          police-NOM   thief-ACC   V.PRX-arrest
          'Police arrest the thief'.

   c) *kəni-nə*   *kərtʰel-rei*   *kə-tʰok*
          sun-NOM   east-ABL   V.PRX-rise
          'The sun rises from the East'

The subject of intransitive verbs never assigned nominative case as shown in the following examples.

Intransitive Verb

c. a) *a*   *kə-ip*
        3SG   V.PRX-sleep
        'He sleeps.'

    b) *na-sə*   *kə-cəp*
        baby-DET   V.PRX-cry
        'The baby cries.'

    c) *a*   *kə-cou*
        3SG   V.PRX-tall
        'He is tall.'

    d) *a*   *kə-ŋao*
        3SG   V.PRX-fool
        'He is fool.'

The nominative *-nə* is not marked to the subject or agent when the action is a routine activity even when if the verb is transitive (3 a) and (4 a). In such a case if the subject is marked with nominative *-nə* , then the routine activity is recast as unusual or noteworthy as in the following example (4 b) and (5 b).

4. a) *a*   *boŋka*   *sa-kə-nei*
        3SG   basket   make-V.PRX-PRG
        'He is making basket.'
        (Lit: Making basket is a routine activity for the subject.)

    b) *a-nə*   *boŋka*   *sa-kə-nei-ne*
        3SG -NOM   basket   make-V.PRX-PRG-DECL
        'He is making basket.'
        (Lit: Making basket is not a routine activity for the subject.)

5. a) *tom*   *kou-noi*
        Tom   V.PRX-dance
        'Tom dances.'
        (Lit: Tom always dance or he is a dancer.)

    b) *tom-nə*   *kou-noi-ne*
        Tom-NOM   V.PRX-dance-DECL
        'Tom dances.'
        (Lit: Tom is does not know to dance.)

2.2 Accusative Case -ti :
For both animate and inanimate direct object accusative **-ti** is assigned.

Animate DO

6.   a)   *ŋei*   *tom-ti*   *kə-tʰi*
            1SG   Tom-ACC   V.PRX-love
            'I love Tom.'

      b)   *ŋei*   *ram-ti*   *kə-tən*
            1SG   Ram-ACC   V.PRX-beat
            'I beat Ram.'

Animate Non-human DO

7.   a)   *ŋei*   *tə-həl-ti*   *kə-tən*
            1SG   DEM-cow-ACC   V.PRX-DECL
            'I beat the cow.'

      b)   *tom*   *ui-ti*   *kou-mətʰui*
            Tom   dog-ACC   V.PRX-kick
            'Tom kicks the dog.'

Inanimate DO

8.   a)   *tom*   *ball-ti*   *kə-roi*
            Tom   ball-ACC   V.PRX-carry
            'Tom carries ball.'

      (b)   *ram*   *citʰi-ti*   *kou-məyer*
            Ram   letter-ACC   V.PRX-write
            'Ram writes letter.'

Animate non-human IO

9.   *tom*   *ram-ti*   *həlpui-sə*   *tən-kə-yər*
        Tom   Ram-ACC   cow-DET   beat-V.PRX-let
        'Tom let Ram to beat the cow.'

Animate IO

10.   *ŋei*   *ram-nən*   *tom-ti*   *kə-mut*
        1SG   Ram-DAT   Tom-ACC   V.PRX-show
        'I introduced Tom to Ram.'

Inanimate IO

11.   *ŋei*   *ram-ti*   *citʰi-sə*   *pa-kə-yər*

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1SG   Ram-ACC   letter-DET   read-V.PRX-let

'I let Ram to read the letter.'

2.3 Dative Case –nən

The dative case is the case of the indirect object of the verb and is expressed by *-nən* in Khoibu. The object marked case for dative can be the recipient of a speech action as illustrated by the following examples.

12.   a)   *ŋei   meri-nən   lailik   kʰei   kə-pi*
            1SG   Marry-DAT   book   one   V.PRX-give
            'I give one book to Marry'.

       b)   *koukəreŋ-pa-nən   sərka-nə   on   kə-paŋ*
            poor-man-DAT   government-NOM   money   V.PRX-help
            'The government gives money to the poor.'

       c)   *tado-nən   pinky-nə   par   kʰei   kə-pi*
            Tado-DAT   Pinky-NOM   flower   one   V.PRX-give
            'Pinky gives a flower to Tado.'

The dative case maker *-nən* is also marked for the recipient of the abstract things as shown in the example below.

13.   a)   *oca-nə   porwa-nən   rəmol   kə-sən*
            Teacher-NOM   student-DAT   knowledge   V.PRX-impart
            'The teacher imparts knowledge to the students.'

       b)   *a-nu-nə   a-canəpa-nən   kou-rəca*
            3SG-mother-NOM   3SG-son-DAT   V.PRX-advice
            'The mother advices her son.'

2.4 Instrumental Case -nə

The instrumental case marker is used to indicate instrument that the agent uses while carrying an activity. The instrumental case is marked by *-nə* which is homophonous with the nominative case.

14.   a)   *ŋei-(nə)   wa-nə   ro   kə-sat.*
            1SG-(NOM)   axe-INS   bamboo   V.PRX-cut
            'I cut bamboo with axe.'

       b)   *ŋei   wa-nə   ro   kə-sat   cəmin*
            1SG   axe-INS   bamboo   V.PRX-cut   and
            tom-nə   horai-nə   kə-ren

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Tom-NOM   saw-INS   V.PRX-cut
'I cut bamboo with axe and Tom cut the bamboo with saw.'

The instrumental -*nə* is also used to denote some cause of states as in the (15 a. b. and c).

15.   a)   *a*   *noŋsət-nə*   *ləra*
              3SG   heat(sun)-INS   tire
              'He is tired with heat.'

    b)   *a*   *noŋ*   *yui-nə*   *dokrə*
              3SG   rain   water-INS   wet
              'He is wet with rain water.'

    c)   *a*   *kətlun-nə*   *kə-na*
              3SG   fever-INS   V.PRX-ill
              'He is ill of fever.'

2.5 Locative Case -raŋ
The locative case indicates the location of an object or event. It is marked by *-raŋ*.

16.   a)   *ŋei*   *candel-raŋ*   *kə-ca-uŋ*
              1SG   Chandel-LOC   V.PRX-go-FUT
              'I will go to Chandel.'

    b)   *mosyel*   *lou-raŋ*   *cukicak*   *kə-liŋ*
              Mosyel   field-LOC   maize   V.PRX-plant
              'Mosyel plants maize at his field.'

    c)   *ŋei-nə*   *tebəl-raŋ*   *lailik-yao-sə*   *kə-kʰou*
              1SG -NOM   table-LOC   book-PL-DET   V.PRX-keep
              'I keep the books on the table.'

2.6 Associative Case -pui
The associative case denotes the action which has been performed in association with another. Associative case is marked by the suffix *-pui*.

18.   a)   *ŋei*   *tom-pui*   *sinema*   *kə-tʰui*   *kə-ca*
              1SG   tom-ASS   cinema   V.PRX-watch   V.PRX-go
              'I go with Tom to watch the cinema'.

    b)   *tom*   *meri-pui*   *kou-ŋan*
              Tom   Marry-ASS   V.PRX-fight
              'Tom fought with Marry.'

2.7 Ablative Case –rei

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The ablative marks the NP as expressing the source location. The ablative case is marked by *-rei*.

19.   a)   *ŋei   ə-nənrei   on   kə-pʰa*
              1SG   3SG-ABL   money   V.PRX-got
              'I got money from him.'

       b)   *tʰəŋwən-rei   noŋ   kə-ru*
              sky-ABL   rain   V.PRX-fall
              'The rain falls from the sky.'

Conclusion

From the present study, it can be sum up that the nominative case in Khoibu is optional in the subject of transitive clauses whereas if the statement is a complex sentence or the event expressed by the transitive verb is non-habitual or universal truth the nominative case is obligatory. And, the nominative case is never assign to the subject of intransitive clauses which is of great interest to be study. Again, nominative *-nə* is not marked to the subject or agent when the action is a routine activity even when if the verb is transitive. In such a case if the subject is marked with nominative *-nə* , then the routine activity is recast as unusual or noteworthy. For both animate and inanimate direct object accusative **-ti** is assigned. The object marked case for dative can be the recipient of a speech action in Khoibu. The dative case is the case of the indirect object of the verb and is expressed by *-nən* in Khoibu. The object marked case for dative can be the recipient of a speech action. The instrumental case marker is used to indicate instrument that the agent uses while carrying an activity. The instrumental case is marked by *-nə* which is homophonous with the nominative case in Khoibu and instrumental *-nə* is also used to denote some cause of states. As the study is a preliminary of its kind there are still more scope to be dig out in the future.

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Verbal Suffixes in Inpui

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1. Introduction

The aim of this paper is to study the role of verbal suffixes in Inpui, a Tibeto-Burman language of the Naga-Bodo subgroup spoken in the state of Manipur. The term *Inpui* refers to *'In'* means *'house'* and *'Pui'* means *'big or large'.* So the literal meaning of the language is 'Big House'. Inpui Naga inhabits in the easternmost region of Tamenglong district of Manipur. It has fourteen Inpui villages, viz. Kabuikhulen (Lwanjang), New Kabuikhullen (Lamjang Namthan), Haochong (Pantong), Oktan (Puichi), Nungtek I, Nungtek II, Bakua, Tamenglong Headquarter, Ijeirong (Tulimowan), Pungmon (Chingchen), Noney and Lukhambi Bazar, Karwangmon Lower, Karwangmon Upper and Pungmon (Chingchen). According to its native speakers, the population of Inpui is approximately 13,000. The present discussion reveals that different grammatical properties are indicated by their respective suffixes. Moreover, the present analysis shows that declarative, negative, interrogative and imperative sentences are all constructed by the suffixation of respective markers to the verbal roots or stems. The present study makes an attempt to show that verbal suffixes play an important role in the morphological system of Inpui.

2.0 Verbal Suffixes

In this language verbal suffixes occupy a large role. All the verbs in this language are mainly formed by adding suffixes. In such type of agglutinative language the number of verbal suffixes is more than that of the nominal suffixes. The verbal suffixes in the language are listed under the following headings.

2.1 Tense and Aspect

Tense is a category used in the description of verbs referring primarily to the way the grammar marks the time at which the action denoted by the verb took place. In the language there are two types of tense i.e. future and non-future. Future marker is *ləŋzoi* and non-future markers are *ye~ we~roi* etc.
Future

1. *əy   sa-ləŋzoi*
   1SG   eat-FUT
   'I will eat'

Non-future
2. *əy   sa-ye*
   1SG   eat-NON.FUT
   'I eat'

In general, tense in the T.B languages is not well distinct as it is found in the languages like English, Hindi and Sanskrit. Aspect is more feasible than tense in the language. Holt (1943) says 'aspects are a different way of viewing the internal temporal constituency of a situation'. Aspect in grammar is concerned with the temporal distribution or contour of an event. It is the status of action whether action is complete or incomplete. It is not concerned with relating the time of the situation to any other point of time, but rather with the internal temporal constituency of the one situation. There are four suffixes which denote an event or situation in the language. They are explained below.

2.2 Simple Aspect Suffix

-e is a simple aspect marker in the language. It has many allomorphs. They are *ye~we~ŋe~me* which occur under phonological condition. The suffix *-e* occurs when the preceding sound ends with a voiceless velar stop /k, p/. The suffix *-ye* occurs when the preceding sounds end with the vowel /i, a/. The suffix *-we* occurs when the preceding sounds ends with the vowel /o, u/. The suffix *-ŋe* and *-me* occurs when the preceding sound ends with the velar sound /ŋ/ and nasal sound /m/. It is explained with the following example.

3. *man   nət   tək-e*
    3SG   strong   very-ASP
    'He is very strong.'

4. *əy   bu   sa-ye*
    1SG   rice   eat-ASP
    'I eat rice.'

5. *man   lato-we*
    3SG   sing-ASP
    'He sings.'

6. *man   huŋ-ŋe*
    3SG   come-ASP
    'He comes.'

2.3 Progressive Aspect Suffix

The suffix *-əmai* is the progressive aspect marker in the language. This suffix indicates that the action is continuing at the moment of speaking.

7. *man   lam-əmai*
    3SG   dance-PROG
    'He is dancing.'

8. *man   pa-əmai*
    3SG   read-PROG
    'He is reading.'

2.4 Perfect or Complete Aspect Suffix

The suffix *-roi* is the perfect marker in the language. This suffix describes that the action has been completed, finished or done.

9.   *man   in-roi*
            3SG   sleep-PRF
            'He has slept.'

10.   *man   se-roi*
            3SG   go-PRF
            'He has gone.'

2.5 Future/Irrealised Aspect

The suffix *-ləŋzoi* is the future marker in the language. It indicates near future.

11.   *əy   se-ləŋzoi*
            1SG   go-FUT
            'I will go.'

12.   *əy   tui   in-ləŋzoi*
            1SG   water   drink-FUT
            'I will drink water.'

2.6 Mood Suffix

The language has two suffixes *-nom* and *-mai* which indicates mood in the language. The suffix *-nom* indicates wish or desire. It is generally added to the dynamic verbs. Certain stative verbs like *bəron* 'big', *toi* 'short', *kəsin* 'small' etc. also takes this suffix. It is always followed by their respective aspect markers. The suffix *-mai* indicates the intended meaning or the sense of permission seeking. It indicates the action which is not yet performed as well as the action which is to be performed in the later moment. It will be explained from the following examples.

13.   *əy   tʰəkra   sa-nom-me*
            1SG   fruit   eat-MOOD-ASP
            'I want to eat fruit.'

14.   *əy   bəron-nom-me*
            1SG   big-MOOD-ASP
            'I want to be big.*'*

15.   *əy   se-mai*
            1SG   go-MOOD
            'Let me go.'

In 13, the suffix *-nom* with the action verb *-sa* 'eat' indicates the speaker's desire or want to eat fruit while in 14, the suffix *-nom* with the stative verb *bəron* 'big' shows the speaker's desire

to be big. In 15, the suffix *-mai* shows the speaker's permission to let him go. These suffixes are used only with the action verb.

2.7 Definitive Suffix

The suffix *-ləm* is the definitive suffix in the language. It expresses the action completed with definiteness. This suffix is followed with the simple aspect marker *–me*.

16.   *man   cəp-ləm-me*
        3SG   cry-DEF-ASP
        'He has cried'

17.   *man   se-ləm.me*
        3SG   go-DEF-ASP
        'He has gone'

2.8 Suggestive Suffix

The suffix *-zo* is the suggestive marker in the language and performed the action in the next moment. *-zo* means 'let'.

18.   *əni   la   to-zo*
        we   song   sing-SUGG
        'Let us sing.'

19.   *əni   ca   in-zo*
        we   tea   drink-SUGG
        'Let us drink tea.'

2.9 Command Suffix

Command in the language is formed by the suffixation of *-o~ŋo~ro* to the action oriented verb root. The suffix *-o* and *-ro* is used elsewhere while *-ŋo* is used only when the preceded sound ends with the velar sound /ŋ/.

20.   *nəŋ   se-ro*
        2SG   go-COMM
        'You go.'

21.   *tui   in-ro*
        water   drink-COMM
        'Drink water.'

23.   *nəŋ   huŋ-ŋo*
        2SG   come-COMM
         'You come.'

2.10 Honorific Suffix

'-*tʰaŋ*' is the honorific suffix in the language. It is added to the verb root followed by the command suffix -*ŋo* as in the following examples.

24.   *ca   in-tʰaŋ-ŋo*
        tea   drink-HON-COMM
        'Please have tea.'

25.   *sa-tʰaŋ-ŋo*
        eat-HON-COMM
        'Please have it.'

2.11 Directional Suffixes

There are four type of directional suffixes in the language namely -*kʰut* 'inside',-*sok* 'outside', -*ka* 'upward', -*ta* 'downward'.

-*kʰut* 'inside'
This suffix indicates the inward direction.
tʰ aŋ + kʰut + nu 'to put inside'

26.   *upu-du   pwən   tʰ aŋ-kʰut-o*
        cupboard-DEM   cloth   put-inside-COMM
        'Put the cloth inside'

-*sok* 'outside'
This suffix indicates outside direction.
pək+sok+nu 'to cary outside'

27.   *man   insuŋ-binə   pək-sok-roi*
        3SG   house-ABL   run-outside-ASP
        'He ran out from the house'

-*ka* 'upward'
This suffix indicates the upward direction.
pʰaŋ-ka-nu 'to look upward'

28.   *təmbala-bi   pʰaŋ-ka-o*
        sky-DEM   look-up-COMM
        'Look up at the sky.'

-*ta* 'downward'
This suffix indicates downward direction.
pʰun+ta+nu   'to carry downward'

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29. *man-nə   dip-gə   pʰun-ta-roi*
    3SG-NMZ   book-DEM   carry-down-SA
    'He carried the book down.'

2.12 Interrogative Suffix

The suffix *-bo* is the interrogative suffix in the language. This suffix is attached to the action as well as stative verb to indicate question. This suffix is used in both yes/no Question and Wh- question.

30. *nəŋ   zu   in-bo*
    2SG   alcohol   drink-INT
    'Do you drink alcohol?'

31. *həy   toi-bo*
    this   small-INT
    'Is this small?'

32. *nə-in-bi   tu   huŋ-bo*
    your-house-LOC   who   come-INT
    'Who comes in your house?'

2.13 Negative Suffix

Inpui has two types of negative suffixes. They are *-mək* and *-ləy*. The two suffixes are used in the following ways:

-mək: This suffix is used in indicating non future, prohibitive, interrogative negative, let negative and negative strengthening.

2.13.1 Non-future Negative

Non future can be negated by *suffixing -mək* to the verb root.

33. *man zu   in-mək-e*
    3SG liquor   drink-NEG-ASP
    'He doesn't drink liquor.'

34. *əy   bu   sa-mək-e*
    1SG   rice   eat-NEG-ASP
    'I do not eat rice.'

2.13.2 Prohibitive Marker

By suffixing *-mək* to the verbal root followed by the command suffix *-o*, it indicates prohibition in the sentence.

35. *təkʰu-gə   tʰət-mək-o*
    tiger-DEM   kill-NEG-COMM

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'Don't kill the tiger.'

36. *zu*   *in-mək-o*
     liquor   drink-NEG-COMM
     'Don't drink liquor.'

2.13.3 Interrogative Negative

When the interrogative suffix *-bo* is suffixed to the negative suffix *-mək*, it gives the meaning of interrogative negative.

37. *nəŋ*   *mək-bo*
      2SG   NEG-INT
     'Isn't it you?'

38. *nəŋ*   *pʰutbol*   *kədəy-mək-bo*
      2SG   football   play-NEG-INT
     'Don't you play football?'

2.13.4 Let Negative (Proposal)

In Inpui when the suggestive suffix *-zo* is added to the negative suffix *-mək*, it gives a let negative meaning.

39. *əni*   *se-mək-zo*
     we   go-NEG-SUGG
     'Let us not play.'

40. *əni*   *bənui-mək-zo*
     we   laugh-NEG-SUGG
     'Let us not laugh.'

2.13.5 Future Negative

The suffix *-ləy* when added to the verbal root it gives a future negative sentence.

41. *əy*   *inswən*   *iskul*   *se-la-e*
     1SG   tomorrow   school   go-NEG-ASP
     'I will not go to school tomorrow.'

42. *əni*   *inswən*   *kədəy- la-e*
     we   tomorrow   play-NEG-ASP
      'we will not play tomorrow.'

2.14 Adverbial Suffix

There are two adverbial suffixes *-gə* and *-tək* in the language. The suffix *-gə* can be added to stative as well as to an action verb. This suffix is used in denoting adverb of manner while the suffix *-tək* is used in expressing adverb of degree. It is added to the root verb followed by its

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respective aspect marker. Besides adding to the verbal root this suffix can also be added time advebrial like *inzan* 'yesterday', *nəkum* 'last year' to indicate adverb of time as well as to the lexical point of time like *'puŋ som'* 10 O'clock' to indicate goal or source.

2.14.1 Adverb of Manner
In forming such adverb, this suffix is added to the stative verb like *bəzaŋ-gə* 'slowly', *inkəm-gə* 'quietly', *pao-gə* 'loudly' etc. it is explained in the following examples.

43. *man   bəzaŋ-gə   se-ye*
    3SG   slow-ADV   go-ASP
    'He goes slowly.'

44. *ram   inkəm-gə   cəp-e*
    ram   quiet-ADV   cry-ASP
    'Ram cries quietly.'

2.14.2 Adverb of Degree
The suffix *-tək* followed by its respective aspect marker is attached to the root verb to form degree adverbs. Consider the following example.

45. *man   sa-tək-e*
    3SG   good-DEG-ASP
    'He is very good.'

46. *ka-DEM   bəron-tək-e*
    room-DEM   big-DEG-ASP
    'This room is too big.'

2.14.3 Nominalizing Suffix
-nu is the nominalizing suffix in the language. It is immediately added to the verbal roots. The verbal root may be action verb or stative verb. To explain, the following examples are given below.

action verb + Nominalizer > verbal noun
sa   nu   sanu 'to eat'
se   nu   senu 'to go'

state verb + Nominalizer > verbal noun
səy   nu   səynu 'to be tall'
rip   nu   ripnu 'to be heavy'

Conclusion
From the above preliminary study, it can be put that the role of suffixes in this language is very significant. In the present paper, only the verbal suffixes have been discussed. The other suffixes are not discussed. The present discussion reveals that different grammatical properties are

indicated by their respective suffixes. Moreover, the present analysis shows that declarative, negative, interrogative and imperative sentences are all constructed by the suffixation of respective markers to the verbal roots or stems. There are four aspect markers in the language *-e, -mai, -roi, -ləŋzoi*, two mood suffixes *-nom and -mai*, one definitive suffix *-ləm*, one suggestive suffix *-zo*, three command suffixes *-o, -ŋo, -ro*, one interrogative suffix *-bo*, two negative suffix *-mək* and *-ləy,* two adverbial suffixes *-gə* and *-tək* and one nominalizing suffix *-nu*. It may be concluded that verbal suffixes play an important grammatical function in the structure of this language. The suffixes proved that the language is an agglutinative one. This is the initial stage of exploring this language. There is more room for further in-depth analysis of the language.

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Violence and Gender Discrimination in Bama's *Sangati*

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Courtesy: https://global.oup.com/academic/product/sangati-9780195698435?cc=us&lang=en&
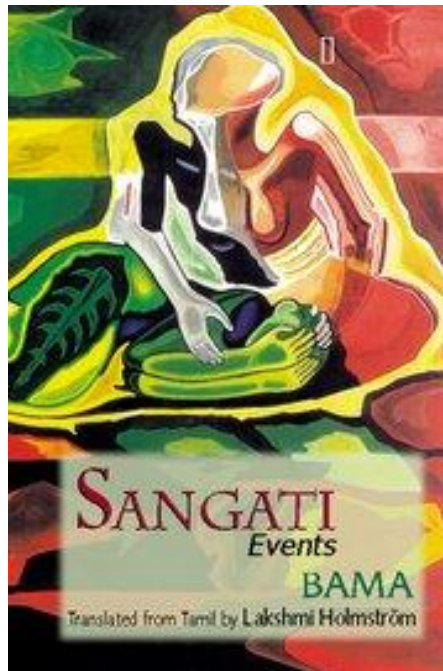
Abstract

  Dalit literature is a literature of protest, pain, and agony. The primary motive of Dalit literature is the liberation of Dalits. It has become an effective tool in expressing their protest against the domination of the caste Hindus. Its beginning can be traced to the undocumented oral folklore and tales of the past decades. Dalit literature as a genre was established in the 1960's and 1970's when a spurt of Dalit writings was published in Marathi and Gujarati. Dalit literature is also gives importance to the upliftment and liberation of Dalit women from patriarchal and caste ridden society. Dalit women face more atrocities due to caste and gender discrimination. They are subjected to systematic oppression and structural violence both from the general community and from within their own community and their families. Violence is used to curb the assertion of the rights of Dalit women in particular and of the community in general. Their socio-economic status combined with being a woman and Dalit also increase the incidence of violence against them.

  In Bama's *Sangati,* Dalit patriarchy is an important subject of concern. Bama criticizes the domestic violence and abuse of Dalit women at home by Dalit men and sexual and occupational harassment faced by them outside their homes at the hands of the upper caste men and the police.

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The present paper focuses on how Bama's *Sangati* explores the violence and gender discrimination of Dalit women experienced by the hands of upper caste men and women and their own community male. It is also portrayed, how they are facing these kinds of inhuman treatment to assert their rights and challenge caste and gender norms.

Key Words: Bama, *Sangati,* Dalit literature, gender discrimination. caste, violence, suffering

Bama
Courtesy: http://www.keralaliteraturefestival.com/speaker/bama-soosairaj/

Introduction

Dalit literature not only portrays the hostile circumstances in which Dalits live, but also articulate their struggle for emancipation from caste oppression. This provides a hope of breathing away from their inferior status, but true liberation for Dalits is possible not just by demanding for equality and justice but only by bringing transformation in the society where others also acknowledge their human identity with respect and dignity. Dalit Literature is influenced by African American literature for liberation and equality in the White-dominated America.

Dalits in India first united themselves to fight against the tyranny of caste in Maharashtra. They formed the Dalit Panthers Party (inspired by the Black Panthers Party) in 1972, and decided to spread awareness among the Dalits of their dehumanized existence and the need to be liberated from the shackles of untouchability. Dalit writings were meant not only to reveal their pathetic and debased existence but also to effectively sow the seeds of protest and revolt in the minds of the fellow Dalits.

The term *Dalit*

The term *Dalit* literally signifies the depressed and suppressed groups of various social formations. But it is used in ways which vary with the specificity of contexts, the speakers' ideological positions, and the political strategies of those who address audiences with it. As a matter of fact, the term is essentially a political idiom and often puts one in a temper. The word "Dalit" actually tends to be appropriated for the castes traditionally discriminated as untouchables and refers to their specific conditions of cultural identity and social subalternity.

According to the decennial Census of India 2011 data, the total population of India is 1.2 billion people. Of this total, 16.2% belongs to the category of Scheduled Castes (technical/legal term given in the Constitution of India for the castes formerly treated as untouchables)(http://censusindia.gov.in/Tables_Published/A-Series/A_ Series_links/t_00_005.aspx).

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In India, sex ratio is for every 1000 males there are 943 females. Thus, the Dalit women form a substantial number not only among the Dalits but also among the entire women's population in India.

Social Status of Dalit Women

Dalit women in India constitute the lower segment of Indian society and suffer from dual disadvantage of being Dalit, due to socio-economic and cultural marginalization of being women; i.e., suffering from gender-based inequalities and subordination. Early social reformers were concerned with two major problems - - the emancipation of women and the amelioration of the condition of depressed classes. Their first efforts were directed towards demolishing certain customs like *Sati*, prohibition against widow marriage, female infanticide, etc. Issues related to the lower caste women who were marginalized by the new land legislation and exposed to the threat of sexual violence under the Zamindari system and the distressing sale of women following the new land settlement were absent in these debates. Caste bondage had gender specifications, and specific caste biased atrocities against Dalit women were not discussed overtly.

Dalit Feminism

Koteswar Rao's "Dalit Feminism: A Reading of Bama's *Sangati*" identifies the novel as an account of the experiences of Bama's maternal grandmother and her contemporaries. Yet, the novel symbolizes, indeed, every Dalit women's history. It is a powerful Dalit feminist narrative of the dual oppression of Dalit women on the grounds gender and caste. This kind of self-reflectivity of Dalit feminist discourses on the issues of gender and caste is the predominant theme of Tamil Dalit feminist literature. Vincent B. Netto's "The Subaltern Can Speak?: Bama's *Sangati* as a Chronicle of a Caste" reveals that the writing of Bama, a Paraiyar woman who has suffered all the iniquities possible in a caste repressed society and who fought through many seemingly impossible odds, have settled the issue. The voices of many women speaking to and addressing one another as they share the episodes of their daily lives, sometimes raised in anger or in pain as they lash out at each other, or against their oppressors, are reported exactly.

Discrimination and Violence of Women

A life of Dalit woman is full of suffering, which starts from her infancy. Bama recalls in *Sangati* about women's living as "hard life". Because their grief-filled life starts as gender bias baby. The situation is different for baby boys -- "if a boy baby cries, he is instantly picked up and given milk. It is not so with the girls" (*Sangati* 7). Bama continues that this case doesn't change even after they have grown old - - "boys are given more respect. They'll eat as much as they wish and run off to play. As for the girls, they must stay at home and keep on working all the time…" (*Sangati* 8). The hapless victims of women in cultural practices start from their beginning life of journey in which the young Dalit girls hardly enjoy their childhood. Bama recounts how a young Dalit girl's life starts:

> In our streets the girls hardly ever enjoy a period of childhood. Before they can sprout three tender leaves, so to speak, they are required to behave like young women, looking after the house work, taking care of babies, going out to work for daily wages. Yet, in spite of all their suffering and pain, one cannot but be delighted by their sparkling words, their firm tread, and their bubbling laughter. (*Sangati* 75)

Gender Discrimination Right from the Beginning of Life

Thus, the gender discrimination has been imposed even in childhood games. Bama as a young girl of twelve learns that boys have different roles as they wish to play than girls who continue to play only gender-oriented games as children. *Kabadi* and *Marbles* are meant for boys to play. But girls even when small had to play only cooking or getting married, home keeping, minding babies as in real life.

This incident causes distress to the author and she raises questions with her *Paatti* (grandmother): Why is it that whatever men say is assumed to be correct while whatever women say is supposed to be always incorrect:

> Why can't we be the same as boys? We aren't allowed to talk loudly or laugh noisily; even when we sleep we can't stretch out on our backs or lie face down on our bellies. We always have to walk with our heads bowed down, gazing at our toes . . . even when our stomachs are screaming with hunger, we mustn't eat first. We are allowed to eat only after the men in the family have finished and gone. What, Paatti, aren't we also human beings? (S 29)

Bama is angry against the real social condition of Dalit women in the Male chauvinistic world which imposes inhuman treatment on women. Bama's documentation displays how patriarchal society insisted and trained up women with cultural practices guiding the development of gender discrimination. Young Dalit girls hardly enjoy their childhood just as the Black girls suffer from the very beginning of their life. The restrictions are thrust upon them in the name of tradition, custom, and culture. According to the patriarchal society, the boys are always free to do as they wish. But the girls' desires only are guided by the parents even if the girls want to sleep within the home.

Dalit Girls under the Family System

In the family system under the influence of savagely patriarchal tradition, women have always been brutally treated by men, because a wife is dependent upon the husband. Dalit women have been much subjected to mental torture and violence at home apart from the oppression imposed on them by Upper castes. They are manhandled by their husbands without any specific reasons. Bama depicts the sad tales of Dalit women. On her way back home from school, she used to find a Dalit woman called *Thaayi* weeping. Bama writes, "*Thaayi*'s husband beats her up again and again with the belt from his waist. She didn't even have a *chattai* on. Everywhere the strap fell on her light skin, there were red weals" (*Sangati* 42). When the neighbours move to save *Thaayi*, her husband said that he could beat and kill her because "she is my wife". After hearing such words, no one is ready to confront him. So, *Thaayi* existed in the hapless victimization of brutal cultural practices.

Women Quarrelling with Their Husbands

Bama justifies the quarrel by a Dalit woman with her husband and she feels it to be natural when she says, "Why must she submit to being beaten and stamped upon for no rhyme or reason? That's why she quarrels with him" (*Sangati* 67). She justifies even the sexually connoted words that the women pour at each other and others by saying that "because they have neither pleasure not fulfillment in their own sexual lives, they derive a sort of bitter comfort by saying these terms of abuse which are actually names of body parts" (*Sangati* 68). Shouting, fighting and cursing, the women manage to keep afloat in the dire torrent of their lives.

Importance of Dalit Women within Their Community

Bama also reveals the importance of Dalit women within their community. Women can sit near the dead bodies. They sing dirges and are even allowed to go to the burial site. She posits this in sharp contrast to the denial of the presence of an upper caste woman in the death ceremonies. There is also a celebration of the freedom enjoyed by the Dalit woman who enjoys the privilege of taking bath in the ponds, swimming, and enjoying with the other women of the community. Bama is surprised at their claustrophobic existence within their house and at the commands of their husband. Her Paatti's narration of the grit of a Paraiya woman who delivered her child amidst the grasses safely and single-handedly is a pointer to the triteness of such substantial events like a delivery in the life of a Dalit

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woman unlike the present elite women to whom the ritual is associated with immense importance and pampering.

The men in the poor Dalit families are rather illiterate, irresponsible, and drunkards. After a day's work, their responsibility is over and are free to move around freely taking to drink and all. They are least bothered about their children, whereas women after a day's hard work have to cook for the entire family, take care of the children and at night they give themselves to the pleasure of their husbands willy-nilly. Bama very realistically brings forth sufferings and agonies of Dalit women through her novel *Sangati*. Bama points out that although all women are slaves to men, Dalit women are the worst sufferers. They have to bear the torment of upper caste masters in the fields and at home the violence of their husbands.

Woes Begin at Home
A Dailt woman's woes begin at home with her husband. She is a victim of caste oppression outside and a patriarchy outside and inside her home. Bama's grandmother projects her radical views and resentment when she narrates the life story of her daughter who was beaten to death by her lustful husband. At the same time, it's a pointer to the fact that a Dalit woman has begun to react and articulate her protest against the internal domination and attempts to come out of this marginalized existence.

Bama points out and protests against the gender biases that her community shows right from the childhood. She talks about the plight of the young girls who have to take care of all the work at home, "cleaning vessels, drawing water, sweeping the house, gathering firewood, washing clothes and so on" (*Sangati* 7). And at the same time nurture the smaller babies, being not in a position to even attend school unlike the boys of her community. Gender roles are inscribed in the children right from their childhood. Baby boys are preferred to girls and are breast fed longer than girls and also at the time of illness it is the boy who receives all the care and love. Even the games are gender stereotyped. Bama questions this tradition, "What Paatti, aren't we human beings? (*Sangati* 29)" When Sappaani says, "In these days, neither the girls nor the boys are going to look after you. If we work hard, we earn or own kanji (food)" (*Sangati* 30). It is an indication of the change in the attitude of the community towards longstanding notions and practices.

Discrimination All Around
Bama probes the very position of a Dalit woman who is forced to live life according to the terms and conditions laid down by the domineering patriarchy. Even the wages of men and women differ and men are paid more. She challenges this tendency of the patriarchal set up to dominate women in all phases of their lives. She says, "Whatever happens must be according to their pleasure and their convenience. If anything is ever arranged for a woman's convenience, they will never stand for it. They will leap between heaven and earth to prevent it. They will insist you must not cross the line they have drawn. And what have we ever gained by never crossing that line all this time" (*Sangati* 110).

Women's Revolt
Bama narrates the story of one Rakkamma who is habitually beaten up by her husband. She defies her husband's abuses, raises her sari and exposes herself in public. She is actually defending her "self," her womanhood from the impending torture and subverting the notion of an all-enduring Dalit woman. It is nothing but purely a self-defence, but with that act her husband walks out leaving her alone. Bama portrays a "new" Dalit woman ready to react to an injustice and shows Rakkamma as an example of one who has learned to cope up.

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The story of *Maikkanni* is a revelation of the hidden strength and resilience of a Dalit girl who has to face the most awful circumstances in life right from the childhood. Bama portrays Maikkanni as possessing a sense of maturity and poise far above her tender age. With a defiant father and a mother who put the burden of a new baby each year on her tender shoulders, she is robbed of her childhood. She takes care of all the affairs at home and works in a match factory. Even though her poverty demands her to lead an adult life, her innocence exudes in her description of the "super" bus journey to the town and the "cone ice-cream" and the special "shit-room." She is also a victim of the bullying and exploitation of the men from within and outside her community, at home and in the work place. Yet the streaks of rebellion and protest are innate in a Dalit.

Inner Strength to Overcome Hurdles

Bama and the girls of her community are fed on the stories of possessed women. The women are prey to the "push" since they went out to work in the fields. The belief was that the men escaped all this since they were brave at heart. Bama questions the very existence of these "peys" (evil ghosts) and regards them as strategies by the community to wield power over women, to scare them and manipulate their movements. Bama calls for the inner strength in a woman's heart to overcome all the hurdles. Here, we see a woman negotiating her marginalized status by looking up to the inner vigour and vitality within a woman, thereby drawing sustenance from it.

Again, the incident of the Sammuga Kizhavi who insists that she be taken back home in the same car as she was brought for voting, by the party-men themselves throws light on the changing attitude of the Dalit community towards politics and politicians. However, it is also an indication of the changing attitudes of a community so long taken for granted to be naive and incapable of reacting and earlier deemed "apolitical." Bama also lauds the ability of Valliamma Kizhavi to ridicule the upper caste landlord. Here, she admires the ability of her to undermine the authority of the lord by playing tricks on him.

Bama also focuses on the male supremacy and violence by the men against the women of her community. She wonders if it is a strategy of self-gratification that the men achieve by way of wielding power and authority over their women because it was absent otherwise in their lives. In the fields they have to be the slaves of their masters and once at home, they let lose their frustrations by abusing their wives. Once at home after work, he uses the opportunity to give a free rein to his fastened masculinity by way of beating and torturing his wife and imposing strict rules on his girls.

Again, Bama wonders why the community makes leniencies for inter-caste marriages when boys are involved, but strictly prohibits girls from entering into it. Even the church and the priests are gender-biased when it comes to inter-caste marriages. Even educated girls who raise their voice in public places are often snubbed. Bama questions these tendencies within her community.

Women must be extremely cautious during their periods and never venture out alone in the dark. We also get an insight into the nature of marital discord and domestic violence through the lives of certain characters. The men were always in the position of authority and the women always had to succumb to their domination. The women were also subject to physical and sexual violence by their husbands.

Deaths of Passive Victims

In *Sangati*, readers get an insight into the lives of some other women, who passively succumbed to their husbands' beatings and violent treatment. Bama's maternal aunt was married off to a drunkard, Samudrakani, who tortured her with his excessive sexual demands. For him, she was merely an object

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to satiate his lust and vent his frustration. He always rained blows on her, sometimes with a rice pounding rod. When she got married, she got so scared during her first night that she refused to sleep with him. Although he waited patiently for four days, on the fifth day he dragged her into his room and forcibly slept with her. Her 'Periamma' (aunt) was treated more like a child bearing machine. She had to work the entire day in the fields and at home and at night had to surrender her body to placate her husband. One day she was so tired that she refused to succumb to his sexual demands. Samudrakani got so angry that he killed her. Vellaiyamma who was a witness to her daughter's torture was unable to do anything except mourn her death. She inwardly believed that a husband had full right to do anything with his wife. Samudrakani, on the other hand, had no regret about his wife's death and found solace in a concubine.

Thaayi was a light skinned woman, who was extremely good looking. She was married off to a man whom she disliked. He was extremely suspicious of her and beat her all the time. Since the lower caste women did not wear blouses, one could see red weals on her back. When one of the men rebuked him for treating his wife brutally, his suspicion got strengthened and he beat Thaayi and referred to her as a whore and a prostitute. He even humiliated her by cutting a thick tuft of hair from her neck, which he hung from his door-post. He believed that by acting thus, he reduced his wife's pride.

There was another woman, Rose, who in her full term of pregnancy was beaten by her husband. He had no qualms in dragging out his pregnant wife onto the streets. When the people approached her parents for help, they washed their hands of her saying that since she married him on her own accord, defying their wishes, she must bear the consequences on her own.

Women Who Asserted Their Rights
Apart from the Dalit women who passively succumbed to such violent beatings, Bama also delineates certain women who actively and courageously retaliate against their husband's violence. Kaaliamma actively fought with her husband, Chinnappan, for not bearing equal responsibilities. She asserted for equality by questioning him as to why she should be taking the responsibility for housework, when she too goes out to work in the fields. She criticized her husband for having a bath after having returned from work, while she has to stoke the fire and cook food. She also grumbled about standing in a long queue to buy kerosene. When Chinnappan found her struggling with fire and smoke and asked her to pour a little kerosene to stoke the fire, she put him to shame saying that he had not stocked adequate kerosene for her in order that she be spared of such domestic troubles. She demanded him to return the hundred rupees that he had taken away from her and threatened Chinnappan with dire consequences on his failure to do so. Chinnappan rebuked her saying that she should be ashamed to call herself a woman since she didn't even know how to light a stove. He then moved out of the house. Their relationship was a war of words.

Another woman is Raakkamma, who resorted to using abusive language in order to escape from her husband, Pakkiraj's blows. She called his action unmanly and said that he was fit enough to drink a woman's fart. She asked him to fight with a man, rather than show his strength over a woman. She also put him to shame by asking him to drink his son's urine and her monthly blood. Thereafter, she lifted her sari before everyone. A little later when she heard the other women abusing her, she clarified that if she hadn't put him to shame, he would have broken her skull.

Conclusion
Dalit women are oppressed in two ways. Firstly, being a woman, one is oppressed by the men belonging to one's own community in the patriarchal society. Secondly, being a Dalit a woman, she is

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oppressed by the upper caste men and women in the society. The Dalit writers, especially women, express subjugation of Dalit women asserting the self. The self-respect and identity are the manifest forms of the identity of the Dalit women.

Bama's *Sangati*, an autobiographical novel, represents the dual oppression of women. The novel is an important Dalit autobiography, and is a landmark work of Bama. It depicts Dalit woman's agony and anger at the dual oppression. The Dalit women who are the downtrodden sections of the society have been exploited and oppressed not only by their men but also by the upper caste men and women. As a result, they have become one of the most exploited and marginalized groups in the society.

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The Pestilence of Plagiarism – An Overview

Dr. S. Chelliah, M.A., Ph.D., D.Litt.
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Abstract

This paper is an attempt to show how plagiarism has become a growing concern in academic writings and research pursuit in English helping the scholars/teachers including students to go for stealing ideals, sources and arguments rather knowingly from established scholars and writers and their works and how the practice of presenting such borrowed and stolen ideas and viewpoints of other thinkers and academicians as one's own is undoubtedly an unpardonable crime inviting stringent punitive action from all circles not only from University or College authorities but also all academicians who are authorized to look into this serious issue spoiling academic system and research ambience.

Keywords: Plagiarism, ideas, arguments, stolen ideas, thinkers, writers, punitive action, growing concern.

Plagiarism – Growing Concern

In modern times, plagiarism has become a growing concern in academic writings in English. With the increase in the use of the Internet, the act of stealing ideas and arguments and bodily lifting whole chunks of passages from established scholars and writers have become rampant. The practice of presenting the original ideas and viewpoints of other thinkers and academicians as one's own is undoubtedly an unpardonable intellectual crime which would invite stringent punitive measures from university or college authorities or academicians who are authorized to look into the matter.

What is Plagiarism?

Merriam-Webster Online Dictionary defines plagiarism highlighting four important aspects of it. They are:

(1) to steal and pass off the ideas or words of another scholar or writer as one's own,
(2) to use another's production without crediting the source,
(3) to commit literary theft, and
(4) to present as new and original and idea or product derived from an existing source.

In sum, plagiarism is an inexcusable fraudulent academic exercise that cuts at the very roots of the sterling qualities of academic authenticity and scholastic excellence.

Intellectual Property

In Western countries the expression of original ideas is considered intellectual property. In fact, the rights of original thinkers, writers and scholars are protected by copyright laws as in the case of original inventions. But in Indian universities and colleges, scholars and academicians have started realizing the irreparable damage caused by the indiscriminate practice of stealing ideas and arguments with impurity. Teachers as well as students have to be fully alive to the growing menace of plagiarism. They should try to seek effective measures to stem the evil of plagiarism thereby preserving the protecting the sanctity of academic exercises.

Forms of Plagiarism

Plagiarism assumes various forms ranging from lifting long passages from original texts to cleverly paraphrasing passages in such a way that they appear as original. In some cases, the student or the so-called scholar uses exact quotations without making any clear acknowledgement. It must always be made clear to the reader which part of the treatise is one's own and which part is borrowed. Copying and pasting from the Internet without acknowledgement is another form of plagiarism. Passages or sentences taken from the Internet must be adequately referred and the details should be included in the 'Works Cited' or 'Bibliography'.

Paraphrasing or presenting the ideas or arguments taken from an authentic source without duly acknowledging it also amounts to plagiarism. In the website of the University of Oxford, it is mentioned that:

> A passing reference to the original author in your own text may not be enough; you must ensure that you do not create the misleading impression that the paraphrased wording or the sequence of ideas are entirely your own. It is better to write a brief summary of the author's overall argument in your own words, indicating that you are doing so, than to paraphrase particular sections of his or her writing. This will ensure you have a genuine grasp of the argument and will avoid the difficulty of paraphrasing without plagiarising.

Collusion

Collusion is another form of plagiarism in which the transparency regarding the assistance received from another scholar is blatantly violated. Especially in group work projects one has to make clear the extent to which one is indebted to the other members of the group while being aware of the extent of collaboration permitted. Inaccurate citation is yet another unwholesome practice which might cause the loss of credibility of the author of the treatise. One has to cite correctly in keeping with the conventions that prevail in the respective discipline using either a footnote or an in-text reference.

The research scholar is not expected to seek the assistance of professional agencies even in the preparation of a part of his/her thesis or treatise. He/she should not submit material which has been prepared by another scholar who has given the consent to publish or submit the material without giving the real author's name. Similarly, one should not submit a work for assessment which has already been submitted by one self for another course. But of course, the earlier work by one can cited if necessary and the details of the references should be made clear.

As explained in the website of University of Oxford:

Plagiarism is a breach of academic integrity. It is a principle of intellectual honesty that all members of the academic community should acknowledge their debt to the originators of the ideas, words, and data which form the basis of their own work. Passing off another's work as your own is not only poor scholarship, but also means that you have failed to complete the learning process. plagiarism is unethical and can have serious consequences for your future career.

With Effort We Can Achieve Originality

Initially scholars may find it difficult to come up with original views or opinions. But as they proceed and try to understand the various aspects of the topic that they deal with by going through the primary and secondary sources many times and ruminating over the ramifications of the topic, they will develop greater clarity in comprehending the topic which in turn would lead them to the uncharted areas of thought eventually enabling them to substantiate their arguments by putting two and two together. Thus, the ideas, thoughts, arguments and pieces of information one collects from primary and secondary sources are potential inputs which on passing through the analytical acumen of the scholar assume unprecedented significance and enable him/her to develop his/her own ideas which are bound to remain intellectually and academically unquestioned.

Ambiguous Boundary

It is true that the boundary between plagiarism and original research is quite ambiguous. But an understanding of the various forms of plagiarism would enable the scholar to fight this menace. The writer lifts sentences or paragraphs verbatim from another writer or writers and presents them as his/her own. Sometimes, the author copies significant portions of the text straight from a single source without making any change in the original. In some cases, the writer copies from different sources, slightly altering the sentences to make them fit in while retaining the original structure of the sentences. There are instances in which the writer alters the overall appearance of the paper by changing key words and phrases. In extreme cases the writer may paraphrase two or three papers on the same topic, put them together, create a semblance of sequence and claim it as his/her own. Last but not the least, there is the practice of stealing from one's previous work without making clear the real source of it.

Copyright Laws

Every scholar should know that copyright laws exist in order to protect intellectual property rights. Such laws make it illegal to reproduce someone else's expression of ideas or data collected by him/her without permission. This includes music, images, written words, videos and a variety of other media. Earlier a work was only protected by copyright if it included a copyright trademark (the © symbol). In accordance with the laws established in 1989, works are now copyright protected with or without the inclusion of the symbol. Anyone who reproduces original material without appropriate acknowledgement can be prosecuted in a court of law. If it is proved beyond doubt that the treatise or article has substantial similarity to the original one, it may be deemed as violation of the Copyright Act.

It should be noted that the Copyright Act protects only works which express original ideas or information. Works in the public domain can be made use of, provided they are cited properly. The facts that are not the result of original research can also be made use of without fear of plagiarism. Facts which are readily available from numerous sources and are generally known to the public are not protected by copyright laws.

How much one has copied from the original is quite immaterial. Even if one has copied only a very small portion from the original it amounts to serious violation of copyright laws. But scholars are free to make use of passages from an original work by citing the source properly. Good scholars take passage from an original work only to reinforce, strengthen and substantiate their own ideas and arguments. So citing the source only reaffirms the authority of a treatise or an article.

Style Sheets

When one does research seriously one has to ensure that the sources that one depends on are authentic and genuine. ***The MLA Handbook for Writers and Research Papers*** advocates evaluating the sources of materials depending on their 'authority, accuracy and currency' (Gibaldi, 41).

> The ***authority*** of a source can be determined if it has a visible author's name, if it has a reputable publisher, or if it has been peer reviewed. The ***accuracy*** of a source can be determined by how well the facts and information contained in the source are cited. Reliable sources will provide all the bibliographic information required for you to verify the credibility of its sources. The date of publication will indicate the ***currency*** of a source, and you will be able to determine if the information is up-to-date for your research topic.

Researchers and scholars should be fully alive to the academic evil of plagiarism. Stealing the ideas, thoughts and arguments of other scholars and deliberately camouflaging them is not only an affront to the integrity of the academic and scholarly pursuits but also an inadvertent attempt to smother one's own innate ability to think and write originally. There are novice researchers and scholars who are blissfully ignorant of the seriousness of the crime in which they are indulging in. Such, scholars, in the long run, will be ostracized in the academic community. Wherever plagiarism flourishes or goes unchecked, the knowledge society is bound to crumble.

Serious Plagiarism

The website of Athabasca University offers the instances of plagiarism which would invite severe punishment:

- Submitting or presenting work as if it were your own when it isn't.
- Obtaining then submitting a term paper from a repository.
- Submitting material for credit that has already been given credit in another course (or the same course at a previous time), without the approval of the professor.
- Submitting information or material in a course that you know to be false.
- Submitting co-authored work without the knowledge and agreement of all authors, as well as the approval of the professor (Thompson).

To Conclude

In sum, it is the bounden duty of the scholars, researchers, academicians and students to fight the evil of plagiarism, for, the whole edifice of knowledge which had been constructed by innumerable contributors over the years would crumble if it gets polluted by plagiarism. It is stealing of ideas and unauthorized use of another scholar's arguments to unchecked, colleges, universities and the academic institutions would degenerate, and they would become centres of obscurantism.

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Toxic Consciousness in Indra Sinha's *Animal's People*: An Ecocritical Study

T. Geetha, Ph.D. Scholar & Dr. K. Maheshwari
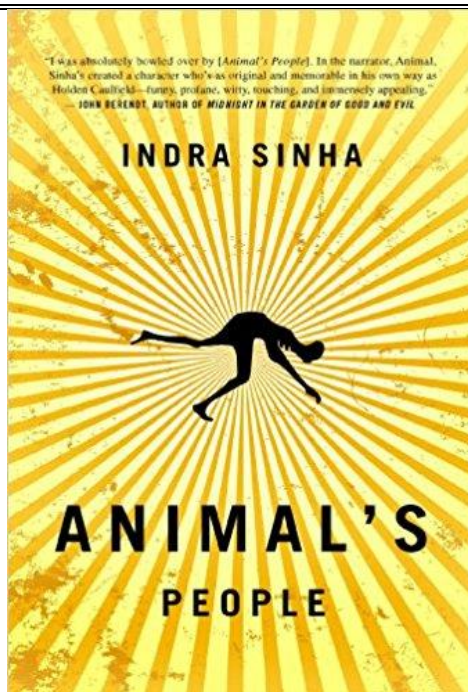
Abstract

Literary writers, now-a-days, have penned down the destruction of nature and environment in all the genres of literature. The main objectives of the ecocritical writers are to provide awareness towards the end of peaceful nature. They particularly point out the polluted environment that leads to the execution of living beings in future. Indra Sinha is such the ecocritical writer who highlights the Bhopal gas tragedy and inhumanities of corporate companies, in his novel, *Animal's People.* The environmental injustice that took place in the novel, clearly resembles the Bhopal Gas Tragedy that happened in 1984. The present study exhibits the consciousness of the toxic gas and its consequences to the innocent people in the novel.

Keywords: Ecocriticism, Toxic Consciousness, Environmental Injustice, Bhopal gas tragedy and Corporate Inhumanities.

Indra Sinha

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Indra Sinha, born in 1950, is the writer of English and Indian descent. His novel *Animal People* was published in 2009 that commemorated 25 years of the Bhopal Gas Tragedy. It recalled the world's worst industrial disaster that took place in Indian city of Bhopal. On a December night in 1984, the 'Union Carbide India Limited' (UCIL), the part of US based multinational company, pesticide plant in Bhopal leaked around 27 tons of poisonous Methyl isocyanate gas, instantly killed thousands of people. Since then, the disaster had claimed about 15000 lives, injured around 6 lakhs and continued to wreak havoc in the subsequent generations of victims. After that incident the common people as well as various international activists, continue to fight for their rights for their safety environment. As Smita Sahu in her article "The Emergence of Environmental Justice in Literature", asserts, "The novel discusses the devastating impact of gas leak from a chemical factory on, not just the people, but also on the ecology." (549). Sinha, as an ecocritical writer, has the concern towards the environment and gives an awareness of the destruction of environment because of the toxic gas. The aim of this study is to explore the consciousness of the toxic gas in the novel, *Animal's People.*

Indra Sinha
Courtesy: http://www.simonandschuster.co.uk/authors/Indra-Sinha/46432418

Bhopal Gas Tragedy

India Today magazine had published an article on 3rd Dec 2017 on the Bhopal gas tragedy. They presented clear details of that incident. On Dec 3rd, 1984, the gas leaked from the factory of Union Carbide in Madhya Pradesh, Capital Bhopal, killed thousands of people directly. As per government records, the Bhopal gas tragedy killed 3,787 people. (*India Today*) In an affidavit, submitted in 2006, the government said that the Bhopal gas leak caused 5,58,125 injuries, included approximately 3,900 permanent injuries.

Animal's People

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Animal's People took place in the fictional town Khaufpur. It was the novel about a young nineteen years old boy named Animal. As long as Animal remembered, he walked on fours, because his spine had been twisted due to the terrible gas leakage incident caused by the chemicals in Kampani's factory. Priya Naik says, in the review of the novel, "In *Animal's People* the Union Carbide is Kampani, Bhopal is Khaufpur and Anderson, the man who come to represent the evils of the Union Carbide is Peterson".

The chemical leakage incident resembled the incident of Bhopal disaster. Lesley Mason, in the review, denotes, "The place you should seek is not Khaufpur. It is Bhopal. Remember Bhopal? If you do, then I urge you to read this book to ignite your anger and your compassion anew. If you do not, then I urge you to read that you might learn or reconsider or, at the very least, remember."

Courtesy: http://www.simonandschuster.co.uk/books/Animals-People/Indra-Sinha/9781416526278
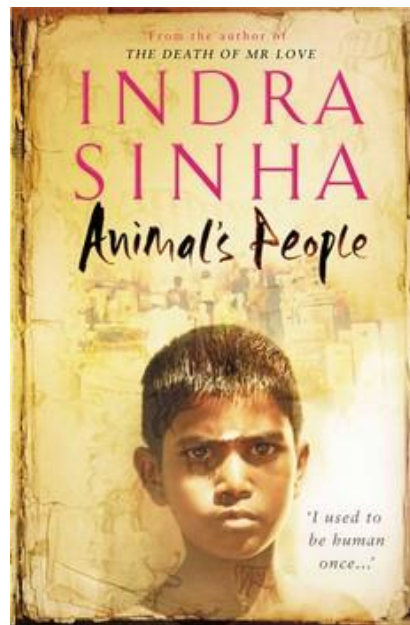
The book is written in Animal's point of view. The whole story was the recordings in tapes. Indra Sinha presented twenty-three tapes as the sections in the novel. The tapes followed how Animal was treated by the people, his thoughts, the people's sufferings, their struggle towards justice and the Kampani's irresponsibility.

The tragic night, that the whole story was biased on, caused death to many of the town people. The people who survived were suffered with terrible diseases due to that chemical fog and the poisoning of water. Khaufpur had full of poor people and they couldn't have money for their treatment. Their angriness towards the Kampani made to suspect everything and everybody. Elli Barber, an American doctor, came to Khaufpur to start a free clinic in Khaufpur to help the people. The people at first suspected Elli that she had contact with the Kampani. But later, they realized that Elli was not Kampani's person and the people visited her free clinic.

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Zafar

A man named Zafar was the professional activist who fought against the Kampani. He had a group that he worked with. The group consisted of Farouq, Zafar's right-hand man, Somraj, a former professional Singer, and Nisha, Somraj's daughter, later married to Zafar. Animal was also brought into Zafar's gang and was used as a spy. They struggled for getting justice. They fought against the Kampani and the politicians who supported the Kampani. Elli also joined with them as she was not the person from Kampani. Zafar went on hunger strike before the hearing of the court case. Zafar died in the hunger strike. When Zafar was burning up because of his hunger strike, Animal went up to him. Animal could not tolerate Zafar, the admirable man who was about to die. Zafar's death almost drove him crazy. Tania, in her article on *Animal's People* highlighted the sacrifice of Zafar as, "Zafar is an amazing man in that he holds on to his beliefs and principles even when he is on the brink of death, burning up from within. Even at this point he refuses to sip a drop of water." Zafar's death made the court case to win by the Kampani. The people of Khaufpur were left to deal with their terrible diseases without hope of getting better.

Place of Death and Sickness

Khaufpur was a place of death and sickness. Animal, a nineteen years old boy who lost his family and his spine incurably twisted that makes him to walk on four legs since from that incident. Not only Animal, so many Khaufpuris have lost their families and their health has been irreparably damaged for life from that night. The toxic gas that leaked from the factory twisted the life of many people in Khaufpur. Almost all the residents of Khaufpur had been affected by the gas disaster. Thousands of people died, and their health had been disturbed.

Victims like Pyare Bai lost her husband, Pandit Somraj lost his family and his voice, Huriya Bi lost her daughter and was left with mutilated granddaughter. The disaster had not even spared the unborn, like the aborted fetus that Animal named as "Kha-in-the-jar" (8) which abided the witness for the damage done by the poisonous gas. Living in a city, teeming with tales of tragedy, Animal narrated several other stories of victimhood. Khaufpur remained poisoned for decades after that accident and the plight of its people continues to contaminate the ecology of the town. The novel replicated the bleak picture of modern Bhopal, where toxic chemicals still lay exposed. The novel also revealed the environmental degradation issues in the urban area that represented a distinct rhetoric of environmentalism.

Animal Records

The whole novel was the recorded events of Animal to an unnamed journalist (jarnaliss). At first Animal refused to recite the incident and happening. Because he knew no justice would come whatever happened. After convincing, he accepted to narrate the incidents. These lines by Animal, illustrated how dangerous the poison was. "No bird sing. No hoppers in the grass. No bee humming. Insects can't survive here. Wonderful poisons the Kampani made, so good it's impossible to get rid of them, after all these years they're still doing their work." (29) Animal's narration illuminated the corporate inhumanities, the struggle of the victim for justice, poisonous gas, polluted place and so on. Indra Sinha used 'Animal' as the voice of the poor and helpless people who were all waiting for the justice. The novel was a message to the readers by the

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author. Indra Sinha, through the reports of Animal to the unnamed journalist, conveys to us the incidents and all the suffering. "So, from this moment I am no longer speaking to my friend the kakadu jarnaliss, name's Phuoc, I am talking to the eyes that are reading these words, Now I am talking to you". (12)

Physical Appearance of Animal Does Make the Difference
        The very first line of the Animal indicated the physical structure of Animal which had ruined because of that poisonous gas. Animal narrated the incidents to the journalist with the starting point as, "I used to be human once. So, I'm told. I don't remember it myself, but people who knew me when I was small say I walked on two feet just like human being". (1) Animal didn't remember when he walked on two legs. The toxic gas twisted his spine and still he was walking on four legs. Animal said that some people around the world pitied on their stories and the cruel incident. But there would be no use of it. In the interview, "Unfashionable truths", of Animal, by Nabanna Mistri, Animal is asked what made him feel that his narrative about Khaufpur's tragedy would make a difference. He replied, "Tragedy is a useless word pinned to the arse of what can't be told or thought or felt. For years I narrated stories of that night, I spoke till my tongue ached and my teeth were ground smooth by the passage of words. Nothing changed. Now I have given up talking of great calamities my story is not about tragedy. It is about small people who live their lives in the shadow of giant words." He insisted that the journalists were like vultures. Somewhere a bad thing happens they would come and enquire. To Khaufpur, the journalist had drawn 'by the smell of blood', said Animal, 'that night, always that fucking night' (5) would never change anymore.

Behaviour of Journalists and Others from Outside
        Animal was doubly bent with bitterness. He gave an open and true narration of the terrible experiences of the Khaufpuris to the journalist. In the book review of *Animal's People,* Josh and Lucie said that, "Animal, symbol of the victims of the disaster, is no hapless victim, however. Foul-mouthed, mischievous and frequently distracted by thoughts of sex, Sinha has created an amazing mouthpiece for this tale. Animal's often scathing view of the humans around him is allowed to also carry a great love and passion for the people of Khaufpur." Animal knew that, "People see the outside, but inside where the real thing happens, no one looks in there, may be, they don't dare." (11) He was aware that the books which had been written earlier about the victims could not change anything much less than the lives of Khaufpuris. (3-5) So at first Animal didn't show any interest. He believed nothing could change forever regarding the justice. But at last he accepted to record his narration. Animal narrated the incident of the helpless poor people who had been the victim of that incident. People were grappling with the aftermath of the leakage-toxic wells, malformed babies, breathing problems and blindness even after twenty years of tragedy. He spoke against the inhumanities of the Kampani because it was also responsible for his own deformity, for the Ma's madness, for Hanif's blindness, for Aliya's fever, for Somraj's sadness and above all for the misery of the unborn Kha-in-the-jar.

        Animal spoke about "Kha-in-the-jar" (8) often which disturbed his thoughts. It was a fetus in a glass jar. The sight of the little creature, also a victim of the leakage, brought him the realization that be on fours with a bent back is better than the "unborn" (237) victims of the

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Kampani's poison. Whenever he saw the foetus in any medical places, Animal could not tolerate. He says that the unborn children paid the highest price for the Kampani because those little creatures not even know what happened to them. Because of that poisonous gas, so many unborn children had been aborted. He said, in Khaufpur, they might be called a friend as Kha, so that those unborn were his friends. (59)

Victims

Many characters shown in the novel were the victims of that terrible incident. Animal, who was the narrative person, had listed out their plights and sufferings. Animal, at first, was a normal child, slowly the toxic affects him. When he was six, the pain began with burning sense in his neck and his shoulder. He could not lift his head. He had gone with some medical treatment. But everything went in vain. "Further, Further, forward I was bent" (15). He lived on the ridicules of other people due to his differently abled structure. That led to poverty. He was begging with his pet dog Jara. Sometimes he had to sell his blood to get food. (25) These happenings made Animal to be angry with Kampani. He was fully frustrated about the injustice given to Khuafpur.

Animal had no fixed abode or traceable parents. Roaming in search of food brought him to meet Nisha who would take him out of a life of misery. Her father Somraj also showed love and care towards Animal. Nisha called him "a true human being" (364) She gave shelter to Animal at her father's home. Nisha showed a parental concern for Animal throughout the novel. She cared for Animal a lot. She treated Animal as a child and helped him in learning discipline. Later, Animal worked with Zafar, whom fight against the Kampani and Animal gained respect from others.

Nisha and Other Family Members and Friends

Nisha lost her mother and her brother on that night. She lived along with her father Somraj. Nisha supported her father and her husband Zafar to fight against the Kampani. But she affected a lot mentally that she knew that they would not get justice forever from that Kampani. She never knew her mother and brother. She said that the Kampani had stolen them and made her alone with her father Somraj. Somraj Tryambak Punekar was an extraordinary singer until that night. His name was known throughout India. He had got many awards and honours for singing. People called him "Aawaaz-e-Khaufpur, the voice of Khaufpur". (33) Somraj also the victim of that incident that he lost his wife and baby son. Moreover, he got lung disease which he couldn't sing properly. Nisha said that her father's breath was also stolen. ". . . she says that when the Kampani stole away her father's breath it also stole his life, because breath is the life of a singer." (33) Later Somraj became solemn and a private man. Even he started music class, he got no pleasure, and nobody saw him smiling. "Somraj Pandit rarely laughs. Nor will he sing aloud. Out of his suffering he makes songs that he alone can hear". (155)

Ma Franci, Nuns and Children

Ma Franci, a nun came from France more than forty years ago to spread the word about Isamiyan and did some service to poor people in Khaufpur. When she came there, she knew several languages. But after that disaster she forgot all the languages she had known except

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French, her native. She was affected mentally a lot and she had some madness. The orphanage, which she was a part, was badly hit by that venomous gas. Many of the children and nuns died. Those who survived were sick. "The orphanage was run by *les religieuses francaises*, it was in Jyothinagar near the factory and on that night, it was badly hit. Many of the children died, nuns too." (37) Ma was called back by the authority to return to France. But she refused to go and stay there in India to serve poor people. She was old and reached eighty. She always had cared for Animal. Animal understood her madness due to that poisonous gas and helped her in return. She insisted Animal about the feeble condition of the earth and gave philosophical instruction to Animal about the horrible world. Later she died due to the "Chemical Bomb" (337) in the fight that occurred when hunger strike was on.

Aliya

Aliya was a small school girl. She was also one of the victims of that incident. She was fond of Animal. She was a granddaughter of the couple Huriya and Hanif Ali. When Elli, American doctor who opened a free clinic for Khaufpuris, asked Huriya regarding her granddaughter's health, she replied that Aliya had been ill for almost a year with a cough and fever. Elli found that she had an infection on her throat due to poisonous gas. Elli asked Aliya how long hadshe been coughing. Aliya replied "forever". (181) Later, she became serious with her strange face even after the heavy treatment, she could not be saved, and Aliya was dead.

Pyare Bai

Pyare Bai, a poor woman, began the story of her own to Zafar and Nisha. She had been married to Aftaab, he had worked in the Kampani's factory and told about that dangerous chemical in that factory. "If by chance you got any on your hand, Aftaab said, the skin would blister." (84) On that night, Aftaab was badly affected and many were damaged by the poisons. As the days passed, his condition grew worse. "He was too breathless to be able to do physical work". (84) With that illness, they could not afford money for their family. Not only their story, there were many innocent people had their pathetic story like that. Animal said, "All of us worked every day with people with awful tales to tell." (85)

Kampani Refuses to Help Hurting People

Elli described the people's bad health condition to her ex-husband Mr. Frank. He was a lawyer who worked for the Kampani. She said about the people she had met in Khaufpur, of Hanif Ali, left behind for twenty years by the poisonous gas. Once Elli watched a woman with a child poured her milk onto the ground. Elli narrated the incident to him. She asked the reason behind that. The woman answered, "I won't feed my kid poison. . . Our wells are full of poison. It's in the soil, water, in our blood. It's in our milk. Everything here is poisoned. If you stay here long enough, you will be too." (107) She added the horrifying thing she saw every day and told how the Kampani refused the help for this hurting people. The gas affected the eyes, lungs, even uterus of the people. Some girls frequently had their menstrual problems due to that toxic gas. Elli described about the fetuses (babies) and she pleaded to her husband to get the Kampani at least to clean the factory.

"You can try", she says. At least get the Kampani to clean the factory. Its poison
are in the wells, they're in people's blood, they're in mother's milk. Frank, if you

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came to my clinic, I could show you. Specimens, I mean. Foetuses, habits that never made it, you wouldn't want to see such things, even in your nightmare" (322)

Emphasis on the Suffering of the People

Indra Sinha emphasized the suffering of the people and the description of that night all through the novel. He particularly pointed out the toxic consciousness to the readers. People were so pathetic and in depressed condition. People lost their loved ones and met poverty because of that incident. For more than twenty years, thousands of people's health had been ruined by that poison and the people waited for relief. Thus, Indra Sinha presented the consequences of toxic gas and the plights of people in the novel.

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A Study on the Impact of Maternal Employment on Developmental Domains of Communication

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Introduction

"Catch them young" is no longer a mere phrase. It has been scientifically proven that early childhood is the crucial developmental period in a child's life. Many distinctive developmental features take place during the early childhood. It is during this period where children begin to vastly acquire communication skills. Development in children is tracked by their progress in each domain of childhood development. The interaction between the process of maturation and learning brings about the changes of childhood development. When looking at child development, several domains or developmental areas are considered. Cognition, Language, emotional and social developmental areas are considered to be the most important domains of communication. Since people and environment are the sources for language and communication development, at least three environmental aspects are crucial in promoting these developmental domains. Which includes an emotionally caring relationship with a caregiver/parent, at least one speech model (An effective model will present the child with simple but well formed language patterns), and providing opportunities to communicate (Subba Rao, 1992).

Family patterns are undergoing rapid change in our society, in part a consequence of maternal employment. Nowadays family with working parents gives a high proportion of time to employment, means less time for family interaction, child care and home maintenance (Mathew & Rosenthal 1993).

Maternal Role in the Development of Communication

Parents play an influential role in shaping the lives of their children. Their participation in the child's growth and development acts as a catalyst in improving the child's health and his/her overall social and mental development (Gregg, Washbrook, Propper, & Burgess, 2003). The mother is more accountable for the amalgamated development of a child (Datta P, 2009). In most societies, mothers are assigned, by custom, to be the primary caregivers of infants and children (Ruhm, 2005). Women also play an essential role as generators of family income. Since the past

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several decades, there has been an increase in the number of women with young children in the workforce, which is one of the biggest social changes that have taken place in the latter half of the twentieth century (Waldfogel, 2002).

Increase in mothers' employment has also brought a remarkable shift in child-rearing styles. This change in rearing approach has prompted concerns over whether maternal employment poses any risks to healthy child development (Ruhm, 2005). Since a mother is expected to be her child's primary caregiver and to be physically present at all times until the child's early school years (Bianchi, 2000; Sayer, Bianchi, & Robinson, 2004), there are many myths and assumptions related to maternal employment being disadvantageous to children, because it takes the mother away from her child. Preschoolers experience a significant decline in time spent with their mothers when their mothers go to work and total time spent with the child has shown to decrease by as much as 2 hours per day.

Female labor force participation in India is lower than many other emerging market economies, and has been declining since the mid-2000s and there is a large range of female labor force participation rates across South and East of India (such as Andhra Pradesh, Tamil Nadu, Sikkim, Kerala) generally displaying higher participation rates than those in North India (such as Bihar, Punjab and Haryana) (Sonali Das, Sonali Jain-Chandra, Kalpana Kochhar & Naresh Kumar, 2015). Few researches in developing countries found that working women spent less time on child care as compared to non-working women (Basu & Basu, 1991: Shivakami, 1997 for India; Paolisso et. al, 1991 for Kenya). Mother's time investment in child care is presumed to be strongly influenced by whether she is economically active or not. Women when participate in the labor market are believed to spend less in maternal activities.

However, there is an argument that maternal employment during infancy has both negative (Belsky & Eggebeen, 1991) and positive effect on children's social and intellectual (Clarke-Stewart, 1991) development. The most noteworthy researchers studying the effects of maternal employment, Belsky and Eggebeen (1991) argue that maternal employment during infancy has a negative effect on the children's social and behavioral development. Contrastingly, Clarke-Stewart (1991) concluded that there are great benefits socially and intellectually when a mother works and has to place their child in a childcare.

Since, early childhood is a critical developmental period, available literature suggests that mother- child interaction have an impact on child's early development especially in communication domain. There is a paucity of research related to the impact of mother's employment on developmental domains of communication in children. Such studies are scarce particularly in Indian context. The study is relevant in the present social scenario, as the numbers of nuclear family and working parents are increasing day by day.

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Objective of the Study

- To understand the influence of maternal employment on developmental domains of communication.
- To understand the influence of caregivers on developmental domains of communication.

Method
Participants

The study included 82 Malayalam speaking participants in the age range of 3to 4 years. On the basis of maternal employment, the subjects were divided into - Group A and Group B. Group A consisted 37 children of non-working mothers and Group-B consisted 45 children of working mothers. Group B was further divided into subgroups B1, B2 and B3 on the basis of caregivers of the children. Subgroup B1 consisted of children who were taken care in day cares. Subgroup B2 consisted of children under the care of servants and Subgroup B3 consisted of children under the care of grandparents.

Children with cognitive deficits, sensory loss, motor deficits, maturational delays, speech-language delays/disorders and behavioral issues were excluded from the study. Children from exceptional circumstances such as orphanages, juvenile home, neglect, abuse etc were not considered for the study.

Materials

A developmental checklist was used as the material of the proposed study. The check list development was done in the first phase of the study. The checklist included a total number of 40 questions under 4 domains of communication, namely, Language, Social, Cognitive and Emotional & Behavioral domains with a 5-point rating scale.

The developmental checklist consists of 2 parts :- Part A and Part B. Part A included questions regarding the parental care and the demographic data .Part B questions addressed the developmental domains of communication namely, Language , Social , Cognitive and Emotional & Behavioral domain.

Each of the domains included 10 questions giving a total of 40 . The questions were made in the form of a five point rating scale, with 0-Never, 1-Rarely, 2-Sometimes, 3-Usually, 4-Consistently. The checklist was framed such that higher scores indicated better skills.

Questions in the checklist were adapted from the following sources:

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- Parent questionnaire for evaluation of development and behaviour in 5 – 15 - YEAR OLD (Childrenbjörn Kadesjö, Gothenburg, Lars-Olof Janols, Uppsala, Marit Korkman, Helsinki, Katarina Mickelsson, Helsinki, Gerd Strand, Oslo, Anegen Trillingsgaard, Aarhus, Christopher Gillberg, Gothenburg,2017)
- Questionnaire For Parents With Academic And/or Behavioral Concerns About Their Child (Harlan Gephart, MD)
- Children's Behavior Questionnaire (Abbreviated Rothbart CBQ) PART11Supplemental Scales Parent Version C:\Network\Instr\Cbq-Psup.Qst(06113/97)
- Receptive Expressive Emergent Language Scales (Kenneth R Bzoch and Richard League, 1973)
- Attention Deficit Hyperactive Disorder- Test (James E Gilliam,2014)

The questions were short, simple and clear. The checklists were given to 10 Speech Language Pathologists (SLPs) for the purpose of validation. SLP's rated the questionnaire by choosing an "APT" or "NOT APT" option based on the content, familiarity and relevance of the questions. The suggestions provided by the SLPs were also incorporated prior to the administration of the checklist.

Administration and scoring of the checklist

In the second phase of the study, the checklists were given randomly to 120 parents/caregivers of children in the age range of 3-4 years of age. They were interviewed and were explained about the purpose and methods of the study. Orientation was given to fill the checklist. Queries in the rating were cleared promptly.

Based on the response of the parents/caregivers to the Part-A questions, which addressed the information regarding the parental employment, the whole population was divided in to two main groups Group-A ➜children of Non-working mothers and Group-B ➜ children of Working Mothers, which was further divided in to B1 (children taken care in Day care), B2 (children taken care by Servants) and B3 (children taken care by Grandparents).

Data Collection

Data for the study was collected in two ways:
1. From 3-day cares of urban area (Prior appointments were taken from each of the day cares to provide orientation class for the parents/caregivers regarding the checklist).

2. By visiting urban area residences and interrogating with parents/caregivers.

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Third phase of the study was Statistical Analysis. The data collected from the caregivers were subjected to qualitative analysis using SPSS (13.0) version. Independent t-test and Analysis of Variance (ANOVA) was employed to determine the significant difference between the groups and the different domains. Bonferroni Post Hoc Analysis was also done to determine the level of significance between each group and the different domains.

Results and Discussion

1) The Influence of Maternal Employment on Developmental Domains of Communication

Mean and standard deviation of each domain was calculated for both groups. Independent t-test was employed to determine the significant difference between group A and Group B.
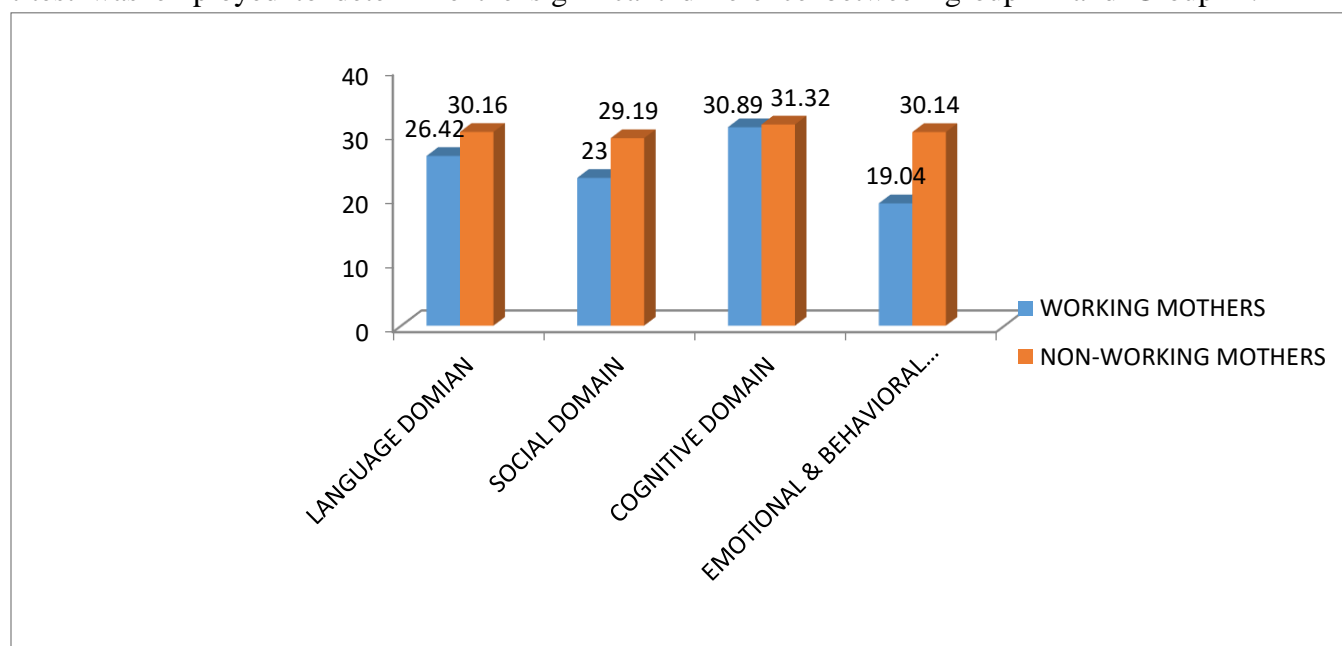
Figure 1: **Mean values of group A and group B across each domain of communication**

As the scoring of the checklist is directly proportional to performance, high mean value indicates better performance. From the above figure1 we can observe that the mean score of Group A for Language domain is 31.32, Cognitive domain is 30.16, Social domain is 29.19 and Emotional & Behavioral domain is 30.16. The (combined) mean score of Group-B in Language domain is 30.89, Cognitive domain is 26.42, Social domain is 23.00 and Emotional and Behavioral domain is 19.04. Mean scores of Group A is higher when compared to Group B in all the 4 developmental domains. However the Mean scores of B is above the cut-off score in Language, Social and Cognitive domains. In the Emotional & Behavioral domain the mean score of Group B is slightly below the cut-off score.

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TABLE 2: *Mean (M), Standard deviation (SD) and ANOVA test results of Groups A, B1, B2 and B3 across Language domain.*

DOMAINS	GROUPS	N	MEAN	SD	t-VALUE	P
LANGUAGE	WORKING MOTHERS	45	26.42	5.590	.674	.506
	NON-WORKING MOTHERS	37	30.16	3.346		NS
SOCIAL	WORKING MOTHERS	45	23.00	5.776	.150	.882
	NON-WORKING MOTHERS	37	29.19	3.922		NS
COGNITIVE	WORKING MOTHERS	45	30.89	3.669	.612	.546
	NON-WORKING MOTHERS	37	31.32	3.266		NS
EMOTIONAL & BEHAVIORAL	WORKING MOTHERS	45	19.04	8.082	.184	.855
	NON-WORKING MOTHERS	37	30.14	4.650		NS

Independent t-test was employed to determine the significant difference between the groups. Even though Group B had low Mean values than Group A, t- test result reveals that there is no statistically significant difference between Group A and Group B.

2) Influence of Care-givers on Developmental Domains of Communication

On the basis of care-givers the Group B was further divided in to B1 (children taken care in Day care), B2 (children taken care by Servants) and B3 (children taken care by Grandparents).

Mean and standard deviation of each domain was calculated for the respective groups. Analysis of Variance (ANOVA) was employed to determine the significant differences between the groups in each domains of communication. Bonferroni Post Hoc Analysis was carried out to find out the level of significance.

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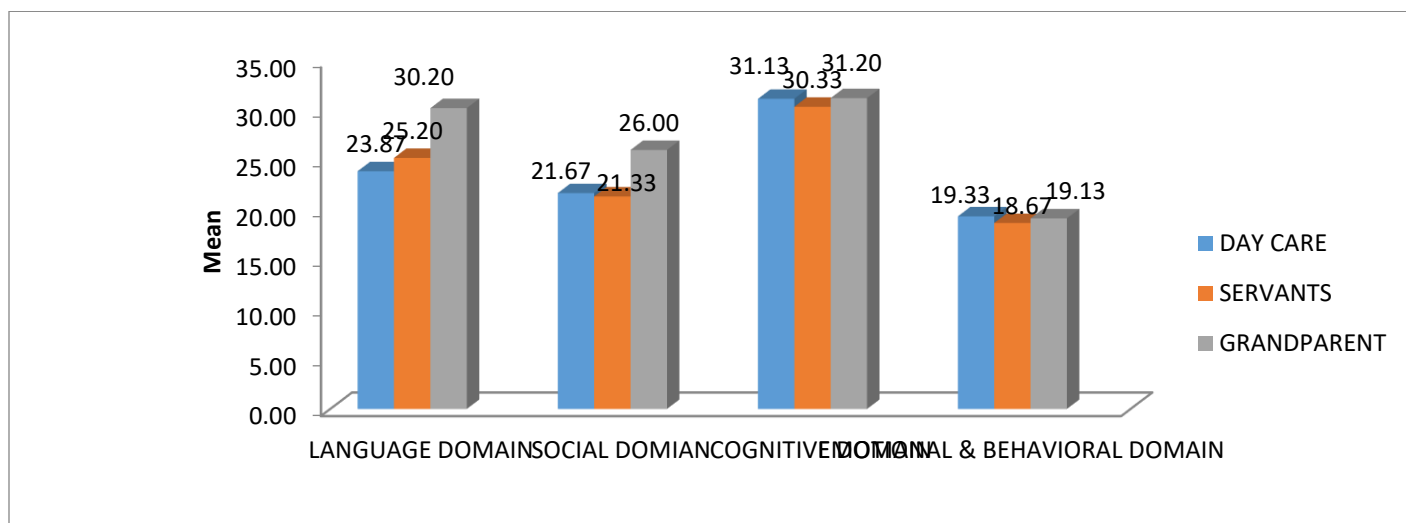
Figure 2: **Mean values of group B (non-working mothers) across each domain of communication**

Descriptive statistical analysis was carried out. The mean score of Group B1 for Language domain is 23.87, Cognitive Domain is 31.13, Social domain is 21.67 and Emotional & Behavioral domain is 19.33. The mean score of Group B2 for Language domain is 25.20, Cognitive domain is 30.33, Social domain is 21.33 and Emotional & Behavioral domain is 18.67. The mean score of Group B3 for Language domain is 30.20, Cognitive domain is 31.20, Social domain is 26.00 and Emotional & Behavioral domain is 19.13. It indicate that Group B3 (children taken care by Grandparents) showed high mean value than group B1 and groupB2.

A) Comparison between Each Group on Language Domain of Communication

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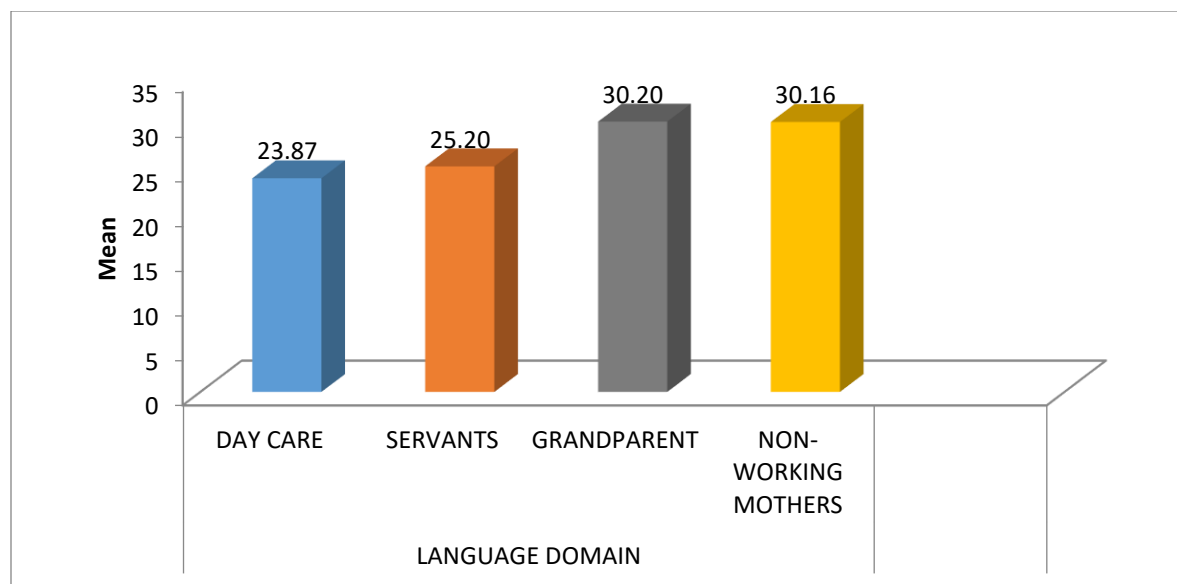
Figure 3: Mean values of group A, B1, B2 and B3 across Language domain.

Results shows that Group A and Group B3 scored high on the checklist. ANOVA was used for the comparison between the groups. As there is a statistically significant difference, Post Hoc Analysis was carried out to find out the level of significance between the groups. The results indicates highly significant (HS) difference between Group B3 (grandparents) and other groups B1 (day care) and B2 (servants). But no significance (NS) difference was found between Group A (non-working mothers) and Group B3 (grandparents).

Impact of Care takers on the Language Domain of Communication

The results of *results of post-hoc analysis of groups A, B1, B2 and B3 across language domain* reveals that there is no significant difference between Group A and B3 in the performance of Language domain. Group A and B3 shows better performance in the language skills and these groups had highly significant difference with the Groups B1 and B2.

Effects of early child care on children's functioning from 4½ years through the end of 6th grade were examined in the National Institute of Child Health and Human Development Study of Early Child Care and Youth Development. The results indicated that higher quality child care predicted higher vocabulary scores. Wen- Jui Han (2005) examined associations between mothers' work schedules and children's language skills and suggested that there is a negative impact on child's language skills and it can be due to the type of child care used.

A survey conducted by Dr. Abdul Sattar, Almani Allahdino Abro & Roshan Ali Mugheri (2012) ;Effects of Working Mothers on the Development of Children, concluded that mother's

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employment does not have any effects on language development. Opposing to this finding, Ruhm (2000), conducted a study using data from the National Longitudinal Survey of Youth and various cognitive tests in order to assess the effects of maternal employment on child development. It was found that maternal employment during the first year of the child's life had a detrimental effect on language development in three and four year olds.

B) Comparison between Each Group on Social Domain of Communication
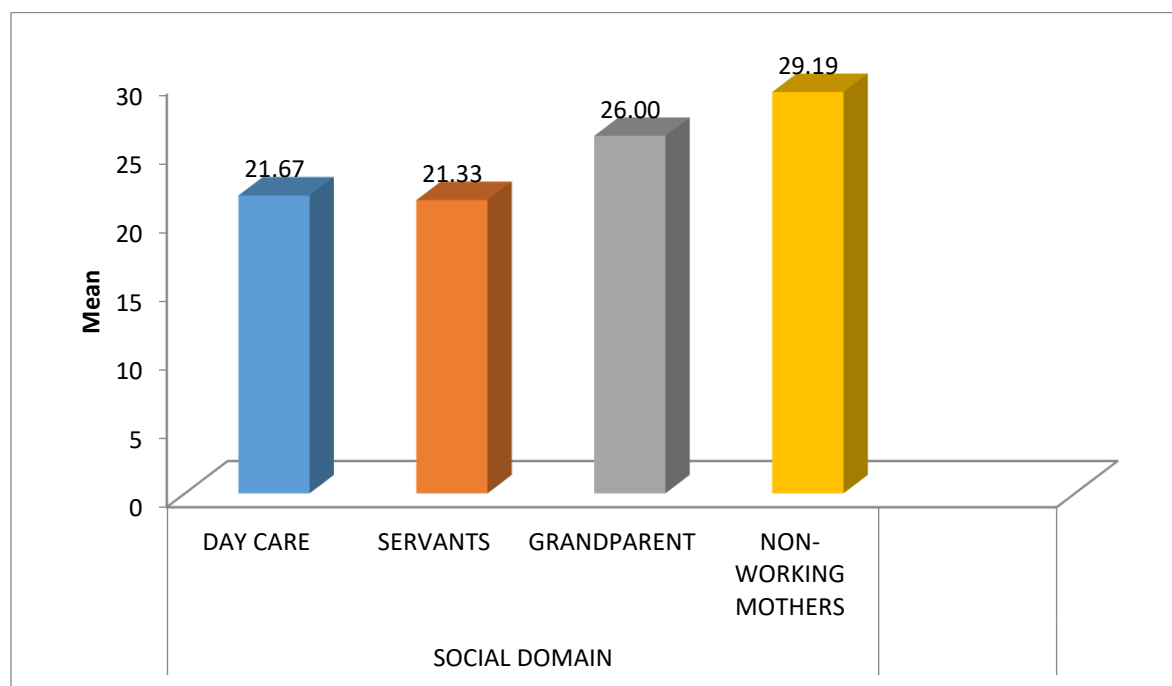
Figure 4: **Mean value of group A, B1, B2 and B3 across Social domain.**

Descriptive statistical analysis of groups A, B1, B2 and B3 indicate that Group A scored high on Social domain. From the above figure 5 we can observe that the mean score of the Social domain for Group B1 is 21.67, group B2 is 21.33, Group B3 is 26.00 and Group A is 29.19.

ANOVA was used for the comparison of groups A, B1, B2 and B3. Post Hoc Analysis was carried out to find out the significant difference between the 3 groups and the results reveals that there is no significant difference between Group B1, B2 and B3. Also Group B1 and B2 show highly significant difference with Group A. But there is no significant difference between Groups A and B3.

Impact of Care Takers on the Social Domain of Communication:

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Results of post-hoc analysis of groups A, B1, B2 and B3 across social domain reveals that children of non-working mothers (Group A) and children taken care by grandparents (Group B3) obtained better scores on social domain whereas group B1 and B2 scored less. Researchers have concluded the effects of maternal employment in Social domain of communication both negatively and positively. According to Baydar, Nazli; Brooks-Gunn and Jeanne (1991), employment in the 1st yr. had detrimental effects on the social development of all children regardless of gender or poverty status. On the other hand, Kelly L McIntosh & William Bauer (2006) stated that children of working mothers had good social skills compared to the children of non-working mothers.

C) Comparison between Each Group on Cognitive Domain of Communication
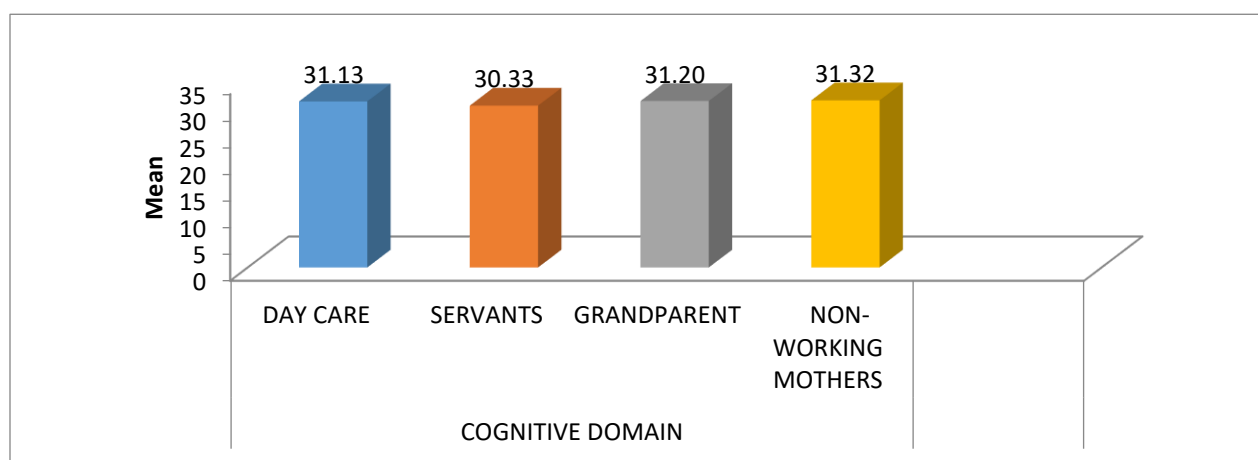
Figure 4: **Mean values of groups A, B1, B2 and B3 across Cognitive domain.**

Descriptive statistical analysis of groups B1, B2 and B3 was carried out. From the above figure 5 we can observe that the mean score of the Cognitive domain for Group B1 is 31.13, Group B2 is 30.33, and Group B3 is 31.20. Among the other three domains Cognitive Domain obtained higher and almost similar Mean value across all the groups.

Mean (M), Standard deviation (SD) and ANOVA test results of groups A, B1, B2 and B3 across cognitive domain was analyzed using ANOVA test. Results indicate there is no significant difference present between each group in Cognitive domain.

Impact of Care Takers on the Cognitive Domain of Communication
The present study concluded that maternal employment does not have a significant impact on cognitive domain. There is no significant difference between Groups A and B. Also there is no

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significant difference between Groups B1, B2 and B3. All the groups performed in a similar pattern.

Researchers also have concluded the effect of maternal employment in the Cognitive domain of communication in either ways, Chase-Lansdale et al., (2003) concluded that for preschoolers, neither mother's employment transitions nor their welfare transitions appear to be problematic or beneficial for cognitive achievement.

Lefebvre and Merrigan (1998), used the data of the Canadian NLSCY (National Longitudinal Survey of Children and Youth). Their results suggest that parental work and maternal employment does not have direct effects on cognitive outcomes of 4- to 5-year-old children. Blau and Grossberg (1992), concluded that maternal employment during the child's first year of life has a negative effect on cognitive skills, but employment in second and later years has positive effects.

D) Comparison of Each Group on Emotional & Behavioral Domains of Communication
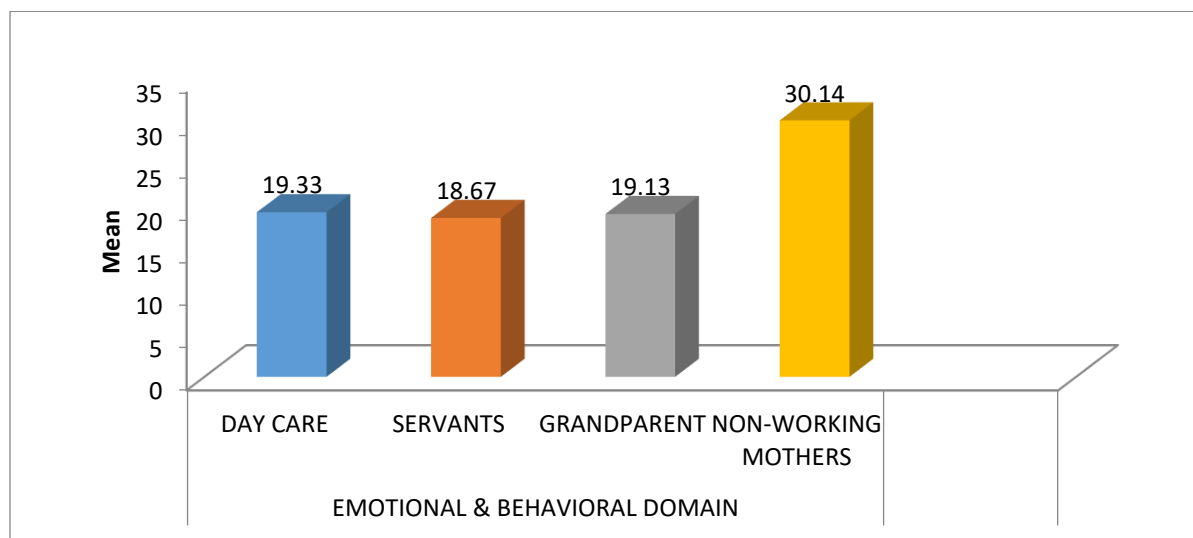
Figure 6: **Mean values of group A, B1, B2 and B3 across Emotional and Behavioral domains.**

Descriptive statistical analysis of groups A, B1, B2 and B3 indicate that Group A scored high on behavioural domain. From the above figure 6 we can observe that the mean score of the Emotional and Behavioral domain for Group B1 is 19.33, Group B2 is 18.67, Group B3 is 19.13,

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and Group A is 30.14. Among other 3 domains, all subgroups of B scored less on behavioural domain.

Mean (M), Standard deviation (SD) was calculated using ANOVA test and the results of A, B1, B2 and B3 across Emotional and Behavioral domain indicate there is a significant difference present between group B1, B2 and B3 in Emotional and Behavioral domain. Post Hoc Analysis was carried out to find out the level of significant difference between each of the groups. Results reveal that high level of significance was present between group A and all the sub groups of B.

Impact of Care Takers on the Emotional and Behavioural Domains of Communication

Results of post-hoc analysis of groups A, B1, B2 and B3 across Emotional and Behavioral domain reveal that, when compare with group A, Group B obtained fewer scores on behavioural domain. This indicates that children of working mothers show poorer performance on behavioural domain when compared to non-working mothers.

David Pelcovitz, (2013) argues that full-time maternal employment begun before the child was three months old was associated with significantly more behavior problems reported by caregivers at age 4½ years and by teachers at first grade. Research studies since 1960 provides evidence suggesting that there are no behavioral problems for children of working mothers even if they don't have quality time to spend with them and is reported to be even better than children of non-working mother.

In Soumita Ranjan's study (2013) 'Effect of mother's working status on behavioural problems of primary school children,' a sample of 1500 primary school children was included. The results indicate that children of working mothers show more behavioral problems as compared to those of nonworking mothers.

Also, there is an argument that more time in day care predicted at-risk (though not clinical) levels of problem behaviour, as well as assertiveness, disobedience, and aggression (National Institute of Child Health and Human Development, Early Child Care Research Network, 2003). Experience in high-quality center-based day care increases the degree to which the child interacts, both positively and negatively, with peers.

Summary and Conclusion

The comparative study on the impact of maternal employment on developmental domains of communication was carried out to understand the influence of maternal employment on communication development of children in the age range of 3-4 years. The objectives were to

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analyze the impact of maternal employment and influence of caregivers on developmental domains of communication.

When analyzing the results obtained in the current study, Group A showed higher mean value compared to the Group B in all the developmental domains of communication. To analyze the performance of group B, ANOVA and Post Hoc Analysis was done. Except behavioural domain, Group B3 showed better performance and had highly significant variation with other subgroups B1 and B2. The groups A and B3 scored similarly across Language, Social and Cognitive domains of communication.

The present study indicates that more than maternal employment, the influence of caretaker plays an important role in child's early development. It also indicate that among the other developmental domains, maternal employment causes more impacts on child's Social and behavioral domains.

Implications of the Study
- The present study gives an insight regarding the importance of the mother-child interaction on child's overall development.
- It emphasizes the importance of quality caretaking of children while mothers are at work place.

Future Directions
- A comparison of developmental domains of communication between working and non-working mothers can be done by keeping the age of the child at which they started working, as one of the criteria.
- Children between 1-3 years of age are more preferable for the study, as we can control certain variables.
- Similar studies can be carried out using a larger population size and with a younger age range.
- The study can be carried out using standardized test materials for assessing the developmental domains of communication.

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Abstract

This paper explores the experiences of high school teachers in the field of pedagogy. The study considers teachers who may not have explicitly learned about or applied innovative practice in teaching English. It investigates how feasible and desirable they find the techniques and pedagogical approaches to be based on their teaching experiences in school with largely upper –middle class students, so the issue of applying pedagogical approaches with affluent students adds a dimension of interest to this study. It was generally expected that school teachers would be implementing several teaching approaches prescribed in NCF-2005 but these pedagogies were found only partially implemented by them at Elementary stage in Manipur. Probably this could be one of the main reasons that the students are not excellent in receptive skill which are emerging demand of English. Therefore, there is a need to address this issue because it may not help future careers of the children in this global market of English.

After the identification of this problem, ten schools (5 Private English medium schools and 5 Government schools) were selected for our study. Among these 5 Private schools, 2 of them were convent schools. Of the 5 Government schools, one is a model school where relatively more facility has been created by the Government. In order to carry out the investigation, questionnaires were administered to the teachers of English, who are working in these ten schools; and their responses were analyzed. In addition, the Heads/Principals were also consulted by the investigator in relation to teaching/learning process, evaluation systems and their administration. We found some discrepancies in methods, approaches and techniques adopted by teachers due to which low achievement in English occurs. We assess receptive skills of the students with some of techniques which could be used as innovative practice in the classroom transaction for developing life skills.

Keywords: Pedagogical approaches, Receptive skill, Elementary stage (Primary +Upper Primary), NCF-2005, Listening skill and reading skill, Teaching Methodology, Teaching English.

Introduction

The term "Critical Pedagogy" was attached to the work of Brazilian Literacy educator and curriculum specialist Paulo Freire. Pedagogical Approaches or Critical pedagogy brings a new socio-political view of linguistics and language teaching that is beginning to influence the teaching of English to speakers of other languages field. In short, critical pedagogy was started out of the need of reforming education in a way that it would acknowledge the influence of the social and political elements existent in each and every educational context. Teacher and student engagement is critical in the classroom because it has the power to define whose knowledge will become a part of school-related knowledge and whose voices will shape it. Students are not just young people for whom adults should devise solutions. They are critical observers of their own conditions and needs, and should be participants in discussions and problem solving related to their education of future opportunities. Hence children need to be aware that their experiences and perceptions are important and they should be

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encouraged to develop the mental skills needed to think and reason independently and have the courage to dissent. Participatory learning and teaching emotion and experience need to have a definite and valued place in the classroom. While classroom participation is a powerful strategy it becomes an instrument to enable teachers to meet their own ends. True participation starts from the experiences of both students and teachers.

Angelil Carter (1997) states that " research in SLA has been dominated by questions regarding the psychological process of language learning with less concern for the wider social context, the power relations within the context, and their effect on psychological variables (p. 263) . Therefore, critical pedagogy followers advocate that the field of TESOL should not focus on Linguistics, but also look into the field of education for inspiration and change.

Pennycook (1999) has stated that " critical work in TESOL is an attempt to locate aspects of teaching English to speakers of other languages within a board, critical view of social and political relations"(p 332). Crookes and Lehner (2000) have explained that " Critical pedagogy in ES/FL), then, takes as joint goals the simultaneous development of English communicative abilities together with the ability to apply them to developing a critical. Awareness of the world and the ability to act on it was to improve matters (p 1).

Rass (2001) investigated an approach which he entitled as (Integrated Reading and writing for effective Language Teaching". The objective of the study was to integrate reading and writing course, so that learners could write more freely, naturally and fluently while acquainting them with the literature in English language.

Subramanian (2002) has evaluated the linguistic skills of the graduate students in English. He has evaluated all the four linguistic skills, listening, speaking, reading and writing. However, he has dealt with in detail only the writing skill of the graduate students. He has identified, in his study the phonological, grammatical and orthographical errors in productive skills and in the comprehension skills he has identified the recalling ability of words and sentences. Moreover, he recommended that the group discussion, language games should be encouraged in the class hours and introducing the audiovisual instrument for language teaching would be good and wise at collegiate level.

Girish (2002) evaluated language skills in English as second language of class vii standard in Chikkam Mangalore city and found that there was a significant relationship between reading and writing skills; and speaking and writing skills. Most of them found difficulty in spelling and legible handwriting. Most of them were found to lack continuity and sequencing of their expression in both speaking and writing skills.

Several studies had been conducted to find out the teaching/learning process of English in Manipur. Singh (2002) explored the problem, prospect and status of English in Manipur in his research "A Critical Scrutiny of the Position, Problems and Prospects of English in Manipur". Devi (2006) explored the difference between the sentence structures in English and Manipuri language in her research "Sentence structure in English and Manipuri Language', A contrastive study. Sujeta Beishamayum (2010) explored linguistic problems in learning English language in her research "communication and linguistic problems faced by Meiteiron speakers in learning English language." However, there is no study available with regard to critical pedagogy adopted by English teachers with reference to receptive skill of the students at the elementary stage in Manipur. Before we begin the analysis of the problem it is important that we need to understand the methodologies and approaches in the teaching/learning process of English which were recommended in NCF 2005. Since we have not seen much improvement in Listening skill and Reading skill in schools in Manipur, we will make an attempt to examine teaching learning process adopted by the English teachers in Manipur.

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In the light of the above background, we will investigate critical pedagogy adopted by English teachers with reference to receptive skill of language learners at elementary stage in Manipur. The identification of this problem not only helps the teachers to develop their professional careers, but it also could be of use to students too. The findings of this study may be useful to teachers and teacher educators in choosing relevant methods and approaches at the lower and upper Primary stages in Manipur.

The Structure of the Paper

In section 1.1, we will discuss the methodology adopted in the study while section 1.2 deals with the responses of questionnaire from the teachers. In the next section 1.3, analysis of language ability tests: Speaking skill and Reading skill. This is followed by section 1.4, where we discuss the findings of the study conducted. In the section 1.5, we conclude with some of remedial measures in order to enhance the competency of the teachers in teaching English.

1.1. Methodology

For this research, firstly we take 3 teachers from each school and the total number of teachers we took from ten schools is 30. The questionnaires consisting of 100 questions were administered to the teachers who were teaching English subjects in the respective schools. The responses of the teachers were analyzed. Among 100 questions in the questionnaires, we focused only on 30 main teaching points. Secondly, we planned to take up 400 students of VIII standard, taking 40 students from each school for collection of data. But we could not get the number of students we had stipulated earlier for our study since there was less number of enrollments in some Government schools. The total number of students was 290. It was surprisingly found while collecting data that out of the 5 Government schools we approached, only one school in the serial number 10 has got more than 40 students. This school is a model school to which more attention is given by the Government to create facilities, etc. These 290 students will be given a language ability test consisting of 8 test items, i.e., Listening skill and Reading skill. These test items did not cover Phonetic aspect of Listening skill. The proficiency of the students is assessed on the four grade points. If the school attains 85% to 100 % the school is rated as "Excellent", while the school secures 75% to 84% it is graded " Very good". It is followed by next grade ie "Good" if the school attains 60% to 74%. Finally, the school which has 40% to 59% is rated as 'Weak'.

Serial numbers 1 - 5 are Private English medium schools, Number of students in the serial numbers in 1- 5 = 200

Serial numbers 6 - 10 are Government schools, Number of students in the serial numbers in 6- 10 = 90

Table A

Sl. No.	Name of the schools	Medium of instruction	Number of the students selected	
			Males	Females
1.	Nirmalabas High school (Imphal West)	English		40
2.	St. George High School (Imphal East)	English	20	20
3.	IPS (Imphal West)	English	20	20
4.	Ever Green High School (Thoual district)	English	20	20
5.	Paradise High School (Thoual district)	English	20	20
6.	Ngasi Rastrapili Girl High School (Imphal West)	Manipuri		10

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7.	Kwakeithel Girls High School (Imphal West)	Manipuri		16
8.	Thangmeiban Lilasingkhongnangkhong High School (Imphal East)	Manipuri		14
9.	Meitei Mayek high School (Imphal West)	Manipuri		10
10.	Wangkhei High School (Imphal East)	English		40
	Total no. of students		80	210

Table B

Sl. No.	Name of the schools	Medium of instruction	Qualification	Number of the teachers selected	
				Males	Females
1.	Nirmalabas High school (Imphal West)	English	M.A. (English), B.Ed.	1	2
2.	St. George High School (Imphal East)	English	M.A. (English), B.Ed.	1	2
3.	IPS (Imphal West)	English	M.A. (English), B.Ed.	2	1
4.	Ever Green High School (Thoubal district)	English	M.A. (English)	3	0
5.	Paradise High School (Thoual district)	English	M.A. (English)	3	0
6.	Ngasi Rastrapili Girl High School(Imphal West)	Manipuri	B.A.(Political Science)	2	1
7.	Kwakeithel Girls High School (Imphal West)	Manipuri	B.A. (English)	2	1
8.	Thangmeiban Lilasingkhongnangkhong High School (Imphal East)	Manipuri	B. A.	2	1
9.	Meitei Mayek high School (Imphal West)	Manipuri	B.A.	2	1
10.	Wangkhei High School (Imphal East)	English	B.A. (Home Science)	2	1
	Total no. of teachers			20	10

1.2: Analysis of Questionnaires Administered to Teachers

The questionnaires containing 100 questions were administered to teachers of ten schools in order to find out whether they were following and implementing the guidelines of NCF 2005 and MLL based teaching in the respective schools. Among these 100 questions, we focused only 30 important teaching points in view of NCF 2005 and MLL based teaching in the ten schools. The data collected were used to notice which items were followed by the teachers in the class-room transaction.

Based on these 10 teaching point in pedagogy, teachers were grouped into three categories: A, B and C; the teachers following 10 teaching points mentioned in the Table 9 as A (Fully implementing NCF-2005) , the teachers following 10 teaching points mentioned in the Table 10 as B (Partially implementing NCF-2005 and the teachers following 10 teaching points mentioned in the Table 11 as C (Non implementing critical pedagogy in NCF-2005) .

Table 2

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10 questions in relation to Critical pedagogy of NCF-2005.
1. Problem Analysis
2. Higher level of questioning.
3. Competency Based Teaching Learning.
4. Constructivist approach to teaching
5. Teaching all the four skill through Innovative techniques.
6. Collaborative teaching.
7. Activity based teaching.
8. Interactive teaching.
9. Question design and blue print based assessment
10. CCE (Continuous And Comprehensive Evaluation).

Table 3

10 questions in relation to partial pedagogy of NCF-2005.
1. Activity based teaching.
2. Answer Question.
3. Higher level of Questioning.
4. Teaching content based teaching.
5. Remedial teaching
6. School based test and assessment.
7. Objective of teaching
8. Question design
9. Blue print
10. CCE (Continuous And Comprehensive Evaluation)

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Table 4

10 questions in relation to traditional methods implemented in the class-room.

1. Introduction
2. Teaching aids
3. Lower level of questioning
4. School based evaluation
5. Reading aloud and asking questions.
6. Explanation
7. Content based teaching
8. Lecturer method
9. Grammar teaching
10. Vocabulary teaching

Based on the 10 question each in relation to teaching points in **Table 2, 3 and 4**, teachers were categorized into three group **A (Fully implementing Critical pedagogy in NCF-2005) , B (Partially implementing pedagogy in NCF-2005) and C (Non implementing pedagogy in NCF-2005)** as shown in **Table 5.** 18 school teachers were in group **B (Partially implementing pedagogical approaches in NCF-2005) and** 12 school teachers were in the group **C (Non implementing pedagogical approaches in NCF-2005).** Not a single teacher was in the group **A** (Fully implementing critical pedagogy in NCF-2005).The Private school teachers in the serial numbers 1-5 were found partially implementing critical pedagogy in NCF-2005 in the schools . Whereas Government school teachers in the serial numbers 6 to 9 were in the group C (Non implementing critical pedagogy in NCF-2005) . Only 3 Government school teacher in the serial number 10 were partially implementing critical pedagogy in NCF-2005 and it had better performance than the rest of Government school teachers in the serial numbers 6-9.

3 Categories of Teachers Based on the 10 pedagogical approaches of teaching Points in NCF-2005:

Group A = Teachers who fully Implements pedagogical approaches of teaching point in NCF-2005.

Group B = Teachers who partially Implements pedagogical approaches in NCF-2005.

Group C = Teachers who do not Implement pedagogical approaches according to NCF-2005.

Table 5

Sl. no	Teachers in the schools	Group A	Group B	Group C
1	Nirmalabas High School, Imphal West		Partially Implementing pedagogical approaches in NCF-2005.	
2	St. George High School Impal East		Partially Implementing pedagogical approaches in NCF 2005	
3	IPS Imphal West		Partially Implementing pedagogical approaches in NCF 2005	
4	Ever Green Flower High		Partially Implementing pedagogical	

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Sl. No.	Name of the school			
	School, Thoubal		approaches in NCF 2005	
5	Paradise High School, Thoubal		Partially Implementing pedagogical approaches in NCF 2005	
6	Ngasi Rastralipi High School, Imphal West			Non Implementing pedagogical approaches in NCF-2005.
7	Kwakeithel Girls' High School, Imphal West			Non Implementing pedagogical approaches in NCF-2005.
8	Meitei Mayak High School, Imphal East			Non Implementing pedagogical approaches in NCF-2005.
9	Lilashing Khongnangkhong High School, Imphal East			Non Implementing pedagogical approaches in NCF-2005.
10	Wangkhei Girl High School, Imphal East.		Partially Implementing pedagogical approaches in NCF 2005	

1.3: Test items of Receptive skill of students in ten schools given in table 6:

Table 6.

Sl. No.	Name of the skills: Receptive skills :	Test Items		Purpose
1.	**Listening skill**	(i)	**Family tree**	**Inferring the speech based information.**
		(ii)	**Road Mapping**	
		(iii)	**Story telling**	
		(iv)	**Role play.**	
2.	**Reading skill**	(v)	**Passage**	**Comprehension**
		(vi)	**Cloze test**	**Comprehension**

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Result of Listening skill displayed in the following tables (7 to 10):

Test item no: (i)

In the first test item of Listening skill, "**Family Tree**" as shown in the **table 7** below, 40% to 55% of Private English medium school students responded correctly and 45% to 60 % of Private school students gave incorrect responses. All the students have not fared well scoring only a weak grade. Even the reputed school in 1st serial could score only 55% of the students correct. Similar result have been obtained by Wangkhei High school serial in 10th serial number in the table, followed by St. George school High school securing 50% of the students' correct and the lowest being the school in 6th serial number while the remaining schools are in between the scores of 20% and 40% . Here in this test surprisingly the performance is very low as none of schools could secure even "good "grade.

Table 7.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St.George High School,Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing	14			4	10	29%	71%

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	Khongnangkhong High School, Imphal West							
10	Wangkhei High School, Imphal East.	40			16	24	50%	50%

Test item no: (ii)

In the 2ⁿᵈ test item of **Listening skill**, "**Road Mapping"** in the **Table 8** of tracing relationship, it is observed that the comprehensive response given by the students of the Private schools ranged from 35% to 50% while 15% to 50% of the Private school students gave their incorrect response The performance of Government schools except the one in the serial number 10 has extremely low ranging from 20% to 29%. What we can see from the test of tracing relationship is, even though some individual students have performed well however, the overall performance of the school is very poor and categorized in the weak grade as the maximum performance given by the school (Nirmalabas High School) in the serial number 1 is only 55% achievement with regard to this list. The Government school (Wangkhei Girl's High School) in the serial number 10 though it comes under the weak grade, has followed the school (Nirmalabas High School) in the serial number 1.

Table 8.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St.George High School,Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School,	10			2	8	20%	80%

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Sl. no.	Name of the schools	No. of students	Given text (Passage)	Mode of questioning	No of correct responses	No of Incorrect responses	Correct responses	Incorrect responses
	Imphal West							
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			16	24	50%	50%

Test item no: (iii)

In the third test item of Listening skill, "**Story telling**" as shown in the **table 9** below, 40% to 55% of Private English medium school students responded correctly and 45% to 60 % of Private school students gave incorrect responses. All the students have not fared well scoring only weak grade. Even the reputed school in 1st serial could score only 55% of the students correct. Similar result have been obtained by Wangkhei High school serial in 10th serial number in the table, followed by St. George school High school securing 50% the school correct and the lowest being the school in 6th serial number while the remaining schools are in between the scores of 20% and 40% . Here in this test surprisingly the performance is very low as none of schools could secure even a good grade.

Table 9.

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			22	18	55%	45%
2	St.George High School,Imphal West	40			16	24	40%	60%
3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			14	26	35%	65%
5	Paradise High School, Thoubal	40			14	26	35%	65%

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6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			16	24	50%	50%

Test item no: (iv)

In the 4th test item of **Listening skill**, "**Role play"** in the **Table 10** of tracing relationship, it is observed that the comprehensive response given by the students of the Private schools ranged from 35% to 50% while 15% to 50% of the Private school students gave their incorrect response The performance of Government schools except the one in the serial number 10 has extremely low ranging from 20% to 29%. What we can see from the test of tracing relationship is, even though some individual students have performed well however, the overall performance of the school is very poor and categorized in the weak grade as the maximum performance given by the school (Nirmalabas High School) in the serial number 1 is only 55% achievement with regard to this list. The Government school (Wangkhei Girl's High School) in the serial number 10 though it comes under the weak grade, has followed the school (Nirmalabas High School) in the serial number 1.

Table 10

Sl.no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			20	20	50%	50%
2	St.George High School,Imphal West	40			18	10	45%	55%

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3	IPS, Imphal West	40			16	24	40%	60%
4	Ever Green School, Thoubal	40			16	24	40%	60%
5	Paradise High School, Thoubal	40			14	26	35%	65%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			4	12	25%	75%
8	Meitei Mayak High School, Imphal East	10			2	8	20%	80%
9	Lilashing Khongnangkhong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			20	20	50%	50%

Result of Reading skill displayed in the following tables (11 to 12):

Test item no: (v)

Given text: Passage I

I couldn't sleep that night. A vague feeling of impending misfortune affected me. My sister and I were twins, and you know how subtle the links are between such people. It was a wild night. Suddenly, there bursts forth the wild scream of a terrified woman. I knew that it was my sister's voice. I rushed into the corridor. By the light of the corridor lamp, I saw my sister at the door of her room, her face pale with terror, and her hands groping for help, and her and threw my arms around her, but her knees gave way and she fell to the ground.

Given question 1: The author couldn't sleep because

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a) the night was wild

b) she apprehended some trouble.

c) she knew that some calamity would befall her.

d) she felt uneasy

Expected answer: (c)

Students' response: a/b/c/d/

The performance of the schools in the test item number 1 of Reading skill in the table 33 as follows

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			26	14	65%	35%
2	St.George High School,Imphal West	40			26	14	65%	35%
3	IPS, Imphal West	40			24	16	60%	40%
4	Ever Green School, Thoubal	40			24	16	60%	40%
5	Paradise High School, Thoubal	40			22	18	55%	45%
6	Ngasi Rastralipi High School, Imphal West	10			4	6	40%	60%
7	Kwakeithel Girls High School, Imphal West	16			6	10	38%	62%
8	Meitei Mayak High School,	10			4	6	40%	60%

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Sl. no.	Name of the schools							
	Imphal East							
9	Lilashing Khongnangkhong High School, Imphal West	14			6	8	43%	57%
10	Wangkhei High School, Imphal East.	40			26	14	65%	35%

Table 11

The result of first question of Test item (v) "**Comprehension I**" as shown in the table 11 indicates that 55% to 65% of Private school students responded correctly and 35% to 45 % of Private school students were incorrect. Only the four private schools in the serial number 1 to 4 and one Government school in the serial 10 could only score 'Good' grade securing 65%, 65%, 60%, 60% and 65% respectively. The remaining schools namely Paradise High school, The Ngasi Rastralipi High school, Kwakeithel Girls High school, Meitei Mayek High school and Lilasing Khongnang High school are ranked 'Weak'. The performance of the English medium school namely Nirmalabas High School in the serial 1 and one Government school ie Wangkhei Girls High School in the serial number 10 are found to be relatively better than the remaining schools while the performance of the schools- Ngasi Rastralipi High School and Meitei Mayak High School in serial numbers 6 and 8 hit the bottom securing 40% each respectively.

Given question 2. It was well-known that

a) she and her sister were twins.

b) twins have a special bond between them.

c) the relationship between twins is always cordial.

d) twins can sense danger more easily than others.

Expected answer: (b)

Students' response: a/b/c/d/

The performance of the schools in the test item number (ii) of Reading skill in the table 12 as follows.

Sl. no.	Name of the schools	Number of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses

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1	Nirmalabas High School	40			30	10	75%	25%
2	St.George High School,Imphal West	40			28	12	70%	30%
3	IPS, Imphal West	40			26	14	65%	35%
4	Ever Green School, Thoubal	40			24	16	60%	40%
5	Paradise High School, Thoubal	40			24	16	60%	40%
6	Ngasi Rastrapili High School, Imphal West	10			4	6	40%	60%
7	Kwakeithel Girl's High School, Imphal West	16			6	10	38%	62%
8	Meitei Mayak High School, Imphal East	10			4	6	40%	60%
9	Lilashing Khongnangkhong High School, Imphal West	14			7	7	50%	50%
10	Wangkhei High School, Imphal East.	40			28	12	70%	30%

Table 12

The result of second question of Test item (v) **"Comprehension I"** in the table 12 shows that 60% to 75% of Private school responded correctly and 40% to 70 % of Government schools were correct. Only Nirmalabas High School in the serial number 1 could achieve 'Very good' securing 75% while four private schools in serial number 2to 5 and one Government school in the serial 10 could only score 'Good' grade securing 70 %, 65%, 60% 60%and 70% respectively. The remaining schools are ranked 'Weak'. The performance of the English medium school in the serial 1 is the best performer among the ten schools while the performance of the schools in serial numbers 6 and 8 hit the bottom securing 40% each as before.

Given question 3. She rushed into the corridor because

a) she heard a terrifying cry.

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b) her sister called her to the room.

c) she recognized the voice of the person who screamed.

d) she dreamt that her sister needed her help.

Expected answer: (a)

Students' response: a/b/c/d/.

The performance of the schools in the test item number 1 of Reading skill in the table 13 as follows

Sl. no.	Name of the school	Number of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct response	No of Incorrect response	Performance in percentage (%)	
							Correct response	Incorrect response
1	Nirmalabas High School	40			30	10	75%	25%
2	St.George High School,Imphal West	40			30	10	75%	25%
3	IPS, Imphal West	40			28	12	70%	30%
4	Ever Green School, Thoubal	40			26	14	65%	35%
5	Paradise High School, Thoubal	40			26	14	65%	35%
6	Ngasi Rastrapili High School, Imphal West	10			4	6	40%	60%
7	Kwakeithel Girl's High School, Imphal West	16			8	8	50%	50%
8	Meitei Mayak High School, Imphal East	10			4	6	40%	60%

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| 9 | Lilashing Khongnangkhong High School, Imphal West | 14 | | | 7 | 7 | 50% | 50% |
| 10 | Wangkhei Girl High School, Imphal East. | 40 | | | 30 | 10 | 75% | 25% |

Table 13

The result of third question of Test item (v) **"Comprehension I"** in the table 13 shows that 65% to 75% of Private school responded correctly and 40% to 75 % of Government schools were correct. Only Nirmalabas High School, St. George High School and Wangkhei High School could achieve 'Very good' securing 75% each and they are at par with one another while four private schools in serial number 3to 5 could only score 'Good' grade securing 70 %, 65% and 65% respectively. The remaining schools are ranked 'Weak' and the performance of the schools in serial numbers 6 and 8 hit the bottom securing 40% each as before.

Given question 4. She realized that her sister

a) was in a state of excitement

b) needed support.

c) was too weak to walk.

d) was gripped with fear.

Expected answer: (a)

Students' response: a/b/c/d/.

The performance of the schools in the test item number 1 of Reading skill in the table 13 as follows

Sl. no.	Name of the schools	No. of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct response	Incorrect response
1	Nirmalabas High School	40			31	9	78%	22%
2	St.George High School,Im	40			30	10	75%	25%

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	phal West							
3	IPS, Imphal West	40			30	10	75%	25%
4	Ever Green School, Thoubal	40			30	10	75%	25%
5	Paradise High School, Thoubal	40			28	12	70%	30%
6	Ngasi Rastrapili High School, Imphal West	10			4	6	40	60%
7	Kwakeithel Girl's High School, Imphal West	16			8	8	50%	50%
8	Meitei Mayak High School, Imphal East	10			4	6	40%	40%
9	Lilashing Khongnangkhong High School, Imphal West	14			8	6	57%	43%
10	Wangkhei Girl High School, Imphal East.	40			30	10	75%	25%

Table 14

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In the result of fourth question of Test item (v) "**Comprehension I**" in the table 14 , 70% to 78% of Private school responded correctly and 40% to 75 % of Government schools were correct. Only Nirmalabas High School is the best performer securing 78% with the grade "Very good". The performance of three private schools are "Very good" securing 75% each and they are at par with one another while four Government schools are graded as weak.

Given question 5: She threw her arms around her sister to

a) express her affection.

b) prevent her from running away

c) prevent her from falling down.

d) save her from danger.

Expected answer: (c)

Students' response: a/b/c/d/.

The performance of the schools in the test item number (vi) of Reading skill in the table 15 as follows:

Sl. no.	Name of the schools	Number of the students	Given text (Passage)	Mode of questioning (choosing the right option)	No of correct responses	No of incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			32	8	80%	20%
2	St.George High School,Imphal West	40			28	12	70%	30%
3	IPS, Imphal West	40			28	12	70%	30%
4	Ever Green School, Thoubal	40			26	14	70%	30%
5	Paradise High School, Thoubal	40			26	14	65%	35%
6	Ngasi Rastrapili	10			5	5	40%	60%

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	High School, Imphal West						
7	Kwakeithel Girl's High School, Imphal West	16			8	8	50%	50%
8	Meitei Mayak High School, Imphal East	10			5	5	40%	60%
9	Lilashing Khongnang khong High School, Imphal West	14			7	7	43%	57%
10	Wangkhei Girl High School, Imphal East.	40			30	10	75%	25%

Table 15

In this fifth question of Test item (v) "**Comprehension I"** as shown in the table 15, overall 65% to 80% of Private school students responded correctly and 40% to 75 % of Government school students were correct. In this test, the performance of all the Private schools are extremely good, and rated as '"Very good" and "Good" grades. The proficiency of four Private in the serial number 1 to 4 and one Government school in the serial number 10 are very close.

Test item no. (vi): Cloze Test.

Instruction: The students were asked to read the passage carefully and fill in ten blanks choosing the correct word among them given in ten questions**.**

Given text : The skin's worse enemy is the sun. If you avoid…1…you can…2… to prolong the young and …3… skin. The sun….4….deprive the skin of …5…. hastening the appearance of…6…. Lines and wrinkles that …7… is all about. It is …8… responsible for many skin…9… like pigmentation, discoloration, freckles and …10… skin cancer. So, protect the skin with a sunscreen and moisturize it daily.

Question no. 1. (a) extra exposure to the sun   (b) much   (c) additional   (d) excessive

Expected answer: (a)

Students' response: a/b/c/d/

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The performance of the schools in the test item number 6 (Question 1) of Reading skill in the Table 16 as follows:

Sl. no.	Name of the schools	No. of the students	Given text (Sentence)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			32	8	80%	20%
2	St.George High School,Imphal West	40			30	10	75%	25%
3	IPS, Imphal West	40			30	10	75%	25%
4	Ever Green School, Thoubal	40			30	10	75%	25%
5	Paradise High School, Thoubal	40			28	12	70%	30%
6	Ngasi Rastrapili High School, Imphal West	10			2	8	30%	70%
7	Kwakeithel Girl's High School, Imphal West	16			9	7	56%	44%
8	Meitei Mayak High School, Imphal East	10			4	6	40%	60%
9	Lilashing Khongnangkhong High School, Imphal West	14			10	4	50%	50%

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10	Wangkhei High School, Imphal East.	40			30	10	75%	25%

Table 16

In this test, the performance of the private schools is better than that of Government schools. Nirmalabas High School ranked the best performer attaining 80% correct while St. George High School, IPS, Ever Green, Paradise High School and Wangkhei High School securing 75% come to the next of Nirmalabas High School. School in (6) is the weakest among the ten selected schools.

Question no. 2.   (a) aid   (b) help   (c) assist   (d) make

Expected answer: (b)

Students' response: a/b/c/d/

The performance of the schools in the test item number (vi), Question 2 of Reading skill in the Table 17 as follows:

Sl. no.	Name of the schools	No. of the students	Given text (Sentence)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			28	16	70%	30%
2	St.George High School,Imphal West	40			26	14	65%	35%
3	IPS, Imphal West	40			24	16	60%	40%
4	Ever Green School, Thoubal	40			24	16	60%	40%
5	Paradise High School, Thoubal	40			24	16	60%	40%

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6	Ngasi Rastrapili High School, Imphal West	10			3	7	30%	70%
7	Kwakeithel Girl's High School, Imphal West	16			6	10	38%	62%
8	Meitei Mayak High School, Imphal East	10			3	7	30%	70%
9	Lilashing Khongnang khong High School, Imphal West	14			4	10	29%	71%
10	Wangkhei High School, Imphal East.	40			20	20	50%	50%

Table 17

In this test, the performance of the private schools is better than that of Government schools. Nirmalabas High School ranked the best performer attaining 65% correct while St. George High School, IPS, Ever Green, Paradise High School and Wangkhei High School come to the next of Nirmalabas High School securing 60% correct answers. IPS and Evergreen High School securing 60% correct answers are at the same level. Sl. No.6 securing only 20% is the weakest among the ten selected schools.

Question no. 3. (a) handsomeness of the   (b) luxury   (c) beauty (d) suppleness

Expected answer: (a)

Students' response: a/b/c/d

The performance of the schools in the test item number 6 (Question 3) of Reading skill in the table 18 as follows:

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Sl. no.	Name of the schools	No. of the students	Given text (Sentence)	Mode of questioning (choosing the right option)	No of correct responses	No of Incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			32	8	80%	20%
2	St.George High School,Imphal West	40			30	10	75%	25%
3	IPS, Imphal West	40			30	10	75%	25%
4	Ever Green School, Thoubal	40			30	10	75%	25%
5	Paradise High School, Thoubal	40			28	12	70%	30%
6	Ngasi Rastrapili High School, Imphal West	10			3	7	30%	70%
7	Kwakeithel Girl's High School, Imphal West	16			8	8	50%	50%
8	Meitei Mayak High School, Imphal East	10			5	5	50%	50%
9	Lilashing Khongnang khong High School,	14			6	8	42%	58%

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	Imphal West							
10	Wangkhei High School, Imphal East.	40			30	8	75%	25%

Table 18

In this test, Nirmalabas High School ranked the best performer attaining 80% correct while Wangkhei High School (Government school) in the serial number 10 securing 75% comes to the next of Nirmalabas High School and performed better than the remaining Government schools like in the previous test item 6 (question no 3). The Ngasi Rastralipi High School securing only 30 % correct answers is the weakest among the ten selected schools.

Question no.4.   (a) can   (b) may   (c) shall   (d) will

Expected answer: (a)

Students' response: a/b/c/d/

The performance of the schools in the test item number 6 (Question 4) of Reading skill in the table 19 as follows:

Sl. no.	Name of the schools	No. of the students	Given text (passage)	Mode of questioning (choosing the right option)	No of correct responses	No of incorrect responses	Performance in percentage (%)	
							Correct responses	Incorrect responses
1	Nirmalabas High School	40			32	8	80%	20%
2	St.George High School,Imphal West	40			30	10	75%	25%
3	IPS, Imphal West	40			30	10	75%	25%
4	Ever Green School, Thoubal	40			30	10	75%	25%
5	Paradise	40			28	12	70%	30%

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	High School, Thoubal							
6	Ngasi Rastrapili High School, Imphal West	10			2	8	20%	80%
7	Kwakeithel Girl's High School, Imphal West	16			8	8	50%	50%
8	Meitei Mayak High School, Imphal East	10			5	5	50%	50%
9	Lilashing Khongnangkhong High School, Imphal West	14			6	8	42%	58%
10	Wangkhei High School, Imphal East.	40			30	8	75%	25%

Table 19

In this test, the performance of the private schools is as good as in the previous test. Nirmalabas High School ranked the best performer attaining 80% correct while St.George High School, IPS, Evergreen High school and Wangkhei High School come to the next of Nirmalabas High School securing 65% correct answers. Wangkhei High School in the serial number 10 has better performed than the remaining Government schools like in the previous tests. Ngasi Rastralipi High School securing only 20 % correct answers is the weakest among the ten selected schools.

Discussion

Based on the 10 questions each in relation to teaching points in **Table 2, 3**, **4** and **5,** ten school teachers were categorized into three group **A (Fully implementing Critical Pedagogy) , B (Partially implementing Critical Pedagogy) and C (Not implementing Critical Pedagogy) as shown in Table 5. 18 teachers are in group B; they are partially implementing Critical Pedagogy in schools and 12 teachers are in group C. None of the teachers in the schools are totally implementing Critical Pedagogy.** One of the probable reasons for this incompetency of school teachers could be that teachers have not fully understood or they were not aware of the critical pedagogy recommended in NCF-2005, even though Government imparted training to Government school teachers through SSA, School Education Department and SCERT, Government of Manipur. It was also found that there were no teachers specifically appointed for teaching English in the Primary and Upper Primary Government schools (Elementary schools). For example, teachers of Mathematics and Science were found teaching English in the Government schools. We could see an adhoc policy in teaching English that head

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teachers/Principals deputed the teachers of Mathematics and Science to attend the training programmes in English.

According to the results displayed in the **Tables 7 to 14**, performances of students varied from individual to individual and from school to school in different test items. None of the students could get 'Excellent' 'Very Good' and 'Good' in listening skill". The students in the serial number 1 secured the highest number in all the tests among students. The students in the serial number 6 secured the lowest number in almost all the tests among students in ten schools. We can now come to conclusion that overall the students of Private schools had higher level of proficiency than that of Government schools except one Government school which is model school. It is apparent that the Private schools take well care of the students, even though the teachers did not follow and implement the guidelines of NCF-2005 and MLL bases teaching. The students of the Government school in the serial number 10 had higher level of proficiency than the rest of Government schools. It may be because Government gives more facility and attention to the school.

Conclusion

Knowing all these facts, some remedial measures may be taken up to improve critical pedagogy of the teachers in class room transaction.   Government should appoint teachers of English from the candidates who have completed B.A. English honours at least. The teachers should be sensitized participatory approach of teaching English. They need to be trained how to transact English class in terms of skill based teaching; apart from that, they should be oriented frequently about the ways of teaching English. In activity based method wherein full participation of students should be ensured. Further, they should be motivated very often by higher authority to take up innovative practice based on student participation. Books on innovative methods and techniques of teaching English should be provided in the library. These English teachers should be assessed every year and their salary should be increased according to their performance. And the students should also be motivated by a wide range of awareness about usefulness of English in this global market of English.

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Cognitive Nature of Polysemy in Malayalam

Hussain Shabas

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Abstract

The present paper 'Cognitive Nature of Polysemy in Malayalam' examines the nature of polysemy in Malayalam from a cognitive linguistics point of view. This paper argues that the sense of polysemy is constructed on the basis of Frame. Frame is a mental structure which evokes, naturally when we use the language. The cognitive elements such as conceptual metaphors, metonymy and deep frame are explored to examine the conceptual structure of polysemy in Malayalam.

Keywords: Malayalam, Frame, Deep Frame, Cognition, Embodied, Polysemy, Homonymy, Ontology, Epistemology, Conceptual Metaphor, Metonymy

Introduction

Cognitive linguistics is a modern linguistic approach employed to understand the linkage between language and cognitive abilities of human beings. It hypothesizes that language is always related to the cognitive capacities of human kind. Significant feature of Cognitive linguistics is that it introduces discourses to analyze semantics substantially. This paper attempts to study Polysemy from a frame semantics point of view. Charles J. Fillmore (1977) introduced frame semantics as a broader theory to understand semantics in a coherent way. Cognitive semantics tries to define how an individual embodies his/her world on the basis of common experience. Human being embodies the circumstances through conceptualization. Conceptualization is the process of integrating knowledge by senses.

Frame

Frame is a mental structure which evokes naturally when we use language[1]. It defines and determines the meaning through the knowledge based on conceptualization. The basic or fundamental idea of frame is that one cannot comprehend the meaning of word without approach to all essential knowledge that related to the sense of the word. For instance, one who did not see an ocean would never get complete sense of it. It is the experience of ocean that makes the meaning, though ocean can be described with similar words and things. The ocean as a frame is formed through understanding of epistemic signs such as waves, infinite presence of water and constant winds. Frame is a cognitive structure that helps to know the reality of world. It is the frame that provides the knowledge to understand and determine things (Girish:2016). An individual makes more unconscious participations with the environment rather than conscious participation. Thus, framing is unconscious. Each concept exist relies wide epistemic contexts. Thus, cognitive understanding never stands as a monolithic entity in an individual, rather each are perceived by relating with every appropriate and suitable perceptions. Frame is generally divided into two. i.e. minor conceived by Ronald W. Langacker and broad or social frame conceived by

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[1] George Lakoff. 2004:15

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George Lakoff. This paper attempts define nature of language meaning in the realm of words, using Fillmore's methodology of Frame semantics. For example, (1) *Beat.* This verb is located in the frame of Beating. Elements like Medium (hand, stick, etc.), cause of beating, and one who is beaten (victim), his pain, struggles and protest are included in the image schema of the frame Beating. The value of the verb *beat* is related to the cause of beating. The realm of meaning changes as image schema change. For example, the verb *beat* takes place using the medium of hand. But if image schema changes, the meaning also changes. Thus, *beat* becomes *punch.* Individuals perceive through image schema. The change in this image schema transforms the frame. Thus, it transforms the meaning.

Polysemy: Frame and Cognition

Polysemy is a single morpheme that designates different meanings. A morpheme maps out more than one meaning and things. If a morpheme has multiple and distinguished meaning, it can be called as polysemy, i.e. a word which possess two or more than two meanings is called polysemy. Polysemy can provide similar yet diverse structures of meaning to words. In other words, if any meaning identifies different structures and yet related, that can be called as polysemy. For example, in Malayalam words,

1.*Uḷḷə* - refers to many semantic senses such as inside, truth, mystery, mind and so on.

a. avarvi:ṭṭinuḷḷiluṇṭṭə (They are ' inside' the home) (inside-direct meaning)
b. avaḷkkəkāryatinṭeuḷḷəaṟiyām (She knows the 'inside' the incident) (truth-metaphorical)
c. avasānam CBIuḷḷəkaṇṭeti (At last CBI found the 'inside' crime: secret-metaphorical)
d. avanavaḷuteuḷḷəmanaSsilakki (He understood her 'inside': mind-metaphorical)

2. *Karuttə* (Strength) - powerful, Braveness, Capability and Fertility.

a. avankaruattnaɲu (He is a strong man: powerful)
b avantemanaSsinəKaruttuṇṭə (He has a strong mind: braveness̤)
cKaruttanayasthanarti (Strong candidate: capable)
dKaruttuḷḷamaṇṇə (Fertile soil: mightiness)

Along with the above-mentioned example, polysemy exists in another way also.

3.   Tala (head).
a. kuňňinṯetala (head of the baby)
b. muṇṭinṯetala (border of dhoti)
c. waḷ tala (edge of sword)
d. talavan (head of something)

4. *kara* (shore)
a. muṇṭinṯekara (boarder of dhoti)
b. kinaṯṯinkara(edge of well) ,
c. karapraḏeɛam (coastal areas)
d. karakayaṟuka (escape from trouble)

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Centering these examples, polysemy can be considered, on the other hand, as multiple meanings emanated from a homogenous basic structure. Generally, polysemy is understood in this way. This paper tries to understand the cognitive nature of polysemy in a more discursive and precise ways.

This can be described while taking an example of morpheme which has more than one meaning.

(2-a)- karuṭṭə
1. *avankaruṭṭanaŋu-* He is a strong man: he has good health, so he has strength and physical fitness (powerful)

2.*avantemanaSsinəKarutuṭṭə -* He has a strong mind: mental health is the strength. For an individual healthy mind is important for healthy body.

3.*Karuṭuḷḷamaṇṇə -* Fertile soil: fertility is the health of soil. Reproduction of soil depends on its health. Crops are cultivated successfully in fertile soils.

4. *Karuttanajasthanarti -* Strong candidate: capable person. Only healthy mind and psyche person can deal problems. Negative and introvert people are never called as strong persons.

From the above examples, we notice that polysemous words comprised of nucleus sense. i.e. health becomes the nucleus of sense for these diverse yet connected meanings. Thus powerful, braveness, capable and fertility are polysemy of the word *Karuttə* (strength). In cognitive linguistics nucleus of sense is named Deep frame. This paper argues that there is a nucleus of semantics sense which encompasses the different sense of polysemy known as deep frame.

Deep Frame
The core of polysemy is the multi frame which evoke from a basic domain. The frame that encompasses different frames is known as deep frame. Deep frame is a theoretical approach in cognitive linguistics to analyze polysemy. Numerous frames that originate from a single structure are the basis of polysemy. Deep frame is the basic frame that combines distinct and diverse frames. The difference in diverse frames of a deep frame is related to the epistemological image schema. Each Polysemy of a morpheme is already encompassed in the deep frame. In another word semantic approach to polysemy's centered on deep frame is called deep frame semantics. Polysemy never comes out of the deep frame circle. If anything happened in controversy, it would consider as distinct word.

For example, the Malayalam word *karam, karuttə, uttaram* were traditionally considered as polysemy. According to deep frame theory, here only the word *karuttə* is considered as polysemy. i.e. *Karam – nikuti* (tax), *kai* (hand) these are different meanings of a word. The meaning of *Karam* as tax is understood based on the commercial context. i.e. commerce becomes the frame for the word *karam (tax). Karam* as Hand is meant only by relying on the presence of body. Body turns out to be the frame for the word *Karam* (hand). *Uttaram-tʃˉoɖyattinuḷḷamaɾupati* (answer to a question), *Uttaram- melkkuratāǹǹnunnani:aṭṭataṭikkaṣəŋam* (long wood that holds roof of house, ridge- piece). These are same morpheme but distinct words since these are external/ outside of deep frames. According to the above-mentioned theory, the deep frame which should

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relate these two frames is absent here. In another words these words are not characterized by deep frame. And these words must be counted as distinct words though both possess same morphemes. Thus, these are homonymy[2]not polysemy and also in dictionaries the word (karam, uttaram) must be shown as two-entry word.

> Karam (entry word1)-*nikuti* (tax)
> Karam (entry word2) – *kai* (hand)

Uttaram (entryword1*) –tʃoḏyattinuḷḷa maṟupati* (answer to the question)
Uttaram (entry word2) (ridge*): melkkura tāǹǹnunnani:aṭṭataṭikkaṣəŋam*   (long wood that holds roof of house)

In the case of the word *karuttə*, which possesses health as its deep frame, its polysemy are pointed out. Morphemes related to this particular characteristic turn to be the polysemy of the word *karuttə*. In other words, morphemes which have one or two different meanings and yet connected in the deep structure of meaning can be called as the polysemy of that particular word. Polysemy produces multiple meanings based on deep frame. In the case of homonymy *(karam,Uttaram)* there is no deep frame

In discourses polysemy can be seen in direct and metaphor[3] as well. For example, look at word *Koyittə*. Its polysemy includes meanings like harvest, profit and prosperity. Harvest is the direct meaning of the word *Koyittə* and the rest are metaphors. Generally, harvesting crops like wheat and rice is called K*oyittə*. Harvest season is the most prosperous and joyful period for farmers and labourers. *Koyittulsavam* (harvest festival) is a common term in Kerala. The metaphor 'prosperity' has to be identified with these epistemological contexts.

Good profit is the metaphor of the word *Koyittə.* This secondary meaning indicates a situation when one earns good profit in the exchange of goods and services in a short span of time. ("*nallakoyitāŋu ayalkkə* - this man has good harvesting": means, this man has good profit)

It is the excess profit earned through the increased exchange is important here rather than the low-priced goods and service. Bustling business during festivals/celebration can be identified metaphorically. There is a cognitive mapping between two domains such as source and target. The source reflects the harvest of rice crop and target represents the financial prosperity through the

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[2]   Homonymy is another area that must be understood parallel to the cognitive nature of polysemy. Usually, polysemy and Homonymy are considered as similar concepts in dictionaries and so on. But they exist as different categories in language. Homonymy is characterized as a phenomenon when a word has multiple meanings but does not have similarity in the deep structure of meaning, i.e. the meaning of homonymy is outside part of Deep frame. Though they are same morphemes, these words have to be considered as distinct words. Word which possess deep frame is called polysemy and words which does not deep frame can be called homonymy.

[3]Conceptual Metaphor, Cognitive linguistics rejects the so-called substitution theory of Metaphor. 'Metaphor involves a relationship between a **source domain**, the source of the literal meaning of the metaphorical expression and a **target domain** of the experience, the domain of the experience actually being described by the metaphor. For example, to waste time involves comparing **Time** (target domain) to **money** (source domain) in the metaphor represented by the Lakoffian formula **Time is money**. Time is construed as a valuable asset that is possessed by human beings and can be used in the same way that money is'. (William Croft & D. Allan Cruse 2004:55)

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instant exchange of goods and service. Harvesting rice crop is like harvesting the wealth. The human perception of rice as wealth is metaphorical in these meanings. The metaphorization of *Koyittə* can be understood by analyzing its ontological and epistemological.

Ontological

Source Domain	Target Domain
Rice	money
Cultivation	trade
Stack of hay	product
Pile	more income
Less liquidity	more liquidity

Epistemological

Source Domain	Target Domain
Pile of grains	sack of money
Harvest *(koyittə)*	sell
Increased harvest	Increased sale
Raw materials	Value added product

Good profit and prosperity are used as metaphor in these discourses, i.e. Income through exchange is the first one and second one is the excess production. Metaphors like these are well accepted from one generation to another and be used as conventiolized metaphor. Later it may be extended to the other culture too.

Koyittə provides different concepts of meanings by mapping diverse epistemological frames. The meaning of *Koyittə* , direct meaning or non-metaphorical meaning is associated with agriculture frame which has a specific epistemological context that of harvesting grains. Grains like rice, wheat and sesames evoke this agricultural frame. These are also the words that map out the role of agricultural and economic exchanges in the lives of human kind. polysemy like these words represent different epistemological frames.

By analyzing the framing and metaphor of the word *Koyittə* it can be identified that those are the extension or continuity of human experiences. Experience creates different frames and different frames lead to different meaning. The nature of polysemy in *Koyittə* must be understood through this connection. Grains including rice as food products gain export value along with its local markets, and also these are the products that engaged in the everyday life of people. Though the physical labor like harvesting with sickle, collecting crops, making stacks and trampling were experienced, this had a psychological dimension that of prosperity and financial security. The Yellowish Ripe rice crop is yielded and gathered, the feeling of taking handful of ripe rice and the view of piling with bundle of rice and symbols like these constructs the metaphors of prosperity and wealth in the minds of farmers. With all these images, the word *Koyittə* forms a dynamic experience in a farmer. The pile of grains in granary reminds the money in sacks. Thus, the word *Koyittə* emanates a network of connected domain.

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Polysemy of the word *Koyittə* are not accidental but embodied. It is important to note the mental structure of the meanings like harvest and crops in fields, when prosperity becomes the metaphor of the word *Koyittə* . This formation helps in associating *Koyittə* with the meaning prosperity. Harvesting crops leads to prosperity. And harvesting is instrumental in deciding, with its quantity and quality, the financial gains and loss. Harvest need not to be profitable always. The perception of a state of excess crops creates the frame here for the word *Koyittə*.

Good profit is the polysemy of the word *Koyittə*. Here the frame of commerce leads to the meaning. Commerce is the exchange of value. Thus the excess profit gained through the exchange of goods and service is the *Koyittə* (good profit). Crops are transformed to goods to be exchanged. And farmers make good profit out its exchange. Connected and combined chain of images like these evoke the commercial frame which provides a new meaning 'good profit' to the word *Koyittə*. New meaning indicates metaphor here.

Cultivation, harvest and its products (crops) and its exchanges in an agricultural economy steers the prosperity among human lives. Thus, frames like these offers diverse meaning to words (polysemy). Here the commercial frame of the word *Koyittə* becomes the common specific deep meaning for the word. That means, due to the polysemy like prosperity, profits and harvest to the word *Koyittə,* the commerce becomes the deep frame for these meanings.

Another example (8) of polysemy is *kayini:ṭṭam*. The numerous meanings of the word *kayini:ṭṭaṃ* expand to the coins offered as presents in ceremonial occasions, the initial sale of a day and bribe. Although it indicates the length of hand *(kai-hand, ni:ṭṭam-* length), the word is absent in its true meaning in the public discourses. Thus, the entire three meanings are available only through metonymy.[4] This is the specific feature of the word. It has also to be noted that how language speaker perceives the meaning of these language forms.

With languages, Physical movement is a medium for effective communication. Keeping hand in stiff is seen as a sign/symbol of miser. Kayyayakkəka (extending hand to help others) is conveyed as meaning, when one helps people more. Physical movement of body takes place here. Thus, stiff hand represents miser and extending hand construes charity. kayini:ṭṭaṃ is an instance of expressing physical/body logic through the medium of language

If analyzed or examined how the speech community perceives the similarity of meaning between *kayini:aṭṭaṃ* and present, it can be identified that those are the embodied knowledge of body achieved by human beings. The nature of the body is conceptualized here. Along with the sensual experience, language is what expressed through the experience of inter action of bodily power. Hands stretches as the sociality of charity is realized through hand. Charity is given by the stretching the hand. This is a material condition which body experience. This personal and physical experience lead to language. This is what conceptualized in the meaning of '*kayini:aṭṭm'*. The reflection of force in the physical experience of *kayini:tti'aṭikkəka* (beat with

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[4]Metonymy has primarily a referential function, that is, it allows us to use one entity to stand for another. But metonymy is not merely a referential device. It also serves the function of providing understanding. For example, In the case of metonymy. The part for the whole there are many parts that can stand for the whole. When we say that we need some good heads on the project, we are using "good head" to refer to intelligent people. (George Lakoff & Mark Johnson, 2003:37)

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hands) forms another series of images in brain. Though both, alms giving with stretched hands *(kayini:ṭṭi ḍānamcheyyǝka)* and beating with stretched hands *(kaini:ṭṭi adikkǝka),* involves force, they are different. Here the knowledge evoked by conceptualizations through experience and internal force structure has different locations. And language is the expression of these intricate patterns of images.

Another meaning of *kayini:ṭṭaṃ* - first sale of a day.

Traders give importance to the first sale of a day in their business. They believe that the *kayini:ṭṭaṃ* will lead to healthy business of that day. They wish that *kayini:ṭṭaṃ* should have to be through liquid money and satisfied. The reason behind this concept is their hope that *kayini:ṭṭaṃ* will sheer to increased income. Here the framing depends on these series of images like the opening of shops, doing business, the right and exact financial exchanges and satisfied sales. These images constitute commerce as the frame. Thus *kayini:ṭṭaṃ* leads to the meaning of first sale of a day.

Another meaning of *kayini:ṭṭaṃ* is *coitns* offered as a present in ceremonial occasions. It is associated with culture. These are offered by elders of family to the rest of members of house in festival days like birthday and Vishu[5] and in special days like New Year. By this offering, symbolically they wish for blessing in life. These are offered to children and elders alike. Financial prosperity and financial awareness are carried through this ritual. The very human nature to secure best quality of life is the basis for these concepts. The elder member of the family offer valuables like gold and money to those who are under his/her authority to get a blessed life. The frame emanates from this family-oriented morality.

Bribe *(kayikku:li)* is another meaning of *kayini:ṭṭaṃ. Kayikku:li* (bribe) comprises entirely distinct frame from former examples. *Kayikku:li (*bribe) is a 'present' for gaining or achieving something, legally or illegally from the authority. In other way bribe is an illicit reward. The frame is determined by the discourses between authority and common folk. The frame is composed relating the nature of the exchange between ruling class and their subject. The *kayini:ṭṭaṃ* between them decides the meaning. Briefly, each meaning of *kayini:ṭṭaṃ* is manifested from different epistemological frames. Thus different frames creates different *kayini:aṭṭm.* Here economic value becomes the common featured deep frame for *kayini:ṭṭaṃ.* Thus, Coins offered in ceremonies, first sale of the day and bribe are polysemy of the word *kayini:ṭṭaṃ* as these meaning evolve around the deep frame of finance.

Conclusion

Modern linguistics believes that semantics has no existence without language, but cognitive linguistics considers semantics as conceptual and universal; they also propose meaning emerges from the embodied experiences through the interaction between body and physical atmosphere. This paper offers some conclusion to endorse the fundamental views of cognitive linguistics. These are enlisted below.

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[5] (The New Year festival celebrated in the Indian state of Kerala. The festival follows the solar cycle of the lunisolar as the first day of month called *Medam*. It therefore always falls in the middle of April in the Gregorian calendar on or about 14 April every year (https://en.wikipedia.org/wiki/Vishu)

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1. Frame which forms the world view of individual is instrumental in semantics. It is frame that determines and defines the meaning.

2. Individual knowledge and social experience are significant in framing meaning.

3. Polysemy exists in discourse depending on deep frames.
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Rise of Women by Breaking the Stereotypes and Patriarchal Oppression in Mahesh Dattani's *Bravely Fought The Queen*

Jasdeep Singh

Courtesy: https://www.amazon.com/Bravely-Fought-Queen-Mahesh-Dattani/dp/0143062077
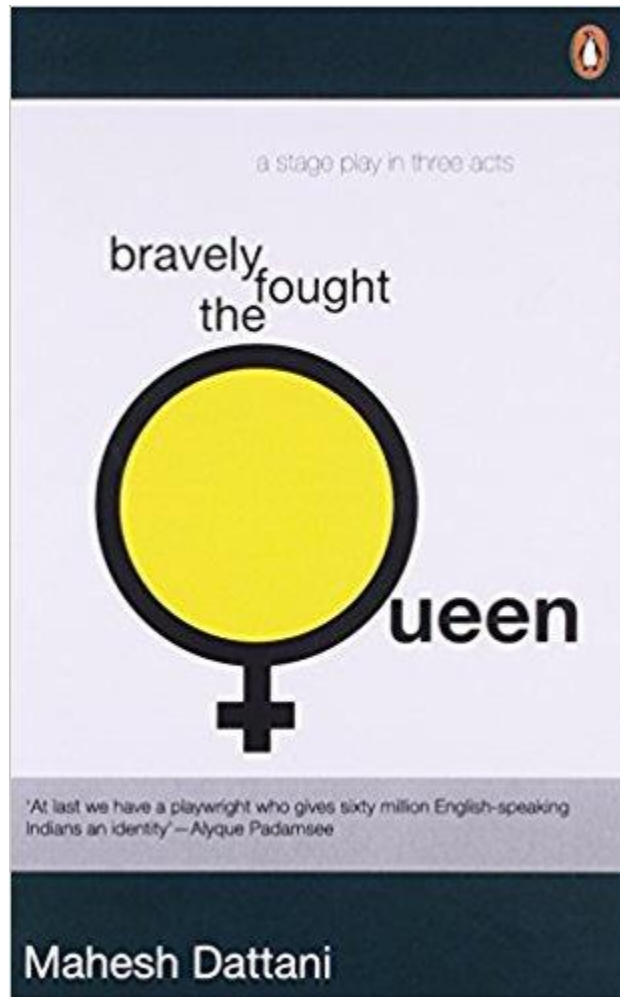
Abstract
    The paper aims at analyzing Mahesh Dattani's play *Bravely Fought the Queen* which portrays the subalternization of Indian women in the domestic and public realm in the patriarchal society. The paper reflects what Kate Millet has inferred in her treatise, *Sexual politics* that

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politics is not confined to political parties and Parliament, but it is exercised in any power-structured correlation, arrangements where one gender is dominated by another. These oppressive relationships are most prevalent in our society and exaggerate gender differences. Politics is profoundly present in the man–woman relationship in family as well as at the societal level; it also focuses on successful and unsuccessful man-woman relationship and traces the reasons behind their manifestation and sustenance in the society. Mahesh Dattani's *Bravely Fought the Queen* is a typical Indian family play that depicts the life of the middle-class Trivedi family. Dattani has presented Jiten as a dominant advocate of patriarchy as he does not respect women. Lack of genuine feelings for woman is the major drawback of Jiten as a man. The objective of the study is to put forth the discrimination and injustice done to women of our society. Further, it highlights the transition of women from being mere victims of patriarchy towards being self-assertive and questioning male authority.

Keywords: Mahesh Dattani, *Bravely Fought The Queen*, subalternization, patriarchy, gender, transition, self-assertive.

Introduction

The structure of the society is gendered which is established in authoritative, institutional, societal and social foundations which has produced the progressive system of dominant structures. Two noteworthy separation of sexual orientation of male and female offer a social connection which is hierarchic in nature. Helene Cixous's concept of binary typifies this idea: Logos/ Pathos, Culture/ Nature, Father/ Mother, Sun/ Moon, Head/ Heart, Day/Night, Intelligible/Palpable, Activity/Passivity, Form, Step, Convex, Semen, Advance, Progress. Matter, Ground-where steps are taken, concave, holding and dumping ground. Man/ Women (Helene Cixous, 101). Cixous had given the bifurcations which frame the ethos at societal level by its conventions, set of laws, behavior, ethics, conduct and qualities. In order to constitute an evaluating scale, one is characterized against another.

The relationship between men and women firstly focused on giving autonomous sphere of influence to both without much accentuation on hierarchical order. With the development of humanity and social structure the position of women changed from liberated and independent individual of society to a subordinate spouse. The subordination of women was also dealt by Marxist scholars and they connect it generally with advancement and separation of private property and classes respectively. In *"The Origin of Family, Private Property and State"* Frederick Engels gave the statement that as the concept of Private Property emerges, the work of women in houses drowned into inconsequentiality in contrast with man's profitable work. The renowned Indian critic Kamla Bhasin writes, "The world historical defeat of the female sex with the establishment of capitalism based on private property ownership by men did away with inheritance of property and social position through female line" (*What is Patriarchy*?: 24-25) .

The Focus of This Paper - *Bravely Fought the Queen*

The present paper aims at analyzing Mahesh Dattani's play *Bravely Fought the Queen* which portrays the subalternization of Indian woman both inside and outside their homes in the patriarchal society. Dattani's literary genius lies in his revolutionary portrayal of contemporary

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issues in Indian society while talking about the issues of sex-role stereotyping, politics by patriarchy and marginalization of women in society. Various feminist critics have talked about the issues like sex role stereotyping, women self image and public images, the social role of womanhood, the sexual revelation and politics of patriarchal language. The feminists are of the view that there are no expressive, rational or mental differences between male and female, all differences are a reflection of socially imposed values.

Gender/Sexual Politics

The critics like Kate Millet, Shulamith Firestone, Gerda Lerner, Juliet Mitchell, Zillah Eisenstein, Simone de Beauvoir, Sylvia Walby, Shulamith Firestone, Gayatri Spivak, Greer and many others talk about the oppression of women. Kate Millet in her work *Sexual Politics* talked about the oppression of women in domestic sphere as well as outside the domestic sphere. Kate millet exclaims that politics is profoundly present in the man-woman relationship at the family as well as societal level.

Kate Millet argues:

"The word 'politics' is enlisted here when speaking of the sexes primarily because such a word is eminently useful in outlining the real nature of their relative status, historically and at the present. It is opportune, perhaps today even mandatory, that we develop a more relevant psychology and philosophy of power relationships beyond the simple conceptual framework provided by our traditional formal politics… I have therefore found it pertinent to define them on grounds of personal contact and interaction between members of well-defined and coherent groups: races, castes, classes and sexes. For it is precisely because certain groups have no representation in a number of recognized political structures that their positions tend to be so stable, their oppression so continues". (Millet Kate, Sexual Politics,24)

Gayatri Spivak in her work '*Can the Subaltern speak'* categorically revealed that all subjugated classes of the society are not permitted to speak of their rights and duties. Various other critics like Carden, Simone De Beauvoir, Shashi Deshpande, Bernard Shaw and various notable works such as *Code of Manu* in Indian context, still holds true to a greater extent an inequality and oppression is still prevalent in society.

Sensitive Oppression of Women and the Strong Hold of Men

The analysis of the paper highlights the sensitive oppression of women and the strong hold of men in Indian socio-cultural set-up. The women in the play are the victims of patriarchy but towards the end of the play they emerge as strong characters. Dolly tries to question the male authority. The present paper aims at analyzing the play in the context of the treatment of author regarding the ways of oppression in society and to discover how the women in the play try to come out of it.

Analysis of Mahesh Dattani's *Bravely Fought the Queen*

The relocation of the position of women in the patriarchal order has been persistent effort of the writers and thinkers in post-colonial India. To make a representation of their subjugated

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position, feminist writers tried to collaborate with the ideals of humanism enunciated by post-colonial critics. Gayatri Spivak states in the Indian context that sati is a reflection of how the 'subaltern' cannot speak. She argues, "What did sati say?" can we understand what subaltern is? Or it always remains a "speaking for?" sati can be understood in English, as the butchery of innocent women or, by the male Hindus who spoke for the female, as the voluntary act.

> Furthermore, the subaltern in this example is the Indian women having no voice: Obviously, I am not encouraging the slaughter of widows. I am referring that, within the two contending descriptions of freedom, the creation of the female subject in life is the place of the differ-end. In the case of widow self-sacrifice, rite is not being redefined as fallacy but as crime. The significance of sati was that it was intellectually regarded as "reward," just as the significance of imperialism was that it was ideologically viewed as "social mission" (Spivak, *Can The Subaltern Speak*, 64.)

Gayatri Spivak categorically said that all subjugated classes of the society are not permitted to speak of their rights and duties. They are left to survive in the confined spaces of domesticity, kept in dark to bear the burden of patriarchy in silence and sobbing. They were treated as the second sex and were not permitted to participate in the activities of business world. Economically, culturally and biologically, they were treated as the incarnation of weakness and submissiveness. Their identity is defined only in context of the identity of their male counterparts.

Religious Constraints

In the Indian context, the code of Manu still holds true to a greater extent: a woman should be kept inside house and should be thrice-obeying. First, she has to obey her father, after marriage her husband and then her son after the death of her husband. The traditions and customs in India have fixed certain roles for women that have become an integral part of Indian psyche. In Indian society, where religious values dominated women's position, and gave the status of 'goddess' to her, surviving with the ideals of sacrifice, love, sensibility, patience and resistance did not permit her freedom and identity. Under the cover of titled brocade, she was treated only as a lifeless doll devoid of the 'will' and 'choice'. she was so ignorant of herself even at the level of bodily ego. Her spheres of activities were confined to the four walls of house, dedicated to the welfare of the family. This home-confined space beyond geographical locations became the mental space of the feminine psyche. The marginalization of the women is what Kate Millet calls in Sexual Politics: "it is time we realized that the whole structure of male and female personalities arbitrarily imposed by social conditioning which has taken all the possible traits of human personality" (Millet, Kate, "Sexual Politics")

Creating a New Society

A woman is also essentially a human being endowed with infinite potential of head a heart. The weakness is not a matter of gender discrimination, but it is a matter of social discrimination. Most feminists believe that the pernicious effect of socialization makes women to suppress their human potential. Carden, one of the members of the 'NOW', expressed her views in the following words: "I want to have part in creating a new society. I want women to have

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something to say in their own lives…. I have never reached my potential because of social conditions. I am not going to get the rewards, I have been crippled… I want to see the kind of system that facilitates the use of potential." (carden,12). It suggests that there is no basic man and women except certain biological distinctions. The awareness of women's positions includes the awareness of identity as a women and interest for their feminine problems. It is further said to break the myth, "a man is in the right in being a man, it is the women who is in the wrong."(De Beauvoir Simone,15)

Focus of Feminine Consciousness

The focus of feminine consciousness is to restore appropriate position in the process of social justice. Her humanity should be acknowledged, should be encouraged and respected. Shashi Deshpande in one of her novel comments, "A women's life, they had told me, contain no choices… the women had no choices but submit and accept. I had often wondered… had they being without wills or have their wills atrophied through life time of disuse. (Deshpande, Shashi, 6)

It has been argued that each individual shares a part of feminine and masculine self. It is a state of realization in which physical and cultural practices are not much of significance. Under the pressure of circumstances, the interchange of sensibility of feminine/masculine is possible. Bernard Shaw in his ideology of womanhood tried to promote that, man and woman should be accepted as part of the balances scheme of things. He observed, "Individuals are still loaded with the old thoughts that a woman is a unique creation yet I will undoubtedly say that in recent years, she has been working at great extent to annihilate that impression, and influence one to comprehend that women is just like a man in petticoats, or man is like women without petticoats." (Shah, Bernard,24).

In *The Feminine Mystique* Betty Friedan rightly gave the statement, "there is no other way for a women to dream of creation or of the future. There is no way she can ever dream about herself, except as her children's mother, her husband's wife." (Friedan Betty, The Feminine Mystique 115). The concept of patriarchy is visible in India in all divisions of society- it describes women living within a traditional "cultural boundaries where they are considered as "the angles of the house" *("Professions for Women: The Death of the Moth, 78")*.

Indian Situation

In West, the concept of self and individualism are prominent but in India every individual is a part of large space, no one is born free. The incidences of bride burning, dowry deaths and female infanticide reflect the plight of women. In spite of the entire lawful and the legal provisions focused at smoothing the progress of their status as equals, women are still suffering. Indian women are subjected to, "compromise" and not "confrontations." In Hinduism women's are called unwavering workers to their spouses. They have a term called 'Pati Vrata' that depicts women who has acknowledged service as dedication to her better half and her family, which is her definitive religion and obligation. In Muslim religion women follow the Purdah system. They wear 'veil' in order to hide their faces from men. They are not allowed to come in front of men without Purdah. This shows the bounds and limitations imposed on women in India.

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Love for Native Traditions

Dattani as a playwright shows his love for the native traditions. The major themes found in his plays, depict the socio-political reality in Indian Society. A very famous critic John Mcrae acknowledges Dattani, "the voice of India" and states about his plays: "Dattani's plays are plays of today, sometimes as real as to basis of controversy; in meantime they are the plays which express considerable classic concern for world dramatization." Dattani's play like "*Bravely Fought the Queen"* is the play of today and describes the hardcore patriarchy present in Indian Society.

A Play about Performance

Bravely fought the queen (1991), says Michael walling, "is a play about performance." It is in the three acts, where Act I 'the woman', Act II 'the man' and Act III 'Free for All'. The play centers on an Indian joint family with intricate relationship amongst its members. The world of women and the world of men clash with each other. The most important element in the Dattani's plays is the absurdity of the situation in which she (the woman) is trapped by birth. In his work *Bravely fought the Queen,* he presents the same picture; traditional bound organized and manipulated by patriarchy in all ages by established values, norms roles and gender perceptions. It is the man who defines the rules and sexual complexities of joint family in present life. The play deals with the controversy between the modern ideology and traditional orthodox values. In other words, the play deals in between the spaces – all important focal point where an empirical dramatization expels the veil of fraud from an apparently ordinary urban family unit and little back setting from where rises the 'raison de etre' of every hero. The family in center is that of two siblings, Jiten and Nitin, who run an agency for advertising. Dolly and Alka are sisters and married with Jiten and Nitin. Their mom moves between the two-family units joined more to the recollections of her past than to introduce present reality. Conjugal grinding, kin competition, the conventional pressure between mother and both daughters-in-law, the murky moments of business and personal dealings, the play carries us to the height of emotional and passionate experience as it concludes to a climactic end. With its persevering pace, fresh figure of speech and undaunted understanding to the urban milieu, this is the play that affirms Dattani's reputations as the India's most renowned dramatist.

The play reflects barrenness and fraud in the lives of its secluded women. On one hand liberal and deceitful men obscure the lines amongst dream and reality while standing on the edge unpleasant insider facts, duplicity and frauds. The content is in three acts where the claustrophobic 'female' universe of Act 1 is disappointed with the 'male' universe of business in Act II and the characters are uncovered in Act III where the two universes conflict and crumple, where the home is the place for battle. The gap amongst regular and current conditions having hurled another social scene, the play races towards a courageous conclusion, exposing the abhorrent certainties that lie behind of preservationist Indian profound quality. Inquiries of sex, sexuality and personality are raised and the implicit is voiced, the inconspicuous is made noticeable. The play deals with unheard voices of women and tries to make them visible to the outer world.

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Not a Feminist Play in Traditional Sense

Mahesh Dattani's play can't be called a feminist in traditional sense because he had no propaganda of feminism to communicate through his play. However, in most of his plays female protagonist plays a prominent role. The female images presented in his plays are unconventional and most of the time, he tries to discover different facets of feminine psyche. He interprets woman as a human being gifted with equal sensibility of their male counterparts. In spite of their preoccupation in the periphery of family they are capable enough to turn back to their oppressors. In one of his interviews with Laxami, Dattani admits; "They are human beings. They desire something. They face problems. They will follow every mean in their control to get it. All eye centered on the helplessness of these people … and I will not change my sensibility for political rightness either. In my defense I will only say that I am not at all biased in opposition to women. (Laxmi)

In the play we can observe the position of women in conventional society. The play describes the life of three couples- Jitin and Dolly, Nitin and Alka and Sridhar and Lalitha. In act 1 of the play, there is a description of Dolly and Alka domestic life. Both are the siblings however, there is a lot of difference between the two. Dolly gets by in her domestic sphere but Alka is disappointed and she turns into a drunk and medication fanatic. It becomes clearer by the following dialogues:

Dolly: I wasn't enquiring about their health. I mean what kind of people are they? You were bragging that Nitin talks to you about…
Alka: I wasn't bragging. Why should I brag to you?
Dolly: You're always implying.
Alka: You said bragging first and now….
Dolly: I don't wish to go through all that now.
"Alka: Then why did you bring it up?
Dolly: I didn't. It was only…(*Angrily*.) All right. I will say it! You're always implying that you have a better deal than me! (*Mimics*) Oh, didn't Jitin tell you that? Nitin told me week ago! Or Nitin told me all four of us were going but Jitin changed his mind!
Alka: But that's true! There's no need to imply anything, it's a fact! At parties, you just sit in the corner sipping your lime juice and speak when spoken to. You refuse to mix, you refuse to be interesting. You're just not…and interested party. That is why they don't take us out."
Dolly: Two years.
Alka: It is not even two when it happened, you have a better deal? (CP,20)

The conversation between the sisters shows their pathetic condition. They are the victims of patriarchy. None of them is happy with their life. Dolly tries to survive in her familial sphere. On the other hand, Alka is frustrated and she turns into a drunk and medication fanatic. Dolly feels to appreciate her over involvement in business world. Dolly got ready for the party however under the control of the parental authority of Baa, she cancels her plan. Dolly and Alka have a hot exchange in relation to Praful who is their brother and who manipulated Alka for marrying Nitin. There is bitterness in the relationship of two sisters. Dolly gets agitated with the pressure of male world and treats it to devour freedom. The pressure of Baa in the play is the statement of

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fatherly influence that doesn't enable opportunity of decision to her girl in law. Being a mother of Jitin and Nitin she has power to force her own decision on Alka and Dolly.

Daksha, who is the daughter of Dolly, has a quiet existence in the play however it is extremely fundamental for the agonizing indication of Violence wracked by Jitin,

Baa: Jitu throw him out of the house.
Dolly: She turned her anger on us.
Baa: Jitu, throw he out as well. Whore!
Dolly: And you hit me! Jitu you beat me up. I was carrying Daksha and you beat me up!
Baa: No! Jitu hit her on the face but not on the…stop it
Jitu! On the face! Enough! Stop! (CP, 96)

Patriarchy and Independence of Women

The Patriarchy is very much influenced by power relations which affect badly the independence of women. One of the famous critics Lerner writes: "Systemic deprivation and violence against women, rape, sexual harassment, sexual abuse, female feticide, infanticide, killing, sati, dowry deaths, wife-beating, high level of female illiteracy, malnutrition, undernourishment and continued sense of insecurity keeps women bound to home, economically exploited, socially suppressed and politically passive" (Lerner 13).

This act of violence done by Jitin changed the life of Dolly. Her daughter Daksha is born out as a crippled child. Daksha had to pay a price of wrongs done by her father, maternal uncle and grandmother. This shows the misfortune of the women as she is a merely a puppet in the hands and has a no authority to question or to oppose. The presence of Lalitha contrast to the position of Dolly and Alka, she tries to get satisfaction from her obsessed love for the bonsais as she is secluded in her own way.

Lalitha: Oh, I keep myself occupied. I do a bit of writing. Freelance. Write an occasional women's column for the times. Sometimes I review cultural events. I have entered meditation. And, Oh! Yes, I grow bonsai plants-I have been growing the four year. (CP,15)

From the above statement we can very well observe the mental state of Lalitha. She feels lonely and she passes her time by creative writings and growing bonsais. Her husband is busy an she has nothing to do, but she assist her husband in his business. She is an emissary from the male world. She tries to encourage Dolly and Alka to talk about a masked ball that is organized by men. The play projects the real-life stories of women. They are dominated by men and do whatever they are commanded to. Like the women in the house discuss the masked ball because it will help their husbands in the work. The women's in the play makes attempt to get her away from the limits of their confined world in different courses: Alka with liquor, Dolly by fanaticizing on Kanhaiya and Lalitha with her fixation on bonsais.

After Dolly's changed acceptance of Lalitha's presence, the women discuss the masked ball. The connotation of the mask is impossible to miss-the introduction of the world of make-

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believe, of untruths, of paste-on realities and of the need to hide behind a façade to survive. "Khoob ladi mardani thi who to Jhansi wali rani thi." the analogy straddles both world; underscoring however, that it is the female who fights braving all odds behind the grab of the male mainly Queen. The phrase acquires unaccepted connotation when the latent homosexuality of Nitin (and Praful) is revealed.

Acts II and III

In the Act II of the play 'Men' changes the sets into workplaces with the segment of the Baa and bar. In the satirical mimicry the whole sequence act out once more, this time from the stand point of the men. Where Jitin is leading the scene with his over-loading, egotistic land destructive appearance, Nitin appears to be relatively ineffectual on the other hand Shridhar makes an effort to be confident in different ways. Aside from the rehashed theme of canceling the party, Baa's insane ravings give a feeling of movement forward and backward in time. In the interim, the men talk about the psychology of women and 'Re Va Tee' which is the brand of laundries and to be advertised. Indeed, Jitin contends for a male point of view on the things they are attempting to offer women's Shridhar tries to contend for the women. One arrangement of the generalizations is challenged by the other. Jitin compels him to get a whore Shridhar settles with him by giving back Jiten his 'left over'. Nitin stays impartial, dependably. The indication made to Praful makes a lattice of huge proposals that conveys forward the path with expanding pressure towards the Free for All of Act III.

The men too, would escape Jitin seeking hide his weakness behind violent aggression, Nitin concealing his homosexuality behind the Sham of his marriage with Praful as his collaborator. And Shridhar, who covers up his own chauvinism with a politically correct exterior that he projects. While the women do it to create their own spaces, the men use escapism as a means to avoid unpalatable disclosures. Baa, the mother partakes of both situations. She is both the persecutor and the victim. Abused by her own husband she goads her son to hit his pregnant wife. Naturally her escape into senility and delirium is a complete divorce from reality.

The men would also escape Jitin shroud his shortcoming behind fierce hostility, Nitin with Praful as his teammate hide his homosexuality behind the institution of marriage as he got married with Alka, who is the sister of Praful. However, Shridhar on the other hand tries to cover his own fanaticism with the politically approved outer walls that he anticipates. The women's in the play do the same to make their own particular spaces; men utilize escapism as a way to dodge unpalatable revelations. Senior character Baa, the mother plays a part in both circumstances. She plays the role of both the oppressor and the sufferer. Mishandled by her own particular spouse she prods her child to hit his pregnant wife. Baa escape towards senility and restlessness is an entire separation from reality.

Façade Ripped Apart

When the two worlds converge violently in last act all the characters stand exposed the Sham and Façade ripped apart. They are pointing fingers everywhere. The past and the future collapse into the present. And the space of the stage constricted and unable to accommodate the burden of the sudden unloaded baggage. Dolly somehow emerges as a strong character.

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Supporting a drunken Alka, and roundly revealing the torturous truths about Daksha. Jitin, the aggressive oaf, is driven to guilty tear and he implicates Baa in his abuse of a pregnant wife before he finally drives off crushing the old rag picker in the driveway to death. Shridhar, who has already revealed himself to every bit as egotistical as Jitin seems to do the mantle of the stereotypes as he prepares to leave with Lalitha. The play ends revealing his gay relationship with Praful and the closing spotlight falls on the pitifully huddled figure of Alka in her drunker slumber before darkness envelops the stage.

At the point when the two worlds unite viciously in the last act, each and every character stand uncovered the fraud and Façade tore separated. Their fingers are pointed everywhere. The past and the future crushed into the present. The space on the stage tightened and is incapable to bear the heaviness of the unexpected unloaded stuff. Dolly some way or another rises as a solid character. Supporting a heavily drunk Alka, and entirely uncovering the agonizing realities about Daksha. Jitin, the forceful brute, is headed towards tears and he involves Baa in his inhuman behaviour with his pregnant spouse before he at long last drives and crushed the old rag picker in the garage to death. Shridhar reveals himself as self important and egoistic person. Jitin appears to do the veil of the generalizations as he plans to leave with Lalitha. The play closes exposing his relationship as gay Praful and in the end spotlight falls on the piteously huddled body of Alka in her drunker sleep before dimness conceals the stage.

Thus, the play tears the veil of illusion and questions that in patriarchal moral code there should also be possibility for a woman to ask questions about the truthfulness and faith of man to his wife. Both Dolly and Alka turn out to be confident breaking of their barriers and sharing the common spaces or centric forces with their male counterparts.

Conclusion

The title of the play hence is an eye opener which depicts women as the subservient class meant to obey and perform on the dictatorial dictums and diktats of the male counterparts. Dolly rises as a strong character and questions the authority of men. The slogan in the play "bravely fought the manly queen" forces her to think over the issue that why the strength is always associated with men. Why can't a woman be powerful? All these queries lead us to an inference that patriarchy is deep noted in Indian mind set but the situation is going to change very soon as depicted in play. This shows the version of Mahesh Dattani whose work try to show the improved form of society.

Every single chronicled clarification of sexual orientation are conceded to one certainty that manliness and gentility are not everlasting, given standards. They were regulated to legitimize the power and the influence which man delighted in at the cost of women. The authority, dominance and influence of men exists at various levels; the monetary, the sexual, the societal and at the mystic. The critics rightly remarks:

"The concept of difference has nothing ontological about it. It is only the way that the masters interpret a historical situation of domination. The function of difference is to mask at every level the conflicts of interest, including ideological ones" (Wittig 408)

Almost all over the India, Indian women are the reflection of society which is the creation of male hegemonic, male centric culture. She is treated as object, subordinate, other etc. all their rights were not given to them and they are prohibited from the undertakings of men. In common or day, today life, she is performing her duties as sex-partener and machine who will give birth to children and carry generation, however is generally viewed as unimportant. The women along these lines are seen as a vital malevolence, determinedly and shrewdly kept out of the middle phase of life. In "Sexual Differences" Luce Irigaray states that

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"it is man who has been the subject of discourse, whether in the field of theory, morality……". (119)

In the present paper we can observe the position of women in conventional society. They are victims of patriarchy. None of them is happy with their life. Dolly tries to survive in her familial sphere. On the other hand, Alka is frustrated and she turns into a drunk and medication fanatic. Dolly feels to appreciate her over involvement in business world. Dolly got ready for the party however under the control of the parental authority of Baa, she cancels her plan. Dolly and Alka have a hot exchange in relation to Praful who is their brother and who manipulated Alka for marrying Nitin. There is bitterness in the relationship of two sisters. Dolly gets agitated with the pressure of male world and treats it to devour freedom. The pressure of Baa in the play is the statement of fatherly influence that doesn't enable opportunity of decision to her girl in law. Being a mother of Jitin and Nitin she has power to force her own decision on Alka and Dolly. In the play Baa is also victimized by the brutal cycle perpetuated by male dominant system. Daksha, who is the daughter of Dolly, has a quiet existence in the play however it is extremely fundamental for the agonizing indication of Violence wracked by Jitin. As one of the renowned critics aptly comments:

"All women are held in thrall by the threat of male violence." (Krishnan 285).

The present paper depicts women's who got success in their fight against patriarchy. Dolly in *Bravely Fought The Queen* is a Dattani's protypical new women who possess the gumption to shake the age old edifice of traditional set-up, male dominated set-up and expects his men and women to behave differently. Towards the end of the play she appears as a strong character and questions the authority of men. Therefore, she is just breaking the margins for other women to speak-up.

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Eden Garden -- a Delight to the Lensed Senses

Mrs. Jeba Regis P. J.,   Ph.D. Research Student
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Abstract

The skill of a writer is an education-oriented technology and to pen the story of the Garden of Eden has indeed been a challenge. As one considers the skill of writing as an art, it can assist computers in areas of wise intellectual analysis that can be done only by the human brain. This analysis can charge the mind with new thinking and interests in multidisciplinary research, where there has been a dearth of humane studies – the need of fulfilling the spiritual need. As the Babel story interferes with the idea of one language, it can be said that the Eden garden was the origin of one unified language - one that the world speaks in universal terms – the English language. The location of the garden of Eden is evidenced through multidisciplinary research, and cross-wired with the hidden intention of fulfilling an inner spiritual desire.

Keywords: Multidisciplinary research, good and evil, Babel, one language, Eden Garden

Location of Eden Garden

There are many questions concerning the location of the Garden of Eden. The Eden garden possessed entry to some of the rarest and exotic plants and trees in creation. The tree of life, and the tree of the knowledge of good and evil are the two trees of primary interest. It is to these trees that access has been denied to, after the fall of the rarest species of original creation made from earth -- man.

Adam's wife was formed out of Adam's ribs. These creations were interesting specimens to the serpent, who very much dwelt upon the thought of the delight of the Maker and his fancy for these two species of a race called mankind. Adam and Eve were special creatures, distinct individuals relying upon something and someone who looked like them - their Maker. He walked the garden and held conversations with them. The Creator took special care of this earthy manufactured species - man and woman - for He loved them and cared for them immensely.

Garden in View

The Maker had created fruit-bearing trees and plants and vegetables and every single creative food product. The Maker made man and woman in the semblance of his own self and even their features matched. It was like the baby formation process and the affectionate bond. His likeness had every detail like Himself -- the first replica of the Maker made by the Creator on earth. This garden was a unique place quite impossible to be reached or identified as the garden for the future generations. This only added to the secluded and isolated panoramic view. The garden was indeed a very beautiful and serene place. Its beauty and ethereal look were prominent. The garden was very beautiful, and it was permeated with the brightness of the sun during the day and at night the radiance of the stars and the moon lit up the garden; and dinner for Adam and Eve in the set-up of lights displayed in gallant steadfastness symbolizes a very beautiful opportunity for the couple to have a conversation with the Maker – with the competence of an education-based outlook. They

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probably invited the Maker for fruit juice and lemonade. The tapestry of clouds and rivers flowing into the garden watering it, while the lovely breeze moving the leaves as the flowers danced. This was indeed a luminous and lustrous feast for the eye. This beauty is best discussed in the context of the creation event, where the celestial bodies and beasts, reptiles and birds found themselves bestowed with special names created by the foremost linguist -- the first man Adam. His enjoyment beneath the cool shade of the trees, and there must have been olive groves and the fragrance of flowers of all shades delivering a sweet smell. It presents a splendour-filled, picturesque portrait.

Heavenly Language

The creation of a heavenly language – the language of creation, and the creation of "heaven and the earth" (Gen.1.1) was indeed a great feat made possible only with the Creator's manifold powers. The earth and the heavens were made for the occupancy of two distinct beings, who were to establish an original creative language. The heavens for the godly and the spiritual, and the earth for the man who was made from dust. It was indeed a challenge to live in the world where existence has been made from a void and formless situation. It is written that before the creation of the Eden Garden "the earth was without form and darkness was upon the face of the deep". (Gen.1.2) As Heston observes,

> As I have noted … stories were originally passed on by word of mouth … several thousand years after the time of the great Hebrew patriarchs -- most people were illiterate. The evangelists would have wandered through the countryside, assembling random audiences of perhaps a dozen fishermen, shepherds or shopkeepers. ' Listen to me, now. This is what   He said; this is what He said. Believe me ... I was THERE! I'm convinced that the narrative power of these stories in both testaments depends partly on the fact that they were all developed orally. That's why they're so powerful when spoken. Go ahead, try it yourself ... Take the first words ... In the beginning, God created the Heaven and the Earth. The Earth was without form, and void ... the darkness was over all the face of the earth. Then the Spirit of God moved upon the face of the deep. God said, 'Let there be light! And there was light'. (13-14)

King James Version

Heston avers that the King James Version has "been called 'the only great work of art ever created by a committee because it took 47 scholars some *seven years* to translate it". (15) The Maker created each object of interest each day and He made sure it was perfected at once. He had taken six days to complete the entire universe, sun, moon, stars, planet Earth, the other planets and the heavens. Supreme power was manifested in paramount display of all angels and heavenly beings. The Creator foreknew many inventions and innovations: "Let there be a firmament in the midst of the waters and let it divide the waters from the waters". (Gen. 1.6) It may seem questionable, but Peter reaffirms,

> They purposely ignore the fact that long ago God gave a command, and the heavens and the earth were created. The earth was formed out of water and by water" (1Peter 3.5). As scholars aver, '*Genesis* is a Greek word meaning 'origin', 'source', 'generation', or 'beginning'. The original Hebrew title Bereshith means 'In the Beginning'. (KJV 1)

Non-canonical View

As found in one of the non-canonical gospels, "He is the shepherd who left behind the ninety-nine sheep which were not lost. He went searching for the one which had gone astray". (50) The Beginning of creation was not a theory, and Wood observes that it is not the "bow-wow theory" (5)

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or the "ding-dong theory" (6), the "pooh-pooh" theory (7) or "the gesture theory" (7). Nor does the origin of language supply itself from these four theories. Wood considers the story of the tower of Babel" (9) merely a myth but it does not have "a grain of truth". (10) As Wood explains, these 'Babel' languages can "be grouped in families", (10) and he further observes that the "parent language has been variously named Aryan, Indo-Germanic and Indo-European". (10) Carter and Mc Rae state that the genres that provide access to "history"; for instance, the Venerable Bede; *Ecclesiastical History of the English People.*

Translation Process

Some discuss that "Translations of parts of the Book were made, such as the book of Genesis; a version of which was for a long time believed to be the work of Caedmon. However, as scholars suggest it was written by Moses -- a leader and revolutionist of the Hebrew slaves in Egypt. As Carter and McRae suggest the purpose of the use of this literary text was to "assert a local linguistic and cultural identity" (9) throughout the island of the English-speaking people. Carter and McRae further suggest that " most of the native English culture they preserved is not in Latin, the language of the church, but in old English, the language of the Angles, Saxons, and Jutes". (7) It was also of a prejudiced notion that the ancient royals would have prevented the access of the Book containing Genesis -- to the public, especially for the poor. The irony is that a majority of these texts were in oral form and "Caedmon's Hymn" was in the "voice of everyday people". (7) The texts must have indicated a secret form of an escape route to the weary, and the needy audience.

Pishon and Gihon

As researchers and scholars aver it has taken considerable time to locate Pishon and Gihon -- the two rivers that are not on the map. The rivers Tigris and Euphrates are located quite easily. The location of Eden was a sought- after study area. Sanford avers that "the place that was once the garden of Eden is now under the Persian Gulf". (YouTube Discovery Science Garden Eden) and the commentator states that "the gulf is surprisingly shallow only 150 metres deep". Many readers would have wondered about the Eden garden and the commentator discusses that the Eden story was "thought to be an allegory" (Discovery Science You Tube). Similar comparison made about the creation of the world in the chapter titled *On the Origin of the World* - is clearer only in certain pathways.

The Shadow

The author of Genesis discusses darkness as the attribution made to the "shadows" (308); And the shadow comes from a product that has existed since the beginning". (308) The semblance made to the birth of a child is described in the following lines:

Then shadow perceived that there was something mightier than it, and it was envious; and when it had become pregnant of its own accord, suddenly engendered jealousy. Since that day, the principle of jealousy amongst the eternal realms and their worlds has been apparent. Now as for that jealousy, it was found to be an abortion without any spirit in it. Like a shadow it came into existence in a vast watery substance. Then the bile that had come into being out of the shadow was thrown into a part of chaos. Since that day, a watery substance has been apparent. And what sank within it flowed away, being visible in chaos: as with a woman giving birth to a child - all her superfluities flow out; just so, matter came into being out of shadow and was projected apart. And it (viz., matter) did not depart from chaos; rather, matter was in chaos, being in part of it. (308) a.

12. (1) When it later became time for sowing, the child went out with
his father to sow wheat in their field. And when his father sowed, the
child Jesus also sowed a single grain of wheat. 2 When he harvested and threshed the grain, it

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produced a hundred large bushels. He called all the poor people of the village to the threshing floor and gave them the   wheat; and Joseph took what was left of it. He was eight years old when he did this sign. (60)

Creator's Followers

It is often wondered about the Creator's followers, whether of his childhood and infancy, the enquiry of the events of his early days were unknown and hidden. Ehrman writes that *The Infancy Gospel of Thomas* was not to be confused with the Coptic Gospel of Thomas discovered near Wag Hammadi Egypt, as one of the earliest accounts of these legends. The book was allegedly written by Thomas, the Israelite'. It is not clear whether the author intended his readers to recognize him as Judas Thomas, thought by some early Christians to have been Jesus' own brother (57). The creation of the twinkling stars, the moon and the sun is to the soul the delights of safety, wonder and light. In comparison, the light of man lights up the dark earth. The Maker created the days; each day to be marked as a special day for a creative purpose. The creative purpose to support and experiment into perfection the function of protection, strength and light in manifest delights of the functioning of the first man and woman and their skilled purpose of communication extensively in great effect to the understanding of future generations. As Roseline enlightens the Full Moon days, the Half Moon days require a special lighting of men spiritually to light up the world filled with darkness. These days require an observance of fasts. Good deeds and multiplied narrative skills of best endeavours, season out the behaviours necessary for positive communication and enlightened forms of technological adventures.

Focus of the Movie *Light of the World*

The movie *Light of the World* , depicts a similar sketch of light required for the darkness to be dissolved. In a certain scene researcher identifies the lead character and Director Kevin Sorbo who acts as a Professor who is an atheist. In the story his sadness and grief at the loss of his nine-year-old son becomes a reminder for the mockery he aims at the Maker for the foolishness of an idea according to him that He who killed his only begotten son should have kept his hand from his begotten son. His son died of leukaemia. He was also a divorcee. His awkward moments with a model also present a positive backdrop to his profession as a skilled speaker but a negative picture of his character -- to which his wife only cares for with ardent affection. In an accident, the doctor loses four minutes of life on earth. He meets his dead son. They embrace and the son says to his father 'let there be light daddy'. Let there be light is also a reference to the creation story and to the teachings of Christ. The occurrence of the after-death experience stirs his heart. His brief time with his son reinstates the idea completely lost, once a long time back, but his financial success as an atheist only becomes an arena where he professes the existence of the Maker. As the story unfolds even more, his wife whom he remarries, proposes the use of flashlights in cell phones at a particular time of the year and the satellite is to capture these images of lights from around the world - Roseline reveals that it is a semblance to the hidden truth that lights are needed through the observance of fasts to light up the world during dark days on earth --warfare, where famine, loss and separation destroys man's light and possible positive communicative growth. It is also mentioned among the devout that good supernatural beings called angels tread the earth at the time of darkness to protect mankind and reminding them of the Maker's blessings.
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Baby Talk in Malayalam

Dr. Jeena S Nair
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Abstract

Baby talk is a specialized speech style used by the adults to children. It is a special form of speech and it has particular roles in language acquisition, cultural transmission and language development. This study attempts to examine the phonological, lexical and syntactic features of Malayalam baby Talk.

Introduction

How children so quickly and magically acquire the language and it was a interested subject for thousands of years. Psammeticus, an Egyptian Pharoah during the 7th century BC believed that language was in-born and the children isolated from birth from any linguistic influence would develop the language they had been born with. Akbar, the Mughal emperor of India, he desired to learn whether language was innate or acquired through exposure to the speech of adults. He believed that language was learned by listening to each other and a child could not develop language alone. So, he conducted an experiment. He ordered a house built for two infants and stationed a mute nurse to care for them. The children do not acquire speech. It seemed to prove Akbar's hypothesis that language is acquired from the environment. In this context Baby Talk has a very important role in language acquisition.

Language acquisition is typical human capacity. It takes place automatically. Language is not genetically transmitted, and it is acquired from the environment. A child acquires his language by the interaction of parents and surroundings. Baby Talk has been defined by various scholars. Snow & Ferguson defines Baby Talk "it is a special language and it refers to a set of speech modifications commonly found in the language used by the adults to address young children". Bhat referred Baby Talk "as the style of speech used by the adults as an analogue of child speech that serves as the model'. Charles Ferguson defined Baby Talk "any special form of language which is regarded by speech community as being primarily appropriate for talking to young children. According to Roman Jakobson Baby Talk as "a kind of pidgin a typical mixed language, where the addressers try to adjust themselves to the verbal habits of their addresses and to establish a common code suitable for both interloctors in a child- adult dialogue. From these definitions we can understand that baby Talk is simplified speech style and it is a speech register that has been more extensively used by mothers. This simplified register helps the child to acquire and familiarize the language. *Motherese, parentese, child-directed speech*, etc. are the synonyms terms used to refer the concept.

The psychological and cultural implications of Baby Talk are interesting. It reveals the attitude of the society and culture towards the child. When the child is born, Baby Talk begins, and it continues until the child is above 4 or 5 years old. Generally Baby Talk is used for referring to goods, food items, animals, body parts, toys, put the child to sleep, play, and urinate and so on. As the baby coos and gurgles, the family members talk to him. All the family members have their own name for the baby and it is a distinct form of address depending on their relationship.

Lexical features of Baby Talk

Baby Talk has distinctive lexical items. It may be derived from the adult structure or it may only be used in Baby Talk. Every speech community seems to have a small lexicon of words primarily with young children. The lexical items mainly included words concerned with basic day today routine activities. These activities belong to playing, eating, names of animals etc. These words employed by the parent in talking to children that have been modified for the children's benefit. The name of the mythical character which is used to frighten children can be added to these categories. Ferguson has examined these items in Arabic, English, Greek, Marathi and Spanish.

Baby Talk	Adult speech	Meaning
/ink/	/paal /	milk
/paappam/	/appam /	food items
/immimi/	/ meen /	fish
/imba /	/ pasu/	cow
/soomi/	/daivam/	god
/maamuṇṇuka/	/ cooruuṇṇka/	eat the cooked food
/uvvaava/	/asukam/	disease
/vaava/	/ kunju/	child
/uucci/	/ iicca/	fly

Baby Talk phonology

Phonology of Baby Talk included higher pitch, exaggerated pitch changes, elongated vowels and long pause between phonemes. Rhythm is also heavily emphasized in this practice and it is used closely with the emphasis of various syllables. Vowel space is expanded in Baby Talk allowing for accurate phoneme discrimination. Researchers have noted that Baby Talk makes use of fewer sounds and admissible sound sequences than the corresponding adult speech and it can be regarded as a derived form. According to Ferguson, the linguistic process used for the purpose naturally being of a reducing or a simplifying nature. These processes have been identified as those of reduplication, simplification, substitution and some other process. The structure of the words also follows some definite canonical forms. He also identified CVC, CVCV and CVCCV as the canonical forms using simple and more basic kinds of consonants and a comparatively small selection of vowels. He also noted that stops and nasals are the major consonants used in this register.

There are five short vowels and their corresponding long vowels are present in Malayalam. All these vowels are present in this language form. But long vowels are being prominently used.

The rounded vowels seen in this data are /u/ and /o/. The other unrounded vowels are /a/, /i/, and /e/. Almost all of the words used in Baby Talk end in vowels. The vowel endings seem to be the most basic vowels: /a/, /u/ and /i/. Malayalam has 36 consonants. But my data contains only 22 consonants. It includes stops, nasals, flaps, fricatives and continuants. But major consonants are stops and nasals. Some words of adult speech starting with a consonant lose their consonants in Baby Talk and it starts with a vowel or a bilabial consonant. For e.g.

Adult speech	Baby Talk	Meaning
/meen/	/immimmi/	fish
/cooR/	/paappam/	cooked rice
/paal/	/ink/	milk

Reduplication is a linguistic process in which root or stem of a word or part of it is repeated exactly or with slight change. Reduplication is very common feature in a lot of languages. This feature is also present in Baby Talk. It is a common phenomenon in Malayalam language. It is more extensively used in Baby Talk. All the terms for animals and vehicles in Baby Talk are reduplicated forms. For e.g.

Adult speech	Baby Talk	Meaning
/pa ṭṭi/	/bau:bau/	dog
/puucca/	/miyavu:miyavu/	cat
/visil/	/pii:pii/	vizil
/bas/	/poo:poo/	bus

Baby Talk Prosody

The sounds used in Baby Talk are very different from adult directed speech (ADS). When we compare the audio recordings of adult- child conversations and adult-adult conversations, we found that adult's raise their pitch and produce exaggerated intonation contours when they speak to infants. They also use louder voice; lengthen the phonemes and slower speech rate. It is to identify the communicative intentions behind specific intonation patterns in baby Talk than in adult directed speech. And also, infants have the capacity to differentiate Baby Talk and ADS from 6 months of age. The exaggerated prosody of Baby Talk can facilitate segmented words at a very early age. When the exaggerated prosody is absent, learning may be impaired from this it is clear that exaggerated prosody of Baby Talk provide statistical and associative learning by capturing infant's attention.

Another feature of Baby Talk words is that they are supposed to represent the sounds that various things. These words are called onomatopoeic words. In Malayalam 'bau-bau' is apparently stimulations of the barking dogs and 'pii-pii' is supposed to be the sounds produced by vehicles. From these it is clear that the main sound structure of such words tends to be dominated by a consonant+vowel syllable unit that is often repeated. It is also seen in English and other languages. Thus, the sounds structure of Baby Talk words is common to languages around the world.

Onomatopoeic Words in Malayalam

kaa:kaa   crow

bau:bau	dog
miyaavu:miyaavu	cat
poo:poo	vehicles
ni:ni	for bells

Baby Talk Syntax

According to Ferguson (1977) utterances addressed to young children are shorter and grammatically simpler than adult directed speech. Baby Talk is characterized by repetitions and reduplications. In Baby Talk care givers produce more single word utterances when speaking to children. In Baby Talk mothers and care givers use special vocabulary i.e. diminutives to express endearment. It always tends to be rich in emotional expression. Diminutives convey smallness, child – centeredness, affection, and intimacy. Mothers often use a diminutive form interchangeably with the corresponding simplex form of the same word in the same conversational episode with their child. Caregiver's word play with diminutives may serve to illustrate the morphological structure of the language for the child by emphasizing that the first part of the word conveys referential meaning, whereas the suffix at the end has a grammatical function. When caregivers use grammatical form, it provides their child with information about linguistic structure. When parents use their utterances, it is similar to those in the infant's telegraphic stage of speech production, with the focus being on word order.

The conversation between a mother and child in Malayalam.

Mother: amma moonu paapam taram
Mother   will give food to baby

In this example proper syntactic order is naan ninakku aaharam taram. In this sentence 'amma ' and 'moon' have been subsituted for personal pronoun naan and nii. Substituting proper names for personal pronouns is a peculiar feature of Baby Talk. The advantage of this is proper names are easier for the young child to understand the relationship between speaker and listener. Simple sentences are commonly used in Baby Talk. Simple sentences are classified in to seven types. They are transitive, intransitive, causative, imperative, optative, negative and interrogative. But this register only contains imperative negative and interrogative sentences. In imperative negative sentence negation is achieved, either by adding a negative marker to the verb stem. Here the negative marker is -allee.

Mother: vaave aŋŋḷoottu poovalle
        daughter don't go there.

Mother: mooḷe   atine   piṭikallee
    Daughter   that   catch not
     Daughter, don't catch that.

Interrogation is the process in which a sentence or fragment of a sentence is converted in to an interrogative one. There are two types of interrogative sentences have been seen in Malayalam. They are yes or no questions and wh- questions (e- questions). These two types of sentences are seen in Malayalam Baby Talk.

a.   Yes/ No question
        Yes/ No questions are interrogations of declarative sentences which normally elicit an affirmative or a negative answer.
Mother: moonu paapam veeṇo?
        son, do you want food?

b.   Wh- question (e-questions)
        These types of questions are formed by an interrogative word. These interrogative words in Malayalam often begin with e-, ee-, aa-, etc. Most of them beginning with e- . For convenience they are termed as e- questions.

Mother: moon   eviṭe   pooyi?
    Son   where   go (past)
    Son, where are you go?

Grandfather: moone   accan   eviṭe?
        Son-accu   father   where
        Son, where is your father?

Importance of Baby Talk
        Baby Talk is more effective than regular speech. Studies have shown that infants actually prefer to listen to this type of speech. Three types of modifications are found in Baby Talk. The first one is the linguistic modifications, second is the modifications to attention getting strategies and the last is in the interactions between parents and infants. Linguistic modifications include simplification of speech units as well as emphasis on various phonemes. In second modifications care givers use visual movements of the face to more effectively gain and maintain the attention of their infants. In third modification parents use Baby Talk not only to promote language development, but to create a bond and positive relationship between parents and their infants.

        The purpose and benefits of Baby Talk speech are numerous. It included positive effects on the early developments of infants and aid in the ability of infants to bond with their care givers. Besides, infants begin the process of speech and language acquisition and developments. Also, it may contribute to the modulation of infant attention, assist infants in determining relevant syntactic qualities, phonetic boundaries and convey positive emotions to infants. The more expressive Baby Talk speech is, the more infants are to respond to this method of communication by adults.

        Baby Talk is a powerful tool in providing a base for language acquisition. Children are able to apply principles of this practice to larger words and sentences as they learn to process language. It also influences character moulding, personality development and language development in child.

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Like Water for Chocolate

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Courtesy: https://www.barnesandnoble.com/w/like-water-for-chocolate-laura-esquivel/1100011252#/
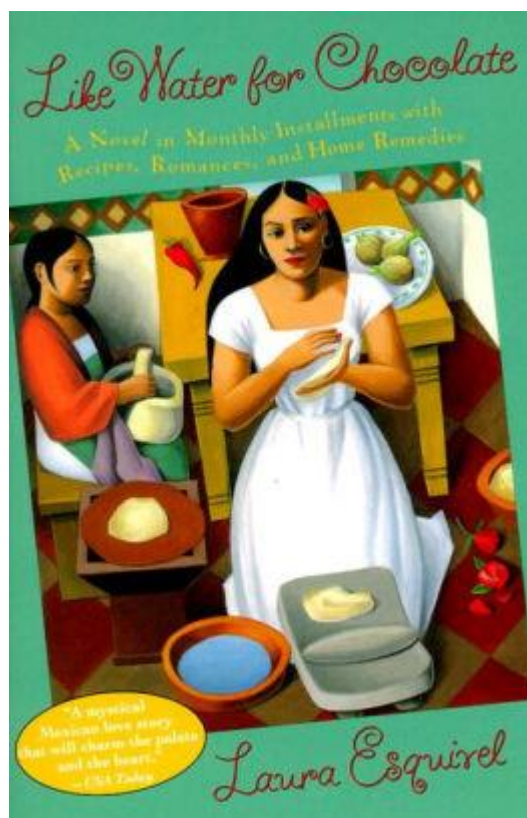
Abstract

In the novel, *Like Water for Chocolate*, Laura Esquivel explores the suppression and expression of communication. Esquivel uses avenues such as magical realism, the Mexican Revolution, character relationships, and food to exemplify the necessity of communication for both individuals and communities. Throughout this novel, the main character Tita is denied the fundamental right of communication. Her relationship with everyone in the household are complex, but it is Tita's mother, Mama Elena that attempts to extinguish her passion for life and love by forbidding Tita's verbal expression. Because of this denial she must find other modes to communicate her deepest desires and opinions. Tita is fortunate to have Nacha, her nanny to

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teach her the ways of cooking which she utilizes as her main outlet of communication. It is through her cooking that one learns that Tita has a strong voice and passion that drives her. This inner passion and drive eventually transform themselves into modes of communication that are unimaginable. Her rebellion is revealed through magical realism. The reader can witness the buildup of Tita's emotions and their magical ramifications. This paper makes an effort to look into the techniques that the author uses to reveal the problem of control and rebellion - suppression and communication. The author's use of the Mexican revolution as the setting is interesting when examined very closely. The Mexican Revolution was not only about the people's voices not being heard, but also about the severe oppression of women. With the support of the Mexican Revolution, character relationships, food and magical realism, one can surmise Esquivel's purpose for writing *Like Water for Chocolate* may be to demonstrate how important communication is; and when there is oppression of one's ability to communicate, it will come out in any form it can.

Keywords: Esquivel, Oppression, women's suppression, communication, *Like water for chocolate.*

Laura Esquivel
Courtesy: https://www.amazon.com/Laura-Esquivel/e/B000AQ0UHC

Introduction

The women's fiction of this woman's world concentrated on one overwhelming fact of life; how to transcend the conditions of existence and express oneself in love and in creativity. -- Maria Elena de valdes

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Communication is a fundamental need for human beings. It is central to everyone's survival and pivotal to their growth. Every form of oppression begins by either taking this right away or creating an environment where what is communicated becomes immaterial and wholly ineffectual. For many, this right to speak up and be acknowledged is not even presented as an option from the outset, it is squelched often right from birth. For these people, their cultures, religious, political climates and, most influentially, their families work together to create silence and the inevitable compliance of the oppressed.

Central Theme

Laura Esquivel's central theme of the novel *Like Water for Chocolate* is communication. The author makes it clear through the character relationships, magical realism, revolution setting and the creation of food. On the other hand, she indicates that communication is necessary to survive both as an individual, family or community. She believes that the kitchen is the pathway of communication for women in oppressive situations and when it is not utilized as a communication path, it hinders their mental and physical health.

When a mind is not free to express its view directly, its reality often manifests indirectly. The truth of the human psyche, it seems, often comes through in whatever way it can. Alice Miller, a pre-eminent psychologist who specializes in the effects of one's childhood wounds on his/her life and on the culture at large, devoted a great deal of her writing to the examination of how an individual's authentic expressions show up in his/her work. The truth they were not free to utter often becomes inextricably interwoven in the stories and paintings and other creative mediums they put forth. But, Miller maintains, if a person's own truth does not make it to their conscious minds for integration, often they take shape in the form of physical diseases and even seemingly external circumstances. Miller devoted an entire book to the former entitled *The Body Never Lies,* detailing the backgrounds of famous as well as everyday persons and how their past imprints on the functioning of their bodies.

> Miller claims the body holds the emotional truth of these individuals and that "the original negative emotion is an important signal emitted by the body. If that message is ignored, the body has to emit new signals in an attempt to make itself heard". (A. Miller 162)

Like Water for Chocolate

The novel begins when fifteen-year-old Tita falls in love with Pedro, who asks for her hand in marriage. However, Tita's mother, Mama Elena, forbids the marriage, claiming that because she is the youngest of her three daughters, Tita must remain a spinster so that she can care for her mother in her old age. Mama Elena suggests instead Pedro to marry her oldest daughter, Rosaura. Pedro agrees in order to remain close to Tita. Pedro and Rosaura have a son, Roberto, whom Tita cares for and then nurses when Rosaura is unable to produce milk. Having been born in the kitchen and primarily raised by Nacha, the family cook, Tita begins to take refuge there, where she soon discovers that her emotions can be expressed through the food she prepares.

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Tita's cooking begins to affect her family, magically inducing tears and sexual desire. Tita's food proves particularly to be a shock in the case of her sister Gertrudis, whose heated body attracts a passing soldier. He rides away with her on horseback, and Gertrudis later becomes a general in the Mexican army. Being suspicious of Tita and Pedro, Mama Elena forces Pedro and Rosaura to move to San Antonio, Texas. Roberto dies, and his death drives Tita insane. She is taken from an asylum and nursed back to health by Dr. John Brown, who moves her into his house. When Mama Elena is injured in an attack by the rebel soldiers, Tita returns home to cook for her bitter mother, who suspected Tita was poisoning her and dies from an overdose of an emetic, she takes as an antidote.

Pedro and Rosaura come back for the funeral, whereupon Pedro and Tita begin an affair, though Tita has accepted a marriage proposal from John Brown. Certain that Tita is pregnant with Pedro's child, Tita ends her engagement to John Brown. Rosaura gives birth to a daughter, Esperanza, whom she intends to keep as a caretaker in her old age. Years later, when Rosaura dies from a digestive illness, Esperanza is left free to marry the son of John Brown, and Pedro is free to marry Tita. Aroused by the meal Tita has cooked, Tita and Pedro die in passionate union, setting the ranch on fire with the intensity of their love. At the end, it is only Tita's cookbook that remains in the ranch.

Avenues for the Transformation of Emotions and Actions

Tita, the lead character in Esquivel's novel, begins life fatherless. A tragedy indeed once one learns that her mother's warmth and ability to relate, rather than overpower was quite obviously completely snuffed out before Tita's birth. When Tita is just two days old, readers are told the shock of her father's death serves to dry up her mother's milk. Due to a tradition on her maternal side, Tita is condemned to a life of servitude because she is the youngest daughter and must care for her mother until death. It shows that Tita has no option to ever make a life of her own. Most children whose parents abuse their power over them can at least dream of the day when they are adults and out of the parent's environment. For Tita, there was no such hope presented to her.

> Tita, the youngest of the three daughters, speaks out against her mother's arbitrary rule but cannot escape until she temporarily loses her mind. She is able to survive her mother's harsh rule by transferring her love, joy, sadness and anger into her cooking. Tita's emotions & passions are the impetus for expression & action, not through the normal means of communication but through the food she prepares. She is therefore able to consummate her love with Pedro through the food she serves. (de valdes 78)

Her odyssey into expression begins even in the womb, where she cried so hard and so often that when her mother's water broke, and the fluids evaporated, there was salt left to fill a sack that fed the family for many years. She was born right on the kitchen table and was quickly handed over to a servant to be fed. These circumstances foreshadow her role as the family's cook. Ironically, she is given the responsibility to provide nourishment to those who have denied

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it to her. Tita is all but starved of any emotional validation and support besides that from Nacha, the servant who sustains her.

Nacha enables Tita to spend her formative years in the kitchen. She receives what presumably her sisters are totally denied – nourishment for her soul, being imparted with great culinary skills. Cooking gives Tita the power of communication and an outlet for her emotions. She is taught to release her emotions into the food that she is preparing. Nacha is a catalyst in the chemical reaction that gives her the ability to express. Esquivel's use of relationships, food, magical realism and the Mexican Revolution are the various aspects, in which the author constantly focuses on the importance of communication.

Internal and External Revolutions

Through the setting of the Mexican Revolution, Esquivel compares the struggle occurring outside the house to that of the events inside the house. In an interview with Laura Esquivel, she states her position on the significance of the situation and conflicts outside the household: "As a very young girl, I understood that the interior activities of the home are as significant as the exterior activities of the society". (O'Neill 8) This statement delivers the hostile climate within the De La Garza household where communication is oppressed. Mama Elena and her dictatorial ways ultimately create the oppressive situation in her home; the more she tries to control, dispirit, and undermine, the more she arouses the spirit of rebellion.

One ordinary day, Tita cooks an exquisite meal which results in the seduction of her sister, Gertrudis, to a life of freedom and pleasure-seeking after a lifetime of being denied the right to express herself. When Gertrudis returns to the ranch, she feels real grief when Tita informs her of her mother's death. Even though she worries, she misses the opportunity to flaunt her success and her break with all traditional values.

Tita rebels against her mother's suppression in her own way - by channeling her energies into her cooking and other household chores. She uses the situation that binds her for creative expression and she is talented at doing so. Her mother's death liberates Tita, but she is haunted by her mother's ghost. She dismisses her mother's haunting ghost by saying "I know who I am. A person who has a perfect right to live her life as she pleases. Once and for all, leave me alone; I won't put up with you! I hated you, I've always hated you". (Esquivel 199) With this, she both takes back the right to define herself and is finally able to communicate the truth of her feelings about her mother.

Rosaura's rebellion was wholly subconscious. Her emotions became repressed and this repression usually leads to grave illness and finally her early death. Gertrudis escapes all at once, Tita stays, fights and ultimately triumphs and Rosaura's only escape is through her own death. Fundamental change generally demands all manner of battles and sacrifices, whether it is a family or a whole nation. There was an enormous cost exacted on this family, but indeed their generation brought down familial dynamics entrenched for many generations.

Esperanza lives a very different life than her mother and aunts had to. When Tita banished Mama Elena's ghost, she banished the intolerable and stultifying dynamics of the

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control and domination of children by parents for all generations that would follow them. A great deal of the story's originality is in how the author interviews recipes at various times throughout the tale. The recipes that are featured in the beginning of each chapter allow the reader to imagine how the author will interweave each ingredient or each creation to symbolize communication. Each recipe is explained and used as a mode of communication throughout the chapter. "Like a story, a recipe needs a recommendation, a context, a point, a reason to be". (Leonardi 340) Tita and some of the other characters have ways of processing events by using the culinary instruction that is so familiar.

> Food touches everything. Food is the foundation of every economy. It is a central Pawn in political strategies of states and households. Food makes social differences, boundaries, bonds and contradiction. Eating is an endlessly evolving enactment of gender, family and community relationships. (Van Esterik)

Use of Magical Realism

The author's use of magical realism seems a very creative way to express certain truths as well as evoke powerful emotions. It is like an elaborate form of embellishment or exaggeration, often to give emphasis to the underlying emotions of the parties involved – as if the emotions themselves were capable of producing truly fantastic results.

> When the salt residue from the tears is swept up, it fills a ten-pound sack, which will be used for years of cooking. That detail, reminiscent of various odd storms in Garcia Marquez, sweeps the reader into a magical-realist narrative in which supposedly futile emotions are shown to have mythic and historic power. (Januzzi 245)

The author also uses magical realism to show an outside manifestation of dynamics occurring within the family. Tita's tears and sadness infused into the cake's frosting at Rosaura and Pedro's wedding: "Mama Elena, who hadn't shed a single tear over her husband's death, was sobbing silently". (Esquivel 390) Her sadness affects all, who are present at her sister's wedding mentally and physically. When Pedro gives Tita the bouquet of roses which turns out to be a major faux pas, she cannot bring herself to throw them away and yet she has to find something acceptable to do with them. She decides, inspired by the spirit of Nacha, to use them in a meal.

> Her cooking absorbs her emotions and evokes them in those who taste her cooking … her sister Gertrudis takes on Tita's lust after eating the quail made with roses Pedro gives her and must act on it with a soldier; and, because her sole is made in Pedro's presence, it makes the guests at her engagement party euphoric. (Schroeder 149 - 150)

Rosaura has no milk to give the baby and is in a severely weakened state from the difficult labor. It falls to Tita to figure out how to nourish Roberto. She has to do for him what Nacha had to do for her. The baby is so distraught from hunger; she gives him her breast to pacify him, so she can have time to think. When she sees the boy's face slowly grow peaceful

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and when she hears the way he was swallowing, she begins to suspect something extraordinary had happened. Tita, the provider of nourishment for the family, transcends normal biological laws in order to satisfy Roberto's hunger.

Revolution, Food and Magical Realism

The author uses the Mexican Revolution, food and magical realism as ways in which the characters can express their need for communication. In order to survive and flourish, all things in a living system has to remain in communication of some kind with one another. They have to remain open; open to receive what they need and open to change in the environment so that they can adapt if necessary. Mama Elena's controlling domination was the cause of enormous grief to those under her roof. Rosaura's denial killed her; it caused Tita to live a life, in the end, spent on others without getting to truly enjoy her own life. Gertrudis got out, but she too paid a cost; estrangement from the family members she loved. By teaching Tita how to cook, Nacha gives Tita an integrated outlet for the creative expression of her feelings.

Upon examining the various ways communication is expressed throughout the novel, one can surmise Esquivel's purpose for writing *Like Water for Chocolate* may be to demonstrate how important communication is; and when there is oppression of one's ability to communicate, it will come out in any form it can. Each aspect of the novel is a tool for communication. The ever-present theme of food in addition to magical realism, relationships and the Mexican Revolution setting, were mere avenues that Laura Esquivel took to discuss communication.

The use of food in the novel is the strongest mode of communication for Tita. This mode of communication is the only way Tita has been taught to express herself. The author uses magical realism throughout this novel as a method or outcome of communication. In some instances, it defines *Like Water for Chocolate* as the meaning states, it is "Water at its boiling point". When the characters are at their wits' end, one can see this form of communication. Tita's tears in the cake produce tears from all who consume it; and in one last use of magical realism, Tita and Pedro set the ranch on fire upon the consummation of their love. The intensity of the need for communication is so great that it can only be revealed as magical realism.

Conclusion

Esquivel transforms the mode and the significance of communication as a concrete foundation in the world of literature. On the other hand, this paper analyses the intensity of emotion of the characters with the emancipation of real existence. To refuse leading a life under suppression, one can definitely reject it through bold communication.

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Phonological Process in Tamil Speaking Monolingual and Bilingual Children - A Comparative Study

**Jenita Caren Rajakumari. J, BASLP, Amritha. M. L. MASLP,
Chandhini Sushmi. S. BASLP, R. Sundaresan MASLP., M.Phil. Linguistics**

Abstract

The study investigated the phonological processes in groups of monolingual Tamil speaking children (N=50) and bilingual Tamil and English-speaking children (N=50) in the age range of 3-4 years. Data collection was done in schools of the rural and urban areas of Trichy. Speech samples were collected using a picture description task and a general conversation task. These speech samples were analyzed by three Speech Language Pathologists. The results revealed that there were differences in the number of phonological processes occurring among the monolingual and bilingual children and variations in the phonological processes were also seen. The number of phonological processes was more in bilinguals when compared to the monolinguals. The phonological processes like stopping, deaffrication, alveolarization, and depalatalization were exhibited only by bilingual Tamil and English-speaking children and were not found among monolingual Tamil speaking children. Similarly, the phonological processes like fronting, velar assimilation, prevocalic voicing, medial consonant deletion and weak syllable deletion were seen only in monolingual Tamil speaking children and not in the Tamil and English-speaking bilingual children. In addition to these, the phonological processes like backing, gliding, affrication, labialization, cluster reduction, epenthesis, final consonant deletion and initial consonant deletion were common in both.

Key words: phonological process, monolingual, bilingual, Tamil, English

Introduction

Phonological organization of speech is governed by certain "universal phonological processes" termed as phonological process (Stampe, 1969; 1979). A phonological process is a mental operation that acts as an alternative for a group of sounds or sound sequences which are difficult to produce. It can also be explained as patterns of sound errors produced by typically developing children for simplifying speech while learning to talk. According to Samayan (2015) phonological processes are not random but predictable in nature. "One fact about phonological development on which linguists of virtually all theoretical persuasions can agree is the systematic nature of the child's simplification and restructuring of adult words" (Macker & Ferguson (1981)). As Oller (1974) explicitly puts it, "the sorts of substitutions, deletions, and additions which occur to child language are not merely random errors on the child's part but are rather the result of a set of systematic tendencies."

The occurrence and persistence of phonological process varies across age range. Normative data regarding usage of phonological processes was done by Preisser, Hodson, and Paden (1988). In a cross-sectional study, they examined phonological process usage in children between 24 and 29

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months, the most commonly observed processes were cluster reduction, liquid deviation (which included deletions of a liquid in a consonant cluster), vowelization, and gliding of liquids. Next most common were patterns involving the strident feature.

Roberts, Butchinal, and Footo (1990) observed a group of children between 2.5 and 8 years in a quasi-longitudinal study, that is, children were tested a varying number of times over the course of the study. They reported a marked decline in process usage between the ages of 2.5 and 4 years. They also reported percentage of occurrence of 20 or more for cluster reductions, deletion of final consonants, syllable reductions, liquid gliding, fronting, stopping, deletion of medial consonants, and deaffrication. By age 4, only cluster reduction, liquid gliding and deaffrication had a percentage of occurrences of 20 percent or more. They also reported that at 2.5 years the percentage of occurrence was less than 20 percent for the following processes: reduplication, assimilation, and deletion of initial consonants, addition of a consonant, labialization shifts, metathesis, and backing.

Stoel-Gammon and Dunn (1985) reviewed studies of process occurrence and identified those processes which typically are deleted by age 3 and those that persist after 3 years. They stated that unstressed syllable deletion, final consonant deletion, consonant assimilation, reduplication, velar fronting, diminutization, and prevocalic voicing are the processes disappear by the age of 3 years. The processes persisting after 3 years are cluster reduction, epenthesis, gliding, vocalization, stopping, depalatalization, and final devoicing.

Phonological process found to be varying between languages and within languages across different age groups. According to Bharathy (2001), in Tamil speaking children between the age range of 3-4 years phonological processes like cluster reduction, epenthesis, stopping for liquids and fricatives, nasal assimilation, voicing assimilation, initial consonant deletion, unstressed syllable deletion, affrication and deaffrication can be seen. In addition to this, literature also suggested that the phonological processes like backing, lateralization, medial syllable deletion, gliding, intervocalic deletion, fronting and palatalization persisted in Tamil speaking children of the same age group.

It has been found that the patterns of phonological processes are different in monolingual and bilingual children since there exists linguistic differences in phonological acquisition. Goldstein and Washington (2001) carried out an initial investigation of phonological patterns in typically developing 4 years old Spanish-English bilingual children. The results indicated that the children exhibited different patterns of production across the two languages and showed different patterns compared to monolingual children of either language. However, there were no significant differences between the two languages on percent of consonants correct, percentage of consonants correct for voicing, place and manner of articulation, or percentage of occurrence of phonological processes. There are also evidences supporting that there exist no differences in phonological skills between languages. A study by Campbell and Sais (1995) on Italian-English bilingual preschool children shows their competency was nearly equal in both the languages.

Need for the Study
India is a country with vast diversity of languages and more than half of the population consists of bilinguals. Most of the bilingual children can be classified as simultaneous bilinguals who acquire their proficiency in both the languages evenly. Tamil – English bilinguals are commonly seen in the southern part of India, precisely in the state of Tamilnadu. Tamil is a very unique and difficult language which has its own distinctive features when compared to English. This current scenario alerts the importance of having separate normative for monolinguals and bilinguals in all the

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aspects of speech and language skills. But there are only a limited research focused on the differences in phonological process of monolinguals and bilinguals in Indian context.

Aim

To determine and analyze the phonological process in monolingual and bilingual Tamil speaking children within the age range of 3 to 4 years.

Method

Participants

A total of 100 typically developing monolingual Tamil speaking (N=50) and bilingual Tamil and English-speaking children (N=50) within the age range of 3-4 years participated in this study. Tamil speaking children were selected from the government schools in the rural areas of Trichy. Tamil and English-speaking bilinguals were identified from the Montessori schools which follows English as strict medium of communication and children whose parents uses both languages to communicate with them were selected for the study. The participants were selected with the criteria of being able to both comprehend and express in the languages (Tamil for monolinguals and both Tamil and English for bilinguals), and being able to produce simple sentences (as a picture description task was used). Reading and writing skills were also taken in account.

Stimuli and Data Collection

The speech samples were elicited using picture description task and a general conversation task. The samples were recorded and later analyzed by three Speech Language Pathologists. Number of individual phonological process exhibited by monolinguals and bilinguals were calculated and compared.

Results and Discussion

Results reveal that there is difference in phonological processes between bilingual and monolingual children. Gildersleev-Neumann and Davis (1998), Yavas (1998) reported a different developmental pattern of phonological processes among bilingual children in comparison to their monolingual peers which   supports the results of the current study.

A total of 13 phonological processes were seen in monolingual Tamil speaking children. Substitution processes like backing (3 children), fronting (23 children), gliding (3 children), affrication (1 child), and labialization (2 children) were noticed. Assimilation processes seen were velar assimilation (1 child), and prevocalic voicing (3 children). Cluster reduction (31 children), epenthesis (17 children), final consonant deletion (7 children), initial consonant deletion (24 children), medial consonant deletion (5 children) and weak syllable deletion (5 children) were observed in syllable structure processes.

Whereas in bilingual Tamil and English-speaking children, a total of 12 phonological processes were seen. Substitution processes like backing (17 children), gliding (4 children), stopping (5 children), affrication (6 children), deaffrication (9 children), alveolarization (2 children), depalatalization (2 children), and labialization (2 children) and syllable structure processes like cluster reduction (38 children), epenthesis (16 children), final consonant deletion (16 children), and initial consonant deletion (5 children) were the ones noted in bilingual group. Assimilation processes were not noticed among the bilingual Tamil and English-speaking children but were seen in monolingual Tamil speaking children.

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The phonological processes like stopping, deaffrication, alveolarization, and depalatalization were exhibited only by bilingual Tamil and English-speaking children and were not found among monolingual children. Similarly, the phonological processes like fronting, velar assimilation; prevocalic voicing, medial consonant deletion and weak syllable deletion were seen only in monolingual Tamil speaking children and not in bilingual children. In addition to these, the phonological processes like backing, gliding, affrication, labialization, cluster reduction, epenthesis, final consonant deletion and initial consonant deletion were common in both. However, the number of these phonological processes varied among the two groups. Figure (1.0) below shows the different phonological processes present in monolingual Tamil speaking and bilingual Tamil and English-speaking children.
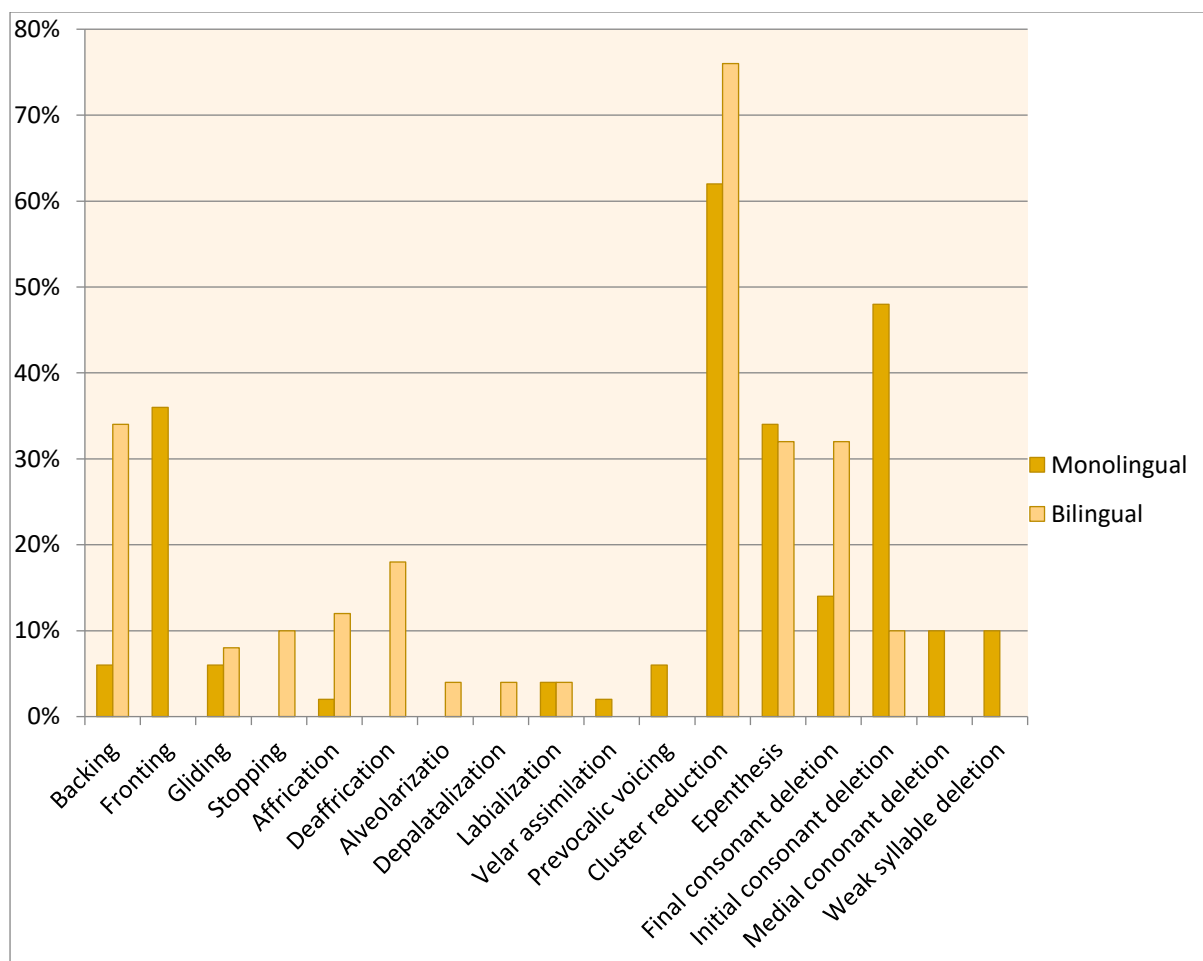
Figure 1.0. *Phonological processes seen in monolingual Tamil speaking and bilingual Tamil and English-speaking children Substitution processes*

Table (1.0) below depicts the different substitution process observed in monolingual and bilingual children. About 34% of bilinguals showed backing errors where as it was noted only in 6% of monolinguals. Majority of bilinguals were having errors like gliding, stopping, affrication, deaffrication, alveolarization, depalatalization, labialization. Fronting was the only error noticed majorly (36% of children) in monolinguals on comparison. Fronting was seen only in monolingual children. Whereas, the phonological processes like stopping, deaffrication, alveolarization, and depalatalization was seen only in bilingual children.

Table1.0. *Number of children demonstrating substitution process across monolinguals and bilinguals*

Phonological processes	Number of children (Monolingual)	Percentage (Monolingual)	Number of children (Bilingual)	Percentage (Bilingual)
Backing	3	6%	17	34%
Fronting	23	36%	-	-
Gliding	3	6%	4	8%
Stopping	-	-	5	10%
Affrication	1	2%	6	12%
Deaffrication	-	-	9	18%
Alveolarization	-	-	2	4%
Depalatalization	-	-	2	4%
Labialization	2	4%	2	4%

Nadiya (2005), reported that the affrication was rarely observed above the age of 4 and commonly seen during 3 years in Tamil speaking children. This is in accordance to the present study where affrication was noticed among 2 % and 12% of monolingual and bilingual children respectively. Deaffrication was found to occur primarily in children below four years of age in Tamil (Barathy, 2001; Nadiya 2005).

Nadiya, (2005) reported that the process of fronting was observed till the age of 4.7 years. According to Barathy (2001) fronting is the common process in Tamil speaking children in the age of 3-4 years which supports the current study finding in which monolinguals showed more fronting errors.

Assimilation Processes

Table (1.1) depicts the different assimilation processes observed in monolingual Tamil speaking children and bilingual Tamil and English-speaking children. The table reveals that assimilation processes were detected only among monolinguals and not among bilinguals. Assimilation processes observed in the monolingual Tamil speaking children were velar assimilation and prevocalic voicing. No assimilation processes were detected in bilingual Tamil and English-speaking children.

Table 1.1 *Number of children demonstrating assimilation processes across monolinguals and bilinguals*

Phonological processes	Number of children (Monolingual)	Percentage (Monolingual)	Number of children (Bilingual)	Percentage (Bilingual)
Velar assimilation	1	2%	-	-
Prevocalic voicing	3	6%	-	-

The process of voicing was reported in the early stages of speech development in Tamil-Telugu bilingual children (Lakshmi Bai, 2000). Balachandran and Nirmala in 1978 reported

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assimilation as one of the major phonological process seen within the age range of 1-5 years. Voice assimilation was reported by the same authors in Tamil speaking children which support the current study findings where monolingual Tamil speaking children showed assimilatory processes. Absence of assimilation in bilinguals can be attributed as the influence of the phonological patterns of English language. This evidence is supported by Wiltshire and Harnsberger in 2006 while stating the phonetic and phonological influences across Tamil and English.

Syllable Structure Processes
Table (1.2) depicts the different syllable structure processes observed in monolingual Tamil speaking children and bilingual Tamil and English-speaking children. 76% bilinguals showed cluster reduction errors whereas only 62% of monolinguals showed cluster reduction errors. Syllable structure processes like cluster reduction, epenthesis, final consonant deletion and initial consonant deletion prevailed in both monolingual and bilingual children. In addition to this, media consonant deletion and weak syllable deletion was seen only in monolinguals and not in bilinguals.

Table 1.2 *Number of children demonstrating syllable structure processes across monolinguals and bilinguals*

Phonological processes	Number of children (Monolingual)	Percentage (Monolingual)	Number of children (Bilingual)	Percentage (Bilingual)
Cluster reduction	31	62%	38	76%
Epenthesis	17	34%	16	32%
Final consonant deletion	7	14%	16	32%
Initial consonant deletion	24	48%	5	10%
Medial consonant deletion	5	10%	-	-
Weak syllable deletion	5	10%	-	-

The occurrence of final consonant deletion has been reported in typically developing Tamil speaking children from 3-5 years of age (Barathy, 2001) and in Tamil-Telugu bilingual children (Lakshmi Bai, 2000). However, Nadiya (2005) did not report the occurrence of final consonant deletion in typically developing Tamil speaking children by the age group of 2;6-5 years. Overall, the frequent occurrence or absence of final consonant deletion may be due to the absence of ending words in Tamil source words (Lakshmi Bai, 2000). The more occurrence of weak syllable deletion and medial consonant deletion can be attributed to the differences in syllable structure between Tamil and English. The temporal characteristics of Tamil language is still under debate in the literature which have been variously describes as stress time, syllable time, and mora time whereas that of English language is stress timed. The differences in substitution process between groups can be due to this changes in temporal patterns which has an impact on its phonology.

Conclusion
The study provides evidence for the differences in occurrence of phonological processes in monolingual Tamil speaking and bilingual Tamil and English speaking typically developing children within the age range of 3-4 years. Occurrence of phonological processes was found to be more in

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monolingual children when compared to bilingual children. Better phonological skills were noticed among bilinguals when compared to monolinguals was reflected by the reduced occurrences of phonological process in bilinguals. The type of phonological process also differs among the groups.

This alerts for the importance of having different normative data in phonological processes specifically to monolinguals and bilinguals. It will aid in accurate assessment, diagnosis and thereby help in providing effective intervention specific to linguistic variations.

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Effect of Aging on Auditory Temporal Perception

Krishnapriya K.G., MASLP
Dr. Binoy Shany M.S., Ph.D.
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Introduction

Hearing being one of the most important abilities of human beings, its reduced sensitivity creates adverse effects on health and quality of life (Prates & Iorio, 2006). Aging is a natural consequence of the developmental process. Of all the changes in the senses that occur with age, deterioration in hearing is the most expected and the most accepted decline.

Aging can cause anatomical and physiological alternations in the auditory system. With aging, there is a decrease in the number of neurons in the cochlear nuclei and auditory centers of the brain. There is also a reduction in the size of cells and changes in the neurochemical makeup of the cells (Chisolm, Willott & Lister, 2003). This is associated with a reduction in the ability of the central auditory system to process sound (Pichora-Fuller & Souza, 2003).

Effect of Aging on the Auditory Temporal Processing

The effect of aging on the auditory system typically results in a bilateral symmetric sensorineural hearing loss in the frequencies above 2000 Hz. Conversation is not disturbed initially because the frequencies affected are above those of speech (500 to 2000 Hz). When the upper speech frequencies become involved, the person has increasing difficulty discriminating consonants in words and problems with understanding speech. As overall speech discrimination begins to be unsuccessful, the conversation becomes more and more difficult for the individual, especially within a group situation.

The ability to disregard competing speech becomes impaired as the age increases so for older individuals maintaining communication requires increasingly greater effort and energy (Babin, 1985). Changes in the auditory system can negatively affect different auditory processing skills. Auditory temporal processing is defined as the perception of the temporal envelope or the alteration of durational characteristics of a sound within a restricted or defined time interval (Musiek, Shinn, Jirsa, Bamiou, Baran & Zaida, 2005). Temporal processing is one of the components of auditory processing describing the processing of time-related changes of auditory information. Temporal processing abilities help in perceiving the signal which changes over time. Other auditory skills of temporal processing are temporal integration, temporal sequencing, temporal masking, and temporal resolution (American Speech-Language and Hearing Association, 1996). These skills are particularly crucial for phonemic distinction, lexical and prosodic distinctions and auditory closure (Chermak & Musiek, 1997).

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Temporal Resolution

Temporal cues in the incoming signals are important for speech perception (Amaral & Colella – Santos, 2010; Price & Simon, 1984). Temporal processing deficits are well documented in age-related hearing loss (Glasberg & Moore, 1989; Irwin & Mc Auley, 1987). Most of the studies reported that temporal resolution skills decline before the age of 60 years even in individuals with normal hearing sensitivity (Grose, Hall, & Buss, 2006; Grose & Mamo, 2010; Helfer & Vargo, 2009). According to Kumar (2011), found that deterioration in temporal processing begins after the fourth decade of life and it is accelerated after 70 years of age which may be the reason for the difficulty in understanding speech in a noisy situation in elders.

Temporal resolution is the shortest time period over which the ear can discriminate two signals, or it is the ability of the auditory system to respond to rapid changes in the envelope of sound stimulus over time (Plack & Viemeister, 1993). Temporal acuity is one of the prerequisites of the auditory system to determine duration, interval and temporal organization of sound stimuli, and it is essential for the processing of speech and music (Durrant & Lovrinic, 1997).

Temporal resolution can be measured in many ways including detection threshold for amplitude modulation, forward masking and backward masking, temporal order discrimination and gap detection. Gap detection is probably the most commonly used measures of temporal resolution. In this test, the subject must detect the gaps or fluctuating silent periods in the stimulus. Gaps-in-noise (GIN) test (Musiek, Shinn, Jirsa, Bamiou, Baran, & Zaidan, 2005) is a commercially available test and it assesses the temporal resolution ability using gap detection procedure. In most of the studies conducted by different authors using Gaps-in-noise test stated that there is some correlation between aging and temporal resolution ability in the elderly population.

Research on Effects of Age

Snell (1997) studied the effects of age on temporal resolution. He compared temporal gap thresholds in groups of younger (17 -40 years) and older (age 64 -77years) listeners with normal hearing and closely matched audiometric thresholds and observed diminished gap resolution abilities in about one-third of the older individuals.

Strouse, Ashmead, Ohde & Grantham (1998) reported that monaural temporal processing was affected in older individuals than younger individuals. Bertoli, Smurzynski & Probst in (2002) using psychoacoustic gap detection task and mismatch negativity (MMN) reported that there were no significant differences in the psychoacoustic gap detection thresholds when compared with young and elderly and also longer gaps were needed to elicit mismatch negativity in elderly subjects, significantly reduced MMN peak amplitudes and increased MMN peak latencies. They also observed a significantly smaller P2 amplitude and longer P2 latency in elderly population when compared to the same measures in young subjects.

Helfer and Vargo (2009) examined speech understanding ability and temporal processing in middle-aged females with normal or near normal hearing threshold by comparing their performance with younger aged females and temporal resolution ability was evaluated using Gaps-in-noise test. The results showed that the performance of the middle-aged group was

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significantly poorer than that of the younger group and their findings also suggested a strong relationship between temporal processing and speech understanding in adverse listening situations.

Studies have shown that sensitivity to the temporal fine structure of acoustic signals, which seems to be important for successful speech identification in complex and noisy listening conditions and it is reduced in older adults (Moore, Glasberg, Stoev, Fullgrabe & Hopkins, 2012). It has been demonstrated that older subjects may present with increased temporal resolution thresholds in comparison to younger control subjects.

John, Hall & Kreisman (2012) conducted a study to find out the effects of aging and hearing loss on the performance on the gaps-in-noise test. The subjects were older adults with the Sensorineural hearing loss (SNHL), older adults with essentially normal hearing, and young adults with normal hearing. The authors reported that the approximate gap thresholds were different significantly across all groups, with the poorest thresholds found in older adults with Sensorineural hearing loss and with the best thresholds found in young adults with normal hearing.

Need of the Study

Most of the available research conducted by different authors as mentioned earlier (Snell, (1997); Strouse, Ashmead, Ohde & Grantham (1998); Bertoli, Smurzynski & Probst (2002); Helfer & Vargo (2009); Moore et al (2012); John, Hall & Kreisman (2012) stated that there is some correlation between aging and temporal resolution ability in elderly population. That is, as the age increases temporal resolution ability decreases. Very few of the earlier studies have systematically examined changes in temporal resolution and aging (Prem, Shankar & Girish, (2012); Kumar, (2011); Grose, Hall, & Buss, (2006); Grose & Mamo, (2010); Nair & Basheer, (2017); Perez & Pereira, (2010); Fitzgibbons & Gordon-Salant, (1995); Moore, Glasberg, Stoev, Fullgrabe & Hopkins, (2012). The current study focused on the influence of aging on temporal resolution skill. Considering the general trend of increased lifespan and high prevalence of central auditory processing difficulties, the present study has great social relevance. The subtle mechanisms involved in temporal resolution in different age groups need to be clearly understood. Further, the relationship between temporal resolution and effect of aging has not been thoroughly investigated in the Indian context; the existing literature suggested that most of the studies related to auditory temporal resolution skills were particularly done in the western scenario. Considering all these aspects, the present study was proposed.

Aim of the Study

The aim of this study is to identify the effect of aging on temporal resolution

Method
Proposed Setting

The study was conducted at the Department of Speech & Hearing, Mar Thoma College of special education, Kasargod, between January 2017 and July 2017.

Subjects

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Total of 90 individuals, 30 from each age group were selected. Age groups: Group-I (10 - 17 years), Group-II (18 -45 years) and Group-III (46 -65 years) satisfied the below-mentioned criteria.

Inclusion criteria:
Subjects with:
1)   An average threshold of 500Hz, 1000Hz, and 2000 Hz of less than 15 dBHL for air conduction and bone conduction.
2)   Normal tympanometry and reflexometry.
3)   Subjects between the ages of 10 to 65 years.
4)   Normal auditory processing by the screening checklist 'Screening checklist for central Auditory processing (Vaidyanath and Yathiraj (2014) and Yathiraj and Mascarenhas (2003)).
5)   Average scholastic performance as reported by class records.

Exclusion criteria:
Subjects with the following history or co-existing conditions were excluded from the study:
1)   Subjects with hypertension and diabetes.
2)   Continuous noise exposure for prolonged periods.
3)   Drug ototoxicity.
4)   Recurrent ear infections.
5)   Head or ear injury.
6)   Neurological problems.

Test Administered
Gaps-In-Noise Test (GIN) - (Musiek et al, 2005)

Other Instruments Used
Grason Stadler Incorporates (GSI) -61 clinical audiometer and GSI Tympstar-Immitance audiometer

Test Procedure
The individuals were screened for auditory processing disorder by the Screening checklist for auditory processing (SCAP) (Yathiraj & Mascarenhas, 2003) for children and the Screening checklist for auditory processing for adults (SCAP-A) (Vaidyanath & Yathiraj, 2014). The individuals were then tested with immitance audiometry (GSI-Tympstar) for 'A' type tympanogram with reflexes present, and pure tone audiometry (GSI-61) for air conduction and bone conduction threshold of less than or equal to 15 dBHL. The subjects selected according to the criteria were then administered with Gaps-in-Noise Test.

Gaps-In-Noise Test
The GIN is a test of auditory processing designed to measure temporal resolution. It is composed of four different lists identified as Test 1, Test 2, Test 3 and Test 4 with equivalent difficulty. The four lists contain a series of up to 36 different six- second white noise segments or trials. Each of the white noise segment contains anywhere between zero (none) to three silent periods (gaps). The duration of the gaps is 2, 3, 4, 5, 6, 8, 10, 12, 15, or 20 milliseconds in

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duration. Both gap duration and the location of gaps within the noise segments were randomized in regard to their occurrence. These variances in the number, duration, and placement (early, middle or late) of the gaps were incorporated as a test feature in the GIN to decrease both the probability of guessing correctly and the number of trials needed to obtain statistically significant information. Each GIN list contains a total of 60 gaps per list (6 repetitions of each gap). A five-second gap of silence separated each six-second noise segment. Usually, one list is administered in each ear.

The GIN stimuli, previously saved on a laptop computer, were played and transferred through a GSI 61 diagnostic audiometer to TDH – 50 matched earphones. The Gaps In Noise recording contains the Gaps In Noise stimuli routed through headphones heard by the participant and channel B contains gap indication signals which were routed through bone vibrator and heard by the clinician for the indication of the gap. The subjects were instructed to indicate the presence of the gap by pressing the patient response switch or by raising hands immediately. The patient was cautioned not to respond to the large gap between segments or trials. If the response button was not pressed when a gap occurred, it was counted as an error. If a button was pressed and no gap occurred, it was counted as a false positive.

The two possible measures of GIN test, the approximated Gap Detection Threshold (GDT) and a combined percent correct identification score (Total Percentage Score-TPS) across all gap durations were analyzed for each ear. The GDT was calculated by considering the shortest gap duration correctly identified (at least 4 out of 6 gaps) and performance for longer gap durations was not worse than 4 out of 6 gaps correctly identified. The TPS was calculated by dividing the total number of correct gap durations identified by the total number of gap durations presented (n=60) multiplied by 100. False positives were noted. When more than two false positives occurred per ear, it was counted as errors and subtracted from the number of gap durations identified.

Data Analysis

The data collected were subjected to analysis using SPSS (13.0). The mean and standard deviation values had been derived for all the participants across the three age groups. ANOVA was carried to find the significant difference between each of the groups. As there was a significant difference, Post hoc analysis using Bonferroni multiple comparisons was also carried out to find a significant difference between the three age groups.

Results

Total of Ninety individuals (180 ears) 30 from each age group: Group-I (10 -17 years), Group-II (18 -45 years) and Group-III (46 -65 years) who met the criteria participated in the study. The performance of three age groups on Gap-in-noise test (GIN) (Musiek, et al., 2005) was compared. The two measures in GIN test were Gap Detection Threshold (GDT) and Total Percentage Score (TPS). The data obtained were statistically analyzed in SPSS (13.0) using ANOVA to find the significant difference between different age groups. The obtained results are explained in the following sections.

1) **Performance of the individuals in 3 groups based on Gap Detection threshold**

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2) **Performance of the individuals in 3 groups based on Total Percentage Score**

3) **Post hoc analysis using Bonferroni multiple comparisons**

4) **Performance of Gap Detection Threshold in right ear and left ear across three age groups.**

5) **Performance of Total percentage score in right ear and left ear across three age groups.**

Table-1: *Performance of the individuals in 3 groups a based on Gap Detection threshold*

Group	N	Mean	S.D	ANOVA F	P	
RIGHT EAR						
Group I	30	4.53	.78	41.478	.000	HS
Group II	30	6.43	1.79			
Group III	30	8.57	2.24			
LEFT EAR						
Group I	30	4.57	.50	39.273	.000	HS
Group II	30	6.57	1.91			
Group III	30	8.73	2.46			

Performance of individuals in the three age groups for gap detection threshold in right and left ears is shown in Table-1. The mean GDT of group I (10 – 17 years) is 4.53 milliseconds (msec) in right ear and 4.57 msec in left ear, group II (18 - 45 years) is 6.43 msec and 6.57 msec respectively. In group III (45 – 65 years) the mean GDT of right ear is 8.57 msec and GDT of the left ear is 8.73 msec. The mean values of various age groups were highly significant as indicated by the p-value which was 0.000.

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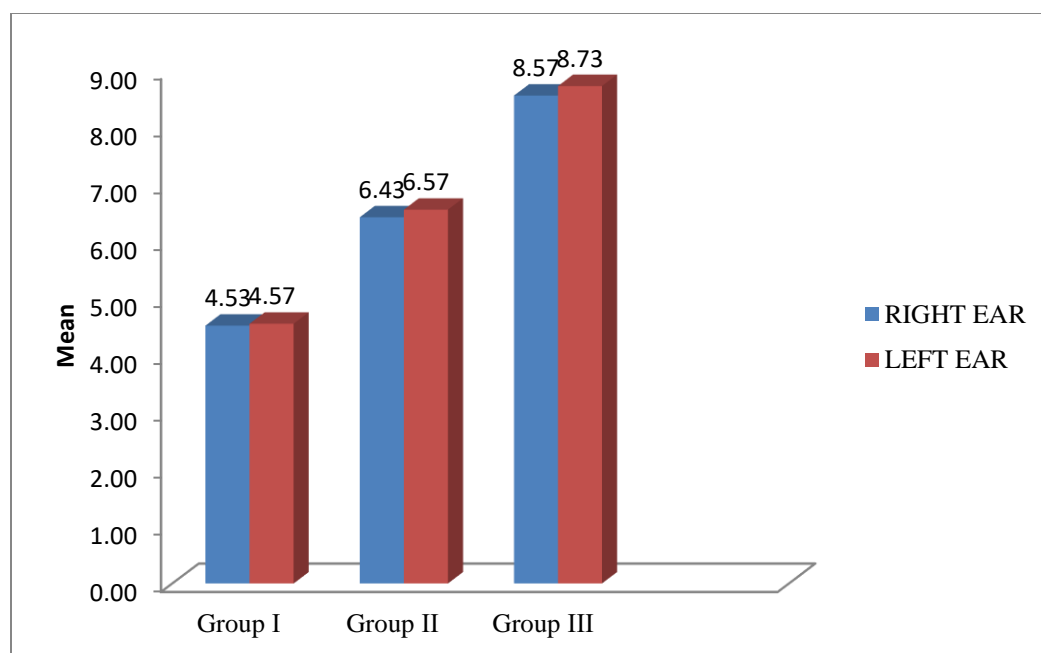
Figure-1: **Mean gap detection threshold of right and left ears across three age groups.**

Figure-1 shows the gap detection threshold of the right and left ear across the three age groups. From the above bar diagram, it is clearly evident that the performance of group I was better compared with the other two groups.

Table-2: *Performance of the individuals in 3 groups for Total Performance Score*

Group	N	Mean	S.D	ANOVAF	P	
RIGHT EAR (%)						
Group I	30	73.33	6.78	83.871	.000	HS
Group II	30	60.83	11.75			
Group III	30	45.66	4.69			

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LEFT EAR (%)							
Group I	30	72.27	7.56	73.680	.000	HS
Group II	30	60.77	12.61			
Group III	30	44.66	4.32			

Table 2

Table Table-2 indicates the TPS in group I is 73.33 % in right ear and 72 .27 % in left ear and 60.83% and 60.77 % are the mean TPS performance in group II respectively. In group III the mean TPS of right ear is 45.66 % and TPS of the left ear is 44.66 %
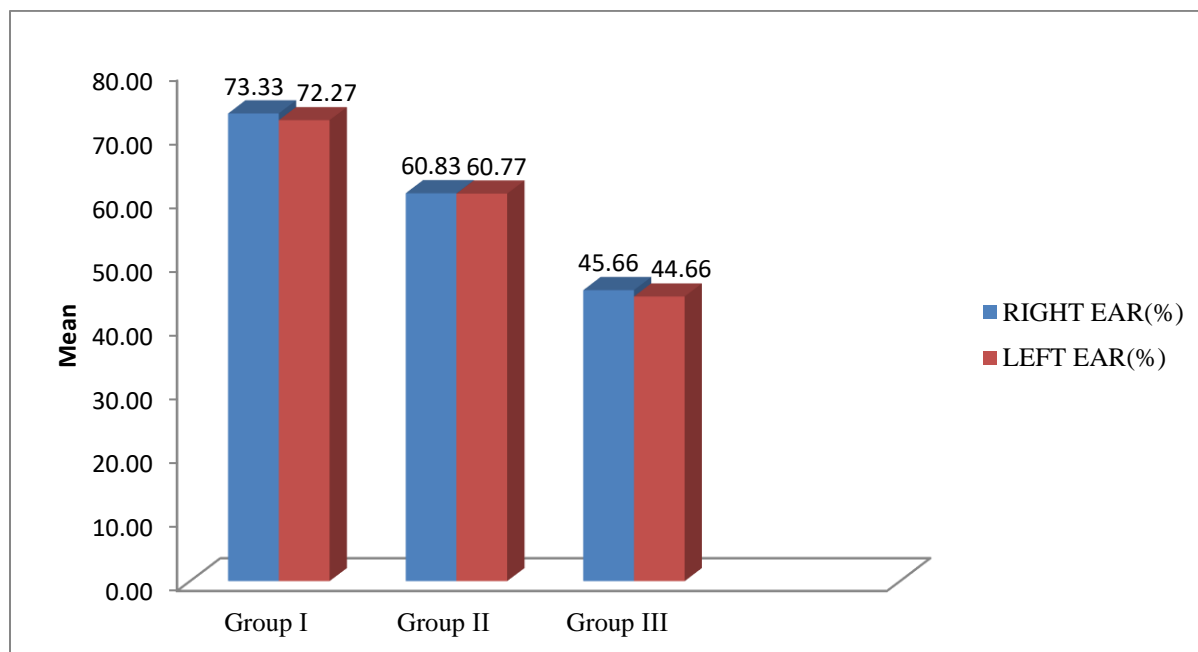
Figure-2: **Mean total percentage score of right and left ears across three age groups**

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Figure-2 shows the total percentage score of the right and left ear across the three age groups. From the above bar diagram, it is clearly evident that the performance of group I was better compared with the other two groups.

Table-3: *Post hoc analysis using Bonferroni multiple comparisons*

Dependent Variable			Mean difference	Standard error	p	
GDT right	Group I	Group II	-1.900	.443	.000	HS
		Group III	-4.033	.443	.000	HS
	-------------------------	-----------	-------------	--------------	-------------	
	Group II	Group III	-2.133	.433	.000	HS
GDT left	Group I	Group II	-2.000	.470	.000	HS
		Group III	-4.167	.470	.000	HS
	-------------------------	-----------	-------------	----------------	--------------	
	Group II	Group III	-2.167	.470	.000	HS
TPS right (%)	Group I	Group II	12.499	2.139	.000	HS
		Group III	27.667	2.139	.000	HS
	-------------------------	-----------	-------------	----------------	--------------	
	Group II	Group III	15.167	2.139	.000	HS
TPS left (%)	Group I	Group II	11.501	2.285	.000	HS
		Group III	27.611	2.285	.000	HS
	-------------------------	-----------	------------	-------------	--------------	
	Group II	Group III	16.110	2.285	.000	HS

As the data shows high significance between the age groups, a post hoc analysis was done using Bonferroni paired t-test (Table-3). Each age group within gap detection threshold in right ear, gap detection threshold in left ear, total percentage score in right ear and total percentage in left ear were compared with other age groups. All comparisons indicated that the mean difference is highly significant.

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Table-4: *Performance of gap detection threshold in right ear and left ear across three age groups.*

Group	N	Mean	Standard deviation	Mean difference	S.D of difference	t value	p value
Group I Right ear	30	4.53	.78	-.03	.67	.273	.787
Left ear	30	4.57	.50				NS
Group II Right ear	30	6.43	1.79	-.13	1.57	.465	.645
Left ear	30	6.57	1.91				NS
Group III Right ear	30	8.57	2.24	-.17	1.70	.536	.596
Left ear	30	8.73	2.46				NS

Table-4 shows the performance of detection threshold in right ear and left ear in three age groups. Three groups showed no significant difference in right ear and left ear performance. When the mean values of three groups were compared, the result indicates that no right ear advantage.

Table-5: *Performance of total percentage score in right ear and left ear across three age groups.*

Group (%)	N	Mean	Standard Deviation	Mean difference	S.D of difference	t value	p value
Group I Right ear	30	73.33	6.78	1.06	3.83	1.511	.142
Left ear	30	72.27	7.56				NS
Group II Right ear	30	60.83	11.75	.06	3.41	0.91	.928
Left ear	30	60.77	12.61				NS

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Group III Right ear	30	45.66	4.69	1.00	3.29	1.662	.107
Left ear	30	44.66	4.32				NS

Table-5 shows the performance of total percentage score in right ear and left ear in three age groups. Three groups showed no significant difference in right ear and left ear performance. When the mean values of three groups were compared, the result indicates that no right ear advantage.

Discussion

The results of the present study showed a significant difference in scores between the three age groups. The table-1and 2 showed the performance of Group I, Group II and Group III and indicated that the performance gets poorer with increase in age. While comparing the results of the present and previous studies, it is clear that older individuals demonstrate increased GDT & TPS in comparison to younger individuals. The results were supported by different authors providing explanations on age related declines in the temporal processing (Snell,1997; Moore, Glasberg, Stoev, Fullgrabe & Hopkins, 2012; Strouse, Ashmead, Ohde, & Grantham, 1998); Helfer & Vargo, 2009; John, Hall & Kreisman, 2012; Prem, Shankar & Girish, 2012).

As the age increases the major pathology associated with acquired changes in the peripheral auditory system includes the changes in the cochlea. The cochlear contribution to aging likely includes the loss of sensory cells, strial degeneration along with associated changes in the endocochlear potential and the loss of spiral ganglion neurons. (Mills, Schmiedt, Schulte & Duubno, 2006; Ohlemiller, 2004; Schuknecht, 1955). As people gets aged, structural as well as neural degeneration occurs throughout the auditory system, therefore their scores in both gap detection threshold and total percentage score also gets reduced.

There are some studies which suggested that hearing loss is the primary factor for poor performance in temporal processing tests in older individuals (Moore, Peters & Glasberg, 1992., Takahashi & Bacon, 1992). However, there are studies of the opinion that the temporal processing started deteriorating from the early fourth decade of human life without the significant hearing loss (Kumar, 2011.) And most of the studies also reported that temporal resolution skills decline before the age of 60 years even in individuals with normal hearing sensitivity (Grose, Hall, & Buss, 2006; Grose & Mamo, 2010; Helfer & Vargo, 2009).

Results of the current study also showed that there was no significant difference between the right ear scores and the left ear scores across the three age groups in both two measures. This was supported by different studies conducted by different authors (Nair & Basheer, 2017; Prem, Shankar & Girish, 2012; Perez & Pereira, 2010). The present study revealed that the scores decreased with increase in age and showed a decline in the scores after 45 years. Many studies had demonstrated age related differences in temporal processing (Fitzgibbons & Gordon-Salant, 1995; Snell, 1997; Moore, Glasberg, Stoev, Fullgrabe & Hopkins, 2012; Strouse, Ashmead, Ohde, & Grantham, 1998; Helfer & Vargo, 2009).

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Conclusion

Hearing being one of the most important abilities of human beings, its reduced sensitivity creates adverse effects on health and quality of life (Prates & Iorio, 2006). Aging is a natural phenomenon, age related changes mainly start from the 5th decade of life (Koopmann, 1991) and it can cause anatomical and physiological alternations in the auditory system.

The ability to distinguish temporal order alterations in a sound wave is named auditory temporal processing. Temporal resolution refers to the ability to detect changes in either the duration of an auditory event and or the intervals of silence or gaps embedded within an auditory stimulus. The ability of the brain to process small changes of pitch in time provides cues that help an individual for the better understanding of speech (Moore, 2003). As the age increases temporal processing abilities will gradually decrease. One of the most commonly used methods to assess temporal resolution of hearing is the silent gap in noise test.

In both measures of GIN test all three groups showed a highly significant difference with respect to their performance, except when the performance of right ear was compared with left ear there was no significant difference between three groups. In the present study, when the performance of the three different age groups was compared using GIN test, from the results it was clear that as the age increases temporal resolution ability decreases in both measures. The present study is in accordance with most of the studies conducted by different authors as mentioned earlier (Snell, (1997); Strouse, et al. (1998); Bertoli, et al. (2002); Humes, et al. (2010); Helfer et al (2009); Moore, et al. (2012); John, et al. (2012); and Yazaki, et al (2014) which states that as the age progresses temporal resolution ability declines.

Clinical Implication
- GIN test as a quick and easy way for the assessment of temporal resolution.
- The normative database that was obtained for GIN test in different population can be used in clinical assessment of hearing impaired population.

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The Language Classroom and Opportunities to Develop Critical Thought

Dr. Lovely John Menachery

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Abstract

Teachers, more than anybody else can touch young lives and bring about changes not only in their lives but also the society in general. This paper takes the premise that language teachers have greater opportunities to effect changes and make an impact. S/he has a bigger platform to connect with the outside world and help them relate other people's point of view, and widen their horizons. Moreover, a language classroom fulfils the dire need to bring values into the consciousness of our students. Teachers of English have more reach compared to other teachers as English is a Compulsory language in schools and colleges.

The flexibility of materials used in language teaching offer a chance to bring relevant issues to the classroom as the content of language teaching. Teachers as change agents, can make learning more engaging and relevant and students have the opportunity to understand new material in terms of their own lives and realities. The main focus of this paper is to explore the possibilities of language teachers using the language class to develop critical thought and thereby bring about social changes.

1. Introduction

In this age of information explosion where students are inundated with different and conflicting view points, it is imperative for them to be equipped with intellectual tools to have an informed perspective. The decisive role of teachers in preparing students to face the future with purpose and responsibility cannot be overlooked. New demands are often placed on the students in addition to academics, to be equipped with the skills to bring in positive changes in the society around them.

Teachers as Change Agents or 'Transformative Intellectuals'

There is no dearth of examples that show how a great teacher can change students' lives. A good educator is responsible for enriching many aspects of a student's life, not just academics. The term 'Transformative Intellectuals' is used for teachers who strive not just for educational advancement but also personal transformation of the students. For the purpose of this study, teachers who encourage a critical approach and share power with the students is considered as change agents.

2. Literature Review

The writings on the foundation of education in the twentieth and twenty first centuries have been mostly influenced by two literatures: Critical Pedagogy and Critical Thinking.

Critical Pedagogy

Kincheloe (2005) as cited in Aliakbari and Faraji (2011:1), states that Critical Pedagogy is "concerned with transforming relations of power which are oppressive, and which lead to the oppression of people." It tries to humanize and empower learners. Freire considers critical consciousness as fundamental to critical pedagogy. He grades consciousness into three levels namely

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intransitive, semi-transitive and critical consciousness. It is at the third level of critical consciousness that individuals are able to make a connection between their problems and the social context in which it is rooted.

The main purpose of critical pedagogy is to emancipate and educate all people irrespective of region, religion or caste. Freire (1970) refers to the traditional view of education as a 'banking model' where students are passive and teachers bring and 'deposit' knowledge in the students' minds. They don't ask the students to question that knowledge. Freire proposed a 'problem posing' model. Students are helped to uncover reality by questioning, understanding and finding solutions to issues that concern them.

Teachers, according to Degener (2001), have a central role in Critical Pedagogy because they spend the most time with students and have the greatest impact on students, the program and on how learning occurs in the classroom. Pennycook (2004) also does not advocate for a particular framework in writing about a critical pedagogy approach to the teaching practicum, but rather looks for what he calls the ―seeking out of critical moments‖ in teaching (p. 342). Giroux (2011) is of the opinion that educators have an obligation to work towards a more socially just world.

Critical Thinking

The core idea of critical thinking is that "individuals should question and strengthen the underlying reasoning of knowledge. The Critical Thinking tradition, according to Burbules and Berk (1999:1)," concerns itself with being more "critical" meaning "more discerning in recognizing faulty arguments, hasty generalizations, assertions lacking evidence, truth claims based on unreliable authority, ambiguous or obscure concepts, and so forth."

A qualitative study was conducted to understand the views of English language teachers at the tertiary level regarding critical pedagogy and their experience of using the language classroom as a source of initiating change. Eleven tertiary level teachers agreed to take part in the research.

3. Objectives of the Study
   1. To explore the possibilities of using the language class to bring about change.
   2. To understand teachers' views on critical pedagogy.
   3. To find out if teachers use a critical approach in their classes.

4. Method

The main focus of this research is to explore the possibilities of language teachers using the language class to bring about social changes. The aim of this qualitative research is to examine the critical approaches, opinions and practices of tertiary level teachers with regard to critical pedagogy praxis and also to explore the possibilities of language teachers becoming agents of change.

The study sought answers to the following research questions:

➢ Are language teachers aware of critical pedagogy praxis?
➢ What are the teachers' views on the purpose of education?
➢ Do language teachers follow a critical approach in their classes?
➢ How can critical pedagogy be practised in a language classroom?

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The answers to the research questions were collected through interviews conducted with ten tertiary level English language teachers of undergraduate college teachers from colleges affiliated to RTM Nagpur University, Nagpur.

The tool used for data collection was an interview schedule. The purpose was to find out if language teachers use a critical approach and promotes critical consciousness in their classes.

5. Findings and Discussion
The findings of the study are based on the interviews conducted with the teacher participants of the study and also the observations of the researcher. The themes from critical pedagogy focussed on in the interview schedule are based on the research questions. The findings and discussion are grouped into four, based on the research questions.

5.1. Language Teachers' Views on Critical Pedagogy and Critical Thinking Skills
Most of the teacher participants, except one, were not familiar with the term 'critical pedagogy' or the works of critical pedagogues. However, all of them were interested in knowing what it meant. All the same, they were aware of the importance of critical thinking skills in the language classroom and emphatically supported the need to develop these skills in the students.

5.2. Language Teachers as Change Agents
The participants were unanimous in their view that language teachers can be change agents. Teachers are seen as leaders who can influence students and parents and through them, the rest of society. Language teachers have greater opportunities to effect changes and make an impact. S/he has a bigger platform to connect with the outside world and help them relate to other people's point of view, and widen their horizons. Teachers can show how language is used, how it can be agenda ridden and how it can be used to falsify data. A language class can easily bring in issues and initiate discussions on issues like child labour, gender discrimination, human rights, etc.

However, some also held the view that teachers should not become activists and that language teachers should be more focused on teaching the course content. S/he should help students to develop intellectual tools to have an informed perspective.

5.3. Critical Classroom Practices
Critical consciousness can be promoted in a language class wherein students can be assisted to analyze information objectively and accurately. Allan Luke as cited in Norton & Toohey (2004) sees critical pedagogies as necessary to engage with the experiences of the marginalized learners. The participant language teachers practice the following critical consciousness raising activities in their classes.

5.3.1. Discussion on Social Issues
The teachers are all in agreement with the fact that language classes should be used to engage in issues that interest or concern them. Half of the teachers discuss these issues in the class and are not uncomfortable doing so. Social issues came up for discussion mostly when it was in some way related to the course content. Issues of gender, religion, language or region are a part of teaching literature especially at the post graduate level. All the same, two teachers stated that they steer clear of issues related to religion and politics, if it was controversial. Students debate issues, carry out surveys and discuss findings, make posters, write about them or join NGOs who work for social causes.

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Eventhough most teachers do not give much thought to the political dimension of education, they were concerned about who determined the purpose of education. But this concern does not extend to teachers thinking about 'how politics shapes what is taught in the classroom and how they produce a set of beliefs in their classrooms' (Katz 2014).

5.3.2 Developing Critical Thinking Skills

The need to develop critical thinking skills is underscored by all the teachers. They argue that students need to develop analytical skills and shouldn't accept things as they are. Asking questions on what is taught is actively encouraged. Students are encouraged to form opinions for themselves. Critical thinking skills are considered a mandatory part of education. It would help them to learn not to accept everything handed down to them in a hierarchical way. Most importantly, it would help them to lead a better life by not being fooled by anyone.

5.3.3. Student-Teacher Hierarchy

Teachers stress on the importance of relating the course content to students' experiences. Students' personal experiences add insights into the text. One of the teachers mentioned that students are expressly encouraged to talk about their experiences in the class. They are also urged to express how they would react in a particular text related situation. Another teacher invited former students to the class to share their success stories so that others are benefitted and encouraged. Students are encouraged to ask questions in the class. This indicates power sharing in the class.

5.4. Classroom Techniques and Strategies That Encourage Critical Thought

The study explores the different language teaching strategies that can bring about changes by shaping the thoughts and actions of students. The language class can be exploited to develop critical thought and initiate change efforts.

A)   *Discussions and Debates*

Language classrooms can help students to reflect on local issues and problems. The issue could be social, economic or health related. The students then make posters, discuss possible solutions and make a presentation.

B) *WHY Sessions*

Any topic can be used for a why session. The selected topic is discussed and explained threadbare by asking why at every step. This Socratic questioning opens up different facets of an issue thereby helping students to understand it fully. Questioning assumptions helps to reveal information gaps and then examining the assumptions through the eyes of different people and different viewpoints.

C) *Unmasking Harmful Traditions and Customs*

There is a need to create awareness of destructive social tendencies. Students share such instances from their own families or areas they live in. Commercials, movies, videos that are exemplar of those traditions and culture can be used for students to examine and reflect upon.

D) *Grammar Through Community Issues*

Teachers and researchers have been considering how to make language learning more relevant to the students. Teaching grammar through community issues serves a double purpose that of teaching language and also raising consciousness of community issues.

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E) Authentic Materials as Reading Resource

Real life stories of suffering, struggle, perseverance and eventual success make for inspirational reading. The authentic materials help students link their knowledge to existing problems in society and take necessary actions to alleviate them. Works like actress and playwright Rani Moorthy's play "Whose Sari Now" can be used for critical reading. Rani's play leaves one with questions about society-about patriarchy, class, conventions and caste.

Conclusion

Teachers are change agents and true education should help in the transformation to a better state. Education is seen as a means to bring about a more socially just world. This can be achieved through critical consciousness. The central purpose of critical pedagogy is to raise critical consciousness.

The participants' responses and practices indicate that the language classes are used to raise critical consciousness. Language classes show a shift from the banking system of education to a problem posing one. Students are encouraged to question which indicates that they are given the power to direct discussions in the class. Classroom techniques and practices can be adjusted, altered, advanced or discarded to assist learners to develop critical thought. A language teacher can sow the seeds of change by fostering the skills of communication, collaboration and critical thinking.

Although few teachers were in favour of encouraging students to be actively involved in transforming status quo, they preferred teaching critical thinking skills to help students make meaningful and unbiased decisions. There is an implicit hope that improved critical thinking skills could have a benevolent effect across all groups of people without any discrimination. Discussions and debates on social issues may not cause a revolution but they increase awareness, throw open different possibilities, spark off thinking and inspire action.

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Revisiting E.L. James Novels --
An Enquiry into the Theory of Pornography

Mandeep Sudan, Master's Student
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E. L. James
Courtesy: https://www.eljamesauthor.com/about-me/

Abstract

The research paper attempts to critically analyze nudity in E.L James Novels *Fifty Shades of Grey and Fifty shades Darker* with special reference to pornography. The generally established research view is that the pornography is a practice of sex discrimination which may result in serious crime including rape and murder. However, the research examines the

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pornography between partners as the representation of romantic relationship, whose mission is to experience erotic pleasure without any norms and conditions. There is an extensive portrayal of sexuality and nudity with special reference to pornography. Thus, the present study shall discuss the concept of pornography and it will highlight the positive effects of pornography that are used by one or both the romantic partners for the well-being of their relationship. The deep involvement between the characters has been studied along with a detailed analysis of their BDSM acts through the theoretical viewpoint of pornography. The theory of pornography states that sexual exploration between the partners is a positive thing and it might not cause any legal actions. The characters involved are purely affected with sexual desires, romance and conscious understanding of sexuality.

Keywords: E. L. James, BDSM, Pornography, sexuality, nudity, erotic romance, pleasure

Introduction

The word *Pornography* is a Greek word which is combining from the two words "Prone" which means "Whore" and "Graphein" which means to write. Pornography latterly means "writing of harlots" or depictions of acts of prostitutes to arouse sexual feeling that may include sexiest or violent elements. Pornography is visual images, writing, or speech that is used to arouse lustful sexual desires. Viewing or interacting with pornography can become an addiction when it begins to regularly interfere with everyday life and or negatively impact relationships with others. Pornography can also become a compulsion when it causes irrational or impulsive responses. Like all addictions, pornography can be difficult to overcome, but being aware of its influence, learning how to prevent exposure to it, and being held accountable by close friends are healthy steps to recovery. Advance technology plays a vital role in promotion of Pornography; we can say that new technologies have also play crucial importance in the field of pornography in the last few decades, which includes VCRs, camcorders, computers, and the Internet.

Fifty Shades of Grey and *Fifty Shades Darker* - Porn Romance

Pornography is a romance in the series of *Fifty Shades of Grey*[1] and *Fifty Shades Darker*[2] by E. L. James. In the recent years pornography and romance are the two different genres for the readers as well as the structural society. But, in the present scenario, pornography and romance are bonded together and give us to think twice the word with the mirror of porn romance.

The porn romance has been associated with male and female characters and the membership between both the partners reflects in their relation too. This type of romance in the leading world turned partners into couples through their sexual interconnection of sex. However, the path of porn romance is always different from the classic romance. The pornography might be considered as sex discrimination, but it is a new technique for showing romance in well-established society. The exposure of relationship is supported by romance and is reflected in the field of pornography. The pornography and romance allow us to think again about the exact meaning and sense of willing power between both the partners. Moreover, recently the porn

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[1] James .E.L, (20 June 2011) *Fifty Shades of Grey* (United Kingdom : Vintage Books.
[2] James .E.L,(17 April 2012) *Fifty Shades Darker*(United Kingdom: Vintage Books.

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romance relationship established a new relation adopted by both the partners. However, the levels of closeness and intimacy construct a bold and seductive relation in pornography.

Fifty Shades

It is also very much cleat that, the novel *Fifty Shades* is often described as erotic romance. It contains elements of both the romantic and the erotic, with its focus on both the emotional and sexual components of Anastasia and Christian's relationship. It is hardly the first text in this mode, but it fits within the label. So, when discussing *Fifty Shades* and genre, why not just say that *Fifty Shades* is erotic romance and end there? The reason why we cannot stop our discussion there is because *Fifty Shades* represents a different form of the erotic romance. Whether it solely drove this innovation in form is questionable: Sylvia Day's *Crossfire*, follows the same narrative form, and the first instalment, *Bared to You,* was published on the same day as *Fifty Shades of Grey*.

However, *Fifty Shades* has certainly popularized this new form, and has led to the publication of many texts in the same mode. *Fifty Shades, Crossfire*, and similar texts[3] are not simply romances with an unusually high number of sex scenes: rather, they represent a form of erotic romance in which the structures of romance and pornography are fused together.

Theories of Pornography

There are some theories of pornography which are belongs to our study and which are deeply connected with our present study. In the history of pornography, there exist numerous views about Pornographic harm, but the literature reveals five generic theories of it. Each of these theories is now discussed, including their main underlying assumptions and deficiencies. The use of the terms Radical Feminist and Socialist Feminist are prominent in the literature.

Libertarian View

According to this theory, there is no theory of harm as such but follows the classic libertarian position (Commonwealth of Australia 1999a; Whittle 1998; Carol 1994a; Whitaker 1994; Pullan 1984).

Conservative View

This theory states that, Sexuality as a force of nature is dangerous and out of control. It is a threat to "society" as evidenced by contemporary immorality, perversion and family disintegration. That sexuality is out of control is evident in pornography. It causes harm, especially to women and children.

Radical Feminist

According to Radical Feminist point of view that, there are two variations to the theory; the first one emphasizes the intrinsic violence of pornography the other how pornography violates woman's rights. Pornography, even non-violent pornography degrades women and

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[3] Anon. ―Sub-Umbra, or Life Among the She-Noodles.‖ *The Pearl: A Journal of Facetiae and Voluptuous Reading* 1 (July 1879). Horntip, n.d. Web. 26 September 2015

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arises from profound misogyny. Rape, for instance is not sexually motivated but purely violent claims Brownmiller (1976). Indeed, male sexuality can be analysed in terms of a continuum of violence.

Socialist Feminist

In pornography socialist phenomenon is not a simple reflection of male sexuality but it can reinforce or pander to male prejudice. It is not surprising that much of male pornography is sexist and misogynist given the patriarchal society. According to above said theories, pornography is about a scenario and what is portrayed cannot be taken at face value. It is not a master text to the practices it portrays. On the other hand, pornography may be outside the standard male/ female relations and recognition of this weakens any argument of harm to woman.

Men's Movement

Though, pornography is not about harm to women but about the needs and fears of men (Segal 1992; Steinberg 1990). Men's sexual fantasies are fuelled by sexism and sexual repression (Kimmel 1990).

A Famous Linguistic Novelist

Erika Mitchell is famous by her pen name E. L. James. She took her first breath on 7 March 1963. E. L. James is one of the telecasting executive women of Niall Leonard, a projection screen communicator, in 1987, and a partner stayed on westerly London. "In her primal childhood, she dreamt of composition stories that readers would season in love with, but option those dreams on clench to focusing on her house and her vacation"[4].

Method

In the Novel, *Fifth Shades*, the porn romance method is a pair of romantic relationship in which both partners are purely affected with conscious understanding, sexual desires and mutual feelings. Porn romance visualizes the comfort zone as an active zone in which the partners are mutually connected with each other. It also delivers appropriate appearance of both the partners that are liable to modify on the basis of their relationship. Moreover, leaving aside the studies that seems to acquit pornography in the aggregate, commentators have found it all too easy to make the point that pornography must be relatively indirect or remote cause of serious crime against women if pornography is as nearly omniscient as Mackinnon says to have been harmed by it is and if substantial numbers of women nonetheless take themselves no to have been harmed by it"[5].

Fifth Shades

In order to examine the pornography and romance and the relationship between both the partners, it is important to examine the novel as well: The first chapter is the progression of romance through the development of sub character, the conversion of porn characters and the

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[4] James .E.L, (20 June ,2011*Fifty Shades of Grey*,(United Kingdom: Vintage Books.
[5] The existing of the feminists' anticensorship position itself amounts to an implicit argument about the inefficiency of pornography as a cause of crimes against women .That is, in addition to make the argument that no casual connection have plausibly been established between pornography and crime against women.

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way the sub character participates with the porn romance. The first chapter also explores and examines the porn- romance relationship and identifies the ways the relationship has been highlighted within the novel. The second chapter will be the textual analysis of *fifty shades of Grey* and *Fifty shades Darker* and the use of porn romance formula to inform the analysis. This chapter also examines pornography and BDSM and how this type of combination achieves to form a romantic relation. The third chapter will be the examination of porn romance around *fifty shades of Grey* and *Fifty shades Darker*, the ways in which a romantic relation is established with the release of sexual pleasure. This chapter will also look at how pornography enables the relation between both the partners in the given Novels. This romance shows that pornography responses in order to indicate romance in the Fifty shades.

Organization of Thesis

Here in my Research Paper entitled *Revisiting E.L. James Novels An Enquiry into the theory of Pornography* I will try to examine the concept of pornography and romance in the Novels in the series *of Fifty Shades of Grey* and *Fifty Shades Darker* for the proper understanding of the proposed study, I have divided my paper into three part. The first part of my paper deals with the introducing portion which includes the concept of pornography and romance in positive way; also in the same part. In the second part of my paper, I will try to understand the theoretical/historical background of *Fifty Shades* became a cultural phenomenon; the phrase "mommy/mummy porn" was frequently used about it. This notion is not, one suspects of structural definitions of the two forms, because they are not especially generically compatible. In the third part I will also try to explain the methodology of my paper. I have conducted a close reading of *Fifty Shades of Grey* in order to examine the elements of the text that work together to create the cultural phenomenon that has become *Fifty Shades.* Fourth parts of paper deal with the textual analysis relating to present study. Last part deals with the concluding portion of my research article.

Theoretical Background of Pornography

Etymologically, the term "pornography for "men and women" are often applied to the romance novel. In the same way, when *Fifty Shades* became a cultural phenomenon, the phrase "mommy/mummy porn" was frequently used about it. This notion is not, one suspects of structural definitions of the two forms, because they are not especially generically compatible. It does, however, point to the pervasiveness of compulsory demi-sexuality as a discourse in modern Western culture. If we apply this discourse, for pornography – that is, a form which has explicit sex as its only content and is designed purely to titillate – to be acceptable to women, the sex must be located within a romantic relationship. Pornography, which takes place in an emotionless pornotopia, thus cannot be pornography for women: if women are to access titillating literature, it must be embedded in a demi-sexual paradigm. This is obviously not true at an individual level: clearly, not all women are demi-sexual, and many do consume pornography. However, the emergence of a semi-pornographic literature that is embedded in a romance narrative – texts like *Fifty Shades*, as well as *Crossfire* and *Inside Out* – shows the pervasiveness of compulsory demi-sexuality as a cultural narrative. The fusion of apparently incompatible generic forms allows female readers a covert access to explicit and titillating

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literature, because it is contained within the boundaries of the discourse: the sex might be cyclical, repetitive, and frequent, but it takes place within a romantic context.
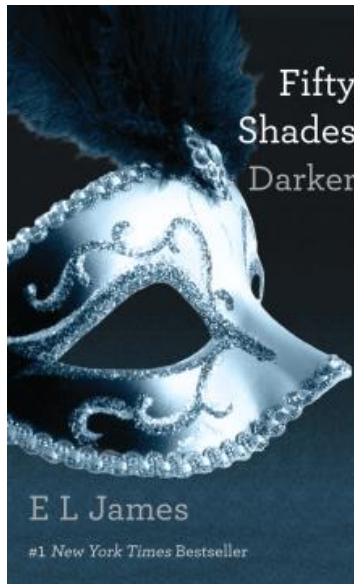
BDSM Elements (Bondage Discipline Sadomasochism)

Courtesy: https://www.eljamesauthor.com/books/
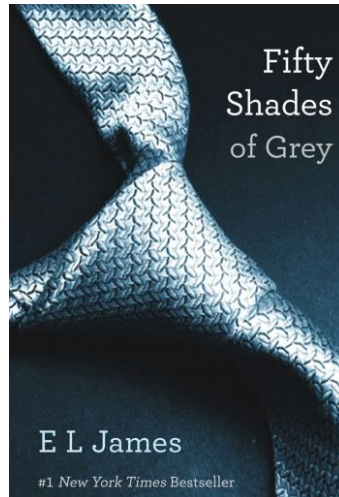
E. L James's famous novel *Fifty Shades* is a trilogy and it is a series of seductive and erotic romance marked with a kinky means of kinky games, means of sex life between the partners and a means of bondage between the partners. The participation of both the partners positioned the quality of BDSM elements and the sexiness of the texts. It highlights the sexual pleasure and the sequence of enjoying sex between the partners. These elements explore a strong commitment between the partners and the proper understanding of enjoying sex. "Most of the readers expressed their views that the more pleasure is seen in nature of these fantasies". "It was my favorite element of the books and the thing that kept me reading. Any story that advocates a man being so in love with any ordinary, although quite physically attractive, girl is quite appealing" and "I liked the romance side and liked the fact that Ana managed to win Christian round a relationship…After a while the sexual parts became just a small part of the story for me (a bit like an added extra) because I was just so engrossed in the story line an their blossoming romance"[6]

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[6] Deller A Ruth, Smith Clarissa, (UK 2013)Sexualities Reading the BDSM romance:Reader responses to *Fifty Shades*(Sheffield Hallam University, UK,University of Sunderland),944

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Courtesy: https://www.eljamesauthor.com/books/

The Fifty shades series in which the sexiness is continued with in the first novel Fifty Shades of Grey and in Fifty Shades Darker the romance is completed within it. They both together back in Darker and the romance between these completed with these BDSM elements. Christian introduces her with NDA (a non-disclosure agreement) which is full of paper work. This is the beginning of their BDSM relation, after he makes love to her, fashioning her and loses her virginity to him. However she was engaged in the knotted "Red Room of Pain" where the Christian's "give pleasure to" side by side Anastasia falling for this man, despite his secret reserve finds she was hopeless but still stands beside him. Christian finally admits that he wants her with his own personal status because of her independent spirit, quiet beauty.

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Pornography, Non-Lasting Love

The uses of pornography interest in those relationships who does not engage in romantic relationship. In U.S. "13 billion dollars people seen pornography and 20% to view inherent pornography."[7] (Doran, 2009) reviews that there is high amount of pornography consumed by individuals. Some research supports the view of pornography that it has a healthy effect on the relationships, mainly, the sexual relationships. Some of the clues show that people absorbing pornography have response to their relations" (Mckee, 2007; Rogola and Tyden,2003). It gives a positive form of sex with which to indulge in sexual exploration"[8] . These findings suggest that pornography influenced people positive response towards their sexual interest, 65% it gives positive reactions in relations. 35%of the people consumed pornography to engage in their sexual interests. The study indicates that the pornography consumed by the users' effects beneficial of their sexual behavior and their nature towards sex. "Caroll and Colleagues (2008) examines that the people used pornography increases their number of life time sexual partner and the large number of acceptance of extra dyadic sex"[9]. Thus, pornography creates a positive desire of sexual activity and lengthens the relationship goals, thereby weakening commitment to the romantic partners consistent with Rusbults (1983) investment models). *The Fifty Shades* is the evidence of pornography and sex scenes, whether it may be in elevator, a car, a boat or in restaurant, or in red room of pain. The Christian is always demanding in nature, Anastasia is always ready to fulfill Christian's demand and the orgasm and sex between these two is fabulous. These porn romance connects both two with emotionally and physically, and this relation is different from Christian's other relations with their submissive, based on NDA, at the end both of them fall in love with each other. This makes Christian that he is the most romantic hero in "Vanilla sex" with Anastasia.

Fifty Shades of Grey

Fifty Shades of Grey is a series of seductive exciting fascination by E.L. James. The day dreaming, honest and mordant literature student Anastasia Steele, she is her college age and certify soon. She worked in her free time at Clayton's. Because of her college exams, which are coming soon, she prepared herself to get ready for exams "I must not sleep with it wet. I must not sleep with it wet"[10] "Anastasia was forced into the into interviewing one-year old business magnate Christian Grey for her roommate friend Kate, who is suffering from the flu"[11]. "She encounters a man who is superior, attractive and young in well-dressed wearing White shirt and a black tie and his eyes are bright gray in color[12]" Anastasia confused herself in leading Mr. Grey by not checking with Kate about his convention and by interrogating him he is "Are you gay Mr.

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[7] Lambert M. Nathaniel and Negash Sesen, Stillman. F Tytler,Olmstead .B Spencer, Fincham .D Frank (2012) A Love that Doesn't Last :Pornography Consumption and Weakened Commitment To one's Romantic Partner (Florida State University, Southern Utah University, The University of Tennessee, Knoxville.

[8] Ibid,412

[9] Ibid,944

[10] James .E.L,(20 June,2011) *Fifty shades of Grey*,(United Kingdom: Vintage Books),3

[11] Ibid,3

[12] ibid,7

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Grey"[13]. Mr. Grey is dealt with by Ana by viewing up at her work and answering her some face-to-face questions. He gives business concern card for an exposure shoot for the school stuff to Anastasia. He invited her for a coffee date, "I wondered if you would join me for coffee this morning"[14] , the beginning of seductive romance starts with this first date. Jose, Ana and Kate are going to the bar after finishing Ana's final exams. After drinking the things around, Ana seems doubles like the ancient stories of Tom and Jerry cartoons. Taking the advantage of drink Jose tries to kiss her in front of Christian Grey. Ana was laughing while she was drunk and accidentally rings Christian's mobile number. Christian takes Anastasia to his hotel suite, where she feels comfortable and stable, and Grey was taking care of her, and holds her hair back as she vomits up. "The knotted games and seductive desires are start with Ana's lip-biting as it is the beginning of romance[15]" according to Novel, "Anastasia begins to have feelings and she wants a perfect romantic relationship with Grey because BDSM is too much for Ana. With the whole success of his multinational business, his vast wealth and his loving family, Grey is a man anguished by demons and consumed by a need to control him. Anastasia detects Grey's secrets and explores her own dark fondness. When they both commence on daringness and passionately doing physical affair, Anastasia in the end leaves Christian Grey because she did not know how to deal with the man and completely alien from Grey's world".

Ana and Christian

     E.L. James in his *Fifty Shades of Grey* elaborates the inherent romance formula existing in every heterosexual pornography and romance sub-genre. It may also glorify female domesticity and heterosexual partnership. In *Fifty Shades of Grey*, this formula is played out in a romanticized abusive relationship that is justified through the BDSM element. While this research study will mostly focus on the events and character interactions of the first book (*Fifty Shades of Grey*), the latter book (*Fifty Shades Darker* and *Fifty Shades Freed*) will be identified for key narrative events in the romance, pornography novel structure. Of the above said two, the former novel begins with a fertile environment for romance to blossom between Anastasia "Ana" Steele and Christian Grey with traditional characterization of the lovers. Christian is a handsome, powerful, cold, distant, controlling, damaged, and often cruel character whose seemingly sole fascination (and frustration) is with Ana. Ana is a virgin whose naiveté and general insecurity render her powerless when it comes to a romance with Christian.

     Although, in *E.L. James's* Novels, *fifth shades,* Ana exhibits the classic romantic heroine, accordingly she hopelessly lacks self-awareness and spends almost all of her time navel gazing. Ana says, "A lifetime of insecurity—I'm too pale, too skinny, too scruffy, uncoordinated, my long list of faults goes on. So, I have always been the one to rebuff any would-be admirers" (James, *Fifty Shades of Grey*, 51). She repeatedly states that, "she does not desire romance with the hero, yet she still wants ultimate fulfillment from a relationship with him". According to them, "She is acting out a traditional heroine characterization in that she must at once be humble and unaware of her positive attributes yet impossibly alluring to the hero; furthermore, she must be resisting of the relationship while also willing it to move forward, Ana mirrors traditional

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[13] James .E.L,(20 June,2011) *Fifty Shades of Grey*,3
[14] Ibid,38
[15] James.E.L,(20June, 2011) ,*Fifty shades of Grey*,68

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romance heroines in that her sexual pleasure must be channeled solely through engaging sexually with the hero". Ana never once masturbates or achieves any solitary pleasure throughout the series, with the exception of an accidental orgasm due to a dream about Christian in the first book. This lack of self-awareness paired with a lack of sexual awareness creates a perfect victim for a manipulative and controlling male protagonist like Christian.

Pornography as a Masculine Literary Tradition

While defining Pornography as a masculine literary tradition, since there is no universally accepted definition of 'pornography'. It is very important to state that, "the term pornography will be used here to refer to sexually explicit material that can be said to serve the primary purpose of sexual pleasure and arousal". Pornography was not widely used in this way until the end of the nineteenth century; the definition can be applied retrospectively to literary texts stretching back at least as far as John Cleland's germinal novel *Memoirs of a Woman of Pleasure*. *Fanny Hill* the first poet who really influential 'pornographic' in prose work in the English language. "These devices include the basic form of the epistolary novel and the use of first person, present tense narration, which give Fanny's account both immediacy and realism. But it is above all the coupling of these contemporaneous literary innovations to the skilful assumption of a female narrative voice that makes Cleland's novel function effectively as pornography".

From Blogs to *Fifty Shades*

Fifty Shades began as a collection of blog posts written by fans of the mega-hit young adult book and film series, *Twilight*. The blogs grew so popular that author E. L. James was inspired to write a series of books, the first of which has now been turned into a movie. Prior to *Fifty Shades*, women were rarely seen reading obviously BDSM literature in public places – trains, planes, parks, and conferences. Unlike most other BDSM literature, *Fifty Shades* has become a somewhat acceptable book to read even in the most public of spaces. The wild popularity of *Fifty Shades* can be read not just in the amount of copies sold, but the time frame in which they sold. Until *Fifty Shades*, Dan Brown's *The Da Vinci Code* was the fastest selling book ever – it took *Fifty Shades* only 11 weeks to sell one million copies (Flood 2012, 1)[16]. (It took *The Da Vinci Code* 36 weeks to break one million copies.) When women are seen reading this book, they can be said to performing their gender and making a public statement of sexual understanding that comes from the lessons readers learn about sexuality.

Female Submission and Pornography

Furthermore, Fanny Hill says that, "the element that seems to have become conventional to pornographic writing in the nineteenth century is that the desire to which the female voice attests is often submissive, in the sense that chastity is overcome, and pleasure attained through the agency of male sexual conquest or even rape. While the origins of the pornographic trope of female sexual submission are complex and may even pre-date the Marquis de Sade, we must recognise it as a historically specific construction rather than an expression of elemental truth. It

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[16] Flood, Alison. "Fifty Shades of Grey Is Fastest Adult Novel to Sell One Million Paperbacks." *The Guardian*. Guardian News and Media, 2012. Web. 10 Apr. 2016.

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is simply not present in". He also recognized that, "today female submission remains a common theme of erotic writing, which we will encounter repeatedly in this discussion of modern erotic literature.

In short, Cleland's writing represented men and women as equally lascivious. Later, when 'respectable' Victorian authorities established the notion of the passionless female, dissident pornographers opposed it by invoking the earlier tradition of female incontinence, but now with a new element; that this underlying female wantonness had to be brought forth as the submissive response to male sexual initiative". It is also very much clear that at the end of the twentieth century pornographic writing had acquired certain quite common features. It was written by men of the upper and middle classes, who often assumed a female voice in order to make what they said that, "women's sexuality – namely, that women are essentially compliant and submissive – more convincing and therefore presumably more gratifying to their male readers. It was of course also at this very time that, in the rise of vernacular photography and especially in the moving image, pornography found its defining medium".

Williams Linda (1999)[17] argued that, "all the visual documentation became in the twentieth century are the ultimate means of recording the 'truth' of human sexuality, while the visual medium has largely diverted the attention of the male audience it has its own inherent limitations, especially its tendency to make the image occlude narrative and psychological complexity. Even after the coming of film, therefore, the written form has remained an important vehicle for erotic expression, and one that has increasingly been colonised by women as readers and as writers". Even so, the legacy of male erotic writing would not prove easy to efface. As Anais Nin said of her 'beginning efforts' in the 1940s: "I realised that for centuries we had had only one model for this literary genre – the writing of men. I was really conscious of a difference between the masculine and feminine treatment of sexual experience … I had a feeling that Pandora's Box contained the mysteries of a woman's sensuality, so different from man's and for which man's language was inadequate" (Nin, 1978,)[18]

Research Questions
        The research questions that led to this study were:
1.   What is the general perception of characters in a porn romance relationship in the context study?
2.   How Fifty Shades of Grey and Fifty Shades Darker establish porn-romance elements in the story?
3.   How the pornography and BDSM elements together is the combination of making love in Fifty Shades of Grey and Fifty Shades Darker
4.   What is the difference between love and fucking hard in romance and porn relations together?

Methodology

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[17] Williams, L., 1999. *Hardcore: power, pleasure and the frenzy of the visible*. London: University of California Press.
[18] Nin, A., 1978. *Delta of Venus*. London: Nexus.

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My methodology for this paper is given the title *Revisiting E.L. James Novels An Enquiry into the theory of Pornography.* "E.L. James Novels - An Enquiry into the theory of Pornography" is two-fold: Pornography with positive aspect and Pornography with negative effect. I have conducted a close reading of *Fifty Shades of Grey* in order to examine the elements of the text that work together to create the cultural phenomenon that has become *Fifty Shades.* By considering the language, character descriptions and scenes I will be able to determine what American women learn about female sexuality more generally, and sexual agency more specifically, through reading this pop culture icon. Through exploring literature related both to *Fifty Shades* and sexual agency, I will be able to better understand how the representations of agency in the novel represent cultural expectations about female sexuality and agency.

The present paper uses a mixed methods approach to address its three interrelated research questions, which combines qualitative and quantitative research paradigms to yield results of differing breadth and depth (Tashakkori & Teddlie, 1998). Because one of the concerns that BDSM practitioners voiced in the first study was how they were perceived by the 'outside world' or the non-practitioners, this informed the formulation of the subsequent studies. The second study involved assessing the attitudes that members of the public have about BDSM and its practitioners (study 2/chapter 4), and the third queried whether peoples' opinions are formed or informed by what they read, see and hear in popular fictional narratives like *Fifty Shades of Grey* (study 3/chapter 5). Using different research methods to measure this variable loosely termed 'public response' allows for data triangulation where we can compare the results from the second and third study against the responses to the first study. The use of mixed methods approaches, coupled with the notion of triangulating data from different sources using different methods, has been gaining traction since its inception in 1959 (Campbell & Fiske, 1959), and continues to be a popular, robust, comprehensive approach to addressing research questions (Morse, 1991; Thurmond, 2001).

Textual Analysis
The textual analysis of my present research work containing the literature of BDSM which has acted as a tool for the knowledge on the topic of pornography. On the other hand, none has truly captivated audiences quite like the novel. The trope of the inexperienced female i.e. pseudo which Submissive introduced into the world of BDSM by the more experienced dominant male is a recurring theme i.e. "Revisiting E.L. James Novels - An Enquiry into the theory of Pornography". From side to side the insertion of pornography and romance in the texts create a teaching vehicle for Vanilla populations (Downing, 2013, p. 96; Weiss, 2006, p. 113; van Reenen, 2014, p. 227). "I will argue the integral component of this specific text, acting to 'break in' a mainstream audience to the realm of kinky sex is the overemphasized virginal protagonist Anastasia Steele". The present Novel, *Fifty Shades of Grey,* James, holds that, "through her character Anastasia Steele reproduces the hetero-normative framework necessary for mainstream appeal of BDSM"; behind this claim is the upholding of traditional gender roles in Steele's relationship with Grey. The unquestioned gross power differential between Grey and Steele, establishes, supports, and normalizes these gender norms between the two protagonists. The familiar distribution of power between man and woman is essential for the roles of

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Dominant and Submissive to gain a recognizable allure. This supports the romantic view of Grey and Steele's relationship rather than challenge the moments of inequality as being problematic. In my research work, I found that 'Anastasia Steele works goes within the hetero-normative and hegemonic framework established by James to act as a window for voyeuristic audiences to access the normally underground world of sexual minorities'. Most considerably things are that, the ability for Steele's character is to so effective aid readers in navigating this new world of which bend is precisely that which allows her to successfully navigate the world of Christian Grey: her virginity. Outward the narrative as a 'true' virgin, unfamiliar with any sexual or intimate i.e. romantic happenings or pornography, which acts as a surrogate for naive, or virginal, vanilla audience members.

The association of the virginal identity of Steele introduces mainstream readers to the unfamiliar practices of bondage discipline sado maschiosm (BDSM). From the referencing point of view, the work of Foucault on increased visibility causing increased discipline, Steele's inexperienced and virginal gaze is instrumental in introducing discipline to the practices of her counter-protagonist Grey. Therefore, the masterful creation of a first-person narrative allows not only Steele to enforce her own discipline onto the deviance (BDSM) but transposes the hetero-normative disciple of readers as well. Consequently, the vanilla readers' assumptions about BDSM and potential moral incongruities with the sexual deviance are utilized during the reading of the text. This simultaneously curtails the liberating possibilities of such radical inclusion of BDSM in a mainstream society.

On the basis of textual analyses, the concepts of BDMS have established the concept of hetero-normative frameworks with which it diffuses the deviance of BDSM. Therefore, *Fifty Shades of Grey* is identifying the relationship as heterosexual and monogamous, creates a situation where BDSM briefly occurs. On the hand, hetero-normative understanding of James' fictional couple also reinforces traditional gender roles. James synthesized that, "virginal female protagonist, Steele, to reinforce the most basic and traditional notions of gender and sexuality, thereby eliminating the possibility of a true depiction of BDSM; Overall, it seems as though both author and readers have an investment in the 'blank slate' that is virgin protagonist Anastasia Steele in order to facilitate personal assumptions and understandings of deviant sexuality in a safe, unchallenged space".

Fifty Shades of Grey
Fifty Shades of Grey is a familiar work of romance despite its new tropes in new-adult literature. Like other positive porn/romances before it, at the heart of the series are two characters engaging with eroticized power imbalances having much and having little. The *Fifty Shades of Grey* has characterized the eroticizing power which imbalances through sexuality, money, and emotions. Like other romantic novels, this power strictly reflects traditional patriarchal power structures. However, *Fifty Shades* is a series brings these power dynamics to the surface through the prominent romantic relationship being run by the concept of BDSM; these power dynamics were always present in the genre, though often camouflaged by sexually or financially empowered female characters in the recent romance-novel subgenres of chick lit and erotic romance i.e. of which our heroine, Ana, is neither. The BDSM dynamic provides the

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vehicle through which this traditional patriarchal power dynamics can exist and be exaggerated. At the same time, this dynamic gives the perception of female agency (this particular story's mode of empowerment), as a BDSM relationship is considered to be a consensual imbalance of power; Christian, the romantic hero, says, "I need to know your limits, and you need to know mine. This is consensual, Anastasia," (James, *Fifty Shades of Grey* 103). While the characters in *Fifty Shades of Grey,* which does not practice of BDSM; when they engage in sexual activities, the influence of the power dynamic it enforces pervades the sex in the relationship as well as mundane aspects of their romance and day-to-day life: "'You will eat,' he says simply. *Dominating Christian*." They also stated that, "The BDSM element, camouflaged as a tool of sexual empowerment for the hero and heroine, actually exists as the tool through which the hero can engage the heroine in an abusive relationship. Like other methods of empowerment seen in previous subgenres of romance, the BDSM element in *Fifty Shades of Grey* is a tool that is empowers readers within the confines of the traditional romance formula—and the traditional patriarchal structure".

In *Fifty Shades of Grey*, we find the methods of empowerment and implemented in pornography and romance novels before it, BDSM in *Fifty Shades of Grey* cannot truly be empowering due to the romance-novel structure and characteristics permeating the empowerment vehicle. According to author, "The empowerment or female in *Fifty Shades of Grey* is intersected and blocked by the structure and tenets of the romance genre requiring the romance novel's outcome to be that of ultimate female fulfillment through heterosexual romance, female domesticity, female submissiveness, female pleasure through male pleasure, and other patriarchal values. Rather than providing a medium for true female agency, the BDSM in *Fifty Shades of Grey* provides a medium through which traditional patriarchal power dynamics in the characters' romance are not only exercised but enhanced. Further, the BDSM in this series is a vehicle through which an emotionally, sexually, and mentally abusive relationship can take place."

Fifty Shades Darker

The textual analysis of the second volume, *Fifty Shades Darker*, starts from there. According to him, "Ana returns to Christian, still worried that she is not good enough for him. As their relationship strengthens, she is threatened by both Christian's ex-submissive, Leila and her own boss, Mr. Jack Hyde. She also talks with Dr Flynn, Christian's psychiatrist, and asks him about the issues worrying her about their relationship. Before that, however, Ana has already consented to marry Christian – after having known him for only a few months. Towards the end of the volume, Christian's helicopter is sabotaged, and Ana has to live through the fear of losing him. Sometimes the focus on minute details becomes ridiculous, as when Christian and Ana are having a passionate moment, but Christian is sensible enough to worry about the chicken that should be put into the fridge." *Fifty Shades Darker* is an erotic romance novel by British Novelist E. L. James. It is the second phase, in the Fifty Shades trilogy that traces the deepening relationship between a college graduate, Anastasia Steele, and a young business magnate, Christian Grey.

Conclusion

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Now we have to conclude that, in the first place of my paper entitled "Revisiting E.L. James Novels An Enquiry into the theory of Pornography", I have to conclude that the theme of pornography romance in female submission is a historical feature of male pornographic writing and that a female narrative voice was often employed to make the trope appear as an expression of the unmediated truth of female sexuality. Illogically, however, following the feminist debates about pornography, when women came to produce and consume sexually explicit literature on a significant scale and their fiction often adopted this same trope. As if the female subject were being interpellator into a space already created for them within pornographic discourse. 'Although many of the more recent contemporary sexual narratives by and for women also employ the theme of female submission they often do so in ways that might destabilize the clichés of heterosexual eroticism'. Nevertheless, in concocting a hybridized formula that has conquered the market and claimed a mass female audience, E.L. James' "has combined two mutually regressive, yet hitherto antithetical elements: the hetero-normative conservatism of traditional romance and the derogatory essentialism often found in pornographic representations of female sexuality".

Now at the beginning the *Fifty Shades of Grey*, a novel that fits comfortably within the confines of the romantic novel, which does not essentially to indicate great changes in the genre; neither does the intersection of public participation in the genre suggest that there will soon be shifts in the patriarchal cultural ideology; nor informed the romance-novel formula in the first place. We also conclude that, the formula commoditized by Mills & Boon was a part of our cultural narrative long before the twentieth century, and even before the sentimental Novels of the nineteenth century. In our research we wrap up that, pornography is a positive kind of romance in novel. It also tells young females from childhood that, "they are valued in domesticity, fairness, and beauty; that they should value love and their ability to do so above all other achievements; and that the ability to find love in domestic heterosexual union will lead to the "perfect ending" or fulfillment they seek". This patriarchal type of cultural narrative in deep-seated in us and will likely remain the normal lens through which romance writers write, romance readers read, and public media perceives the genre.

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Trauma and Psychological Loss: A Feminist Study of Alice Walker's *Possessing the Secret of Joy*

Manisha Mankotya
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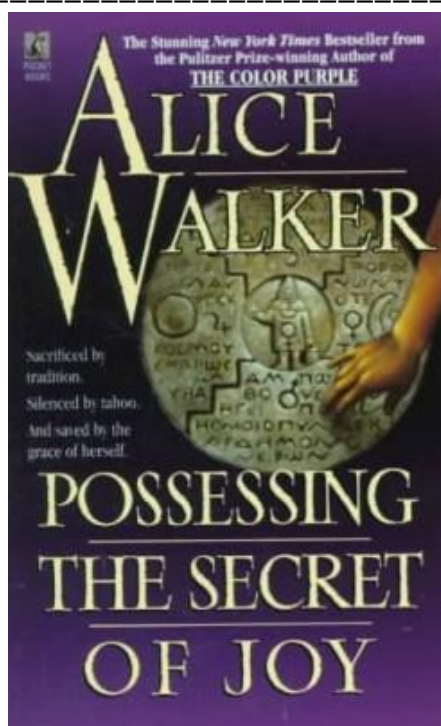
Courtesy: www.alicewalkersgarden.com/books/

Abstract

    The present paper focuses on the issue of Female Genital Circumcision in Alice Walker's *Possessing the Secret of Joy*. Female Genital circumcision, also known as Female Genital Mutilation (FGM), refers to as the traditional practice / ritual of the partial or total removal of the external genitalia. This procedure has no medical benefits for women and girls and can only cause injury to the Female Genital organ. The main aim behind practicing Female circumcision is to enslave women, control the female sexuality, and prevent her from enjoying sexual pleasure. Alice Walker in her novel *Possessing the Secret of Joy* portrait a fictional character Tashi, who is the protagonist of the novel, faces endless struggle after circumcision. She developed Post Traumatic Stress Disorder (PTSD) after circumcision. This novel depicts the pain, suffering, oppression, and psychological trauma that women face after going through this barbaric practice. The present research is justified through the light of Trauma theory. The aim of this paper is to show how this practice denies the victim sexual pleasure, how they are being traumatized in the name of culture,

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how this practice crippled the woman for whole life, how this practice psychologically and physically damage women. The finding of this paper demonstrates that through awareness we can abolish this practice. This is achieved only through such kind of feminist debates that helps women to put an end to such practices.

Keywords: Female Genital Circumcision; mental; trauma; oppression; sexuality; mutilated; sisterhood.

Introduction

The term *Female Genital Mutilation* (FGM) is the process of removal of partial or total female external genitalia for traditional and cultural reasons rather than medical reasons. This practice is divided into four major types: Type-I referred as Clitoridectomy which is complete or partial removal of the clitoris; Type-II referred as Excision in which clitoris as well as inner vulva is removed completely; Type-III referred as Infibulation which involves narrowing vagina by stitching the vulva and Type-IV referred as *Introcision*. Among all the four types, Infibulation is the most dangerous one as Kristina Arriaga states, "The cutting from a clitoridectomy, partial to total removal of the clitoris, to infibulations, removal of all the external genitalia"[1]. The practice of FGM gives high degree of torture and crucifying pain to women. Present research of WHO claims that around 150 million women were subjected to this practice till now and about 4 million women in the world are at the risk every year of having it performed[2]. This practice has wide-ranging physical and psychological effects which not only created discrimination but also cripples her physically and psychologically, lifelong.

Men's Domination

Men always try to dominate women and assert to maintain supremacy in one way or the other. In male dominant society, women are not allowed to masturbate or enjoy fleshly pleasures because it is considered as a threat to hegemonic, phallic economy. For women, clitoris is the "human female's most sensitive erogenous zone"[3] and the basic area to experience sexual bliss. If clitoris is removed, it can cause reduction in "female sexual response and may lead to anorgasmia and even frigidity".[4] Women masturbation is a taboo in our society as it is considered to be a filthy activity. So, in order to suppress a woman's sexuality, this ritual has been in practice for many years in many countries of the world. It is also performed to ensure female virginity until marriage to maintain her chastity. There were many other synonyms related to Genital mutilation which were cleanliness, femininity, beauty, and purity, a way to protect virginity, guarantee "family's honor, and ensure marriageability"[5]. It can be seen as a blatant symbol of oppression and

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[1] Kristina. Arriaga, *"Cutting Young Girls Isn't Religion Freedom,* Wall Street Journal, (24 Aug, 2007). *https://www.wsj.com/articles/cutting-young-girls-isnt-religious-freedom-1503617269*

[2] Barbara S. Morrison, *Feminist Theory and the Practice of Female Genital Mutilation (FGM), (*2008)125-123. Available at: https://www.academia.edu/7780610/Feminist_Theory_and_the_Practice_of_Female_Genital_Mutilation

[3] Wikipedia, *Female Genital Mutilation,* Jimmy Wales, last accessed on 11 April, 2018 Available at: https://en.wikipedia.org/wiki/Female_genital_mutilation

[4] Barbara S. Morrison, *Feminist Theory and the Practice of Female Genital Mutilation (FGM), (*2008)125-123. Available at: https://www.academia.edu/7780610/Feminist_Theory_and_the_Practice_of_Female_Genital_Mutilation

[2] Fundacion Wassu-UAB, http://www.mgf.uab.es/eng/fgm_c.htm

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patriarchy's determination to curb women's productivity and sexuality. This traditional practice is found in Africa, Asia and the Middle East, and within communities from countries in which FGM is common.

Sex and Relationship

Sex is considered to be an important part of a relationship and sexual satisfaction is must for marital relationships. If there is any difficulty in sex, it causes stress in one's life. When a woman does not enjoy sex, it reduces her only to a means of gratification for man. Genital Mutilation reduces women's sexual satisfaction compared to those who had not been subjected to FGM. After circumcision, women may experience painful sexual intercourse, decreased sexual desire and tapered sexual pleasure, because clitoris is the only part of female vagina which gives the most erotic pleasure as Kinsey in his book "*Sexual Behavior in the Human Female*" said:

> Like nearly all other internal body structures, poorly supplied with end organs of touch. The internal entodermal origin of the lining of the vagina makes it similar in this respect to the rectum and other Parts of the digestive tract[6].

Suffering of FGM Women

FGM women may experience severe pain during sexual intercourse as contrary to man who experience enhanced pleasure. They support FGM so that they can fornicate tighter vagina which provides more excitement to man. Billene Seyoum in *Petals of Pride* shows who women are mere a source of sexual satisfaction for men:

> 'How have I been transformed into a vessel
> Carrying the burden of a man's sexual pleasure
> Robbed of my rights to even wrestle
> For the part of me I treasure'.[7]

In these lines women are compared to the vessel that carries the burden of men's sexual satisfaction. Woman's soul purpose is to make man happy by giving him all kinds of sexual satisfaction and pleasure no matter how painful the experience for her is.

She FGM can have a lifelong psychological and mental effect that haunts the woman. It may cause nightmares, anxiety, shock, insomnia, hyper vigilance depression, chronic irritability. In the long term, it can cause post-traumatic stress disorder (PTSD) in which memory loss may occur. It is carried out without any anesthesia with sharp equipments such as blades, scissors, and pointed rocks. It is a horrifying experience for women as is reflected in the poem of Somalia girls in the following lines:

> 'Why inflict me with this pain?
> This real pain of primitive cultures
> In tears I am, at every stage of my life
> Mom and Dad, am I not a daughter?

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[6]Alfred C. Kinsey, *Sexual Female in the Human Female,*(Indiana press.1998),p.580

[7] Maria. Lobo, *Consequences the potential emotional and psychological consequences of female genital mutilation,* https://www.rcpsych.ac.uk/pdf/Lobo.pdf.

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Dear Brother, am I not a sister?
Dear mankind, wherever you are
Am I not a human being? Tears, Tears, Tears'[8]

Discussion and Analysis

Alice Walker is the first woman writer who took initiative to talk about female genital mutilation. She came to know about this practice of female genital circumcision when she went to Africa in 1965 during the filming of *The Color Purple*. There she came to know about the existence of such practices in society. When a photograph of a young black girl with a blank look in her eyes who had undergone this procedure was shown to her, she astonished. From that point she decided to publicize this issue worldwide and bring the real face of society. She chooses her writing as a media/weapon to make people aware about this practice. Her fifth novel *Possessing the Secret of Joy* turned out to be a masterpiece which tells us all about circumcision, all its negative consequences that woman faces throughout her life. Her main focus was upon the psychological trauma that women face after circumcision.

There are also some personal motives that inspire her to throw light on such evil practice. When she was a child of about eight years old, her brother Curtis playing with BB gun shot her in the right eye. That injury caused permanent blindness. She related her injury to genital mutilation that psychologically mutilated her. This incident had a great impact on her life. Because of this deformity she turned out to be a timid and reclusive child. This reclusive nature helped her to see people and things differently. This anomaly inspires her to take this social issue in her works. In *Warriors Mark (1996),* she tells us about her childhood injury as:

I was eight when I was injured. This is the age at which many "circumcisions" are done. When I see how the little girls – how small they are! – drag their feet after being wounded, I am reminded of myself. How had I learned to walk again, without constantly walking into something? To see again, using half my vision? Instead of being helped to make this transition, I was banished, set aside from the family, as is true of genitally mutilated little girls. For they must sit for a period alone, their legs bound, as their wound heals. It is taboo to speak of what has been done to them[...] Without the clitoris and other sexual organs, a woman can never see herself reflected in the healthy, intact body of another. Her sexual vision is impaired, and only the most devoted lover will be sexually "seen". And even then, never completely.[9]

Chinese Footbinding

Walker later compared female genital mutilation with Chinese footbinding. Gerry Mackie, a professor at Oxford University, in her article *Ending Footbinding and Infibulation - a Convention Account* compared female genital mutilation to footbinding. She said female genital mutilation and

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[8] Maria. Lobo, *Consequences the potential emotional and psychological consequences of female genital mutilation,* https://www.rcpsych.ac.uk/pdf/Lobo.pdf
[9]Alice. Walker, Pratibha. Parmar., "*Warrior Marks: Female Genital Mutilation and the Sexual Blinding of Women,"* (New York: A Harvest Book, Harcourt Brace & Company), 1996, p. 18-1

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footbinding are the same thing, both practices universally practiced on young girls tied to the belief of family honor, chastity and appropriate marriage.

"Foot binding and Infibulation correspond as follows. Both customs are nearly universal where practiced; they are persistent and are practiced even by those who oppose them. Both control sexual access to females and ensure female chastity and fidelity"[10]

In the above lines Walker compares the Chinese footbinding to female genital mutilation. It is a procedure of breaking bone of women's foot and binds it so that it may fit to three inches shoe known as "Lotus shoes". In Chinese tradition, women having small foot is considered beautiful and valuable. Instead of looking at her intelligence, size of the feet is considered important; it becomes the only standard of evaluating her. Similar is the case in female genital mutilation where patriarchals evaluate women on the basis of mutilation; if she is mutilated only then is can be part of male dominant society.

Always the Victim is Woman
In both these examples, one thing is clear that it is the woman who is victimized in this patriarchal society. Both these practices are necessary for proper marriage and family honor. Both are believed to be sanctioned by tradition. Both are said to be ethnic markers, and distinct ethnic minorities may lack the practices. Both seem to have a past of contagious diffusion. Both are exaggerated over time and both increase with status. Both are supported and transmitted by women, are performed on girls about six to eight years old and are generally not initiation rites. Both are believed to promote health and fertility.

Tashi
Thus, we can say that her visit to Africa and her own childhood injury inspires her to take this theme in her novel *Possessing the Secret of Joy.* Through the characterization of Tashi she denounced the deadly practice of circumcision. She has shown how Tashi's one decision changes her whole life and becomes the reason of her miserable life. Walker depicts the woeful condition of women on account of female circumcision, a custom in which woman's vagina is mutilated to make it tight so that man enjoys more during sexual intercourse.

Tashi in her childhood luckily escaped from circumcision and was married to an American man Adam and fled to the west, but her loyalty to the customs of her people led her to surrender herself to this traditional practice. Her American self is Evelyn but her old identity as Tashi (Olinkian tribe girl) forces her to go back to get the stamp of her real identity, real Tashi. But she doesn't know about the consequences that she might have to face after this decision of her. She is so deep rooted in her tradition that she failed to realize what she wanted and what not. She not even thinks about her husband Adam who loved her madly.

She somewhere feels that she is not a complete woman because she is not circumcised like other women in her tribe. In Olinka tribe circumcision is compulsory to become a part of that tribe.

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[10]Wikipedia, *Female Genital Mutilation,* Jimmy Wales, last accessed on 11 April, 2018
Available at: https://en.wikipedia.org/wiki/Female_genital_mutilation

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In Olinka women who are not circumcised are treated as unclean. There is also a myth that if woman is not circumcised, her vaginal lips grows so long and would reach her thighs. In Olinka tribe even mothers force their daughters to get circumcision because circumcision is compulsory for marriage, no man in village is allowed to get married to a girl who is not circumcised. Some of them voluntarily surrender themselves because it is something that differentiated them from others. As Tashi said, "These marks gave me courage. I wanted such mark for myself."[11]

Olivia, Tashi's African-American Christian childhood friend, pleads her not to go through this ceremony. She begged her not to do this thing to Adam (Olivia's brother), he loves her very much, but she sarcastically replied in this way:

> "Who are you and your people never to accept us as we are? Never to imitate any of our ways? It is always we who have to change [...] You are black, but you are not like us. We look at you and your people with pity. You barely have your own black skin, and it is fading. [...] You don't even know what you've lost! And the nerve of you, to bring us a God someone else chose for you. It is always we who have to change." [12]

But Olivia knew that this decision might create difficulties in her life. When M'lissa the traditional circumciser of village unbound her legs, she faces difficulties in sitting and walking. At that time Olivia noticed that Tashi's proud walk had become a shuffle.[13] The experience after circumcision to her is very painful, Olivia defines her state in this way:

> It took a quarter of an hour for her to pee. Her menstrual periods lasted ten days. She was incapacitated by cramps nearly half the month. There were premenstrual cramps: cramps caused by them near impossibility of flow passing through so tiny an aperture as M'lissa had left, after fastening through the raw sides of Tashi's vagina with a couple of thorns and inserting a straw so that in healing, the traumatized fresh might not grow together, shuttering the opening completely; cramps caused by the residual flow that could not find its way out, was not reabsorbed into her body, and had nowhere to go. There was the odor too, of soured blood, which no about of scrubbing, until we got to America, even washed off.[14]

In these lines Olivia describes her painful journey after circumcision, she can't move, can't pee, facing problem in sitting. These would not only physically harm her but also psychologically. After this incidence she is no more cheerful and happy as she was before, her eyes show the deep pain that she hides from everyone. Olivia noticed her, "It was heartbreaking to see, on their return, how passive Tashi had become. No longer cheerful and impish."[15]

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[11] Alice. Walker, *"Possessing the Secret of Joy,"* (New York: Harcourt Brace Jovanovich ,1992), 24.

[12] Ibid.,23.

[13] Ibid., 61.

[14] Alice Walker, *Possessing the Secret of Joy,* (New York: Harcourt Brace Jovanovich ,1992), 62

[15] Ibid., 63.

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Olivia said that Tashi was happy with her initiation ceremony, as this practice is not done in America and that makes it even more valuable to her. Walker gave a pity remark about Tashi who followed her tribe leaders' command blindly. She worships them as "messiah". As she was divided into two cultures – American and African. Her two identities trouble her. She always questions herself about her identity. She is torn between two identities. In order to get identity, she went through this painful procedure. To get this stamp she lost her wholeness because in Olinkian tribe, no man marries uncircumcised women. Tashi escaped from circumcision in her childhood due to Christian influence but after her marriage to Adam she decided to go throw this practice to make her life satisfactory.

After her return to America, she married Adam, but she finds no peace and happiness that she wants. The impact of circumcision is so deep on her psyche that she hides herself from human contact for a long time. Circumcision not only had impact on her psyche but also on her married life. She faces difficulties in sexual intercourse, Adam always has heartiest sympathy for his wife. He was not able to penetrate her for three months because of her circumcision. In Tashi's words, "Each time he touched me I bled… There was nothing he could do to me nothing he could do me that did not hurt". From these lines we get the idea how much painful the intercourse was for her. It reveals that there is irreparable physical and mental damage done to Tashi by her Infibulation. According to Tina Mcelroy Ansa:

> Tashi not only has scars between her legs, "But one as deep on her psyche as well. The circumcision has not only cut away her clitoris and the possibility of love making that is not painful and humiliating. It has also eradicated her sense of self and her ability to feel.[16]

Tashi faces problem in her pregnancy too. Child birth is always an auspicious moment for any mother. It glorifies her life because without child women are like a barren land, no hope of fertility. In the words of Patricia Hills Collins:

> To me, having a baby inside me is the only time I am really alive. I know I can make something, no matter what color my skin is and what names people call me… You can see the little one grow and get larger and start doing things, and you feel there must be some hope, some chance that that things will get better… The baby is a good sign, or at least he's some sign. If we didn't have that, what would be the difference of death[17]

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[16] R.Rajakumari and V.Ganesan. "*The Tussle of Black Women: A study of select Novels of Alice Walker and Toni Morrison,* Vol. 5, Issue 6 (Dec 2015), 35-40.
https://www.academia.edu/22287083/THE_TUSSLE_OF_BLACK_WOMEN_A_STUDY_IN_THE_SELECT_NOVELS_OF_ALICE_WALKER_AND_TONI_MORRISON_The_Tussle_of_Black_Women_A_Study_in_the_Select_Novels_of Alice Walker and Toni Morrison.
[17] P.H Collins*, Black Feminist Thought: Knowledge Consciousness and the Politics of Empowerment*, New York. Rutledge. (1991)

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When Tashi becomes pregnant she gave birth to a boy (Benny) with deformity. Her infibulated vagina cause damage to Benny's brain because baby was too big to came out from narrowed vagina. Benny's vital part of the brain is crushed during delivery. when she gave birth Benny his head turned pale yellow. She always feels guilty for her son. Benny's birth brings psychological impact on Tashi's mind, it is crearly shown when she uses her tongue to shape her head. Her description of child birth as:

> His head was yellow and blue and badly misshapen. I had no idea
> how to shape it properly, but hoped that once the doctor left,
> instinct would teach me.[18]

Doctors first time saw such a case in their whole life. Many medical students and doctors came to see Tashi, they first time saw such a case. Tashi felt bad because everybody in hospital treated her as a mysterious thing. After this incident she experienced disturbing dream every night this affects her psychologically very much. Cathy Caruth said:

> Because traumatic events are unbearable in their horror and intensity, they often exist as memories that are not immediately recognizable as truth. Such experiences are best understood not only through the straightforward acquisition of facts but through a process of discovering where and why conscious understanding and memory fail[19]

Benny's Position
On the other hand, unknown of her mother mental state, Benny craves mother's warmth. Walker expresses Benny's emotional touch with his mother.

> Because I felt connected to her scent, which was warm, lovely, soft. I felt I could
> quite happily have spent my lifetime under one of her arms… I like to snuggle her,
> though contorting my lanky body into a shape that fits cuddly under her
> neck is something of a feat. She barely tolerates it, though, and immediately moves
> away[20].

Her condition getting worse day by day. Adam takes her to psychiatrist who helped her to overcome traumatic experience. It is very necessary for a person who is suffering from psychological trauma will tell the truth of his life to somebody. As Cathy Caruth in her *Trauma: Exploration in Memories* said, "To cure oneself—whether by drugs or the telling of one's story

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[18] Sapili, "Sexual Blinding of Women: Alice Walker ́s African Character Tashi and the Issue of Female Genital Cutting", April, 2015

https://www.sapili.org/english/sexual-blinding-of-women-alice-walker-s-african-character-tashi-and-the-issue-of-female-genital-cutting

[19] Cathy. Caruth, "*Trauma: Explorations in Memories",* (London, John Hopkins University press,1995) https://books.google.co.in/.

[20] Alice. Walker, "*Possessing the Secret of Joy",* (New York: Harcourt Brace Jovanovich ,1992), 90.

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or both—seems to many survivors to imply the giving-up of an important reality, or the dilution of a special truth into the reassuring terms of therapy"[21].

Psychological Condition

Tashi was taken to psychiatrist by Adam for treatment. He shows her videocassette which was taken in one of the African town some twenty-five years back. In that video girl lying on the ground who is about to perform the ritual of Circumcision. In video there is also a scene of cock frightening: "It walked about quite freely, crowing mighty and that was the only sound or movement". Tashi experience overwhelming fear and become senseless after watching clips. She visualizes a hen not cock that is waiting near the hut to gulp the piece of meat thrown out after surgery. The goes on:

> As I painted I remembered, as if a lid lifted off my brain, the day I crept, hidden in the elephant grass, to the isolated hut from which came howls of pain and terror. Underneath a tree, on the bare ground outside the hut, lay a dozen rows of little girls, though to me they seemed not so little. They were all a few years older than me. Dura, however, was not among them; and I knew instinctively that it was Dura being held down and tortured inside the hut. Dura who made those inhuman shrieks that rent the air and chilled my heart. Abruptly, inside, there was silence. And then I saw M'Lissa shuffle out, dragging her lame leg, and at first, I didn't realize she was carrying anything, for it was so insignificant and unclean that she carried it not in her fingers but between her   toes. A chicken – a hen, not a cock – was scratching futilely in the dirt between the hut   and the tree where the other girls, their own ordeal over, lay. M'Lissa lifted her foot and   flung this small object in the direction of the hen, and she, as if waiting for this moment, rushed toward M'Lissa's upturned foot, located the flung object in the air and then on the ground, and in one quick movement of beak and neck, gobbled it down.[22]

Return to Consciousness

When she returns to her consciousness she starts drawing picture of frightening cock on the walls. She draws pictures of cock. The foot of the cock grows larger and larger it cannot be drawn on paper. When psychiatrist asks, is this a man's foot or of a woman's foot? She becomes confused. When she returns home, in the following night she paints pattern "crazy road"[23]. Crisscross pattern of dots made by her village girl when she was a child. when she completed her painting she sleep well. When in the next evening Mzee puts a question to her. "Are you better for having done it. She replied positively without any hesitation. She starts crying and missing her sister Dura. Dura, her elder sister died as a result of excessive blood loss during circumcision. She painted last night, and it reminded her of all her past memories of her childhood. She start remembering when she and her sister Dura played and hide in the Elephant fields, video clips helped her to realize her problem clearly. Cathy Caruth said, "Psychic trauma involves intense personal suffering, but it also involves the recognition of realities that most of us have not begun to face"[24].

7Cathy. Caruth, "*Trauma: Explorations in memory*," (America: JHU Press,1995)

[22] Alice.Walker, "*Possessing the Secret of Joy",*(New York: Harcourt Brace Jovanovich ,1992),70-71.

[23] IBID,.p72

[24] Cathy. Caruth,. "*Trauma: Explorations in Memories",*(London, John Hopkins University press,1995)

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Custom Bound

When Dura died in her childhood, she did not cry that time because African custom declare "you must not cry"[25] but now she mourn over her death. She wonders how M'Lissa women herself did so much cruelty to all the young girls of the village. She decided to murder M'Lissa who kills Dura in order to take her revenge she came back to Africa. She is ready to take risk of her life because she knew the fact that once she murdered her, all Olinkian tribe turned against her. In Olinkian tribe M'Lissa is worshipped as God. In the end of the Novel she finally killed M'Lissa the traditional Circumciser of the Olinkian village. She is "no more and satisfied". By killing her she had completed the role of liberator, that actually means to her. In this novel Tashi is both a martyr and winner. She is martyr because of circumcision, on the other hand she is winner because she saved many women's life in Olinkian tribe by killing M'lissa. She was executed to breaking the silence of women's lives in general and their circumcision in particular. At the end of the novel, women gather together to sing the song of union with Tashi. They are awakened by Tashi, and informed about the negative effects of circumcision on their psyche and body[26]. Walker feels that sacrifice for the good cause is must. Tashi's seems to be emerging as a martyr in her novel. She is executed for an essential cause, she may save millions in future. She depicted her as black heroes who gave their life in freedom struggle. She concludes like this:

> Dying now does not frighten me. The execution is to take place where this government has executed so many others, the soccer field. I will refuse the blindfold so that I can see all directions. I will concentrate on the beauty of one blue hill in the distance, and for me that tomorrow will be eternity[27].

For essential cause she gave her life so that million may save their future. When she was executed all her family members, close friends furled a huge banner with a slogan "RESISTANCE IS THE SECRET OF JOY!

Conclusion

Alice Walker, also a black woman herself, faces many hardships and endless struggle throughout her life. For this reason, she always shows sisterly concern for all the women who face many hardships and problems. When she became familiar with Female genital mutilation, from that point she decided to help those sisters who are in danger of this cruel practice. Through the characterization of Tashi in the novel *Possessing the Secret of Joy,* she forefronts this practice. Through the depiction of Tashi, she made a global fight against Female Genital circumcision. Her main focus in this novel is to show the trauma, pain and suffering Tashi faces in her whole life and that is also the story of millions of women who never got the chance to raise their voices. She came out as a mouth piece for all those women of the world and awaken

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[25] Alice.Walker, "*Possessing the Secret of Joy",*(New York: Harcourt Brace Jovanovich ,1992), 15

[26] *Kamelia Talebian Sedehi. Rosli Talif, "*Speaking Characters in Possessing the Secret of Joy", Vol 20, No 2 (2014)

http://ejournals.ukm.my/3l/article/view/4210

[27] Alice. Walker, "*Possessing the Secret of Joy",*(New York: Harcourt Brace Jovanovich ,1992),262.

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them to fight for their rights because she believes that only through awareness and sisterly concern for each other, we can fight against all those evils in the society that hindered her progress. She ends her novel with a message that RESISTANCE IS THE SECRET OF JOY!

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Feminine Discourse and Female Difference:
A Reading of Manju Kapur's *Difficult Daughters*

D. Manoharan, M.A., M.Phil.

Courtesy: https://www.amazon.com/Difficult-Daughters-Novel-Manju-Kapur/dp/0571196349
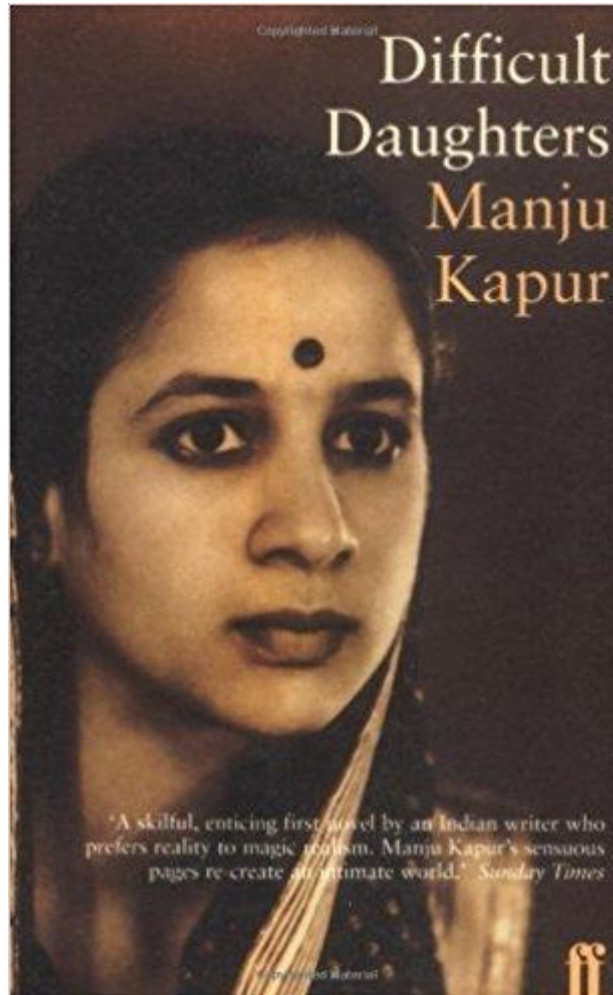
Abstract

It is a significant fact that Kapur made her debut as a novelist with the publication of the novel *Difficult Daughters*, which became an instant success. The reason for the success is not far to seek. It is nothing, but the proper employment of the narrative devices such as story, plot and so on and so forth. Above all, the Showalterian "female difference" is explicit in her writings. Kapur proves to be a seasoned writer in employing cleverly the narrative devices such as

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withholding information and imparting the same on the right occasion, at the appropriate place. She excels in deciding as to when a piece of information ought to be withheld and when it ought to be imparted. The one without the other would mar the artistic grandeur of the novel. Barry's view that withholding the information is more significant than imparting, at crucial stages of the progress of the novel, is quite true. The pit-a-pat of the heart of the reader is decided in the drawing room of the novelist, no matter, he or she wails or cries out in impatience, she withholds what needs to be withheld. This paper studies these strategies of the writer in this novel.

However, any kind of excess in either of the strategies, or in both will result in a kind of ennui. A stickler for economy of words, Kapur aims at rationing both the strategies, thus achieving the finale of the novel. The employment of ennui also adds to the rhythmic movement of the novel. But for the employment of which, the work of art would have fallen short of its literary standards. This paper studies these strategies of the writer in this novel.

Keywords: Manju Kapur, Narrative novel, oppression of women, depression, *Difficult Daughters*

Ida, the Narrator
Ida, the narrator of the novel *Difficult Daughters* delves deep into the past of her mother when she stumbles upon the "scallop edged faded" photograph of her mother. It is more or less a discovery of her mother who had passed away. As far as the narrator's life is concerned, what is withheld is more than half of what is disclosed. The piece of information that she is a middle-aged woman and is proceeding to Amritsar, the birth-place of her mother, is mentioned, to let the reader know more about her mother.

Virmati, the Protagonist
The novel is born with the death of her mother. But the readers are not provided with an opportunity to know more about her father Harish Chandra at the time of Virmati's death. As far as the story of *Difficult Daughters* is concerned, Ida belongs to the present as she happens to be the narrator of the lives of her grandmother, Kasturi, mother Virmati and hers. But as far as the readers are concerned, Virmati, though dead at the time of the narration, is omnipresent to the end of the novel. Since the presence of Virmati is so captivating that she creeps into the hearts of the readers, pushing aside all other characters into oblivion, thus becoming a thing of the present. Hence a thing of the past becomes a thing of the present.

Virmati as the protagonist of the novel is never dead, but ever alive in the heart and hearts of the readers. This is nothing but a revelation of the successful construction of the plot. Kapur's knack of constructing the plot is really worthy of mention. She makes a mark, because of the successful handling of such story-telling narratological devices.

Forefathers
As a story, *Difficult Daughters*, begins with the lives of the forefathers of Kasturi and moves forward tracing the lives of Virmati and her Professor – turned – already – married husband, Harish Chandra and Ganga his first wife and Ida their daughter. The story, set in the pre-partition times, begins at Amritsar, but Delhi is the city from where the plot begins. Ida's account of her mother's past is a flash back, a very successful narratological device often employed in the field

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of Cinema. Her account of her mother's life enables the readers to access the past and also enable them to get an over-view of the novel.

Action Is More Significant than the Character Herself

A divorcee without parents and children, Ida is also a victim of oppression. Though she is the narrator of the novel, she never makes a prominent appearance. Nor does she hinder the flow of the novel. Her name is mentioned only once or twice, she keeps a low profile. Kapur makes it crystal clear that since oppression is an outcome of an action, it is more significant than the character herself. She analyses how Ida's rootlessness causes despair in her psyche and how she overcomes her self-pity.

Kapur is precise and economical in briefing her readers of the bitter past of Ida which is marked by depression and oppression:

> Amritsar was a place I associated with my mother. Without her,
> I am lost. I look for ways to connect.
> I know my relatives feel sorry for me. I am without husband, child
> or parents. I can see the ancient wheels of my divorce still grinding
> and clanking in their heads. (*DD* 4)

She concentrates on the plight of women and makes her writing more effective with a feminine difference. Women are no longer the marginalized lot. On the contrary, they occupy the centre and they decide upon the course of the novel.

Oppression as the Focus

Oppression is the lynchpin around which the plot of the novel revolves. Hence oppression itself becomes an effective narratological device. The most desirable quality of this novel is coherence and that is achieved through a very careful handling of oppression in the lives of mother, daughter and granddaughter for not less than a period of three generations. Kasturi, Virmati and Ida are the three women who undergo the agony of oppression and the anguish of depression. As a result, they lose themselves in self-pity. While Kasturi ends up as a victim of self-pity, Virmati comes out of this syndrome of self-pity to some extent. But Ida wages a war against this syndrome:

> I was nothing, husbandless, childless. I felt myself hovering
> Like a pencil notation on the margins of society.
> For long periods I was engulfed by melancholy, depression and
> despair. I would be in bed for hours, unable to sleep, pitying
> myself for all I didn't have, blaming my mother, myself. Now
> her shadow no longer threatens me. (Kapur *DD* 279)

Kapur capitalizes on oppression, as a "Concept and Cultural Practice", through the successful employment of both analeptic and proleptic narratological devices. The deliberate reference to the past and the present in tandem, exactly serves the purpose in achieving the readiness of the readers to accept the momentum of the novel with Coleridgeian "Willing suspension of disbelief". (Albert 304)

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The credibility of the plot is maintained, which, in turn, paves the way for the effective rendering of the "discourse". Barry finds the term "discourse" more meaningful, than the term "plot" – the reason being the all-inclusive aspects of the former. Kapur is extremely careful in providing the readers with (a self-contained package of the "discourse"), point of view, stylistics and every available strategy which, ultimately, offers the much-awaited finale of this fine work of art. (215)

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Psychological Conflict in Jhumpa Lahiri's *The Namesake*

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Courtesy: https://www.amazon.com/Namesake-Novel-Jhumpa-Lahiri/dp/0618485228
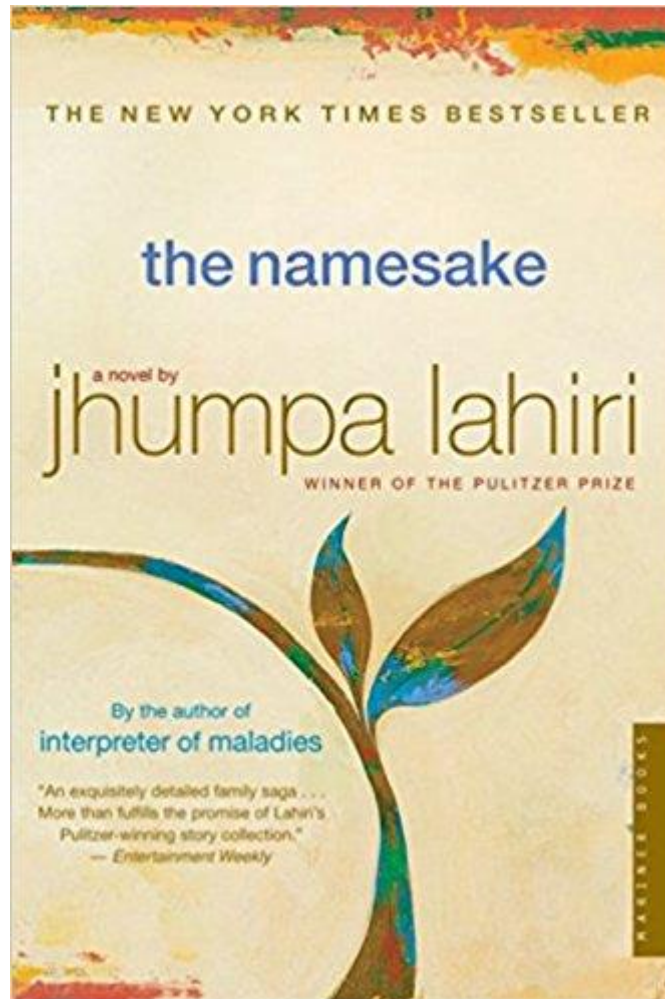
Abstract

Conflict is an important feature of postcolonial Indian English Literature. All over the world people are facing conflicting situations. Due to various factors, social, economic, and political changes in society immigrant in foreign countries. The individual is facing a number of problems in the society. Due to changing life style brings a conflict. Psychological conflicts are innate and natural process of the mind which occurs when individuals perceive their thoughts, views, attitudes, goals and interests contradicted by another individual and social group. Jhumpa Lahiri is an Indian expatriate from the state of West Bengal with whom she had immigrated to the United States. She is a postcolonial, multicultural South Asian woman writer and Pulitzer Prize winner Indian American author.

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Psychological conflict is an integral part of her fiction. In *The namesake,* she portrays internal conflict of character, conflict between characters and conflict of character with the society. And also, she portrays the internal struggle of the protagonist such as confusion and fears, existential quest, the external struggle in her novel. In this paper try to focus psychological conflicts of first generation and second-generation immigrants.

Keywords: Jhumpa Lahiri, *The Namesake*, conflict, immigrant, Postcolonial, expatriate, Multicultural

Introduction

Jhumpa Lahiri is a brilliant novelist; she has been hailed as the herald of the new trend in Indian fiction. Nilanjana Sudehna Jhumpa Lahiri was born on July 11, 1967, daughter of Bengali immigrant parents, in London. Jhumpa Lahiri is an Indian by origin, British by education and American by citizenship. She is presents her cross-cultural experiences as part of her novels. Her characters are Indian, Bengali origin who have migrated and who enjoy the similar experiences like hers. *The Namesake*, Lahiri's first novel, was published in the year 2003. It was originally a novella which was published in The New Yorker and later it was expanded to a full-length novel.

Ganguli Family's Emotional Struggle

Lahiri's debut novel is all about Ganguli family's emotional struggle to make a new life in America. Indian woman, and first-generation immigrant woman Ashima, travels from India to America along with her husband, Ashoke, after her marriage and in the process experiences emotional struggle because of cross-cultural demands on her life. Ashoke is a first-generation immigrant, who leaves his homeland and comes to America in pursuit of better jobs, better standard of living and higher studies to do research in the field of "fibre optics" with a prospect of settling down with "security and respect" (TN. 105).

Ashima

Ashima is an innocent girl who flies alone to be with her husband. After the legal formalities, with a heavy heart and lots of instruction from her family members and relatives who come to see her off at Dum Dum Airport, "not to eat beef or wear skirts or cut off her hair and forget the family the moment she landed in Boston" (TN. 37). She feels that "Unlike her parents and her other relatives, her grandmother had not admonished" (TN. 37). This instruction indicates the cultural ethos of her native land.

Ashima feels emotionally missing her country and her Bengali friends. She belongs to a traditional Hindu Brahmin middle class conservative family, where a free spirit and movements outside of the house are restricted. S. Robert Gnanamony, in his "Diasporan Divided Souls and Identity Constituting", says, "Ashima Ganguly is mostly confined to the four walls of her house. She goes under a lot of tension as the conflictual nature of the eastern and the western culture" (157).

Pregnancy and Hospital Experience

During her first pregnancy, she was interested in preparing and eating her favourite Indian dishes. She bought ingredients from an American store to cook an Indian dish. She could not manage to prepare the dish. The taste dissatisfied her. She reaches out for one more onion in the cardboard, and the labour begins in her lower abdomen. She throws the onion and calls her husband who is studying in the bedroom, by using his surname. She never calls out by his first name. She is a traditional Bengali woman, she uses interrogative, "Are you listening to me?" (TN.2).

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Ashima is hospitalized for delivery along with three American women. She is being an Indian traditional woman who has been used to live in a joint family and who, like other Indian women, is very much in the habit of speaking and sharing their thoughts. She feels lonely in the hospital. But she wishes to speak with other American women, but it does not work out. In "*The Theme of Dual Identity*", Anitha Singh observes, "Without emotional support of her family, which is in India, she feels lonely and abandoned, as she struggles through the barriers of culture and language". She wears a silk saree, vermilion on her forehead, flower-garlands in her hair.

Ashima struggles to sleep alone in the hospital. She says, "It is the first time in her life she has slept alone" (TN 03). She wonders and feels restless because she is the only Indian woman in the hospital. Her mind seeks her homeland again, where the culture and tradition say, "Pregnant woman should go back to her parents' house to give birth" (TN 04). Childbirth in Calcutta is not a private happening. It involves a lot of people who comfort the pregnant woman with both the words of advice and solace.

The nurse in the hospital asks Ashima, "Hoping for a boy or a girl?' (TN, 07) she expresses her thought without expectation in anatomical details "As long as there are ten finger and toe" (TN, 07), the nurse smiles, then Ashima realizes her error, "she should have said fingers and toes" (TN, 07), which pain her more. Motherhood is a daunting challenge for Ashima. She gave birth to a baby-boy. Ashima and Ashoke struggled to follow American system. She waits for her grandmother's letter that would bring the new name to her child. She does not want to dispense with the proud practice of pet names that remind her old-time intimacies. But the American hospital authorities forced them to register the name in their child's birth certificate before discharge which can never be changed. Ashoke realized the situation and he remembers the incident which saves his life at age 21. He named his son 'Gogol'.

Life in the Apartment
Ashoke and Ashima started living in the apartment. She remains in her own cocoon. She feels emotionally dislocated from her 'home'. She cries whole day inside the house. There is no one to console her. She longs for the love and care of her mother, father and relatives. She spends her time reading Bengali short stories, poems and articles from the Bengali magazines which she brought from her home. She keeps trained her ears to the sound of the soft lick in the mailbox between the hours of twelve to two "in the door" (TN. 36), waiting for her parent's letters which she keeps collecting in her white bag and rereads often.

Plan to Return to Calcutta
Ashima seriously decides to go back to Calcutta to raise her child there in the company of her close relatives and dear ones, "I'm saying don't want to raise Gogol alone in this country. It's not right. I want to go back" (TN. 33). But being a woman, she wants to adjust to her husband's wish. She thought to raise her son in the Bengali way. So, she decides to stay with her husband and keeps all her emotional hazards and disappointments to herself and not intend to worry her parents. "To put him to sleep, she sings Bengali songs which her mother had sung her" (TN. 35).

Bringing up Gogol
When Gogol is six months old, his annaprasan (rice ceremony) is performed. Ashima is resentful about the fact. In Bengali culture new born baby's unforgettable moments, and important ceremony include annaprasan ceremony. It is a ceremony of feeding solid food for the first time by maternal uncle. In America, Ashoke and Ashima organized annaprasan ceremony for Gogol with other Bengali friends in the United States. They were in traditional dress, speaking in Bengali, and the

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performance of ritual testifies to their sense of belonging to their own culture. She tries to raise her son by giving him the environment of Bengali tradition in the new country which symbolizes their struggle in between the culture.

Preserve and Respect Their Indian Tradition

Both Ashoke and Ashima are living far away from their home. But they try to preserve and respect their Indian tradition through food, dress, as well as various rituals, such as Gogol's annaprasan in a foreign land. When Gogol is in the third grade, "they send him to Bengali language and cultural lessons every other Saturday. In Bengali class, Gogol is taught to read and write his ancestral alphabet… and together with other children, he reads handouts written in English about the Bengali Renaissance" (TN. 66). Neither Gogol nor the other children are interested in this at all. Later, during various parties customarily held on Saturdays evenings at the homes of Bengali families, only adults will speak Bengali while their children will be watching an American movie in another room, which creates mental agony for the children.

Gogol at the Centre of It All

For Ashima exile in America is a challenge. Her loneliness, the constant sense of alienation and longing for the lost world in India are more explicit. She meets the challenges of her disorientation and homesickness by developing ties with Bengalis who migrated to America. When Golgol's parents take him to school to start his schooling, they have a new name "Nikhil" for him. This name is unacceptable to him for it makes him a strange to his own self. He is frightened by a struggle generated by forming newness in between Gogol and Nikhil. But this time it was Gogol himself, who does not respond to his new name. It was his first attempt of rejecting a dual identity. This rejection left him alone with his old name Gogol.

Gogol faced problem in his name which was neither American nor Indian, but Russian, which symbolizes the problem of identity. He feels a kind of irritation for his name. He feels inferior among his friends when he learns that Nikolai Gogol was a frustrated man and spent his life away from home. He is desperate to do something to save himself from the embarrassment he is facing. As a child, he does not willingly respond to his official name to Nikhil (as his parents wanted) in school. So, the Principal of the school registers his name as Gogol.

America *Is* His Home

Gogol begins to hate his name during his adolescence. He thinks it ties him down to his parent's culture, to his family's past, it blocks his way to mingle into American life and culture. Gogol feels lonely and suffers from a sense of alienation. He takes India as only India, a country like any other country in the world. No emotional bond being attached to it, not like in America. But Boston is the sweetest place for him, America is his home. Gogol legally changes his name to Nikhil at New Haven after his eighteenth birthday. Gogol refuses to study immigrants' favourable subjects like Physics, Chemistry or Engineering and he prefers to study architecture. He often worries about his relationship with American girlfriends with a strange name.

Children Are More Americanized

Ashima worries about the attitudes of her children were more Americanized. She does not like Gogol for changing his name. She refuses to write 'Nikhil'. She knows that her son did not like his pet name. She is more faithful to her culture "No parents ever called a child by his good name. Good names had no place within a family" (TN. 66). Ashoke and Ashima had pet names - Ashoke (Mithu), Ashima (Monu). So, she writes the names one by one age-wise.

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Ashima, instead of being crushed down by the changes in her children, emerges out of suffering. After trying to do best in raising her children she finds herself in a new occupation for herself as a librarian to fill the vacant hours of her life.

Thus, Lahiri's work is an eye opener to the Indian residing outside India because their unadulterated love for their former mother land in subtle and unimaginable ways interferes with the cares and future of their children.

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Language Ideologies and Multilingualism:
Discourses of the Loss of Language

Dr. MetiMallikarjun
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Abstract

   This paper attempts to explore an ecological understanding of the loss of language in a multilingual country such as India. India is abundantly blessed with linguistic diversity. Tribal, minorities', and non-schedule languages can significantly contribute to the development of linguistic diversity of this country. Linguistic pluralities and ideologies intrinsically exist in various forms of sociolinguistic narratives of our societies. These narratives happen to be the primary representations of subaltern groups and also marginalized communities of this country. In this paper, we point out linguistic diversities and ideologies in 'commonsense' beliefs, political and sociocultural orientations. However, there is a cultural and linguistic loss that always takes place in the process of linguistic globalization and imperialism.

Language Politics in India

   During colonialism, several language planning and policies emerged, and all of them could be considered as against Indian expectations and experiences. Current debates upon various aspects of language endangerment across India and elsewhere are directly connected to language politics. Language politics predominantly goes hand in hand with the elite classes and castes of this country. These particular classes and caste groups do not own (and have not owned) a specific language through generations. Further, no particular language is part of their sociolinguistic identity across intergeneration. As and when a language emerges as the dominant one, it becomes the language of these elite classes and caste groups. In the contexts of Sanskrit, Persian, Arabic and English languages, this perception can be realized and observed. Historical evidences substantiate the way in which linguistic manipulations have taken place. Thus, this paper assesses many different aspects of linguistic globalization that are an exemplary case of issues and controversies surrounding linguistic globalization and particularly language politics in India.

Why Paramount Importance to Sanskrit and English in India?

   There are several frameworks available today for understanding the global role of English. Similarly, such models are also available to realize the socio-cultural prominence of Sanskrit that is given in South Asian contexts generally and in India particularly. It is necessary to discuss why paramount importance is given to languages like Sanskrit and English. These analyses are complemented by Sheldon Pollock's work on 'Cassopolis and Vernacular' & Canagarajah's work on 'politics of location', which provide powerful insights into a periphery community's local and global investments in English (Lee, Ena and Bonny Norton, 2009). Most

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people are aware that linguistic diversity and biodiversity across the globe in contemporary situations is experiencing a mass extinction.

Increasing Extinction Rates

At the same time, a parallel crisis for languages is being predicted by many people; extinction rates ranging from 50% to 90% of the world's 7000-odd languages are being predicted by the end of this century. 'Many regard languages as a benchmark for cultural diversity because virtually every major aspect of human culture ranging from kinship classification to religion is dependent on language for its transmission' (Suzanne Romaine, 2015). Thus, this paper focuses primarily on the consequences of the loss of linguistic diversity for cultural diversity in a multilingual situation and the implications of language ideologies. UNESCO's declaration of the year 2008 as a special year with the slogan "languages matter" was intended to direct attention to the possible disappearance of much of the world's linguistic diversity (UNESCO's World Report, 2009, 1). It is strongly felt to reiterate firm commitment to languages as a key vector of cultural diversity that strengthens the universality of human rights and ensures their effective exercise. This paper contends that a satisfactory answer to the question of why languages matter requires a new understanding of the critical role of linguistic diversity in the survival of cultural diversity (Suzanne Romaine, 2015). It is very significant to review the impact of the global spread of English with a view to enhance our understanding of the relationship between the English language, multilingualism, and social change. In this paper, we establish an argument of the spread of English internationally. Today, intellectual and ideological positions are taken with reference to the global spread of English. Pennycook (2000, 2001) calls this sociolinguistic process as 'colonial celebratory to postcolonial performativity' Von Humboldt rightly states the importance of diversity as follows: 'the absolute and essential importance of human development lies in its richest diversity' (1854).

Language Ideologies

The concept of language ideologies is not discussed with loud and clear theoretical positions as far as linguistic loss is concerned in India. The very notion of discourses of the loss of language obviously begins with discussions on language ideologies both in monolingual and multilingual situations. Kubota (2004) advocates the need to bring this important issue to the forefront to address 'linguistic and cultural norms and standards...built upon particular worldviews that determine who are legitimate native speakers of English, what constitutes the legitimate form of English, etc., which have been internalized locally by non-Anglophone people' (478).

The fundamental values of ideas and language ideologies in specific run only in interruptions throughout Indian history. Never-ending wars have been waged to control them as essential socio-political categories of native language, aiming either to bring them on one's side or to change their meaning to suit a certain political alignment and vision of India. The story of Indian socio-political and sociolinguistic realities has witnessed numerous attempts to reformulate the meaning of cherished native words and their values, with socio-cultural and linguistic ranking prominently in the perpetual redefinition process. The history of linguistic appropriations demonstrates that Indian linguistic compatibility takes place either with Sanskrit

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or/and English language alone. Consequently, the sociolinguistic conflicts between native languages and Sanskrit/English are still prevailing.

'In multilingual, heterogeneous societies, language ideologies are constantly constructed and reconstructed in discursive interactions at micro and macro levels. These interactions are always subject to relations of power in society, relations which include, inter alia, gender, class, race, ethnicity, and sexuality. If the dominant, majority group in a society, nation, nation-state, or community considers that the ideal model of society is monolingual, monoethnic, monoreligious, and monoideological' (Blommaert & Verschueren, 1998a). These words illuminate the questions of social justice, such as how linguistic discrimination and monolingual ideology potentially exclude those who are compatible with multilingual situations and unwilling to fit the monoglot standard. However, this paper attempts to review our understanding of language ideologies in multilingual communities. Multilingualism has a great potentiality to foster linguistic diversity and ideologies irrespective of their socio-culture and politico-economic status. Elite class communities and nation states always consider that a monolingual community is an ideal model of a society. The implications of this model of society lead to the loss of native languages in a multilingual country and help to establish monolingual communities. The presence of a monolingual community means promoting intolerance and non-secular and undemocratic social and linguistic practices in multilingual societies.

Keywords: Language Ideologies Multilingualism Endangerment Diversity democracy hegemony

Introduction: Why an Analysis of Language Ideology?

Many things are taken into consideration to understand the phenomenon of language ideologies in the context of the loss of language. Language loss has been a very serious discourse of debate from the mid-20th century. The thought and focus of linguists who are involved in the study of language loss involve the identification of reasons behind language shift and loss. Alongside, they also took part in developing the theoretical aspects of 'why language maintenance and preservation are of paramount importance in the studies on language endangerment processes. I do not know what an ideology is but I understand what an ideology is through its underlying mechanism that intrinsically evolves in a language. Many linguists across the world have been continuously concentrating on language ideology since half a century to envision multifaceted aspects of ideologies in relation to language especially in multilingualism.

The concept of language ideologies can be established many a time in the course of interactions between individuals and institutions of a speech community. Thus, it is necessary to examine definitions and conceptions of language and ideology in a wide range of sociocultural settings. They focus mainly on how such defining realities shape interrelations between individuals and institutions. The aspects of linguistic representations emerge both in implicit and explicit modes, which construe the intersection of language and human beings in a social world; this is what we mean by 'language ideology' (Woolard: 1998). This line of argument is well fitted with Raymond Williams' observation, 'a definition of language is always, implicitly or explicitly, a definition of human beings in the world' (1977:21). In the social process, the language ideology can be construed as whether it is implicit or explicit, but it is a difficult task to

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externalize in its totality. However, language ideology has not merely linguistic but sociocultural and anthropological importance. This importance lies between linguistic structures and social structures that mediate in the pursuit of language ideologies of a speech community. As Woolard rightly points out intersections of linguistic and sociocultural perceptions in construing linguistic ideology, 'ideologies of language are not about language alone. Rather, they envision and enact ties of language to identity, to aesthetics, to morality, and to epistemology. Through such linkages, they underpin not only linguistic form and use but also the very notion of the person and the social group, as well as such fundamental social institutions as religious ritual, child socialization, gender relations, the nation-state, schooling, and law' (1998:3). On the other hand, Silverstein defines linguistic ideologies by emphasizing more on linguistic dimensions, 'sets of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use' (1979:193). There is no conflict as such between these views, but the mode of theorization of language ideology differs. Simultaneously Heath and Irvine respectively define the concept to explore the totality of social experience of a speech community as 'self-evident ideas and objectives a group holds concerning roles of language in the social experiences of members as they contribute to the expression of the group' (1989:53) and as 'the cultural system of ideas about social and linguistic relationships, together with their loading of moral and political interests' (1989:255).

Indian Multilingual Experiences

All these scholarly discussions explicitly invoke multidimensional aspects of language ideology. One important question might emerge as to how these understandings of language ideology are compatible with Indian multilingual experiences. Indeed, these scholarly inputs are not confined to their own contexts alone; they are extended to across communities. However, this paper attempts to explore language ideologies in India, especially in a multilingual situation based upon common theoretical assumptions. It is also strongly felt to develop an understanding between language loss and language ideology in a multilingual country like India.

The Indian linguistic environment is persistently hierarchic, which created a dichotomy between dominant and dominated languages like Sanskrit and Kannada, Hindi and Kannada, English and Kannada, Kannada and Tulu, and so on and so forth. This linguistic phenomenon definitely reflects upon the pursuit of ideology. One significant and theoretical understanding of linguistic ideology in Indian multilingualism is a very complex reality. India is not just multilingual nation but also a multicultural, multireligious, and multiethnic nation. Consequently, language ideology becomes a very complex reality in India. In the sense, beliefs and feelings about language and discourse that are possessed by speakers and their speech communities are part of their socialization alone. The socialization process, which is relying upon a particular language in which a child is exposed to that language in its early ages, is not common in India. It is very obvious; no socialization process takes place based on multilingual and multicultural realities. But, cross cultural socialization process is a later phase that always happens in a multilingual society. On the other hand, 'language ideologies' vary dramatically within and across native cultural groups. Many Indian native language communities, for example, have inherited traditions for using language that value the adoption of loanwords from dominant languages like Sanskrit and English despite the fact that many languages have a long history of regarding their languages as symbols of linguistic solidarity and group identity. Alongside, in

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few other speech communities, they do not regard their languages as symbolizing sociolinguistic identity, especially minorities and other small communities.

Why is the analysis of language ideologies necessary? This analysis is an essential and critical part of a complete analysis of a language in a speech community. The importance of language ideologies becomes one of the key factors in any analysis that would relate to the language and discourse of a speech community. These are also regarded as key aspects of a given speech community to envision the sociocultural worlds of their speakers. This mode of analysis would help us to view the structures of cultural sovereignty, which becomes a very important phenomenon of language ideologies. Thus, emphasis is given more on the socialization process that always depends upon 'collective' perspective of a speech community. The whole process devotes itself to understanding language ideologies and sociocultural transformations of a speech community through the socialization process. The socialization process also plays a vital role in the formation of group identity and linguistic solidarity. This persistent identity results in effects on language beliefs, practices, and struggles that are connected to language ideologies of a speech community in contemporary situations. This can be substantiated by Silervstein's definition on linguistic ideology: 'set of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use' (1979:193). The analysis so far justifies a community's consciousness that reflects upon both language ideologies and socialization of its community understands. The various modes of structural and functional analysis of language ideologies is a primary source of the quest for an understanding of what language ideologies are and how they function within and across speech communities.

Mediating Factors

Mediating factors in the process of socialization in each speech community are not common across India. For this reason, discursive and epistemic aspects of language ideology obviously differ from one another. It is also a difficult task to figure out the differences between implicit and explicit structures of a language ideology in multilingualism. This meta-pragmatic confusion is the underlying structure of linguistic ideology of Indian Multilingualism. That's why multilingualism appears to be a tricky entity that poses challenges to language and culture. As a result, language survival becomes a greatly difficult task; however, in the present scenario, language loss has become a common phenomenon across the world and India is no exception to this condition.

Nevertheless, this confusion can normally persist. Sometimes, it presumes to resolve this confusion only in the process of language death or language loss or language endangerment. To some extent, this argument can be substantiated with justifiable evidences in India and also elsewhere. The fact is any language shifting demonstrates the ideological shifting of their context to other that leads to demarcate between language loss and language survival.

Judgment and Usage

A particular feature of language ideologies is embodied both in judgments and usage. Typology of language ideologies has been the focus of intensive study of syncretism of different beliefs. Language ideologies are thus not only interesting in themselves. For Silverstein, their

importance lies in the fact that beliefs about language mediate between language use and social organization (Pillar: 2015). In contrast, Kathryn Woolard referred to the concept as an intellectual bridge: 'The topic of language ideology is a much-needed bridge between linguistic and social theory, because it relates the microculture of communicative action to political and economic considerations of power and social inequality, confronting macrosocial constraints on language behavior' (1994, p. 72).

Linguistic Pluralism: The Politics of Linguistic Identity

Linguistic plurality is a natural phenomenon of India. The existence of multilingualism in India has a long history. Both structural and functional aspects of multilingualism are highly complex. Thus, the understanding of multilingualism always poses challenges. Another important dimension of Indian multilingualism is that we need to discuss its formation. In the sense, the concept of multilingualism in India is not a composition of many languages into its folder. Rather, it is the way in which discursive and epistemic formation of multilingualism takes place throughout the history of Indian linguistic repertoire. The nation-state always tries to maintain monolingual and monocultural states rather than multilingual and multicultural states. Multilingualism and the nation-state will not go hand in hand because managing multilingualism is always a threat to the state. Thus, the nation-state attempts to iron out all sorts of sociolinguistic diversities that speech communities foster throughout generations.

Mother Tongue - Ownership

Mother is a qualifier in the phrase 'mother tongue 'that indicates the primordial relation with a given language of a speech community. No social/ethnic/tribal community can be found across the world without its own speech. Consequently, the primordial identity structures of any community are normally asserted and realized in association with the concept of mother, i.e., a mother land, a mother tongue, etc. The relationship between a community and a language is organic as far as socio-cultural and historical realities are concerned. However, a community can always claim an ownership right on a language and land as well. By and large, every community establishes its ownership on language and land irrespective of their caste, creed, community, and geography. The established fact is that no community emerges without its own land and language; even in the case of nomadic communities, the fact holds, which means they do have their own language, but they may not have their own and permanent settlement; still there are claims. However, the mother land and language have become the fundamental affiliations of a community irrespective of their socio-political status, be it a civil society, nomadic, tribal group, etc. When any social group wants to articulate its identity structures, it always relies upon either language or land, and in many cases, it is a language. As a result, mother language and land have become symbols of identity of a community. Of course, nationality, citizenship, religion, tribe, culture, and language are all markers of identity. But language is the essence of identity (Blommaert 1999). These symbolic structures are being represented through various emotional modes and realities. Apart from this, language helps human beings to develop intellectual, moral, social, and emotional structures. This emphasizes in valuing all sorts of socio-cultural-economic and political traits in which language takes a major part. Through this process, elite language speakers construct the 'symbolic domination' (Bourdieu: 1991) to diminish the identities of minority languages in a pluralist society. The fact is that in the pluralist societies, multiple identities exist. These identities are supposed to develop a kind of cohabitation in plural

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societies. But instead, they allow dominant language speakers to establish coercive structures of power that restrain the identity structures of minorities. Keeping in mind these issues, the present article mainly attempts to understand the intimate link between language and community. In this process, obviously language becomes a key tool in the entire life of a community.

The concept of 'mother tongue' is a highly contested phenomenon, and concurrently, it is also an ambiguous one. However, it proves that no socio-cultural phenomenon can be defined at best in any given point of time but that could be realized based on certain socio-political assumptions. In other words, according to the 2008 newsletter of UNESCO (United Nations Educational, Scientific and Cultural Organization), 'Learning in the mother tongue has cognitive and emotional value…'(P.5). In 2002, the FAO (Food and Agriculture Organization of the United Nations) asserted that the intellectual development of children is very much linked to the language they speak; if they are taught in their mother tongue, their intelligence develops more. When children are learning through their mother tongue, they are learning concepts and intellectual skills that are equally relevant to their ability to function in their entire life. In other words, according to the 2008 newsletter of UNESCO, 'Learning in the mother tongue has cognitive and emotional value … (P.5).

Multilingualism and Sociocultural Diversities: The Dialogic Imagination

Several important perspectives have emerged from sociolinguistics that helps to analysis multilingualism in the contemporary situation. It is very important to observe the focus of these discussions. Multilingualism is not mere a linguistic phenomenon. It depends upon sociocultural, politico-economic, and education realities. As a consequence, the whole linguistic situation in India has become problematic and complex. Here, sociocultural asymmetric structures are inherited. Power relations are also part of these asymmetric structures. In this context, linguistic hegemony plays a vital role. However, understanding the nature and function of such multilingualism does not rely upon only linguistic characteristic features but also depends upon hegemonic structures and power relations. Many linguists and scholars have defined and described multilingualism as ways of cohabitation and coexistence. Nevertheless, it is a very difficult task to outline interrelations between languages by such plain definitions and descriptions. This is because these descriptions will never figure out the sociocultural threats that we confront in the context of multilingualism.

It is very hard to imagine a community without a language. But if we go through the whole history of human beings, we understand the kind of relationship develops between language and society. In reality, it seems to be a natural phenomenon. Every speech community speaks a particular language, and in such a situation there appear to be no explicit crises. In case of multilingualism, facts entirely differ from this understanding. The reason is that multilingual communities confront a several challenges. A very important challenge is to maintain equal understanding and structural adjustment between diversity and homogeneity. In Karnataka, the development of Kannada is not only the question of Kannadigas (those who speak Kannada as their mother tongue). Fostering the aspirations of other tongue speakers' responsibility is also inherent in this framework itself. Whenever we talk about the development of Kannada, many a times, these interests emerge to promote the 'hegemony of Kannada'. It is necessary to critically examine all sorts of sociolinguistic threats that take place in such promotion. Loose positions of

democracy are regarded as universal values. Such threats are very common in multilingualism and multiculturalism contexts.

Multilingualism and Democracy

Therefore, the one prime focus of this paper is to understand interconnections between multilingualism and democracy. In democratic societies too, it is necessary to realize how education plays a vital role both in the fostering or vanishing of a language. However, many important questions need to be addressed to understand multilingualism: in order to accomplish the aspirations of a community, whose language must be given importance? Who does it represent? To which language must the state provide its support? Are such languages willing to protect the communities' interests in terms of social, economic, political, and educational aspirations? Whose languages are neglected? What is happening to the fate of human fundamental rights? What kinds of language planning and language policies should be evolved to maintain and preserve diversity existing in communities? How is the state responsible in creating the fissures between elite and subaltern groups? What are the conspiracies and strategies that take place in multicultural and multilingual situations to make communities inclusive and exclusive? All these questions are very important in the multilingual context since democracy and multilingualism aim together to bring about an understanding between diversity and unity. This is not supposed to be egalitarian but should be a practical reality through which we can see the real characteristic features of democracy. Differences should be distinct identity structures of their existence and should not be hierarchic structures. We should understand that there is a major difference between egalitarianism and practicality. We can understand the interrelationships between democracy and multilingualism through the aforementioned questions.

State's Aim: Monolingual Society

The state is always attempting to form monolingual societies. The language policies of a government do support the domination of a particular language. Further, the (government) state also imposes upon the people to accept this particular dominant language. As a result of such language policies, people are under pressure to ignore their own languages. Thousands of languages are being spoken by Indians as their mother tongues. Many of these language speakers even today are suffering from cultural, social, educational, and political inequality. The main reason is that languages like Sanskrit, English, and Hindi are supported by state. Instead of strengthening democracy, these languages are representing Vedic values and colonialism. These languages are threatening the existence of native languages, and they also create inferiority among the speakers of these languages. Sanskrit has continuously been doing this injustice to the native languages. English has entirely encroached upon native languages in all the functional domains because English has become a link language, which also indicates the rejection of the existence of native languages. Indeed, some languages have acquired an association with the nation-state. As a matter of fact, these languages will obviously acquire the hegemonic and dominant status. This linguistic hierarchy is rooted in every functional domain of language use. We may wonder how it is possible in a democratic situation to find such linguistic discrimination. Undoubtedly, these discriminatory realities always prevail across generations. Consequently, many native languages have been marginalized. In that case, what is the importance of democracy and its philosophical framework? How are structures of inequality

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intrinsic in communities' existence and identity? Why is someone skeptical about all the aspects of language and democracy? The major qualities of democracy are to foster common people's equality and liberty of a given nation.

Tolerance and Equality

The phenomena of democracy and multilingualism are depending upon the values of tolerance and equality on equal basis. If democracy accomplishes the aspirations of people, subsequently, communities are relying upon on their own languages. This argument considers that there is an interrelation among language, life, and democracy. Due to the impact of feudalism, capitalism, bureaucracy, and such forces, the very basic definitions of democracy have been changed. Therefore, concepts such as 'all are equal' and 'political correctness' appear ridiculous. This is nothing but an irony of democracy.

There is significance for the participation of people in a democracy. It is true in terms of the process of selection of political representatives; people have the liberty to select their representatives according to their wish beyond the boundaries such as caste, creed, communities, and territories. This does not mean these selections represent all the members of given communities. It is very difficult to answer to this fundamental question. It is strongly felt that there are no compatibilities (adjustments) between political policies and social structures. Theoretically speaking, if there are compatibilities between these structures, practically they will never come true. These are not mere assumptions but practical implications. Even after seven decades, the objectives of democracy are not defined clear and loud. It is observed that there is no understanding between constitutional concerns and those representatives who manage these concerns. For name sake, constitutional safeguards are designed to protect the aspirations of marginalized and minorities. There are constitutional privileges to accomplish their aspirations; on the other hand, they have every right to force the government towards effective implementation of these constitutional safeguards. Right to expression, right to education, right to health, etc. are inherited as fundamental rights alone.

The fundamental intention of Constitution is to view everyone equally. Theoretically, the constitution aspires that every member of this nation should attain all these rights and liberty. If government follows the ideas of the constitution, no political or social interests become significant. Otherwise, the concept of democratic government itself can be considered as misnomer. It is very important to note that today's government interest lies in the protection of capitalist and elite communities by mere tagging of the concept of democracy. However, no government is interested to protect the aspirations of common people of this country. As every citizen has the right to participate in every public activity, similarly, every citizen of this country has the liberty to take decisions related to individual prosperity. However, many people have no privileges to take decisions related to their languages. For example, issues such as the medium of instruction and language education can be taken into consideration. It is believed, perhaps, in every democratic nation the concept, 'equality' is only a base mantra. But there is no any such equality that exists between people's languages and state-supported languages. Politically charged principles like equilibrium, coexistence do not possibly exist in the social and linguistic contexts. In fact, these are the real challenges to democracy.

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Individual and Collective Levels of Multilingualism

Multilingualism exists both at individual and collective levels. But it is necessary to discuss about collective multilingualism that confronts several types of crises in its existence. This is because any individual for his own purpose becomes a multilingual speaker. Various languages that are used in different functional domains are responsible for individual multilingualism. Many a time, individual multilingualism is confined individual needs alone. But it is necessary to note that collective multilingualism is related to existential challenges. This is not just to accomplish and decide the wants and "un-wants" of people but upholding their existence and identity. It is needed to critically and carefully examine such multilingualism.

Understanding multilingualism should not take place only based upon any particular individual's language skills and competencies. Rather, it is important to identify the language that acts as an identity, right, and cultural resource of a community. It should function as a medium of a community to accomplish its prosperity. It is essential to discuss in the process of projecting the importance of multilingualism, wherein we confront several hindrances in a multilingual situation. Based on every individual's language skills and competence level, either bilingualism or multilingualism status can normally be recognized. But it is of paramount importance to note the differences between at least two languages the rate of communicative competence of a speaker. Equal communicative competence level between two or more languages defines a speaker as multilingual or bilingual. This definition is linguistically accepted. We are not supposed to consider this development as linguistic imposition of one particular class/community on another. In such linguistic situations, it is quite a natural phenomenon that one language dominates another. But it entails a different sort of analysis. At the same time, in the sociolinguistic perspective, the nature of bilingualism or multilingualism is entirely different altogether. Speakers of any speech communities are obviously having equal proficiencies and communicative competencies in all the languages that are being practiced in a given speech community. It should be noticed that Skutnabb-Kangas talked about many of these concepts in her researches.

Social Structure, Bilingualism and Multilingualism

There is an interconnection between the way bilingualism or multilingualism formation takes place and a particular social structure. This interconnection always exists in the form of discrimination. As a result, it is impossible to find equality in bilingual or multilingual communities. As an alternative, we discover different structured and types of bi/multilingual realities. For example, the nature of bi/multilingualism can be divided into additive bilingualism and subtractive bilingualism. In the course of education, when a new language is learned in addition to one's mother tongue, it is called additive bilingualism. The learner's total linguistic repertoire is extended (Skutnabb-Kangas). At the cost of their mother tongues, learners learn a new/ dominant /majority language, which is called subtractive bilingualism. As a result, the individual's total linguistic repertoire does not grow because the mother tongue is displaced. Thus, language endangerment or maintenance is not in the hands of speakers of a language. It depends upon the state that designs the kind of language policy and language planning. These realities always emerge in favor of elite classes or the language that represents such classes. Education through the mother tongue does not mean obtaining an education through a dominant language. Instead, every speaker should obtain education through his/her mother tongue.

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Complex and Problematic Phenomenon

All the discussions thus far focus on the dimensions needed to comprehend the nature of multilingualism in its totality. Many studies have so far focused on multilingualism in the descriptive linguistic framework alone. These studies are never focus on locating multilingualism in the sociopolitical and economic contexts. It is a very difficult task to deal with the totality of multilingualism without locating it the sociopolitical and economic contexts. The multilingual situation in India is a very complex and problematic phenomenon. This is also the very difficult task of estimating the specific reasons, which are responsible for the complex and problematic multilingualism. However, a few reasons can be posited to resolve this complexity: at one hand, factors such as Sanskrit language and historical developments, and on the other hand, political fluctuations and various dynasties. Later, colonialism, English, and its administrative attitudes and structures of the present nation-state also joined hands. All these reasons appear to define multilingualism as a metaphor of cultural integration but all of them are mere pretentions. However, such relations are being considered as indicators of coexistence. What is the real strength of multilingualism? What are the sociocultural implications of multilingualism? How are these relations encouraging a particular class or communal politics? While a few speech communities accomplish their economic empowerment through their language, other speech communities experience setbacks due to their own languages. This is very strange; we do not realize that one particular language is responsible for all these consequences. Thus, one language, one religion, one nation, one script, etc., have come into the mainstream with monolithic ideologies. These realities are intrinsic in the basic concepts of communities. Instead of attaining social distinction and religious diversities, we attempt to create severely loosened structures of plurality. Therefore, we have lost faith in understanding multilingualism as an indicator of our social identity. This is because we firmly believe that political unification is the ultimate phenomenon in the formation of nation-state. It is true that language always rejects homogeneity, but it is longing for heterogeneity or diversity. It is very evident that no language is constituted based on monolithic structures. That is why, in its past, every language experienced 'language contact', and as a result, it must have borrowed many words from such other languages. This process does not indicate the historical development alone but represents the historical change and social diversity in the contemporary situation. However, language is not only a medium; it is also a mode of understanding diversities that exist in sociocultural thoughts.

What kind of relation subsists between language and cultural politics? It is significant to know how cultural disparity lies in the process of such relations. By dissecting inner relations between language and culture, we come to know how language is responsible for sociopolitical inequalities. There is a social cohesion in multilingual societies; there are those who present an argument who firmly believe that there is a 'unity in diversity'. Those who accept the principle of one language, one religion, one culture, and one worldview are only firmed about such hegemonic structures. Because of Sanskrit and English languages, many native languages of India cannot assert their own literary and cultural identities even today. These languages have accepted the imposed identities, and through this, they assert their social and political identities. The constitution has provided the rights to avail education and justice in their own languages. Many speech communities have been defeated in availing constitutional privileges, because these privileges have not become rights; they only pretend to be rights. Thus, communities are suffering from such disadvantages. That is why language plays a vital role in the formation of

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social identity. But the irony is that language is the instrument that is used along with religion and ethnicity to divide communities. Language, ethnicity, and religion are used as prominent parameters in order to recognize social existence, status, communicative competence, and identity. Language is also a key factor in cultural politics which plays a prominent role in the formation of any sort of social identity.

It is quite natural to attain language skills from more than one/two languages in a multilingual situation. But these skills always create a space for having dialogue among intellectual and social contexts and individuals. In addition to such knowledge horizons, tolerance to different languages and cultures is being sustained. It is necessary to critically examine all these arguments.

Politics and Globalization

Due to the impact of politics and globalization, the fissures that exist already among social, religious, political, and economic realities are further increased. Relationships between multilingualism and democracy are vanishing. Once upon a time, there was sociocultural importance for these relationships. For democratic societies, fundamental rights and liberty are necessary. There are necessary evils like political feudalism, communalism, and casteism; however, today democracy is seized by politicians according to their wishes. Historically there was a consistently developed social inequality, and due to political reasons, today it is further increased. Thus, political domination and cultural politics go hand in hand. The interesting fact is that for all these happenings and developments, language is the key arena. It has been argued so far that the implicit dimensions of linguistic pluralism are required to understand the sociolinguistic framework in which language practices are embedded. An analysis of language attitudes and ideologies is a systematic account of language ideology as social process through which we understand implicit structures of linguistic hegemonies.

Loss of Language and Cultural Conceptions: Language Politics and Ideologies

Sue Gal and Judith Irvine (1995) have argued that our speech communities and the language associated with them are ideological constructs – ideological with respect to linguistic theory and more generally with respect to language and society (Penelope Eckert, 2004).

Multilingual communities always confront issues such as unequal attitudes between education and language policy. While formulating language policies, we should keep in mind education and its implication. In order to resolve the linguistic crisis, we need to adopt certain measures. In this sense, protecting relationships among societal, economical, and linguistic aspirations should not be a political strategy. Rather, it should be a cultural responsibility. The questions of individual and collective rights are also tackled with this responsibility. These discussions provide a wide scope to elaborate the relationship between education and multilingualism by taking into consideration the following arguments:

1.   If majorities' languages have instrumental value, minorities' languages have emotional value. Both of these are hindrance to the social mobility and prosperity of a society.
2.   By learning majorities' languages, every speaker attains economic-social mobility.

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3.   It is true that by learning minorities' languages, we promote 'cultural mobilization', but individual mobility will be restricted because it creates sociocultural ghettoization.

4.   If minorities' language speakers are sensible enough, they definitely shape their rational/ critical perspectives and modern attitudes from majorities' languages.

5.   Any decision we take is obviously a social construction. However, the choices between majority or minority languages are based upon dichotomy or binary oppositions.

All these arguments affirm that developing an argument is a difficult task. We may have differences of opinions about these positions. Nevertheless, the sociocultural advantages that are available to majority languages cannot be denied. These understandings always obtain social consent and acceptance. No doubt, these are useful to few people or very few communities. It is necessary to evaluate carefully the implications and threats of these understandings. Such language imposition explicates the hidden agenda and interests of a state. Such an imposed language becomes a sociocultural resource; be it in education or employment or in any other such domains, a language that gets its own place is always being supported by the state.

Every language that is being supported by the state has its own aims and objectives. As a result, its benefits and advantages are confined to only very few communities or classes. Obviously, minority and other language speakers never obtain any sort of socio-economic benefits from the state-supported language. These privileges and benefits are immediately available to linguistically and culturally dominant language speakers alone. This is because the language they speak is located in such a hegemonic location. These language speakers control power and also dominate education, politics, employment, administration, and other domains. Naturally, everyone chooses such a hegemonic language in every functional domain.

Consequently, the uses of their mother tongues are confined to only family and private domains. To make it clear, all these languages are under pressure to assimilate into a hegemonic language. Language policies like 'Kannada compulsory' are always supportive to linguistic assimilation. Every language speaker is longing for economic prosperity and social mobility. This is also very necessary. Those who raise questions regarding Kannada progress and pro-Kannada activists must be very careful to ensure that Kannada does not become 'anti-people'. People from other language speaking communities can avail political and economic benefits if they can speak Kannada; no doubt, this strategy is an undemocratic principle. The 'Kannada compulsory' policy should extend to capitalists and industrialists; if not, it is always questionable.

"Minority" Language
One should not consider the speakers of other languages or minorities' language as second citizens in multilingual or multicultural communities; such wisdom and principles are very important in multilingual/multicultural communities. There is a lot of difference between practicing Kannada from one's own interest and learning Kannada as an imposition. Insulting and humiliating non-Kannada speakers (for example blackening their faces) are not only anti-Kannada/antisocial but also anti-human. This sort of mindset always indicates an anti-people attitude. If we examine the philosophical relations between culture and equality, we understand linguistic hegemony and its imposition, and this process creates cultural threats which are very

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much visible. It is necessary to publicize throughout the world the faith that language policy has moral, political, and legal importance. In order to continue their cultural identities as is, minority language speakers, without considering the advantages and disadvantages of their languages, are longing for mother-tongue-based education. These attitudes appear to hegemonic language speakers as 'anti-community'. It is significant to note that minorities speak a language in their private domains that will not make any impact on others, even though there are very strong arguments stating that this impact hinders their economic prosperity and social mobility. It is very rigorously discussed that those who stick on to their languages alone long to live at socio-economical margins only. They willingly choose this way of life. This acceptance is nothing but slavery. This sort of mindset is regarded as 'happy slave'. It is also said that speakers of a particular language are responsible for this attitude. Therefore, it is very well argued that it is not appropriate to accuse other language speakers for such linguistic developments. At the outset, this argument seems to be right, but it is wrong to accept such decisions. Thus, it is important to examine the reasons behind this mindset. Besides such rejections, this is a very populist model and pedagogically driven thought. It is wrong to say that this model is not based upon cause and effect. This is because in India, for the majorities, literacy is a nonpolitical action and the possibility of intellectual advancement has gone on without their notice. Consequently, they will not acquire any rationalism and wisdom for the upliftment of their communities and for exercising their rights. The irony is that throughout history, education has become a private asset of a few classes and religions to protect their moral system. Further, the culture of these communities is alone being projected as national culture. Education is exploited to inculcate a common consent among various communities regarding their culture and to validate this mindset among all social groups irrespective of their caste, creed, and community.

The reason behind the attitudes as to why minorities stick on to their language is that minorities are not aware of the dominant language, and this creates socio-economic threats. Further, they are interested in strengthening the roots of linguistic and cultural identities. Another important linguistic problem that confronts minorities in India is that the dominant language always induces socio-political unification. These coercions reiterate fundamentalism and communalist re-presentation. These coercions are a curse for the communities that are sociologically and economically backward. Further, these are the root causes of all sorts of discriminations. Thus, minorities' affiliation of their mother tongues become stronger and affirmed. Over centuries, Dalits and tribal and backward communities who have been using Kannada are still at margins and stagnant. It is an irony that Kannada is a language of power, but it has not become an advantageous language for all these communities. When a language is used as weapon in any given situation, 'linguistic intolerance' will increase. The language that is dynamic in all its functional domain is a dominant language. Consequently, language rights and choices will be buried. This is obvious; undoubtedly, the death of freedom of rights and choices also systematically takes place in democratic nations.

Experience and Education
The experience and education we acquire through the mother tongue is very effective. If it transforms to the second language, there is a lot of difference in the effect. Due to the elite bilingualism, this difference further increases. This is because upper-class linguistic positions can cause significant risks. Kannada-Sanskrit, Kannada-English, Kannada-Hindi, etc., are the

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examples of elite bilingualism. Ironically, this type of bilingualism is more acceptable. It also insists on the denial of bilingual/multilingualism of the subaltern classes. Kannada-underprivileged languages, Kannada-tribal languages, Kannada-minorities languages, etc. are recognized as examples of subaltern bilingualism/multilingualism. This kind of linguistic situation widens the horizons of experience more than any sorts of risks even though minorities will not have opportunities to save their languages in such a social atmosphere. Multilingualism is a very complex phenomenon, particularly in India. It is also argued that multilingualism hinders national integration. The intent of these arguments is that the political restraint will be prevented. This argument substantiates how nonlinguistic realities are determinants of the existence and identity of a language. But we fail to realize the fact that multilingualism is the signifier of multiculturalism.

Discourse of Nationalism and Language Ideologies

Communities that embrace a monolingual policy in education and other functional domains will be able to achieve social mobility. Such an argument has come to the fore in recent times. It is a hidden agenda of the nation-state that makes such a monopoly of a 'monolanguage' policy to fulfill its hidden intentions in all these functional domains. The language here is not only a weapon, it also insists on linguistic and cultural integration. Those who promote monolingual policies often consider the bilingual education system as a threat to the consciousness of nationalism or unity. Furthermore, linguistic diversity is believed to lead to social and cultural conflicts and caste/ethnic hatred. In addition, there are some who argue that multilingualism causes ethnic wars. They hide the fact that many communities want social cohesion for their political survival. It is not true that nobody understands that social cohesion is not an impossible phenomenon that can be achieved via impartial language policies.

Social Harmony in Multilingual Communities – Not Possible?

The argument is in circulation in the contemporary context that cultural integration and social harmony that exist in a monolingual community cannot be found in multilingual communities. Many sociologists believe that multilingualism and multiculturalism are the most important reason for the deprivation and subjugation of unity in communities. If we examine these arguments critically, we understand that both beliefs are wrong. Through linguistic and cultural unification, monolingualism becomes a 'universalization'. True, it is not a surprising fact. However, such unifications or monolithic attitudes are the organizing parameters of social and political realities. The fact is that they further increase cultural threats. Only nation-states are in need of monolingual communities. For nation-states, the sociolinguistic diversity is an unbearable phenomenon. Thus, it is a politically very close phenomenon for the linguistic-cultural integration of the nation-state. This is the motivation underlying the purpose of being able to maintain its political well-being. Such sociolinguistic positions are the symbols of nationalism. While the geographical area and revenue tax are important in the context of imperialism or imperial governance, they have also contributed to linguistic integration. But there are doubts that the principles of such integration must have religious intentions rather than political purpose. We need to take into consideration one important factor, which is that there are official languages during imperial governance but not national languages. This is not a justification, but only a comparison between the democratic linguistic situations and the imperialistic linguistic situations. This comparison is confined to knowing the major concerns of

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democracy, which are meant to protect the basic aspirations of citizens. The significance of this comparison is to examine linguistic realities and cultural politics in the context of democracy. We find cultural politics throughout history in India. But, who creates such a politics and on whom is it exercised? How does this politics obtain support from the state? To maintain its vested interest, the nation-state developed the concept of 'national languages'. The languages that are recognized in the eighth schedule of the Constitution of India are all considered national languages. But the privileges and advantages available to Hindi & Sanskrit languages are not provided to other languages. If we compare Hindi and Sanskrit with other Indian languages, we understand the concept of national language, how discriminatory it is, and also how cultural politics plays a vital role behind the development of this concept. Linguistic and cultural discriminations that have persisted over centuries are still prevailing in the democratic situation also.

Majority-Minority: Politically Motivated

The dichotomy of majority and minority is politically motivated. In the sense, they are entirely depending upon the state's policy decisions. Many a time, some languages on many occasions are considered as majority languages, and on some other occasions, they are considered as minority languages. At the same time, some languages are permanently treated as minority or marginalized languages. Therefore, the difference between language and dialect cannot be defined only based upon linguistic parameters. There is mutual intelligibility among dialects, and in some cases, although they belong to same language, there is no mutual intelligibility among its dialects. For example, we can notice such a relationship between Kannada-regional and social dialects. Because of political reasons, some dialects are assigned official status whereas many dialects being practiced by a majority of people are denied this status due to the state's policy decisions.

Nation Building

There is a close relationship between language policy and nation building. Language politics is alive even today because of the state's support. Thus, despite constitutional rights, the choice of language used is a political strategy based on the domain. Therefore, the rights that are provided by constitution are buried. Promoting monolingualism is not only a wrong move but it is also a way of inculcating disintegration among people speaking different languages. Apparently, such behaviors can be seen as techniques that integrate, but it is very obvious that they do not. Historically, the causes for most linguistic conflicts are to officially deny the recognition of minority language rights. There are a lot of arguments that such policy decisions are 'legitimate positions'. There is also a relationship between political instability and language policies (for example, India and Sri Lanka). Languages like English, Sanskrit, Hindi, and Kannada languages enjoy de facto supremacy. Due to these consequences, sociolinguistic conflicts will emerge. This phenomenon is not new to the state. However, the nation-state still forms linguistic and cultural integration. In a multilingual situation, a monolingual policy is intolerant. Upon arguing that maintaining multilingualism can also maintain social, economic, and political stability, it is possible to achieve any community's prosperity. There is no doubt about that this argument is democratic. The purpose behind such thoughts is that discussions about languages are the questions of community existence. The denial of any language is not just related to communication alone. It is also related to the aspirations of that community. The main

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reason for the conflict that exists between Tamils and Sinhalese in Sri Lanka is language. Such conflicts over a time will take political shape. Multilingualism or bilingualism is a way to maximize the diversity of perception but not a deficiency.

Language Policy and Contradictions

Throughout history, there has been a desire to formulate linguistics to complement contemporary politics; economic policies have always been based on discrimination. Due to the colonial dominance, the English language is being supported by the constitution of India. As a result, there are a lot of fluctuations in the existence of native languages. What are the consequences of promoting English? Why language policies are directly shifted from colonialism to neocolonialism? To protect whose interests are languages like English, Sanskrit and Hindi being assigned hegemonic status in India? And why did we accept this kind of language politics? Because of these implications, native languages are suffering from sociolinguistic domination by hegemonic languages. Keeping in mind all these questions, it is necessary to reevaluate language policy and planning in India.

Native languages in India are confronting major challenges; a very important one among them is that these languages are inefficient in rendering knowledge in areas like technology, science, medicine, and other such modern disciplines at one hand. On other hand, all these native languages should be effectively harnessed to face the impact of globalization in the domains of politics, social, education, and economics. Of course, these languages need to emerge in a new avatar. It is due to the implications of new economic policies that the relationship between linguistic positions and challenges of lives has become a very complex phenomenon. It is very evident from these arguments that there is a direct relationship existing between communities' lives and language policies. Ironically, today, the idea of 'linguistic rights' is ridiculous. In fact, it is fine that the constitutional concern is that everyone should obtain education through their mother tongue. At the same time, there is also a constitutional sanction to use the English language in all the functional domains. Legitimate power should be given to the native languages that are recognized as national languages in the eighth schedule of the constitution of India. However, English has intruded into the entire space that is constitutionally provided to native languages. It appears that the state demonstrates its socialism face, but its hidden agendas are always favorable to fulfill the aspirations of capitalists. In this new era, imperialism has not become weakened. Instead, it has emerged in a new avatar in its radical form. It receives all the power required to maintain its interests with the help of the state. Governments will implement the language policies that capitalists make. Such trends can now be implemented in recent times. That is why English has been given a national language status. From the dimensions of both use and function of this language, English has a social and political status that native languages do not have it. English, which has such political societal support and insistence, has established its hegemony over the native languages.

Social, political, economic, and administrative inequalities are the intrinsic qualities of language policies in India. Indigenous language speakers are ignored in sociopolitical participation. It is believed that if people do not speak English language, it becomes a hindrance to the socioeconomic prosperity of a given community. Because of English, the sociopolitical differences of elites and marginalized communities are increased further. These attitudes are

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devaluating the native languages and cultures of many communities of India. There are several shifts that have taken place in the language policies in India. The state is responsible for all these consequences. We always confront challenges to stabilize compatibility among different language speakers in India. All these challenges are the real reasons for these shifts and consequences. Even the very slightest attention that was given to language policies during colonialism may have led to these shifts.

Purpose of Language Policies

The purpose of language policies is to inculcate national consciousness among citizens and to make any particular language as national language. In the process of education, this national language becomes one of the important language subjects through which the concepts like nation, nationalism, and national integration are disseminated. In fact, many a time, these concepts inculcate among students a meaningless and insignificant mindset. The main reasons behind for formulating three-language formulas are national integration and national love. The constitution of India also supports such language policy. It is impossible to find any common understandings or accepted consent among Indians regarding the concept of 'national language' since in the eighth schedule of the constitution of India, very few languages are only recognized as national languages. Even de facto languages like English have been considered as one of the national languages. Many sorts of language policies are imposed upon the common man in the name of education. Language planning and policies in India have self-evidently declared that they are inefficient to teach science and technology. Thus, English language has been considered as inevitable to teach science, technology, medicine, etc.

For those who walk through the way paved by colonial experience, the concept of nationalism seems to be entirely different. It is just impossible for such people to maintain social coherence in India. Though we have been liberated from colonialism, anti-community attitudes are still inherent in today's state, which is based on democracy. Cultural orientations, traditions, and national loyalties are the real replicas of colonialism. Colonial language (i.e., English) takes predominant place in each and every policy decision, either social or political. As a result, language policies are English-centric rather than Indian-language-centric.

There is a relationship between education, language policy, and cultural identities. Such a cultural relationship leads to marginalization of indigenous language communities. However, transacting in certain languages is a prestigious issue, whereas conversing in some languages creates inferiority among the speakers of given speech communities. If we raise questions like why there is always support for such attitudes in a multilingual situation, we definitely find the answer to be that language policies are the key reasons for such support in multilingual situations. It should be noted here that political purposes that are inherent in language policies always lead to social fissures. The constitution is highly concerned about principles such as equality and liberty in the midst of communities. In such a constitution, these contradictions intrinsically exist. The constitution validates the fact that mother-tongue education is an appropriate medium of instruction and also it should be made a fundamental right. Nevertheless, this system has several fissures. It is a historical irony. In India, the very purpose of language policies is to recognize more and more the existence of languages like English and Hindi. In the

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interest of small, minorities, and tribal languages, it is necessary to bring a radical change in the scope of language policy and planning.

Colonialism and Language Policies

Countries that are dominated by colonialism have their own languages that they wanted to use in all functional domains after liberation from such dominance. In fact, they have got such an opportunity too. But our language policies gave social, educational, political, and economic importance, and political dominance is given to only few languages. Consequently, native languages are deprived of such opportunities. How do we deal with these attitudes? It is very evident that this system is a very complex phenomenon. In the process of decolonialization, these kinds of contradictions have emerged. In order to strengthen these contradictions, our language policies also join this process. Because of these crises, there is no effective transformation in the existence of indigenous languages of India. As a result, economic dependency began. It is not an easy thing that it has become inevitability for cultural dependency. India is depending on other languages for its economic prosperity. Thus, languages that enjoy hegemonic status are attaining unnecessary importance and sociopolitical values.

Challenges in Reestablishing Linguistic Diversity

In the process of reestablishing linguistic diversities in social, educational, and political domains, it is necessary to understand the challenges we confront at this juncture. These understandings would also help us to recognize the challenges that we confront in the process of decolonialization.
1.   These ideas are the basic factors for transforming civil rights into social, economic, and political rights.
2.   At one hand, third-world countries make use of these ideas to attain their political liberation, and on the other hand, hindrances emerge from language policies for economic and cultural liberation.
3.   Education and public institutions have a vital role to play in protecting the existence and identities of languages. Education and culture are not stagnant phenomena. Rather, they create a hegemonic status to preserve the culture and well-being of any community (Bourdieu: 1970). Consequently, the collective identities of native languages are left out from the mainstream.

The above arguments appear to make it possible to understand the relative positions that exist in such linguistic communities as the overall nature of the multilingual context and linguistic diversity. These debates are about not only the language itself but also the roles that languages play in a society. There are also beliefs that the system of language communications is organized. But language is not just a tool, it is also a system of cultural, political, and economic realities of a whole community. In contrast to this argument, the tongue is indefinitely referring to the linguist, but it is not too hard to devise anything else. Such arguments argue that each language only refers to the respective language speakers. Hence, there is the belief that from the perspective of language nothing can be defined, and such beliefs are responsible to prove the misconceptions that are deep-rooted. Such beliefs can be triggered by lack of linguistic knowledge. There is a historical significance in the multilingual or bilingual education system. This system describes educational, cultural, economic, and socially driven inequalities, not just challenges of a language.

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Illusion Versus Reality in Shobha De's *Second Thoughts*

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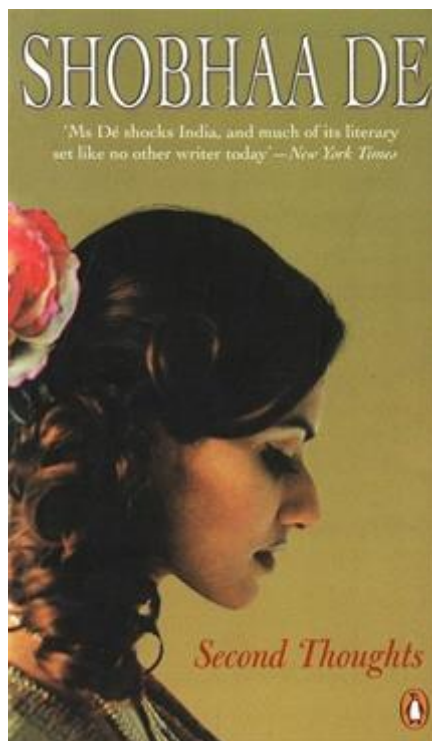
Abstract

Shobha De, in her novel *Second Thoughts* reflects through her protagonist Maya, the acute marginalization and displacement experienced by the majority of the womenfolk who are forced to suffer silently the rigid social systems which govern the male dominated Indian society. Being a protagonist of De, Maya differs from others by the dual personality that prevails within her. On the one side, the conventional tradition-bound concepts and values highlighting the passivity in women instilled in her by the traditional background as well as the over-dominating attitude of her mother turn her to be a passive introvert. And on the other, an inborn feministic instinctual urge to be unique, to be different from others, to achieve something, to live life in its fullest sense prompts her to revolt against patriarchal superiority. When marriage proves futile, unable to confront reality, Maya is forced to live in a world of illusion. Maya, in her inner consciousness decries tradition and strives to relieve herself from the tradition bound marriage with Ranjan. In her imagination, Maya is able to break away from tradition and take decisions of her own. But, in reality, she is forced to remain bound by the societal concept of marriage. The inexperienced Maya, living in a world of illusion, dreams of Nikhil to be her ideal lover who would surely rescue her from such a monotonous and accursed family life. Maya as a matured woman exhibits the mental strength to give her marital life a second thought where she is bold

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enough to confront the sultriness of not only Mumbai but also her own life. Thus, Maya is able to overcome the influence of illusion in her life and accommodate herself with reality.

Keywords: Shobha De, *Second Thoughts,* male-dominance, suppression, illusion, self-assertion, reality

Introduction

Shobha De, in her novel *Second Thoughts* reflects through her protagonist Maya, the acute marginalization and displacement experienced by the majority of the womenfolk who are forced to suffer silently the rigid social systems which govern the male dominated Indian society. While almost all the other protagonists of Shobha De are rebellious and revolting in their attitude towards patriarchal hegemony, Maya is one exception. Through her, Shobha De succeeds in presenting a realistic portrayal of female suppression in its extreme level, where Maya is reduced to the level of an object. The hollowness and hypocrisy characterizing the traditional marriage in the Indian male-oriented societal framework is given a full-throated expression by De in her novel *Second Thoughts*. Through the effective portrayal of Maya, De re-affirms the fact that in a male dominated society like India, woman is fated to suppression and oppression right from her childhood. The fanciful illusion of womenfolk end as a shattered reality and this status serves the essence of Shobha De's *Second Thoughts*.

Maya

Shobha De's Maya, who is a representative of the average Indian women, is forced to believe and follow such traditional dictates throughout her life. All her aims, ambitions and her desires are ruthlessly suppressed by her 'patriarchal' parents in the beginning, later by her husband and the society in general. Being a protagonist of De, Maya differs from others by the dual personality that prevails within her. On the one side, the conventional tradition-bound concepts and values highlighting the passivity in women instilled in her by the traditional background as well as the over-dominating attitude of her mother turn her to be a passive introvert. And on the other, an inborn feministic instinctual urge to be unique, to be different from others, to achieve something, to live life in its fullest sense prompts her to revolt against patriarchal superiority. As a result, Maya remains sensitive to all acts of female subordination.

Silent Introvert

A life of continuous suppression turns Maya into a silent introvert who creates an isolated world for herself where she moans and cries to herself. Though Maya appears to play the role of an obedient daughter to her parents only too well, it is within her psychological self that Maya is torn into pieces. Gupta comments that in the Indian society, "whatever may be the intensity of the tortures undergone by them, girls have to keep everything within the four walls of the house lest the family honour should be at stake" (149).

Marriage

The idealized version of marriage being based on mutual reciprocation and equality between the sexes provides fulfilment and satisfaction to both the husband and wife in their marital life. However, in a male-dominated society, marriage provides the man with unquestionable power to be exerted over his wife, which results in enslaving and subduing the woman, thereby severing the wife off her individuality. The wife becomes the 'other' in a phallocentric man's life. The same happens to Maya.

Once the marriage ceremony is over, Maya's aspirations are shattered by her unsympathetic husband Ranjan. Though an American returned and successfully working in a Bank, Ranjan is still a

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conservative and a male chauvinist in his dealings with his wife. Maya who had undergone an almost antagonistic childhood and of course adulthood, is confronted with an equally horrible and unfavourable situation provided by her married life.

Ranjan and Maya

Ranjan fails to consider Maya as an individual with feelings and emotions of her own. Maya is like a caged bird who has been under the restrictions not to use installed facilities of her house. There is a shadow of male dominance over every aspect and activities of her life. Patriarchy reduces woman to be the state of object. Her identity exists largely as 'being for itself '.Virginia Woolf rightly states, "Imaginatively she is of the highest importance. Practically she is completely insignificant" (10).

Ranjan is an egoist who tries to establish his superiority over his wife by suppressing her and forcefully denying her the freedom and self-respect of her as a human being. He ruthlessly denies her the opportunity to experience the city of her dreams. This leaves Maya longing, "If only he'd be more enthusiastic about sharing his city with me" (97). Analysing Maya's critical condition, Saxena remarks:

It troubles her [Maya] to see that Ranjan refuses to share a single aspect of his life with her. She wonders whether he considers her his rival or does not have enough faith in her [...]. Under the same roof, they live as strangers. (265)

Yearning for Freedom

Naturally, Maya feels worthless, ineffectual and hollow. She losses interest in life and turns out to be a secluded being who recoils within herself. It is pathetic when Maya realizes that marriage leads a woman to "aimless days indefinitely repeated, life that slips away gently toward death without questioning its purpose" (Beauvoir 500). Maya, in her inner consciousness decries tradition and strives to relieve herself from the tradition bound marriage with Ranjan. In her imagination, Maya is able to break away from tradition and take decisions of her own. But in reality, she is forced to remain bound by the societal concept of marriage.

Maya's longing to express herself and make her life purposeful by pursuing a career is crushed down by her ego- centered, male-chauvinist husband. Maya is left to yearn for the kind of freedom which banana selling woman enjoyed. Maya is left to admire, "how lucky she was to be outside. In the midst of people earning for herself and nurturing another life" (87). When marriage proves futile, unable to confront reality, Maya is forced to live in a world of illusion. Saxena clearly explains the mental condition of Maya, under the influence of which she gets entangled herself in a relationship with Nikhil, her college-going neighbour. Maya's mental strain is explained by the critic thus:

Maya is constantly depressed because of her crippling loneliness. There is no one in Bombay with whom she can share her miseries. She pities herself for doing nothing in a city that is not her own. There is no one with whom she can giggle or confess her problems. She feels useless. The feeling of being unwanted gnaws her. (266)

Developing Relationship with Nikhil

Maya, therefore wants to be of some meaning to someone who would really respect her feelings and have concern for her. Unable to free herself of the mental strain caused by her ruined married life,

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utter loneliness and confusion, Maya reaches such a critical state where she boldly seeks to take revenge upon Ranjan's inhuman attitude by getting entangled in a sexual relationship with Nikhil. Nikhil is foil to Ranjan. She remembers Nikhil's complaints, his cutting remarks, his frankness. She learns to love herself, her appearance, her existence, etc. due to Nikhil's company. This is significant change in her. She feels that a new woman has taken up in her. She has been recognized, accepted and completely cared. She has broken the norms for once while others have ignored it for ages.

The inexperienced Maya, living in a world of illusion, dreams of Nikhil to be her ideal lover who would surely rescue her from such a monotonous and accursed family life. When Nikhil comes into Maya's life, he brings a new meaning of existence for her. Her dreams and desires once again regenerated. It is he who gives her an exposure to Mumbai city. Maya wants to be free, alive, and reckless and go mad with joy.

With Ranjan, she has only seen the closed door of her house and the iron bars of the windows. Now she comes face to face with the Bombay she has craved for. She wants to flirt with the other Bombay. She is in search of adventure and she indulges in it now. With Ranjan she has learnt to curb her feelings. If she ever saw pictures of exotic resorts in magazines, she just shut her eyes and placed herself in the azure blue of the pool or the inviting mountains, but now she gets the chance to feel the tingling excitement in reality.

Exploiting Innocent Maya

Nikhil, being an experienced Bombayite, had in fact cunningly exploited the innocent Maya by his shrewdness. But when it comes to reality, Nikhil knows very well that he cannot be carried away by his temporary romantic stance with Maya, a married woman. So, he readily accepts to marry the girl of his mother's choice. Maya's world of illusion breaks down when she realizes how readily her 'ideal lover' Nikhil, who had been in reality a perfect opportunist, has accepted to marry another girl.

It is at this juncture that Shobha De throws light on the reality of the people who fall in Nikhil's category: again a typical attitude of people who belong to his class Nikhil, too, seems to have pre-conceived notions of marriage. He is the product of the modern generation, a man who does not mind taking one-night-stands with frustrated married women. But when it comes to marriage, it is arranged one. Nikhil's mother Pushpa breaks the news to Maya, about her son's engagement, with obvious pride. While Maya is dreaming of the glorious relationship that she would have with Nikhil, he is already in Delhi wooing his would-be bride.

Wallow in Her Misery

Now Maya is "left to wallow in her misery" (165). The brief adventure, magic and romance is all over revealed very abruptly. Maya stands motionless and speechless. Her mind goes blank. There is a total block out. Not that Maya is unaware of Nikhil's liaisons with other married women but perhaps with the satisfaction she gets in his presence, she does not give much thought to this aspect. Nikhil takes her once that his diary is crammed with the travel schedules of various husbands and he is always hooked up with bored housewives. Nikhil takes advantage of the limitations and weaknesses of lonely ladies and Maya is just an addition to his endless list. For him, such relations are only a stop-gap arrangement before the formal, recognized nuptial.

Even after undergoing bitter experience at the hands of male chauvinists, Maya is not strong willed and lacks the courage to step out of her meaningless tradition bound marriage with Ranjan. However, Maya is able to realize that, "there is no escape route in a tightly organized tradition bound society" (Jacob 31). Maya gains maturity as a result of the bitter experiences where she is determined to take control of her life, which itself is a mode of self-assertion.

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A Second Thought

      Maya as a matured woman exhibits the mental strength to give her marital life a second thought where she is bold enough to confront the sultriness of not only Mumbai but also her own life. Maya who had as a vibrant college student dreamt "about becoming a journalist and changing the world" (141) is able to make a compromise with reality where she may not be averse to make a fresh beginning in life with her husband for she has, "all the time in the world now" (289). Thus, Maya is able to overcome the influence of illusion in her life and accommodate herself with reality.

Slice of Urban Life

      Shobha De's novels are a slice of urban life. They deal with contemporary issues. In this context, *Second Thoughts* is a realistic representation of the psyche of the traditional Indian men and women. Although they claim to be the proud products of the twenty-first century, but deep down they still cherish and nourish the age- old norms and traditions. In that much familiar pattern, the status of men and women has hardly undergone any change. As individuals, they may have progressed but in the institution of marriage, the man is still the lord and master and a woman has to abide by his whims and fancies whether she likes it or not.

      The ending of the novel is abrupt, no doubt, but Shobha De has successfully depicted the tension arising out of the failure of the Indian women (and also men) in properly negotiating and conflicting situations emerging from a clash between conservatism and liberalization. The gender issue of male chauvinistic dominance, the non-acceptance of a liberated woman by the Indian society, the growing question of sexual, familial, and individual dilemma have been dexterously highlighted by Shobha De in *Second Thoughts*.

      Maya's marriage with Ranjan was not a satisfied life to her, because of her loneliness and lack of her identity so, she goes for another choice with Nikhil is an illusion and later she realizes and rejoins with Ranjan and accepts her life is a Reality. Thus, Maya is considered to be the new woman and the traditional woman.

To Conclude

      Thus, Shobha De's *Second Thoughts* is a successful attempt to bring about the plight of the New Woman who is concerned in the maze of domestic chores and takes up unconventional decision to assert her individuality and establish her identity. Here Maya is a new woman who is prepared to face the consequences of her choices. Her protest is not for equality but for the right to the acknowledged as an individual- capable of intelligence and feeling. Here the new woman is new in the dimension of time by being a rebel against the general currents of patriarchal society and in exploring her true potential, along with the struggle to fulfill her urges and needs.

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A Psychological Inquiry into the Role of Music in Video Games

Neha Bandral, Research Student & Dr. Ranbir Kaur

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Resident Evil Poster
Courtesy: http://residentevil.wikia.com/wiki/Resident_Evil_5

Abstract

Music has been proven to be an integral part of the video games and is correlated to games for almost as long as they have been in existence. This paper blends the analysis of the genre of music in the games and explores the significance of music in video games. The objective of the paper is to focus on the music through the aspect of video games and to promote the positive reception on it. This study through the ethnographic framework focuses on the connection of the video games and the music and how music is related to the process of immersion. It also shows that how music in video games may affect the performances of the player. The paper highlights the possibility that either faster or slower music could increase the performance of the player.

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The paper helps to get a better understanding that how the music plays a vital role in visual presentations of video games. There will be a quantitative analysis based on the music used in the video games to investigate that whether the background music increases participants immersion or not. This research will be done through the ethnographic survey focussing on the age group between 15 and 25.

Keywords: video games; game experience; immersion; music, music role in video games

Introduction

In modern times, video games have become the intrinsic, incredible and insidious   part of entrainment and now-a-days, number of children, teenagers and even adults also prefer to play video game rather than going out for movies. From the last few years the craze for the video games has increased. Video game is a kind of electronic game that involves interaction, immersion, involvement of the player. In video game player becomes the controller and control all the moving pictures by just pressing the buttons. Now, Jesse Schell   describes "video games as a problem-solving activity, approached with a playful attitude" (Schell, 2010, p.37). Grant Tavinor studies the definitions of video games and introduces his own definition as "X is a video game if it is an artefact in a visual digital medium, is intended object of entrainment through the employment of one or both of the following modes of engagement: rule and objective game play or interactive fiction" (Tavinor, 2009,p.15-34). In addition, video games have also brought the positive effect on the society because it reduces   the stress of the player by taking them to the virtual world and provides distraction from the everyday life work and tensions. It allows people to "loose" themselves in the world of games.

Video games can also be defined as an amalgam of audio and visual performance i.e. the visuals and the sound come together to create one cohesive, interaction experience. Whenever we talk about media, such as film, television or about video games there is always a need of strong element in all of them i.e. a strong audio-visual relationship to maintain the synchronicity and continuity of the on-screen action and audience involvement.

There are different kinds of video games which differ from each other in their design and structure but still there is one element which is common in all types of games, i.e. Background music. According to research of McElrea and Standing (1992), "Individuals listening to fast music while drinking water drinks faster than if they listened to the slower music or no music at all." (p.362) Similar is the case with the players that they get so absorbed in the music of the game that their body start responding with the pace of the music of the video games. Another experiment to know about the importance of music in video games was performed by the Nacke, Grimshaw and Lindley (2010), "they performed an experiment in which they asked the players to play a fast-paced video game i.e. *"First Person Shooter"* in which both sound and music on and off were operated. The outcome shows that those players experienced positive feelings and were enjoying the games when the sound of the games was on but when the sound of the games was turned off the result was totally opposite" (336-343).

Practically all games have music and the ability to draw people in with the help of music and this experience of getting absorbed in the games is referred as "immersion". "Player immersion is also said to be the holy grail of video game." (Zhang and Fu, 2015, p.1).

Immersion

"Immersion is a term commonly used for gamers and reviewers." (Jennett, Cox and Cairns,2008, p.4). According to Varney (2006) "Understanding immersion is very important for game

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developers" (1-2). "During this extremely intensive state, one is wholly absorbed within the activity of playing video game and gains great contentment" (Ermi and Mayra, 2007, p.2). Therefore, there is more to a video game than just high scores i.e. it is also about being getting immersed and transported to the other world i.e. the virtual world. Now, "Immersion is the sense of being in a game where a person's thoughts, attention and goals are all focused in and around the game" (Zhang and Fu, 2015, p.2). As Janet Murray in (1997) define immersion in her book, "*Hamlet on the Holodeck*":

> A stirring narrative in any medium can be experienced as a virtual reality because our brains are programmed to tune into stories with an intensity that can obliterate the world around us. And that experience and the feeling of being transported to a virtual world is pleasurable in itself, despite of the fantasy content and this experience is known as immersion. Immersion is actually a metaphorical term. Immersion is just like the physical experience of being submerged in water. We get the same feeling from a psychologically immersive experience that we get from a plunge in the ocean or swimming pool i.e. the sensation of being surrounded by a completely other reality, as different as water is from air, that takes over all of our attention, our whole perceptual apparatus . . . in a participatory medium, immersion implies learning to swim…and the enjoyment of immersion is a participatory activity. (pg. 98-99).

When we talk of Immersion in video games, then we are talking about how individuals' thinking, attention and all thoughts are aimed around the game and it is closely related to our psyche. Immersion in video games is considered as the after-effect or result of a good experience with the game. "Now, there seems to be a broad understanding of immersion, but it is still not clear what exactly is meant by immersion and what is cause of immersion" (Jennett, Cox and Cairns,2008, p.641-661).

Immersion is like the interaction with the sound. Immersion means becoming part of the experience of virtual world i.e. a part of the experience itself. Immersion is the indicator of the interaction between a game and a player.

Emily Brown and Paul in one of their papers, which is actually an interview-based paper, namely "A grounded investigation of immersion in games" (2004) talked about immersion and its structure. Brown and Paul Cairns divided cause or process of immersion in three parts:

(1) "Engagement, the lowest initial level of immersion", which consists of the access, and the time the player invests in the game.

(2) "Engrossment or the emotional attachment of the player to the game determined by the construction of the game."

(3) "Total Immersion or presence, where the players are cut off from reality as a result of their empathy level and the atmosphere of the overall design."

Immersion can also be defined as something that takes individual away from reality. According to Haywood and Cairms "immersion has the following feature i.e. Loss of awareness of the real-world involvement, lack of awareness of time and a sense of being in the task environment" (Zhang and Fu,2015,p.2).Now, "There are few researchers who believed that immersion consist of two parts: Perceptual immersion and Psychological immersion. Perceptual immersion can be defined as a sense of having one's perceptual system submerged in a virtual environment, while psychological immersion

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refs to the degree to which the user feels involved in or engaged with stimuli from the virtual environment" (Zhang and Fu, 2015, p.2).

Therefore, immersion is something which is related to the scope of what is happening and the narratives within the alternative realities affect the way we interact with them, it affects the time we spend on them and most importantly it determines the satisfaction and pleasure we get from games. "Immersion has been related to the notion of flow and presence and both of them used things like temporal dissociation and awareness of surroundings as indicators of high involvement. However, immersion always and focused on the specific, psychological experience of engaging with a video game" (Jennett, Cox and Cairns, 2008, p.641-661).

"Immersion act as significant part of video games, as video games merge two elements that exist within books and motion pictures: The narrative and the visual stimuli. The background music plays a major role in the immersive quality of a video game." (Collin,2008) The background music of the video games blurs the line between real and virtual world and thus produces a sense of presence in video game.

Role of Music

If we talk about the gothic then in gothic games, it is the music which produces the feeling of fear and terror and it is the music which makes and also controls the pace of the player. Video game music composer Tommy Tallarico performed an experiment and explains the importance of background music in the video games by taking example of the game Space invaders that:

> In the game *space invaders, as* the ships started to come down, the aliens and as they got closer and closer, the sound got faster and faster. Now what the games programmers did was that they took the persons heart rate and as they are getting closer and closer, people would start to panic. Now, they do the same studies but this time without music or sound and the people wouldn't panic as much and it goes to show and prove that how significant an audio and music are (The evolution of video games, 2008, p.1).

Music in video games is not a passive element of the background rather it has the potential to make the participant active player. SCI model will justify the function of background music in video games and how it is related to the players' immersion.

We will elucidate the role of music in players' immersion in the video games with the help of SCI. As per Ermi and Mayra, "SCI is an amalgam of sensory immersion, challenge-based immersion and imaginative immersion, it is a comprehensive model regarding game play experience. According to them the games play experience and immersion into a game area is multidimensional phenomena. Immersion is actually a many-faceted phenomenon with totally different aspects which will appear and be emphasized differently within the individual cases of various games and players" (Zhangand Fu, 2015, p.2). According to this model, "sensory immersion, challenge-based immersion and imaginative immersion are the three basic factors which will exert influences to players' overall experience" (Zhang and Fu, 2015, p. 2). "Even the most effective and the best video game is the combination of these three dimensions. Among them, sensory immersion relates to the audio-visual execution of games. They claim that this is something that even those with less experience with games can recognize: digital games have evolved into three-dimensional, audio-visually impressive and stereophonic worlds that surround their players in a very comprehensive manner" (Zhang and Fu, 2015, p.2).

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Even though significance of background music has come under the focal point of game contrivers and players, yet they lack that understanding of its importance. Therefore, it is very much important to know all the effects of music and to understand that how music acts as an energetic and effectual means of expression in video games.

Focus of This Paper

This paper is based on the research that how background music of the video games make player immersed in the video games that instead of giving passive reactions they become an active participant of the games and to investigate that whether music plays a major role in video games or not, we will perform an experiment by taking some games.

In this paper, we are focusing on two games one is the First-person shooter video game i.e. Crysis. This game is also known as the stunning standout game. The game began with the news of outbreak of the Manhattan virus and due to the breakdown in the New York city, Manhattan is place under the US department of defence, soldiers from Crynet enforcement and logical logistics and they came to know that it is the alien race who are trying to kill human and Alcatraz is the main player who has to rescue the human from the alien race.

Now defining first person shooter game it is a game played from the perspective of first person. Though this is a fictional game but still it is the favourite game of many players and the reason why players enjoy playing this game is because in this game there is the use of weapon(gun)and moreover the thrilling music which entice the players to do something which they are not allowed to do in real world. Game music gives them power to be strong, to be fast.

In the very beginning of the game, one can hear the music of war when there happened an announcement to get ready with their arms within ten minutes, that was the first step of immersion i.e. the "engrossment level according to Bros". In the entire game music fills you with the passion and the proud that you are going to fight for humanity. Background music of the game keeps on refluxing from the moment army abandoned the ship, went into the water and the moment when aliens attacked the army .One can hear the Music of piano when Alcatraz, the protagonist decide to fight for his country .A sudden change in the tempo of music can also be felt with the start of war and also at the moment when the player lost his energy i.e. when the number of bullets became less, there is sudden shift in the music can be felt. So, in this way we can say that music in the FPS somehow is responsible for sensory immersion

Resident Evil 5 – Survival Game

Now, consider another game, i.e. Resident Evil5 which is a survival game. This game is designed for two players. In this game Chris and Alomar are the two main players and Chris came to Africa to fight with the Bioterrorism in Africa. As soon as the game begins, one can notice a different kind of music. In this game the music is somewhat different; it changes with what is happening on the screen. As well as when the player was in an area where there is no enemy, here one can hear certain tracks of music. Similarly, when the player is being attacked, more upbeat kind of track can be heard. Here music also plays the role of the signal, as the music doesn't stop until player kill every enemy in the area. So, even in this game it is the music which plays a significant role in the game and it is the music which immerses a person in the game.

"There are various ways to measure the immersion in players during game play. One of the main challenges facing the game research is a lack of a coherent and sounded set of method and tools

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that enable the measurement of subjective experiences in a sensitive, valid and reliable manner" (Ijsselstein, Kortand Poels, 2008). "There are different ways to measure immersion level in players' some of them are immersion questionnaire, psychological instrument, and to observe behaviour of player during game play and functional Magnetic Resonance Imaging (fMRI)" (Zhang and Fu, 2015, p.2).

Assessing Immersion

Now, "immersion can be calculated both subjectively i.e. from questionnaires as well as objectively i.e. from psychological method and behaviour during game play (influences itself). In this paper, we are going to measure immersion with the help of questionnaire and lab experiment"(Zhang and Fu,2015,p.2).

In the experiment of immersion, we took the help of "Immersion questionnaire used in the work done by Jennet et al." (Jennett, Cox and Cairns,2008, p.641-661) "which was a revision of Brown and Cairns" (Brown and Cairns,2004, p.1297-1300). It consists of questions which were related to the "emotional involvement and the mental involvement of the player. The "questionnaire consisted of four sections: those sections consist of questions which were related to basic attention, temporal dissociation, transportation, challenge, emotional involvement and pleasure" (Zhang and Fu, 2015, p.2). The questionnaire consists of four questions the first section consists of total 6 questions, the second section consists of 22 questions, the third section consists of 7 questions and the fourth and the last segment consist of 17 questions. Participants have to fill the questionnaire" (Zhang and Fu,2015, p.2) and after playing the game, they were asked to choose one of the options given below which they think is the right answer.

After that to check the immersion of the players, the players have to do another task i.e. Find the number task. This is irrelevant task given to the players to check the immersion.

"For example, Jennet asked participants which were randomly selected for an experiment regarding video game to finish a Tangram task just after finishing the video game task and the result showed that performance of the participants was very bad in subsequent Tangram task than in the videogame task because they were highly immersed in the video game task and therefore they were unable to switch from one task to another. The results also confirmed that the degree of immersion in task is negatively related to the performance within the Tangram task" (Zhang and Fu, 2015, p.2).

In the same way, we performed "Find the number task". That was another kind of game in which the player has to accomplish the target and the goal of the player is to find in the panel below the number that was generated above. Beside this the number should match the colour font and moreover those colour box given below were irrelevant. So, player has to keep his/ her mind and eyes open to win this game.

As mentioned above in the abstract, we are going to do empirical studies to scout out the role of music of video games on players' immersion. All the participants who participated in this experiment were judged on the basis of their performances to know whether background music plays an essential role in video games or not. Now, those video games that we had selected for this study were 1. Resident Evil 5 and another game was the First-person shooter with thrilling background music. In order to get the appropriate result in the end, all the participants were divided in two groups i.e. Group A and group B. The players were randomly selected , the players of group " A" played First Person Shooter game and the players of team "B "played the Resident Evil 5.Now , two different rooms were selected one for team A and one for Team B , in this experiment players of both the

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teams were allotted in pairs to play the similar type of game, one player play the game with earplugs on to enjoy the background music of video game while the another player play the same game but without music . The players in the pairs sat in the same room and therefore every group of participants faced the same experimental process except that the background music was turned off or on.

If we talk about how video games is related to psychological states of a player then "massive amount of evidences from researches have demonstrated that the gaming experience was also an important factor that cannot be neglected in the influence of numerous psychological states and behaviours" (Zhang and Fu, 2015, p.2).

Moreover, it is also said that video games have a positive effect on psychology of player, it is related to the performance superiority and moreover it also improves your visual and spatial tasks.

Hypotheses
The following are then premium hypotheses we use in our paper:

- Background music plays an essential role in video games and it also plays a crucial role in immersion.
- The players who played the video games with background music on will get more immersed rather than the players who play the game without background music.

Methods
Participants for this experiment have been selected from one college, where we found the students of different age group which help us to get wider perspective related to our experiment. Students from the college were selected to fill the questionnaire and both boys and girls were allowed to fill the questionnaire. With the help of the interaction with the players, we came to know that there were two kinds of participants. There were highest-ranking gamers i.e.60 participants who play video games for 30 to 33 hours a week. There were Males 42 and Females 18. 60 participants played video games just for 7 to 8 hours a week. Both types of gamers, i.e. high gamers and low gamers were chosen for the experiment

The two video games selected for this experiment were "Resident Evil 7" and the "First Shooter Game". "Resident Evil 7" is a gothic game and it has always been considered as one of the best video games. In this game, the protagonist went to find his wife who has been missing for three years and he went to an old house in search of her where he met his wife, but, after some time, he realized that his wife had turned into a zombie and after knowing that he wanted to get out of that house, but he was unable to come out. So, this game is all about the hard work of protagonist to come out of the house as soon as possible The second game is the first-person shooter, i.e. Crysis.In this game, the protagonist saves the humans from the attack of aliens.

We took the help of questionnaires used by Jennett et al. (Jennett, Cox and Cairns,2008, p.641-661) in her work which was a revision of Brown and Cairns (2004, p.1297-1300). "The questionnaire was a measuring mixture of person factors (cognitive involvement, real world dissociation, emotional involvement) and game factors (challenge, control) (Zhang and Fu, 2015, p.2).

All the computers of both the room were connected to a system i.e. main system of the networking lab and all the participants were divided in pairs i.e. one with music and one without music.

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After providing them, with the information players were allowed to take their respective positions. The two players of the pair were informed to sit on separate computer systems and the computer of every room was connected with the computer of the research lab, so that they could start playing the game at the same time and all players faced same game hurdles at same time. Earlier than the start of the game play, they had given the proper time to be familiar with the game. The players were very excited for the experiment and few of them said that they had prepared a lot. After all the instructions game play begins and continued for 30 minutes. Throughout game period, one player plays the video game with the background music on, contrary to this, the other player did not hear any music. There were two teams i.e. A and B team and each team consists of 30 players. Both teams were playing their games in different rooms. As mentioned above the players of team A were playing gothic game and the players of team B were playing first person shooter game and, in both teams, 30 players were playing game with background music and 30 players were playing game without game. After 30 minutes, the video game was stopped. "When the phase 1st was completed the players were asked to play and finish second game i.e., Find the number game. Participants were informed to distinguish the number of same colour as quickly as possible while maintaining a high level of accuracy. After the task, the immersion questionnaire was prepared for every participant to fill in (Jennett, Cox and Cairns,2008, p.641-661). After completing all the measures, we thanked the participants for their participation and after that they left.

Results

Results of Questionnaire: There were 52 questions in the questionnaire and most of the answers were marked positively. Through the result of questionnaire, we found that most of the participants think that music plays an important role in video games and it performs an essential function in engaging player in video game .

Feedback of the Players of Team "A"

Players of team A who were playing " Resident evil game" with background music on felt that game was very scary especially when the zombie appeared and they were totally immersed in the game and they were fighting hard with the zombie for their survival whereas the players who played the same game with background music off felt that game was not that much scary though, it was interesting to fight with ghost but still they don't get scared of them . This feedback of the players of team A show as that it is the music of gothic game that make it scary, i.e., the different kinds of sound in the game, the sound of the footsteps, the sound when the ghost appears. Therefore, all these kinds of sound or music make them immersed in the game.

Feedback of team "B"

The players of Team "B" who were playing "First person shooter game", i.e.,Cyrius with Background music said that they really enjoyed the game and they got so much connected with the game that they actually started feeling that they are on one of the mission in the war field where they are surrounded with different kinds of sounds i.e. the sound of the bullets , sounds of the different engines , sound of the tankers and the sound of the blast. Contrary to this the players who played the same Video Game without music felt no connection with game as one of the player said "I don't felt like that I am on the mission because all I know that I am killing that opponent with the gun in my hand but still I don't get that fell of shooting a person as I can't heard the voice of bullet or any kind of bombarding which was going around me , for me, it was just an hide and seek game ." This response of the players of team shows that it is the music which helps the players to get immersed in the video game.

Find the Number Task

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In this task, only a few players were able to clear round 1st of the game and the players who were able to clear that round were those who played the game without music. So, this result demonstrated the significant effect of background music in video games. It shows that "if a person is highly immersed in something it is highly difficult for him to switch within in a few seconds. As a result, their performance in the task will be impaired."[1] Then we discovered that players' engrossment intensity in game was notably converse ratio to their performance after that.

Conclusion

"Immersion in video games in this sense is the psychological experience of being involved in a game thanks to the opportunities it offers, and we can also say that somehow, somewhere it is the immersion which leads his success in the game and for the good experience of the player" (Zhang and Fu, 2015, p.4-7). "Music not only provides an audio complement to action on the screen but also help create a sense of a real physical space" (Morris, 2002). Moreover, the results also supported our hypothesis that music performs a significant function in video game and this is the music which helps us to get immersed in the video games. The result that we get from the experiment performed in the networking centre also shows that background music plays an essential role in the immersion and it also shows that it is not video games rather it is the music of the video game which lures, and which attracts the players towards it.

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Appendix
Psychological Inquiry into the Role of Music in video games questionnaire

Do not open this survey until you read all the instructions carefully.

INSTRUCTIONS:

- The survey is related to find out the function of music in Video Games. When we mentioned about Video Games, we mean any video game that you play on computer or on Xbox or in play stations or on hand-held game devices or on Arcades.

- It is mandatory to answer every question.

- In majority of questions, you just need to choose one option whichever you think is the right answer according to you. It's essential that participant give honest answers to the questions.

- All the information given by you will be treated confidentially.

Name:

Age:

Gender: Female ☐ **Male** ☐

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Education completed
☐ You are less than high school graduate
☐ You have completed High school
☐You have completed Bachelor's degree
☐ You have completed Master's Degree

Section 1

Do you play video games?
☐Usually
☐Seldom
☐Never

How often you play video games?
☐Everyday
☐Several times of a week
☐Several times of a Month

How many days of the week you play video games?
☐Everyday
☐2-3 days
☐Never

How many hours of the day you play video games?
☐2-3hours
☐4-8hours
☐8-12hours

How do you prefer to play video games?
☐ Play station
☐ Xbox
☐Both

Which genre of the game do you play the most?
☐Gothic
☐Fighting
☐First person shooter

Section 2

	Questions on video games	Agree	Strongly Agree	Neutral	Disagre e	Strongl y

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						Disagree
1	You feel comfortable with video games					
2	Video games take the player to another world.					
3	Video games suits to any player of any age.					
4	You feel playing video games is the waste of time.					
5	You find video games as confusing thing					
6	Video game takes the player away from the real world.					
7	Video games suits to any player of any age.					
8	You feel playing video games is the waste of time.					
9	You find video games as confusing thing					
10	Video game takes the player away from the real world.					
11	Video game plays an important role in present world.					
12	Playing video games is very boring.					
13	Life will be harder without video games.					
14	You feel confident while playing video games.					
15	You find it as a waste of time to read about video games. Video Games are Dehumanizing.					
17	You enjoy playing video games.					
	Video Games make the people lazy.					

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18						
19	Video games make the people dumb.					
20	Video games are actually fun to use					
21	Video games help you to feel relax .					
22	Video games make you feel confident.					
23	You prefer video games over movies.					
24	You prefer video games when you want to relax.					
25	You prefer video games rather than playing with your friends.					
26	Video Games are lowering down the standard of people.					

Section 3

	Questions	Not at all	Quite a bit	A little	Very much	Agree
1	While playing video game you experienced the felling of proud.					
2	While playing video game you experienced the felling of Nervousness					
3	While playing video game you experienced the felling of guilt.					
4	While playing video game you experienced the felling of excitement.					
5	While playing video game you experienced the felling of determination.					
6	While playing video game you experienced the felling of irritation.					
7	While playing video games you get the feeling of power					

Section 4

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	Questions related to music	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1	You prefer playing video game without music.					
2	You enjoy video game with the background music.					
3	You find music as an unwanted element in video games.					
4	Music makes video games it difficult to play.					
5	You prefer to play video games with the music.					
6	You prefer music of the game over its graphic.					
7	You will prefer playing the resident evil without music.					
8	You can enjoy the resident evil without music.					
9	You can enjoy first shooter game without music.					
10	Background Music attracts you more towards video games.					
11	You enjoy more when you play a video game with its background music on. Music plays an important role in video games.					
13	Music transports you to the virtual world.					
14	Music can affect the pace of the player.					
15	Music makes you an active participant of the game.					
16	Music helps you to engage more in the video games.					

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17	Music acts as a catalyst for video games.					
18	Music is the stimulating agent of the video games.					
19	Music is the integral part of the video games.					

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The Choice of the Cross:
An Existential Reading of the Life of Jesus Christ

Nidhin Johny, M.Phil. Research Scholar

Courtesy: https://www.amazon.com/Gospel-According-Jesus-Christ/dp/0156001411
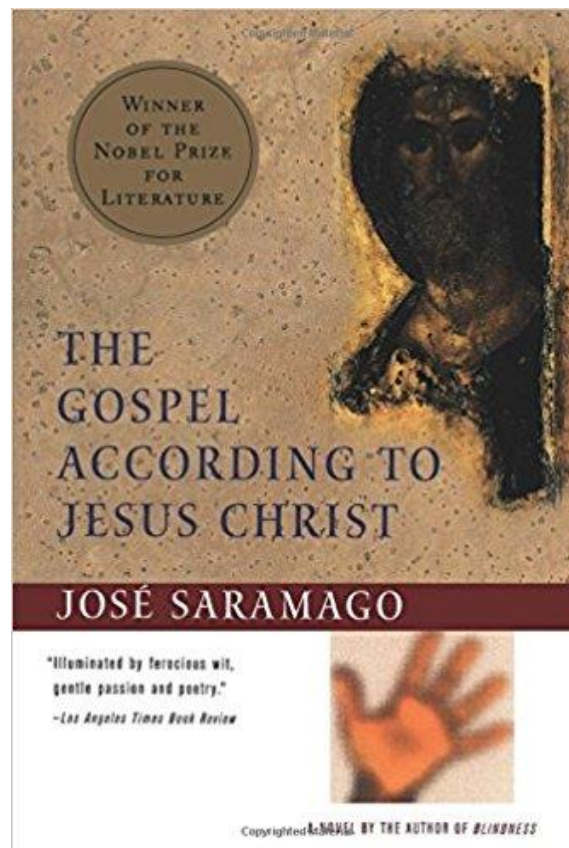
Abstract

The primary texts that would be under deliberation would be *The Gospel according to Jesus Christ, The Last Temptation of Christ* and *The Gospel of St John* respectively. St John has been the passionate and the closest companion of Jesus Christ, in this aspect the gospel of St John is distinct from the other three gospels. It is rather a personal account of the life of Jesus and the account of his personal agony and the human nature. There is a humanist portrayal of Jesus Christ in the gospel. Jose Saramago in *The Gospel According to Jesus Christ* gives a humanist portrayal of Jesus, he is seen as the man who became the victim of the patriarchal authority, the tension between the father and the son (God the father and Jesus the son) is depicted in the novel. In *The Last Temptation of Christ,* Jesus is portrayed as the man who doubts and is sceptical about the plans of the Father. He goes through the agony and doubts in his life, Jesus is thus a man in flesh and spirit. The idea of free will and choice are important in existential philosophy. The divinity and human nature of Jesus

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Christ are important here, and in these texts we see this duality reflected upon. The man who suffered in the flesh must have suffered greatly in the mind as well.

"It is therefore senseless to think of complaining since nothing foreign has decided what we feel, what we live, or what we are."

Jean-Paul Sartre, *Being and Nothingness*

Courtesy: http://www.simonandschuster.com/books/The-Last-Temptation-of-Christ/Nikos-Kazantzakis/9780684852560
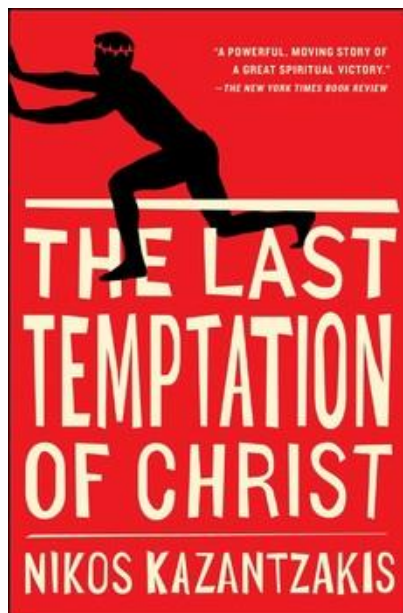
Introduction

Numerous prophecies and visions have been spoken and seen before the coming of the Saviour. The action plan of his life has already been marked out by God the Father. The earliest hint of his life and action can be seen as described by Adam as the *felix culpa*, their fortunate mistake. Thus even before his birth, his destiny has been written. Divinity has been sort of thrust up in the life of Jesus. Son of the carpenter had nothing much to do, save to follow the path which has been carved out for him. It is this vision of the divine purpose which the portrayals of Jesus in these texts attempt to defy. Jesus in these texts does not blindly follow the will of God. He questions, mistrusts and tries to walk in a path of his own. He chooses the cross, makes his way and becomes triumphant in his own way.

Jesus the Man and Christ the Messiah

The life Jesus has been a continuous mediation between the ordeals of the Messiah and as the son of the carpenter. Little is known about the life Jesus led during the thirty years of his life. Like every other man Jesus worked and lived in the society. It becomes evident in latter part of his life that Jesus was a man who was cynical, mentally disturbed about his passion, and was divided between the ordinary and the divine. The desires and frailties of the body haunted him. His desire for Mary Magdalene and his fears and doubts can all be put together and Jesus can be seen as a man who went through all the dilemmas of an ordinary man. The texts view Jesus not just as the divine being but as a culmination of divinity and humanness in the human body. The gospel of John gives the

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most humane picture of all the gospels. In this gospel, Jesus can be seen weeping over the death of Lazar and the temptations he had.

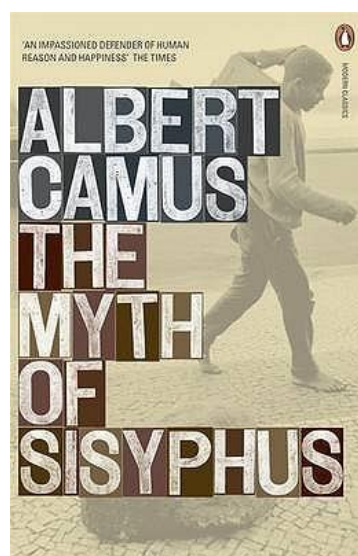## Portrayals of Jesus Christ in the Novels Under Study

The novel *The Gospel According To Jesus Christ* shows Jesus as a victim of authority where his autonomous act of crucifixion can be seen as an act of rebellion against authority. *The Last Temptation Of Christ* portrays Jesus as a man and god as a human being struggling to mediate between the two roles; he has his doubts, fears, desires, and temptations. In the first look at the texts, we can see that the title of son of God is more of a burden for Jesus. Had he been born and raised as the son of the carpenter Joseph the whole story would have been different. The divinity is sort of thrust upon the individual. We can see Jesus as an individual trying to make sense into the senseless world he has been thrown into. He mediates between the human and the divine nature of his existence.

Existentialism, a Theoretical View

Existentialist philosophy holds individual at the centre. As God is withdrawn from the centre, human beings become the makers and conveyers of meaning. It views that human beings are responsible for defining meaning to their circumstances. They try to make rational choices in the inherently meaningless universe. Existentialism believes that individuals are absolutely free and must take responsibility for their actions. Therefore, action, freedom, and decision seem as fundamentals. Existentialism holds that the only way to rise above the essentially absurd condition of humanity is by exercising our personal freedom and choice. It views human beings are "thrown into" a fundamentally meaningless universe where they enjoy absolute freedom and their choices define what they are.

Sartre

One of the major proponents of existentialism was Sartre and he speaks mainly about man's absolute freedom and choice. He says human beings are thrown into a senseless universe where attempts by the individual impose meaning to the world. As the meaning is dispossessed from its central position, the mere fact of existence takes precedence over essence. Therefore, it becomes the responsibility of the individual to make sense of his circumstances.

Courtesy: https://www.goodreads.com/book/show/91950.The_Myth_of_Sisyphus

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The Choice of the Cross

The three texts view the Cross not as a predestined task but as a carefully thought and freely chosen will. He was just like Sartre's Mathieu in the age of reason. "He was free, free in every way, free to behave like a fool or a machine, free to accept, free to refuse, free to equivocate; to marry, to give up the game, to drag this death weight about with him for years to come" (Sartre). One thing that is evident throughout the life of Jesus is the appearance of the choices. Some call it the temptations but if you look at them in a different light we can see them as the opportunities presented before him. It is from these different choices he chooses the Cross. In the temptation scenes, we see Jesus is presented with choices; they are not thrust upon him but are presented before him, only for him to choose willingly. He is given a choice throughout his life, to choose freely, to choose willingly.

Existentialist believes that there is no meaning *a priori* but that we make, hence the duality of Jesus' being becomes important here. The man Jesus becomes obliged to make sense to the circumstance he is thrown into. Therefore, the whole of passion and his crucifixion become a choice which he willingly makes. We see Jesus Christ following the will of God the Father throughout his life. Was there a choice? There can be a parallel drawn between the life of Sisyphus and the life of Jesus, the boulder and the cross defined their existence, as seen in the work of Camus. There is triumphant smile on the face of Jesus Christ similar to that of the one on the face of Sisyphus, The smile arising from the exercise of the free will. The idea is that the hero could will meaning into the meaningless situation surrounding him.

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Depiction of Marginalization of Senior Citizens in the Novel *Silent House* by Orhan Pamuk

T. Raam Kumar, M.Phil. Scholar and Dr. R. Saravana Selvan

Courtesy: https://www.goodreads.com/book/show/13531059-silent-house
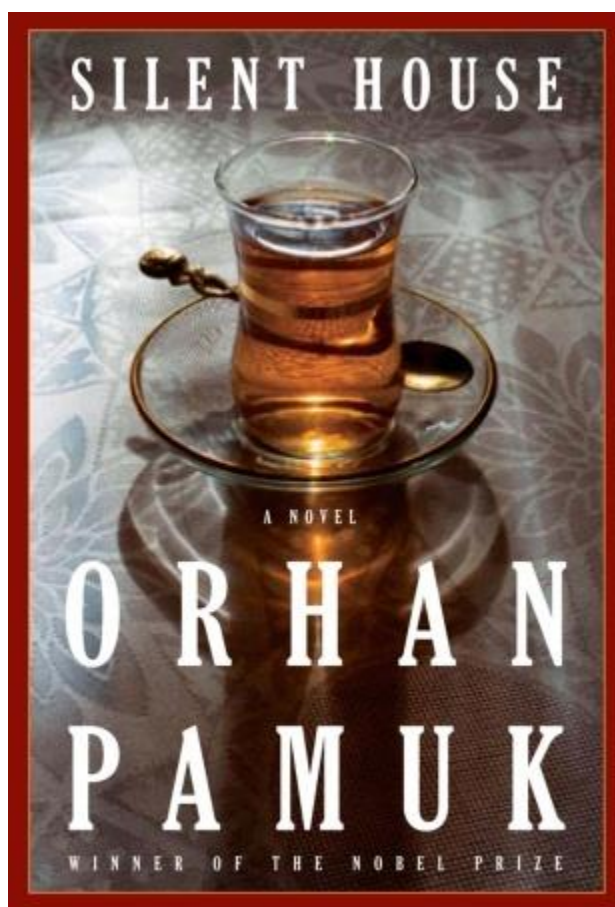
Abstract
        Growth in economic status has made various changes in the world in all aspect. In the current scenario, people widely talk about women empowerment and how to develop them economically under all conditions. The result of all these things is the empowerment of women in society in all aspects but people turn a blind eye to the darker issues that are prevailing in a society, there are many more burning issues out of which comes the marginalization of age-old parents, in the context with "Senior citizens". Traditionally, men were the breadwinner of a

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family in all cases. Women used to cater every one's needs in a family. In most of the families, after certain age elderly people are pushed to the edge and there is lack of consideration. The relationship within the family is broken due to lack in peace and harmony. This paper concentrates on how the senior citizens are marginalized by their own children due to industrialization and their need for sorting out problems for their selfish motives.

Keywords: marginalization, broken families, family economy, industrialization.

Introduction

Subaltern and western world are slightly incomparable. Though there is discrimination prevailing in the western world it is not as serious as the eastern world. In western countries, mostly all men and woman are equally employed in all fields of work, economically they are sound. Though it seems to be like there is no way for marginalization, but it still happens. Mostly the child is attached to the mother than to the father or vice versa for varied reasons. Thus, results in marginalization of parenthood. And this paper concentrates on the reasons behind the marginalization of senior citizens in present scenario.

The term 'Subaltern' is referred to the subordination in terms of class, caste, gender, race, language and culture. Subaltern studies are widely known in Eastern world. Eastern world is fully filled with different kinds of discriminations towards closely related people. In Eastern countries discriminations is based on caste (OC, BC, MBC, SC, ST…), gender (mostly oppressing women), language, culture, religion (Hindu, Christian, Muslim…). Discrimination happens with regard to societal setup. In a parallel when we look into the Western world, discrimination is based on the economic status of a person. Mostly in form of class (higher class, middle class, lower class). Western countries concentrate on economic power of an individual rather than caste and creed.

Marginalization

Marginalization is where someone is pushed to the edge of a group and accorded lesser importance. This is predominantly a social phenomenon by which a minority or sub-group is excluded, and their needs or desires ignored. Mostly, it is based on economic power of an individual. There are various marginalized groups such as women community, disabled people, Schedule Castes (Dalits), Scheduled Tribes, Children (Child labor), and now the list has also included the Elderly or Aged people too. This paper concentrates on how the senior citizens are being marginalized by their own children and grand-children due to industrialization and sorting out the reasons for their selfish motives.

Parenthood is the state of being a father and mother to one's own child. Fatherhood is a feeling that has diligent desire and determination to see one's family being exalted in the celestial kingdom of society. Fatherhood is men's precious gift, if he loses one such thing, nothing else really matters. Whatever may be his position in the public life, as he enters home he keeps away all his authority and becomes one with his children. He is traditionally known as the bread-winner of the family and chief care-taker too. Father is considered to be the head of an ideal family; this one can be considered as a parallel to the religious faith too. In most of the ideal families, father is considered to be the chief deciding authority for all things to happen.

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When a man becomes a father, he represents himself to be more responsible and caring. Likewise, motherhood also takes equal responsibility with much care and she is the most affectionate one in a family, yet she never expresses it.

Impact of Industrial Revolution in Western Families

In ancient days, before revolutions in all fields, parents were considered to be the superior object. Father was seen as a super hero and he was given all authority and treated well because of his social strata (mainly economic condition). But in present scenario, in most of the families especially in western families, men are considered to be an object and women are given all authority within the family and they take the role of men as a bread-winner of the family. As both husband and wife share their power in the family everything goes well but once when they hand over their responsibility to their children the situation changes as much importance is not given as they expect. By seeing this, question arises, what is the reason for this drastic change? While looking into past history of the western world, we could see many revolutions which changed the life style of people. The revolution in industrial sector (i.e., industrial revolution) had its hand in these drastic changes, after this the life style of people began to change in all phases, the way of dressing, food, and in culture too.

To talk about the impact of industrialization in western countries, industrialization paved way for many changes to happen in western countries like England and other European countries later which were implemented in eastern countries through colonization. As a result of industrialization, women were allowed to work in industries, this upgraded the lives of women (women empowerment) in western countries. In most of the families both father and mother are engaged with some jobs. This commitment towards work makes parents to stay away from their children. In the case of women, she somehow gets attached with her children. Also, when women start to earn, the traditional role of father as a breadwinner gets stolen by her. This made men to feel separated from his family, also children don't have any consideration for him. In most of the families, men are treated to be an object and they are only given the role of doing petty things in family and, also his words are not taken to consideration. Children wanted father for money and not for affection and love. This has made many fathers to be marginalized inside the family. Family structure was broken into pieces, with lack of love, harmony and peace.

Theory and Analysis

The theoretical concept that related to marginalization is the Alienation where certain group is isolated from their supremacy. According to Karl Marx, Alienation is a theoretical concept which isolates, dehumanizing and disenchanting effects of working within disenchanting effects of working within a capitalist system of production. The sociologist Melvin Seeman provided a healthy definition of social alienation in his paper titled "On the Meaning of Alienation" which is happening true today in the name of globalization where capitalism is dominating the most. The features are Powerlessness, Meaninglessness, Social isolation and Self-estrangement. In the above-mentioned aspects, it is applicable for the senior citizens who are facing a huge crisis in day today life. Most of their life is under toss.

Fatma

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In Orhan Pamuk's novel *Silent House*, there is a widow character named Fatma, who is waiting for their grandchildren during their annual summer visit. Here the expectation of the grand mother is huge to meet her grand-children, but they are not much affectionate as they focus only on their beneficial needs rather than being affectionate to her grandmother.

> "But tomorrow they'll come, and I'll think again. Hello, hello, how are you, they'll kiss my hand, many happy returns, how are you, Grandmother, how are you, how are you, Grandmother? I'll take a look at them. Don't all talk at once, come here and let me have a look at you, come close, tell me, what have you been doing? I know I'll be asking to be fooled, and I'll listen blankly to a few lines of deception!" (pg.17)

Here the expectation of the grandma is up to the peak and their grandchildren will be cheerful by seeing her but she herself knows that it is just a dream. The behaviors of the old age people are mostly like a child and they expect special concern for them which the modern society fails to give them but focuses on their own individuals' benefits. This is mostly because of the change in culture and the modern generation is moving towards extinction. The true love and affection is not taken into consideration as they only work for their favorable desires. "I'm just poor ignorant women, and look, now I have no one, they make fun of me, if you could see the miserable life I've had, son, how unlucky I've been, how much I cry…I clutched my handkerchief and crumples it up," (pg.73)

In the current scenario, we come across many incidents based on the abuse of elderly people by not mingling them with their family (joint family). This makes them to get depressed physically, emotionally, financially and thrown out sometimes. This is mostly because of industrialization and new technologies which leads to marginalization of the senior citizens and unfortunately today they are considered as a social burden. Once their assets, properties and wealth are legally transferred they are treated not like before. This shows that the modern world is giving much importance for their wealth than affection. Here the grandma is being isolated and felt unlucky for her living. Here the modern technologies can never replace any tool to fulfill their expectations.

Summing Up

On the other side of industrial revolution, we could see men travelling across the globe to enhance their business. Mostly, men would stay in other part of the world, being separated from the family to earn and also to build his industrial sector. They would be separated from their family for months and years together. Though they have a traditional role of a breadwinner of the family, they have a kind of relationship with his family. They work for his family needs and benefits. Once he gets retirement from earning he is not consideration as a family member. The extreme level is that we see old age homes in every city. We are not aware of the fact that one day everyone will be getting aged and suffer the same as their parents and grandparents are undergoing.

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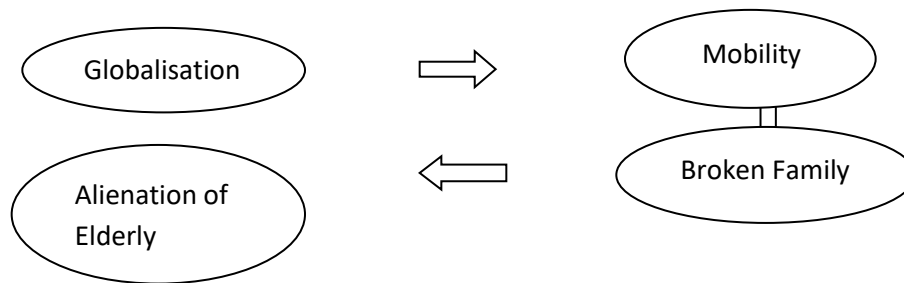
Fig.1

Here the above figure concludes the full analysis of marginalization of senior citizens, it also represents the effects of Globalization which leads to mobility which is the root cause for broken family and as an extreme action, Alienation of Elderly people happens. Industrial revolution also has allowed children to work in industrial sectors in the name of 'child labour.' This is due to the poverty in many families. Though industrial revolution has given many job opportunities it has alienated the joint family and justified to live in the nuclear family.

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Heartwarming Trials in Translating Wordsworth's
Preface to Lyrical Ballads: A Linguistic Loom

Dr. K. Rathiga

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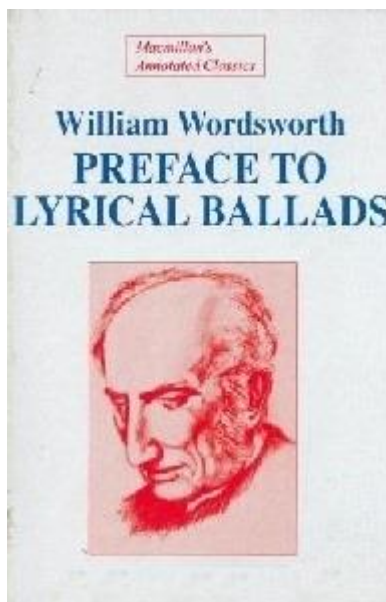
Abstract

　　Translation is a literary genre that exists in all the traditions for years though it gained momentum with manifold perspectives in India in the last century. The artistic and creative skills of people of one ethnicity are transferred through translation to another creating a healthy and unified experience as well as global exposure. Though translation has been in practice for a long time, it was recognized as a profession only in 1950s and different concepts of translation were evolving. Nowadays, translation in established languages are overflowing in translated literature due to numerous reasons like digitalization, globalization etc… Translation has become a very easy task thanks to the internet and it has become a profession with bountiful harvest. It is amazing to notice the machine aided translation being completed in a few seconds and the proximity it renders in the translated version. Translation was not so simple in 1990s. Before the popularity of machine translation, it had to be done with utmost effort and care. In this digital era, if a person talks about difficulties in translations, he or she will be wondered at. However, this paper aims at the sharing of the know-hows in the translation of the very first few pages of Wordsworth's *Preface to Lyrical Ballads*. The paper is a recollection of difficulties faced by the translator while reading the translation after many years.

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Translation as an Art of Enriching Literature

Translation is an art of enriching the literature of the world as the literary achievements of one realm is imported to other in a profoundly dignified way. The artistic and creative skills of people of one ethnicity are transferred through translation to another creating a healthy and unified experience as well as global exposure. It bridges the people and serves as the unifying medium. It binds people together propelling a perfect understanding and appreciation of global literature as well as universal human experiences and cultural heritage. It offers wide scope of gaining human experiences as revealed in literature. It sharpens and strengthen cultural roots. It is an art with its soul and mind transferred from another art reflecting humankind embodied in a different language. Translation is a literary genre that exists in all the traditions for years though it gained momentum with multiple perspectives in the last century in India. Though translation has been in practice for a long time, it was recognized as a profession only in 1950s and different concepts of translation were evolving. All theories and methodologies advocated by the diverse schools of translation focuses on fruition of the concept of communicative equivalence of the original and the translated texts as a norm of translation accuracy.

Focus of This Paper

Nowadays, translations in established languages are overflowing in literature due to numerous reasons like digitalization, globalization etc. Translation has become a very easy task thanks to the internet and it has become a profession with bountiful harvest. It is amazing to notice the machine aided translation being completed in a few seconds and the proximity it renders in the translated version. It is possible to translate one literary piece into many languages in a few minutes. Translation was not so simple in 1990s. Before the popularity of machine translation, it had to be done with utmost effort and care. In this digital era, if a person talks about difficulties in translation now, he or she will be wondered at. However, this paper aims at the sharing of the know-hows in the translation of the very first few pages of Wordsworth's *Preface to Lyrical Ballads* because touching upon the translation of entire preface is not possible due to several constraints. The paper is a recollection of difficulties faced by the translator while reading the translation after many years.

Anxiety pertaining to the translation

It is universally accepted that the translation must be equitant to the original writing and agreeable to the recipients which is not an easy task and it was certainty an uncertain and unpredictable task with *Preface to Lyrical Ballads*. Translating is not pouring wine from one bottle to another. All translators often encounter a lot of difficulty in their endeavor to emulate the original literary art and drop in the same kind of charm in the translated version. In the same way, the translation of *The Preface* also led to lot of dilemmas and difficulties before appearing as a part of the translator's M.Phil. dissertation. The translator has to present the most appropriate words and phrases to convey what is meant by Wordsworth. She knows that the translator, who is not the author of the original, is likely to be more respectful if she strives to produce in translation with the closest approximation to the original. This is done by translator's recourse to a number of approximations such as transliteration, borrowing, transposition, modulation, adaptation, paraphrase etc.

Reception of SL Text in TL

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The element basics to the genesis of Wordsworth's *Preface to Lyrical Ballads* and the reader for whom it was published by Wordsworth were completely alien to the people of Tamil speaking community. The genre called literary criticism was not familiar among Tamilians until it was introduced to them by the Europeans. The reception of the foreign author in a particular time forms a direct and integral part of literary taste and hence the shaping of the audience for the author's own artistic and critical consciousness is feasible. Here, the translator has taken the contemporary native audience of the TL to a work written in another language and at a different century for the people of different culture. The author's intention is achieved even though there is cross cultural communication.

Beginning of Translation

The art of translation begins not at the moment of translating the first word but even before that. This is applicable to translation of Wordsworth's *Preface to Lyrical Ballads* also. All act of translation began with the investment of time in reading process. The translator read each word and sentence carefully like a scholar and critic. There was the exploration on each and every word on a large cultural and historical context. Efforts were put with the focus on the readers and their possible interpretations although it was not intended for publishing. It is through the eyes of the translator's meticulous work, the reader recognizes the potentials of the thinking of the source text. So, the translator was sentient that translation is a continuous subconscious association with the original and a process similar to meditation. Utmost care is taken to bring the essence of the original text into translated version which is quite challenging and interesting.

Approaches to Translation

Translating Wordsworth was a rewarding experience. According to Nida(1964) there are two approaches to translation.
  I. *Technical approaches :*
      A. Analysis of source and target languages;
      B. A thorough study of source language text before making attempts translate it;
      C. Making judgments of the semantic and syntactic approximations.(pp.241-42)

  II. *Organizational approaches :*
      Constant re-evaluation of the attempts made; contrasting it with the existing available translations of the same text done by other translators and checking the text's communicative effectiveness by asking the target language readers to evaluate its accuracy and effectiveness and studying their reactions (pp.246-47)

The nature of *The Preface* compels to bring in the *Technical Approach* as there was less feasibility for the second approach. The whole text was read two or three times to find out the tone, register etc. and the work of translation was begun. On the whole, the prime consideration falls on the complete transcription of ideas of the original work and recapturing its shape, beauty, passion and other considerations.

Making Compromises

When literary work like *The Preface* is translated, there cannot be pale mechanical imitation of the original because the literary work under translation presents a challenge to the

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sensibility and also the imagination of the translator. Wordsworth's experiment was similar to his poetry with embroideries of fancy and imagination. He made his poetic theory also romantic. He said, "I want to keep my readers in the company of flesh and blood." He felt that the language of classical literature failed to retrieve the general passion, thoughts and feelings of men. He does not regard metre in poetry as essential. Wordsworth's theory does not include formal theories and grammar. He tries to follow the natural language of the people. To achieve a cohesive effect and to maintain the same degree of naturalness, the translator's mastery of both the languages has been used to the full. The translation in hand demands the maintenance of the literary status of the language and so the translator has taken efforts to achieve it.

Problems of different character appear in the translation of the *Preface to Lyrical Ballads* because Tamil syntax does not allow the same word order as in the English sentence. For example, we can take the first sentence of the preface.

"The first volume of these poems has been already submitted for the general perusal" If the sentence is translated with no change of word order, it has to be written in the following way.
"முதல் அத்தியாயம் இந்த பாடல்களின் ஏற்கனவே வைக்கப்பட்டுள்ளது பொது மக்களின் ஆய்விற்கு." After the rearrangement of words in the sentences only, we get the correct translation –
"இந்த பாடல்களின் முதல் அத்தியாயம் ஏற்கனவே பொது மக்களின் ஆய்விற்கு வைக்கப்பட்டுள்ளது"

Here, the preposition *for* and *of* have the same function as in Tamil. However, they have to be combined with the words to make the sentence meaningful. The words 'general' has to be rendered as 'பொதுவான' to get the exact translation, but the translator has used the word 'பொதுமக்களின்' to make the meaning clear to the audience. It is therefore, coming together of lexis and grammar that makes a proper sentence.

Gaps in Language and Translation Difficulties
Problems in translation arise out of many gaps in language. The word 'language' is used in English language in different context by the writer. But this kind of usage is not possible in Tamil. The word by word translation seemed to be ridiculous. For example, the meaning conveyed by the phrase, 'metrical language' and 'the language of men' cannot be exactly translated into Tamil. We have to say, 'யாப்பளவில் அமைக்கப்பட்டுள்ள நடை' and ''மக்களால் பேசப்படும் மொழி'' or "மக்களின் பேச்சு வழக்கு" respectively. The translator was very careful in choosing the words that are suitable to the context. What is expressed by the original writer in a single word might require many words for translation, a typical illustration being the English word "conviction" translated into Tamil. The word can be translated as "குற்றவாளி என்று நிரூபித்தால்'' in Tamil. Similarly, the words ''enclose'' and ''lead'' has to be translated as 'சுற்றிலும் அடை' and ''அழைத்து செல்''. Thus, it is clear that there is no one to one equivalants in both the languages.

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The word as the basic unit has been given up by the translator. The sentence becomes a unit of thought .As a result, the sentence also becomes the unit of translation .When smaller units are discovered within a complex sentences, the sentence is translated in various ways and then the best is chosen. For example, let us consider a short sentence from *The Preface*.

"It has been said that each of these poems has a purpose ". Translation of the above sentence takes up the following course before arriving at the corresponding sense of thought.

1. இதில் ஒவ்வொரு கவிதைக்கும் ஒரு எண்ணம் உள்ளது என்பது முன்பே கூறப்பட்டுள்ளது

2. இதில் உள்ள ஒவ்வொரு கவிதைக்கும் ஒரு நோக்கம் உண்டு என்று ஏற்கனவே சொல்லப்பட்டுள்ளது

3. இந்த கவிதைகள் அனைத்திற்கும் ஒரு குறிக்கோள் உண்டு என்பது முன்பே குறிப்பிடப்பட்டுள்ளது

4. இந்த கவிதைகள் ஒவ்வொன்றுக்கும் ஒரு நோக்கம் உண்டு என்று ஏற்கனவே கூறப்பட்டுள்ளது

Of these, the fourth one yields a better value and so it has been preferred to the other three.

Long sentence are split up so to give help the reader understand the meaning of the meaning of the SL text clearly. For example,

'I had formed no very inaccurate estimate of the probable effect of these poems. I flattered myself that they who should be pleased with them would read them with more than common pleasure, and on the other hand. I was well aware, that by those who should dislike them .they would be read with more than common dislike.'

'நான் அந்த பாடல்களின் ஆற்றல் பற்றி துல்லியமான கணக்கு போடாமல் இல்லை. எனக்கு நான் புகழ்ச்சியாகக் கூறிக் கொண்டது என்னவென்றால், இந்தப் பாடல்களால் பரவசமடைவபர்கள் அவற்றை வாசிக்கும் பொழுது அசாதாரண சந்தோசத்தை அனுபவிப்பார்கள், அதற்கு மாறாக, யார் அவற்றை வெறுக்கின்றார்களளோ, அவர்கள் மிகவும் வெறுப்பார்கள் என்பதையும் நான் நன்கு உணர்ந்திருந்தேன்.'

Transliteration

Transliteration is not adopted by translator as far as possible. Pain has been taken to render each and every word into Tamil. To maintain the literary status of the great literary work, transliteration is avoided to the maximum. Tamil is a rich language. To find the equivalent words with the same variety and number of values is possible. But proper names like Shakespeare, Milton, Johnson, Grey, Cooper, etc. are transliterated. In transliteration, SL graphological unit is replaced by TL graphological unit. In case of Tamil, there are eighteen constants and twelve

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vowels and an *aytham*. When Tamil is spoken a lot of phonemes are used and some of them have no separate symbols in Tamil alphabet. For example, there is one symbol for voiced and unvoiced constant. So, while transliterating of names like Shakespeare, Johnson and Grey the translator has to use Sanskrit letters of 'Sa', 'dja', 'sha' to make the user the correct pronunciation

Conclusion

Cautious steps have been taken by the translator to avoid the words that can cause damage to the observation and insight of the original writer. The argumentative tone of the original has been maintained in the translation throughout. So, in the translation also the arguments are put forth in the First Person. In the translation, it is maintained that Wordsworth himself speaks to the reader. Careful attention has been paid to the aesthetic value of the SL along with its communicative value to create the closest possible effect in the mind of the reader. During the process of translation, the TL readers have been kept in mind. The translation of Wordsworth's preface, it is hoped, have its own contributory effect. The experiences are sure to widen the sphere of literary and linguistic activities. In short, if the translation is successful in providing enjoyment to its readers, the job is done effectively and the translation of *The Preface to Lyrical Ballads* springs with aesthetic experience.

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Yerma as a Victim of Social Mores and Code of Honour in Lorca's *Yerma*

R. Renuka Devi & Dr. A. Selvalakshmi
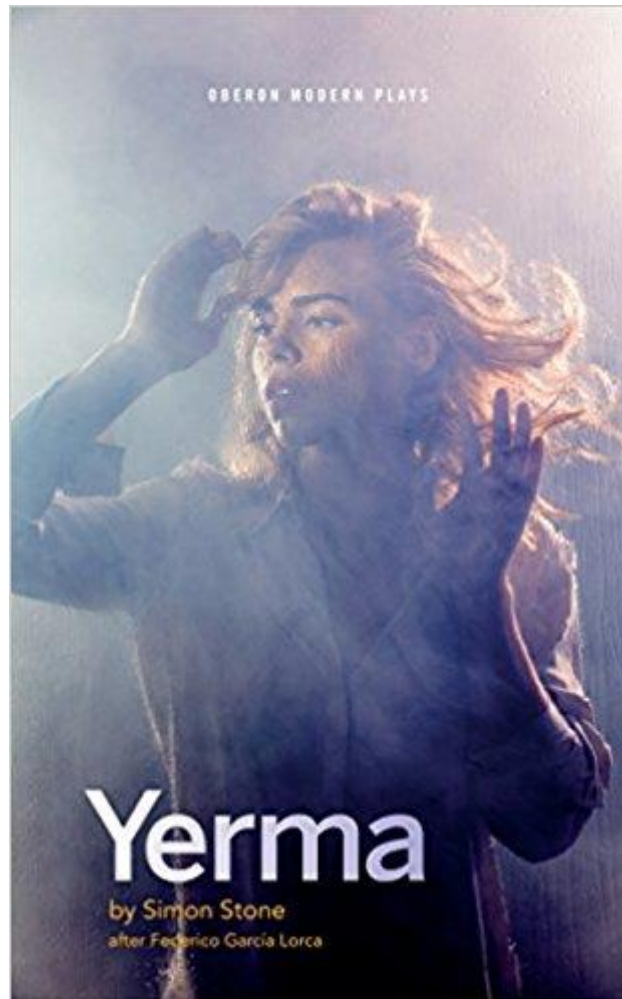
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Abstract

Literature not only reflects the society, but it also portrays life and guides people in the right path. It not only delights the people but also educates them. Federico Garcia Lorca is one of the most important writers in modern Spanish literature. Lorca is the product of his culture. He reflects every strength and weakness of the culture, both as an artist and as a human being. This paper entitled **"Yerma as a Victim of Social Mores and Code of Honour in Lorca's *Yerma*"** analyses the influence of Spanish society and tradition upon her life, which leads to an obsession and *Yerma* is the

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reflection of honour culture which has prevailed in Spain for centuries. Lorca is a progressive writer whose criticism of society is not just meant to reveal a diehard attitude but also to encourage and recognize the change or improvement in the society. This paper will critically analyse this point.

Keywords: Spanish culture, Frederic o Garcia Lorca, *Yerma*, honour culture, Spanish traditions, Spanish women
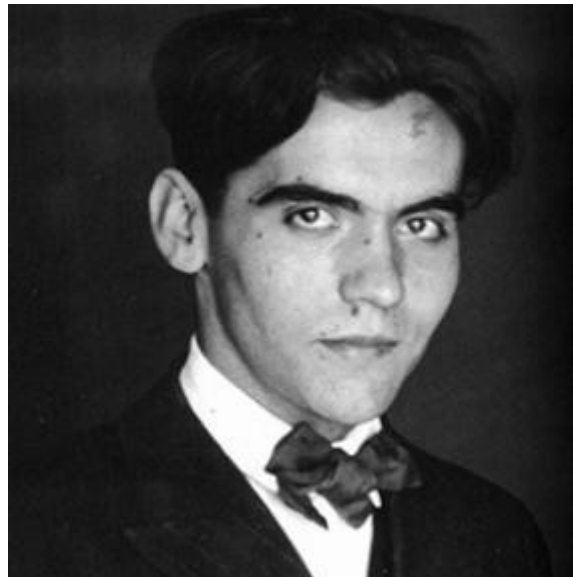
Introduction

"To burn with desire and keep quiet about it is the greatest punishment we can bring   on ourselves". - - Federico Garcia Lorca

The function of a theatre, in any age, is to reflect the times, the course of events and the behaviour of the people. If logically constructed plays fail to portray the times and the people genuinely, they cease to be authentic and tend to be obtrusive. Plays, as a prism of life, through which human experiences are refracted, become images of the condition of man in a particular age and society, differing in accordance with the playwright's perceptions and interpretations of the world and of the moral and social values of the time they represent. Federico Garcia Lorca is one of the most important writers in modern Spanish literature. Garcia Lorca drew upon elements of Spanish life and culture to create works at once traditional and modern, personal and universal.

During the reign of Philip II in the sixteenth century, Spain seemed to withdraw from the path that the rest of Europe had taken. It developed its own society and set of values. Her people's education fell far behind the rest of Europe and Spain lagged in its development. She seemed to resist progress. The government and, through it, the Catholic Church controlled the schools; the people outside the metropolitan areas were illiterate. Culturally, however, the people developed a spontaneous type of art that is highly characteristic of their nation and heritage. This was the world that produced Lorca.

Federico Garcia Lorca

Federico Garcia Lorca
Courtesy: https://www.poets.org/poetsorg/poet/federico-garc%C3%ADa-lorca

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Federico Garcia Lorca is the product of his culture. He reflects every strength and weakness of the culture, both as an artist and as a human being. Art is not a mere escape or entertainment, and Lorca believes that the art can be a catalyst for change. It could be rightly explained in the words of the American dramatist Edward Albee, "The job of the arts, is to hold a mirror up to us and say: Look. This is how you really are. If you don't like it, change it". (Suneetha 170) Lorca is truthfully bitter in his attack of a social system which fails in its duty of creating a better society. The young, sensitive poet reached his adolescence in one of the more provincial areas of Spain – Granada. The provinces with their desolation, poverty and adherence to the strict Catholic codes provided the background materials for his plays. In writing of *Dona Rosita, The Spinster*, Barea says:

> 'He re-created his own city of Granada about 1900, but it was more than a regional period piece that he gave. The asphyxiating atmosphere of prejudice, bigotry, hypocrisy, fear, malice, and genteel behaviour in which the unfortunate girl Rosita withers away, was only too well known to the great mass of the theatre-going public. And Lorca made the people of that society come alive, in all their mortifying, deadening way of living. (29)

Here is where the unfecundity starts – in a Spain that is no longer a world power, in a Spain that hasn't really reached the modern industrial era of the twentieth century, in a Spain that is Tradition -bound to the concepts of honour and sex that have dominated her for hundreds of years.

The Spanish Women

The woman in the Spanish society is merely a bearer of children. It is she from whom the land prospers because her sons are the fillers of the soil and the fecundation for the women of the future. Her role is important in this respect. The male's role in this system is not nearly so severe or as unyielding as that of the female's. A true double standard of morality is maintained in this country as in other countries of the world. The man's procreative powers are revered by the women, for without a man, she is unable to fulfil her mission in life. He is the strength and the power by which the woman survives.

> 'This moral conviction that men and women must be fecund and that the man and husband is the master because he is the instrument of fecundation has the deepest possible psychological and social roots'. (Barea 36)

Lorca examined the state of the folk women of Spain. He reveals tremendous knowledge about the problems and frustrations of the Spanish women. Perhaps during his visit to New York and the new insights he obtained there, prompted this interest in the women of his own country. Manuel Duran suggests that,

> The insight into the psychology of women is an important part of his writing, but it must be remembered that the Spanish woman is the one who bears the load and burden in the severely codified system of morality. Consequently, the woman would be the more powerful force of the two in the considerations of the conflicts necessary for good drama. (49)

Theme

The theme and the symbol of unfecundity in the plays of Federico Garcia Lorca is not in finding them, but in discovering the reasons for them and substantiating them as a key to interpretation. Sam Bluefarb's definition of the lack of fecundity with reference to Lorca's works is:

> '… unfecundity, the incapability of life to bring itself forth, reproduce itself…' (119)

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In Lorca the problem of unfecundity is not, as implied by the above definition, the physical incapability to reproduce life; it is the social mores and obedience to a strict code of honour and sex that makes the women in Lorca's plays incapable of reproduction.

Lorca uses unfecundity in his three major tragedies -- *Blood Wedding, Yerma* and *The House of Bernarda Alba* – a theme of unfecundity that stems from a strict code of honour and sex that is so much a part of Spanish social mores. This theme is expressed primarily through the women in these plays for it is on them that the burdens of the codes are placed. This theme underlies much of his drama but is particularly dominant in the play *Yerma*. This unfecundity leads to a frustration and desperation in the Protagonist of the play and leads her to tragedy.

Yerma

Yerma has an appropriately symbolic title, because its central theme is that of frustrated motherhood. The word 'Yerma' means 'uninhabited, deserted, uncultivated, not productive', and is applied principally to sterile land. It may also be used to mean 'uncultivated ground'- Yermos. In Lorca's tragedy Yerma is the protagonist- a tragic figure precisely because she carries within herself the tragic mark. At the end of the tragedy she considers herself to be the final instrument of her own desolation. Her struggle to overcome her fate has been in vain. Her fate is more powerful than her desire to become a mother, which remains unfulfilled forever.

Yerma is essentially Spanish. The Spanish woman possesses what one might call an exclusivist or exaggerated idea of maternity. She not only wants to have a child, but several, a lot of them. To be childless constitutes a kind of ostracism which has no remedy. It is not only a private tragedy, but social too, it is imposed by the society, as evidenced by the remarks of the laundresses, who consider childless Yerma, a most unfortunate woman. The structure of the Spanish society, with all the powerful force of tradition, has imposed upon its women a duty, a mission; before all else she is to be a mother. Her place is static and predetermined:

JUAN. You know how I like Things to be. The sheep in the pen and women at home
 (*Yerma* 53)
 says Yerma's husband Juan.

Matrimony is the Spanish rural woman's occupation, and her only horizons the walls of her house. Yerma is also essentially social because of the problem of honour. If maternity is her only problem, Yerma at any cost could easily have sought the love of a man other than Juan. But this is impossible, precisely because society has assigned her relationship with a man, which is fixed and immutable.

Code of Honour

Yerma appears to be a strong link in this chain of Spanish tradition; it is an honour play, to a certain extent, and it would remain as an important organization in the society, till the traditional codes of honour is alive in the Spanish provinces. In the rural place the tragedies arise out of honour rather than in the city. Yerma's husband must be assured that people are not talking about him and his wife. He brings two sisters to his home to watch Yerma; he doesn't like her to leave the house. Juan then would like to take revenge on Yerma by divulging her supposed shame, but he doesn't, since it would redound to his own honour. Later rumours begin; now the family honour is in danger.

Yerma contains a fusion of two concepts of honour – reputation and private virtue. Yerma will not surrender to her desire because she is a heroic woman, of real quality, of the caste (casta) above temptation and others' opinions. She maintains her purity and accepts the tragedy of her

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frustrated maternity. For Yerma, a woman of intrinsic quality – casta – the code of honour is inexorable, and it is just as impossible to break its laws as it is to break those of Nature:

YERMA. Do you think I could go with another man?" she declares. What would become of my name? Water can't turn back, nor the moon appear at midday. Leave me. I'll go on as I am. Do you really think I could turn to another man? (*Yerma* 97).

Rural Tragedies

Yerma is one of the rural tragedies of Lorca in which the characters are specific, local and cosmic. The cosmos becomes manifest in the elemental, dark, and primitive forces which shape man's destiny. Honour with its apparatus of external conventions influences the direction of events. But the tragedy arises with the conflict between the direction taken by events and the one taken by personal inclination.

Inclination

Inclination means in *Yerma*, the inclination of the blood – biological life force. In *Yerma* blood refers to maternity. To frustrate maternity is to poison the blood and consequently to provoke tragedy. For Yerma, her blood will be remembered as a curse which she calls,

YERMA. Yes, a curse! A pool of poison over the wheat heads. (*Yerma* 95)

To follow the inclination of the blood in Yerma is to accomplish the greatest mission, to reproduce oneself as all nature does. And all nature is a great invitation to Yerma to realize her mission as mother, but she must hang her head in defeat and consume herself in a hopeless waiting.

Yerma's moral greatness rises above the conventional arrangements of her society, and though she could be impure, to avenge herself on her husband and on the gossip mongers, though She could be impure in order to resolve the great tragedy of her life, she chooses renunciation.

Triumph of Honour

The triumph of honour, however, does not prevent her final revenge in a moment of delirious obsession, and so with her own hands she strangles the one who someday might have been able to give her a child. The two concepts of honour are the principal elements in *Yerma*. Frustrated maternity could not be understood as tragic apart from the code of honour.

It should be added that this is a tragedy among country people, and that the two concepts of honour are as valid for them as for the nobility. Lope de Vega was the first great standard bearer for the honour of the lower classes, and *Yerma* is one more triumph for this democratic spirit which has prevailed in Spain for centuries.

The barrenness of Yerma is brought about by her adherence to a strict system of morality and honour which is extremely stringent. By her interpretation of these codes she kills her husband, the life force which could make her fecund and vital. She becomes for all practical purposes metaphorically sterile. She is totally capable of bringing forth children in a physical sense but through the destruction of her life force she becomes sterile.

Conclusion

Spain is faithful to its own cultural traditions, and according to the dictates of the Spanish theatre, Lorca has interpreted the Spanish tradition through his rural drama. The family which is the

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source of safety and security has been the source of struggles and psychological tensions. By placing the Spanish rural family at the heart of his works, Lorca has created a picture of the Spanish society and the Spanish way of life. Lorca presents his characters who must strip themselves of all pretence if they want to survive as respectable individuals. Lorca is a progressive writer whose criticism of society is not just meant to reveal a diehard attitude, but also to encourage and recognize change or improvement in his society. Perhaps one can best sum up Lorca's reputation and his intension to change the society by the remark of Edward Albee, "till the society changes, plays will be written criticizing the way of life". (64)

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Contact-Induced Elements in Arabi-Malayalam

Dr. Saidalavi Cheerangote

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Abstract

This paper describes the linguistic process and outcome of language contact between Malabar dialect of Malayalam and Arabic and analyse Arabi-Malayalam (henceforth AM) as a language emerged out of this contact. It aims at tracing out the contact induced elements in AM based on the data obtained from various genres of AM literature. The empiric foundation of the present study is the extensive data collected from AM literature representing different period and different genres. Findings of the study indicate that a few grammatical patterns of Arabic have been crept into AM. The study also identifies that the foreign concepts and cultural ways influence the semantic process of the recipient language which is evident in the ways of framing new word forms using native resources. The existing words are used in different sense as an alternate to foreign concepts. The study concludes that borrowing of grammatical patterns, changes in case marking patterns, peculiar way of forming adjectives, readopting of already abandoned features due to the influence of donor language, hybrid words, linguistic diffusion due to shared cultural practices are the major contact induced linguistic outcomes found in AM

Keywords: Arabi-Malayalam, Contact Elements, Mixed Language, Grammatical Borrowing, Loanword diffusion

Analysis on Contact Elements

The way through which foreign forms creep into the indigenous language is a fertile field of contact linguistic research for the past few decades. Differentiating the contact induced elements from genetic elements, and independent innovations is a challenge before a contact linguist. It has already been observed by Aikhenvald (2007) that foreign forms and patterns make their way into a language through a number of paths—enhancement of an already existing feature, or extension by analogy, or reinterpretation and reanalysis, or a really induced grammaticalization, or grammatical accommodation, or loan translation, or lexical and grammatical parallelism. The present study evaluates whether Aikhenvald's observations are relevant in AM, a mixed language developed out of the contact between Arabic and Malayalam among Mappila Muslim community in Kerala.

Social Background of the Emergence of Arabi-Malayalam

While analysing the socio-cultural and political factors of 15th to 18th century Malabar, it can be found that the Mappila community experienced a sense of insecurity and the socio-cultural and political background of the period necessitated the formation of a conscious identity among them. At the time of Portuguese arrival, Mappilas in Malabar region of Kerala were politically stable and had a crucial role. Kunhi (1982) attested that the monopoly of international trade with

east and west and the strong political and diplomatic relations with Zamorins of Calicut was the base for their social and economic importance. Portuguese strategies were aimed at disturbing the Mappila's social and economic importance and there by pick the monopoly of international trade with sea ports of Kerala from the hands of the Mappilas

It is evident that with the coming of western groups like Portuguese, French, Dutch and English, the higher status enjoyed by Mappilas in all fields of social life began to decline. The Zamorins, the chief patrons of Mappilas were compelled to give in before the strategies adopted by Portuguese with an aim to acquire the Monopoly of the seaport trades. The Mappilas were compelled to give up trade and commerce, migrated to the interior parts of Malabar and adopted agriculture for their livelihood in the political context after the arrival of Portuguese. The feeling of insecurity emerged out of this situation made the community to find a linguistic medium for their identity flagging. The linguistic medium they invented for their community discourse was Arabi-Malayalam.

Arabi-Malayalam a 'Mixed Language'
Bakker (1996) viewed languages known as 'mixed' or 'intertwined', arise as a result of peculiar sociolinguistic circumstances with semi-conscious efforts to 'create a language', in which parts of grammar and lexicon come from different languages. "Several studies are attested for the emergence of the mixed languages that come about as a result of semi-conscious language engineering and reflect as an effort to forms a new ethnic group" (Matras 2003: 151–3). As Bakker (1996) pointed out, "the documented intertwined languages do not result from code switching or code mixing; neither is they products of heavy borrowing. The ways in which they come about are closely linked to speakers' awareness of different components of a 'language' used for 'identity flagging', and to the extent of conscious language engineering". Since AM emerged out of a semiconscious effort of the Mappila community to propagate and express their ideal and to form a literary tradition, it can be considered as a Mixed Language. Therefore, there is much evidence to prove that this language is typically the result of an attempt to create a special language, or a language register purposely, by the Mappila ethnic group, asserting its identity.

Contact-Induced Linguistic Features in Arabi-Malayalam
"Languages borrow forms and patterns. Borrowed forms may include a lexeme, a pronoun, an affix, a phoneme or intonation pattern, or a way of framing discourse" (Campbell: 1997). Being a mixed language, the patterns and forms adopted by AM from Arabic (Donor Language) are analysed here, mainly based on the Aikenvald's framework. The linguistic data for the present study was collected from different genres of AM literature including prose and poetry.

Grammatical Elements
Coordinating Conjunction
In AM some grammatical features of Malayalam tend to be replaced by the grammatical ways of Arabic. For example, in Standard Malayalam the marker '-uṁ' is used for the conjunction 'and'. It is suffixed with all Malayalam nouns as coordinating conjunction. Eg. ākāʃavuṁ bhūmijuṁ (the sky and earth). In Arabi Malayalam -um is suffixed only with one of the nouns.

E.g. /ākāʃabūmijuṁ/ More examples are given below.

Word with coordinating conjunction	The parts without conjunction	Meaning	Remarks
najanmūkkuṁ	nayan + mūkkə	Eyes and nose	The conjunction marker is added with the second part
dārtalavuṁ	dār(a)+talam(m)	House and region	,,
kuʈiquasruṁ	kuʈi (m) + quasr(a)	House and palace	,,
/kursarsuṁ/	kurs (a) + arʃ (a)	The royal seat of God and the position	,,
/taqtuṁbāʃka/	taqt(a) + bāʃka (m)	The royal seat and the exercise of power	The marker added with the first part

It can be treated as a grammatical borrowing from Arabic, where the conjunction '/-va/' is added between nouns only once. E.g. /rāmā**va**siitā/ (Rama and Sita). Though many exceptions are found, this feature is widely seen in the AM works analysed as part of the present study. Here AM gave up one of the Malayalam grammatical features and tried to adopt the equivalent Arabic grammatical pattern.

Dual Marker

"If one language has a number system consisting of just singular and non-singular while a neighbour has singular, dual, and plural, then the first language may innovate a dual either by internal grammaticalization, or by borrowing a dual form from the second language" (Aikhenvald : 2007). In AM, the writers used Arabic dual marker also with Arabic loan words, which can be treated as an addition of grammatical system into the language in contact. Eg.

/swahābijāni/   =Two followers
/jabalāni/   = Two mountains
/jamalāni/   = Two camels

So, the above observation of Aikhenvald is relevant in the case of AM too.

Discarding Grammatical Properties in the Loan Forms

The grammatical properties of the loan form from source language may be neglected in contact language situation. Even if the borrowed form bears a grammatical element, the same is made irrelevant without being modified. Examples:

/ʃahiid/ -> /ʃuhadā/ -> /ʃuhadākkaɭ/
/sˤālih/ -> /sˤālihiin/ -> /sˤalihiiŋŋaɭ/ (the virtuous persons)

In the word cited above the Malayalam plural marker /–kaɭ/ is added with the Arabic plural form of /sˤālih/. Even if the Arabic plural marker /–iin/ is there, it becomes irrelevant with the addition of Malayalam plural marker /–kaɭ/. Hence, the significance of the loan plural marker is lost with the addition of native plural marker, even if the /–iin/ is retained with the root form. The borrowed Arabic plural morphemes were reinterpreted as singular markers and thus integrated into the Malayalam plural marker system already in place.

Recovering and Reinforcing Obsolete Grammatical Feature

As Aikhenvald (2007) observed, language contact may increase the frequency or its productivity of shared category or a construction. This is found to be true in the case of AM in the detailed analysis of gender verb agreement. In modern Malayalam, no markers are used for gender-verb agreement. However, Tamil still follows the gender-verb agreement which had been existed in Malayalam too as attested by several studies on earlier inscriptions and ancient literatures in Malayalam. Since the gender-verb agreement with inflections is one of the important feature of Arabic language (the donor language), the AM readopted and retained the obsolete feature (gender-verb agreement), possibly under the influence of Arabic. Examples: /cārrinān/ (AM) = he said, /jā'a/ (Arabic) = he came, /jā'at/ (Arabic) = she came

Verb form	Verb without suffix	gender/number marker	meaning
/jedirttār/	/jedirttu/	/-ār/	They protested
/poruttar/	/poruttu/	/-ār/	They resided
/cāṭṭinār/	/cāṭṭi/	/-ār/	They said
/cōdikkunnan/	/cōdikkunnu/	/-an/	He asks
/colliyāḷ/	/colli/	/-āḷ/	She said

Variation in Case Markers

Case-marker in some AM works deviate from the accepted ways of mainstream Malayalam. The case marking systems of native language are found to be altered in the following ways.

Accusative case suffix /a/ instead of /e/

Standard Malayalam	AM
/kalāmine/	/kalāmina/
/avane/	/avana/
/ʃariiattine/	/ʃariiattina/
/ʃahādattine/	/ʃahādattina/
/sōmane/	/sōmana/

Deletion of phonemes from the case markers (-ooṭu becomes –ṭu with /a/ ending sounds in sociative case marker).

Standard Malayalam	AM
/ummajōṭu/ To Mother	/ummāṭu/
/ikkajōṭu/ To Brother	/ikkāṭu/
/allahuvōṭu/ To God	/allāṭu/

Some case markers even appear in the place of others (locative case markers in the place of sociative marker).

Standard Malayalam	AM
/māɾanōʈu/ To husband	/māɾaɾil/
/rasūlinōʈu/ To prophet	/rasūlil/
/tōḷaɾōʈu/ To the companions	/tōḷaɾil/
/onʈanōʈu/ To the One (The God)	/onʈanil/

The phonemic variations of the case markers (accusative case suffix /a/ instead of /e/), deletion of phonemes from the case markers (/-o:ʈu/ becomes /–ʈu/ with /a/ ending sounds in sociative case marker), and interchanging of case markers (locative case markers in the place of sociative marker) can be treated as a system-altering change as a result of language contact.

Emergence of Marginal Phonemes

Fries and Pike (1949) point out that "contact-induced change results in creating a new somewhat marginal subsystem within a language without affecting the 'core'. This is often found as the effect of an influx of loans. Unassimilated loans are likely to produce 'loan phonology', much in the spirit of the 'coexistent phonemic systems' and such loans stand out as phonologically different from the rest". The AM loan phonemes justify the above observation.

The process of borrowing words from Arabic into AM is accompanied by adoption of the Arabic phonological system into the native phonological system. The adopted phonemes are:-
/tˤ/, /dˤ/, /q/,/θ/, /ð/, /x/, /ɣ/,/ʕ/, /ħ/,/ðˤ/,/sˤ/ ,/z/.

All these adopted phonemes except /f/ occur only with Arabic loan words, not with native words. The labio-dental fricative /f/ is largely used with native words as a substitution for labial plosive /p/, for /p/ is absent in Arabic phonemic system and /f/ is phonetically closer to it.

Developing New Lexical Elements Using Native Resources

Neologism

It is also found that several new patterns are developed out of the language's own resources in the situation of AM language contact.   Formation of new verbs and nouns using the roots of native word elements in the way unfamiliar and unaccepted to native language can be treated as a contact induced system altering change. E.g.

/tanippittu/	Alienate
/akkaɾattōrkaḷ/	Outsiders
/akkaɳattār/	Those who are included in the group
/udavikeʈʈōn/	Helpless man

Hypercorrection

In the masculine word ending with /–i/ and additional /–an/ is suffixed as masculine gender marker even if the word itself without any marker signifies masculinity in Standard Malayalam. Eg. /adipadijan/= /an/ as gender marker

In standard Malayalam /adipadi/ indicates the Masculine form. Since the word is ended with /–i/ and the /–i/ is a feminine marker, /-an/ is added in order to avoid confusion. This can be treated as an hypercorrection due to the interference of Arabic linguistic ways in which all the nouns are strictly demarcated with gender marker. It is also to be noted that AM does not prefer the nouns related to human beings without gender marker. In standard Malayalam, there is another word /adhipan/, which can be used, in the same context. However, the poet used the word /adipadi/ by adding /–an/ as the gender marker.

Cultural Practices and Loanword Diffusion

Speakers of languages in contact may share cultural practices like food, dress, religious ideology etc. Often these borrowed cultural practices will not have alternate linguistic expression in native language. This facilitates the diffusion of vocabulary from donor language.

In AM a number of loanwords are found rooted as a result of shared cultural practices. ExampleS: /bānkə/ (calling for prayer), /ceerŋi/ (sweets-derived from /ṣiriin/), /vudˤu/(ablation), /dars/ (religious seminaries), /uru:s/ (ritualistic prayer), /rātiib/ (ritualistic worship) etc,

The linguistic gaps for expressing borrowed concepts are filled not only through borrowed forms, but also by exploiting native resources by matching the expression in the source language. The concept of God in Islam and the monotheism is expressed in AM using many native word forms. example: /padaccavan/, /peɾijōn/, /udajōn/ etc.

Arabic nouns adopted without any semantic deviation are often suffixed with Malayalam forms like /ājo:n/, /ājavan/. Such nouns are found in abundance in the Arabi Malayalam works analyzed here and most of them are used as homonyms for Allah (the God). E.g.

Word	Morphophonemic	Meaning
/quadiimājōn/	/quadiim/+/ājōn/	The one who existed at beginning of the universe (God)
/vahdājōn/	/vahd/+/ājōn/	The one (God)
/subhānavan/	/subhān/ + /avan/	The most sacred one (God)

Several Arabic adjective forms are used to qualify Malayalam nouns.

Adjective form	Arabic word part	Malayalam suffix	Adj+noun	Meaning
/ṣarafutta/	/ṣaraf/	/-utta/	/ ṣarafutta diin/	Respected religion
/rahmatta/	/rahmatt/	/-a/	/rahmattakkaṭal/	the ocean of mercifulness
/miska/	/misk/	/-a/	/miskakkaṭal/	The ocean of fragrance
/haquāna/	/haqu'/	/-āna/	/haquānakōn/	The God of ultimate truth
/takkōvar/	/taqva/ >/takkōva/	/-ar/	/takkōvarhāmidar/	The pious hāmid

/adabatta/	/adab/	/-atta/	/adabattamoḷi/	Indecent words
/swagiirām/	/swagiir/	/-ām/	swagiirām	The small person
/kafijāje/	/kafi/	/-āje/	kafiāje mūppan	The leader who is enough
/aa'lāje/	/aa'l/	/-āje/	/aa'lājedoodar/	The great prophet

The Arabic adjective forms are phonemically adapted to Malayalam. They are suffixed by Malayalam morphemes like -āye, -ām, -atta, -āna, -utta, and –a

Conclusion

Based on the detailed linguistic evaluation of the data collected, several contact-induced elements in the AM have been traced out. AM borrowed a few grammatical features from Arabic. It is evident in the usage of coordinating conjunction. Under the influence of Arabic, AM adopted Arabic inflected segments that functions as dual marker in Arabic loan words. Inflected segment in the Arabic plural form becomes irrelevant with the addition of Malayalam plural marker. It is also found out that several new patterns are developed out of the language's own resources in the situation of AM language contact. Formation of new verbs and nouns in an unfamiliar and unaccepted ways of native language using the roots of native elements can be treated as a system altering change. Such a change is noted also in case markers. The borrowed Arabic plural inflections were reinterpreted as singular markers and thus integrated into the Malayalam plural marker system already in place. The gender-verb agreement feature, which had been given up by stream Malayalam language, was retained and reinforced under the influence of the donor language Arabic. An existing structure can develop additional meanings, matching the ones in a contact language. Such a process is evident in AM with formation new words using native resources and the extension of its meaning in the direction of foreign concepts.

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Tribal/Minority Languages in Education:
A Case of Karbi and Mising of Assam

Dr. Ch. Sarajubala Devi

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Abstract

India is a multilingual country with 780 languages written in 66 scripts (PLSI), of which 22 are scheduled languages. India's North East has about 220 languages which fall under three linguistic families. Every Indian school has a reflection of this multilingualism in terms of the numbers of languages coming into a class. The country set mother tongue based multilingual education as a goal of school education (National Curriculum Framework: NCF 2005) the stand has been re affirmed through Right to Education (RTE) Act 2009. As a response to these initiatives as well as from the recent trend of identity assertion phenomena in North East India, many tribal/minority languages are emerging in the school education curriculum. Karbi and Mising language of Assam have been introduced in the Education system in 1980s but the recent field work conducted in the two languages reveals that the people at large are not aware of the significance of bringing tribal languages in education rather it is considered as one of the initiatives of the government and there is not much people can do about sustaining these languages in education. The paper intends to look into the challenges of sustaining tribal languages in the education system in today's globalised world.

Keywords: Karbi, Mising, languages of Assam, multilingualism, education, curriculum, minority language, bridging process

Introduction

North East (NE) India is a multilingual region where the nature of linguistic diversity is very complex. The region is home to around 125 different languages, different tribes have different languages and different villages within tribes are having different dialects[1]. More than 98% of the languages spoken in this region are minor tribal languages which are either unscripted or poorly scripted. And they are far excluded from the educational process in terms of medium of instruction as well as in the development of Teaching Learning materials. Adding to this problem is the trend of negligence observed in the developmental process of these languages. Despite India's stand to promote minority languages with all the policies and constitutional mandate, the Sixth All Indian Educational Survey (NCERT, 1999) shows that in India only 41 languages are currently used either as the subject of instruction or as the medium of instruction, the figure has declined from 81 in 1970 to 67 in 1976, 58 in 1978, 44 in 1990 and 41 in 1998, showing a clear picture of non-preference to mother tongue in the curriculum. The condition is even worse if we consider the

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[1] In Manipur, the Tangkhul language has a variety of mutually unintelligible languages while claiming to be the speakers of the same language.

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levels in which the mother tongue is used: the VI educational survey data reveals that 33 languages are used in the primary level, 25 in upper primary, 21 in secondary and 18 in higher secondary, the corresponding figure in the V survey was 43 in primary, 31 in upper primary, 22 in secondary and 20 in higher secondary, the picture is that of neglecting mother tongue education in the country as a whole. Interestingly India's North East shows consciousness in this issue by giving a place to the minority languages in the school curriculum; following is the status of languages of North East in the school education:

Languages Used as Mediums of Instruction

Elementary:	12 (Assamese, Bengali, Bodo/Boro, Chakma, Kokborok, English, Hindi, Nepali, Khasi, Garo, Manipuri, Mizo)
Secondary:	10 (Assamese, Bengali, Bodo/Boro, English, Hindi, Nepali, Khasi, Garo, Manipuri, Mizo)

Languages Used as Subjects or Medium of Instruction

States	Languages
Arunachal Pradesh	English, Hindi, Adi, Apatani, Galo, Khampti, Monpa, (Idu) Mishmi, Singpho, Sanskrit, Tangsa(8)*
Assam	Assamese, Bengali, Bodo, Deori, English, Garo, Hindi, Hmar, Karbi, Manipuri, Mishing, Nepali, Tai, Tiwa(8)
Manipur	Assamese, Bengali, English, Hindi, Hmar, Kom, Mao, Manipuri/Meitei, Mizo, Nepali, Paite, Kabui (Rongmei), Tangkhul, Thado, Vaiphei, Zou(10)
Meghalaya	Assamese, Bengali, English, Garo, Hindi, Khasi, Nepali (2)
Mizoram	Chakma, English, Hindi, Lai, Lakher (Mara), Mizo(4)
Nagaland	Angami, Ao, Chang, Chokri, English, Khezha, Khiemnungan, Kuki, Konyak, Liangmei, Lotha, Phom, Pochury, Rengma, Sangtam, Sema, Yimchungre, Zeme(17)
Sikkim	Bhutia, English, Gurung, Hindi, Lepcha, Limbu, Mangar, Nepali, Newari, Rai, Sherpa, Sunuwar, Tamang(10)
Tripura	Bengali, Bishnupriya Manipuri, Chakma, English, Mizo Kokborok (4)

* indicates the number of tribal/minority languages.

Though many languages are recognised as a subject of instruction, medium of instruction remain by and large the majority regional languages or English in many cases. Preferences of English medium schools over the government schools are also very high in the states of Manipur, Meghalaya, Nagaland and Sikkim[2], when the children are enrolled in English medium schools the question of teaching learning in the tribal language does not arise.

The existence of the teaching learning materials in the tribal language is a big question, materials are generally very scanty. In many cases the books are developed independent authors

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[2] Numbers of children enrolled in English medium schools in the age group of 6-14 in these States are 71.1%, 54.3%, 40.9% and 28.2% respectively (ASER, 2011).

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who are good in the language not in pedagogy, the very question of bringing languages into the school system is due to the efforts of a group of language lovers of the community. In many cases these group of people are pro-active and very dedicated. For the love of the culture and language as a whole they are working for no social or monetary benefits. In many instances it so happen that this group of people in general are experts in the language not in the language pedagogy, they could write beautiful as well as culturally relevant pieces of literature but the question of appropriateness in level of children's learning and the language pedagogy to be followed in children's book are missing. They hardly get recognition from the official stakeholders therefore their chance of attending any programme on textbook writing, the emerging concerns and pedagogy is almost nonexistent. Adding to the existing problem is the scope of revision of the textbooks. The situation is like once approved it remain for years as the only textbook available, probably because people hardly take interest in what is going on in the teaching learning process of the language.

Situating the Problem in the Context of Karbi and Mishing Communities of Assam

The author, as a part of a research study on the Perception and Attitude of the community members and educational stakeholders on mother tongue education, visited the Karbi Anglong and Dhemaji districts of Assam which are inhabited by the Karbi and Mishing communities respectively. 4 sets of interview schedules were prepared, and focus group interview were conducted to the educational stakeholders, teacher, students and community members to ascertain (i) the status of language in school education, (ii) the available resources, (iii) preference/non-preference of the mother tongue in the education, (iv) the responsible stakeholders, (v) the attitude of the community members toward the present policy of language in education.

The Case of Karbi Language

The Karbi tribe inhabits mainly in the Karbi Anglong a district of Assam, the district is run by Karbi Anglong Autonomous Council.

The language is taught as a subject of instruction till class VIII as a major Indian Language (MIL) in the schools of the district though this Modern Indian Languages (MIL) is not compulsory. The books are mainly developed by the Karbi Textbook Production Board, which again get approval from the State Council of Educational Research and Training(SCERT) of Assam and the SCERT published the books and distribute free of cost under the scheme of Sarva Siksha Abhiyan (SSA). As the Assam government has adopted/ adapted NCERT books in school mother tongue textbooks got revolutionised in the light of NCF 2005, presently in the Karbi books are yet to be revised, the process of adaptation of Assamese textbook in the language has been initiated and likely to revise the books soon. In addition to other literatures in the language till date Karbis have 7 dictionaries, and a detail grammar is written by Ms. Linda Anna Kornneth, Oregon University, USA in 2014. This mean to say that unlike other tribal languages which have scanty of standard books the language in question is far developed. The question of language standerdisation which is considered to be the prerequisite of language development does not arise for the Karbis.

Resources here in this connection mean the funds for upliftment of the language in school education and the availability of the schools offering Karbi language and the availability of

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teachers. Assam government also has appointed few Karbi language teachers to teach Karbi sometimes in 2000 but the teachers so appointed are hardly found teaching Karbi languages as they are appointed either in the places where the Karbi population is less specially in the urban areas, or there is no replacement of teachers once the teacher is retired or converted into other subject teachers as there is very few teachers posted in the particular school. However, the situation is made far better by the initiatives of the Karbi Anglong Autonomous Council (KADC). The Council is very active in this regard they have established 29 Karbi medium Primary schools and appointed 358 Primary teachers to teach Karbi language on contract basis. It is interesting to note that they are paid for only 11 months in a year, and their pay is less than the government teachers of Assam, despite this situation there is no dearth of teachers willing to teach Karbi. This shows the preference of the mother tongue/Karbi language in the school system. Karbi Anglong Autonomous Council is spending around 4 crores of rupees for the language development and promotion[3] this makes Karbi language sustained in education.

It is revealed that community as a whole has preference of having Karbi language as one of the subject but the question of making Karbi medium schools is little problematic not only of the funding from the Assam Government but also for the problems children will be facing in switching from one medium to another. People are aware of the problems in switching to either Assamese or English in the higher classes after Primary education, children though practically supposed to be conceptually clearer in mother tongue converting the concept in the school language needs lots of support and encouragement from the teacher concerned.

The Case of Mising Language
Mising tribe is scattered in the districts Dhemaji, Lakhimpur, Sonitpur, Tinsukia, Dibrugarh, Sibsagar, Jorhat and Gholaghat districts of Assam. Numerically they are the second largest tribe of Assam, Misings also have under Mising Autonomous Council which was established in 1995. The research on mother tongue of the Misings pertains only to the Dhemaji District of Assam which is considered to be the largest settlement of Mishings. Misings normally inhabits near the river banks and they are nomadic tribe. Till date, there is no special programme taken up by Mising Autonomous Council for the promotion of Mising language.

Mising language is one of the 6 languages recognised by the government of Assam to be a subject of instruction in the primary classes. Till date there are four text books available for primary classes:

Sl.No.	Name of the book	Class	Writer/Publisher
1.	Posang Otsur- I	I	Rodnesor Perme, SCERT Assam
2.	Posang Otsur- I	II	Indresor Pegu, SCERT Assam
3.	Ngoluk Po:tin - I	III	A group of writers, SCERT Assam
4.	Ngoluk Po:tin -II	IV	A group of writers, SCERT Assam
5.	Poman Moman (Rhymes)	---	Tabu Taid
6.	Mising Gomlan (Word list)	---	Norendra Pa:du

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[3] The Language Development officer in KADC told the researcher that they will continue to bear the amount as long as it is feasible.

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Two books **Ngoluk Po:tin – I &II** are developed in the line of NCF 2005. The books, though in black and white, are attractive and illustrations are in accordance with Mising culture. The books in general give ample scope for the child to get engaged in the language and develop linguistic skills. Regarding availability of teachers in around 120 Mising language teachers were appointed by the Government of Assam. Out of this number, many got retired and many are utilised as subject teacher other than Mising[4] a few more sought transfer in places where Mising children are less and the question of teaching this particular language does not arise. But nothing has been seriously looked into by any stakeholders, Government in their end is proud to say that they have appointed teachers, and that they provide textbooks under SSA scheme. It seems that hardly any further step is taken up improving the teaching learning process happening in the particular language. They only have done bare minimum on their part; the rest is left to the system. Parents do consider that if their children get to study mother tongue, it is well and good, if not given opportunity the simple answer is what to do, our liking and disliking does not make any difference. *Mising Agom Kebang,* the literary organisation of Mising, is working for the introduction of Mising in Upper Primary level. The organisation is trying to open Mising medium schools at present; the efforts are yet to reap rewards. Only a handful of people are keen on this project and so the sustainability question in case of Mising is quite obvious.

Sustainability in Education

Many languages are entering into the education sphere in this state mainly due to untiring and selfless effort of individuals or group of individuals who relentlessly work for the upliftment of the languages. The works done by the respective Literature Organisations in the state deserves a special recognition. But a point of caution here is as for smaller linguistic communities which are recently entering into the academics (school system) as a part of greater consciousness, understanding of the importance of preserving the mother tongue in education, as a part of identity construction or, for a larger political agenda, the community as a whole need to think for a proper language planning in terms of status (which needs to maintain), the corpus to be used for developing the language to further scales and the acquisition planning as well. Dauenhauer and Dauenhauer (1998:63) describe the need for "*Prior ideological clarification*" before policy decisions are made. They continue, *"This calls for an open, honest assessment of the state of the language and how people really feel about using and preserving it, replacing wishful thinking and denial of reality with an honest evaluation leading to realistic recommendations. Personal and community attitude are as important as –if not more important than – the technical aspects that are less emotional."* To sustain the system the following need to be fulfilled:

(i) State Policy on Language: Assam is yet to have a proper policy to bring mother tongues in education, it should not be a quick fix response to a pressure group. The availability of funds, resources, the willingness of people, the strategies to be adopted need to chalk out before. At the same time taking into consideration of the need and importance of mother tongues in shaping the personality of the child and the relevance to education in early years of schooling, the government

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[4] These groups of teachers were called promoted to ---- whatever subjects they teach other than Mising. This particular terminology reinforces the subordinate status of the language teachers.

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should have a strong political will to bring mother tongues in school at the same time ensuring a good bridging process to the languages of wider communication.

(ii) Good Mother Tongue Textbooks: A language textbook which aims at developing proper academic competencies in the language concerned should have a systematic progression of ideas. Language textbooks should focus on grammatical correctness and proper usage of the grammatical forms at the same time should be able to reflect the social issues and the realities.   It should not be a collection of just few poems and prose written by someone. Anything new which has a justifiable reason to include in the textbook may be incorporated in the light of the existing knowledge in an interesting manner and to reorganise the existing knowledge.

While doing so one has to see the scope for application of constructivist approach in both planning and writing of the textbook as well in the pedagogy adopted. The material presented in the book should be so that the child is given enough scope for enable a child to enquire, explore, question, debates, application and reflection leading to theory building and creation of ideas. For this reason, the textbook developers need to ensure that the books should have well organised learner friendly tasks and questions. Therefore, the textbook should become a tool to provide examples, pointers, programmes to be perused, and introduction of principles.

The task is not over here as we need all the languages which are required for living in a multilingual setting we need to study other languages, the language of wider communication, the language of the global scientific knowledge, what required next is a proper bridging process from the mother tongue to the other languages.

(iii) The Bridging Process: This is the process of linking the learning process from the minority language to the other languages, which are usually the school language in this context. "The bridging process allows children to maintain local language and culture while providing state and/or national language acquisition and instruction. This process provides learners with the opportunity to contribute to national society without forcing them to sacrifice their linguistic and cultural heritage". (Pamela Meckenzie)

The process of bridging is rather complex in the context of North East in general and Assam in particular as we many languages to bridge to mainly the Regional language (Assamese), Hindi and English. Though there are models of bridging available the state as a whole is yet to adopt the models. Presented here are two model of bridging suggested by Pamela Mckenzie in Indian context, what is suggested is that the government may think about such a plan where the languages of the state can be fitted:

(i)   Language skills and Concept Development chart (Pamela Mackenzie)

	Stage 1	Stage 2	Stage 3	Stage 4	Stage 5	Stage 6	Stage 7

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L1	Build small children's oral fluency, competence and confidence in L1	Use L1 as the medium of instruction Continue to build oral L1 Introduce reading and writing in L1	Use L1 as the medium of instruction Continue to build oral and written L1	Use L1 as the medium of instruction Continue to build oral and written fluency in L1	Continue to build oral and written L1 & L2 for fluency, and learning new concepts	Continue to build fluency & confidence in using L1, L2 and L3 for everyday communication & for learning new concepts	Use all languages for learning
L2			Introduce Oral L2	Continue to build oral L2 Introduce reading and writing in L2			
L3					Introduce oral L3	Introduce reading and writing in L3	

L1,L2, L3: First language, Second language and Third language

(ii)   **Possible plan for transition based on The National Curriculum Framework, 2005**

Pre-sch 1	Pre-sch 2	1st Grade	2nd Grade	3rd Grade	4th Grade	5th Grade
Language oral MT	Language oral MT	Language in MT	Language in MT	Language in MT	MT as subject	MT as subject
Number MT	Number MT	Math in MT	Math in MT	Math in MT	Math in L2	Math l2

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Environmental awareness in MT	Environmental awareness in MT	EVS in MT	EVS in MT	EVS in MT	EVS in MT /l2	EVS in L2
Play	Play		L2 oral devlopment	reading and writing in l2	L2 lang development	L2 lang development
					Oral L3	**Reading and writing in L3**

MT: mother tongue, EVS: environmental studies

Source: Pamela McKenzie

Conclusion

To sustain mother tongues in the school education system is one of the major challenges that minority languages are facing now[5]. To tackle this issue first we have to look into the question of acceptability of the minority language which is used in education by the community, second we should be sure of the standardisation process of the language and as well the relevance of language in wider context outside school factors. Among the school factors a close relook in the curriculum and the instructional materials in terms of relevance of developing academic concepts and the degree of relatedness to the community and the culture at large, availability of schools, teachers and most importantly takers of the language needs to be assessed. The community also has to devise ways and means of conservation of the rich cultural heritage, the indigenous knowledge system which is expressed through language; it is we, the speakers who should be taking proactive role in conserving the language[6]. Above all sustainability of minority language should come with a proper policy at national and state level.

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[5] In Manipur and Nagaland though the textbooks are available for the elementary classes there is hardly any student who reads it and use it for study, perhaps the books are not as interesting or there may be the cases that the language class cannot be given for feasibility issue.

[6] In Tripura announcement in the Airport was made in Kokborok language for around2 to 3 months sometimes in 2012 but all of the sudden it stopped, no one raised any question and till date no further announcement is made. Inquiring about this the responsible officer said it was our duty to bring the language we did our part when it stopped no one questioned that means, it's ok if we do not give announcement in Kokborok.(Director Kokborok and Minority Languages, Tripura)

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Blend of Yoruba Culture and Magical Realism:
A Recent Prospect in Ben Okri's *The Famished Road*

K. Saranya & Dr. A. Selvalakshmi
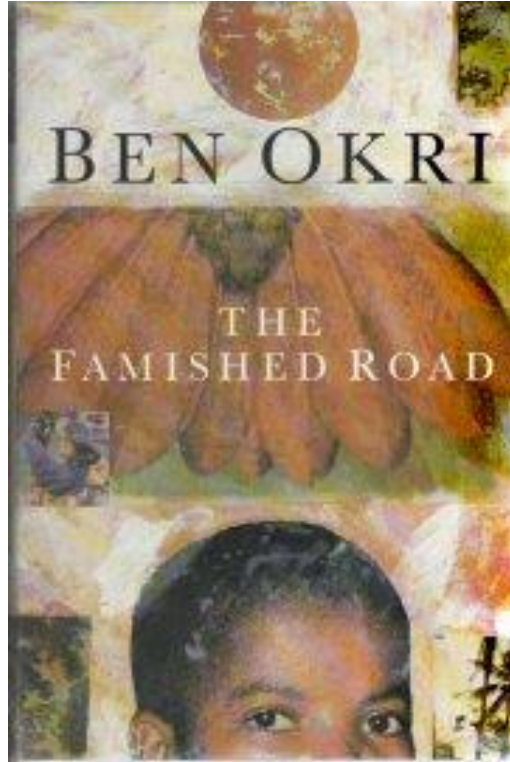
Courtesy: https://en.wikipedia.org/wiki/The_Famished_Road

Abstract

　　Ben Okri describes a fantastically aesthetic world with reference to Yoruba culture, traditions and theory in the style of magical realism. Okri's ethnically mixed background is important when one is analysing all his fiction. His novels or works portray the essential link in Nigerian culture between the physical world and the world of spirits which is a part of Yoruba folklore. Ben Okri made it a world-wide theory of Abiku, which preferably points to Nigeria. By exploring these historical issues, it is found how Nigeria has been traumatized by the past myth and how the dispossessed are oppressed by the rich, at the same time his mode of writing is analysed, essentially, to display the myth and culture. Unique features of aesthetic development can be seen clearly in the writings of Ben Okri. He has received additional praise for his use of elements of Magical Realism, a western literary technique notably to uplift the detailed analysis of his writings. Okri prefers to talk about how reading has influenced his writings. He started by reading African, Classical and European myths and he continued reading from his father's library. It is found eminently that Okri has amalgamated a multi-cultural aspect of study right from his young age. This paper look into the unique mixture of the natural and spiritual world in his writing.

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Ben Okri
Courtesy: https://www.britannica.com/biography/Ben-Okri

Ben Okri - A Short Profile

Ben Okri (15 March 1959-) of Urhobo descent, from Nigeria is known for works that focus on life in modern-day Nigeria. His tales depict the problems which beset his homeland, particularly poverty, famine and political corruption. Okri parallels the relationship between the natural and the spiritual world in his writings, combining western literary techniques with the elements of traditional African folklore and myth. He was born in Minna, Nigeria. His earliest years were spent in England and at age of seven Okri returned to Nigeria. For his academic growth Okri returned to England and earned his B.A in Comparative literature. Working as a journalist, he began writing essays and short stories. Unique features of aesthetic development can be seen clearly in the writings of Ben Okri. He has received additional praise for his use of elements of Magical Realism, a western literary technique notably to uplift the detailed analysis of his writings. Okri prefers to talk about how reading has influenced his writings. He started by reading African, Classical and European myths and he continued reading from his father's library.

Introduction

The powerful pen draws and records the breath-taking and awe-inspiring narratives and adds visions to conquer the human minds. The striking beauty of undiscovered enchantment is the outcome of his mighty pen. Spread across such remarkable level of quality in his writings, Okri has

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sharpened the aesthetic erudition consistently. Okri's remarkable ability in writing is prodigious because of the limitless and everlasting source of African mythology and the elements of it. It has enabled him to reach the height of greatness. His writings are largely based on the culture and beliefs of his continent and country. Okri consciously mirrors the chaos of daily life, and satirically presents them in his works of art. Okri is critical of the political and economic problems that Nigeria has encountered in many aspects of life.

Nigerian writing has largely been inundated with some innovations and adaptations from the traditional literary field, largely of the oral form. Okri, as a story teller, attempts to pass on to the readers, what is good in his tradition and the traumatic experience of colonization and its effects on Nigerian culture. His writings endeavour to highlight the unique and novel potentialities of the African, especially the Nigerian experience, its rich culture and mythology.

The deep understanding involves a completely developed and rich content of knowledge focusing on the level of development. Deep understanding is not the endpoint of the result, rather it encourages and pursues growth and desires to know more. The present paper focuses on the mutual combination of Yoruba culture and Magical realism which cannot be removed from the literary diction of Ben Okri. The intrusion of culture in literature makes this focus of study a world-wide one. Culture is a contested phenomenon which is understood to mean different things, for different groups. It is the integrated pattern of human knowledge, beliefs and behaviour.

Culture embodies language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, and works of art and so on. Culture consists of shared values, beliefs, knowledge, skills, and practices that underpin behaviour by members of a social group at a particular point in time. It is the creative expression, skills, traditional knowledge and resources. Likewise, literature and culture lead the path to a discussion in depth. One among the factors is the writing techniques that replicate the cultural study of a writer.

The Famished Road

At this point, it is quite essential to set right the outline/summary of the selected novel *The Famished Road* to ignite deeper understanding. The chosen novel *The Famished Road* is set at the historical moment before the Nigerian independence. *The Famished Road* records the adventures of Azaro who is an abiku or spirit-child. This abiku is a form of Yoruba myth (According to the mythical belief, the abiku originated in Yoruba myth, where a child born dies before the age of twelve or before the attainment of puberty and the spirit of that child returns to the same mother many times to be born again).

Azaro decides to stay among the living, to face the hard life and rejoice with the loved ones. His parents represent, like so many of the working poor in Nigeria, who struggle to make ends meet. Entire families live a hand-to-mouth existence in most terrible poverty. As the narrative progresses the spirit companions of Azaro call him back to join the spiritual world and relish the life by staying in the other world. The reality and fantasy amalgamate with one another throughout the novel. Throughout the discussion it will be obvious that Okri's authorial viewpoint is vast and difficult in nature, that he offers a mixed message and takes on an arguable outlook.

Symbolic Mixing of Myth and Magical Realism

Based on the relation between the cultural patterns, one of the finest techniques to be discussed in *The Famished Road* is the method of Archetypal approach. According to this technique, it is obvious and is understood that the reader must pay attention to carefully look at every detail to

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understand this approach. Generally, it is featured with the study of magic and religion, tracing numerous myths and beliefs.

Moreover, these significant features can be dealt with a single psychological term such as 'collective unconsciousness'. This was highly recognized by the pioneer of archetypal critics Carl Gustav Jung. He believed that civilized man or uncivilized man preserves consciously or unconsciously the pre-historical areas of knowledge and articulates them obliquely in myth. And myth is a message within our human kind that is carried over generation after generation. This is the attitude on the part of the characters in the novel towards their world. In this regard the characters in *The Famished Road* do not try to explain the magical things that happen in their surroundings. They simply accept them; they also collectively get impressed and influenced by the happenings and incidents like the myth of abiku.

Moreover, the followers of Yoruba have great fear towards life and death. This is particularly due to the Africans who very firmly believed in reincarnation. They strictly maintained their hope that after death their soul would search for its new birth and find its living. Immediately after the birth of a child, certain physical characteristics or gestures of that child may indicate that such an ancestor of the family is reborn. Okri was much oriented with these supernatural systems in Nigeria and familiarized these to the readers throughout the world.

Despite the thematic, narrative and linguistic diversity of his novels, it is possible to see a common sensibility or approach as the basis of the fiction. Okri's works frequently focus on the political, social and economic conditions of contemporary Nigeria with its rich source of culture. His tales depict the problems which beset his homeland, particularly poverty, famine and political corruption. He further examines the relationship between the natural and spiritual world in his writings with the elements of traditional African folklore and myth. The necessary ground work is carried out in the novel to make one understand the study better.

Okri has given exclusively in the selected novel the myth and traditional belief of abiku. The literal sound of the term abiku is a mystery to non-African readers. The first impression that the reader arrives at on finishing *The Famished Road* is the cognitive sense of the nature of the novel. The reader on the completion of the novel arrives at an aesthetic confusion.

Okri made it interesting to the readers by revealing the influence of Yoruba community's culture and tradition, especially through the introduction of the term abiku. Abiku is a word that refers to children who keep oscillating between both worlds. Both worlds here refer to the world of the living and the world of the dead. Postcolonial reference is found in the setting of the novel. Ben Okri made it a world-wide the theory of abiku, which preferably points to Nigeria. The protagonist Azaro utters from his own words his nature of being an abiku,

> We made these vows in fields of intense flowers and in the sweet-tasting moonlight of that world. Those of us who made such vows were known among the Living as abiku, spirit-children. Not all people recognised us. We were the ones who kept coming and going, unwilling to come to terms with life. We had the ability to will our deaths. Our pacts were binding. (*The Famished Road* 4)

> The reader can further develop his thoughts through the author's words in the novel. The abiku phenomenon is quite popular in West-African oral tradition amongst the different ethnic groups of Nigeria, particularly the Yoruba. Due to its dual phenomenon, very few Nigerian and other West African writers have drawn on this

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rich cultural resource as the way to express their national identities. The protagonist chooses the earthly life filled with harsh realities to dwell here on earth. Through this Azaro attempts to fulfil the social obligation towards his community. He explains the reason for choosing earthly life over spiritual life:

May simply have been that I had grown tired of coming and going. It is terrible to forever remain in-between. It may also have been that I wanted to taste of his world, to feel it, suffer it, know it, to love it, to make a valuable contribution to it, and to have that sublime mood of eternity in me as I live the life to come. But I sometimes think it was a face that made me want to stay. I wanted to make happy the bruised face of the woman who would become my mother. (*The Famished Road* 6)

The Road

At the creation of this novel, 'the road' in the title travel through the ancient world of the spirits and is conceptualized within traditional mythology. Azaro's father, takes the role of storyteller, and tells him about his grandfather. Azaro's father tries to rejuvenate the memories of the good values of the past. And in the manner of going back to past values, he highlights that "our old people are very powerful in spirit" (*The Famished Road* 70) and sadly that "We are forgetting these powers. Now, all the power that people have is selfishness, money, and polities". (*The Famished Road* 70) In the Yoruba-African point of view, evil is comprehended as originating from spiritual beings other than God. According to the dictions of Okri, part of this cosmological explanation is a personification of evil itself.

Okri took inspiration from the supernatural elements of Yoruba oral narratives. Both in *The Famished Road* and the following two novels within the trilogy *Songs of Enchantment* and *Infinite Riches,* there is a move towards a mythical causality that reconceptualizes modes of characterization and the relationship between environment and characters. The trilogy abandons archetypal character psychology as conceived by realism. His works are found to have the indigenizing of form and content. The enigma of arrival is something Okri omits from his creative work, and he prefers to give focus to Transnational and Transcultural motifs, many of which are Pan-African in nature.

Narrative Style

Okri's language has been described as simple, lucid and image-laden. His use of language indicates two things that he has a great mastery over the English language and his indigenous language. The former reference is explained by the fact that he has spent and studied, most of his life in London. At the same time, he asserts his belonging to Africa in his choice of local words.

In explicating the narrative style additionally in its ethnic and aesthetic environment, magical realism contributes the most favourable literary branch to react to the cultural predicament and determine the extended contemporary postcolonial society. For instance, the presentation in the enchanting (magical)-realist narrative of both colonial and postcolonial treatises, intricate in the language clash, reveal many of the troublesome correspondence prevailing between colonizer and colonized in postcolonial scenario. This conduit to the exploration of hybridity is a predominant motif in the existing task of intellectual and ethnical decolonization.

Magical Realism

Okri makes use of the magical realism with multiple realities and references, he explores the impact on the vice versa element which is fiction on reality and reality on fiction that makes the various races of readers to draw attention to the social milieu that takes place in and around Nigeria.

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The magic in this text looks more natural because it springs from the Yoruba belief system. Azaro's spirit-child status is not unjustifiable, but real in the eyes of the author and the readers who share the abiku-belief. However, the condition may be, the writer uses his new genre to offer more than a depiction of current conditions in their individual countries. It also aims to provide strategies for better action as well as hope for their people with regard to change. Okri suggests a vision through his narrative mode to the culture-bound society.

The Style

This segregation of style is used to investigate the resources of language, further used for the following observation. Yoruba mythologies have provided multi-dimensional source for the Nigerian writers. The definition of Magical Realism to understand is simple:

> Magical realism, magic realism, or marvellous realism is a genre of narrative fiction and, more broadly, art (literature, painting, film, theatre, etc.) that, while encompassing a range of subtly different concepts, expresses a primarily realistic view of the real world while also adding or revealing magical elements. (Wikipedia)

Commonly seen things become much more interesting and gripping when they are imbued with mere supernatural elements and magical settings. Magical realism is a mode of storytelling which surprises the readers in a realistic context. In general, culture differs from nation to nation, but magical realism suggests that one culture can be described at the global level with the aid of this medium. In this magical realist convention, the events are filled with richness of unexpected reality. The mundane settings are depicted as such with an injection of fantasy in it. Magical realism can be said to be the higher part of reality. Therefore, the writing art of Okri comprises the magical realism mode of writing to elevate the cultural study a better one.

Conclusion

By incorporating African oral devices in his narratives, Ben Okri aims to reclaim Nigeria's seat at the global cultural rendezvous. In other words, he calls the world's attention to Nigeria's incommensurable contributions to past and present global cultures. This effort, he hopes will make Nigeria and Africa a full and respected participant in the political, cultural and economic exchanges of the world. Thus, it is believed that this thought is an antecedent to the social upheaval of his native land. Today, the academic and the non-academic community are becoming more and more interested in Yoruba culture. There is more and more research being carried out on Yoruba cultural thought, while more books are being written on the subject.

The remarkable view of using magical realism and Yoruba theory by Ben Okri is that he employs the mode not only because he wishes to repeat the folkloric mythologies from their cultural community, but also to promote the depth of understanding of the present circumstances and scenario in which his words were written. With the conclusion of this paper, the spirit is one with the suffering people's struggle against corruption and exploitation. This gives an entry into higher transformation of realities with special emphasis on vision. The skilful ability of Okri to bring out the society's responsibility at a high level has made him an aesthetic and intellectual theorist through his forceful writing.

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Using Play-Way Reading Methods to Improve Reading Skills in English

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Abstract

As Francis Bacon said, "Reading maketh a full man; conference a ready man; and writing an exact man", the world of knowledge is expressed through written form. One needs analytical skills to comprehend the written form. It is not just understanding the meaning of independent words but also the meaning that those words express in combination. Sometimes, the reader has to imagine the situation to comprehend the meaning of the text. Therefore, readers also require imagination skills. Teachers of government high schools of Mahaboobnagar district in Telangana state are facing problem in improving reading skills of their students. Their students cannot understand, skim, scan, and decode English passages, lessons etc. They need some play-way methods to improve their reading skills.

Hence, this article focussed on understanding the problems of teachers in improving reading skills of their students and applying play-way reading methods to improve reading skills of their students. For this purpose, a structured questionnaire was administered to 100 government high school teachers. The responses were analysed, interpreted, and presented in the findings section. A five-day training programme was designed for the teachers of English to show the effectiveness of play-way methods in improving reading skills. The training made a great impact on the teachers of English.

Keywords: Reading skills, skim, scan, play-way methods, structured questionnaire, training programme

Introduction

H.A. Cartledge as cited in Katyayani, Girija Raman (2016 p. 123) said, "of the four skills of learning English, the one which is likely to be the most useful is reading." He further stated that the total written form is understood through one's reading ability. It is the communication between the reader and the author. Communication of a printed or written matter is impossible without a reader. He also expressed that reading involves recognition of the important elements of meaning and their relationship that contributes to accuracy and thoroughness in comprehension. Reading can be mainly understood as a decoding process.

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William S. Gray as cited in Dinakar. P (2016 p.61) defined reading as

> the process of recognizing printed or written symbols, involving such habits as accuracy in which words that make up a passage, a span of recognition, rate at which words and phrases are recognized, rhythmical progress of perception along the lines and accurate return sweep of the eye from the end of one line to the beginning of the next.

P. B. Ballard as cited in Katyayani, Girija Raman (2016 p.121) called reading as 'barking at print':

Stephen King as cited in Katyayani, Girija Raman (2016 p.127) quoted

> If you don't have time to read, you don't have the time (or the tools) to write. Simple as that.

Rivers and Temperely (1978 p.88) stated that Indians as the second language learners will want to read because they:

- are curious about some topics
- need instructions in order to perform some tasks for their daily life (they want to know how an appliance works, they are interested in a new recipe, they have forms to fill in)
- want to act in a play, play in a new game, do a puzzle or to carry out some other activity in which it is pleasant and amusing
- want to keep in touch with friends by correspondence or understand business letters.
- want to know when or where something will take place or what is available (they consult time tables, programmer, announcements, menus or they need advertisements)
- want to know what is happening or has happened (they read newspapers, magazines, reports)
- seek enjoyment or excitement (they read novels of all kinds, short stories, poems, words of songs)

The above-mentioned views clearly justify the importance of reading skills in Indian context.

Many skills and abilities are involved in order to become an efficient reader. John Munby stated the following skills as cited in the Francoise Grellet, (1981 p.4):

- Recognizing the script of the language
- Deducing the meaning and use of unfamiliar lexical items
- Understanding explicitly the stated information (factual/ direct)
- Understanding information when not explicitly stated (inferential/ direct)

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- Understanding conceptual meaning
- Understanding the communicative value of sentences and utterances
- Understanding the relations within the sentence
- Recognizing indicators in the discourse progression
- Extracting salient points to summarize (the text, an idea etc)
- Skimming
- Scanning
- Transcoding information into diagrammatic display

Thus, the above-mentioned skills are much necessary in order to be an efficient reader.

Penny Ur (1999 p.63) listed out some points for efficient reading. They are:

- Language: the language of the text must be comprehensible to the learners
- Content: the content of the text must be accessible to the learners (when they know enough about it so that they can apply their own background knowledge)
- Speed: the reading progresses fairly fast
- Attention: the reader must concentrate on the significant bits and skim the rest
- Incomprehensible Vocabulary: the reader must use the dictionary for the incomprehensible vocabulary
- Motivation: the reader must be motivated to read by interesting content or challenging tasks
- Purpose: the reader must be aware of a clear purpose in reading
- Strategies: the reader must use different strategies for different kinds of reading.

W. M. Ryburn, as cited in Katyayani, Girija Raman (2016 p.121), expressed that "the teachers of mother tongue (different from English) do not teach the students to read aloud properly."

A majority of the government schools in Mahaboobnagar district in the state of Telangana lack adequate teaching-learning materials for language teaching. Unfortunately, the teacher is the only source of language teaching and learning. Moreover, teachers are expected or assigned to perform different kinds of roles in the classroom because of which students feel neglected. Teachers also cannot concentrate on improving the skills of the students. Hence, this article focussed on the problems of the government high school teachers in Mahaboobnagar district in improving reading skills of their learners. For the purpose of the study, a structured questionnaire was administered to 100 government high school teachers of English in Mahaboobnagar district. A five-day training programme was designed for the teachers to show them the impact of play-way methods on improving reading skills.

Statement of the Problem

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The teachers of English in the government high schools of Telangana in general and Mahaboobnagar district in particular face many problems in improving reading skills of their students. They do not use any innovative methods to improve reading skills of the students. Hence, the present study focussed on the problems faced by the teachers in developing reading skills of the students and applying play-way reading methods to improve reading skills of the students.

Aim of the Research

The present study aimed to find out the problems faced by the government high school teachers of English in Mahaboobnagar district in improving reading skills and applying play-way methods to overcome the underachievement in reading skills.

Hypotheses

- Government high school teachers of Mahaboobnagar district do not possess a clear idea on the teaching of reading skills.
- Teachers face problems in improving reading skills of their learners.
- Play-way reading methods help in improving reading skills of the learners of English.
- Teachers are not properly orientated to improve reading skills of the learners.

Objectives

- To find out whether government high school teachers of English in Mahaboobnagar district posses a clear idea in teaching reading skills.
- To study the problems of teachers in improving reading skills of their learners.
- To train teachers in using play-way reading methods in order to improve reading skills of their students
- To find out whether frequent orientation programmes are conducted to the teachers in improving reading skills of the learners.

Research Design

For the purpose of the study, the researchers carried out a preliminary study in different schools. A structured questionnaire was administered to 100 randomly selected teachers in Mahaboobnagar district. The data thus obtained was analysed and interpreted.

Problems Faced by the Teachers

It was noticed from the responses of the teacher's questionnaire that a majority of the government high school teachers in Mahaboobnagar district face difficulties in improving reading skills of their learners. The following are the problems shared by the teachers:

- Large classes are a problem for teaching reading skills.
- Students are not regular to school.
- Students are not habituated to reading activities.

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- There is a confusion whether to teach pronunciation of letters or words.
- A majority of the teachers are unaware of the appropriate teaching methodologies to be followed in improving reading skills of the learners.
- Inadequate teaching-learning materials.
- Lack of orientation programmes.
- School libraries lack adequate English materials. Teacher's handbook is the only source.

Training

For the purpose of the present study, a model training programme on using play-way methods to improve reading skills was conducted to randomly selected 50 government high school teachers of English in Mahaboobnagar district for five days. Some of the activities for the improvement of reading skills were explained to the teachers and further asked them to conduct these activities in their respective schools for the development of learner's reading skills. These activities were designed keeping in view of the lack of teaching-learning materials in the government high schools of Mahaboobnagar district.

Activity 1

Reading Rhyming Words

Teachers were asked to give one word and also to give a sound on which a rhyming word has to be made. Teachers were divided into groups and were given different lists of words along with the sounds on which they have to make a rhyming word. One example is given below:

1. Reading - Feeding (teacher should utter the word 'reading' and instruct students to say a rhyming word starting with the sound /f/)
2. Call – Wall
3. Run - fun
4. Cap – Map
5. Weak - Speak
6. Tall - Stall

Likewise, teachers were made to create a list of rhyming words. They were advised to use the same or similar activity in their classrooms.

Activity 2

Framing Sentences

Teachers were given a list of sentences. One teacher was asked to read the first sentence aloud and then the next teacher was asked to read the second sentence and so on. This created a rhythm in reading. Teachers showed interest in improving the sentences further by changing the tense of the sentence and by replacing verbs and objects with other verbs and objects. One example is given below:

1. She plays football

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2. He plays football
3. Radha plays football
4. Seetha plays football
5. They play football

Activity 3

Words through Pictures

This was a pair activity. Teachers were divided into pairs. Blackboard was divided into two halves. A picture was pasted on one part of the board and hints for describing the picture were given on the other part of the board. Teachers were asked to write the description of the picture by using the hints given and then asked them to read aloud what they have written. One example is given below:

	Village – farmers – produce – no pollution – serene – greenery – lake – fishing – literacy – festivals.
(https://www.google.co.in/search?q=sceneries+photo&source)	

Teachers were asked to make use of their real-life experience while describing the picture. Many teachers came up with different descriptions. While reading, the researcher checked their pronunciation, intonation, etc. They were asked to use such activities in their classrooms to improve reading skills of their students.

Activity 4

Newspaper Reading

Teachers were instructed to carry some English newspapers to the classroom. Later, they were asked to present the news bulletin covering topics from politics, sports, business, science and technology, and entertainment. This activity of news reading helped in improving reading and presentation skills. Many teachers enjoyed this activity.

Activity 5

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Reading Comprehension

The researchers distributed handouts of short stories along with a group of pictures to the sample teachers. The researchers asked them to read the story and circle the images related to the story. They were given 10 minutes time to locate the pictures. This activity helped them in increasing the speed of their reading as there was a time limit.

Through these activities, the researchers demonstrated the sample teachers that reading skills can be improved using play-way methods. Such activities reduce fear among the learners and help in improving their reading skills. Once they improve their reading skills, they can excel in other skills too. Their performance in exams also improves as they start comprehending the lessons better.

Findings

- It was noticed that a majority of the teachers were unaware of the appropriate ways of improving reading skills of the students.
- A majority of the teachers reported that their school libraries have no adequate English learning materials on reading skills.
- Teachers of government high schools in Mahaboobnagar district require more number of orientation programmes on using creative methods to improve reading skills of the stuents.
- A majority of the sample teachers opined that they are unable to pay proper attention on the students because of the overcrowded classrooms.
- Teachers felt during training programme that play-way methods help students to overcome their difficulties in reading skills.

Conclusion

This study aimed at understanding the problems faced by the high school teachers of English in improving reading skills of the learners and using play-way methods in improving the same. Results from the study showed that if teachers are provided with adequate teaching-learning material, innovative resources, orientation programmes and stress-free environment, etc., they would certainly improve reading skills of their students. Teachers were also advised to use play-way methods that were taken up in the training programme in their classrooms. They were further advised to design more such activities in order to create interest among their students.

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Image-Making and Image-Breaking –
A Reading of African-American Poetry

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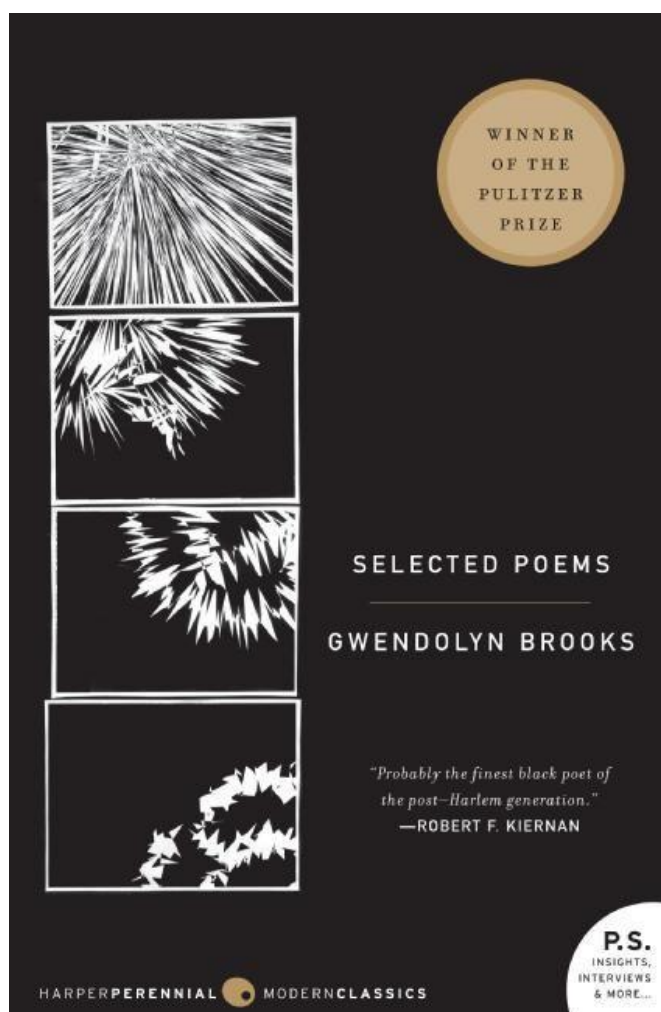
Abstract

Images are a powerful way of controlling reality. If they are positive in nature, they contribute in building the concept of self. Whereas, if they are portrayed negatively, they could prove to be destructive for the receivers. Images can be used to tell others what one thinks about oneself and others. This paper argues that whites have always used images negatively for the blacks. Whether in literature or popular imagination, blacks have been presented in dark colors. With the help of African-American poetry, the effort is to debunk those conventions. The paper also examines how these traditional images hamper the self-definition of the blacks and how black poets turn these images upside down to create a new and bold self. The result of this turning of the table is that the new negro is no longer bothered

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by stereotypes related to him. After reading new poetry, he can also say that he is also a human being who has wishes and desires.

Keywords: African-Americans, Images, Image Making, Image Breaking, Black protest, New Negro, Black Selfhood, African-American poetry

White and Black Image Making

Carolyn F. Gerald in her essay "The Black Writer and His Role" published in 1969 explains the process of image making and image breaking in relation to White and Black writers. Her argument is that images are a way of controlling reality. For her, reality is how one sees the world around which is most of the times controlled by the image makers. According to her, images are of two types: real and created. Real images are the actual ones, whereas created images are the projection of man's own views and beliefs on to the images. In the process, reality no longer remains reality, but a created reality; hence images no longer remain self -sustained rather they become anthropomorphic.

Anthropomorphic images are those into which the creator projects his own personality to achieve the desired results. For example, a rose is a rose. But, the creator can project it as a symbol of beauty, purity and freshness. This is something he wants to witness in women that's why a rose is often given to her as a present. Man has always imposed his own wishes onto images that's why the sun smiles, the wind rushes, the birds sing and the animals howl. This is indeed an example of distorted reality. These images reoccur with such consistency and conviction that they acquire the stature of absolute reality.

Images - Control Others' Perception

Images are a way of controlling others' perception of themselves. They are detrimental for the receivers, because they somehow steal substance out of them, whereas for the creators, these images perpetuate their concept of themselves. It gives them strength and dignity over others. For instance, Gerald states that blacks, in general, do not find themselves in cinema, posters and hoardings. They often find whites doing all kinds of things which are grand and glorious, and so they live their lives by proxy. Whenever they find themselves in any form of expression, they are either servile or imitating the whites. As a result, they are reduced to zero image.

A black girl strolling on highways often comes across billboards and pamphlets inundated with white girls. Her conception of herself is at once distorted. She is not able to think that she is beautiful too, because the creator of the image of white beauty has left no space for blackness. Gerald argues that there has been the presence of Black literature in America, but it has not been able to convince blacks about their manhood so far. Now is the time, as Gerald continues, bitterness should give way to wrath and sense of frustration should be replaced by a sense of power derived from a positive notion of themselves.

Writer – A Myth Maker and Image Controller

Gerald believes that a writer is a myth maker and image controller. She exhorts the black writers to come out of negative perceptions of themselves and their race. She writes:

> These images must be mythically torn down, ritually destroyed. We cannot
> bury our heads before the existing body of myth, nor before our own
> Europeanization. Therefore, we cannot return nostalgically to a past heritage and
> pretend that historical continuity exists in anything but fragmentary form. (Ervin 133)

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To illustrate, Gerald quotes a beautiful poem which shatters the beauty associated with the Europeanized Muse who is always white, she quotes:

> Dress the muse in black
> No!
> Kill her!
> Make her jump
> Burning bright white bitch
> From the pitched peaks of our houses. (Ervin 133)

Focus of This Paper

This paper aims to analyze poems chosen randomly from African – American poetry with a view to see how it debunks existing dominant images. The effort is to pin point the nature of the images that are broken with their psychological impact and to further argue how a new concept of self takes birth.

Images Circulated by the Whites

Before a detailed analysis of African American poetry from above said perspective is undertaken, it would be pertinent to first have a look at the kind of images circulated by whites. The most prominent example is that of a nursery rhyme entitled "Ten Little Nigger Boys". This poem was extremely popular in post-bellum America. The white kids were made to memorize it and the black kids also enjoyed it. The text of the poem is as under:

Ten little nigger boys went out to dine;
One choked his little self, and then there were nine.
Nine little nigger boys sat up very late;
One overslept himself, and then there were eight.

Eight little nigger boys traveling in Devon;
One said he'd stay there, and then there were seven.
Seven little nigger boys chopping up sticks;
One chopped himself in half, and then there were six.
Six little nigger boys playing with a hive;
A bumble-bee stung one, and then there were five.
Five little nigger boys going in for law;
One got in chancery, and then there were four.
Four little nigger boys going out to sea;
A red herring swallowed one, and then there were three.
Three little nigger boys walking in the zoo;
A big bear hugged one, and then there were two.
Two little nigger boys sitting in the sun;
One got frizzled up, and then there was one.
One little nigger boy living all alone;
He got married, and then there were none. [N. P.]

Negative Portrayal of Blacks

This poem is indeed of a destructive in nature. This poem might have had negative impact on the growth of blacks. After the slavery was over, whites in south could not see blacks as free. They were in favor of bondage. For them, a free black man was an alien idea. They were of the opinion that

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if blacks were given their freedom, they will not be able to handle it. This poem corroborates this stand point.

Here the blacks are shown roaming aimlessly. They are not able to utilize their time. They kill each other, they go to zoo and are embraced by animals hence proving that animals aeach other without any justification. They hang themselves because they cannot do any other thing, in short, they are not presented as doing any productive work.

After reading such a poem, blacks surely might have received a negative perception about themselves. Wherever they went, they could find the dark image being portrayed in a negative way. For example, in hotel windows, they could see themselves as dummies with wide grin and a servile bow to every passerby. The books written by white authors always presented them as "Uncle Tom, and Uncle Sambo." All this surely might have forced them to think about themselves as less than human beings. It would have surely destroyed their concept of self-hood.

Pernicious Notions of Beauty

Moreover, the very idea of beauty was also pernicious for the blacks' concept of self in America. They were always made to think that black is ugly. Everywhere, they come across many examples of white beauty. The image of beauty was white skin and blonde hair. From posters to theater, from bill-boards to cinema, only this image was glorified. Where ever they go, they are haunted by their own skin color. All the love and attention was captured by whites, while they wait in futility. This also harmed their concept of self. They started thinking that they were not worth anything. Because they do not fit into the definition of beauty, their sense of self was fractured.

Jesus Christ is Black

For instance, "Christ in Alabama" by Langston Hughes makes the case for destructive quality of whiteness associated with God. This poem shatters the holiness attached to Christ and anticipates Christ being a black figure. Whenever blacks go to church, they find the presence of a white God. It is emblematic of whites' hegemony. Alice Walker highlights the destructive quality of the white God in *The Color Purple.* Her central character Celie says that the white God never listens to black women's cry. Had He listened to the cries of black women, this world would have been a better place to live in. Shug, her best friend, also believes that white God present in churches is just like another white man. He is white- faced, white-beard, white- haired and white-robed.

Langston Hughes turns this image of the white son of white God upside down. He disrobes Christ of His glory by portraying him as black. He even asserts that had Christ been born in Alabama and had He been black, He would have been beaten black and blue. The very fact of white God being white emphasizes the superiority and dominance of whites. Hughes, in his bitter but humorous tone breaks this image from within. He writes:

> Most holy bastard
> Of the bleeding mouth,
> Nigger Christ
> On the cross
> Of the South. (Harper and Walton 143)

Portrayal of Black Women

Likewise, Gwendolyn Brooks in "Sadie and Maud" breaks the negativity attached with the image of black women in the dominant culture. In white culture, a black woman is often perceived as a helpless victim. She is either a mammy figure feeding white children or a mistress doing anything

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for the sake of money. Whenever she is portrayed with her own family, she is viewed as a burden and a harbinger of trouble. Any black girl would have definitely felt belittled and down-graded after coming across such negative assumptions of her own self. Gwendolyn Brooks challenges this image prevalent in dominant culture.

She portrays a family with a father, mother, brother and a sister in "Sadie and Maud." She presents Maud, the brother as a lover of education. He attends college whereas his sister Sadie gets no chance to go out and study. She stays back at home and busies herself with her tooth-comb. She has nothing to do except combing her hair. As a result, she has no tangled hair. She is loved and desired by all. Finally, she falls in love with someone and becomes a mother. Everyone starts looking down upon her because she is an unwed mother. Even her brother and parents disown her.

She is left alone with her children. She decides to hire a home of her own to live her life. She is not dependent on others. She is a brave girl. She is not someone who would shout and curse others. She never blames anyone. She is self- reliant; she is a woman with an iron-will. She might be bent but not broken. She does not need others if they don't need her. She decides to take care of her children, family or no family. Brooks portrays her with a view to instill confidence and courage among black women in the 1960s when Civil Rights Movement was in its full swing. She writes:

> Maud, who went to college,
> Is a thin brown mouse.
> She is living all alone
> In this old house. (Harper and Walton 185)

A Counter Narrative
Similarly, Ishmael Reed in ".05" presents a counter-narrative of the image of black man as presented in the dominant culture. In the whites' world, black men are portrayed as servants; they did work as servants in the early days of their emancipation. They are, most of the time, shown as flunkies, butlers, drivers, porters, cobblers and waiters. The most recurring image is that of a share cropping farmer, ignorant duns and unwise citizen. He is often perceived as a gambler, drunkard and irresponsible person. He has no learning, and hence no sense. Reed cracks this image. With the force of his pen, he recreates an image which is positive and full of life. His protagonist has a dream. He plays with the possibilities.

According to Harper and Walton: "Reed's poetry, like his prose, uses parody and satire as vehicles for the investigation of African and African American folk experience as read against the grain of both popular culture and myth". (283) His speaks, no doubt, dreams big. He is not dreaming of becoming a driver or a waiter. His idea of himself is not limited. He imagines himself in two possibilities. Firstly, he thinks that if he had money for all the women who rejected him, he would have been the head of the World Bank. He would have servants to hold his hat while boarding a chartered jet to sign checks for India.

Secondly, he perceives that if he had money to give all his beloved, he would have been the assistant or a janitor in the World Bank itself. Instead of flying to India, he would have thought of coming back home. In both the possibilities, the protagonist is a dreamer. He is a visionary. He thinks big of himself. He believes in his aptitude; he does not doubt his potentials. His idea of self is not limited to manual labor. His thinking is not controlled by popular images. He imagines something big for his own self. This is how Reed pens it:

> If I had a nickel for
> All the women who've loved

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Me in my life I would be
The World Bank's assistant
Janitor and wouldn't need
To wear a derby
All I'd think about would
Be going home. (Harper and Walton 284)

Another Positive Representation: Jail Poems

Bob Kauffman, one of the Beats poets, in one of his Jail Poems "1," argues for yet another positive representation. The protagonist in the poem is a prisoner. He is unlike any other black prisoner in mainstream literature. He is not a peace-breaker. He is not someone who abuses. He is not like those notorious criminals who raise everything on their heads. He is a thinking being. He is conscious of his surroundings; he contemplates like intellectuals. His idea of self is not determined by someone else. He identifies with the other prisoners, but never shouts like them. He can interpret things around him. He knows what is happening.

For him, the clattering of criminals is better than the humming of police inspectors. The way he reflects upon everything is indeed praiseworthy. He ends up in jail like other Beat participants for challenging the mainstream culture. The very fact that he has challenged the mainstream culture by creating and participating in a sub-culture, is powerful enough to categorize him as an image breaker. His conduct is described in a vivid and graphic manner. For example:

I am sitting in a cell with a view of evil parallels
Waiting thunder to splinter me into a thousand me's.
It is not enough to be in one cage with one self;
I want to sit opposite every prisoner in every hole. (Harper and Walton 199)

Breaking the Traditional Image of the Blacks

Amiri Baraka, popularly known as LeRoi Jones, also breaks the traditional image patterns related to negroes as being dull and foolish. He is not carried away by the popular notion demonstrated in white culture that all blacks are dumb. He presents a persona who is imaginative and creative. He has his own perceiving self. He has potentials of becoming an artist. He is blessed with intuition and imagination which are prerequisite for becoming an artist. He is not a machine who is programmed to say yes sir and no sir. He has a dreaming self that dreams every day. He has lost his father; like any other son, he misses him badly.

He goes every morning to Gansevoort St. He stands on the dock there and stares hard at the horizon. Finally, the moment comes. The horizon overpowers him; it engulfs him and he thinks that his father has embraced him. This is imagination at its most creative best. That's how art usually operates. Nothing is transformed into something; Ordinary becomes extraordinary; the common is metamorphosed into the uncommon. Baraka writes:

I stare out
At the horizon
Until it gets up
And comes to embrace me.
I make believe
It is my father.
This is known
As genealogy. (Harper and Walton 230)

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To Conclude

To conclude, it can safely be argued that black poetry, particularly after the 1920s is constantly in the process of breaking stereotypes. Almost all the poets, discussed above, are in the process of developing a counter narrative to shape the consciousness of blacks. Sometimes, they challenge it from within, sometimes they question it from a distance; sometimes they fracture it directly and at other times, they develop altogether different models. Their desire is to impart positive sense of self to Afro-Americans which has been taken away from them and to achieve this, they create wonderful poetry.

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Power Behind the Veil: The Empress Nur Jahan
Indu Sundaresan's *The Feast of Roses*

S. Revathi & Dr. A. Selvalakshmi
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Abstract

Novelist Indu Sundaresan has written a captivating novel which brings the Mughal times in front of our eyes. *The Feast of Roses* tells the story of Mehrunissa who came into the Emperor Jahangir's harem as his twentieth and last wife. This novel *The Feast of Roses* hints the progress of Nur Jahan from just a spouse of Jahangir to the dignified position of the Empress of Delhi. Nur Jahan seems to be the icon in Indu Sundaresan's work. She unbounded the manacles and acknowledged herself as the defender of womenfolk's cause. Nur Jahan established great power and strength during the reign of Jahangir. Indu Sundaresan uses her pen as a sword to fight for Nur Jahan giving her place in the history. Indu Sundaresan increases feminity throughout the novel by the character of Mehrunissa.

Indu Sundaresan
Courtesy: http://www.indusundaresan.com/contact.aspx

Indu Sundaresan - A Short Profile

Novelist Indu Sundaresan was born in India and moved all over the country as a child. Her father was a fighter pilot in the Indian Air Force, and the family went from one military base to

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the next. Sundaresan developed her love for storytelling as a child. She was wedded and finally moved with her husband to Seattle. Her historical novels depict the Mughal times. She also won the Washington State Book Award in the year 2003. She is the author of six books so far. Indu Sundaresan's *The Feast of Roses* is an extensive work of historical fiction. Some critics say that Indu Sundarsean has written a captivating novel about an attractive time and has brought it alive with the characters who are at once mortal and legendary, moving with loveliness and elegance across the bright period she has recreated for them.
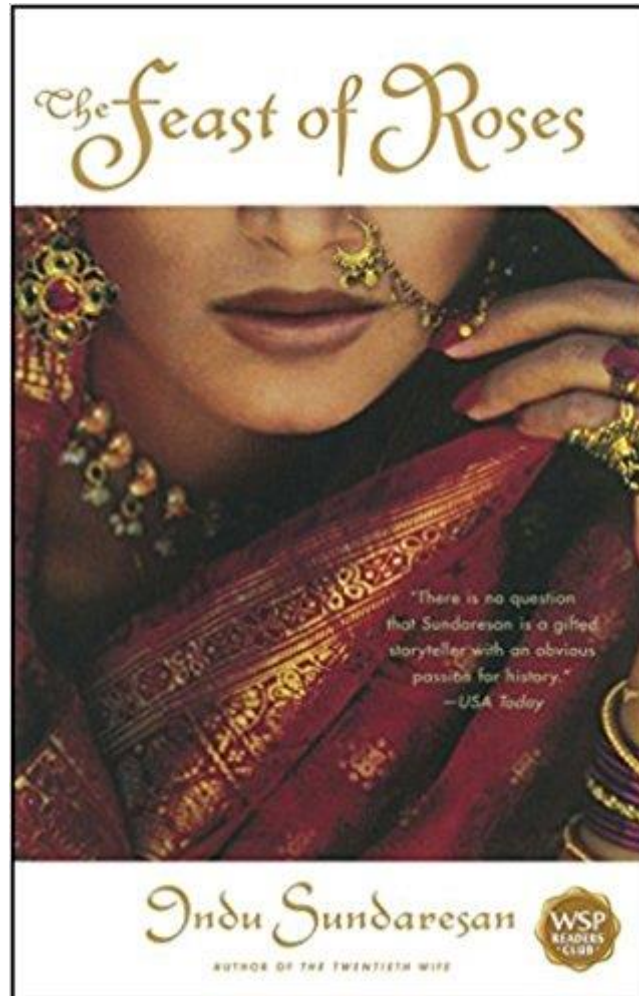
Introduction

In *The Feast of the Roses,* Indu Sundaresan sees Nurjahan as the creative representative of women rather than focusing on their limitations. Nurjahan was a mighty Empress who could even control the day-to-day affairs of the vast Mughal Empire. Nurjahan minted coins with her own picture. She even attended *jarokha*, which was never attended by any female before. Sundaresan uses her pen as a sword to fight for giving Nurjahan a place in history. The novel *The Feast of Roses* traces the development of Nurjahan from just the wife of Jahangir to the exalted position of the ruler of Delhi.

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Courtesy: http://www.indusundaresan.com/contact.aspx

Power behind the Veil

   The Feast of Roses tells the story of Mehrunnisa, who came into Emperor Jahangir's harem as his twentieth and last wife. Emperor Jahangir married Mehrunnisa for love, and the associates of his courtyard were bothered that Mehrunnisa could employ control over their futures. Mehrunnisa quickly turned out to be the greatest authoritative woman in the Mughal Kingdom in spite of a difficult competition in the majestic harem members of which conspired and planned against her from the start. She rules from behind the veil, safeguarding her rank by creating a junta sorts with her father, brother and stepson and risking it all, even her daughter to get what she wants.

   Mehrunnisa is known more contemporarily as Empress Nur Jahan. Jahangir first gave Mehrunissa a title as Nur Mahal, Light of the Palace, and later it was altered to Nur Jahan which means Light of the World. In Mughal India titles were marks of imperial favour and blessing. The word *nur*, signifying light, had its antecedents in Emperor Akbar's time. Akbar was known as a devotee of the sun, even conceiving a new religion that had at its basis the worship of the sun.

>   The water was warm as honey and heavy around her, but cooler than air. Mehrunnisa dipped her head in letting her hair swirl wet about her face. She said her new name out loud, "Nurjahan". Her voice fractured in the denseness of the water, little air bubbles blossomed and escaped to the top tickling around her cheeks. (4*)*

Through these lines one can see that Mehrunissa was happy with the title bestowed upon her by Jahangir. One can also find that she became ambitious when she entered the Imperial Zenana of Jahangir. She gains control over imperial policy because of her husband's deep and somewhat blind love for her.

Sundaresan increases the femininity subject in the novel, through the representation of the historical image Nur Jahan. The novel shows the progress of Nurjahan from just the spouse of Jahangir to the dignified position of the monarch of Delhi. Mehrunnisa defied all norms by refusing to be confined to the duties of an empress and dares to re-define her role as a decision-maker. She was well-aware of the limitation that a woman suffers in her time. But she was courageous enough to challenge those restrictions on her.

Woman in history is defined by male historians. It is an imperfect representation. Nurjahan deconstructs the stereotypical role of women in the Mughal Court. Mehrunissa bowed to the Dowger Empress. At the door she turned, "I now have a new title, your Majesty, I am no longer Mehrunissa." "Be careful, Mehrunissa. Be careful of how you talk to me. Remember what I have done for you." (17*)*

Through the above lines one can find that Mehrunissa was challenging her predecessor the Dowager Empress Ruqayya Sultan Begam and other members of the court who interfered with her plans to attain power and strength. She also changed herself as the most powerful and ambitious woman.

In the novel*,* Mehrunissa thinks why the other wives of Jahangir, especially Jagat Gosini, never demanded any share in the administration of the Empire. Nurjahan dares to question the limits and borders imposed on women. In the fifteenth and sixteenth centuries, Indian women were usually banished from public and political activities due to the patriarchal structure of Indian society. In such a time she thought of confronting the patriarchal society and creating a new social structure that would give adequate space to women.

> Mehrunnisa sat behind him in the zenana balcony, watching as the
> Emperor dealt with the day's business. Sometimes she almost spoke out
> loudly, when a thought occurred to her, when an idea came, then she
> stopped, knowing that the screen put her in a different place. That it made
> her a woman. One without a voice, void of opinion. (6)

Nur Jahan unbound the manacles on her and acknowledged herself as the defender of womenfolk's cause. Various historians are of the opinion that king Jahangir had been completely subsumed before Nur in the matter of administration of the Mughal Empire. But she had been avoided only because she was a woman. As the historian Eraly wrote, "But there was one fatal flaw in her. She was a woman... And in the prejudice of the age women had no public role, and ambition was the prerogative of men" (*The Lives and Time of the Great Mughals. 86).*

Nur Jahan as Decision Maker
Nur Jahan is portrayed as an active and intellectual 'decision maker' rather than a silent subject under Jahangir's rule. She even thought of challenging the traditional male chauvinistic assumptions about womankind. Nur Jahan bravely takes a prominent role along with Jahangir in the administration. No woman stood there before. The Jharoka was a special balcony built into the outer bulwark of Agra Fort, where Jahangir gave address to people three times a day. Sundaresan describes

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that, "the women of his zenana, whatever their relationship to him had always stayed behind the brick walls of the harem" (10).

Nur Jahan also governed the monarch's vast zenana which contained hundreds of people including Jahangir's wives, ladies-in-waiting, concubines, servants, slaves, female guards, spies, entertainers, crafts people, visiting relatives, eunuchs, and all the children belonging to the women. Nur Jahan greatly influenced the zenana's tastes in cosmetics, fashions, food, and artistic expression. She spent money lavishly, experimenting with new perfumes, hair ointments, jewellery, silks, brocades, porcelain, and cuisine from other lands. Since Nur Jahan came from a line of poets, she naturally wrote too and encouraged this among the court women. Poetry contests were held, and favourite female poets from beyond the court were sometimes sponsored by the Empress of the Mughal Empire.

When Jahangir falls seriously ill, a battle for succession to the throne begins. This battle comes to an end, when Mehrunnisa fails to marry off her daughter, Ladli, to one of the primary contenders for the throne, Prince Khurram. There is a documentation on Mehrunissa's attempts to marry Ladli to Khusrau and to Khurram although Khurram is sometimes regarded as false by some historians.

Sundaresan chose to believe both accounts for the arguments put forward against khurram's marrying Ladli were mostly these –that Khurram was so in love with Arjumand that he would not countenance marrying again and that to Arjumand's cousin. Khurram undoubtedly adored Arjumand, he demonstrated that by building the world's greatest monument of love, the Taj Mahal in her memory. The power struggle worsens, but Mehrunnisa is fated by a key incident in which she accidentally kills a palace infringer.

A critic remarked that the novel's scope and ambition are impressive, as are the plentiful era details and portrayals of the various ethnic rituals that distinguish court life in royal India.

> But Mehrunissa did not know then, would never know, by giving her blessings to this marriage she had set into progress a chain of events that would eventually erase her name from history's pages. Or that Arjumand would become the only Mughal woman posterity would easily recognize. Docile, seemingly tractable and troublesome Arjumand would eclipse even Mehrunnisa, cast her in a shadow… because of the monument Khurram would build in Arjumand's memory-the Taj Mahal. (291)

She establishes great supremacy of character and is crafty to get what she wants, sometimes at greater personal cost, even almost losing her daughter's love. Since women were not supposed to appear face to face with men in court, Nur Jahan ruled through trusted males. But it was she who approved all orders and grants of appointment in Jahangir's name, and controlled all promotions and demotions within the royal government.''…during the rest of the reign of Jahangir, she bore the chief sway in all the affairs of the empire" (135).

Mehrunissa was very powerful during the reign of Jahangir. Though she had great rivals, she successfully waged wars in the battlefields and proves herself as the strongest woman. Sundarsean describes this, "Mehrunissa threw down the bow and grabbed the waist of her granddaughter's ghagara. She turned to Ladli, whose eyes flickered to her mother just briefly, the Rajput soldiers held steadily in the musket's sight. "Whatever you wish, Mama," she said quietly. (350)

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Visit of Travellers

Then and there are the foreigners whom the Mughals rely on increasingly even while they despise them. Sir Thomas Roe mentions Mehrunnisa abundantly in his autobiography, realizing, quite soon after his arrival in India, that the beloved wife was the real power behind Jahangir's throne. He is naturally an excellent source for Anglo Indian relations during Jahangir's rule, and an interesting witness of court politics and the junta's infighting. William Foster in *The Embassy of Sir Thomas Roe to India* describes about Mehrunissa as,

I never saw so settled a Countenance..but mingled with extreme Pride and Contempt of all. If I can judge anything, he [Khurram] hath left his heart among his father's women, with whom he hath liberty of conversation. Normahall…visited him…She gave him a Cloake all embroidered with Pearle, Diamonds and rubyes; and carried away, if I err not, his attention to all other business "(165).

Conclusion

Novelist has greater degree of freedom than a historian. Indu Sundaresan develops the plot through the representation of Nurjahan. The rulers and the emperors who were known only by the names come alive in front of human eyes. Their movements, the dresses, the food, the war tents, the servants, the attendants all give the reader a glimpse of the times. She was a powerful queen who actually ruled the empire in the name of the king. But in history of the time she is not given adequate place. She is not numbered along with the Mughal rulers, though she actually regulated the Mughal court. History will always celebrate Nur Jahan who withstands all the existing norms of an Empress and dares to redefine her role as a decision maker. Novelist Indu Sundaresan uses her pen as a sword to fight to give her a place in history.

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"A Self-made Mouth"
An Analytical Study of Gish Jen's *Mona in the Promised Land*

M. Subbulakshmi, M.A., M.Phil.

Courtesy: https://www.amazon.com/Mona-Promised-Land-Gish-Jen/dp/1862070539
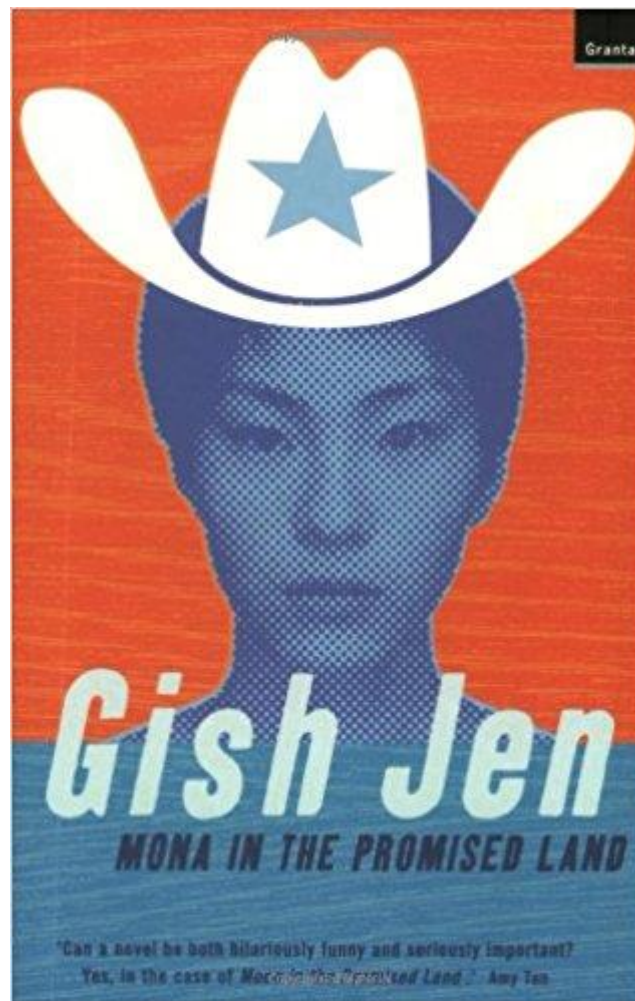
Abstract

For any immigrant 'America' is land of hope, land of dreams and land of freedom. They hope that they can fulfill their needs at least for their survival. They try to uphold their native culture, only in their home and living with people who belong to the same culture. At the same time their efforts to show themselves as 'American' is required to be mentioned. They feel their children are also attracted towards the dominant culture since its stresses on independent self. The Chinese collectivism is entirely different from America's individualism. Identity has always been a hitch faced by these immigrants in their efforts of establishing themselves in the Other land whereas for the second-generation immigrants

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it is not an issue. To probe the above said statement the second novel of Gish Jen, *Mona in the Promising Land* is chosen.

Introduction

Gish Jen
Courtesy: en.wikipedia.org

Gish Jen is a second-generation immigrant and her parents migrated to US in 1940s. Her works dealt with the themes of immigration, assimilation and occasional tensions with other ethnic communities. Many of her stories have been republished in *The Best American Short Stories.* Her short story *Birthmates* was selected as one of the best American short stories of the century by John Updike. She authors four novels and a collection of short stories and two non-fiction books. Her four novels include, *Typical American (1991), Mona in the Promised Land (1996), The Love Wife (2004) and World and Town (2010).*

Mona in the Promised Land
Mona in the Promised Land is a sequel of Gish Jen's first novel Typical American. In this novel the protagonist Mona, a second-generation immigrant, is the daughter of Ralph Chang, the protagonist of Typical American. Mona navigates to a complicated world in the novel. She is a Chinese ethnically but adopts Judaism as her religion. This shows the influence of American individualism in her. Mona adheres the life of a Jewish ignoring her Chinese values.

Chinese American to a Chinese Jew

"One aspect of Americanization says that Americans are allowed to remember who they were and to insist on *what else they are*" (*What it means to be an American*, 28). As American-born children choosing their way of living is their matter of choice. The children are exposed more to the American way of life, parental ties and control, and influence begins to fade. In case of Mona, a second-generation Chinese immigrant it is her choice to be a Jew. She does not want her parents to discuss or even to know about it. In Chinese culture, the decision making of an individual is a collectivistic thing. First, they will think whether it affects the reputation of the family. If it is so they ignore it even it benefits them personally. There is much cultural pressure to behave in a way that will not embarrass or bring shame to one's family or cause them to "lose face".

Aware of the Consequences of Converting to Judaism

If children attempt to act independently against their parents' wishes, they are labeled as selfish, inconsiderate, and ungrateful. Mona is aware of the consequences if her change to Judaism is revealed to her family. At home, Mona calls it 'a Chinese way' when she got complaints about her from Helen, her mother. It is not that she dislikes the Chinese culture and values; it is the American in her which develops when she is exposed to the society. Though Mona loves her mother Helen and her aunt Theresa, she does not want them to interfere in her decision-making process. She wants to live her life to the fullest. Whatever Helen says as 'that's Chinese' for Mona it's a 'show of authority'. In many Chinese American families, both the husband and the wife work outside the home, often in the family business. Helen expects Mona to help in their pan cake house after school hours. As an American-born she expects benefits for work. Like Barbara's parents Mona expects her parents to be paid for her work but for Helen it's a Chinese way of child-rearing.

Identification with the Families

Chinese youths identify more with their families than with their peers, sexual intercourse before marriage is not common. Out of wed-lock births, abortion, and divorce are also rare. When Mona's parents see Mona and Seth, her boy friend, in their bed, she cannot take in the fact and she thinks that her daughter is rebellious against her words. Helen avoids any kind of communication with Mona for years. It does not affect Mona's leading life with Seth. Mona marries Seth legally after the birth of her daughter, Io. She believes that Helen will accept her, and she even plans to give her baby, Helen's name. Mona's acquisition of American values does not mean that she dismisses her family.

Change in Outlook

"The American way of life is individualistic, pragmatic… values the dignity of the individual…defines an ethnic of self-reliant, merit and character and judges by achievement…" (Wikipedia).

In the middle of the novel, Helen doubts Mona's conversation over phone. Mona understood her eavesdropping blaming that's 'a Chinese way'. Helen initially tells Mona that Chinese parents "should bend like a bamboo in the wind not stand there stiff like a Telephone pole". She understands that Chinese strict way of parenting will not work out in her daughter, Mona. But Mona can sense the sudden change in her mother's attitude. Mona's stubbornness in her every decision leads her life in her own way. Her dreams and wishes are all fulfilled and there is no sense of longingness in any phase of her life. Because she knows that she is responsible for her decisions and its consequences. Her parents' efforts to bridge the gap do not solve the rebellious situation existing in their family.

Immigrants' Goal – Identity as Americans

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The immigrants want their generation to establish themselves as American but not belong to any other ethnic community. Helen wants Mona to be American not Jewish. For Mona, "Jewish is American…American means being whatever you want, and I happened to pick being Jewish" (MPL, 49). Mona as second-generation immigrant understands the Americanization better than the first-generation parents.

"He has a right, however, to his anonymity; that is part of what it means to be American" (*What does it mean to be an "American"*, 28).

Teaching Mona What's Chinese

In the process of teaching Mona what's Chinese, Helen fails but she has raised her as a good American. The broadening gap between Mona and native culture provide her a good future. For the sake of her personal life she does not neglect her family. This tracing results that there is a widening gap between Mona and her Chinese tradition, there are glimpses of her native culture is reflected in the understanding of her family. This difference from native culture benefits her socially and personally. Acquiring and adapting different cultures will stretch to generations after generations.

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A Statistical Approach to Requirement of English Language Proficiency in the Realms of Engineering and Medicine in Andhra Pradesh

Dr. B. Sudha Sai
Dr. N. Srinivasa Rao

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Abstract

In a student's academic career of Andhra Pradesh, Intermediate is the turning point where his future gets decided. There is no doubt that majority of the students here are eager to join professional courses like Engineering and Medical stream. They are not given a chance to pursue the course for which they have flair or aptitude. Moreover, a student who is good at English in school tends to neglect English at the Intermediate level by over-emphasis on science subjects. In addition to it his parents too believe that only Engineering and Medicine courses would fetch him a good job. The present article, a part of a Major UGC Research Project entitled "**Emphasis on English Language at Intermediate Level in Andhra Pradesh**" (2013-2016) with a total grant of 4.7 lakhs, is on asserting the role of English language in a professional student's career and the need for English Language Proficiency in the domains of Engineering and Medicine in Andhra Pradesh with the help of a statistical analysis.

Introduction

Besides over-emphasizing on science subjects at the Intermediate level, there are a large number of other reasons for which students may neglect English at the Intermediate level. Furthermore, it is commonly found with many of the English teachers from their long experience that the students at Intermediate level have forgotten all the English learnt for 10 years in school. In-spite of this, some students are able to secure 90% in English at Intermediate level and others are effortlessly getting through it. At this point one needs to ponder on the point that 'should competence level of a student be decided on the basis of marks secured'? It could be one of the reasons that the students have developed an attitude of indifference and negligence towards English. So, they neither fare satisfactorily in examinations nor improve their oratory abilities.

When these students gain admission into an engineering program, it is found that many students face great difficulty in the four corner skills of English Language proficiency, namely, Listening, Speaking, Reading and Writing. They make little or no attempt to improve their skills in the language and as a result, they perform poorly during the time of campus recruitment. They finally regret their lack of the appropriate employable skills, but it is often too late to reverse the situation.

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In the same way, usage of English language for the medical profession has gained a lot of prominence in the present era of globalization. For proper communication between a medico and a patient, language plays a vital role. Interaction between them very important especially in those cases where the diagnosis and the following treatment are based on the information obtained from such communication. Usually most of the interns or doctors prefer to speak in the native language which is common both to the patient and him. Sometimes they fail to connect well with the patients as they are unable to speak fluently in English. They are unable to make sure whether the patients understand what they are told and what they are supposed to do and why. Similarly, most of the patients feel comfortable with the interns or doctors when they use their native language for communication. They think that their problems can be better explained by talking in the native tongue. On the other hand, there are also some patients who flinch when an intern or a doctor doesn't speak fluent English.

Literature Survey

National Employability Report by Aspiring Minds states that "India has a sizeable engineering talent pool. It produces about five lakh Engineering graduates every year, but only less than one- fifth of the total number of them are fit to be employable, especially in IT service sector. It also says that the percentage of ready to be employed engineers for IT Jobs is dismally low at 2.68%". The report which covered over 55000 engineering students, who graduated in 2011, highlighted the fact that the zeal to increase the number of colleges has impacted on the quality drastically.

According to Purple Leap Survey conducted in the year 2012, only one out of ten students graduating from tier 2,3and 4 Engineering colleges can be readily employable. It also pointed out regarding the huge gap between education and employability of the so-called Engineering graduates. One third of these graduates who have done academically well by securing 60% marks are unfit for employment even after being given proper training. The pass percentage of final year of Engineering in Andhra Pradesh was 49% in 2006, 35 % in 2007, 29 % in 2008. According to Aspiring Minds National Employability Report, which is based on a study of more than 1,50,000 engineering students who graduated in 2015 from over 650 colleges, 80% of the them are unemployable and the situation continues to worsen over the years.

Scope of Research

Companies today want candidates possessing the three critical skills- Communication, Problem solving and Technical Skills, and ready to start working from day one, because nobody wants to spend and money on training. So, students will need to do all that they can do to work on their skills and be industry ready. Just going to college and finishing their studies is evidently not enough. Likewise, as most of the medical books are written in English and the entire syllabus is taught in English, it becomes a prerequisite for a medico to have a working knowledge in English. Besides, all the latest journals and magazines are written in English and it is the medium of communication for doctors or medicos at all the national and international conferences. In-spite of all the above reasons English has become a disconnect language for the medicos after their twelfth standard. Thus, some of the interns with their good subject knowledge fail to connect properly with

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patients coming from different states due to poor grip on English language. They further miss better job prospects outside their respective state and country only due to poor hold on English Language.

Proposed Methodology and Discussion

As a part of the main project, the present study has been conducted in some of the professional colleges of Visakhapatnam district by gathering information through questionnaires, personal interviews of the professionals. Students from 5 Engineering colleges and 4 medical colleges have been selected, thus making a total sample of around 200 engineering students and 200 medical students. After a gap of one month, collection of the filled-in questionnaires and personal interviews are carried out. To analyze the data, some statistical tools that bring out the best results have been used. The tools used are descriptive statistics with frequencies and factor analysis. The software used to carry out statistical analysis is SPSS (Statistical Package for The Social Sciences)

Questionnaire for 3rd Year Students of Professional Courses
 1. Name of the student:
 2. Name of the college:
 3. Stream: Engineering/Medical/Dental
 4. Do you think that having fluency in English is a boon for all Professional courses: Yes/No
 5. Do you feel that a student with fluency in English has an edge over a student who is not
    so fluent in English: Yes/No
 6. How do you feel when compared to your counterpart coming from Telugu Medium background:
   a) Subject understanding-poor/good/very good/excellent
   b) Subject expression------poor/good/very good/excellent
   c) Oral communication----poor/good/very good/excellent
   d) Written communication-poor/good/very good/excellent

 7. Do your teachers insist on speaking on English in the class: Yes/No
 8. In which language do you interact with your friends outside the classroom: English/others
 9. Do you agree that a person with fluent English has higher confidence levels compared to his
 Academic peers: Yes/No
10. Don't you agree that all the latest developments in various professional fields can be accessed
    from journals/publications that are published in English: Yes/No
 11. Do you agree with the view that "English is the window to the world": Yes/No
 12. Do you agree with the view that a strong grip on English will bring about an all-round
 development of your personality including various soft-skills& emotional intelligence: Yes/No
 13. Do you regret now that you have neglected English earlier, which has led to your inability to
 express properly: Yes/No
 14. Do you wish to overcome the deficiency being created by neglecting English at the Intermediate
    level: Yes/No
15.Do you put in effort daily to improve your communication levels through LSRW skills: Yes/No

Experimental Results with Tables & Graphs

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To analyze the data of professional students, a popular dimension reduction technique, Factor Analysis is used to study the correlation structure among variables. It partitions the manifest variables in to groups and each partition further signifies the effect of a latent variable called common factor. These new variables stand for constructs that cannot be directly measured. Such an analysis is vital in different fields of research such as marketing of various companies that spend huge amount of money towards advertisement of their products. This further facilitates to know whether it is worth spending money on an advertisement.

The objectives of the questionnaire:
- What are the factors that influence an engineer, a medico or a dental student in neglecting English language at their Intermediate level?
- Are the influencing factors same for the engineering students and the medicos?

The sampling units consist of 200 samples of engineering students and 200 medicos including dental, which further rate several variables on a 5 and 2-point semantic Likert-scale. The data obtained then is analyzed by using Factor procedure of SPSS package. In Data Screening after being given a set of variables, SPSS usually finds a factor solution to that particular set. The solution obtained does not have any real meaning in-case the variables analyzed turnout to be insensible. There are several techniques such as study correlation among the variables, Anti-Image Matrix, Kaiser-Meyer-Olkin Measure of Sampling Adequacy that can be used to know whether to proceed with factor analysis of the given data set.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy method is a popular diagnostic measure and provides a measure to assess the extent to which the indicators of a construct belong together. There are no statistical tests for the KMO measure and the following guidelines are suggested (by Kaiser and Rice):

KMO Measure	Recommendation
≥ 0.9	Marvelous
0.80+	Meritorious
0.70+	Middling
0.60+	Mediocre
0.50+	Miserable
Below 0.50	Unacceptable

This criterion is accurate when there are less than 30 variables and communalities after extraction are greater than 0.7. On the other hand, when the sample size exceeds 250 then the

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average communality is greater than 0.6. The Kaiser-Meyer-Olkin Measure of Sampling Adequacy and Bartlett's Test values obtained for the data under analysis are given in the following table.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.806
Bartlett's Test of Sphericity	Approx. Chi-Square	256.027
	df	10
	Sig.	.000

Hence the KMO value, 0.806, suggests the appropriateness to proceed with factor analysis of the data on hand.

Further Bartlett's Test of Sphericity tests the null hypothesis to find out whether the original correlation matrix is an identity matrix, which would indicate that, the variables are unrelated. For factor analysis there has to be some relationships between variables and if the correlation matrix is an identity matrix then all correlation coefficients would be zero. Therefore, the present test has to be significant as it gives the result of the test. As very small values (less than 0.5) indicate that there are probably significant relationships among the variables, a significant test tells that the correlation matrix is not an identity matrix. Finally, one can expect some relationships between the variables. Had the value been more than 0.10, then it would have indicated the unsuitability of the data for factor analysis. As the significance value is 0.000 for the problem under analysis, it can be said that the variables are not independent.

Further the Extraction of Factors consists of selecting the method of extracting the components, the number of components to be extracted, and the method of rotation for interpretation of the factors. At present, the Principal Component Method of extraction and the Varimax method of rotation are taken into consideration. The number of factors extracted is based on Eigen value more than one rule.

Usually Communalities table gives the proportion of variance explained by the underlying factors. After extraction, some of the factors are discarded and the amount of variance in each variable that can be explained by the retained factors is represented by the communalities table below. It shows that the factors included in the analysis have accounted for fairly good amounts of communalities among all the variables for both medical and engineering streams. Most of the communalities are above 0.4 and these values range from a minimum of 0.433 to a maximum of 0.799.

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Communalities[a]

	Initial value	Extraction value for medical	Extraction value for engineers
1.Do you think that having fluency in English language is a boon at all professional courses:	1.000	.730	.441
2.Do you feel that a student with fluency in English has an edge over a student who is not so good at English:	1.000	.799	.583
3.Do the teachers insist on speaking in English in the class:	1.000	.602	.831
4.In which language do you interact with your friends outside the classroom:	1.000	.444	.438
5.Do you agree that a person with fluent English has higher confidence levels compared to his academic peers:	1.000	.705	.539
6.Don't you agree that all the latest developments in various professional fields can be accessed from journals/publications that are published in English:	1.000	.717	.663
7.Do you agree with the view that "English is the window to the world":	1.000	.433	.724
8.Don't you think as a student that fluency in English would make you stand in good stead:	1.000	.703	.765
9.Do you agree with the view that a strong grip on English will bring about an all-round development of your personality including various soft skills:	1.000	.683	.687
10.Do you regret now that you have neglect English, which has led to your inability to express yourself:	1.000	.613	.514
11.Do you wish to overcome the deficiency being created by neglecting English at intermediate level:	1.000	.741	.453

Extraction Method: Principal Component Analysis.

a. Only for the cases where stream = medical/engineering is used in the analysis phase.

Some of the popular criteria are Eigen value greater than one rule and Total variance explained. Further the Total Variance Explained table given below says that there are three Eigen values greater than one. The maximum Eigen value among all the values is 0.941and it is much below the unity. Further it can also be noted that the three factors that are larger than one and corresponding to these Eigen values, together account for 65.180% of total variance. Considering the kind of social survey, the amount of variance explained by the factor model is regarded to be fairly good.

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Total Variance Explained

Component	Initial Eigen values			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.392	21.743	21.743	2.392	21.743	21.743	2.112	19.199	19.199
2	2.123	19.303	41.047	2.123	19.303	41.047	2.049	18.623	37.822
3	1.342	12.200	53.247	1.342	12.200	53.247	1.540	14.002	51.824
4	1.313	11.933	65.180	1.313	11.933	65.180	1.469	13.356	65.180
5	.941	8.556	73.736						
6	.824	7.490	81.226						
7	.702	6.379	87.605						
8	.473	4.296	91.901						
9	.397	3.605	95.506						
10	.328	2.979	98.485						
11	.167	1.515	100.000						

Extraction Method: Principal Component Analysis.
a. Only for the cases where stream = Medical is used in the analysis phase.

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.116	19.233	19.233	2.116	19.233	19.233	2.073	18.848	18.848
2	1.739	15.808	35.041	1.739	15.808	35.041	1.663	15.123	33.970
3	1.542	14.018	49.060	1.542	14.018	49.060	1.605	14.595	48.565
4	1.243	11.298	60.358	1.243	11.298	60.358	1.297	11.792	60.358
5	.957	8.697	69.055						
6	.874	7.945	77.000						
7	.715	6.502	83.502						
8	.683	6.205	89.706						
9	.486	4.414	94.120						
10	.428	3.891	98.011						
11	.219	1.989	100.000						

Extraction Method: Principal Component Analysis.
a. Only for the cases where stream = Engineering is used in the analysis phase.

The component matrix gives the estimated factor loadings. The elements of this matrix describe the covariance or the correlations between the manifest variables and the latent common

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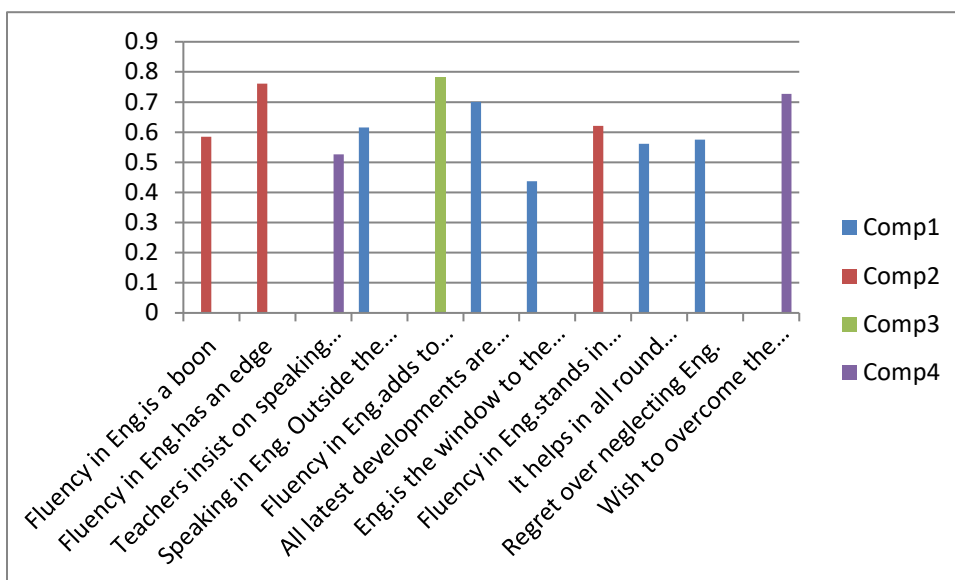Dr. B. Sudha Sai and Dr. N. Srinivasa Rao
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factors depending on whether the covariance matrix or the correlation matrix is involved in the analysis. The sum of squares of the row elements of component matrix gives the communality of the corresponding variable. Using which we can estimate the specific variances of the manifest variables. Similarly, the sum of squares of the column elements of the component matrix gives the Eigen values of the covariance / correlation matrix. These values help in the computation of the proportion of variance explained by each factor. The method of estimation used to get the component matrix is the principle component method of estimation. This is referred to as un-rotated factor solution.

Further the elements of the loading matrix or the coefficients of the factor model are displayed in the Component Matrix Table below. Factor loadings of this order are usually neglected. From the table below, it is observed that there are some values that are loaded on more than one factor. Thus, this complicates the problem of identification of factors and necessitates rotation.
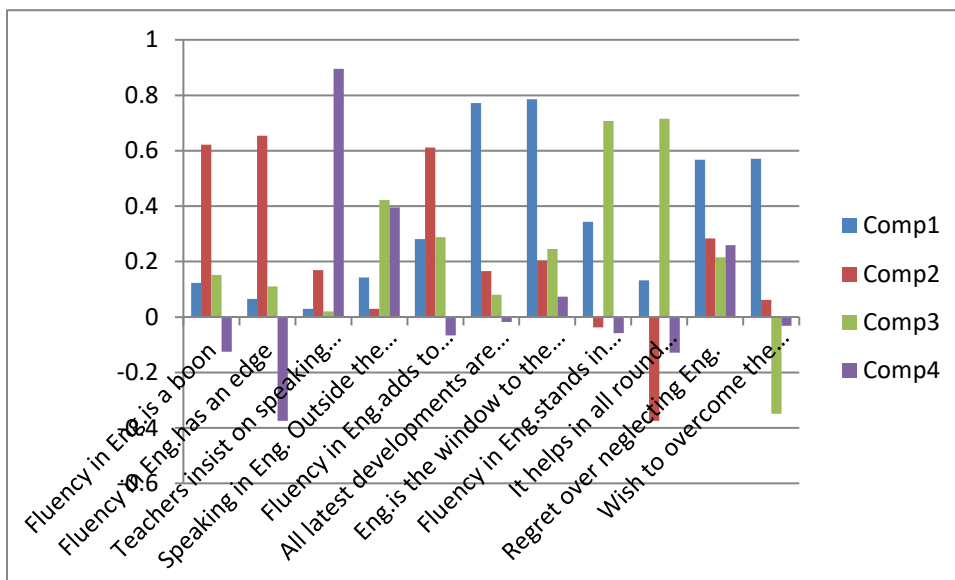
Component Matrix for Medical Students

Factors for Medical Students	Comp1	Comp2	Comp3	Comp4
1.Fluency in Eng.is a boon		0.585		
2.Fluency in Eng. has an edge		0.761		
3.Teachers insist on speaking in Eng.				0.526
4.Speaking in Eng. Outside the class	0.616			
5.Fluency in Eng. adds to confidence			0.78	
6.All latest developments are in Eng.	0.701			
7.Eng.is the window to the world	0.437			
8.Fluency in Eng. stands in good stead		0.621		
9.It helps in all round development	0.561			
10.Regret over neglecting Eng.	0.575			
11.Wish to overcome the deficiency				0.727

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Component Matrix for Engineering Students

Factors for Engineering Students	Comp1	Comp2	Comp3	Comp4
1.Fluency in Eng. is a boon	0.123	0.622	0.152	-0.125
2.Fluency in Eng. has an edge	0.065	0.654	0.11	-0.374
3.Teachers insist on speaking in Eng.	0.029	0.169	0.02	0.895
4.Speaking in Eng. Outside the class	0.143	0.029	0.422	0.395
5.Fluency in Eng. adds to confidence	0.281	0.611	0.288	-0.066
6.All latest developments are in Eng.	0.772	0.166	0.08	-0.018
7.Eng.is the window to the world	0.786	0.204	0.245	0.073
8.Fluency in Eng. stands in good stead	0.343	-0.038	0.707	-0.058
9.It helps in all round development	0.132	-0.375	0.715	-0.129
10.Regret over neglecting Eng.	0.567	0.283	0.215	0.259
11.Wish to overcome the deficiency	0.571	0.062	-0.349	-0.032

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From the above two matrixes one observes that most of the variables are loaded on to the first factor. A subset of the variables are loaded both on to the first and second factors and further another subset of the variables loaded both on to the first and second factor. One also observes that only one variable on the second factor has its loading value more than that of their counterparts on the first. However commonsense says that they do not belong to a single category. This makes interpretation of the factors difficult. To facilitate the interpretation of the factors, the varimax rotation is considered. In Rotated component matrix all the variables have got partitioned into three mutually exclusive groups and are clearly interpretable. This explains how the rotation of initial factor solution is useful in the interpretation of factors. The factor solution obtained below clearly shows all the three mutually exclusive groups in the total set of variables. It can be further noted that the relative order of the factors are the same as in the case of the total sample.

Rotated Component Matrix for Medical Students

Factors for Medical Students	Comp.1	Comp.2	Comp.3	Comp.4
1.Fluency in Eng.is a boon		0.845		
2.Fluency in Eng. has an edge		0.871		
3.Teachers insist on speaking in Eng.				0.664
4.Speaking in Eng. Outside the class			0.483	
5.Fluency in Eng. adds to confidence			0.788	
6.All latest developments are in Eng.	0.788			
7.Eng.is the window to the world			0.596	

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8.Fluency in Eng. stands in good stead	0.809	
9.It helps in all round development		0.702
10.Regret over neglecting Eng.	0.707	
11.Wish to overcome the deficiency		0.842
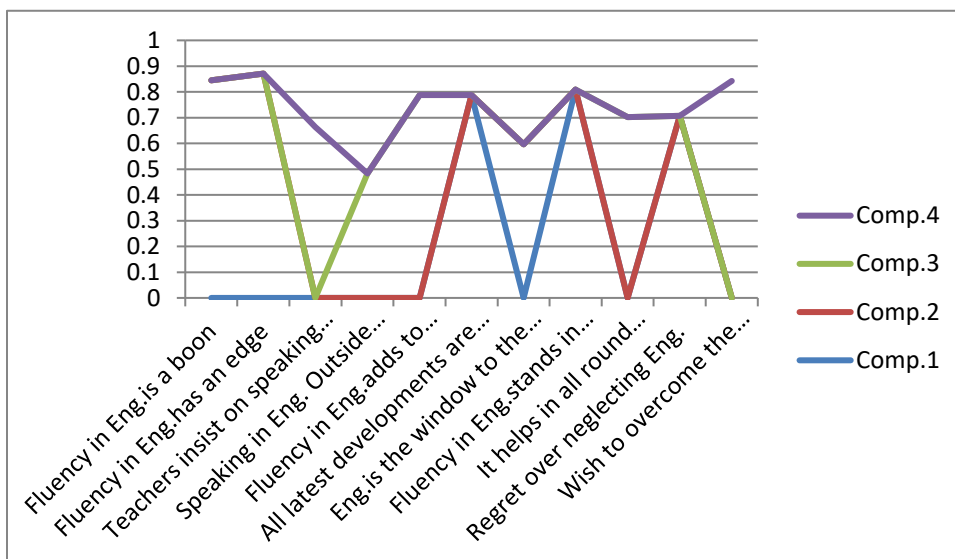
Extraction Method: Principal Component Analysis.
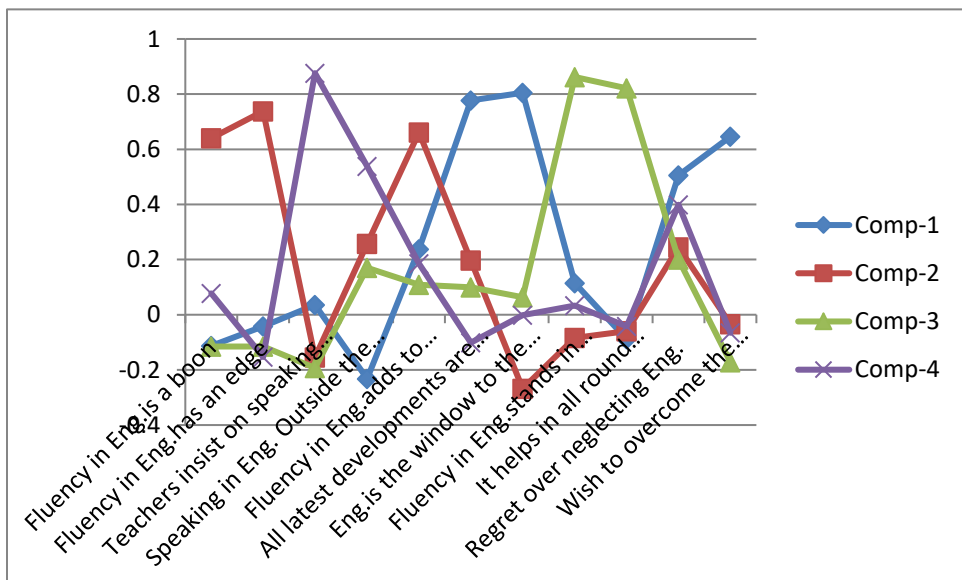Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 5 iterations.
b. Only for the cases where stream = Medical is used in the analysis phase.

Rotated Component Matrix for Engineering Students:

Factors For Engineering Students	Comp-1	Comp-2	Comp-3	Comp-4
1.Fluency in Eng.is a boon	-0.113	0.64	-0.115	0.077
2.Fluency in Eng. has an edge	-0.042	0.738	-0.115	-0.153
3.Teachers insist on speaking in Eng.	0.036	-0.155	-0.193	0.876
4.Speaking in Eng. Outside the class	-0.232	0.257	0.17	0.538
5.Fluency in Eng. adds to confidence	0.237	0.661	0.109	0.185
6.All latest developments are in Eng.	0.777	0.197	0.1	-0.101

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7.Eng.is the window to the world	0.805	-0.268	0.063	-0.001
8.Fluency in Eng. stands in good stead	0.115	-0.084	0.862	0.033
9.It helps in all round development	-0.088	-0.059	0.821	-0.042
10.Regret over neglecting Eng.	0.506	0.244	0.2	0.399
11.Wish to overcome the deficiency	0.646	-0.034	-0.172	-0.065

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 5 iterations.
b. Only for the cases where stream = Engineering is used in the analysis phase.

Conclusion

From the factor analysis it is observed that the professional students have realized that fluency in English plays a vital role in their lives. They further wish to overcome the deficiency created by neglecting English at Intermediate level in A.P. The students feel that a student with fluency in English has an edge over a student not all that confident in English. They agree that fluency in English is a boon for the professional student as it is the only language of instruction at the undergraduate level. They feel the importance of interacting with teachers and friends in English both in the classroom and outside. They also agree on the point that fluency in English would boost one's confidence levels and help in all round development of one's personality. They realize that English is the window to the world and all the latest developments in various professional fields can be accessed from journals/publications in English. Furthermore, students who are not confident in English regret over their negligence. They also agree that this negligence has further led to the

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inability to express effectively in future. They all wish to bridge the gap which is being created due to various reasons at the Intermediate level.

After considering the statistical report, a bridge course is suggested to improve Listening, Speaking, Reading and Writing skills of the students who are not fluent at English. It is an attempt made both through literature and language to improve LSRW skills at the first year of their professional courses. It will try to fill in the gap and help them to come on par with the students that are fluent at English. It can be further suggested that a test of proficiency in English for the students already admitted into professional courses by the respective Institutions will certainly segregate the weaker students from the ones with fluency in English. The suggested bridge is meant for "not so confident in English" students to take up the course and fill in the gap in order to come on par with the regular batch of students. They will follow the course for 35 to 40 hrs. in the first semester of their respective professional course for 3-4 credits. This bridge course has to run for only segregated weaker students in order to bridge the gap between students, not so fluent at English with the ones who are fluent at English and following the regular course in English prescribed by the respective Institutions. As medical students don't have English Language in their curriculum, the suggested list of reading given below will definitely be helpful to them who are not so fluent in English and wish to go out of state on a better career prospective. It will certainly prove to be helpful in meeting their requirements at the time of recruitment and later at various work places. It will contribute competency, efficiency, values and necessary life skills to the professional students and bring in a holistic development in them.

Suggested-Reading

A selection of fictional and non-fictional prose pieces from English and Indian Literature are chosen to introduce the students to different writings and induce the importance of values in life. The list includes different forms like short stories, novels, plays and autobiographies. The suggested writers are:

17th Century-18th Century—
i.   Charles Dickens-Great Expectations,
ii. Thomas Hardy-The Mayor of Caster bridge,
iii. Lewis Carroll-Alice's Adventures in Wonderland,
iv. Arthur Conan Doyle-The Hound of The Baskervilles,
v. Rudyard Kipling-The Jungle Book,

19th Century-20th Century—
i.   O Henry-Short Stories like Girl, Dream, After Twenty Years,
ii.   H.H. Munro-- Short Stories like The Story Teller, Tea, The Threat
iii.   Mark Twain—The Adventures of Tom Sawyer,
iv.   Somerset Maugham-- Short Stories like Luncheon, The Rain, The Colonel's Lady
iv.   G.B. Shaw—Play -Pygmalion,

20th century-- Present-
i.   R.K. Narayan- Swamy and Friends,

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ii.   R.K. Laxman—The Distorted Mirror,
iii.   A.P.J. Abdul Kalam—Wings of Fire,
iv.   Khushwant   Singh—The Mark of Vishnu and other Stories,
v.   Anita Desai-The Artist Of Disappearance,

Besides the above suggested reading, daily reading of the news paper will be certainly helpful to the students.

II. Writing - Paragraph, Essay, Précis, Reading Comprehension, Letter Writing, Resume writing, emails, notices and minutes of the meeting.

III. Speaking and Listening- Students need to practice by listening to the news daily and speaking to others in English and participating in Just a Minute, Group Discussion and Debate.
IV. English Practice - Above all, grammar plays a key role both in the written and spoken communication of English. This umbrella term "grammar" includes many smaller components such as tenses, subject verb agreement, prepositions, articles, conjunctions and S+V+O (subject+verb+object) pattern. Thorough practice on all the above components will certainly make the students confident in their expression in English.
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A Comparative Study of Swamis in R. K. Narayan's *The Guide* and Bhabani Bhattacharya's *He Who Rides a Tiger*

Trailakya Roy, M.A. (English), NET
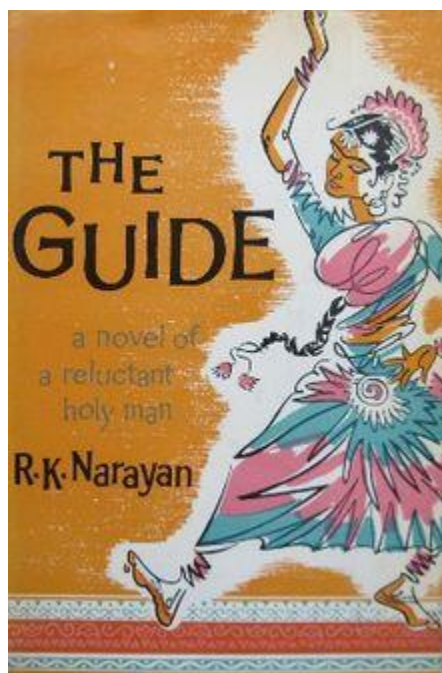
Courtesy: https://en.wikipedia.org/wiki/The_Guide

Abstract

R. K. Narayan and Bhabani Bhattacharya are two prolific writers in the field of Indian English literature who deal exclusively with India and its social, economic and political conditions during the Colonial and the post-Colonial periods. Castes, superstitions, hunger and the emergence of fake *sanyasis*[1] are some of the social evils in India that both of their works deal with vividly, that swept not only rural India, but also the 'city bulging with riches'. In India sanyasis are seen here and there in villages and towns and they appear as ***Swami, Guru, Baba, Pujari, Purohit, Panda, Fakir, Yogi, Thakur, Mahatma***[1] and in many other different names and forms. It is ignorance and credulous nature of the Indian masses that make them ***Mahatma*** [2] and sometimes ***Avatar***[3] (reincarnation) of the almighty God. Swamis are found both in Narayan's and Bhattacharya's novels and they satirize the Indian masses and their blind faiths in swamis. The present paper is an attempt to explore the minds of the fake swamis, to know the path they followed

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and to bring out their motives behind their apparent saintliness as it is seen in R. K. Narayan's *The Guide* and Bhabani Bhattacharya's *He Who Rides a Tiger*.

Keywords: Fake Swamis, Indian sanyasi, Indian ascetics, renunciation, Indian traditions, caste discrimination, R. K. Narayan, Bhabani Bhattacharya

Transformation of Raju from a Tourist Guide to a Swami

R.K. Narayan is one of the greatest novelists in Indian English Literature with his brilliant narrative technique dealing with Indian themes. He was awarded the Sahitya Akademi Award for *The Guide* in 1960. Raju, the anti-hero of the novel *The Guide* is one of the moving and tragic characters. He is a tourist guide and he has played many roles before becoming a swami- Rosie's lover and manager of her dancing programmes, a prisoner and finally a swami.

Raju begins his career as a stall-keeper in the railway station of Malgudi and soon becomes a tourist guide with his good understanding of human nature. With the arrival of Marco and Rosie, a new chapter begins in his life. He becomes their tourist guide and starts showing interest in her skill of dancing and soon wins her heart by his sympathy. He succeeds in his attempt of her seduction and has had physical relation with her. After the departure of Marco, he gives her shelter and becomes the stage manager of her dancing programmes. Later he is sentenced to two years imprisonment for forgery. When he is out of jail, he does not return home out of shame and goes to a lonely place; people start treating him as a swami.

Transformation of Kalo from a Blacksmith to a Swami
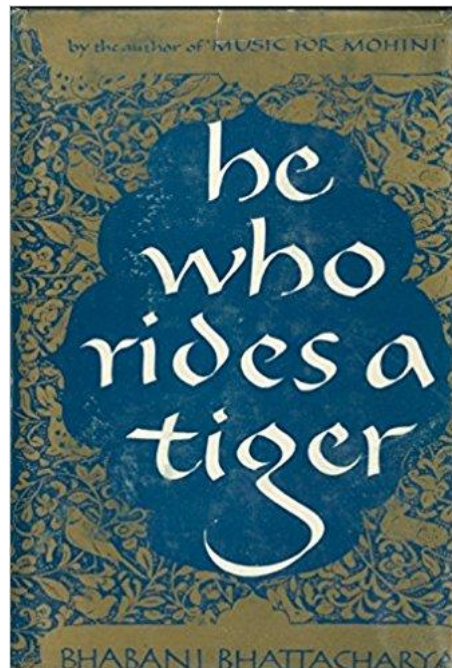
Courtesy: https://www.amazon.com/who-rides-tiger-Bhabani-Bhattacharya/dp/B0006ATWP8

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Bhabani Bhattacharya is an important figure in the history of Indian English literature. He was awarded the Sahitya Akademi Award in 1967. His novel *He Who Rides a Tiger* deals with the transformation of Kalo, a blacksmith to a bogus 'swami'. Like Raju he also had to play many roles before becoming a swami- a thief, a prisoner, a corpse-remover, a harlot house procurer and then a swami.

Kalo, the black skinned man is a ***kamar***[4] of the Jharna town. He lives with his only daughter Chandralekha after her mother's death. He raises her giving her a good education and he is satisfied for that, though she becomes a victim of caste discrimination during her school days. But his happiness is short-lived. Then comes the man-made hunger and with it the oppression and injustice brought in by the traders and the rich people. There's nothing to do in the town, and so most of the people of the town are leaving for Calcutta city. Kalo follows the same path leading to the capital city so he can live without fear holding his head high. While travelling on the footboard of a train to the city, he is caught for petty theft and given three months' rigorous imprisonment.

He is not given fair judgment; instead, during his trial the magistrate asks him some humiliating questions about him and his daughter. Even after his release from jail, the capital city does not welcome him to live a good and honest life. The city itself becomes a hell house, while the poor people are dying for food and the rich are hungry for debauchery and lust. Unwillingly he accepts some odd jobs to make his living and sends some money to his daughter. It is Kalo's ***kismet***[5] that his own daughter becomes a victim of that business of lust for which he works as an agent. But fortunately, he rescues his daughter from the trap before the worst thing happens. Kalo then becomes a swami along with his daughter.

Narayan's "Swami" and Bhattachaya's "Swami": a Comparative Study
R. K. Narayan's *The Guide* and Bhabani Bhattacharya's *He Who Rides a Tiger* deal with the life of fake swamis. Raju, the anti-hero of the novel *The Guide* and Kalo, the anti-hero of the novel *He Who Rides a Tiger* have some common traits and differences too. Let's have a look at the facts:

1. Neither Raju nor Kalo can be called a swami in the true sense of the term. According to Swami Jnaneshvara, *"A swami is a monk, one who has set aside all of the limited, worldly pursuits, so as to devote full time effort to the direct experience of the highest spiritual realization, and to the service of others along those lines." (What is a swami?)* While Raju plays the role of a swami for food, Kalo becomes a swami to solve the problem of 'caste and cash.'

2. Both Raju and Kalo are jailed before they become swamis. Raju is convicted with forgery and is sentenced to two years imprisonment. He is a good prisoner there and works as a guide to the prisoners. Kalo is jailed for stealing a banana and is given three month's rigorous imprisonment. Like Raju he also appears to be a good prisoner and is released six days before completing the three months.

3. Raju plays a passive role in the way in which he becomes a swami. When he is out of jail, he does not return to his village out of shame and is resting near an old temple, he is mistakenly

accepted as a swami by the ignorant villagers. In fact, sainthood is thrust upon him. In the case of Raju, it can be said that it is **karma**[6] that makes his destiny. Throughout his life, it is his karma that makes him change from a stall-keeper to guide, to a lover, to a manager, to a prisoner. However, *kismet* plays havoc in his life that makes him a swami. Kalo has an active role in his turning into a swami along with his daughter. He becomes a part of **kismet ka khel**[7] along with his daughter. It is kismet that determines his character from a blacksmith to a thief, to a corpse-remover, to a harlot house procurer. But it is his actions that make him a swami.

4. Raju does a miracle before becoming a swami. He solves the problem of Velan's sister by convincing her to marry the groom of Velan's choice. Raju solves the problem using his common sense. Likewise, Kalo performs a miracle by installing a false god. He also performs the miracle by his common sense. He puts a Shiva stone on the lentils in a can and puts it in a selected spot and fills it with loose earth. When he pours water on the lentils, they sprout and the green image of Shiva come out. This is how the miracle happens.

5. Both Raju and Kalo are perfect in their roles. Infact, they are great actors who play their roles so perfectly that no one can figure out who they really are. Raju drifts into the role of a swami suddenly without any previous planning, but he performs in that role quite easily. In case of Kalo, the credit goes to B-10 who suggests to Kalo a way to make a living in the great city. *"Can you wear a saffron loincloth, smear your body with ashes and mark a red-paste trident of Shiva on your forehead? Then, as you walk the streets, your alms bowl will fill up in no time; and may be, if you have luck, someone with money enough to squander will see in you a yogi with great spiritual power." (He Who Rides a Tiger, 40)* Kalo uses this plan and becomes Mangal Adhikary.

6. Raju is a fraud throughout his life. He cheats Marco by seducing and having physical relation with his wife Rosie. Later he cheats Rosie when he forges her signature to have her jewelry. After his release from the jail he plays with the beliefs of the innocent and ignorant villagers as a swami. *"He decided to arrange the stage to display with more thoroughness. With this view, he transferred his seat to the inner hall of the temple. It gave one a better background. He sat there at about the time he expected Velan and others to arrive. He anticipated their arrival with a certain excitement. He composed his gestures to receive them." (The Guide, 30)* Kalo on the other hand was an honest man before becoming a swami. It is fate that determines his roles throughout his life. But he also plays with the beliefs of the people in the capital city and 'pollutes' them.

7. Both Raju and Kalo confess their true identities at the end. For Kalo it is easy to unmask and return to his original state after fulfilling his aim, but for Raju it is quite difficult to find an escape. Raju discloses everything to Velan but to his surprise, Velan is not affected at all and continues to address him as the 'swami'. When Kalo reveals his true identity, the people become furious, but he successfully gets off the tiger. Meenakshi Mukherjee has rightly pointed out: *"Whereas Kalo at the end throws away the mask and goes back where he began, Raju finds more and more difficult to tear off the mask until he finds the mask has become his face." (Mukherjee, 119)*

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8. Though initially Raju was quite happy with his role as a swami, he repents for it when he is forced to fast to propitiate the rain-god. He is terrified and thinks of running away. When the people address him 'You are a Mahatma' Raju opposes, *"Oh no, Don't say that…. Raju tried to cover his feet. He felt ridiculous playing this hide-and-seek with his feet. He could find no place to put them."* (The Guide, 111) However, Kalo rejoices in his role when the rich people start worshiping a false god and touch his feet with adoration. To him it is not only a way of living but a stratagem to 'hit back'- *"Let them pray to a false god. Let them seek benediction from a kamar. And let their proud women, limbs draped in jewels and chastity, bow down to a girl who had almost fallen."* (He Who Rides a Tiger, 97)

9. The last stage of Raju's life is an unexpected one. When he is expecting his favourite food item to come, he has to fast in order to propitiate the rain-god. He suffers much for food, but there is no escape from his role as a swami and at the last moment he decides to eradicate 'all thoughts of tongue and stomach' from his mind. A change in his inner self is noticed as he starts fasting- *''If by avoiding food I should help the trees bloom, and the grass to grow, why not do it thoroughly?"* (The Guide, 232)   For the first time in his life he does something in which he is not 'personally interested'. And this way Raju from a fake swami becomes a real swami and sacrifices his life as a **Messiah**[8] for the villagers. In the case of Kalo, he returns to his former position simply not as a *kamar,* but as a social crusader who changes the outlook of the people as Biten has said, *"You have been chosen, my friend. You have triumphed over those others- and over yourself. What you have done just now will steal the spirit of hundreds and thousands of us. Your story will be a legend of freedom, a legend to inspire and awaken."* (He Who Rides a Tiger, 244-245)

10. A spiritual degeneration is seen at the end of Raju's role as a swami. But it is an upward transformation of Raju from a bogus and fake swami to an enlightened and genuine one. He becomes a true spiritual guide of the villagers. William Hayden Moore says, *"A minor Oedipus, Raju lives on to redeem himself, the bogus holy-man changes into a dying god sacrificing himself for the people."* (Moore, 90) In case of Kalo there is spiritual degeneration at the end of his role as a swami. From the role of 'twice-born' Mangal Adhikary, he returns to his former position, and yet it is not really degeneration, since he spends the rest of his life to reform society.

Conclusion

R. K. Narayan and Bhabani Bhattacharya, the two writers are totally Indian in their attitude, ideas and feelings. They use typical Indian scenes and situations to portray the blind and incredulous nature of the Indian masses and expose the ills of society. It is basically the ignorance of the villagers and the townsmen that help Raju and Kalo to play their roles of swami perfectly. Raju uses the ignorance of the villagers to fulfill his biological demand for food. Kalo uses the ignorance of the townsmen to fulfill his personal vengeance. Though they are not real saints and have no serious harmful motives, they do exert immense influence upon the lives of the people. Through the character of Raju R. K. Narayan depicts the Indian spirituality and points out the follies and ironies of life, while Bhabani Bhattacharya points out the individual inner struggles born out of the larger sociopolitical realities.

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Notes
[1] Sanyasi/*Swami/Guru/Baba/Pujari/Purohit/Panda/Fakir/Yogi/Thakur/Maharaj* is a saint or a Hindu male religious teacher.
[2] *Mahatma* is a holy man or a sage or a great person.
[3] *Avatar* is a reincarnation of a deity or released soul in bodily form on earth.
[4] *Kamar*- is considered a lower caste in ancient India.
[5] *Kismet* is fate or destiny.
[6] *Karma* is the Hindu view of causality or Law of Cause and Effect.
[7] *Kismet ka khel* is a Hindi phrase means a play of fate or a mockery of fate.
[8] *Messiah* is a savior or rescuer sent by God.

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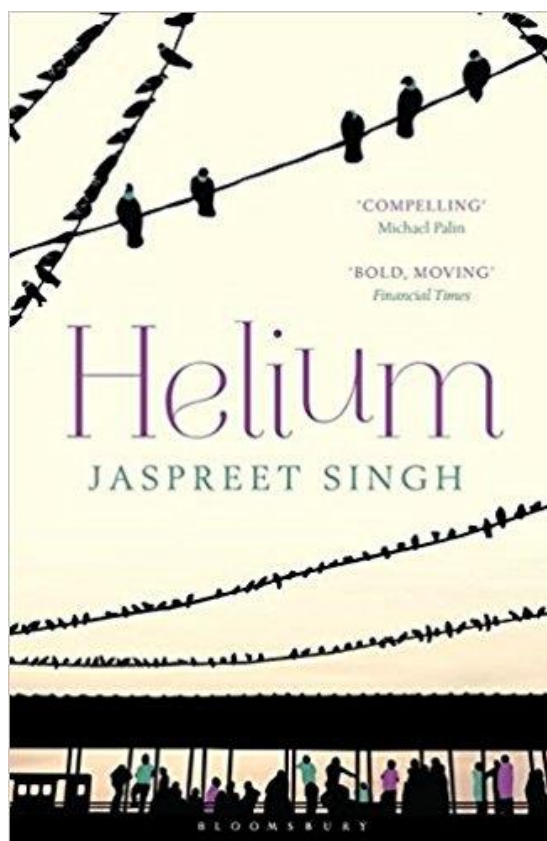West Bengal
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Dehumanizing Humanity in Jaspreet Singh's *Helium*

S. Zahira Banu, M. A., M.Phil., Ph.D.

Courtesy: https://www.amazon.com/Helium-Jaspreet-Singh/dp/1408833875/ref=sr_1_1?ie=UTF8&qid=1526259114&sr=8-1&keywords=jaspreet+singh+helium

Abstract

Discriminating, marginalizing and subsequently dehumanizing certain sects of people had been a well-established tradition in India. The social stratification has become a norm in the present scenario also. This has eventually, caused havoc in the political, economic and educational systems of India. The novel Helium written by Jaspreet Singh highlights the trauma and the societal stigma experienced by the Sikhs in the aftermath of the assassination of the prime minister of India during 1984. This paper explores how the anti-Sikh pogrom executed by the Indian government transforms itself into a dystopic element.

Keywords: Dehumanisation, anti-Sikh Pogrom, marginalizing people, *Helium,* Jaspreet Singh

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Angst of the Sikh Community - *Helium*

Literature remains a powerful medium to express one's opinions. The minorities, the suppressed and oppressed communities, use this medium as a platform to voice the agony and trauma they undergo due to the injustice meted out to them. Jaspreet Singh, an Indian born Canadian writer, attempts to bring to limelight the angst of the Sikh community through his second novel *Helium* (2013). The novel unfolds the haunting tale of the 1984 anti-Sikh riots. The paper aims to analyze how and to what extreme the Indian government was a "dystopia" during 1984 by carrying out the anti-Sikh pogrom.

The novel *Helium* deals about the huge crime that took place in India in the year 1984, against the Sikhs. As a response to the assassination of the then Prime Minister of India, Mrs. Indira Gandhi, by her body guard, anti- Sikh riots were organized in which it has been reported that "two thousand to eight thousand of innocent civilians were killed". (Helium 63) This most heinous crime was in fact carried out with the support of the central government by the Delhi police officials. *Helium* presents the haunting memory of the traumatic events that occurred right in front of the narrator's eyes. The narrator's professor was simply set ablaze for the only reason that he was a Sikh to which the narrator could only remain as a mute witness to the atrocity.

Arguments Against Killing Innocent People

The narrator sets the template for the totally misconstrued affair of generalizing that all Sikhs are terrorists or are responsible for the assassination of Mrs. Gandhi through describing the cause-and-effect correlations of two independent variables: " If the population of human babies, for instance, starts falling (in a city like Bhopal) and the population of black dogs starts rising simultaneously, it would be wrong to jump to the flawed conclusion: the dogs are responsible for killing the babies". (10) In a similar fashion the government related two unrelated incidents and instigated the mob to attack and massacre innocent Sikhs assuming that each Sikh had a vibrant role in the death of Mrs. Gandhi.

Raj the Narrator

Raj, the narrator, unravels the irony by narrating how his beloved professor Singh who actually condemned his student who expressed his anger, "Good, the bitch is dead" and revealed his concern saying, "…no one deserves to die like that. To disagree with someone doesn't mean you assassinate them" (29) is in fact burnt alive as he was a Sikh. The onlookers including the narrator were paralyzed and could only repeat the phrase "This is madness". (30)

Why Comparison with the Cosmic Element?

Dehumanizing Humanity in Jaspreet Singh's *Helium*

Jaspreet Singh
Courtesy: http://metro.co.uk/2013/11/26/jaspreet-singhs-harrowing-novel-of-genocide-in-the-wake-of-indira-gandhis-assassination-4201439/

While commenting on the title of the novel, in an interview to The Hindu, Jaspreet Singh told thus: "This 'cosmic' element has peculiar and very fascinating properties. For instance, Helium does not 'burn'". (1) But what pervade the novel are memories of burnt human bodies, smell of burnt tyres, human flesh, charred and devastated buildings. Memories cannot be burnt and hence, they stay alive in the mind of the narrator and keep haunting him. "As the jeep passed Tolstoy Marg I saw dozens of Sikh bodies on fire. Smell of burning wool and rubber tyres and human flesh. I saw taxis being smashed. And the black cloud of smoke touched the sky. This was our Eiffel Tower. This was our carnival. Our periodic table of hate". (32) These lines talk volumes of the injustice the perpetrators poured upon a particular community and to the nation in general.

Government Officials and Policy Makers

The perpetrators were none but the government officials and policy makers. The police force was under the direct control of the central government and they joined hands with the congress party in executing the crime. Moreover, as a justification to this, Rajiv Gandhi announced "*when a big tree falls the Earth shakes*". (34) The narrator's father, a senior police officer, had a major role in facilitating the violence. It was disturbing and disgusting for Raj to think that his own father was an accomplice in the major massacre that took place. It was sickening for Raj to see the horror to believe it. He felt things happening to be unreal and he could not believe his own senses. His knowledge of chemistry and physics did not help him to extinguish the flames that burnt bright and engulfed his professor's entire body.

Trauma

The few Sikhs who survived the riots were traumatised and were "transformed into silence itself". (34) The prime motif of the mob who involved in the violence was not only "khoon ka badla khoon…" "Blood for blood". (29) They also indulged in looting, raping, verbally humiliating by using obscene words, physically and emotionally humiliating. They spit on the Professor's face called him names and finally slipped rubber tyres around his neck and set him ablaze telling "…you killed our mother … now we kill you". (30)

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The Sikhs were attacked, killed when they were totally unprepared and were without defense. There are also instances in *Helium* of how the non-Sikhs made use of the opportunity to indulge in crimes of all sorts and let the Sikhs be blamed, accused and punished for no fault of their own. A Hindu boy from the IIT molested a Dalit woman in the guise of a Sikh. Those who knew this were unable to muster up their courage and report this matter. Besides, there were Sikhs who were panic-stricken to reveal their identity and hence, went to the extreme of clipping their hair and shaving their beard which was a painful act for them.

Memories Recur

Raj remains a mere witness to the madness that occurred in '84 but is unable to "unlive" what was "lived". All the "scalded memories" recur "every day, every month, every year with its own chilling periodicity". (39) Whenever he attempts to frame a plot by writing about the devastation, words fail to live up to its reputation. All he could do is to listen to the pain of others and he sensed their pain to be more intense than his. He knew very well it is impossible to "compare and quantify suffering". (81) But, the more he tries to resist the more it becomes compulsive for him to express the anguish, and his otherwise numb fingers begin to move and he records his memories thus: "*For so many in'84 death began with rubber tyres… Sikhs were mere objects [of hatred] bonded to rubber tyres, offered to gods….*". (80)

The ominous silence observed by distinguished public intellectuals, liberal secular writers and established academicians was intolerable to Raj. A volcano of questions erupts from his troubled mind:

> "*But why am I so shocked if thousands were murdered in Delhi? Why am I shocked if the 'majority' is unable to comprehend the enormity of its actions and the pain of the 'minority'? Why does this pattern repeat itself over and over in the world? Why does the dominant group continue to represent itself as a 'victim'? Bigger genocides have happened before. Armenian. Rwandan. Native American. Genocides will happen? Regarding this I am not sure. One can never be…Animals are much better, they don't conduct genocides*". (81)

Deciphering the Past

In his attempt to exhume and decipher the past he achieves clarity.

After twenty-five long years, Raj revisits his professor's wife Nelly, who works as an archivist and persuades her to tell her husband's story. Nelly had lost her husband, daughter, son and brother in the catastrophe that took place in'84. It was immaterial for the mob whether the Sikh whom they killed had contributed for the freedom struggle or fought for the motherland with the neighbouring enemies. Nelly's brother had won a Maha Vir Chakra, on the recommendation of Mrs. Gandhi, for having fought in the 1971 war with Pakistan. This same individual was dragged out of his house, doused with kerosene and burned alive. "… public buses and trains were used by the State to transport paid 'mobs'. Voters lists were provided, and Sikh homes and businesses were marked overnight…. the mobs were given instructions-money-liquor-kerosene by senior leaders who belonged to the astonishing Congress Party….". (219)

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The irony is that, those who paid the mobs later appeared before the thousands of homeless and anguished Sikhs in the camps and provided them with relief material. Furthermore, such pogroms were justified by the ruling class to be "'natural', 'spontaneous', 'legitimate', 'outbursts of anger', 'inevitable', 'logical'". (222) This was the zenith of hypocrisy that existed in the largest democracy.

No FIRs could be filled against these criminals. Moreover, the Police stations functioned as places where rapes took place. "The justice system protected the criminals and punished the victims". (170) Raj's father who was an accomplice in the pogrom was rewarded with a gallantry medal. But, Raj does not want to hide this or distort this fact. Neither does he remain silent. He confronts him with the ugliness for which he was responsible. He makes his unreformed father read an article of a witness from the Newspaper and displays a black-and-white photo of three women victims of 1984. The inciters, instigators and facilitators of the pogrom were given level-Z security and they ran the country. Raj also gives a bag full of essential books like *When a Tree Shook Delhi*, *The Other Side of Silence*, *Who are the Guilty*, *November 84*, *I Accuse and Scorched White Lilies of '84,* to his father. Finally, Raj has the courage in him to convey in a pointblank manner the grand crime story that his father had co-authored.

To Learn from the Past
In a review by David Evans it is mentioned that "Jaspreet Singh emulates WG Sebald in his deployment of caption-less photographs and a digressive style but harnesses these techniques to his own purposes…. The result is a compelling character study and a powerful meditation on historical forgetting". Even the educational system has failed to teach the 1984 honestly. Hence, the author feels that "We must learn from the damaged pages of history". (224) But, ironically, we fail miserably to learn from the past.

The riot of 1984 or rather the genocide of 1984 has not stopped the influential people and the ruling parties invariably executing such pogroms without an iota of humane feeling. In fact, the novel highlights references to the 2002 pogrom that took place in Gujarat, which was funded and implemented by the Hindu Party against the Muslims. Innocent victims like Nelly had to undergo unbearable rage and agony. Though they find the behaviour of 'Dilli'-men despicable, they know how important it is to live in a city like Delhi. Life must move on in spite of knowing the bitter fact of how true history has been buried and only the 'official version' of it prevails.
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One Hundred Years of Solitude: The Elements of Fantasy

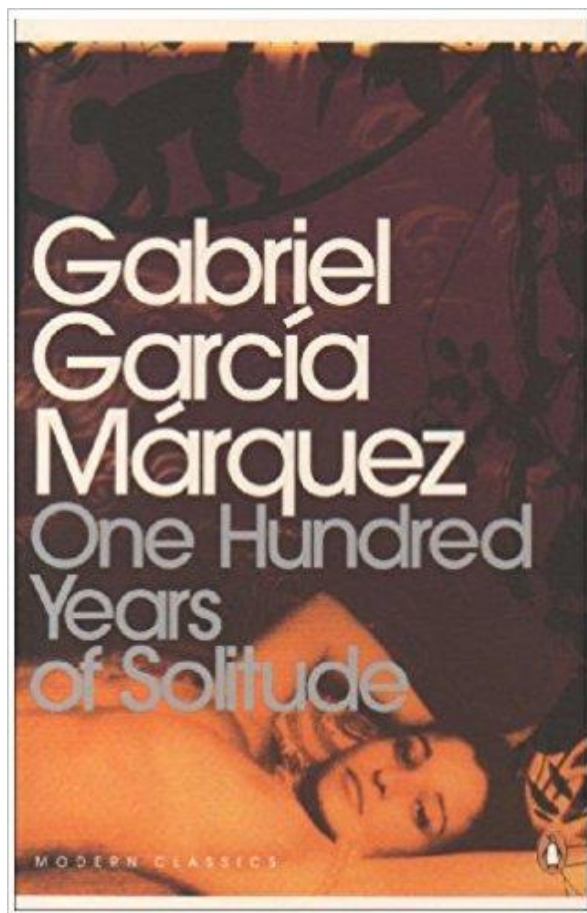## A. Revathi and Dr. A. Selvalakshmi

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Abstract

The present paper elucidates the existence of magical elements in the novel of Garcia Marquez. The purpose of the current paper is to look closely at the concept of fantasy elements which combines with the day-to-day details in the lives of people in Macondo. *One Hundred Years of Solitude* has been taken for the study to substantiate the above stated concept. It is found that Garcia Marquez presents the reality by incorporating the magical elements and it is used as a weapon to rewrite the history of his homeland.

Key Words: Garcia Marquez, *One Hundred Years of Solitude,* Magical Realism, Macondo, hyperbolic events, Surreal.

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Introduction

According to Matthew Strecher, magical realism is "what happens when a highly detailed, realistic setting is invaded by something too strange to believe" (263). For instance, in *The Metamorphosis* Kafka narrates, "One morning, as Gregor Samsa was waking up from anxious dreams, he discovered that in bed he had been changed into a monstrous verminous bug… His numerous legs, pitifully thin in comparison to the rest of his circumstance, flickered helplessly before his eyes" (1). In this work Kafka blends the magical happenings with the day-to-day life.

Magischer Realismus is a term which was later translated as Magical Realism. In 1925 the term Magical Realism was first used by Franz Roh, in order, to refer the painterly style known as New Objectivity. In literature, magical realism first appeared in 1955 in an essay *Magical Realism in Spanish American Fiction* which was written by Angel Flores. The combination of magical realism and marvelous realism is witnessed in her work.

Generally, magical realism is associated with the Latin American literature, because many have written works based on magical realism. Some of the authors like Gabriel Garcia Marquez (*One Hundred Years of Solitude*), Isabel Allende (*The House of the Spirits*), Salman Rushdie (*Midnight's Children*), Ben Okri (*The Famished Road*), Toni Morrison (*The Bluest Eye*) and Milan Kundera (*The Book of Laughter and Forgetting*) used magical realism in their works. Even the writers of the next door who have written works based on magical realism are J. K. Rowling (*Harry Potter*, seven series) and Stephenie Meyer (*Twilight,* four series). These series on magical realism not only hit the state of best-selling but also bagged the box -office hit on the big screen. Maggie Ann Bower says,

> In recent years the term 'magical realism' has become the most popularly used one of the three terms, referring to a particular narrative mode. What the narrative mode offers is a way to discuss alternative approaches to reality to that of Western philosophy, expressed in many postcolonial and non- Western works of contemporary fiction by, most famously, writers such as Gabriel García Márquez and Salman Rushdie. It is this aspect that has made it most pertinent to late twentieth-century literature. (1)

Magical Realism: Characteristics

The works based on magical realism consist of certain elements in common. They are as follows,

➢ The novel consists of fantastical elements which are intrinsically plausible.
➢ The characters in the novel accept the logic of the magical realism rather than questioning it.
➢ The novels exhibit the richness of sensory details.
➢ the cause and effect aspects are inverted in the novels. For instance, a character in the novels may suffer before an occurrence of tragedy in his or her life.
➢ the novels may incorporate folklore.
➢ sometimes the novels are presented in multiple standpoints.

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- Past against present and astral against physical planes are represented in the novel.
- The open-ended conclusion of the novels leave the readers to determine whether the magical realism is the mundane rendering of the truthful plot or in accord with the world as it is.
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Garcia Marquez: An Overview

Garcia Marquez's *One Hundred Years of Solitude* brought reputation to the term magical realism in the Latin American literature. This highly popular style is used by Garcia Marquez, in order, to reconstruct and rewrite the history of his homeland. Marquez combines day-to-day details with the elements of fantasy. Marquez fetched the folkloristic tradition of his country in this masterpiece, which acts as a powerful weapon to rewrite the history of Colombia. It chronicles the life of the Buendia family. Philip Swanson remarks Garcia Marquez' magical realism as,

> … a political question of reinterpretation of reality, utilizing the oral style inherited from his grandmother's fantastic storytelling, Garcia Marquez seems to want, to reproduce a traditional, popular rural perspective- challenging the hegemony of the alien, dominant, imported culture and reinstating the value of the community's own cultural perspective. (12)
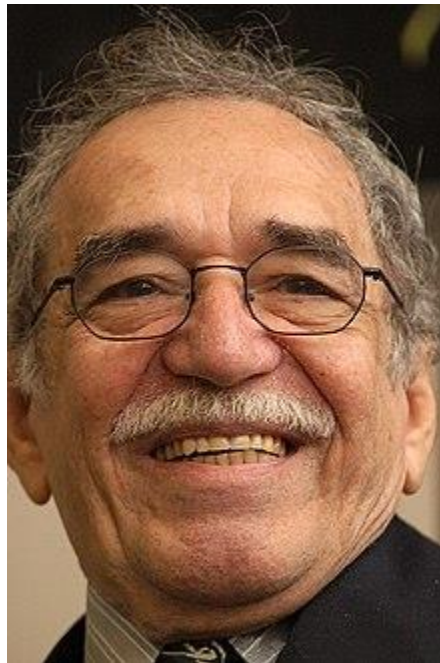
Garcia Marquez (1927-2014)
Courtesy: https://en.wikipedia.org/wiki/Gabriel_Garc%C3%ADa_M%C3%A1rquez

Magical Realism in *One Hundred Years of Solitude*

Macondo is the fictional town created by Marquez. This town is not polluted by the people from the outside world. Jose Arcadia Buendia seems to be the founder of the town. Marquez says, "At that time Macondo was a village of twenty adobe houses, built on the bank of

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a river of clear water that ran along a bed of polished stones, which were white and enormous, like prehistoric eggs. The world was so recent that many things lacked names, and in order to indicate them it was necessary to point" (1).

The rise and fall of Macondo and the seven generations of Buendia family are showcased in this novel. Through magical realism Marquez speaks about the war, suffering and death with a political outlook. La Violence, the Thousand Days of War and Banana Massacre are the political disasters which swallowed the lives of many in Colombia. The protagonists in the novel are controlled by the past and the complexity of time. Throughout the novel the characters are visited by ghosts. Here, ghosts act as a symbol of the past. Garcia Marquez demonstrates magical realism with the description of the characters.

In Macondo, the occurrence of surprising events cannot be explained by the dint of rationalism. Even there is a man whose age is two hundred years is also an unbelievable element which is added by the writer in this novel, "Francisco the Man, an ancient vagabond who was almost two hundred years old and who frequently passed through Macondo distributing songs that he composed himself" (50). There are more unbelievable things incorporated in this novel.

Father Nicanor Reyna grows about six inches above the ground after drinking a cup of hot chocolate, "Father Nicanor rose six inches above the level of the ground… raised his hands and the four legs of the chair all landed on the ground at the same time" (82). The blood from Jose Arcadio's slaughtered body finds its path from his home and back to the kitchen of the Buendia's house, where his mother is preparing food. The rain of yellow flower pours down in Macondo, when Jose Arcadio Buendia is dead. The beauty of Remedio rises to the heaven along with her lover Fernanda's expensive sheets. The magical nature of this scene is lessened by the various realistic details. At first Garcia Marquez gives a detailed description about the sheet. The realistic detail about the wind allows the readers to visualize the extraordinary event.

At the beginning of the novel the small fictional town Macondo seems to be infantile and biblical. The people who live in this town never become old and no one meets death. Ursula, the great-great grandmother is alive during the period when there is an attack between Sir Frances Drake and Rohacha. Actually, this attack has a trace in history, which took place during 1568. It is impossible in reality, but there is evidence that Ursula, who lives in Macondo never reached the state of ageing.

When Ursula dies, she takes away the memory of the town. Many unusual things happened in her house after her death, which is also can be brought under the concept of magical realism, "An empty flask that had been forgotten in a cupboard for a long time became so heavy that it could not be moved. A pan of water on the worktable boiled without any fire under it for half an hour until it completely evaporated… One day Amaranta's basket began to move by itself and made a complete turn about the room" (35).

Technology reached the town through outsiders and the town is ready to accept the incredible as a vital part of life. The flying carpet is a fictional element which is found in the novel. The exaggerated description of the characters and also the events provide the sense of

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reality to the readers. While describing Melquiades, Garcia says: "He was a fugitive from all the plagues and catastrophes that had ever lashed mankind. He had survived pellagra in Persia, scurvy in the Malayan archipelago, leprosy in Alexandria, beriberi in Japan, bubonic plague in Madagascar, an earthquake in Sicily, and a disastrous shipwreck in the Strait of Magellan" (6).

Bountiful episodes in the novel present the writer's manipulation of language and also the narration is focused on fusing the real and fantastic elements. The mysterious death of Jose Arcadio acts as an evidence. When he is in his bedroom after hunting, the pistol sound indicates his death. The incident is narrated by Garcia Marquez as,

> A trickle of blood came out under the door, crossed the living room, went out into the street, continued on in a straight line across the uneven terraces, went down steps and climbed over curbs, passed along the Street of the Turks, turned a corner to the right and another to the left, made a right angle at the Buendia house, went in under the closed door, crossed through the parlor, hugging the walls so as not to stain the rugs, went on to the other living room, made a wide curve to avoid the dining-room table, went along the porch with the begonias, and passed without being seen under Amaranta's chair, and went through the pantry and came out in the kitchen, where Ursula was getting ready to crack thirty-six eggs to make bread. (135)

Aureliano son of Jose Arcadio possess magical quality and he seems to be the first human born in the soil of Macondo. Aureliano has premonition when he says that the pot will fall on the ground which is placed in the middle of the table, at once, the pot falls on the ground. Aureliano's birth is also unbelievable because he is born with his eyes open, He had wept in his mother's womb and had been born with his eyes open… he moved his head from side to side, taking in the things in the room and examining the faces of the people with a fearless curiosity" (14).

Ursula encounters the ghost of Pruedencio, who is slaughtered by her husband. The spirit of Pruendico appears often and often in the novel. The appearance of ghost does not create horror to the characters rather the characters have seen the ghost in pity and accepted the reality that the ghost is need of water. Ursula arranges water pots to be placed in many places inside her house because she always encounters ghost near the water pot. Even the room of Melquiades is another incident which consist of fantastic element,

> … a familiar light entered that seemed accustomed to lighting the room every day and there was not the slightest trace of dust or cobwebs, with everything swept and clean, better swept and cleaner than on the day of the burial, and the ink had not dried up in the inkwell nor had oxidation diminished the shine of the metals nor had the embers gone out under the water pipe where Jose Arcadio Buendia had vaporized mercury. In spite of the room's having been shut up for many years, the air seemed fresher than in the rest of the house. (183)

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The death of Jose Arcadio seems to be ridiculous, but it is made believable by the writer through the scrupulous stylistic precision. This episode clearly illustrates Garcia Marquez' methods of making the surreal seem to be real. In this novel Garcia Marquez presented his country which is torn by Civil War and also ravaged by imperialism. Through magical realism Garcia Marquez conveyed the reality by incorporating the magical elements.

Conclusion

Magical realism is the only technique which transforms the fabulous things into an existing. By using this narrative device Garcia Marquez blends fantasy and hyperbolic events which are expressed as real throughout *One Hundred Years of Solitude*. Garcia Marquez narrated the story in a serious and also in a natural narrative tone. Garcia Marquez showcased surreal as real, which remain as the secret behind the work for acclaiming the state of masterpiece in the literary world of fiction.

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