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A PRINT VERSION OF ALL THE PAPERS OF OCTOBER, 2013 ISSUE IN BOOK FORMAT

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Iranian EFL Field Independent and Field Dependent Learners' Performance in Openness and Neuroticism Tests

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Abstract

To determine the possible effects of gender on learning style - field dependent and field independent - this research study was conducted. This research is an Expo Facto design one. Two hundred subjects were selected voluntarily. They were selected from five different English Language schools in Qom. They were supposed to be from post intermediate level. So the researcher decided to choose male and female learners in post intermediate level in each institute. He selected four classes in each English language school, which are included 10 post-intermediate male and female students. Supervisors of each institute homogenized them. They were divided into two groups, male and female that both of them were experimental groups. There were no control groups. There was no treatment only their academic English book that is taught by their own teacher during the semester. At first, they should fill background questionnaires. After performing PET tests as General English proficiency test, they were supposed to answer the GEFT – Group Embedded Figure Test. This test is authorized to determine the students' dependency and independency to the field. The treatment was students' academic English book. Subjects were expected to study and cover the book completely

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according to a special procedure, which was suggested by Dr. Maghsoudi in 2013. Finally, they were supposed to answer Big Five Inventory tests. According to Dr. Maghsoudi, those students who received marks too close to mean ($+1/-1$ SD) were discarded from groups because they cannot be regarded as field dependent or independent. So researcher tried to analyze one standard deviation above and below in bell shaped distribution. It means he discarded those students who were around mean actually in 68% area. After statistical analysis, research's hypothesis was supported by 95% of confidence.

Key terms: General English Proficiency, Neuroticism, Openness, Learning Styles (field-dependent and field independent)

1.1. Introduction

There is a gap in teaching communities in most of classes. Students are seen as a case that they are out of behavior and style. They have two different needs. The first one is nature need and the next one is nurture need. Educational system only sees them as nurture (outside) needs and it can be said different educational methods are dictated to students from outside. It means there is no method that can be matched with all students in class. For example, Audiolingual method is a kind of nurture method that focuses on learning only through repetition. It is not focused on students' psychology. But CLA tries to focus on inside needs of students and focus on students' psychology. When teachers participate to the class, they face to different students with different cultures, nations, gender and learning style. One of the teachers' jobs is to choose a similar procedure, style and method for all students. It is not like a physician that visits different people with similar drug or tries to treat them in the same way. So teachers should know everything about students' needs and aware of their backgrounds. So according to the information they can conduct educational method and use it. So at first it should be mentioned a definition for language. Any particular system of human communication can be regarded as a language. According to the philosophy expressed in the myths and religion of many people; language is the source of human life and power. In common usage, it can also refer to non – human systems of communication such as the language of bees. We cannot define language because it is a variable; it is described based on methodology. In this discussion, we deal with language aptitude.

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Language aptitude is the natural ability to learn a language, not including intelligence, motivation, interest, etc. it is thought to be a combination of various abilities such as the ability to imitate sounds not heard before. In language learning and teaching at first following WH – question must be discussed: 1. Who? 2. What? 3. How? 4. When? 5. Where? 6. Why?

1. WHO

Who are the learners that you are teaching? What are their native language level of education and socioeconomic characteristics? What are their intellectual capacities abilities, and strengths and weakness? What life's experiences have they had that empowers their learning?

2. WHAT

3. HOW

- By the question “how” these three items are considered:

A. Process: We talk about a general characteristics shared by all learners. How does learning take place? How can a person ensure success in language learning?

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B. Style: General characteristics of intellectual and emotional functioning that differentiate one person from another. /variation in person's speech or writing.

Variations like:

- 1- *Visually oriented / Auditory oriented*
- 2- *Impulsive vs. Reflective*
- 3- *Field dependent / Field independent*
- 4- *Ambiguity tolerance / Intolerance*

- 1- *Visually oriented / Auditory oriented*: Visual learners tend to prefer reading and studying charts, drawing and other graphic information. Auditory learners prefer listening to lectures and audiotapes.
- 2- *Impulsive vs. Reflective*: It is common for us to show in our personalities certain tendencies toward reflectively sometimes and impulsivity at other times. A learner with an impulsive style tends to make quick decisions in answer to problems; sometimes those decisions involve risk-taking. Impulsive person is usually faster reader but inaccurate.
- 3- *Field dependent / Field independent*: Field dependent is the tendency to be dependent on the total field so that the parts embedded in the field are not easily perceived. The learner has difficulty in studying a particular item when it occurs within a field of other items. In this research we are dealing with just one aspect of learning style that is described as filed dependent and field independent.

A filed independent learner is able to identify or focus on particular items and is not distracted by other items in the context. A filed independent style enables you to distinguish parts from a whole, to concentrate on something like reading a book in a noisy train station.

Witkin (1973), a pioneer in learning styles, defined learning styles in terms of a process. He argued that learning styles are concerned with the form rather than the content of the learning activity. Learning style refers to individual differences in how we perceive, think, solve problems, and learn. Witkin spent a great part of his academic career developing measures of learning style. His work concentrated on determining to what extent a person's perception of an item was influenced by the surrounding field in which the item appeared. He wanted to determine if "some people saw the tree, while others saw the forest" (sited in Maghsudi 2007).

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Chapelle, (1995) pointed out that according to him whereas field-dependent people see the forest; field-independent learners see the tree within the forest. In theory, there are as many learning styles as there are learners, and the practical implication of learning styles for teaching-learning interactions are numerous. Nevertheless, in recent years, only a few of the possible number of styles have received the attention of L2 researchers; one of the most well researched areas is “field independence” (FI) or “field dependence” (FD). FI / FD refer to how people perceive and memorize information (sited in Maghsudi 2007).

Hall (2000) pointed out that the differences between FI and FD learners are more likely the result of “varying information processing skills such as selective attention, short-term memory encoding, and long-term recall at which field independent individuals are more accurate and efficient” (p. 72) (sited in Maghsudi 2007).

Brown, (1994) pointed out that imagine you have just arrived to a foreign country whose language you neither speak nor read. You are at the airport and your contact person is not there to meet you. To make matters worse, your luggage is missing. It is 2 A.M. and airport staff is scarce, and those that are present do not speak English. What will you do? Your response to this question will depend largely on the “cognitive styles” you happen to bring to bear, your general predisposition towards processing new information or challenges in a particular way (Skehan, 1991). For instance, if you are “ambiguity tolerant,” your unfortunate circumstances will not easily fluster you. If you are “reflective,” you will exercise patience. If you are “field independent,” you will be able to focus on the relevant issue and not be distracted by unnecessary details (sited in Maghsudi 2007).

Students can enhance their learning power by being aware of style areas in which they feel less comfortable, work on the development of these, and thus provide avenues to foster their intellectual growth (Eliason in Kang, 1999). Similarly, teachers can identify strong style patterns in their classes and make effective use of such information by devising lesson plans, which accommodate individual learning style preferences. Robert Wyss (2002) has created the following learning styles checklist to enable teachers of EFL gauge their learners' tendencies towards FI/FD. This kind of assessment does indicate students' preferred general learning styles.

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Learners whose response tend toward the right-hand side of the list, indicate a preference for FD, conversely, those who check more on the left show a preference for FI (sited in Maghsudi 2007).

4- *Ambiguity tolerance / Intolerance:* Ambiguity tolerance is a style in which an individual is withstand or tolerate a high degree of uncertainty in a linguistic context.

Ambiguity intolerance is a style in which an individual is ill- equipped to talented a high degree of uncertainty in a linguistic context. For example some people are open – minded in accepting events and facts that contradict their own view; they are ambiguity tolerant. Others more closed- minded and dogmatic. Tend to reject items that are contradictory with their existing system; they are ambiguity intolerant.

Learners' style is always the most important issue for teachers and professors in applied linguistic. Jack C. Richard (1985) in his Dictionary of Language Teaching and Applied Linguistic gave a definition for Learning Style:

“Learning style/Cognitive style or cognitive strategy is the particular way in which a learner tries to learn something. In second or foreign language learning, different learners may prefer different solution to learning problems. For example, some may want explanations for grammatical rules; others may not need explanations. Some may feel writing down words or sentences helps them to remember them. Others may find they remember things better if they are associated with pictures. These are called differences of cognitive style.”

Several different dimensions of cognitive styles are often referred to:

1. *Analytic* versus *Global*: It refers to where the learner focuses on the details or concentrates on the main idea or big picture.
2. *Visual* versus *Auditory* versus *Hands-on* or *Tactile*: It refers to different sensory preferences in learning.
3. *Intuitive/Random* versus *Concrete/Sequential* learning: It refers to difference between thinking in an abstract or nonsequential way versus a focus on concrete facts or a preference to approach learning in a step by step, organized fashion. The main goal of this research is to focus on gender of participants by different learning style such as field

dependent and field independent in FLL. We want to measure the effect of gender in choosing different learning styles by students.

Jack C. Richards (1985) defined the terms:

“A learning style is in which a learner tends to look at the whole of a learning task which contains many items. The learner has difficulty in studying a particular item when occurs within a “field” of other items.”

A field independent learning style is one in which a learner is able to identify or focus on particular items and is not distracted by other items in the background or context. Field dependence and independence have been studied as a difference of Cognitive Style in language learning. In addition to this definition, H. Douglas Brown (2007) in *Principles of Language Learning and Teaching* stated that: “The way we learn things in general and the way we attack a problem seem to hinge on a rather amorphous link between personality and cognition; this link referred to as **cognitive style**. When cognitive styles are specifically related to an educational context, where affective and physiological factors are intermingled, they are usually more generally referred to as **learning styles**. He also expressed the field independent style: “Your ability to perceive a particular, relevant item or factor in a “field” of distracting items. In general psychological terms, that field may be perceptual, or it may be more abstract and refer to a set of thoughts, ideas, or feelings from which your task is to perceive specific relevant subsets.” And he also describe the term “field dependence style”: “It is conversely, the tendency to be “dependent” on the total field so that the parts embedded within the field are not easily perceived, although that total field is perceived more clearly as a unified whole. Field dependence is synonymous with field sensitivity, a term that may carry a more positive connotation. Therefore, the following hypothesis is formulated in the present study:

1. Iranian field independent EFL learners outperform their field-dependent peers in Openness and Neuroticism test.

1.2. Methodology

1.2.1 Subjects:

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To accomplish the objectives of this study a total population of 200 males and females students of English school, Qom, Iran will be selected. Subjects will be homogeneous according to their level that is post intermediate. So a PET general English proficiency test will be used to measure students' General English Proficiency. Although the language proficiency level of the subjects due to administered placement test in the English school will be the same, to ensure the homogeneity and proficiency level of students a 43-item piloted PET Test will be administered to 20 classes totaling 200 students. Maybe they are so gifted students or vice-versa. Afterwards, 200 ones were randomly assigned to 2 groups. So we will have 1 male group with 100 members and 1 female group with 100 members. They are students of post intermediate English school who will graduated from university and were supposed to finish and will be graduated in the second semester successfully. In this research their gender are male and female that all of them are Iranian. This research will be studied in 5 different English schools of Qom. All of them have passed elementary, pre intermediate level successfully.

Group A: 100 males who will receive treatment during an educational year by their own teacher.

Group B: 100 females who will receive treatment during an educational year by their own teacher.

1.2.2. Instruments:

The instruments used in this study are as follows:

1. A background questionnaire:

In order to elicit information about participants, a background questionnaire was developed by the investigator. It covered issues such as the subjects' age, gender, linguality status, their parents' socio-educational background and occupation. The subjects were assured that the elicited information would be kept in full secrecy.

2. A General English Proficiency Test:

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(PET General English Language Proficiency Tests) that determines the proficiency level of the subjects in English.

3. *Learning Style Test:*

A number of instruments have been developed to measure a person's learning style. One of the easiest to administer, especially in group situations, is the Group Embedded Figures Test (GEFT) (Witkin, Oltman, Raskin, and Karp, 1971). The GEFT is a perceptual test, which requires the subject to locate a figure within a larger complex figure. The GEFT, which comprises of 18 complex figures, can be administered in 20 minutes and can be quickly scored using answer templates from the test distributor. This test is designed to distinguish field-independent from field-dependent cognitive types; a rating which is claimed to be value-neutral. Field-independent people tend to be more autonomous when it comes to the development of restructuring skills; that is, those skills required during technical tasks with which the individual is not necessarily familiar. They are, however, less autonomous in the development of interpersonal skills.

4. *Big Five Inventory Test:*

A number of questionnaires are taken to students in order to unhide 5 criterions such as Extraversion, Agreeableness, Conscientiousness, Neuroticism, Openness.

44-item inventory that measures an individual on the Big Five Factors (dimensions) of personality (Goldberg, 1993). Each of the factors is then further divided into personality facets.

The Big Five Factors are (chart recreated from John & Srivastava, 1999):

<i>Big Five Dimensions</i>	<i>Facet (and correlated trait adjective)</i>
Extraversion vs. introversion	Gregariousness (sociable) Assertiveness (forceful) Activity (energetic) Excitement-seeking (adventurous) Positive emotions (enthusiastic)
Agreeableness vs. antagonism	Warmth (outgoing) Trust (forgiving) Straightforwardness (not

A summary of the factors of the Big Five and their constituent traits:

1. **Extraversion** – (*outgoing/energetic* vs. *solitary/reserved*): Energy, positive emotions, surgency, assertiveness, sociability and the tendency to seek stimulation in the company of others, and talkativeness.
2. **Agreeableness** – (*friendly/compassionate* vs. *cold/unkind*): A tendency to be compassionate and cooperative rather than suspicious and antagonistic towards others. It is also a measure of ones' trusting and helpful nature, and whether a person is generally well tempered or not.
3. **Conscientiousness** – (*efficient/organized* vs. *easy-going/careless*): A tendency to show self-discipline, act dutifully, and aim for achievement; planned rather than spontaneous behavior; organized, and dependable.
4. **Neuroticism** – (*sensitive/nervous* vs. *secure/confident*): The tendency to experience unpleasant emotions easily, such as anger, anxiety, depression, or vulnerability. Neuroticism also refers to the degree of emotional stability and impulse control, and is sometimes referred by its low pole – "emotional stability".
5. **Openness to experience** – (*inventive/curious* vs. *consistent/cautious*): Appreciation for art, emotion, adventure, unusual ideas, curiosity, and variety of experience. Openness reflects the degree of intellectual curiosity, creativity and a preference for novelty and variety a person has. It is also described as the extent to which a person is imaginative or independent, and depicts a personal preference for a variety of activities over a strict routine. Some disagreement remains about how to interpret the openness factor, which is sometimes called "intellect" rather than openness to experience.

1.2.3. Design and Procedures

This project will be implemented on the basis of an ex-post facto design. The reasons behind choosing such a design are as follows:

1. No control group over the manipulation of the independent variables;

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2. No treatment to be given to the subjects;
3. The present researcher in this study has to look for some degree of influence of the gender variable on FD/FID learning style rather than a cause and effect relationship.

At the beginning of the tests learners were justified about everything that they were expected to do. They were told that they have to answer Background questionnaires, PET tests, GEFT and Big 5 Inventory tests which are suitable for their levels. Easy start and stage number one of post-intermediate level were recommended.

The questionnaires were included 3 different parts.

At the first part, students were supposed to fill the background questionnaires including their:

- 1- The Name Of The School
- 2- Age
- 3- Gender: male / female
- 4- Educational level of your parents: (Nil / Below Middle / Middle / High School / Graduation / Post Graduation)
- 5- The occupation of parents
- 6- Your first language
- 7- The number of people in your family
- 8- The approximate monthly income of parents
- 9- The province and city of residence

Next part is included PET test that were gathered 43 multiple choice and open ended tests which measure their general English proficiency. Students were supposed to answer these tests according to their knowledge of grammar, vocabulary had been taught them during the second semester. According to my reader professor Dr. Maghsoudi in his research, the first phase should be accomplished in 1 hour 30 minutes.

The next part is to performing GEFTs in 20min. Also, they had to follow a specific procedure for answering GEFTs. This technique has got 3 stages that were explained for subjects. This technique which was offered by Philip K. Oltman, Evelyn Raskin, & Herman A.

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Witkin is as follow: in this phase they have to take a look at last page of Learning Style Test (LST), simple form page. All of the shapes that students have to realize are put in this page. This test is included 3 different sections. At first section, students have to find 7 different shapes that all are one-dimensional. In the second section, there are 9 different shapes that all are more complicated with both white and black color. And finally in the last section, students were asked to find 9 difficult multidimensional shapes. According to my professor the specific time should be about 20min.

Based on GEFT, Subject's scores range from 0 to 25. The higher the score above the group mean, the higher is the subject field-independent. Conversely, the lower the subjects' score below the group mean, the lower is the subject field-dependent. It must be stressed that learning styles are independent of intelligence. Field-dependence/field-independence is more related to the PROCESS of learning, not the APTITUDE for learning (sited in Maghsoudi 2007).

The last section is to performing BFI (Big 5 inventory tests):

Students were supposed to answer 44 multiple choice items in order to unhide 5 criterions in their personality. These criterions are included: Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness.

2. Results and Discussion:

At first, in order to define Iranian field Independent (FI) EFL learners and field-dependent (FD) EFL learners, mean and standard deviation of the learning style's scores (GEFT) were calculated. Then +1 SD was defined as field independent (FI) EFL learners and -1SD was defined as field-dependent (FD) EFL learners. The following table shows the mean and standard deviation for learning style's scores. (GEFT)

Table 1: Descriptive statistic table for Learning style's scores (GEFT)

N	Valid	200
	Missing	0
Mean		17.21
Std. Deviation		5.162

The above table shows that the mean for EFL learners learning style's scores is 17.21 and their standard deviation is 5.162. So those students who received learning style's scores more than 2.372 are defined as field independent EFL learners and those who received learning style's scores less than 12.048 are defined as field-dependent EFL learners. As result, 2 independent groups for this test were denoted. By the way, the sample volume was decreased to 74 by new coding for scores.

In order to investigate this hypothesis, the following table, which is contained statistical indexes such as Mean, Std. deviation and Std. Error Mean for both independent groups (Field Independence and Field Dependence EFL Learners) in Neuroticism test:

Table 2: Descriptive Statistic for FI/FD EFL learners' performance variable in Neuroticism test

Learning Style	N	Mean	Std. deviation	Std. Error Mean
----------------	---	------	----------------	-----------------

Neuroticism	Field Dependence	39	21.64	6.409	1.026
	Field Independence	35	22.29	5.824	.984

According to reported values in above descriptive statistic table, it is shown that mean (standard deviation) for performance scores of 39 FD-EFL learners in Neuroticism test is equal 21.64 (6.409) and mean (standard deviation) for performance scores of 35 FI-EFL learners in Neuroticism test is equal 22.29 (5.824). It seems there is no significant difference between 2 groups. In other words, the mean (standard deviation) for performance scores of FI-EFL learners in Neuroticism test is the same as the mean (standard deviation) for performance scores of FD-EFL learners in Neuroticism test.

The following box graph has summary of descriptive statistic for (Minimum, Maximum, First Quartile, Mode and Third Quartile):

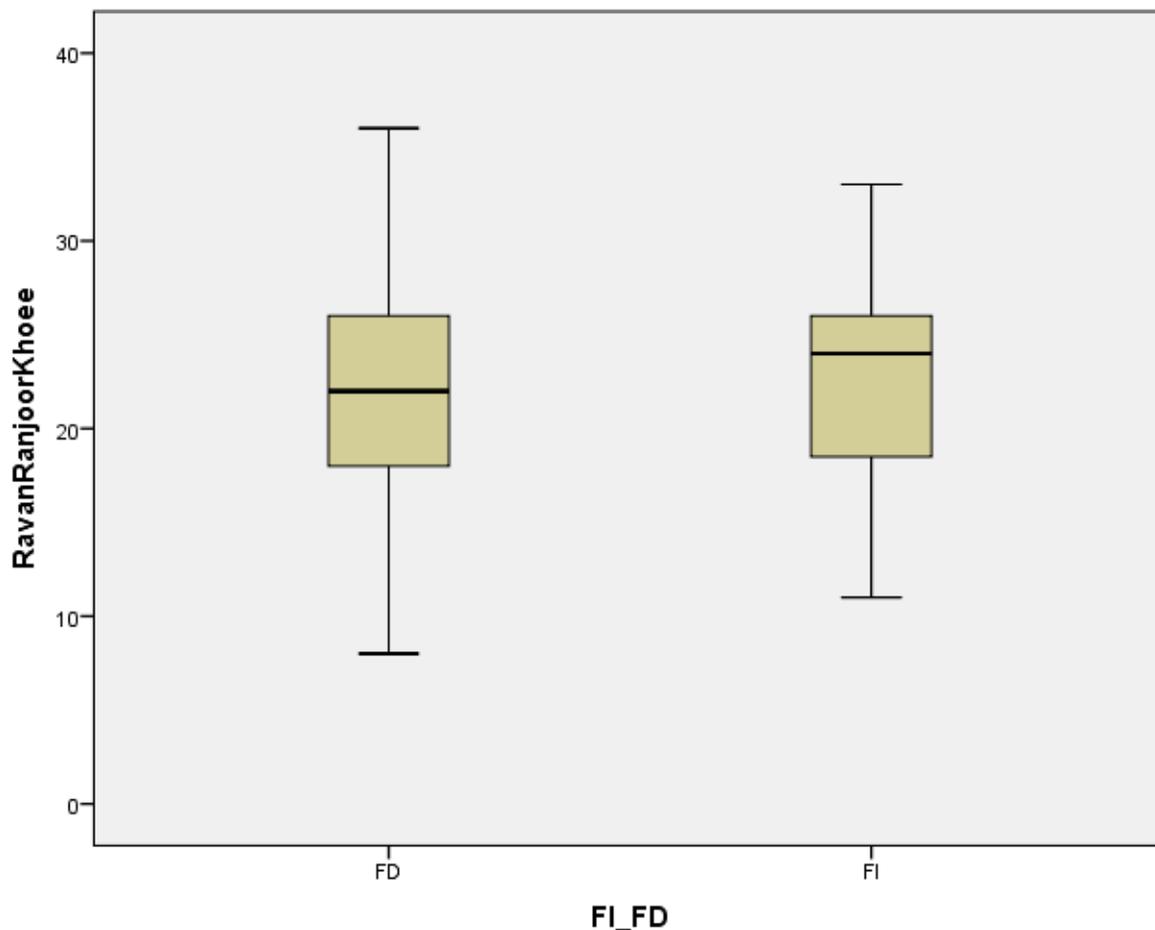


Figure 1: Box Graph for mean FD/FI-EFL learners' performance variables in Neuroticism test

Regarding the above box graph, the vertical axis shows Iranian EFL learners' performance scores in Neuroticism test and the horizontal axis shows learning style (FD/FI). It describes that Minimum, First Quartile and Mode values for FI-EFL learners in Neuroticism test are a little more than FD-EFL learners' Minimum, First Quartile and Mode values in Neuroticism test. But in Maximum point, there is a difference for all reported indexes. Totally, it seems that there is no correlation between Iranian EFL learners' performance in Neuroticism test and their learning style (FD/FI).

In other words, the FI-EFL learners' performance is similar to FD-EFL learners' performance in Neuroticism test.

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Student's t-test is used in order to investigate the significant difference hypothesis between the means for FI-EFL learners' performance and FD-EFL learners' performance in Neuroticism test. The Student's t-test has different action for equality and inequality of variances in both groups. Therefore at first, it's necessary to test the hypothesis of equality of variances for both independent groups for EFL learners' performance scores in Neuroticism test by using Levene's Test that the results are shown in the following table:

Table 3: The Equality of Variance Test for 2 Independent Groups

		Levene's Test for Equality of Variances	
		مقدار فیشر (F)	Significant Level
Performance	Variations are Equal	.112	.739
	Variations are Unequal		

High significant level (Sig=.739) in above Levene's Test, states that there is no reason for rejecting the hypothesis for equality of variances for both independent groups (field dependent and field independent).

As result, for both independent groups with equality of variances, the Student's t-test is used to investigate the equality hypothesis of means for both independent groups that their hypothesis is $H_0: \mu_1 = \mu_2$ against $H_1: \mu_1 \neq \mu_2$ and the following results can be seen in the table 30.

Table 4: The t-test for Equality of Means in 2 Independent Groups

T amount	Degree of Freedom	Significance Level	Means Difference	Standard Error of Means Difference	95% Confidence interval for Means Difference	
					Lower Bound	Upper Bound
-0.451	72	.653	-.645	1.430	-3.494	2.205

Since, the Student's t-test statistic value is equal (-0.451) with 72 degree of freedom, and the significance level (Sig=.653), then there is no reason for rejecting zero hypothesis (the hypothesis for equality of performance for both independent groups {FD and FI}) in Neuroticism tests. In other words, there is no significant difference between the means of FI/FD-EFL learners' performance scores in Neuroticism test. And also the 95% confidence interval for means differences in 2 groups is (2.205 and -3.494).

For better explaining significant difference between 2 groups, linear graph is presented for investigating means of Iranian FI-EFL learners' performance scores and means of Iranian FD-EFL learners' performance scores in Neuroticism tests:

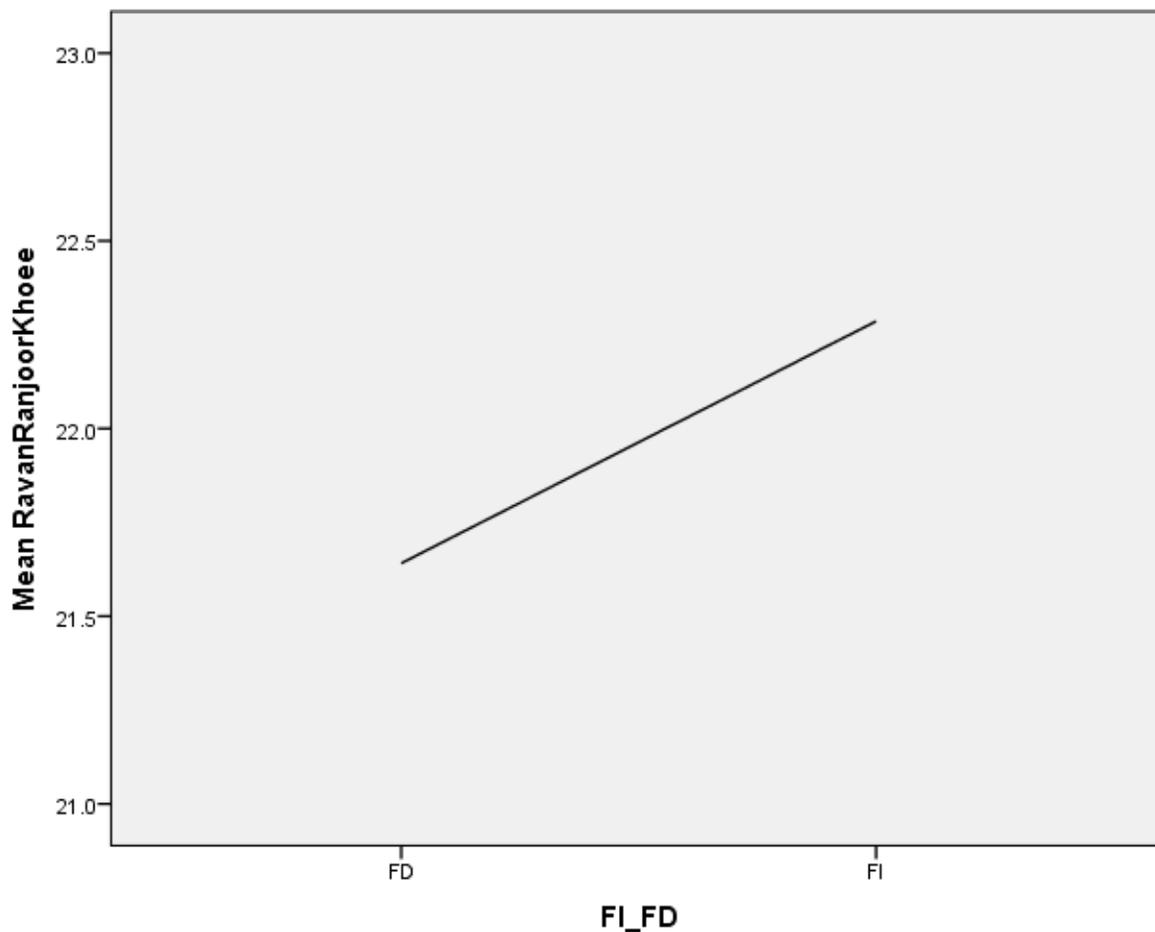


Figure 2: Line Graph for mean of FI/FD-EFL learners' performance scores in Neuroticism test

The above linear graph is drawn intuitively to investigate the difference between means of Iranian EFL learners' performance scores in Neuroticism tests (vertical axis) and EFL learners' learning style {FD/FI} (horizontal axis). According to the graph, it can be seen that the means of FD-EFL learners' performance scores is around 21.7 and the means of FI-EFL learners' performance scores is around 22.3 in Neuroticism tests.

It is clear that there is no significant difference between 2 independent groups. In other words, FI-EFL learners' performance is the same as FD-EFL learners' performance in Neuroticism tests. So the hypothesis is rejected.

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The following table is included statistical indexes such as Mean, Std. deviation and Std. Error Mean for briefly reporting from EFL learners' performance scores in Openness test for both independent groups (Field Independence and Field Dependence EFL Learners):

Table 5: Descriptive Statistic for FI/FD EFL learners' performance variable in Openness test

Learning Style		N	Mean	Std. deviation	Std. Error Mean
Openness	Field Dependence	39	34.54	7.145	1.144
	Field Independence	35	33.77	6.992	1.182

Reported values in above descriptive statistic table, express that mean (standard deviation) for performance scores of 39 FD-EFL learners in Openness test is equal 34.54 (7.145) and mean (standard deviation) for performance scores of 35 FI-EFL learners in Openness test is equal 33.77 (6.992). It must be considered that there is no significant difference between 2 groups. In other words, the mean for performance scores of FI-EFL learners in Openness test is the same as the mean for performance scores of FD-EFL learners in Openness test.

The following box graph has a summary of descriptive statistic for Minimum, Maximum, First Quartile, Mode and Third Quartile:

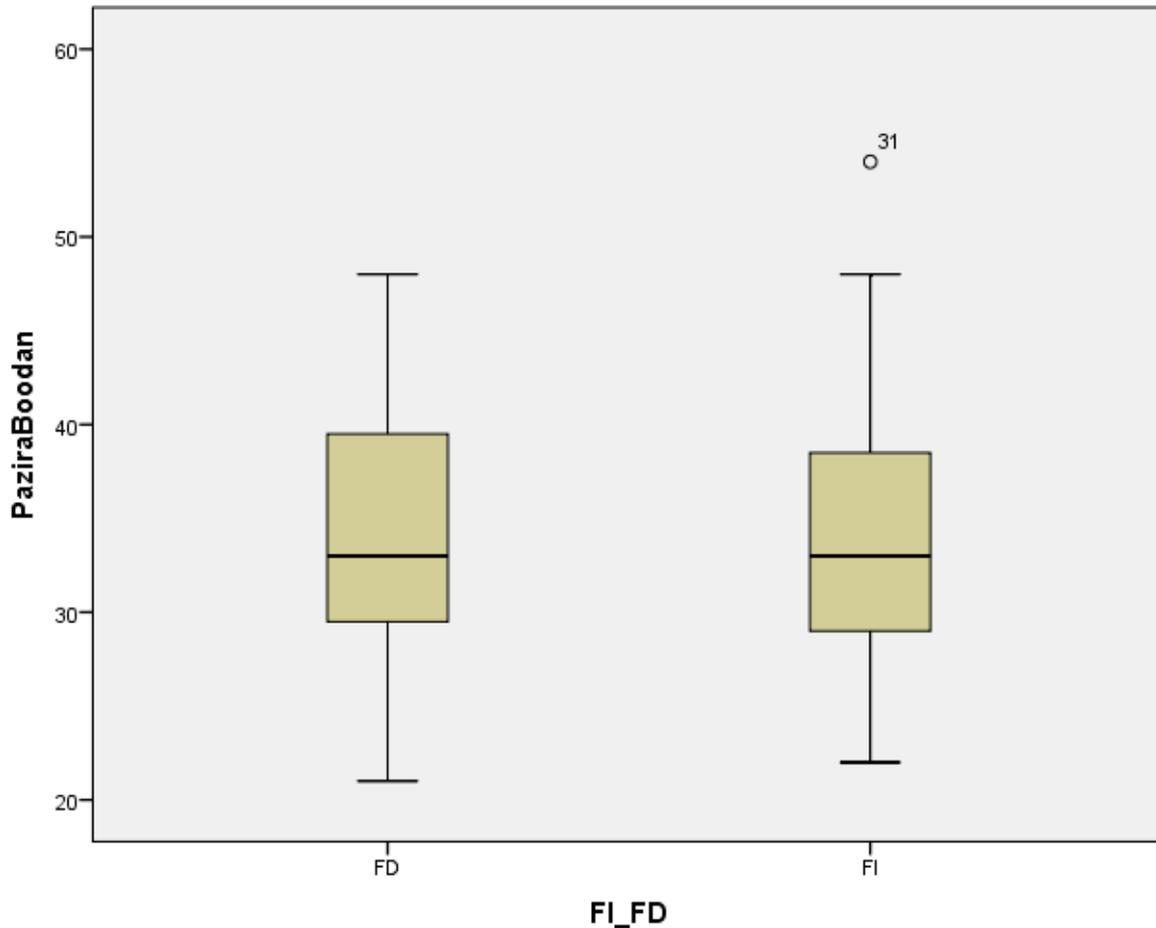


Figure 3: Box Graph for FD/FI-EFL learners' performance variables in Openness test

In the above box graph, the vertical axis shows Iranian EFL learners' performance scores in Openness test and the horizontal axis shows learning style (FD/FI). It describes that Minimum, Maximum, First Quartile, Mode and Third Quartile values for FI-EFL learners in Openness test are the same as FD-EFL learners' Minimum, Maximum, First Quartile, Mode and Third Quartile values in Openness test.

Totally, it seems that there is no correlation between Iranian EFL learners' performance in Neuroticism test and their learning style (FD/FI). In other words, the FI-EFL learners' performance is similar to FD-EFL learners' performance in Openness test.

Student's t-test is used to investigate the significant difference hypothesis between the means for FI-EFL learners' performance and FD-EFL learners' performance in Openness test. The Student's t-test is sensitive to equality and inequality of variances in both groups. In order to test the hypothesis of equality of variances for both independent groups for EFL learners' performance scores in Openness test, Levene's Test is used that the results are shown in the following table:

Table 6: The Equality of Variance Test for 2 Independent Groups

		Levene's Test for Equality of Variances	
		(Fisher value)	Significant Level
Performance	Variances are Equal	.136	.713
	Variances are Unequal		

Significant level (Sig=.713) and also the Fisher value (0.136) in above Levene's Test, show that there is no reason for rejecting the hypothesis for equality of variances for both independent groups (field dependent and field independent). As result, the Student's t-test for both independent groups with equality of variances is used that its zero hypothesis is $H_0: \mu_1 = \mu_2$ and the following results can be seen in the table 33.

Table 7: The t-test for Equality of Means in 2 Independent Groups

T amount	Degree of Freedom	Significance Level	Means Difference	Standard Error of Means Difference	95% Confidence interval for Means Difference	
					Lower Bound	Upper Bound

.466	72	.643	.767	1.647	-2.516	4.050
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According to above table, the Student's t-test statistic value is equal (-0.466) with 72 degree of freedom. Also the significance level (Sig=.643) shows that there is no reason for rejecting zero hypothesis (the hypothesis for equality of performance for both independent groups {FD and FI}) in Openness tests. In other words, there is no significant difference between the means of FI/FD-EFL learners' performance scores in Openness test. And also the 95% confidence interval for means differences in 2 groups is (-2.516 and 4.050).

For better understanding significant difference between 2 groups, linear graph is presented for investigating means of Iranian FI-EFL learners' performance scores and means of Iranian FD-EFL learners' performance scores in Openness tests:

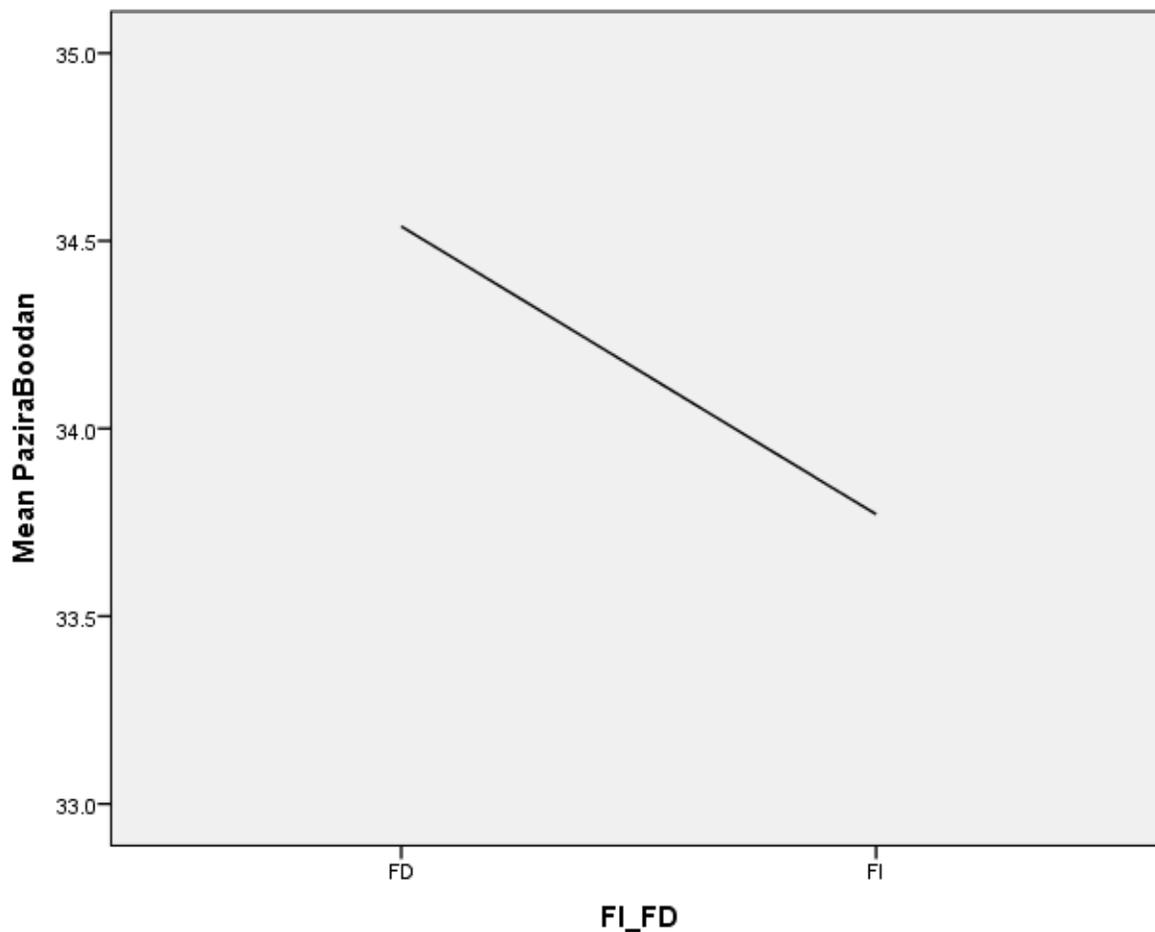


Table 8: Line Graph for mean of FI/FD-EFL learners' performance scores in Openness test

According to the graph, it can be seen that the means of FD-EFL learners' performance scores is around 34.5 and the means of FI-EFL learners' performance scores is around 33.8 in Openness tests. It must be noted that vertical axis shows means of Iranian EFL learners' performance scores in Openness test and horizontal axis shows EFL learners' learning style (FD/FI). It is clear that there is no significant difference between 2 independent groups. In other words, FI-EFL learners' performance is the same as FD-EFL learners' performance in Openness tests. So the hypothesis is rejected.

3. Conclusion and Implications:

Perhaps the educational methods are used in Iran are only organized for only field dependent students, whereas classes are combination of both FD and FI students. So through this atmosphere, only FD students are favored and get advantages. So as a result, educational costs/expenses, students' energy, teachers' energy and time are wasted. Therefore, by defining an appropriate learning style and drawing suitable procedures and methods for different types of students by different genders, teachers can improve their students' learning styles and cause to have the gained and rich students. So better learning will be achieved.

To accomplish the purpose of the study, first 200 male and female subjects were chosen from 5 different English language schools in Qom, Iran. All of them were chosen from post intermediate.

Second, a standardized piloted PET test of proficiency was administered to establish the homogeneity of the subjects but the subjects were homogenized by supervisor of language school at the beginning of course. So, Pet test of proficiency was used in order to measure their general English proficiency. The students were assigned to 2 groups (male and female). Each group has 100 participants. As it mentioned before, there is no control group, and both groups are experimental and there is no treatment.

At the end of course, students were supposed to answer 4 different tests that are:

1. Background Questionnaire
2. PET (General English Proficiency Test)
3. GEFT (Group Embedded Figure Test)
4. Big 5 Inventory test

After scoring each test the following results for each hypothesis were presented:

Iranian EFL Field Independent Learners outperform their Field Dependent ones in Openness and Neuroticism

As a result, there is no correlation between students' learning styles and their openness and Neuroticism. It means the performance of both field-dependent and independent students are the same in Openness and Neuroticism.

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Regarding the present study, the following areas may be worthy of further investigation:

1. The present study dealt with the effect of learning styles on Openness and Neuroticism for post intermediate Iranian EFL learners, thus it can be examined on different methodology course.
2. It might be a good idea to see if there is any correlation between learning styles for post intermediate EFL learners and their performances in English for Specific Purposes (ESP) proficiency test.
3. General English language proficiency level of the participants in this research was post intermediate. Nature of the effect of learning and Openness and Neuroticism styles could be examined among advanced learners as well.
4. Based on the study, students' personality has various forms, thus, various forms of personality and their effects on students' learning style and general English lg. proficiency may be examined thoroughly.
5. In this study, the results of the data analysis indicated only the learners in groups of males and female at the same age. Therefore, further research is needed to investigate different aged participants as well in order to investigate the possibility for learning or acquisition.
6. The present study was conducted only about Iranian EFL learners, so it can be done for other EFL learners in other countries.

In brief, it should be noted that many questions concerning learning styles are still left unanswered and empirical research is required to shed light on those problematic areas.

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Appendices

Background Questionnaire

PET-General English Proficiency Test

Big 5 Inventory Test

GEFT-Group Embedded Figure Test

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Compounding in Meetei Surnames

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Abstract

This paper mainly concentrates on the formation of Meetei surnames through the process of Compounding. Indigenously no surname is found without the ending phoneme /m/ in Meetei society. Therefore, all the Meetei surnames end with a common identical phoneme /m/. In this paper the classification of compounding process of the Meetei surname is also studied in different ways by applying different formulae.

The paper attempts to discuss not only the indigenous Meetei surnames but also the Meetei Brahmin surnames still existing in Manipur.

INTRODUCTION

In the past, the offspring of the same family were settled together. After increasing number of the family members, some had separated and made new houses for their needs. The new houses were also made near the old one. Like this, many houses have been gradually extended near the same old ancestor. From that tradition, the Meetei Yumnak (Meitei surname) came into existence. Here, *jum* means 'house' and *nak* means 'near' and become 'jumnak' (R.K., 1970). In the past, *jumnak* indicated both *house* and *owner* or any one of them. For example, someone can ask about a person or of a house whether he/she is known or unknown to him. Such a question can be put as, *kəijum məc^həno* or *kəijumno* 'which surname is referred to (you or him)? Later on, it seems to be known as the family of the house. From that point of view, elders used to address an individual by his/her surname. Therefore, the Meetei surnames are perhaps, derived from the nicknames given to the original founder of a family in connection with various activities, namely, for doing something, making something, arranging something, for an individual peculiarity, skill of the person, for having supervisory work, etc. It is believed that all the Meetei surnames were derived from eponyms (i.e., derived from the peculiarity of the individuals). If the name of a thing, a place, and an individual of a society or a group is derived from the name of a person, it is known as Eponym. For example, Rome is an eponym coming from Romulus (*Concise Oxford Dictionary*, Judy Pearsall, Tenth edition: 480). In Meeteiron, the eponym of Sagolsem surname is sagol senba mi 'person who tends cattle'. Therefore, an eponym is a person after whom a discovery, invention, place etc. is named. Hence the person may have mythical character.

SURNAME

A surname is considered as a name which is added to the given name. Unlike other languages, the nature of surname prevailing in Meeteiron (Meetei 'Meetei people' + ron~lon 'language') is formed by adding some words before or after or both, to the given name. And

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it is regarded as a part of personal name. In short, the name used to identify the members of the family is known as surname.

ORIGIN OF MEETEI SURNAMES

In Meetei society, the introduction of surnames took place in the reign of king Sameirang (518-568 A.D.). It was recorded on page 4 of Cheitharol Kumbaba (Lairenmayum and Ningthoukhongjam, 1967).

All the Meetei surnames originated from the seven clans of Meetei. There are altogether 716 surnames in Meetei society (Ayekpam, 1993). These clans have their specified numbers of surnames given below.

1. məŋaŋ	219
2. luwaŋ	77
3. k ^h umən	167
4. əŋom	89
5. moiraŋ	90
6. k ^h aŋanbə	34
7. səlai læisaŋt ^h em (ceŋləi).	40

716

Fig: Seven clans showing the number of surnames contained.

FORMATION OF MEETEI SURNAMES

There are two types of word formation in this language. They are a) Affixation and b) Compounding. In Meeteiron, compounding is more prominent in forming words. From the linguistic point of view, surname in Meetei society should be treated as a single word. In Meeteiron, words are formed by adding prefix or suffix to the roots. On the other hand, it may also be that two or more than two roots are used in making a word. Therefore, the words of the first kinds are not used prominently in dealing with compounding of the Meetei surnames. And those kinds of compound words which are created by combining two or more roots will be discussed here for the Meetei surnames.

The formation of the Meetei surnames can be divided into 20 formulae. Those formulae are given as under.

First Formula: v + n

Here surnames are formed by adding p^həm~b^həm 'place' to the verb roots as described below.

Examples:

ŋaŋ + b ^h əm	(speak + place)	= ŋaŋbəm
t ^h oŋ + b ^h əm	(cook + place)	= t ^h oŋbəm
taŋ + b ^h əm	(shelter + place)	= taŋbəm
iru + b ^h əm	(bath + place)	= irubəm
sat + p ^h əm	(bloom + place)	= sapəm

It can be noted that verbs- ŋaŋ 'speak', t^hoŋ 'cook', taŋ 'shelter', iru 'bath' and sat 'bloom' are followed by **b^həm~p^həm** 'place' to form these surnames- ŋaŋbəm, t^hoŋbəm, taŋbəm, irubəm and sapəm respectively. Here the aspiration of the word **b^həm~p^həm** does not appear in these surnames. In fact, the aspirated sounds lose their existence in these final forms of surnames because of their morphophonemic change.

Second Formula: ə + v + n

In this kind the surnames are formed by adding attributive ə as a prefix and **bəm~pəm** 'place' to the verb roots respectively.

Examples:

ə + həi + bəm	(attr + mould + place)	= əhəibəm
ə + t ^h ok + pəm	(attr + come out + place)	= ət ^h okpəm
ə + jek + pəm	(attr + draw + place)	= əjekpəm

It is noticed that all these verb roots- həi 'mould', t^hok 'come out' and jek 'draw' are prefixed by the attributive ə and immediately followed by **bəm~pəm** so as to obtain these final surnames.

Third Formula: ə + adj + n

Such type of the surname is formed by prefixing attributive ə and by adding **bəm~pəm** to the adjective. It is rarely found in this language.

Examples:

ə + nəu + bəm	(attr + new + place)	= ənəubəm
ə + li/ri + bəm	(attr + old + place)	= əribəm
ə + saŋ + bəm	(attr + long + place)	= əsaŋbəm

Fourth Formula: n + v + n

In this construction of surnames, an NP is added just immediately before the verb root and followed by **bəm-pəm** as described below.

Examples:

lairik + jəŋ + bəm (book + look + place)	= lairikjəŋbəm
cəndon + tək + pəm (santalum + grind + place)	= cəndontəkpəm
cənəm + t ^h a + bəm (garlic + plant + place)	= cənəmt ^h abəm
kəit ^h el + lak + pəm (market + guard + place)	= kəit ^h elakpəm
kəkjen + pai + bəm (fowl + fly + place)	= kəkjenpaibəm
lairen + lak + pəm (python + catch + place)	= lairenlakpəm
lai + səŋ + bəm (God + guard + place)	= laisəŋbəm
ŋoibuŋ + k ^h oŋ + bəm (conch + blow + place)	= moibuŋk ^h oŋbəm
səmcet + sa + bəm (comb + make + place)	= səmcetsabəm
sorok + k ^h ai + bəm (road + cut + place)	= sorok ^h aibəm
ten + su + bəm (bow + make + place)	= tensubəm
hui + ren + bəm (rivet + cut + place)	= huirembəm
kək ^h iŋ + ta + bəm (name of a place + settle + place)	= kək ^h iŋtabəm
k ^h wai + rak + pəm (everyone + control + place)	= k ^h wairakpəm
t ^h aŋ + su + bəm (sword + make + place)	= t ^h aŋsubəm
kəit ^h el + lak + pəm (market + control + place)	= kəit ^h ellakpəm
nau + roi + bəm (young one + rear + place)	= nauroibəm
ŋari + jan + bəm (fermented fish + hang + place)	= ŋarijanbəm

Fifth Formula: n + 3pp + n

Unlike the four formulae analyzed above, the fifth type of surnames does not use any verb form. It is only constructed through the addition of an NP before the third person pronominal prefix and by following another NP.

Examples:

t ^h oŋjau + mə + jum (large bridge + his + house)	= t ^h oŋjauməjum
lairen + mə + jum (python + his + house)	= lairenməjum
t ^h oidiŋ + mə + jum (sesame, <i>Sesamum indicum</i> Linn + his + house)	= t ^h oidiŋməjum
k ^h unuŋ + mə + jum (remote area + his + house)	= k ^h unuŋməjum
niŋt ^h emca + mə + jum (king's son + his + jum)	= niŋt ^h emcaməjum
k ^h uŋjau + mə + jum (large village + his + house)	= k ^h uŋjauməjum
t ^h əmbal + mə + jum (lotus + his + house)	= t ^h əmbalməjum
waŋk ^h əi + mə + jum (name of a place + his + house)	= waŋk ^h əiməjum
tak ^h el + mə + jum (name of a place + his + house)	= tak ^h elməjum

moiraŋ + mə + jum (name of a place + his + house)
 = moiraŋməjum
 k^humboŋ + mə + jum (name of a place + his + house)
 = k^humboŋməjum
 məntri + mə + jum (minister + his + house) = məntriməjum
 k^hetri + mə + jum (kshetriya + his + house) = k^hetriməjum

Sixth Formula: n + n

Surnames constructed through the sixth formula are very few in number. It is only formed by two NPs as given below.

Examples:

soi + bəm (a kind of fishing net + place) = soibəm
 i + ləm (thatch + place) = iləm
 kaŋŋa + bəm (swan + place) = kaŋŋabəm
 k^hoi + bəm (bee + place) = k^hoibəm

Seventh Formula: n + n + v + n

Seventh kind of surname is formed by deleting the nominalizer **pə~bə** from the verb root.

Examples:

samu + lai + lat + pə + pəm (elephant + God + worship + nZR + place)
 = samurailatpəm
 hui + niŋ + lak + pə + pəm (rivet + back + control + nZR + place)
 = huiniŋlakpəm
 p^həu + kəi + səŋ + bə + pəm (paddy + granary + watch + nZR + place)
 = p^həukəisəŋbəm
 koŋbə + lai + lat + pə + pəm (name of a place + God + worship + nZR
 + place) = koŋbrailatpəm

The nominalizer **pə~bə** does not occur at these surnames.

Eighth Formula: v + bə + n

This kind of surname is formed by adding nominalizer **pə~bə** to the verb root and followed by an NP as given below.

Example:

net + pə + ləm (trample + nzt + place) = neprəm

The verb root net ‘trample’ is suffixed by the nominalizer **pə~bə** and then followed by ləm ‘place’. The NP **ləm** ‘place’ becomes **rəm** when it follows the nominalizer as a morphophonemic change.

Ninth formula: n

Here a noun alone can make a surname as given below.

Examples:

əŋom (name of a clan)

kolom (graft)

In Meetei society there are seven clans. Angom clan is also one of them and it can be both the clan and the surname.

On the other hand the act of grafting something onto something else is a common phenomenon and it is known as *kolom sembə* ‘to make graft’ in Meeteiron.

Tenth formula: n + n + adj + nzt

These surnames in this language are very few in number. To make an identical ending phoneme /m/ of the Meetei surname the nominalizer **bə/pə** is dropped and the sound /n/ of **nan** is changed to /m/. Such type of changes frequently occurs in this language. Illustrations are given hereunder for making surname.

Examples:

mai + sa + nan + bə (face + body + clean + nzt) = maisnam

həi + sa + nan + bə (fruit + body + clean + nzt) = həisnam

Eleventh formula: ə + v + nzt + v + nzt

This kind of surname is formed by deleting the nominalizer **bə~pə** and the first sound /c/ of **cən** is changed to /j/ and the final sound /n/ of **cən** is changed to /m/ as illustrated below.

Example:

ə + koi + bə + cən + bə (attr + round + nzt + make + nzt)

= əkoijəm

Twelfth formula: v + adj

Surnames consisting of verb and adjective are very few in the occurrence of the Meetei surnames. This type of surname is given below.

Example:

t^hi + jam (search + many) = t^hijam

Thirteenth formula: n + adj + n

It is formed by adding two nouns to the adjective before and after it as follow.

Examples:

k^hun + toŋ + bəm (village + high + place) = k^hundəŋbəm

ləubuk + toŋ + bəm (paddy field + high + place) = ləubuktoŋbəm

ləi + toŋ + bəm (earth + high + place) = ləitoŋbəm

Fourteenth formula: n + v

It is formed by adding a verb to the noun as follow.

Examples:

noŋmai + t^hem (name of a community + appease) = noŋmaith^hem

kəi + sam (tiger + disappear) = kəisam

k^hoi + k^hom (bee + collect) = k^hoik^hom

lan + t^həm (war + keep) = lant^həm

əhən + t^hem (senior + appease) = əhənt^hem

ciŋa + k^həm (name of a hill + end) = ciŋak^həm

Fifteenth formula: n + v + nZR

It is formed by deleting the nominalizer **bə~pə** from the verb root and the first /c/ sound and final /n/ sound change to /j/ and /m/ sounds respectively to be the Meetei surname as given below.

Examples:

hui + len + bə (rivet + cut + nZR) = huirem

kaŋ + cən + bə (chariot + make + nZR) = kaŋjəm

lairen + cən + bə (python + control + nZR) = lairenjəm

səgol + sen + bə (horse + tend + nZR) = səgolsem

k^hurai + cən + bə (name of a place + control + nZR) = k^hurajjəm

niŋt^həu + cən + bə (king + make + nZR) = niŋt^həujəm

məi + k^ham + bə (fire + bruise + nZR) = məik^ham

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hi + cən + bə (boat + make + nɹ)	= hijəm
loŋ + cən + bə (spear + make + nɹ)	= loŋjəm
t ^h aŋ + cən + bə + (knife + make + nɹ)	= t ^h aŋjəm
laŋkon + cən + bə (plough + make + nɹ)	= laŋgoŋjəm
u + səm + bə + (wood + join + nɹ)	= usəm
səna + səm + bə + (gold + join + nɹ)	= sənəsəm
li + səm + bə (cane + join + nɹ)	= lisəm
jum + nan + bə + (house + rub + nɹ)	= jumnam

Sixteenth formula: v + nɹ + v + nɹ

Such surnames are formed by two verbs nominalized by the morpheme **pə~bə** but this morpheme is deleted to get these last surnames as given below.

Example:

k ^h ai + bə + tem + bə (cut + nɹ + trim + nɹ)	= k ^h aidem
koi + bə + cən + bə (round + nɹ + make + nɹ)	= koijəm
hai + bə + tem + bə (swing + nɹ + trim + nɹ)	= haidem

Seventeenth formula: n + adj

This is formed by combining a noun and an adjective as given below.

Example:

hui + jam (rivet + many)	= huijam
--------------------------	----------

Eighteenth formula: n + adj + v + nɹ

This kind of surname is formed as under.

Example:

sa + nəu + cən + bə (animal + new + make + nɹ)	= sanəujəm
lai + mu + cən + bə (God + black + make + nɹ)	= laimujəm

Nineteenth formula: adj + n + nɹ

This surname is formed by deleting the nominalizer **pə~bə** from the noun **ram** as illustrated below.

Example:

kə + lam + bə (excess + eagerness + nɹ) = kəram

Twentieth formula: n + n + n

This surname is formed by combining three nouns as given below.

Example:

lai + sa + lam (God + body/ animal + place) = laisrəm

ləihau + rəm + bəm (champak, *Michelia champaka* + place + place)
= ləihaurəmbəm.

Classifications and meanings of the Meetei surnames

The Meetei surnames were more or less related to one's place of settlement or geographical location, profession, incident, availability of the things, flora and fauna etc. Therefore, the naming of the Meetei surname can broadly be divided into the followings:

- a) Surnames given depending upon their professions
- b) Surnames given relating to the events
- c) Surnames known after the place of settlement
- d) Surnames known after the availability of things/ flora and fauna
- e) Surnames known after their physical appearance of a person
- f) Surnames known after the seven clans
- g) Surnames given to their habits
- h) Un-clan surnames

Surnames given depending upon their professions

Keithellakpam /kəit^hellakpəm/

The surname Keithellakpam was given to a person for controlling the market place. Linguistically it can be described as follows:

kəit^hel + lak + pəm > kəit^hellakpəm
market control place

It is a surname given to a person for controlling the market place.

Khundrakpam /k^hundrakp↔m/

This surname was given to a leader for controlling a particular village. It was first derived from $k^h\text{und}\leftrightarrow\text{lakp}\leftrightarrow\text{mi}$ “person who controlled of a particular village”. Linguistically it can be discussed as follows:

$k^h\text{un} + d\leftrightarrow + \text{lak} + p\leftrightarrow\text{m} > k^h\text{undrakp}\leftrightarrow\text{m}$
village loc. control place

A surname given to a person for controlling the particular village.

Khuraijam / $k^h\text{uraj}\leftrightarrow\text{m}$ /

This surname was given to an individual person for having the guard of a particular place. In Khuraijam surname, the final syllable of the word was derived from $c\leftrightarrow\text{nb}\leftrightarrow$ “to protect”. Here, the final sound /n/ can be replaced by /m/, a nominal suffix. But, before such replacement takes place, the infinitive suffix **bə** or nominalizer should be dropped first. The process of surname may be as follow:

$k^h\text{uraj}\leftrightarrow\text{m}$

$k^h\text{urai} + j\leftrightarrow\text{m} < c\leftrightarrow\text{nb}\leftrightarrow > k^h\text{uraj}\leftrightarrow\text{m}$
name of a place to guard

A surname given to a person for keeping guard of a particular place.

Thongbam / $t^h\text{oNb}\leftrightarrow\text{m}$ /

This Meetei surname was given to a person for doing the work of cook. Therefore, this Meetei surname was given on the basis of profession. Scientifically it can be described as follows:

$t^h\text{oN} + b\leftrightarrow\text{m} > t^h\text{oNb}\leftrightarrow\text{m}$
cook place

A surname given to a person whose profession was recognized as a cook.

Laishangbam / $\text{laisaNb}\leftrightarrow\text{m}$ /

This surname was given to a person for watching over god’s image or statue by profession. It can linguistically be described as follows:

$\text{lai} + \text{saN} + b\leftrightarrow\text{m} > \text{laisaNb}\leftrightarrow\text{m}$
god w
atch place

A surname given to a person for watching over the statue of god.

Khwairakpam /k^hwairakpəm/

This surname was given to the person for being controlled of the general people of the king. Linguistically it can be described as follows:

k^hwai + lak + pəm > k^hwairakpəm
general people control place

“A surname given to a person whose knowledge was to control the general people”.

Lairenlakpam /lairenlakp↔m/

This surname was given to the person for being of the capability of the catching the python by wisdom. Linguistically it can be described as follows:

lairenlakp↔m
lairen + lak + p↔m > lairenlakp↔m
python control place

A surname given to a person for controlling python by profession.

Lairikyengbam /lairikjeNb↔m/

This surname was given to a non- Manipuri whose work was to write or read the religious book. In those days, most of the people of our society were illiterate. So such kind of work was done by the non-Manipuris who possessed reading and writing skills. The surname process can be described as follows:

lairik + jeN + b↔m > lairikjeNb↔m
book look place

A surname given to a person for doing the work of writing or reading religious books by profession.

Lairenjam /lairenj↔m/

This surname was given to the person who had the skill of controlling or catching python. Linguistically it can be described as follows:

lairen + j↔m <(cənbə)> lairenj↔m
python to control

A surname given to the person for having the skill of catching python.

Aheibam /əhəibəm/

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This Meetei surname was given to a particular person for doing the work of moulding utensils by profession. Structurally it can be described as follows:

ə + həi + bəm > əhəibəm
attr mould place

A surname which was given to a person whose job was to mould utensils.

Kebam /kebəm/

This Kebam surname was given to a person for residing at the place where the beatification work was done. It can linguistically be described as follows:

ke + bəm > kebəm
make up/ beatify place

A surname given to a person in connection with the work of beautification was done.

Langoljam /laŋgolj↔m/

This surname was given to a person whose work was to make ploughs by profession. Linguistically it can be described as follows:

Here, the suffix **j↔m** came from **c↔nb↔** ‘to make’ by dropping the infinitive suffix **bə** and replacing the final sound of the word **cən** by **m** sound.

laŋgol + j↔m < cən**b↔** > laŋgolj↔m
plough to make

A surname given to a person whose work was to make ploughs.

Khaidem /k^haidem/

This surname was given to the person whose work was to cut or to trim something with an instrument like cutter or spade. The ending **dem** was derived from **tembə** meaning ‘to trim or to level surface of earth’. Before such replacement took place, i.e. **tem** should change to **dem**, the nominalizer **bə** was dropped first. Linguistically it can be described as follows:

k^hai < k^haibə + tem < tembə > k^haidem
to cut to trim

A surname given to a person for having the skill of cutting and trimming something else.

Khairom /k^hairom/

This surname was given to the person whose work was dexterous in cutting and making handicraft products. The ending **rom** in k^hairom surname was derived from **lonbə** ‘to weave’. Linguistically, it can be discussed as follow:

k^hairom

k^hai + rom < lonbə > k^hairom
cut to weave/interlace

A surname given to a person for being dexterous skill of cutting and weaving of something else.

Kangjam /kaŋjəm/

This surname was given to the person whose work was to make chariot. In those days the Meeteis used to start to play the game by making chariot. Linguistically it can be described as follows:

kaN + j↔m < cənb↔ > kaNj↔m
chariot to make

A surname given to a person for making chariot.

Kanghujam /kaNhu↔m/

This surname was given to the person whose work was to make the hockey sticks (bamboo). From the time immemorial the people of the Meetei had been using the hockey sticks as an instrument of the game. It can be described as follows:

kaNhu + j↔m < c↔nb↔ > kaNhu↔m
hockey stick to make

A surname given to a person for being done the work of making hockey stick.

Landham /landam/

This surname was given to the person whose work was to look after a particular area, as a protection work from the enemies. Scientifically it can be described as follows:

lan + dam < t^hamb↔ > landam
war to keep

A surname given to a person for watching a particular area as a protection work from the enemies.

Kolom /kolom/

This surname was given to the person for having the knowledge of grafting small plants by profession. Linguistically it can be described as follows:

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kolom
graft

A surname given to a person for having the knowledge of grafting.

Koijam /koijəm/

This surname was given to the person whose job was to make pond around with bricks. Linguistically it can be described as follows:

koi + jəm < cənbə > koijəm

A surname given to a person for making a pond around with bricks.

Surnames given relating to the events

Kongkham /koNk^ham/

This surname was given to a person whose capability was to compromise on quarrel for the payment of fine. Linguistically it can be described as follows:

koN + k^ham > koNk^ham
fine compromise

A surname given to a person who could compromise on quarrel for the payment of fine.

Surnames known after the place of settlement

Keithelchangbam /kəit^helcəŋbəm/

The surname Keithelchangbam was given to a family whose residence was the gate way of the market place. Later on the person who was settled at that place came to be known as Keithelchangbam. The process of formation of this surname can be described as follows:

kəit^hel + cəŋ + bəm > kəit^helcəŋbəm
market enter place

A surname given to a person for residing his family near the entrance area of the market.

Khongbantabam /k^hoNbantab↔m/

This surname was given to the person whose residence was on the bank of a ditch or canal. Scientifically it can be described as follows:

Kangabam /kaŋabəm/

This surname or family name was given to a person for being settled at the place where the bird goose stayed. Linguistically it can be discussed as follows:

kaŋa + bəm > kaŋabəm
goose place

A surname which was given to person residing at the place where a goose stayed.

Keisham /kəisam/

The surname Keisham was given to a person for settling at the place where a tiger disappeared. Linguistically it can be described as follows:

kəi + sam > kəisam
tiger disappear

A surname given to a person who settled at the place where a tiger disappeared.

Laishram /laisrəm/

This surname was given to the person for residing at the place of god's image or chapel. To the knowledge of the Meetei, in olden days, it was taken that there were many sacred altars in Manipur. So, one of the persons who settled in such a chapel came to be known as Laisaram. Linguistically, it can be described as follows.

lai + sa + ləm > laisrəm
god statue/body place

A surname given to a person residing at the place where a god's statue is located in standing posture.

Khoibam /k^hoibəm/

This surname was given to the person for settling at the place where plenty of bees were available. Scientifically it can be discussed as follow:

k^hoi + bəm > k^hoibəm
bee place

“A surname given to a person for being resided at the bee keeping place”.

Khoikhom /k^hoik^hom/

This surname was given to a person for doing the work of bee keeping by profession. Structurally it can be discussed as follow:

$k^h oi + k^h om > k^h oik^h om$
bee collect

A surname given to a person for doing beekeeping works.

Laiphangbam /laip^h↔Nb↔m/

This surname was given to the person settled at the place where any form of god's statue was available. Linguistically it can be described as follows:

$lai + p^h↔N + b↔m > laip^h↔Nb↔m$
god find place

A surname given to a person settled at the place where the statue of god was available.

Surnames known after their physical appearance of a person

Ashangbam /↔saNb↔m/

This surname was given after the physical appearance of the person whose height was very tall. Such surnames are few. Structurally it can be described as follows:

$↔ + saN + b↔m > ↔saNb↔m$
attr long place

This surname was given to a person who is very tall in appearance.

Khagokpam /k^hagokp↔m/

This surname was given to the person whose head seems to be a h↔rik^hagok (scientific name 'Aegel marmelos'). Linguistically it can be described as follows:

$k^h agok + p↔m > k^h agokp↔m$
Aegel marmelos place

This surname was given to a person who had a big head and looked like a h↔rik^hagok".

Surnames known after the seven clans

Khumanthem /k^hum↔nt^hem/

This surname was given to a group of people who came from Khuman area. It is assumed that the ending **them** was derived from **then** meaning ‘to display ‘or ‘to exhibit’, ‘*t^hen*’ became ‘*t^hem*’ as a process of making identical ending sound of the Meetei surname (Namoijam, 1997).

It can structurally be described as follows:

$k^h\text{um}\leftrightarrow n$ + $t^h\text{em} < t^h\text{enb}\leftrightarrow >$ $k^h\text{um}\leftrightarrow nt^h\text{em}$
 name of a clan to display

This surname was given to a group who came from the place where Khuman clan settled.

Surname given based on the habits

Karam /kəram/

This Meetei surname was given to a person with excessive eagerness character. Linguistically it can be described as follows:

$kə$ + ram + $bə >$ $kəram$
 excess eagerness nzi

This surname was first given to a person for feeling of greedy over one’s wealth.

Khadangbam /κH↔δαNβ↔μ/

This family name or surname was given to a person relating to a place where a talkative person resided. In Meetei society, a talkative person has been considered as Khadangi mi “man of talk”.

Linguistically it can be described as follows:

$\kappa H\leftrightarrow\delta\alpha N$ + $\beta\leftrightarrow\mu >$ $\kappa H\leftrightarrow\delta\alpha N\beta\leftrightarrow\mu$
 talkative place

A surname given to a talkative person.

Kiyam /kijam/

This surname was given to a soldier for being timid in war. In the society of the Meetei, in those days, there was a lot of fighting amongst one principality (country) over another. During the war, in the battlefield, the timid soldier did not fight strongly. When the war was over and when he came back home, Kiyam surname was given to the timid person after his character. Structurally it can be described as follows:

ki + $jam >$ $kijam$

fear very

A surname given to a person whose role was very fearful character in war.

Ngangbam /NaNb↔m/

This surname was given to a spokesman in connection with his residence. The person might be the spokesman of the king. It can linguistically be described as follows:

NaN + b↔m > NaNb↔m

speak place

A surname given to a person who was the spokesman of king.

Non-clan surnames

All the Bramin surnames of Manipur are included in this group:

Kshetrimayum /k^hetrim↔jum/

This surname was given to the descendants of Kshetriyas, coming from outside Manipur and is related to Sanskrit Kshatriya who first started settling down here during the reign of king Chalamba (1545 to 1562 A.D.). Scientifically it can be described as follows:

k^hetri + m↔ + jum > k^hetrim↔jum

name of a community 3pp house

A surname given to a person who came from the house of the Khetri.

Lairenmayum /lairenm↔jum/

This surname was given to the person who settled at the place where python resided or was found. Structurally it can be described as follows:

lairen + m↔ + jum > lairenm↔jum

python 3pp house

A surname given to a person for residing at the place of python.

Loubuktongbam /ləbuktoNb↔m/

This Brahmin surname was given to a person who came from outside Manipur and settled at the mound of the paddy fields. Linguistically it can be described as follows:

ləbuk + toN + b↔m > ləbuktoNb↔m

paddy field high/mound place

A surname given to a person for settling at the elevated area of the paddy field”.

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Laimayum /laim↔jum/

This surname was given to the person who settled at the chapel. It can structurally be described as follows:

lai + m↔ + jum > laim↔jum
god 3pp house

A surname given to the person who settled near the chapel.

Kongbrailatpam /koNbrailatp↔m/

This Brahmin surname was given to the worshipper of god who came from outside and settled on the bank of Kongba river. Linguistically it can be described as follows:

koNba + lai + lat + p↔m > koNbrailatp↔m
name of a place god worship place

A surname given to a person relating to a place where the god of Kongba was worshipped.

Samurailatpam /səmurailatpəm/

This surname was given to a Brahmin family which worshipped the lord Ganesh. To the knowledge of the Meetei, in those days, it was taken that the statue of Ganesh was an elephant. So the name was given to them.

samu + lai + lat + pəm > səmurailatpəm
elephant god worship place

A Meetei-Brahmin surname which was given to a person in a place where the elephant was worshipped.

Guruaribam /guruəribəm/

This surname was given to a Meetei-Brahmin who could advise and teach the king. Linguistically it can be described as follows:

guru + ə + li + bəm > guruəribəm
teacher Att old place

A Brahmin surname which is given to a person for being an old learned teacher of the king.

Laipubam /laipub↔m/

This surname was given to a person whose profession was to carry the god's statue. Then the place where that person resided came to be known as Laipubam. Linguistically it can be described as follows:

lai + pu + b↔m > laipub↔m
god carry place

A surname given to a person whose profession was to serve and to carry god's statue (image).

CONCLUSION

There are also some surnames which are not included in the above forms. In modern days many new surnames have been created because of the need to live independently in Meetei society. Certain surnames show the alertness exhibited in a profession, some relate to absconding, settling in the individual's wife's house, searching for personal profit, etc. From this situation, a surname may have many clans, for instance, *Ayekpam* is included in *Luwang, Mangang and Kha-nganba* clans. The surname *Usam* is also included in *Mangang, Luwang, Moirang and Angom* clans.

Abbreviations

v	-	verb
n	-	noun
3pp	-	3 rd person pronominal prefix
attr	-	attributive
nzr	-	nominalizer
adj	-	adjective
+	-	combined with
=	-	equal

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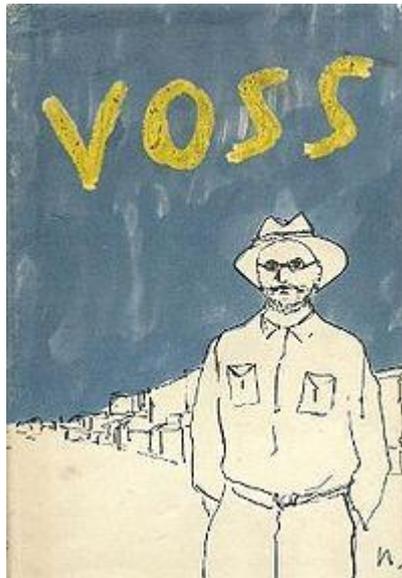
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Patrick White's *Voss* and Arun Joshi's
The Strange Case of Billy Biswas:
A Metaphysical Journey into the Self

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Abstract

Patrick White's *Voss* and Arun Joshi's *The Strange case of Billy Biswas*, though set in entirely different places, (Australia and India respectively) have many similarities and they provide an interesting area of investigation for a comparative study. Both the novels belong to the genre of quest literature where journey is the controlling pattern. The basic emphasis of both the novels is on spiritual awakening and reintegration with the 'self'. The paper will try to explore how the protagonists of the two novels have achieved the spiritual and metaphysical transformation in the course of their adventurous journey into the wilderness.

Key words: metaphysical, journey, wilderness, obsession, soul, exploration, identity

1. Introduction

The two novels, though written in different backgrounds and environments, in fact, deny all the boundaries and coastline. The landscape across which the journey takes place is, in fact, the interior landscape which transcends all local, regional, nationalistic or cultural concerns. That is why the two novels involve a journey which is also extended into a metaphor of the mind. It is also an exploration of the past in order that the present should be potential enough to have a future. Eventually, in both the novels, the metaphor adds

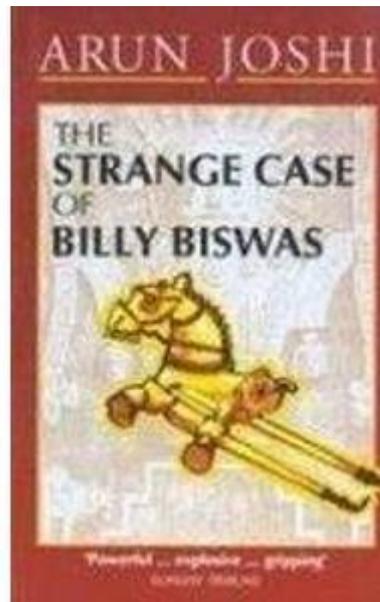
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Patrick White's *Voss* and Arun Joshi's Abraham Panaveli

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significance as it becomes one of self-discovery. Thus, both the novels deal with metaphysical questions like: "Where do I belong?" (*Voss*, 364) or "Who was I? Where did I come from? Where was I going?" (*The Strange Case of Billy Biswas*, 122)



The following two parallel quotations suggest how Patrick White and Arun Joshi present their respective hero's journey into the interior regions of the soul and mind.

Patrick White about Voss:

His soul must experience first, as by some spiritual *droit de seigneur* the excruciating passage into its interior. Nobody here, he suspected, looking round had explored his mind to the extent that would enable him to bear such experience. (*Voss*: 137)

Arun Joshi about Billy Biswas

If life's meaning lies not in the glossy surfaces of our pretensions but in those dark mossy labyrinths of the soul that languish for ever hidden from the dazzling light of the sun, then I do not know of any man who sought it more doggedly and, having received a signal, abandoned himself so recklessly to its cell. (*The Strange Case of Billy Biswas*: 8)

The expeditions undertaken by Voss and Biswas are an exploration of not only the outer space but also the inner space, not only the vastness and variety of the landscape but also the 'human space'. Such very different fictions as *Voss* and *Billy Biswas* have interesting similarities as metaphysical fictions

2.1. The Story

Voss is a German explorer who has come to Australia because he envisages the country as a land in which one can explore and expand one's soul. He is financed by the Bonner family into whose care the orphaned Laura has been sent as a baby from England. The party he leads finally mutinies, the one half which turns back composed of Ralph Angus, a grazer, Turner, uncouth and a drunkard, and Judd, who is their leader, an ex-convict, the other half which consists of Le Mesurier, a poet, Harry Roberts, a young simpleton and Voss. Both parties- the "gentlemen's", contains Voss's own choices for the expedition, and that of the "others", who were chosen for him- die in the desert, except Judd, who after twenty years of being lost, returns to civilization. Voss himself is betrayed and killed by one of his aboriginal guide who has gone back to his tribe.

In Arun Joshi's *The Strange Case of Billy Biswas*, the protagonist Billy Biswas is fascinated by the tribal life and during one of his anthropological explorations, he disappears. He goes to the 'Saal forest' of the Maikala Hills and lives in communion with the primitive world. He even marries the tribal girl Bilasia and has two sons. Among Bhils, the tribal, he feels released, free and finds a certain sense of identity and divinity. But, the so-called civilized world will not leave him alone. In an encounter with the search party, Billy is killed.

2.2. Isolation as a human condition

Both the novels share epic aspirations though expressed in different images. They are about human experiences conceived as dangerous exploration, particularly that profoundest part of it, in which the will grapples with the world outside itself and consider isolation as an ineradicable human condition which the two writers describe in similar ways:

White: The keenest torment or exhilaration was, in fact, the most private (*Voss*, 9).

Joshi: The search for truth is a lonely business (*The Strange case of Billy Biswas*, 178).

2.3. An obsession with travel

The presence of Voss and Billy Biswas, the particular mark of their personality, their strangeness and obsession for travel are at once felt from the beginning. Voss is depicted as a kind of 'foreign man', a "German", an 'explorer'. Billy is also regarded as a foreigner who was sent to study Engineering in America, but ended up doing his Ph.D. in anthropology. His only wish in life is to return to India, travel through the wilderness and find out about the aboriginals. "Travel, travel. A little bit here and there, but mostly in India. You have no idea what fascinating societies exist in India" (*The Strange case of Billy Biswas*, 14). It is also clear from the beginning that both Voss and Billy Biswas had an inner compulsion, 'a primitive force,' an 'obsession' to undertake the exploration, as though both experience the wilderness before they ever reach there. The narrator says about Voss, "He is obsessed by this country" (*Voss*, 28). Billy Biswas is also described as 'a man of such extraordinary obsession. Billy confesses:

I was obsessed with a latent quest just as someone else might have an uncontrollable urge towards music or painting or the abstract sciences (*The Strange Case of Billy Biswas*, 178).

Thus, from the outset itself, the reader is prepared to face Voss and Biswas who will above all things be outside and beyond the ordinary run of humankind.

2.4. Intricate web of relationships

In both the novels, the richly creative imagination of White and Joshi elaborates an intricate web of relationships. In *Voss* there are those relationships between Voss and Bonners, between Voss and Laura, between Laura and Rose, between the Bonners and Laura and Rose, between Sydney society and the expedition itself and increasingly between Voss and the members of the expedition. In *Billy Biswas* also a series of relationships are marked- the relationship between the narrator Romesh Sahe and Biswas, between Biswas and Tuula, between Billy and his parents. Billy and his wife Meena, between Billy and Dhunia, between Billy and the aboriginal girl Bilasia whom he marries later, between Romesh Sahai and his wife Situ and between Biswas and the wilderness itself.

2.5. Inner compulsion and direction

But, all these relationships are subordinate to, or expressions of the fundamental nature of Voss and Biswas and the basic theme of the two novels. The impulse of Voss' and Biswas's actions and the inaugurating concept of the novels is not any general belief or ideas but the pure shape of an obsession which has no content, but only direction. The compulsion which Voss and Biswas feel comes from the desire to fulfill their own nature or from the force of their own obsession. But the difference is that while for Voss, the expedition is a personal wrestling with the continent, for Biswas it is a sort of communion with the wilderness. 'Deserts prefer to resist history and develop their own lives'. They have an intrinsic hostility to submission and they are therefore the proper target of Voss's will:

...Yes, answered Voss without hesitation. I will cross the continent from one end to the other. I have every intention to know it with my heart. Why I am pursued by this necessity, it is no more possible for me to tell than it is for you (*Voss*, 33)

Billy Biswas also faces the same predicament. He also cannot tell the reason for his obsession. However, Voss's exploration is deliberate and well- planned, but Biswas's is spontaneous which has no resistance and it is also without any prior planning:

In the second day of the expedition Billy Biswas disappeared ---simply vanished into saal forest of the Maikala hills. (*The Strange Case of Billy Biswas*, 83)

He has undergone a sudden transformation into an aboriginal. According to Biswas,

It was as though I was not Bimal Biswas, graduate of Columbia, the only son of a Supreme Court judge, husband of Meena Biswas, and father of a handsome child. It was as though I were not all this but the first man on earth facing the earth's first night. (*The Strange Case of Billy Biswas*, 120)

He did not find it difficult to identify him with the tribal culture, as though he was meant for it. The narrator says:

He wore a loin cloth and nothing else. The impression he gave, however, was one of vitality. His skin had darkened because of constant exposure to sun. (*The Strange Case of Billy Biswas*, 102)

Unlike Voss, Biswas never tried to establish any link with the civilized world, but once there in contact with the civilized world through the narrator Romesh Sahai, it led to his catastrophic death. The civilized world did not realize that Billy Biswas is "a refugee from civilization set in the shadow of a saal tree, a thousand miles away from home" (*The Strange Case of Billy Biswas*, 140). He has already assimilated with the aboriginal culture. The jungle had wrought in him such magical changes (*The Strange Case of Billy Biswas*, 222).

2.6- Fugitives from 'self' and finding an identity

Both Voss and Billy Biswas are passionately concerned with themselves, alone with their own nature and the realization of their driving force. They are fugitives from 'self' who have left their respective family and place. The aborigines become their chosen people. Voss says:

Black fellow, white man friend together- I am a friend of the black fellow- This is the sign of friendship... The white man took the boy's hot black, right hand in both his and was pressing. (*Voss*, 365)

Eventually, Voss is killed by one of the aboriginals. But as Judd says: "They talk about him to this day. He is still there... that is the honest opinion of many of them- he is there in the country and always will be" (*Voss*, 443).

In the case of Billy Biswas, it is the civilized world that wanted to take him away and in the process he was killed. But as Voss is remembered, Biswas is also remembered by the aboriginals of Maikala hills. A shrine was built in the name of Billy Biswas. They have elevated him to the status of a God. For the aboriginals, "he is like rain on parched lands, like balm on a wound" (*The Strange Case of Billy Biswas*, 156-60).

In *Voss*, Judd explains this situation rightly, "If you live and suffer long enough in a place, you do not leave it altogether. Your spirit is still there" (*Voss*, 443).

2.7. The world of the civilized and the world of the aboriginals juxtaposed

What White and Joshi depict so accurately and profoundly in their novels about the blacks and the aboriginals is the other worldliness of their existence. They live in another world. They survive by becoming part of the earth. The world of the so called civilized people and the world of the aboriginals are juxtaposed and between them the latter seems to be happier as their life is more attuned to Nature. To quote Billy Biswas:

What kept us happy were the same things that have kept all the primitives happy through the ages: the earth, the forest, the rainbow, the liquor from the 'mahua' an occasional feast, a lot of dancing and love making, and more than anything else no ambition, none at all. (*The Strange Case of Billy Biswas*, 148)

2.8. Journey as a metaphor

As pointed out earlier, in both the novels, journey is more nearly the essential form, because it represents in physical terms an approximation of their theme. The persistent resolve to make a fresh start in life functions as the silent centre of these books. It can also be marked that both the novels steadily move towards the discovery of the self. There is in both White and Joshi, an almost Wordsworthian sense, both of the physical quality of a landscape and its spiritual suggestiveness. It is one of the unifying elements in both the novels.

The exploration of Voss and Biswas is also a symbol of general human condition. Both the writers use the psychology of the explorer as a metaphor of man. The two explorers, Voss and Biswas, live at extremes. They are constantly pushing back the frontiers of suffering. As William Walsh says: "Suffering is the universal experience of extremity which unites all men (Walsh: 30).

The aboriginals are not different so far as this aspect of life is concerned. As Billy Biswas says about his life with the aboriginals: "it is amazing how unhappy everyone really is, even here (*The Strange Case of Billy Biswas*, 191). And Voss says, "All human obligations are painful" (*Voss*, 187).

2.9. Desert and the wilderness as images

The desert and the wilderness are two striking images or metaphors used by White and Joshi respectively and they are metaphoric environments and the setting of both the novels serve as symbolic polarities of experience. Both the desert and wilderness are remote from human society and are hospitable only to those such as the aboriginals who have found affinity with characters like Voss or Billy Biswas who would like to lead a remote life like them. Life is an unexplored desert and wilderness, living is the experience of extremes and suffering is the precondition of man's spiritual experience- this then is the metaphorical structure of both *Voss* and *Billy Biswas*.

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3. Narrative style

Both White and Joshi have evolved a style peculiar to their particular environment. At times they use oral narration especially when the blacks and aboriginals speak. This technique is useful to convey feelings as directly as they are conveyed in a lyric and they are more natural and effective. For instance in *Voss*, the black boy says: "men gone away all dead. All over. By rock, by tree. No more men...No more nothing..." (*Voss*, 273). In *Billy Biswas*, also Joshi at times uses the Indian language Hindi to give his story more authenticity: "it was lovely that Bhagavan (God) himself divided to enter it before someone else does' (*The Strange Case of Billy Biswas*, 157), or "It is Devi Mata (Mother goddess) who has been his companion for five thousand years from "janam janamki saathi" (from one life after another). (*The Strange Case of Billy Biswas*, 158).

In order to achieve the desired effect both White and Joshi have also employed dramatic and narrative methods. The great advantage of the dramatic method is the vividness of illusion it creates. This method also gives pleasure by putting the reader to work. There is a strange sense of immediacy that one feels as one reads these novels. A number of passages and scenes can be quoted where the narrator becomes the dramatist and quotes directly the things the character said. At certain points they use the technique of drama to enhance the effectiveness of their stories and at other points they sacrifice these to the advantages of narrative. For example, *Voss* begins like this: "There is a man here, miss, asking for your uncle" said Rose. And stood breathing. "What man?" asked the young woman (*Voss*, 2)? On the contrary, *Billy Biswas* begins with an oral narration: "There is a song among the hills of the Satpura Hills that goes somewhat like this--- (*The Strange case of Billy Biswas*, 7). Both White and Joshi have exploited the advantages of these methods for their own purposes.

4. Conclusion

The basic emphasis of both the novels is on spiritual awakening and reintegration with the 'self'. Both *Voss* and *Biswas* undergo a spiritual transformation. Their major concern is with their inner world, the world of the soul and its sources. They explore the 'inner world' of modern man and the way in which self tries to carve out a pattern to save itself from disintegration. The self is subjected to a groping and probing which is a great therapeutic process. G. A. Wilkes in his essay on Patrick White's *Voss* says about "the recurring concept of the dissolution of the self in the created world" (Wilkes, 159) and suggests that *Voss* has achieved the loss of self or 'transcendence', almost inadvertently. The statement is true in the case of *Billy Biswas* also. The expedition of both *Voss* and *Billy Biswas*, though different, are apt metaphors for the stresses of human life and both the protagonists become symbols of man and his struggle. Both *Voss* and *Billy Biswas* struggled and had to lose their lives eventually, but progress has been made. A material loss has resulted in a spiritual gain. Patrick White has always admired Gandhi's belief that 'progress is being measured by the amount of suffering undergone'. Happiness is also to be measured in the same way. Variations of this suggestion

run throughout the novels. Although not designed as an epic, the range of experience represented in these two novels is no less epic. The books contain different stories and different silences and different dimensions. But, both the novels show the same passage so far as the journey into the interior regions of the soul is concerned. Indirectly, both the novels are trying to restore something of the dispossessed (be it the black fellows of Australia or the aboriginals of India), so that these acts of reclamation become acts of restoration. Only through their imaginative recreation in fiction can these dispossessed people have any future at all. Undoubtedly, both White and Joshi belong to a line of novelists whose art embodies 'a concentrated and dazzling vision of man'.

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Language Proficiency of the Global Engineer - A Time To Redesign

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Abstract

Language got multifaceted usage which changes with times. In today's global world different kinds of jobs with varied aims and objectives, are demanding diversified language skills from the aspirants. With this backdrop, the course structure of different courses, needs to be designed with innovative pedagogical frame work, which should necessarily cater to the needs of the learners.

This paper deals with the qualities of global engineers and the current status of language in the engineering courses with a special focus on the student's mindset towards improvement of language proficiency. It is highlighted here that 'To meet the expectations of the industry, learner should strengthen the employability skills.' Finally, this study highlights the reforms required in the engineering education and stresses that 'the success and future of global engineer is dependent on their communicative competence.'

Introduction:

In the present day global village, English is transforming in many ways according to the needs of the user. When the entire world is stepping ahead to the technological forefront, obviously English should undergo certain changes to adapt the new trends. At present, engineering education is undergoing drastic changes rather than the yester years.' The enormous growth of IT sector forced the engineering stream to absorb new branches like computer science engineering, Information technology etc. Prior to IT boom, engineering education is confined to only constructive things which has slowly changed its definition and dimension , once the computer revolution came into existence. When the computers started invading all fields, suddenly necessity arose for the education sectors to modify their curriculum and to bring pedagogical changes in the structure of different courses.

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The Origin

The first engineering degrees in the US (West Point and Rensselaer Polytechnic, 1835) were based on the 18th century view of engineering as a blend of the arts, meant to create artifacts and systems to serve society. If observed, the words *engine* and *engineer* (as well as *ingenious*) developed in parallel from the Latin root *ingenious*, meaning "skilled." An engineer is thus implied to be a clever, practical practitioner, and designer. This clearly states that skilled engineer should be strengthened in a multi-faceted way. The word *engineer* was first used in 1325 AD. Engineering was originally divided into two branches: military engineering and civil engineering and has added many new streams of study later. However, the increase in the sophistication of engineering and technology presents new challenges to engineering colleges and educators.

English in Engineering Stream - A Look Back

Two decades before, students opting for Engineering education used to be very less in number. Moreover, Engineering curriculum was rooted deep into technical subjects where the emphasis in language was significantly less. But, in general, students joining in Engineering stream used to be the creamy layer who were the toppers in their respective institutions or at the regional level, district level, etc. Naturally, they used to strive hard to speak in English to keep their identity in the group.

Another finding is that most of the students used to study in the vernacular medium up to schooling or up to +2 level. After joining in the professional college, all engineering subjects were taught in English. To understand the subjects and difficult concepts, proficiency in the English language was a 'must' in those days. Further, Students used to feel shy and degraded if they were unable to express in English. All the faculty members used to interact with students in the campus only in English during college hours.

Further, though there was no specific emphasis on spoken English, the student of engineering was expected to talk good English. Here an interesting point noted down from the

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engineers of the yester years is that technical students apart from their subjects used to give importance to language learning. As the other sources of entertainment like movies, television were not widely available, most of the students used to read fiction to pass the time. This reading enabled them to have more command on the language. Though there was less priority for spoken language, people used to struggle and tried hard to speak good English. Written skills of these engineering students were up to the mark. They used to do good drafting. Drafting of official letters, sending reports and communicating with the colleagues was well designed (with acknowledgement to Dr. L.S. Gupta, Director Academics, Godavari Institute of Engineering and Technology, Rajahmundry, A.P.)

Contrary to this, the present generation of Engineers is lacking in a lot in skills. In the past two decades, the scenario changed upside down. The mushrooming growth of Engineering colleges brought the policy of “demand and supply” into existence. Further, government policies to extend financial support to students from economically backward class students also facilitated more number of deserving candidates from the lower income groups to look for engineering option. These formulae with their feasibilities made the average student also to opt for technical education. As the colleges increased in number, so the increase in the number of seats which obviously created more demand for faculty members. This factor also contributed for the dual benefit of both the managements and the faculty. The choice was more for both the sectors. But slowly the standard of the inputs (students) became lower than the previous batches comparatively, where even their language skills were also poor. One should observe that contrary to the earlier generation where majority of the students were from vernacular medium, the entire schooling of a good number of students of the present generations is being completed in English medium only. But it is a very pathetic fact that even this English medium background is not providing the students with required spoken skills, when they start professional studies.

Impact of Schooling on Language Learning:

With the voluminous growth in the number of schools, unfortunately there lack of quality in instruction and achievement and this calls for immediate attention. Though there is a tremendous growth in the number of schools because of the privatization of education sector.

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There is great demand for enrollment in the engineering and medicine disciplines. To keep maintain their level of enrollment, most corporate schools highlight the training they impart to the students along with regular curriculum. This foundation enables their students to do well for the Engineering Entrance examination like IITJEE, BITSAT, and AIEEE, etc. In most of the schools a special orientation for mathematics, physics and chemistry is given. Due to the overload of the content to be dumped into the young mind of 13-15 years old student, the school authorities search for alternatives to reduce the burden. Naturally, it forces the community to demand for reduction in classroom teaching time. In this process, it appears that the emphasis given to language learning and also weightage given for language get considerably reduced. This is creating a lot of chaos in the students' mind. Negligence towards language learning makes a child to lose basic skills like narrative techniques, describing and explaining skill, etc. They pause and look for words and feel confused even to speak in native language. The process of losing skills in the native language in turn also affects the basic language learning capacity of the learner seriously. As per the Indian Government's Three Language Formula, in most of the states apart from the native language, English will be the next dominating language. The emphasis for the Official Language declared by the Constitution of India is comparatively much less. The introduction of second and third languages varies from school to school, board to board and even between states.

Struggle of Engineering Students in the Acquisition of Language Proficiency

Either to pursue higher studies at the Masters' level or to build excellent career, the strong and effective tool of English language is necessary for the budding engineers. The MNCs are providing the young engineers to reach the global level but they all need to possess efficiency in handling all aspects of their duties in MNCs. The Language Proficiency, neglected for years, does not come to the rescue of the candidate in the times of critical negotiations. This is forcing them to look back and repent for their negligence. Engineering students as adult learners are forced to spend extra money and time to reach acceptance levels.

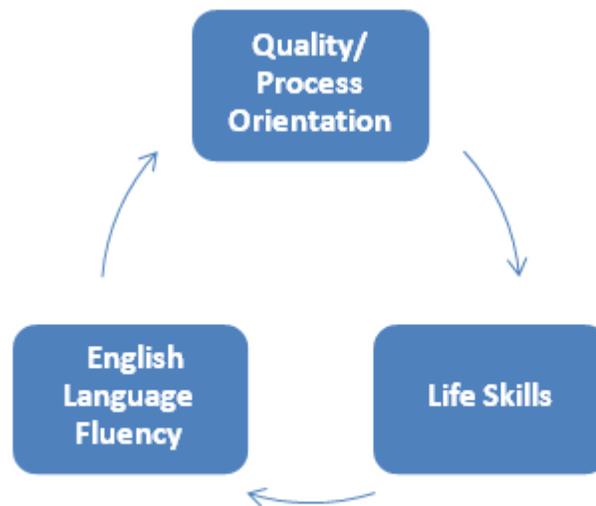
Some of the employability skills expected from today's engineer are 'Fluency in English Language, Comprehension, Articulation, Persuasion, Written & Oral Communication, Essay

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Writing, writing Technical Papers, writing Technical Reports, etc. Language teaching now includes teaching other Life Skills like Communication Skills, Team Building, Decision-making, Corporate Ethics and Etiquette, Time Management, Customer Interaction, Goal Setting, Crisis Management, etc. It also demands that the language teacher change accordingly. ‘Worldwide, there is an urgent need to make engineering education more relevant, exciting and intellectually rigorous. The effectiveness of teaching impacts not only what is actually learned but also the quality of the people attracted into the profession.’ (Devika, 2007). One should acquire all the required Employability competencies like Problem Solving in the context of societal needs, Creating/Using Technologies and Tools for Local/ global needs, etc.



Expectations of a Global Engineer

There is a dire need for a large number of Global Engineers for a Global Workplace in the emerging trend. Global competence is the key qualification of engineering graduates. This is a very harsh fact that out of total engineering graduates coming out each year, only 20-30% are Employable or Trainable. When they are doing the professional courses like Engineering they are expected to acquire certain essential qualities like technical knowledge with hands on experience, good communicative competence along with a command on core competencies and good awareness of importance of soft skills, etc. As engineers are supposed to integrate into any Organization as Peers, Managers, juniors, Customers and Partners they should understand the

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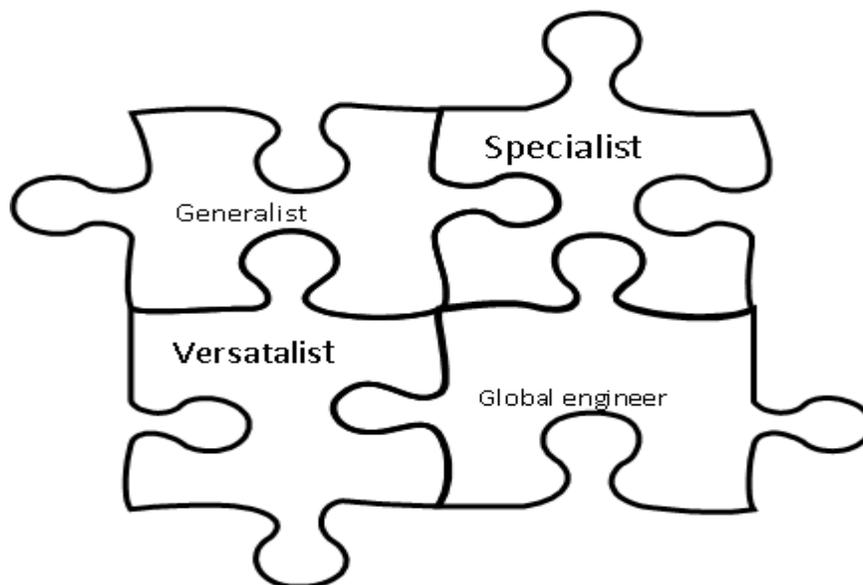
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pre-requisites of their job. They should adapt to Corporate Work Culture and should be ready to work in Multi-cultural Virtual Teams.

In addition to these features, synthesizing the creative technical solutions to solve business problems is also required. To achieve the said goals, a professional business model is necessary in education to get the alignment of industry and education sector. When soft skills become part of the personality grooming, such attainment gives some hints of one's personality, and so these skills should be accommodated well into the academic training. As the use of soft skills reveals one's understanding power in various policy matters and in decision-making, the soft skills segment alone, with a stress on communicative English is now sought after as essential commodities of corporate training. This has only raised the curtains for the new concept of 'finishing school'.

Different Roles Expected of an Engineer

The following figure shows the different roles expected of an engineer, with multifaceted knowledge and growth opportunities, to reach global level.



If we look into the expectations of a global engineer, the following will be emphasized:

Logical thinking: the ability to make logical decisions.

Problem-solving skills: the ability to resolve issues, problems and tasks.

Communication skills: the ability to exchange information with other people in the organization and the community.

Design skills: the ability to sketch, plan and work out designs creatively.

Organisational, management and administrative

Skills: the ability to organize effectively; the ability to coordinate, supervise and manage.

(Duyen Q. Nguyen)

Hence it clearly indicates that understanding the latest trends, more research on engineering education in a global context is the urgent need of the hour to prepare the world class engineering students in the Indian context. These highlight the areas and the competency levels of the global student to be strengthened when they need to move across the world to deal with overseas assignments, interacting with international delegates and clients. Apart from these, if we look into the successful Attributes of the Engineer they demand certain qualities. One should have strong analytical skills, exhibit practical ingenuity and possess creativity. Further, good communication skills to maintain rapport with multiple stakeholders, business and management skills, leadership abilities are also pre-requisites along with high ethical standards and a strong sense of professionalism.

Global engineering excellence depends critically on specific skills and multifaceted knowledge especially for those who link up engineering education to professional practice. Flexibility to work in global work culture and adaptability for transnational mobility has become a top priority. Candidates should be dynamic and flexible and should have the basic zeal to learn. To this the “Ability to face challenges and handling the men and matters tactfully” becomes an added feature. All these skills can be handled easily by the language teachers also as they can develop more closer rapport with the learners in general.

Employability Skills

India still produces plenty of engineers, but their competence has become an issue. It is found that only a countable number of engineering graduates are fit to be employable. For the rest, their technical skills are deficient, their English-language abilities are below par or they have not been taught how to work in a team or deliver a basic oral presentation. It should be understood that numbers are important, but it is really about skills which make the difference.

Some Parameters

Engineering curriculum should be broad and flexible, preparing students for leadership and specialist roles in a variety of career areas. Each curriculum should be designed to produce graduates who are life-long learners and contributors to the profession, fully capable of succeeding in a global, multi-disciplinary marketplace. The learning experiences should accommodate students with various learning styles as well as different cultural, ethnic, class, gender, age and racial backgrounds. The skills employers expect from the budding engineers include the following parameters;

1. Communication and interpersonal skills
2. Problem solving skills
3. Using initiative and being self-motivated
4. Working under pressure
5. Organisational skills
6. Team working
7. Ability to learn and adapt
8. Numeracy
9. Valuing diversity and difference
10. Negotiation skills

(Source: www.nationalstemcentre.org)

But at present, in the engineering courses all these skills are neglected, bringing down the standards of the course structure. A specific training in soft skills and curriculum based language teaching is required to make them industry ready. If the products are ready to use and possess all the required skills then industry would surely come forward to choose the future employees from the academic institutes.

The Reforms Required in Engineering Education

‘How to reform engineering education to address the challenges of local needs and globalized world?’ is the question before the nation to build up a very strong ‘future engineering force’. The time has come for the Indian academic and research institutes to look into and take up a serious study to make the engineering curriculum with a more practical approach and of global standards. “Re-engineering the engineering education system” is the urgent need of the hour. It should inculcate the concept of engineering with an aim to serve the society. As the product shaping and nurturing mainly depends on efficient faculty, institutes should be conscious and careful while choosing the dedicated and committed teachers who are knowledgeable and student friendly. New standards for faculty qualifications, experience and expectations should be created. For example, industry experience along with academic qualifications, of teaching faculty moulds the students as “practicing engineer” of the present day world.

In addition to content delivery, engineering colleges must teach students how to learn, and must work with professional associations in facilitating lifelong learning of the students. Experts view that “Research into engineering education should be recognized as a valued and rewarding activity for engineering faculty.” Innovating and reforming the engineering education to respond better to local and global challenges is very much required. To Implement and enhance quality assurance, accreditation mechanisms along with transformation of education for growth and development, should also be considered.

When we want to improve the qualities of ‘Engineering Education’ it is needed to increase the pipeline and nurture a new generation of scientists and engineers. There is an urgent requirement to renovate, reform and redesign the engineering curriculum and turn the curriculum

inside out with an objective to use experiential education to build models for continuous and career-long learning. One should remember that Students are central to the educational process. They should be active participants in the educational transformation process. The educational experience should also develop the motivation, capability, and knowledge base for lifelong learning in the students. Teaching Faculty needs to assume a more active role not only in the content delivery but should strive to give the students a hands on experience to make the student worthy of facing global challenges and expectations . Changes in recruitment, assessment, and the reward structure of the teaching faculty which are most essential for encouraging faculty, becomes an added point of urgent necessity in the path of redefining the objectives of engineering education to get the expected quality improvement.

Future of Engineering Education

If one takes a glimpse of what the industry and the society expect of a student who graduates with an engineering degree, a professional touch (in whatever they handle) is lacking in today's engineering student. They must be capable of integrating knowledge from a variety of disciplines and working with industry partners to advance that knowledge into innovations.

They will need to know the human and social dimensions of technology; for example, how technology can be shaped to suit common man's needs, as well as the parameters of decision-making. Our social and economic progress depends upon it. The question how to employ the classroom knowledge and educational system to gain economic advantage in the global economy across the whole value chain, is taking the attention of elite few. Everyone agrees that Science, technology, innovation and education along with potential communication, are the basis for sustained economic development in both developed and emerging economies..

One of the characteristic features of a future engineer, according to Joseph Bordogna (2003) is that the engineer will need to know the human and social dimensions of technology; for example, how technology can be shaped to suit our needs, as well as the parameters of decision-making. Our social and economic progress depends upon it. They should "Communicate ideas effectively to influence diverse groups, including non-engineers; act both independently and as a

team member.” Further, the learner should develop the motivation, knowledge base, and intellectual capacity for career-long learning. This fairly demands from him certain qualities like leadership skills, interpersonal skills, time –management, persuading skills etc. Nobody disputes the idea that the demand for talent-intensive skills is rising. But, two things are making it hard for companies to adjust i.e. Loyalty and ‘Mismatch between what is produced and what is needed . It is observed that “ We need to educate our engineers beyond their technical expertise. The best technical training must be combined with understanding how that expertise fits into the larger societal environment, into our overriding national goals, and indeed, into the goals of other nations.” (Retrieved from www.nationalstemcentre.org.uk)

Conclusion

The next generation Engineering graduates should understand the functional core of the engineering process. They should be in a position to analyze and synthesize; formulate problems and solve them; become adept at group problem-solving strategies, and they should be able to recognize the relationship of the engineering enterprise to the social, economic context of engineering practice and the key role of this context in engineering decisions.

Then the words of Winston Churchill, “The empires of the future will be empires of the mind” will be realized and the new technological growth happens with the young competent, challenging engineers.

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A Study of the Resource Use Efficiency of Paddy Farmers in Melbhuvanagiri Block, Cuddalore District, Tamilnadu

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Introduction

Economic development of India is critically dependent on progress in the farm front. Import and export earnings in agriculture determine the phase of economic progress to sustain the accelerated industrial progress. Agricultural development assumes priority in our developmental efforts. Taking into consideration the problem of logistics, time and resources, it was decided to have a field study relating to paddy cultivation. Government of Tamil Nadu is according highest priority to agriculture sector and the department is taking all efforts to usher in Second Green Revolution so as to improve the farm productivity and substantially increase the income of the farmers.

Problems of Paddy Cultivation

Agriculture today faces many problems such as pressure on cultivated land due to fragmentation and diversion of productive agricultural lands to non-agricultural purposes, high level of spatial and temporal variability in rain, dwindling ground water resources, shortage of farm workers to carry out agriculture operations, poor adoption of improved crop management practices and location specific cropping system and weak-post harvesting and marketing linkages. In addition, agricultural development has increasingly become technology-propelled. The schemes and programmes implemented through annual and Five Year Plans have yielded less than the desired results for sustainable agriculture, necessitating development of new strategies and approaches with focused attention on key issues such as effective agricultural extension, integrated farming, adoption of frontier cost effective agricultural technologies, and

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strengthening of market linkages. Goals and strategies have been formulated to tackle these challenges by drawing appropriate plans for implementation during 12th Plan period.

Methodology

Bhende, et. al. (2007) has analyzed the technical efficiency of major food and cash crops in Karnataka. They also analyzed the technical efficiency of various farm inputs using the secondary from University of Agricultural Sciences during the period of 1993-94. Educational achievements of the farm household determine technical efficiency in both food and cash crops in Karnataka. In addition to that, the farm size and technical efficiency are in inverse relationship. Raj, et.al. (2011) has measured water use efficiency in Godavari river basin in Andhra Pradesh. The China Ghanapur and Machavaram are important river basin villages. These were selected for the study. Census method was adopted. Due to the frequent availability and free of cost water, farmers inefficiently use the irrigation water for paddy cultivation. Taiwor, et. al. (2011) has studied the resource use efficiency in hybrid and traditional maize. Various input factors for maize cultivation were studied. 100 farmers in Giwa Local Government Area of Kaduna state was surveyed by random sampling method. The study found out that there is large scope for increase in the resources used in both hybrid and traditional maize cultivation.

To examine the productivity and resource use efficiency of paddy farms, production and efficiency of paddy farms, this study covered two villages in the Melbhuvanagiri Block at Cuddalore District. These two sample villages are B. Kolagudi and Jayankondan. The primary data was collected from 50 sample respondents. This study focuses much on resources use pattern of paddy cultivation.

Tamilnadu is a state at the extreme southern end of the India subcontinent. The Western Ghats in the west, the Bay of Bengal in the east and the Gulf of Mannar in south constitute the natural boundaries of the state on three sides. Tamilnadu covers an area of 1, 30,000 Sq.km. Cuddalore district lies between 15 5/11 11'' and 12 35'' of the northern latitude and 78 38'' and 80 0'' eastern longitude with an area of 3678 Sq.km. The district was formerly known as South

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Arcot. The Cuddalore district is bounded on the east by the Bay of Bengal and on the south by Nagapattinam District.

The study revealed the following. Table 1 gives the salient features of current status of paddy cultivation:

Table -1
Resource use efficiency of farmers

Sl. No	Independent Variable	Regression Coefficient	Standard Error	't'values
1.	Acreage	0.4254	0.1376	3.092*
2.	Seeds	0.0128	0.1997	0.064
3.	Manures & Fertilizers	0.3736	0.1617	2.311*
4.	Labour	0.5962	0.5607	1.046

Coefficient of Determination $R^2 = 0.95923$

Adjusted $R' = 0.95320$

Number of Observations = 50

*significant at 1% level

From Table -1, it is seen that the coefficient of acreages, manures and fertilizers are 0.4254 and 0.3736 and significant at five percent level. It is clear that if the area under cultivation is increased by one acre, the yield will increase by 0.4254 on. The co-efficient of seeds and labor are 0.0128 and 0.5862 respectively. It is seen that planting of more seeds or introduction of additional input may not help to increase the yield significantly.

Conclusion

Considering the overall efficiency of paddy farms, it is seen that acreage, manures, and fertilizer and labour are found to be significant at one percent level (0.01). If the area under cultivation increases by one acre, the yield, *ceteris is paribus* (all other things being equal or held

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constant), will increase. There is indication that the quantum of application of fertilizers has already crossed the optimum level and any further application will reduce the output.

Cuddalore district is known for paddy cultivation for many years. Therefore, the government should encourage new methods of cultivation and offer subsidies. Then only the productivity of paddy will increase.

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A Study of the Resource Use Efficiency of Paddy Farmers in Melbhuvanagiri Block, Cuddalore District, Tamilnadu

Indian English – A Progressive Propeller

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Abstract

It is, indeed, no exaggeration to state that English has acquired the status of ‘the language of the twenty-first century.’ Moreover, it is the most important language that will be keenly studied and researched globally. Hence, this article makes an attempt to assess the global significance of learning English while acknowledging the contribution of the great pioneers of Indian English such as Mulk Raj Anand, Raja Rao and R. K. Narayan. Finally, the author makes an appeal to the learned to teach English to their children and others from an early stage, as it is the language of the emerging generation.

Key words: Vernacular, propeller, emerging and global.

Introduction

“Indian writing in English has become a bit of a trend” said Shashi Tharoor, author of *Show Business* and *Nehru: The Invention of India* (“Indian writers”). Indeed, Indian English has gained the status of world literature. Indian English writers such as Rabindranath Tagore and V. S. Naipaul have been honoured with Nobel Prize for literature. Arundhati Roy and Arvind Adiga were awarded with Man Booker Prizes. Giller Prize was given to M. G. Vassanji and Rohinton Mistry. Jhumpa Lahiri won the Pulitzer Prize. India too has recognized many Indian English writers with Sahitya Academy awards. Thus, the readers can find that Indian English writers have become shining stars in the galaxy of global literature. Hence, this article explores the relevance of Indian English as a unifying force which would propel the progress of the nation.

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Indian English – A Progressive Propeller

1. The New Awakening

Though the British came to India in the early sixteenth century, they established themselves effectively, only in the beginning of the seventeenth century. Their original intention was not conquest but commerce. They took land from farmers and forced them to grow things which had high commercial value in England and levied heavy taxes on them. Battle of Plassey gave victory to East India Company over the Diwan of Bengal in 1765. They glorified their culture by re-writing Indian history. These were some of the adverse effects of British trade. Nevertheless, at the same time, they started English medium schools and introduced architecture to India. The British rule slowly and gradually triggered self-awakening which ushered in modernization and renaissance in India.

Many of the scholars of East India Company had a passion for oriental culture. As the English scholars such as H.T. Colebrooke, Sir William Jones and James Prinsep were rediscovering India's rich heritage in the *Purana* and oriental literature, the English education spread and many earnest Indians showed keen interest on western ideas. Again the growth of evangelical movement in Britain became instrumental for the spread of the gospel of Christ among the Indians. Thus, the mission schools which taught English, besides vernacular were established in the South at the end of eighteenth century and in Bengal and Bombay in the beginning of nineteenth century. The imperialists also spearheaded the spread of English education which was seen as a potent instrument to civilize 'the lesser breeds without the law.' The spread of English was also seen as the assimilation of western cultures by gradually the stability of the empire. At the same time, it was also known as a boon for the more forward-looking Indians.

Raja Rammohan Roy in his letter "On English Education" argued against the use of Sanskrit, for, it had kept the country in darkness and only English had the acumen to promote a more liberal and enlightened system of instruction. Besides, he also founded a few English medium schools and encouraged the best among the students for advanced coaching by English instructors. Macaulay was strongly convinced that it was necessary and possible 'to make the natives of this country, good English scholars' and he directed all his efforts towards this end. He

even threatened to resign from the post of the President of the Governor-General's Council, if his recommendations had not been accepted by the government. The government resolution under the Governor General, Lord Bentinck, made on 7th March, 1835 was a red letter day in the history of Modern India, because it stated that funds appropriated for the purpose of education would be best employed on English education alone. This policy was later on corrected by Sir Charles Wood, who had said that the use of English language would be focussed on the higher branches of instruction alone and the vernacular languages of India to the great mass of the people. The efforts of Wood were instrumental for the establishment of the first Universities in Calcutta, Bombay and Madras in 1857(Naik 7-13; "What did"). Thus, the new intellectual awakening began by the British was well assumed by some of the well educated Indians, who had the vision for the development of the nation through education.

2. The Teething Trouble

Before Indian English writing came to be accepted as a world literature, it had its troubles and controversies. English, at the early stage faced a strong prejudice. The office of the inspector general of schools at Patna was at one time known as the devil's office. For one finds in the writing about the "Causes of Indian Revolt of 1857," Syed Ahmed wrote that the people of India had 'misunderstood' the intention of the British and failed to comprehend the 'good points' of their rule ("South"). Even today, there is a big debate going on about its viability and validity in writers' conferences. Many regional writers including Jnanpith awadees say that writing in English in India is a severe handicap, as it tends to make their writing export oriented. Rajendra Yadav, a Hindi writer opines that Indian Writers in English take a tourist look at India, like Pankaj Mishra's *The Romantics*, where he is simply a tourist who does not know the inner psyche of the people. Moreover, writers like Vikram Seth whose plot revolves around different localities and professions under the pretext of finding a bridegroom. As the writers' contributions are a creatively written travelers' guide, they travel into Indian culture and describe a bit of geography; but their approach is western ("English").

In addition to that, Dr. Balachdra Nemade, a prominent Marathi writer says, "Under colonial rule, it [English] has exempted writers from being authentic, they use a language which

may not be understood properly and may be black slang is put into the mouth of a white girl or an Indian or a coolie” (“English”). English has always been the language of the rich urban and the educated classes, which represent a kind of life that is ‘un-Indian.’ Since, English is not the language of the land, Indian writers cannot express their deepest and inmost thoughts in it. A sense of vanity and desire to be fashionable are the motives which govern the creation of Indian writing in English. Hence, all Indian fiction writers in English are “a very inferior breed of authors.” (S. Rao 20). B. Jaya Mohan in an interview to *Outlook* magazine said “Writers like Roy [Arunthathi] are superficial and exotic. When Roy uses English to express a Malayalam idiom, it might be exotic for westerners.” R. Parthasarathy articulates his difficulties in using English that it is a part of his intellectual rational make-up. But, Tamil is his emotional and psychic make-up. Kamaladas who was considered as an accomplished poet said “It is half English, half Indian. Funny perhaps, but it is honest” (“Indian writers”).

3. Clarity of the Name

Although Indian writing in English is understood by different names such as Anglo-Indian, Indo-Anglian, Indo-English and Indian English, the Sahitya Academy, New Delhi, accepted Indian English as the most fitting and proper term to describe Indian writing in English in 1982. To this effect, the academy officially published a book by M. K. Naik entitled, *A History of Indian English Literature*. The term emphasizes two key ideas: first, Indian English literature constitutes one of the many streams of Indian literature and second, it is an inevitable product of the nativization of the English language to express the Indian sensibility (X. Alphose 22). Though the basic tenet of the English language cannot be changed, it assumes different names as it is spoken in many countries. English, spoken by the British is generally known as British English; Americans, American English and thus it is fitting to call English used by Indians as Indian English. In this way, the Indian English writers can freely express all that pertains to the land of India and her cultural milieu.

4. Various Definitions

Indian English Literature has been defined in different ways by different thinkers. It is best defined as “Literature written originally in English by authors Indian by birth, ancestry or

nationality” (Naik 2). Nevertheless, by whatever name Indian English literature is called, it remains literary.

Thus, it becomes important to understand the term ‘Indian’ and ‘Indianness.’ The former according to Oxford Advanced Learner’s Dictionary, means “a person from India” (Hornby 791); and the latter, the ‘noun form’ of Indian, means a native, citizen, or inhabitant of the republic of India. Accordingly, it refers to people or peoples of Indian Republic. The ‘adjective form’ of Indian refers to ‘of, relating to, or characteristic of India, its inhabitants, or any of their languages.’ Therefore, it also means the name of the place, social science, people, peoples, linguistics or languages (“Indian”). But, for critics, the term ‘Indianness’ has many connotations. For Paul Verghese, it is “The sum total of the cultural patterns of India.” “The writers’ intense awareness of his entire culture” says V.K. Gokak. Again Vasant Shahane says it is “The stock images of Indian culture.” Samares Sanyal calls it “A perception of the mind” and “a sensibility” says William Walsh (qtd. in X. Alphonse 23). These various attempts to arrive at a definite definition seem difficult because these ideas seem to be very subtle to a large extent.

5. Clarity on the Language

The real problem is the suitability and adaptability of English as a medium of expression for an Indian English writer. This is a fundamental problem raised by Jyoti Datta, a Bengali writer and critic. He poses “How can a writer use a language creatively when all around him another language is being spoken and when the creative centres of the language are thousands of miles away? From where can he receive the feel of the living, changing language?” (qtd. in X. Alphonse 26). Many critics have argued against the Indian English writers. The simplest argument is that English is only an acquired language for many Indians. Therefore, the Indian writers in English cannot adequately express their feelings through it.

6. Global Acceptance

The global acceptance of Indian English literature could be assessed from the thought-provoking words of K. R. Srinivasa Iyengar who was invited to the University of Leeds to give a series of lectures on ‘Indian Writing in English’ in January 1959. He said to the august gathering “Your decision to start in your university a course in the various literatures produced in English in the

commonwealth countries and to inaugurate this commendable project with the present series of lectures on Indian writing in English came to me as to many of my friends in India as a pleasant surprise (Iyengar 1). He further stated in the same lecture, "... Indian writing in English is but one of the voices in which India speaks. It is a new voice, no doubt but it is as much Indian as the others" (3).

7. Indian English: A Global Voice in Which India Speaks

"Raja Ram Mohan Roy's essay on "A Defense of Hindu Theism" may be regarded as the first original publication of significance in the history of Indian English Literature" (Naik 14). Since then, the popularity of Indian English authors has steadily increased. "The beauty and gracefulness of the English language, as used by Raja Rao, have been praised by even Englishmen who think the writer has done honour to them by creatively using their language." And Rao had been very candid to accept this fact while acknowledging his difficulties in using Kannada or Sanskrit language (Tripathi 170).

R.K. Narayan, one of the pioneers of Indian English Literature admitted that the language had served his purpose admirably to convey his thoughts unambiguously. He also said that English is a flexible language that anyone can communicate an experience through it. He chose to be a writer because it is the only career that ensures total freedom. He utilized this freedom to be a qualitative writer mainly because of the medium of English with which he was very comfortable. Therefore, anyone can vouch that it is the language of English that has made him join the 'immortals of Indian Literature' (R. Rao 111-15).

Mulk Raj Anand who is credited with a number of novels, short stories and essays "is known all over the world for his robust humanism, peasant sensibility, compassion and forthright outlook. He attacks evil of all sorts, and like G.B. Shaw, seeks to convert people to his viewpoint in his fiction of revolt through his anti-tradition stance." (Ram xvi) Moreover, he is "an innovator in several ways. He was among the first few Indian writers to define the scope and nature of Indian novel in English... experimented with language and technique. He is most aggressive in the adoption of Indian English" (xx).

Kamal Das, a credible woman poet in English testifies,
I am an Indian, very brown, born in
Malabar, I speak three languages, write in
Two, dream in one. Don't write in English, they said
English is not your mother-tongue. Why not leave
Me alone, critics, friends, visiting cousins,
Everyone of you? Why not I speak in
Any language I like? The language I speak
becomes mine,... It is half English, half
Indian, funny perhaps, but it is honest,
It is as human as I am human (122).

Anita Desai, a notable woman writer among Indian English novelists, states that she feels very comfortable to write in English. Neeru Chakraverty pays rich tribute to Anita Desai in the following words. "Placed among the second generation of Indian writers of English, Anita Desai has been intimately associated with the realm of the introspective psychological novel and a metaphysical inquiry into the existential dilemma of human beings." She further says "She [Anita Desai] represents a new focus and orientation of Indian English writing, which turned away in the sixties from delineating outer reality to the equally powerful inner reality" (2).

Now the focus is on a new crop of writers in English. Many have moved beyond the traditional Anglophone market to enter into European territory as publishers from France, Germany, Spain, Italy and the Netherlands have trickled into India in recent years in search of the next literary sensation ("Indian Writers"). Nuzhat Hassan, head of the Delhi based National Book Trust, says that there is no denying that India is the 'flavour of the season.' Arundhati Roy's only novel, *The God of Small Things* gained international recognition. The novel has transcended geographical boundaries and has made her presence felt among the contemporary literary greats of the west ("Indian Writings").

“We’re still only at the threshold of a hugely exciting continent with a vibrant literary scene,” said Michi Strausfeld of the Suhrkamp publishing company in Germany, which has translated a number of Indian titles. She further said, “Writers definitely do much more than politicians and the media in helping outsiders understand their country” (“Indian Writers”). With scholarly works and research activities of international academia, rising readership and rave critical attention, one can surely echo the prophetic words of K. R. Srinivasa Iyengar that Indian English literature is undoubtedly the global voice through which India speaks.

8. Summation: Indian English: A Progressive Propeller

The whole world admires at the tremendous progress Japan and China have made among the Asian countries. Undeniably, the whole globe knows that the people of these countries are very hard working. Nevertheless, their distinguishing mark is that they have one common language: Japanese and Chinese respectively. Since, most of them, if not all of them, speak the national language, they feel for their nations and own them. When the Prime Minister or the Premier speaks on national issues, it is widely understood. In contrast, Indians speak numerous languages. When the head of the state in India speaks, most Indians can understand only the translated and modified version of his concepts, because India does not have a unifying language for all her citizens.

Many would argue that English is an adopted language and so why should one speak in an alien language? Instead, all can try to speak in Hindi which is widely spoken in India. But, any reasonable person would understand that the utility of Hindi will be confined to the width and breadth of India, whereas learning of English will take one and one’s ideas across the world in this techno-savvy world. Therefore, learning English for an Indian has many advantages over learning any other language other than one’s own mother tongue. Moreover, learning English will enable the readers to have direct access to the ocean of resources of knowledge available in English with the help of modern technology. Hence, learning from the progressed countries which have one main language for communication among their citizens, the people of India can also adopt this method and directly participate in the development of the nation as well as the world. In order to realize this goal, children must be taught English at an early stage along with their mother tongue. In this way, learning English need not be construed as submission to the

alien force, but on the contrary, it must be understood as conquering of the aliens with one's concepts.

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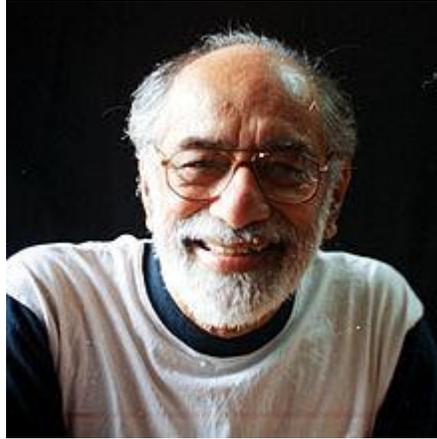
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The Elements of Postmodernism in the Short Stories of O. Henry and Sundara Ramasamy

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Sundara Ramasamy 1931-2005

Courtesy: http://en.wikipedia.org/wiki/Sundara_Ramasami

Abstract

This paper traces the post-modern elements in the short stories of O. Henry and Sundara Ramasamy. Strikingly similar features of eclectic styles of writing parody, irony, pastiche, plurality, commercialism, matters of money, power, spiritual aridity, immoralities and so on, are found in the short stories of both writers. During their life time, religion, love, marriage, culture, values and other important aspects of life were not given due importance. They concentrate on the collapse of different social structures, education, customs, and habits. Both writers promulgate the practice of social conduct, and codes of moral ethics; they present ironical portrayals of people and reveal the many forms of illegal relationships. Belief in god is shown to have turned to disbelief; the cruelties toward women and old people are well portrayed. Both writers are disillusioned and disappointed with the present world. Both O. Henry and Sundara Ramasamy reveal the senselessness of people, and the rejection of age-old traditional values. They also reflect irrationality, micro-level family politics, and social incoherence, fragmentation and indeterminacy. Anti-social characters like drunkards, whore-mongers and cheats abound in the short stories of both writers. Some of their concepts are about the absurd, the anti-hero, the anti-novel and magic realism. They are very strong in the satirical portrayal of men and women.

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The Elements of Postmodernism in the Short Stories of O. Henry and Sundara Ramasamy

Postmodernism

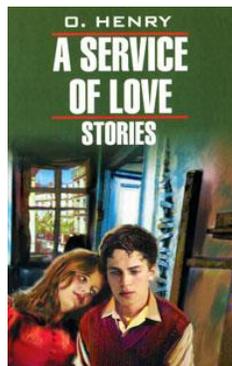
This paper points out the differences between modernism and post-modernism. It traces the post-modern elements in the short stories of O. Henry and Sundara Ramasamy. It also proceeds to highlight problems of love and marriage. Post-modernism is 'a state of mind'; it also refers to a 'series of social and cultural tendencies.' It is a way of life and a way of feeling. O. Henry's 'A service of Love' reflects the life of 'Modern orthodoxy.' Joe and Della have together. They bluff to each other; he says that he learns art, and she tells him she learns music. In real life, she was employed in a Laundry and he was working in a Mechanic shed.



O. Henry 1862-1910

Courtesy: [http://en.wikipedia.org/wiki/O. Henry](http://en.wikipedia.org/wiki/O._Henry)

The story begins with a dictum 'when one Loves one's Art, no service seems too hard.' The lovers, Joe Larrabee, 'a genius for pictorial art' and Delia Caruthers, interested in music, come to London to earn money and live together. They get married; within a short time Mr. Larrabee begins to learn art under Mr. Magister; Mrs. Larrabee begins to learn music under Herr Rosenstock. Marriage is not a great ceremonious deal and not much importance is given to it in the postmodern period.



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In Sundara Ramasamy's 'Adaikalam', Bakirathi Paati, an orthodox lady does not like the modern way of living she has seen in her daughter and son-in-law family. They live in Delhi where they follow modern culture, like for example, her granddaughter and grandson's way of dressing not very sensibly, etc. Yet, she takes pity on a pregnant lady whom she meets at the bus stand and she prays for her and her undelivered baby.

A few stories of each writer are critically examined for the purpose of finding the post modern elements. The postmodern age is a transitional stage, characterized by a dramatic change from the past through wars, social turns and revolutions. According to Toynbee, it is an age of "anarchy and social relativism." It is also a time of troubles marked by the collapse of rationalism and the ethos of enlightenment.

The characteristics of modernism and post-modernism can very clearly be seen in the short story of O. Henry, 'The Gift of the Magi'. Living together, the couple, Della and Jim, are both unaware of what the other person requires. They buy the surprise Christmas gift items, for each other, like the ordinary watch and the comb; they seem to attach no great values to life except as temporary enjoyment like any surprise that is momentary and fleeting. No consultation with each other about the desires of the other person is the natural outcome of a busy life all around. Short-lived momentary joy is the tendency of the post modernistic world. Petty thinking, sobbing, sniffing and smiling are some of the examples of this kind of life. The money they earned is far too insufficient to meet their daily expenses.

Lifeless Life

Lifeless life in the post-modern world is found in the short story of Sundara Ramasamy, 'Pallam'(Hollow) deals with the empty inner hollows and refers to the present empty civilization; here we have the vacant-hearted people, who are spiritually dead within, but are physically alive. All these modern people are filled with false and frenzied meaningless activities. An incident referred to, is that of a boy who is left with an empty eye socket while the mother was enjoying a film in the theatre. The mother was sitting on the sand floor with her child on her lap. As she was digging the pebbles from the sandy floor, she could not differentiate the eye ball of the child. Taking it to be a pebble, she dug out the eye ball of the child. This is a macabre incident. Normally a mother cannot do something like that but Madukunju's mother was so passionate about seeing the cinema, she made his life empty which is compared with the hollow. Though the hollow was filled, it retained its emptiness like his life.

The Guilty Party

'The Guilty party' is yet another short story of the post-modern world with a tragic end born of rivalry in love making. This is very common among the youngsters of both sexes in the American as well as the Indian context. Life is becoming a vengeful play and a foolish

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challenge; the age old customs, family codes and social conducts are just like things that thrown out on an impulse. The youth become unmindful of their glorious future; with the result, life turns out to be bleak, useless and utterly wasteful. O. Henry spins the story to educate the youth to be careful instead of acting impulsively, making hasty decisions and doing careless and foolish things which would affect their entire life. The author warns the young people through the story.

Vasanai

In 'Vasanai' (Essences), Sambasivan, a born cripple lives a decent life with his wife. Owing to his sexual contact with a Brahmin lady, a man becomes a fingerless leper who arouses violence, brutality and even a sense of sexuality in Sambasivan, by attacking him with filthy and indecent words. Sambasivan's inferiority is thrown out by the man. His opinion about his wife is shattered and he proves that he was not like his forefathers. Life is valuable if it is understood properly. He realizes life through the leper's indigestible words. Sambasivan's inferiority is gone after he punished the leper for his words. Sundara Ramasamy writes this satirical story about the man becoming a leper after having relations with a Brahmin lady. He attacks such superstitions and exposes the people who have hypocritical thoughts like Sambasivan.

Woman Wreaking Vengeance

This paper also goes on to show how a woman wreaks vengeance for the man in her future in 'The Guilty party' by O. Henry. It also points to the love affair between people of two different communities in the post-modern world. But, in Sundara Ramasamy's 'Meikathal' (True Love), Varathan was a play boy. He had love affairs with many girls, but he had an opinion about love – love is only love and it should not end with marriage. He was an opportunist. He came to the city for his higher studies and spread the net for love. Joswa was the innocent girl who loved him very much, and is cheated by him. He realized she was hurt and felt guilty at heart. But he never wanted to marry her because he had the opinion about it as love is for love only, like art is for art's sake. He was different from Rasa who loved Azhagu but married a north Indian girl in 'Muthalum Mudivum' (The First and the Last) thus both Varathan and Rasa were not honest in their love. They cheated women easily. Both Azhagu and Joswa were innocents in their love affairs, but Azhagu got married to Rasa's father after his wife Nayaki died. Here we see the irony of life; she became the stepmother of the man who cheated her. Such things do happen in the post-modern world.

Making Up Stories of Lies

Post-modern world is full of people who try to make up stories of lies. The culture is at ebb and civilization seems to move fast; for the sake of love deliberate lies are uttered. Loneliness, in a crowded world, is a characteristic of post-modernism. This is portrayed in 'The Assessor of

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Success'. Hastings Beauchamp Morley watched the union square 'with a pitying look at the hundreds that lolled upon the park bench'. The picture shows the life of the down-trodden; O. Henry writes: 'they were a motley lot, the men with stolid, animal, unshaven faces; the women wriggling and self-conscious, twining and untwining their feet....' It is the pathetic life of the hundreds of poor people who frequent the place. O. Henry insists that if he were Mr. Carnegie or Mr. Rockefeller he would put down a few millions... and arrange for benches in all the parks of the sanatoriums. Here is a character called Morley with a cent in his pocket. Every day his pockets would be empty at sun down but at sun rise things were different. The author contrasts Morley's extreme qualities of cheating others and helping some unfortunates. First, Morley goes to the house of a clergy man with a forged letter and gets 5 dollars. Then he gives it away, and has only one cent left by evening.

Kovil Kalaium Uzhavu Maadum

In 'Kovil Kalaium Uzhavu Maadum' (Temple Bull and Plough Ox) one sees the example of the youth who spends his time in utter laziness. Vairavan Pandaram is symbolized by the temple bull who has no work except collecting money from the public. He has nothing and yet has compassion in his heart while he mourns the old man when he dies. The old man is the hard worker symbolized by the plough ox who wants to be useful to others. It is a story that symbolizes the old traditional and the new fangled modern generation.

No Unified Postmodern Theory – Diverse and Basic Elements

In their book 'Postmodern Theory – Critical Interrogations', Steven Best and Douglas Kellner say that "there is no unified postmodern theory, or even a coherent set of positions. Rather, one is struck by the diversities between theories, often lumped together as post modern and the plurality...of post modern positions." As Best and Kellner say that the emerging postmodern discourse raises such issues which resist easy dismissal or easy incorporation into paradigms which have been already established.

The elements of post-modernism like mental depression, mental conflict, disillusionment, loneliness in a crowded life, with no appreciation of genuine, genial qualities of a great writer, the post-modern writer needs encouragement, to come out of the depression but no one has the mind to help the writer; rather no one understands the true nature of the artist.

There is deep-set craving in the mind of man for genuine praise; when it is not received at the appropriate time of the production of the artifact, the artist feels marooned. The negative qualities of the artist are the outcome of a society of 'plurality, fragmentation and indeterminacy.' The writer feels that it was his duty to go on writing; his creations are the pathways of light for the present and the future generation. There is an optimistic note which is one of the pluralities of the post-modern world.

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Indian Postmodernists Living in Railway Stations

In 'Contemporary Literary Theory' N. Krishnaswamy, John Varghese and Sunita Mishra point out the life of the post-modernist: 'Postmodernists are living in Railway stations, constantly on the move. It is a ceaseless dissatisfied movement.' 'The Making of a New Yorker' by O. Henry is a perfect example of it. The central figure Mr. Raggles could feel the pulse of each American city and without writing a line he was a poet. The author humorously mentions: 'he lived his poetry' (p.148). In an elliptical way of saying..., he 'was philosopher, an artist, a traveler, a naturalist and a discoverer. (P.148) Mr. Raggles, a post-modernist is a compendium of fragmentations. 'He studied cities as women study their reflections in mirrors. But in Sundara Ramasamy's 'Rail Thandavalathil Odum' (The Train runs on the Track), the train engine driver narrates some details about fate; as a humanist he feels sorry for the male baby who was not seen by him on the track. .The boy was dead on the tracks and he understands later it is the same whether it is a boy or a buffalo for the train. This is the practical and philosophical thought which is portrayed here. He had learnt knowledge and wisdom in thirty years service.

Thus postmodernism is a general term used to refer to changes, developments and tendencies which have taken place in literature, art, music, architecture and philosophy since the 1940s or 1950s. The striking features of postmodernism are found in the short stories of O. Henry and Sundara Ramasamy.

A Conscious as well as an Unconscious Endeavour

To conclude, postmodernism is a conscious as well as an unconscious endeavour to create new trends and fields in criticism and literature. The stress is laid more on language than on the themes. Though postmodernism appears to be fragmentary, it clearly reflects the systems of life of the people of our age.

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A Study of Grammaticalization of Verb “Læg” In Modern Maithili

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Abstract

The present paper is a descriptive study and clearly attempting to focus on the process of grammaticalization of the verb “læg” in the Maithili language. The verb “læg” is semantically polysemous in nature that has more than one meaning in the sentences. The author mainly attempts to show the process of grammaticalization of the verb “læg” in which the verb retains its natural and grammatical class but gives up its natural semantic meaning and shows a different new meaning in the contexts. The paper also attempts to describe not only the verb “læg” that combines with other different grammatical categories (Adj, Noun & verb) to create a new kind of meaning in the sentences but also morph-syntactic information of grammaticalization. This paper also looks at the occurrence of the verb “læg” at two positions: (i) V1 and (ii) V2 positions.

Key Words: Grammaticization, Grammaticalization, Grammatization, Polysemous, læg, Desemanticization, Semantic bleaching & fading, Homophonous,

Introduction

Maithili is one of the 8th schedule languages of India and is a New Indo-Aryan (NIA) language. It is spoken mostly in the eastern and northern part of the Bihar state in India and also widely spoken in the southern region of the Tarai districts of Nepal. Maithili is officially the 2nd largest spoken language of Nepal (Pandey, 2006). It is spoken by 12% of the total population of Nepal (Yadav, 2008). It has three kinds of honorific features, classic epics and melodious songs of poet Vidyapati that are well known all over the world. After huge and long agitations, demonstrations and mass movement, Maithili language has officially achieved a dignified and prestigious status of being mentioned in the 8th Schedule languages of Indian Constitution in 2003. It is now one of the 22 national and schedule languages of India. According to 2001 Census report, it is spoken widely by 12,179,122 native speakers in the state of Bihar that is, 1.18% of the total population of India. It is now being used and spoken in different contexts of life as in court, law, media, administration, education, films, advertisement, entertainment etc. Genetically the Maithili language belongs to the Magadhi Apabhramsa in the New Indo-Aryan language family (S. Jha, 1958). Maithili was officially recognized and accepted by Sahitya Academy in 1965 to promote the language. According to the International P.E.N (Poets, Essayists & Novelists) and Sahitya Academy, Maithili is the 16th largest language of India and 40th most spoken language in the world (Singh, U.N, 1979) & (Yadav, R. 1997).

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The Concept of Grammaticalization

The term ‘grammaticalization’ has been widely observed by various scholars but there is no unanimous agreement among them over the conceptualization of the term. Some authors prefer “grammaticization” (Givon, 1975a; Bolinger, 1978: 489; Bybee & Pagliuca, 1985) or “grammatization” (Matisoff, 1991) to “grammaticalization” (Millet, 1912). It has been also observed that there is one more important disagreement among scholars regarding the perspective and phenomenon of grammaticalization; whether grammaticalization is basically a diachronic or synchronic phenomenon (Traugott & Heine 1991b: 1). However, whatever be the perspective or phenomenon, I prefer to use the term grammaticalization.

Antonie Millet (1912) was the first scholar who used the term grammaticalization and observed and recognized the importance of grammaticalization as a central area of language change in the field of linguistics. He may be considered as the founder of modern grammaticalization.

He defines it as “the attribution of a grammatical character to a previously autonomous word” (1912: 131) cited in Hopper & Traugott (1993: 13). He further says “...whereas analogy may renew forms in detail, usually leaving the overall plan of the system untouched, the grammaticalization of certain words creates new forms and introduces categories which had no linguistic expression and it changes the systems as a whole” (p. 33). At the end of the article he opens up the possibility that the domain of grammaticalization might be extended to the word order of the sentences (p. 147-148). His account of grammaticalization in general is couched in terms of various kinds: loss, weakening, attrition in Hopper & Traugott (1993: 21-24).

Jerzy Kurylowicz (1965) provided the classical definition of grammaticalization as cited in Abbi (1999) that is “Grammaticalization consists of the increase of the range of a morpheme advancing from a lexical to a grammatical or from less grammatical to a more grammatical status e.g. from a derivative format to an inflective one”.

Lehmann (1982) in his remarkable work “Thoughts on Grammaticalization” stated clearly that “Grammaticalization is a process leading from lexemes to grammatical formatives. A number of semantic, syntactic and phonological processes interact in the grammaticalization of morphemes and of whole constructions”. According to Sankoff (1988: 17), grammaticalization takes place when “the once content-words or open class morphemes of the language have become function words, or closed class morphemes” as cited in Heine, Bernd, Claudi & Hünemeyer (1991: 03).

Various scholars and authors defined the term grammaticalization in a wider sense. In a large number of current studies, it has been discussed in term of coding features (cf. Mithun) and Levinson (1983: 03), grammaticalization mainly refers to “the encoding of meaning distinctions in the lexicon, morphology, syntax and phonology of languages.” According to Hopper (1987: 148) grammaticalization is like grammar or close to the grammar. He points out that “There is no grammar but only ‘grammaticalization’- movements toward structure”. Traugott & König also

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defined grammaticalization: “it refers primarily to the dynamic, unidirectional historical process whereby lexical items in the course of time acquire a new status as grammatical, morpho-syntactic forms, and in the process come to code relations that either were not coded before or were coded differently” as cited in Heine, Bernd, Claudi & Hünnemeyer (1991: 04).

Traugott & Heine (1991: 01) in their edited book entitled “*Approaches to Grammaticalization*” they defined grammaticalization as “a linguistic process, both through time and synchronically, of organization of categories and of coding. The study of grammaticalization clearly therefore highlights the tension between relatively unconstrained lexical expression and more constrained morpho-syntactic coding, and points to relative indeterminacy in language and to the basic non-discreteness of categories.”

Heine & Kuteva (2002: 02) in their book “*World Lexicon of Grammaticalization*” they defined grammaticalization as “the development from lexical to grammatical forms and from grammatical to even more grammatical forms. Since the development of grammatical forms is not independent of the constructions to which they belong, the study of grammaticalization is also concerned with constructions and with even larger discourse segments”.

As they have clearly suggested that four inter-related mechanisms are involved in the process of grammaticalization such as (i) Desemanticization (semantic bleaching- loss in meaning content), (ii) Extension (context generalization- use in new contexts), (iii) Decategorization (loss in morpho-syntactic properties of lexical forms) and (iv) Erosion (phonetic reduction- loss in phonetic substance) in Heine & Kuteva (2002: 02).

The basic idea about the notion of grammaticalization is found in the above definitions is that firstly it is viewed and considered as a process (Kurylowicz, 1965; Lehmann, 1982; Traugott & Heine, 1991) that can be studied from both diachronic and synchronic perspectives. Secondly, this term is a very significant process that is applicable to all kinds of linguistic aspects, namely phonology (Anderson, 1981; Booij, 1984), morphology or morpho-syntax because it always applies to the grammatical categories that is morphemes or words. Thirdly, it is a unidirectional process; (Kahr, 1976; Jeffers & Zwicky, 1980, Campbell, 1991; Ramat, 1992; Frajzyngier, 1996; Newmeyer, 1998 and Heine & Kuteva, 2002: 04) that is, it leads from a less grammatical to a more grammatical form and constructions but not vice versa as cited in Heine, Bernd, Claudi & Hünnemeyer (1991: 04).

Grammaticalization of Verb “Læg” in Modern Maithili

The word “læg” is an in/transitive verb and has its own natural meaning, that is ‘to be attached’ or ‘attach’ in Maithili language. It is a very productive lexeme in the grammar of Maithili. It has natural feature of polysemy in nature, that is, it has more than one meaning and usage in the sentences. The verb “læg” occurs at both V1 and V2 positions in the sentences.

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Desemanticization is one of the interrelated mechanisms of grammaticalization in which the concrete linguistic form loses its natural and real semantic meaning (semantic bleaching) and is reinterpreted in specific contexts with more abstract grammatical meaning (Heine & Kuteva, 2002). It is interesting to see that the verb “læg” shows a desemanticization at a wider level in the sentences of Maithili in different specific contexts.

The verb “læg” after undergoing the process of grammaticalization (desemanticization), loses its own natural semantic meaning and feature and shows many different meanings in accordance with the specific environments. But it does not alter or change its grammatical category and preserves its verb category. It is very productive and generative lexeme in the language. It combines with other grammatical categories (N, V & Adj) and creates a new semantic meaning.

Methodology

This study is based on both primary and secondary data. A large number of spoken and written Maithili data were collected from native speakers and literary books as well. We examined and analyzed more than 200 hundreds data. After analyzing the data closely it is found that the verb “læg” is very generative and creative linguistic item in Maithili. It undergoes the process of grammaticalization (desemanticization) and it loses its real semantic meaning and shows several different meanings having occurred with other grammatical categories (N, V & Adj) in the contextual sentences but it retains its grammatical category that is, verb category.

Occurrences of Verb “Læg”

The verb “læg” occurs at both V1 and V2 positions in the sentences of Maithili. We will clearly see and discuss the appearance of the verb “læg” at both V1 and V2 positions one by one morphologically and syntactically as well, in the sections below.

The Verb “Læg” at V1 Position

The verb “læg” is very productive lexeme and syntactically occurs at V1 position in the grammar of Maithili. During the process of desemanticization it loses its inherent meaning and semantic feature and exhibits widely a new different meaning, occurring with other grammatical items in the sentences. Now here we examined and analyzed a list of examples of grammaticalization or desemanticization of the verb “læg”.

Here we clearly see that the verb “læg” after being grammaticalized or desemanticized, it becomes “ho” (means “to be”) auxiliary verb. The verb “læg” loses its natural, independent meaning and semantic feature and shows a new kind of meaning that is, “ho” but it retains its grammatical category that is, Verb. Again the verb “ho” (to be) is divided and reinterpreted into three meanings i.e. *Existence*, *Experience* and *Become*. We will clearly discuss these three linguistic forms and constructions in detail one by one separately.

“lǝg” (to attach)

Grammaticalization (desemanticization)

‘ho’ (to be)

Existence

Experience

Become

(1.) **Existence:** here the verb “lǝg” is grammaticalized (or desemanticized) and leaves its own real semantic meaning and feature and provides a new interpretation, that is, *Existence*. It combines only with Noun category and creates a new kind of meaning. The structure pattern of the verb “lǝg” with Noun is *Noun + /lǝg/*. For instances....

1) sǝrǝk pǝ admi – ke b^hiŋ lǝg – əl c^həi.
road on people Gen crowd exist Perf is-Aux
“There is a crowd of people on the road.”

2) ab dura pǝ g^has lǝig ge – l c^həi.
now court at grass exist Go Pst is-Aux
“There has been/is grass at the court now.”

3) sǝrǝk pǝ pain lǝg – əl c^həi.
road on water exist Perf is-Aux3sg
“There is water on the road.”

4) gǝv me mela lǝg – əl c^həi.
village in fair exist Perf is-Aux
“There is a fair in the village.”

5) nav d^har – ke kat lǝg – əl c^həi.
boat canal Gen shore exist Perf is-Aux
“There is a boat on shore of the canal.”

6) park me gari lǝg – əl c^həi.
park in vehicle exist Perf is-Aux3sg
“There is a vehicle in the park.”

- 7) kəpɾa pə dag ləig ge – l c^həi.
 cloth on spot exist Go – Pst is-Aux3sg
 “There has been/is a spot/mark on the cloth.”

(2.) **Experience:** In the following sentences the verb “ləg” attaches as a second constituent of the conjunctive verbs of *experiential* in nature. The lexeme “ləg” combines with other grammatical categories such as Adjective and Noun and generates and shows a new kind of meaning, that is, feeling of something and provides experiential structure. The structure pattern of the verb “ləg” with N & Adj is Noun/Adj + /ləg/. For example.

- 8) həm – ra jar ləg – əit əic^h.
 I Dat cold feel Imprf is-Aux1sgm
 “I feel/have a cold.”

- 9) həm – ra piyas ləg – əit əic^h.
 I Dat thirsty feel Imprf is-Aux1sgm
 “I am/feel thirsty.”

- 10) həm – ra b^huk ləig ge – l.
 I Dat hungry feel Go – Pst
 “I was/felt hungry.”

- 11) həm – ra nind ləg – əit əic^h.
 I Dat sleepy feel Imprf is-Aux1sgm
 “I am/feel sleepy.”

- 12) həm – ra cot ləg – əit c^həi.
 I Dat stroke feel Imprf is-Aux1sgm
 “I feel/have a stroke.”

- 13) həm – ra kam me mən nəi ləg – əit əic^h.
 I Dat work in interest not feel Imprf is-Aux
 “I do not feel to work.”

- 14) həm – ra k^hel me mən ləg – əit əic^h.
 I Dat play in interest feel Imprf is-Aux1sg
 “I feel to play.”

- 15) k^həbər sun – kə əhā ke d^həkka ləg – əl.
 news hear CP you Dat shock feel Pst
 “You felt/got a shock having heard the news.”

(3) Take/Become: Here the verb “læg” is interpreted as a *becoming* or *taking* something. It is restricted only to the years, months, weeks, days (calendar terms) and time terms as well. The lexeme “læg” occurs with Noun class (calendar or time terms) in the sentences and forms a new kind of semantic interpretation in specific contexts. For examples

16) i kam me kəte məhina læg – ət?
 this work in how many month take Fut
 “How many months it will take in this work?”

17) i kam me kəte həfta læg – ət?
 this work in how many week take Fut
 “How many weeks it will take in this work?”

18) i kam me kəte din læg – ət?
 this work in how many day take Fut
 “How many days it will take in this work?”

19) i kam me kəte sal læg – ət?
 this work in how many year take Fut
 “How many years it will take in this work?”

20) g^hər ja – ə me kəte səmæ læg – ət?
 home go Inf in how much time take Fut
 “How much time it will take to go home?”

21) i kam me kəte g^hənta læg – ət?
 this work in how many hour take Fut
 “How many hours it will take in this work?”

22) i kam me 2 sal aur 2 məhina læg – ət.
 this work in two year and two month take Fut.
 “It will take two years and two months in this work.”

23) həm – ra i kəm k^hətəm kər – ə me 2 din læig ge – l.
 i Dat this work complete do- Inf in two day take Go – Pst.
 “I took two days to complete this work.”

24) həm – ra i cittj lik^h – ə me 1 g^hənta læg – ət.
 i Dat this letter write Inf in one hour take Fut
 “I will take one hour to write this letter.”

25) bihar	ja –ə	me	3	<i>din</i>	<i>læg – əit</i>	əic ^h
Bihar	go Inf	in	three	day	take Impf	is-Aux

“It takes three days to go to Bihar.”

Here now we will see that the verb “læg” after undergoing the process of grammaticalization (or desemanticization) loses its own semantic meaning and feature and provides new kind of different meanings, which are *Appear*, *Make*, and *Apply*. It does not change its grammatical category but remains verb category in the following sentences.

(4) Appear: The linguistic item “læg” loses its own natural semantic meaning and reinterpreted as a meaning of *appearance*. It means after being grammaticalized it exhibits appearance of something and maintains its grammatical class that is, verb category. The structure patten of the verb “læg” and other grammatical categories is *Noun/Adjective + /læg/*.

26) o	<i>imam</i>	<i>læg – əit</i>	əic ^h .
he	imam	appear Impf	is-Aux3sgm (NH)

“He appears an Imam (Islamic priest).”

27) ena	<i>læg – əit</i>	əic ^h	ki	<i>p^huhĩ</i>	<i>ho – ət</i> .
like	appear Impf	is	that	rain	be Fut

“It appears that it will rain.”

28) əsman	me	<i>badəl</i>	<i>læg</i>	<i>ge – l</i> .
sky	in	cloud	appear	Go – Pst

“The cloud appeared in the sky / there was a cloud in the sky.”

29) i	<i>kəpra</i>	<i>gənda</i>	<i>læg – əit</i>	əic ^h .
this	cloth	dirty	appear Impf	is-Aux3sgm

“This cloth appears dirty.”

30) ai	o	<i>bəḍ</i>	<i>nik</i>	<i>læg – əit</i>	əic ^h .
today	she	very	beautiful	appear Impf	is-Aux

“Today she appears very beautiful.”

31) o	<i>ənd^ha</i>	<i>admi</i>	<i>læg – əit</i>	əic ^h .
he	blind	man	appear Impf	is-Aux

“He appears a blind man.”

(5) **Make:** Here the verb “læg” loses its real meaning and is being reinterpreted as a *making*. It provides completely a different meaning that is, making of something. We can see in the following examples that how the verb “læg” has lost its semantic meaning and feature as well and exhibits new meaning. The structure pattern of the verb “læg” and other grammatical categories is *Noun + /læg/*.

32) jar me əhã g^hura læge – l – i.
 cold in you (H) fire make – Pst – H
 “You made a fire in a cold.”

33) əhməd pan læga – rəhəl əic^h.
 Ahmad betel make Prog is-Aux3sgm
 “Ahmad is making a betel.”

34) o həməɾ bic^han læga de – l – ək.
 he (MH) my bed make Give – Pst - MH
 “He made my bed.”

35) həm kail jafri læga – eb
 I tomorrow fence make Fut
 “I will make fence tomorrow.”

36) o k^həini læga – rəhəl əic^h
 he tobacco make Prog is-Aux3sgm
 “He is making tobacco.”

(6) **Apply:** Here the verb “læg” having lost its natural and real semantic meaning and feature after undergoing the process of grammaticalization (desemanticization) is reinterpreted as a *applying* something (use of something). In the following sentences we can see that the verb “læg” combines with Noun class and creates a new kind of meaning that is, apply something. The structure pattern of the word /læg/ with other grammatical category (Noun) is *Noun + /læg/*.

37) o əpən deh pə crim læge – ne c^həi
 he his body on cream apply Perf is-Aux3sgm (H)
 “He has applied the cream/ ointment on his body.”

38) ok - ra māj me sindur læga – u
 she Dat head in vermilion apply Imp
 “Apply vermilion to her head.”

39) o əpən deh pə mərħəm ləge – ne c^həi
 he his body on ointment apply Perf is-Aux3sgm (H)
 “He has applied the cream/ ointment on his body.”

40) o kes me tel ləga – le – l - ək
 he hair in oil apply-Take- Pst- 3H
 “He applied oil in hair.”

41) o dəwa ləga – rəhəl əic^h
 he medicine apply Prog is-Aux
 “He is applying medicine.”

42) o əpən mat^ha pə bam ləge – ne c^həi
 he his head on drug apply Perf is-Aux
 “He has applied drug on his head.”

The Verb “Ləg” at V2 Position

The verb “ləg” is a very productive lexeme and syntactically occurs at V2 position as well in the grammar of Maithili. After undergoing the process of desemantization it gives up its inherent meaning and semantic feature and exhibits widely a new different meaning, occurring with other grammatical categories in the sentences. We clearly examine and analyze a list of sentences of grammaticalization or desemantization of the verb “ləg”. It is interesting to see that the verb “ləg” also occurs with homophonous verb at V2 position. Let us see examples

43) o k^hana k^ha – e ləg – əl
 he food eat Inf begin Pst
 “He began to eat the food.”

44) həm ra ləg – e ləg – əl ki o nəi ae – t – ah
 I Dat feel Inf begin Pst that he not come –Fut-3H
 “I began to feel that he will not come.”

45) əhā – ke bat səməj^h ləig ge-l – əinh
 you(H) Dat matter understand attach Go-Pst- 2H
 “You came to understand a matter.”

Here in above examples (43-45) the verb “læg” occurs at V2 positions. In example (44) the verb “læg” appears with homophonous verb (/læg/) and they have their own independent and natural meanings.

Conclusion

We conclude this paper by saying that the verb “læg” is very productive lexeme in the grammar of Maithili. In the process of grammaticalization, the verb “læg” widely combines with other grammatical categories (N, V & Adj) and provides a new kind of semantic meaning while it loses its natural semantic meaning that is, desemanticization but it maintains and retains its grammatical category that is, verb. It appears at both positions V1 and V2. It is interesting to see that it also occurs with the homophonous verbs.

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A Postmodern Interpretation of *Oedipus Rex*

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Ambiguous and Paradoxical View of *Oedipus Rex*

This paper attempts to review and critically examine the accepted interpretations of *Oedipus Rex*, which considers Oedipus as a guilt ridden soul responsible for the murder of his father and marrying his mother. My contention is that given the way Oedipus's character has been delineated, his state seems to be highly ambiguous and paradoxical that this, in turn, generates a serious controversy with respect to his actions, morality and ideological stance.

Why the readers have become so skeptic of the interpretation process? It is especially because in the post-modern age the readers have become so much obsessed with the close textual analysis that they go down to the letters, the signs, of which they are constituted. Insistence on textual analysis is due to the influence of trend-breaking literary giants like Jacques Derrida, Jean Baudrillard and Michael Foucault, who undoubtedly are the chief spokesperson for post-modernism.

Grammatology

Derrida labelled his critique a “grammatology,” as a play on *gramme*, which refers to an arbitrary mark, an insignificant letter, the trace of a sign. Meaning is a network of traces, like a text; there is no arch-trace, no place in which language finds its own ground. It is “constant flickering of presence and absence together”. Deliberating about the nature of anthropology takes one into the matrix of theology; thereby one encounters the need of a transcendental signified (logos/God). Derrida contends that humankind cannot go beyond texts to those authoritative centers which ground them in stable meaning. Therefore the interpretations of the text under consideration are open to be challenged that I will explore a bit later.

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Power/Colonization

Michael Foucault's dictum "Knowledge is power/colonization" has revolutionised the understanding of discursive practices. If one has enough knowledge, he can manipulate the existing systems. Moreover, can create new systems that suit his intentions as for as one understands Michael Foucault's dictum "knowledge is discourse". This assumes serious dimensions when related to Creon and his actions in the play under discussion. Since it is a misconception to believe that the Greeks were less in any respects to the moderns, therefore Creon's role becomes the focus of attention of my discussion.

Hyper Reality of Signs

Baudrillard's hyper-reality of signs has infused an attitude of skepticism towards each and everything. The importance of exchange of signs is known to everybody. An illusion can be created easily in the minds of public. The manipulation of signs can easily take place. This is aptly brought to limelight when Creon's words that he purportedly believed to be the word (sign) of Apollo and Tiresias's word (sign) becomes crucial in the unfolding of serious events in Oedipus's life.

Challenging the Traditional Interpretations of Oedipus

Taking cognizance of such arguments, the myth of Oedipus and the interpretations related to it can be drastically challenged. Since this and other myths are recurrent in the Greek culture, Sophocles reorganizes the events of Oedipus myth, and lets his play open after seventeen years of Laius's murder; meanwhile Oedipus has got married to his mother and has begotten four children. A plague has struck Thebes and Oedipus has instructed Creon to go and consult the oracle of Delphi and bring information about the cause of this plague. Creon brings the information that there will be no relief until the murderer of Laius is expelled from the city. But the murder mystery slowly becomes a quest for Oedipus' identity. The question 'who did it?', 'who am I?', 'who speaks truth'? And many more suspicious questions make it no less than a brilliant piece of detective fiction.

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Sophocles and Oedipus: A Symbol of Rationality

Sophocles has intentionally played with Oedipus's identity. For example, he does not give any clues as to why he is so much afraid of his son's existence. Sophocles provides no information about its reason, but as the myth goes Laius was staying with King Pelops when he kidnapped and raped Pelops' son, Chryssipus. Chryssipus could not tolerate this humiliation and kills himself. Laius is cursed —his own child will assassinate him.

Sophocles has the knack of manipulating the material already known to the public to suit his artistic designs. He is adept at human psychology. He was a great innovator. He converts the myth of Oedipus Rex into a human-centered tale, for it suits the artistic goals of Sophocles. He wanted to project Oedipus as a symbol of rationality. He presents Jocasta as skeptic of the word of Apollo. She advises Laius not to take the word of Apollo seriously, as they have killed their son and averted the curse. Oedipus's rational spirit is firmly established in his victory over the Sphinx by solving her riddle. He is puffed up by this victory, and there is smell of pride that pervades in his boasting reproach when he not only reprimands Tiresias, the blind prophet but he is also deeply irreverent towards the gods:

“When the Sphinx, that chanting Fury kept her deathwatch here...

Did you rise to the crisis? Not a word,

You and your birds, your gods—nothing.

No, but I came by, Oedipus the ignorant,

I stopped the Sphinx! With no help from the birds,

The flight of my intelligence hit the mark”. (*Oedipus the King*, ll. 445-53).

But this rationale temperament over which Oedipus was fuming gets cooled off in the later part of the play, when Oedipus is compelled to seek the help of Tiresias.

Guilty of the Crimes?

The drama of *Oedipus Rex* no doubt revolves around whether the king is actually guilty of the crimes that purportedly lie behind the Theban plague. The blind prophet Tiresias in anger clearly tells the king Oedipus, "I say that the killer you are seeking is yourself" (*Oedipus Rex* 55). But in the end, even a great playwright like Sophocles bends to anthropological pressure and finds Oedipus guilty. The scapegoat is punished and expelled.

In such a scenario Oedipus was the perfect choice for a sacrificial scapegoat. Under such circumstances the role of Creon becomes suspicious. This gets amply reflected in Oedipus's thoughts as:

Ah, riches and royalty, and wit matched against wit
In the race of life, must they always be mated with envy?
Must Creon, so long my friend, my most trusted friend,
Stalk me by stealth, and study to dispossess me
Of the power this city has given me-freely given-
Not of my asking-setting this schemer on me,
This pedlar of fraudulent magical tricks, with eyes
Wide open for profit, but blind in prophecy?

Role of Tiresias

Tiresias could be just an agent of Creon presumably as Oedipus says regarding the robbers who were supposed to have killed Laius, "Robbers would hardly commit such a daring outrage-unless they were paid to do it by someone here". Anything is possible. Why to believe the word of Tiresias when one knows he deceived the gods by stealing secrets from them? His very nature is witness to this. Is it just the power of cultural ritual that forces Oedipus to consult Tiresias.

Everything was in perfect order, but by removing the carpet of happiness from below the center (Oedipus) Creon culture has resulted in barrenness. Creon who replaces the centre, can be considered the director of this entire script. This view seems to be getting justified in *Oedipus at*

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Colonus and *Antigone*, where Creon behaves arrogantly and has become corrupted to the core of his heart, rather it can be said his hypocritical nature gets exposed. The way he treats Antigone and Ismene (the daughters of Oedipus) is sufficient proof in itself of his demonic nature. His denying the funeral of Polynices (Oedipus's son) speaks volumes about his dubious tactics.

Impact of Absolute Power

Lord Acton comments, "Power tends to corrupt, and absolute power corrupts absolutely" aptly fits Creon's character. Creon loses his son Haemon in the process, who had gone to rescue his Antigone who was kept in a cave by Creon. On finding Antigone dead, Haemon tried to stab his father, but misses the mark and later kills himself. This elicits satisfaction in the readers, which in itself suffices the argument that Creon undoubtedly is a dubious character.

Aristotle's Model Protagonist

According to Aristotle's model of tragedy the protagonist of a tragedy must be good; otherwise it is not a tragedy at all. If Oedipus is guilty, then whatever has happened to him at the end elicits satisfaction, thereby making the play a controversial one.

Functions of Linguistic Signs

The language and linguistic signs are a means of expression of the vital information, but also can conceal the true nature and origin of human community as rooted in sacred violence. What is the fault of children born to Oedipus and Jocasta? What is the fault of Oedipus if his father Laius had raped Chryssipus. Why Oedipus has been made a scapegoat. Is it not the culture that will transmit the knowledge of bastard nature to the children born to Oedipus and Jocasta? Is it not the power of cultural/linguistic signs that enforces the tragedy on them?

But how do we know, a post-modern disciple of Derrida might ask, that this version of "knowledge" and "ignorance" is not just another binary opposition of yet another version of logocentric theory? If the children would have been kept ignorant about their bastard nature, they

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might have lived a normal life, but the power of linguistic culture doesn't allow that to happen, thereby letting us believe that human culture believes in the logos of violence and not love. If anything happened in ignorance, why culture demands retribution and is not able to generate a humane logos. This make its own basis mythic, i. e., the culture operates in its own realm and is found everywhere, thus is superior to the nature or the divine. If the divinity plans anything, the culture dances to its tunes and at times becomes so powerful that it is able to overthrow divine decree.

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Acquisition of English Language Fluency of Intensive Course Students at Buraydah Community College: Challenges and Recommendations

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Abstract

This research study focuses at the Acquisition of English Language Fluency of Intensive Course Students at Buraydah Community College. For this purpose two sets of questionnaire have been designed for achieving the data to investigate challenges and after analysing it in the light of students' questionnaire (SQA), and a teachers' questionnaire (TQA), the researchers have made certain recommendations to overcome the challenges. This study shows strong intention of the students about problematic aspects of English language fluency which need to be addressed seriously .This research study also provides basis for further research in this area.

Key words: Fluency acquisition, language skills, speaking problems, Challenging Factors & Recommendation Factors

1. Introduction

1.1. Research Problems

The students of English Language Program (ELP) at Buraydah Community College (BCC), Qassim University need to use English extensively for academic purposes. Except a couple of Arabic Language subjects, most of the academic books are in English Language. The medium of instruction is also English and it is the need of the students to be proficient to understand the instructions of their Foreign Faculty Members (FFMs) in English. In ELP, the Local Faculty Members (LFMs) also give instruction to the students in English language. After completing the two years (four levels), the students of BCC have to join the Department

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of English Language and Translation (DELT) to complete their Bachelor Degree Program. Despite learning for two years in the college, ELP students are still hesitant in speaking English. They cannot express themselves fluently and effectively. ELP Students at BCC face another problem when they are expected to communicate in English before the fluency is achieved. Krashen's interview with Young (1992) has been quoted by KhairiIzwan Abdullah in his research study, appeared in *Journal of Language and Learning* (2005), stated that "speaking can cause high anxiety level and the reason for this is that teachers often expect beginners to perform beyond their acquire competence(Vol.3 No1)." This level of anxiety is observed in the classroom. Even a vast majority of ELP students at BCC in different levels cannot break the silent period. As a result students portray the picture of poor performance in spoken English.

1.2. Research Significance

This research study will provide useful information particularly, to the teachers at BCC about the challenges involved in affecting the acquisition of English language fluency of intensive course students (ICS). On the base of this information, they can design effective teaching methods to overcome the factors that can be the cause of poor speaking in English. In the light of the findings of this study, students can also select suitable strategies for themselves to improve their communicative skills.

1.3. Research Questions

This research work seeks answers to the following questions:

- i. What are the factors that affect acquisition of English language fluency of intensive course students at Buraydah Community College.?
- ii. What are the frequency and order of importance of these challenging factors?
- iii. To what extent do these challenging factors differ in their effects in ICS at the BCC?

1.4. Research Objectives

This research aims to:

- i. Locate the external challenging factors that discourage the IC Students at the BCC in listening and speaking classroom .
- ii. Understand what the frequency and order of importance of the discouraging theme is.
- iii. Help the learners to become more fluent and appropriate.

1.5. Research Limitations

- i. This study is limited to the acquisition of English language fluency of Intensive Course Students at Buraydah Community College.
- ii. Twenty five students have been selected randomly from the same course to complete the designed questionnaire for research purpose.
- iii. Ten faculty members also participated and gave their opinion through a TAQ.

1.6. Literature Review

Fluency is a flow in which words are joined together while speaking quickly (wikipedia2013). It is a characteristic of the speaker. To Hartmann and Stork, a person is a fluent speaker when he is capable of using the language structure accurately (1976, p. 86). Fillmore (1979) familiarizes fluency by attaching it to the creative and imaginative use of the language. Brumfit (1984) binds it to the natural use of language (p.56). J.D Brown (2003) quotes Richards, Platt and Weber (1985, p.108) who define fluency as follows:

The features which give speech the qualities of being of being natural and normal, including native- like use of pausing, rhythm, intonation, stress, rate of speaking, and use of interjections and interruptions.

Schmidt (1992) calls fluency an automatic procedural skill while Richards et al (1985, p. 109) “refers to the ability to produce grammatically correct sentences but may not include the ability to speak or write fluently.

Jack C. Richards, John Platt & Heidi Platt (1996) categorize four language skills into two categories. They divide speaking and writing as active/productive while reading and listening as passive/receptive skills. Dunn Byrne (2004) defines speaking as “the ability to express on oneself intelligibly, reasonably, accurately and without hesitation” (p.125). To achieving this objective, an FL learner has to start imitating the models from their teachers.

This will enable them to express successfully. Acquiring English language fluency is very important both academically and generally because it is a key factor of failure and success of the students in their practical life. The pedagogic problem in foreign language teaching is to prepare learners to be able to use the language. It is sequential arrangement of words of a specific language to convey a message orally.

In *Practice and Progress* L.G Alexander (1984) says that fluency in FL can be adopted by the students. To understand L2 in a better way, students can be involved to narrate any event from their past life. They can be given the model of narration as for this purpose (p.185). Many FL Teachers complain that fluency in oral skills is very difficult to develop in learners. Marianne Celce-Murcia & Lois McIntosh (1978) have already endorsed this idea that "(a) fluency in speaking is probably the most difficult of all second language skills to develop; (b) because speaking practice cross-cuts so many other classroom activities" (p.90).

Najat Al- Mutawa&Taiseer Kailani (1998) point out that competent and fluent teachers, conducive classroom atmosphere, ample opportunity for pupil participation, clear objective in speaking, appropriate knowledge of functional expressions, and "sensitivity to any change in the situation in which communicative operations are taking place", are the requirements to develop speaking skill (p.104).

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Susan Mockridge – Fong in his article *'Teaching the Speaking skill'*, published in *Teaching English as Second or Foreign Language* (1990), is highlighting the issue of developing the communicative abilities in a FL by quoting Stevic (1967), who looks at this problem from the perspective of linguistic expertise and our teaching methodology:

Speaking without communicating is a tale told by an idiot. How often do we ask adults to play structural games with toy formation? How often do our students ask us for meat and drink, and we give them a grammatical vitamin pill. We are becoming more and more sophisticated in isolating delicate points of grammar and preparing them for student use, but we get them ready for shipment, why must we pack them in communicational Styrofoam? (p.90)

Dina M. Al-Sibai & M. Z. Kebbe (2005), made a research study on L2 *Anxiety of Saudi* learners lack competency in speaking, and most have difficulties with pronunciation. This fact stops them to express in English for fear of being ridiculed or, simply, for being wrong.

2. Language Skills

2.1. Four Skills in brief

2.1.1. Listening

Listening is the ability to understand the uttered or spoken words. Listening encodes a message. It involves understanding a speech accent or pronunciation, grammar, vocabulary and also grasping meaning. Larry Vandergrift (www.llas.ac.uk) quotes the research analysis of Gilman & Moody (1984) that adults spend their 40-50% time on listening.

It was the most neglected skill and was treated in a very unsuitable way. Few years back, listening skill was not included in the main stream of English language teaching. Listening was on decline but now the trend has been changed. Listening is also considered a very necessary skill in English language learning program. Larry Vandergrift

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(www.llas.ac.uk) also admits that "the importance of listening in language learning has only been recognized relatively recently (Oxford 1993)."

2.2.2 Reading

According to Jack C. Richard (1999), perceiving a written text in order to understand its contents is called reading comprehension but saying a written text aloud (oral reading) can be done with or without understanding of the contents (p.306). Through reading we pronounce the phonemic symbols in such a way that those symbols make sense clear for the listeners and help them understanding the meaning also. Reading helps us to know what is going in the world. Without reading one cannot convey the meaning of the written words.

Many people have been of the view that reading is only a process of recognition of written words. Professor Patil writes in this regard:

Reading is a gateway to language learning as it is the only/major source of input in a foreign/second language situation. Several factors influence reading speed and comprehension, for example, learner's language aptitude, attitude to the target language, and motivation. (AWEJ, V: 1. No.1 October, 2010)

The purpose of Teaching Reading in an English Language Program is to develop the habit of reading with a suitable speed and to enable the students to understand and interpret the information.

2.2.3 Writing

According to Peter T. Daniels, "Writing is the representation of language in a textual medium through the use of a set of signs or symbols, known as a writing system" (Wikipedia, 2012). Writing is an orthographic phenomenon. It depends upon mechanical as well as mental process. Writing is not only the graphic of words but also the use of words and symbolism in an arranged and systematic way. The arrangements of words make sentences. These sentences are arranged in a particular way to form a paragraph. In short we can say that

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writing is a conscious and purposeful activity. One sentence is logically connected with the other. But written work has its own place, its own utility and its own importance in learning a language.

2.2.4 Speaking

Speaking is one of the most active and major language skills. It is a primary skill. Donne Byrne (2004) defines speaking that it is the ability to express oneself intelligibly, reasonably, accurately and without hesitation (p.125). To attain this goal, a foreign language learner has to start from merely imitating the models from the teacher and steadily becoming capable enough to express in English. Not only in a language learning program but also in our daily life, the act of speaking is very important. It is a key factor that plays a vital role to our success or failure. The main aim of Teaching Speaking (TS) is to achieve fluency. The basic problem in Foreign Language Teaching is to prepare learners to be able to use the language. How can we make speaking successful and interesting, it depends on how do (as teachers) we understand our aims? For example it is necessary to know that in any Foreign Language Program, the basic requirement is grammar and vocabulary. Speaking is sequential arrangement of word of a specific language to convey a message orally.

Language is unique phenomenon through which human beings exchange their ideas, emotions, and feelings. English is an international language and it has got such place that nobody can deny this fact. Though English is spoken across the globe but still there are some problems for the non-native speakers. *Acquisition of English Language Fluency of Intensive Course Students at Buraydah Community College; Challenges and Recommendations*, is the topic of this research. During research process, the researcher has to explore many factors which affect the communicative abilities of the learners. Its aim is to highlight the problems involved in poor speaking and to give suggestions to the students for the improvement

purpose. This research work is also an invitation to those who want to explore more in this area of language learning.

2.2. Importance of speaking

The significance of speaking in human life is undeniable. Speaking is an act of communication and basically it is performed in a face to face interaction. It involves our expressions, gestures, and body movements. Speaking plays a vital role in our daily life. Through speaking one can judge others or be judged by the others. Speaking develops confidence and enhances the ability of a person. It does not mean only to utter grammatically correct sentences but also to convey ideas in an understandable way. It grows up competence and enlarges the knowledge of a man. Through speaking one can share his views with other. In FL learning situation, speaking cannot be neglected.

S.M. Shahid (2000), a Pakistani writer writes in his book *Teaching of English* that 'we speak when we want to express our ideas, desires, opinion and to establish social relationship and friendship' (p. 218).

People speak according to their speaking behaviour. When two or more persons get involved in talking, they by this way develop conversation. If we analyse a conversation we will come to know about different roles of the people during conversational analysis. It also tells us how conversation is used in ordinary daily life. Conversation includes the study of how a speaker decides when to speak or not to speak. How sentences of two or more speakers are related.

Speaking as the most important skill anybody needs it for his/her lifebusiness. But in many parts of the world, the speaking curriculum in academic institutions does not match with the current demand of market. Speaking Skill Competency is a key to get jobs in different companies. It helps to get promotion in already occupied positions and creates respect and in official meetings, and develops confidence in individuals and flourishes the

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qualities of leadership. Through speaking, sages introduce the word of wisdom to the ignorant people. Through the power of speaking, speakers raise the interest of listeners to learn various beneficial things.

Communication can take place in the shape of verbal exchange of words. Oral Communication (OC) is a two way process between speaker and listener involving the productive skill of speaking and the receptive skill of understanding. Speaker encodes the message in an appropriate way and listener decodes that message. Achieving the objective of OC in FL learning is an excellent source of motivation specially, for the learners who wish to go on a voyage to explore new islands in their future life.

Speech is not only a means of an expression but exposition of creative speech. Through speech one can formulate and reproduce their ideas and thoughts. Without speaking, the purpose of teaching other skills remains incomplete.

2.3. Purpose of speaking

Some language learners believe OC ability as the measure of knowing a language. According to these learners fluency is:

The ability to converse with others, much more than the ability to read, write, or comprehend oral language. They regard speaking as the most important skill they can acquire, and they assess their progress in terms of their accomplishments in spoken communication.

(NCLRC, <http://www.nclrc.org>, 2003-2004)

For attaining the command on speaking skill people devote most of their time on it. Sometimes, people speak a lot without any solid reason and purpose. Some people speak just to consider it a part of language usage. However, speech is meaningful and it has also some purpose. If two persons are interacting with each other without comprehending what they intend to communicate, actually, they will not accomplish the act of speaking. Speaking

Comprehension means to recognise the spoken or read words and sentences. The act of speaking serves the following purposes.

2.3.1. Directive

Herbert H. Clark (1977) explains that by uttering a directive the speaker attempts to get the listener to do something. By ordering, compounding, requesting begging, or pleading, the speaker is trying to get the listener to carry out some action by asking a Yes/No- question or with questing like what does George own? He is trying to get the listener to provide information (p.88).

Making request and asking question are two main types of directives. By uttering a directive a speaker attempts to get the listener to do something while speaking. The purpose of speaking is to ask for some information, guidance or some action to be performed for the speaker.

2.3.2. Commissive

In this speech-act the speaker shows his commitment to do something in the future, such as a promise or a threat. For Example:

If you do not stop fighting, I'll call the police. (threat)

I'll take you to the movies. (promise)

Jack C. Richards (1999, p. 343)

2.3.3. Expressive

Expressive means effectively conveying a feeling, idea, or mood: *an expressive gesture; an eloquent speech; a meaningful look; a significant smile etc.* Dictionary of the English Language (2009). In this type of speech, a speaker expresses an attitude about what is the state of affairs. If the speaker wishes to express his *psychological state* about something he utters an expressive. When he apologizes, thanks, congratulates, welcomes, or deplors, he is expressing how good or bad he feels about some event. All this comes in the range of expressive.

2.3.4. Declarations

Another type of speech is declarations. This speech is with special purpose. Oxford Advanced Learners Dictionary (7th edition) defines the term 'declaration' as, "a written or spoken statement, especially about what people feel or believe" (p.379). Katie Wales (2001) explains it further:

In speech- act theory, a **declaration** is a special, rather conventional kind of ILLOCUTIONARY ACT which directly constitutes an action, e.g. dismissing, sentencing, naming (e.g. a ship). It is often uttered within some particular social context by a person of authority (e.g. judge, member of the royal family, etc.): e.g. *I hereby sentence you to two years' imprisonment.*(p.94)

2.3.5. Permissive

In this type of speech the speaker's purpose is to ask for his mission to do or say something. In our daily life we use such sentences like *sister world you like to go with me for a walk.* The speaker is asking for permission for the sake of speaking.

2.3.6. Representative

According to Jack C. Richards, Johan Platt & Heidi Platt (1999) representative is:

a speech act which describes states or events in the world, such as an assertion, a claim, a report. For example, the assertion:

This is a German car. (p. 343)

2.4. Types of speaking (Planning & Execution)

Speaking therefore appears to be divided into two types of activity planning and execution. Herbert, H. Clark and Eve, V. Clark (1977) write in *Psychology & Language* that speakers know what they wish to communicate and how they affect the mental state of their listeners. (p.224)

The division between planning and execution however is not a clear one. At any moment usually speakers are doing a little of both. They are planning what to say next while

executing what they had planned moments before. It is impossible to say where planning leaves off and execution begins. Despite this problem, planning and execution are convenient labels for the two ends of speech production. The considerations that go into planning an utterance can generally be distinguished from those that go into its execution. For planning and executing speech need to follow the following steps.

2.4.1. Discourse Plans

The first step for speakers is to decide what kind of discourse they are participating in. Each kind of discourse has a different structure and they must plan their utterances to fit.

2.4.2. Sentence Plans

Giving the discourse and their intention to produce a sentence with the right message speakers must select one that will do this. They must also decide how they want to convey their message directly by means of the literal or means of irony under statement or other indirect rhetorical devices.

2.4.3. Constituent Plans

In sentence analysis, constituent is a linguistic unit, which is a part of a larger construction. According to Jack C. Richards (1999), Constituent Plans show:

The arrangement of linguistic units (CONSTITUENTS) in phrase, clause, sentence, etc., in order to show their relationship to one another. A constituent structure can be represented in various ways. A popular way is to use tree **diagram**. (p. 79)

2.4.4. Articulatory Program

It contains a representation of the actual phonetics segments, stresses and intonation pattern that are to be executed at the next step.

3. Research Methodology

This is a descriptive study and it contains the characteristics of both qualitative and quantitative research. In order to find out about the Acquisition of English Language Fluency

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of Intensive Course Students at Buraydah Community College, The data for the study was collected through a students' questionnaire (SQA) (see *Appendix A*), and a teachers' questionnaire (TQA) (see *Appendix B*). The SQA comprises a total of 50 items which have been divided into seven parts. From these seven parts, the chosen items point out the main challenges about the Acquisition of English Language Fluency of Intensive Course Students (ICS) at BCC. Part "A" of the SQA (items:1 - 10) reflects a challenge in this regard i.e., *communication environment*, Part "B" (items 11-20) looks at the problem of *native language influence*, Part "C" (items 21-30) tries to find out the challenges related to the *teaching methodology*, Part "D" (items 31-38) is designed to elicit the students' needs of *English language vocabulary*. Part "E" (items 39-43) exposes the problems, related to the notion of *learning pronunciation*. Part "F" (item 44-45) exposes the fact about the use of *teaching aids* in the classroom, and it is a big challenge for the teachers that they must make it possible. Part "G" (items 45-50) locates that *the lack of practice* lessens the level of Acquiring of English Language Fluency of the IC Students at the BCC. The SQA was also explained into to avoid any misunderstanding on the part of the participants.

3.1.1. Analysing the SAQ

Table 1. Number of responses

Challenging factors (CFs)	Numbers of respondents				
	S.A	A	N.S	D	S.D
A. Communication Environment	13	6	3	2	1
B. Native Language Influence	15	5	2	2	1
C. Teaching Methodology	16	4	1	3	1
D. English Language Vocabulary	9	13	1	1	1
E. Pronunciation Problems	10	11	1	2	1
F. Teaching Aids	8	12	2	2	1

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G. lack of practice	14	7	1	2	1
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The above *Table-1* just counts the numbers of responses about the selected challenging factors (CFs). These CFs and their responses have been derived from SQA (see Appendix A).

Table2. Total Number of responses about S.A & A

Challenging factors	Total numbers of respondents		
	S.A	A	Total = S.A+A
A. Communication Environment	13	6	19
B. Native Language Influence	15	5	20
C. Teaching Methodology	16	4	20
D. English Language Vocabulary	9	13	22
E. Pronunciation Problems	10	11	21
F. Teaching Aids	8	12	20
G. lack of practice	14	7	21

Table2 reflects the sum of the Strongly Agree (SA) and Agree (A) responses about each of the challenging factors from A to G. On the other hand, the following *Table3* shows the total numbers of Disagree (D) and Strongly Disagree (SD) responses of the students about the same CFs.

Table3. Total Number of responses about D & S.A

Challenging factors	Total numbers of respondents		
	D	S.D	Total = D+S.D
A. Communication Environment	2	1	3
B. Native Language Influence	2	1	3

C. Teaching Methodology	3	1	4
D. English Language Vocabulary	1	1	2
E. Pronunciation Problems	2	1	3
F. Teaching Aids	2	1	3
G. lack of practice	2	1	3

In *Table4*, the given numbers mean the respondents do not have any opinion about the indicated Challenging factors.

Table4. Total Number of responses about N.S

Challenging factors	Total numbers of respondents
	N.S
A. Communication Environment	3
B. Native Language Influence	2
C. Teaching Methodology	1
D. English Language Vocabulary	1
E. Pronunciation Problems	1
F. Teaching Aids	2
G. lack of practice	1

Table 5. Total Numbers of responses about each of the Challenging Factors (CFs)

C. Factors \Rightarrow	A	B	C	D	E	F	G
S.A+A	19	20	20	22	21	20	21
D+S.D	3	3	4	2	3	3	3
N.S	3	2	1	1	1	2	1

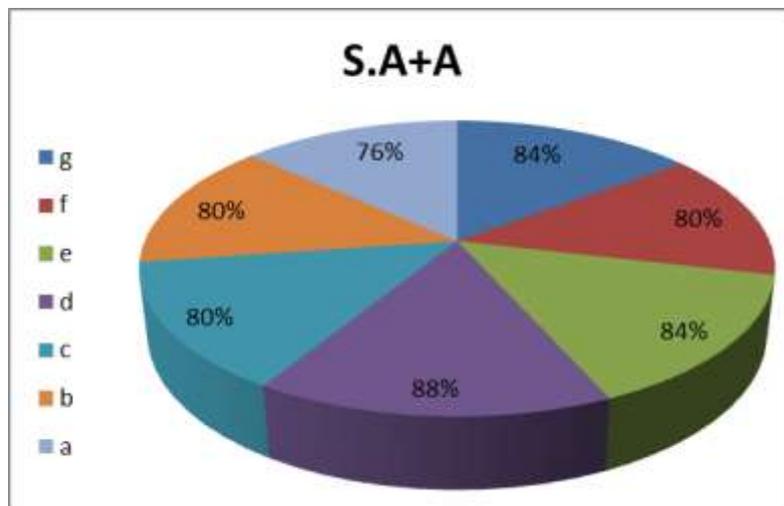
In Table 5, the given numbers show the total sum of the responses after adding S.A+A, D+S.D, and N.S about the CFs; A, B, C, D, E, F, & G respectively. But below in the Table 6, the same responses reveal percentage about the same challenging factors.

Table 6. Total Percentage of responses about each of the Challenging Factors (CFs)

C. Factors ⇒	A	B	C	D	E	F	G
S.A+A	76%	80%	80%	88%	84%	80%	84%
D+S.D	12%	12%	16%	8%	12%	12%	12%
N.S	12%	8%	4%	4%	4%	8%	4%

Table 6 provides information that minimum 76% and maximum 88% participants are agreed and strongly agreed that the indicated factors are the real challenging factors to ICS about acquiring English Language Fluency.

Figure:1(Pie Chart)



In Figure:1, a pie chart has been divided into seven different colourful sectors . Each sector records the magnitudes or frequencies of responses in percentage (%) about the seven challenging factors. Just like *Table 6* in above, the minimum 76% and the maximum 88%

participants are strongly agreed or agreed that the indicated factors ('a' to 'g') are the real challenging factors.

Figure:2 (Pie Chart)

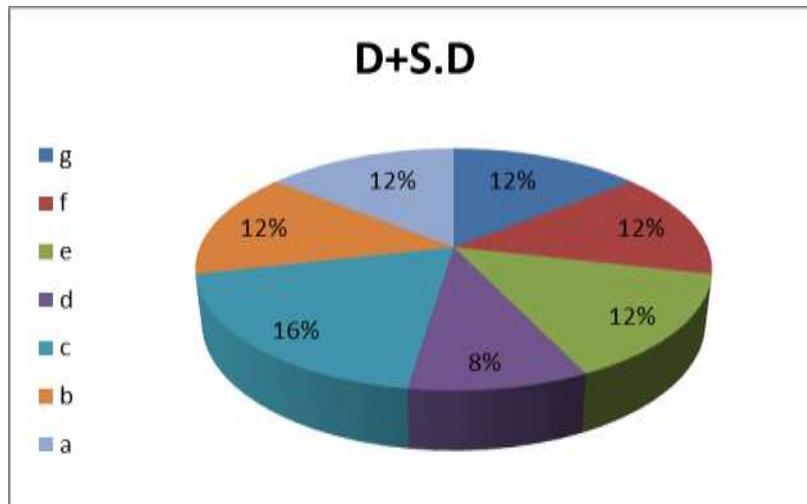


Figure:3 (Pie Chart)

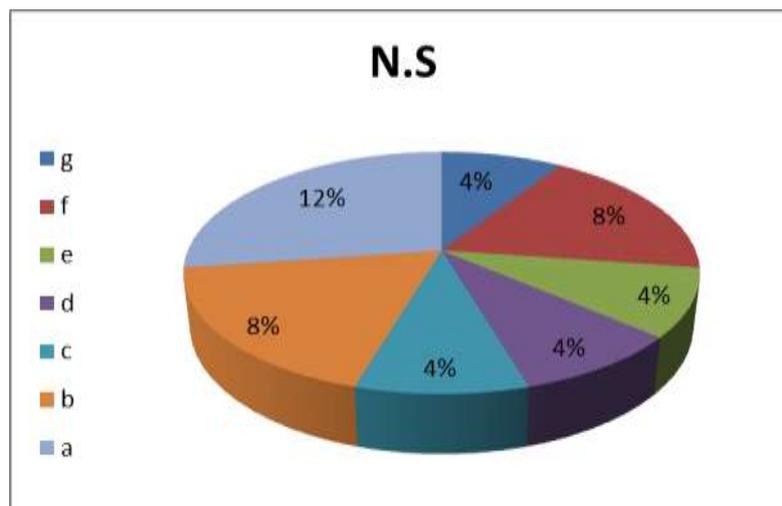
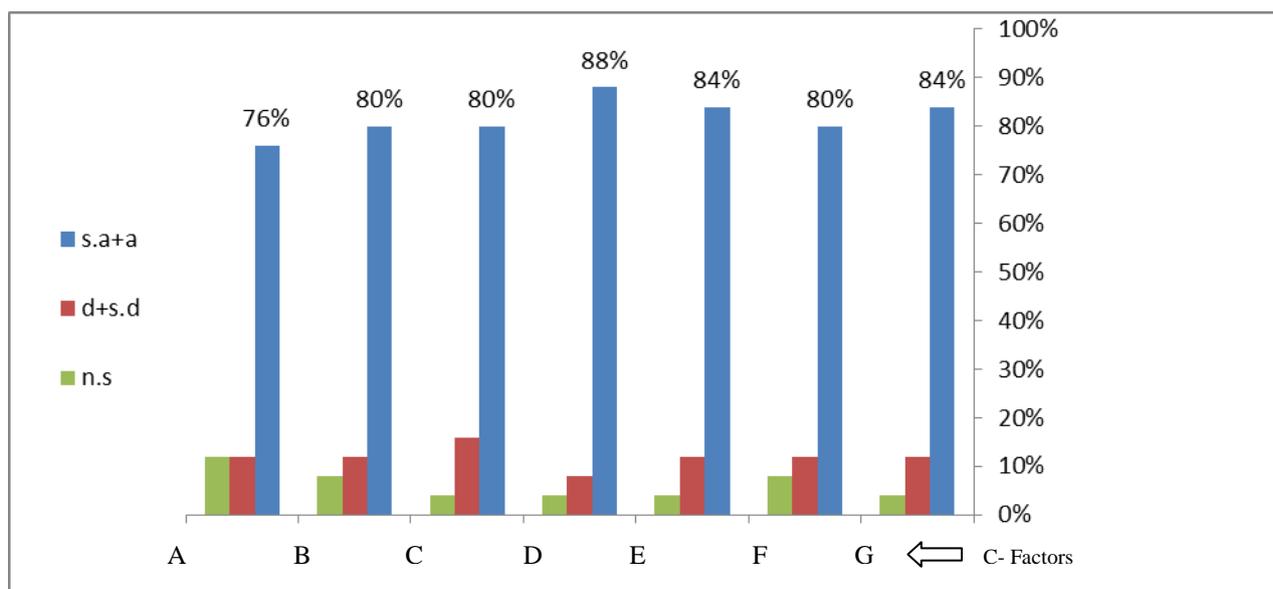


Figure:2 and Figure:3 show that in these pie charts, the area of each sector is proportional to the quantity it represents. In Figure:2, the minimum 12% and the maximum 16% participants are disagreed and strongly disagreed (D+S.D) about different derived challenging factors. On the other hand in Figure:3, the drawn pie chart keeps the record of those participants who have not sure about the C.Factors and the responses of the participants are limited between 4% to 8% about the mentioned C.Fs.

Figure:4 (Bar Graph)



This bar graph (Figure:4) shows the numerical values of variables (S.A+A, D+S.D and N.S) in percentage about the C.Fs, i.e. 'A' to 'G'. This bar graph presents the total amount of information that is extracted from the SQA, comprises a total of 50 items.

3.1.2. Analysing the TAQ

The teachers' questionnaire (TQA) comprises of 30 items, which have been divided in to six parts. On the basis of the responses, extracted from these six parts, certain *recommendations* have been made to meet the challenging factors as mentioned above in *Table 1*.

Table 7. Number of Responses about the Challenging Factors (CFs)

S.A= strongly agree, A = Agree, D = Disagree, S.D = strongly disagree, NS = Not Sure

STATEMENTS	S.A	A	NS	D	SD
A. Need to create Spoken English Environment					
1. Spoken English environment of Buraydah Community College is good.	1	4	2	3	-
2. I believe that teachers need to do more for the improvement of Spoken English environment.	7	3	-	-	-
3. Students should be given maximum opportunity for practicing English into the classroom.	9	1	-	-	-
4. I think the students of Intensive Course know the importance of Speaking skill.	2	3	3	2	-

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5. I prefer to build up Communicative Competence in Intensive Course Students (ICS).	4	4	1	1	-
6. Teachers must motivate the students to improve their communication skills.	4	6	-	-	-
7. Encouraging the students to interact among themselves in English helps to overcome the problems of Acquisition of English Language Fluency.	4	5	-	-	-
8. Using Native language hinders Acquisition of English Language Fluency.	4	3	-	1	2
9. Encouraging Students, speaking on any given topic helps them to overcome fluency problems.	4	3	1	1	1
10. Overcrowded classes affect the progress of the students.	8	2	-	-	-
11. Students' hesitation is a big factor that stops them of becoming fluent speakers.	4	3	1	1	1
B. Need to focus on teaching methods.					
12. I think Arabic should be the medium of teaching.	-	-	-	1	9
13. I think English should be the medium of teaching.	9	1	-	-	-
14. I think Grammar Translation Method in language teaching is inappropriate.	5	3	-	-	2
15. I think Grammar Translation does not promote Acquisition of English Language Fluency.	6	2	-	1	1
16. I think in English language classrooms, Arabic should not be used more than ten percent.	3	4	-	2	1
17. I believe that language teachers should pay attention on classroom management and teaching methodology to gain the goal of fluency.	4	3	1	1	1
18. Giving too much stress on adopting the native lik pronunciation lessens the level of fluency.	5	3	1	1	-
C. Determine the role of teacher					
19. The role of teacher should be Facilitator always.	2	5	-	2	1
D. Need to arrange speaking activities					
20. Teaching techniques such as role play, Information transfer, information gape etc. should be used for improving speaking skills.	5	4	1	-	-
21. Teaching strategies such as <i>acting out a story, chunking and questioning aloud</i> etc. keep the learners away from boredom.	2	6	-	2	-
22. I prefer to arrange brainstorming and stimulating activities for the students to improve their speaking abilities.	2	8	-	-	-
23. I think that in cultural activity class time, students should be given chance to arrange different programs in English.	1	7	1	1	-
E. Need to introduce speaking exam					
24. I feel the need of introducing speaking exams for the Intensive	2	4	1	2	1

course students at BCC					
25. I think that speaking will help the students to acquire English language fluency.	7	1	-	2	-
26. I am in favour of giving the speaking exam on the base of brainstorming and stimulating activities.	1	6	1	1	1
27. I think speaking exam will prepare the students to meet with the challenges of their future life.	7	1	-	1	1
F. Need to use Teaching Aids					
28. I think the use of modern teaching aids is very effective to acquire the English Language Fluency.	6	1		1	2
29. I must use all the necessary audio visual aids.	1	4	2	2	3
30. Off and on the technical fault in e- aids affects teaching/learning process.	2	5	1	1	1

Table 8. Total Number of Combined Responses (A+SA, N.S & SD+D) about the CFs

S.A= strongly agree, A = Agree, D = Disagree, S.D = strongly disagree, NS = Not Sure

STATEMENTS	A +SA = T			NS	SD +D = T		
A. Need to create Spoken English Environment							
1. Spoken English environment of Buraydah Community College is good.	1	4	5	2	3	-	3
2. I believe that teachers need to do more for the improvement of Spoken English environment.	7	3	10	-	-	-	0
3. Students should be given maximum opportunity for practicing English into the classroom.	9	1	10	-	-	-	0
4. I think the students of Intensive Course know the importance of Speaking skill.	2	3	5	3	2	-	2
5. I prefer to build up Communicative Competence in Intensive Course Students (ICS).	4	4	8	1	1	-	1
6. Teachers must motivate the students to improve their communication skills.	4	6	10	-	-	-	0
7. Encouraging the students to interact among themselves in English helps to overcome the problems of Acquisition of English Language Fluency.	4	5	9	-	-	-	0
8. Using Native language hinders Acquisition of English Language Fluency.	4	3	7	-	1	2	3
9. Encouraging Students, speaking on any given topic helps them to overcome fluency problems.	4	3	7	1	1	1	2
10. Overcrowded classes affect the progress of the students.	8	2	10	-	-	-	0
11. Students' hesitation is a big factor that stops them of becoming fluent speakers.	4	3	7	1	1	1	2
B. Need to focus on teaching methods.							
12. I think, Communicative language teaching (CLT)	1	9	10	-	-	-	0

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should be used for the Acquisition of English Language Fluency .							
13. I think English should be the medium of teaching.	9	1	10	-	-	-	0
14. I think Grammar Translation Method in language teaching is inappropriate.	5	3	8	-	2	-	2
15. I think Grammar Translation does not promote Acquisition of English Language Fluency.	6	2	8	-	1	1	2
16. I think in English language classrooms, Arabic should not be used more than ten percent.	3	4	7	-	2	1	3
17. I believe that language teachers should pay attention on classroom management and teaching methodology to gain the goal of fluency.	4	3	7	1	1	1	2
18. Giving too much stress on adopting the native lik pronunciation lessens the level of fluency.	5	3	8	1	1	-	1
C. Determine the role of teacher							
19. The role of teacher should be Facilitator always.	2	5	7	-	2	1	3
D. Need to arrange speaking activities							
20. Teaching techniques such as role play, Information transfer, information gape etc. should be used for improving speaking skills.	5	4	9	1	-	-	0
21. Teaching strategies such as <i>acting out a story, chunking and questioning aloud</i> etc. keep the learners away from boredom.	2	6	8	-	2	-	2
22. I prefer to arrange brainstorming and stimulating activities for the students to improve their speaking abilities.	2	8	10	-	-	-	0
23. I think that in cultural activity class time, students should be given chance to arrange different programs in English.	1	7	8	1	1	-	1
E. Need to introduce speaking exam							
24. I feel the need of introducing speaking exams for the Intensive course students at BCC	2	4	6	1	2	1	3
25. I think that speaking will help the students to acquire English language fluency.	7	1	8	-	2	-	2
26. I am in favour of giving the speaking exam on the base of brainstorming and stimulating activities.	1	6	7	1	1	1	2
27. I think speaking exam will prepare the students to meet with the challenges of their future life.	7	1	8	-	1	1	2
F. Need to use Teaching Aids							
28. I think the use of modern teaching aids is very effective to acquire the English Language Fluency.	6	1	7		1	2	3
29. I must use all the necessary audio visual aids.	1	4	5	2	2	3	5
30. Off and on the technical fault in e- aids affects teaching/learning process.	2	5	7	1	1	1	2

Table 9. Total percentage of Combined Responses (A+SA, N.S & SD+D) about the CFs

S.A= strongly agree, A = Agree, D = Disagree, S.D = strongly disagree, NS = Not Sure

STATEMENTS	A +SA = T.N			Per. (%)	N S	Per. (%)	D +SD = T			Per. (%)
A. Need to create Spoken English Environment										
1. Spoken English environment of Buraydah Community College is good.	1	4	5	50%	2	20%	3	-	3	30%
2. I believe that teachers need to do more for the improvement of Spoken English environment.	7	3	10	100%	0	0%	-	-	0	0%
3. Students should be given maximum opportunity for practicing English into the classroom.	9	1	10	100%	0	0%	-	-	0	0%
4. I think the students of Intensive Course know the importance of Speaking skill.	2	3	5	50%	3	30%	2	-	2	20%
5. I prefer to build up Communicative Competence in Intensive Course Students (ICS).	4	4	8	80%	1	10%	1	-	1	10%
6. Teachers must motivate the students to improve their communication skills.	4	6	10	100%	0	0%	-	-	0	0%
7. Encouraging the students to interact among themselves in English helps to overcome the problems of Acquisition of English Language Fluency.	4	5	9	90%	0	0%	1	-	1	10%
8. Using Native language hinders Acquisition of English Language Fluency.	4	3	7	70%	0	0%	1	2	3	30%
9. Encouraging Students, speaking on any given topic helps them to overcome fluency problems.	4	3	7	70%	1	10%	1	1	2	20%
10. Overcrowded classes affect the progress of the students.	8	2	10	100%	0	0%	-	-	0	0%
11. Students' hesitation is a big factor that stops them of becoming fluent speakers.	4	3	7	70%	1	10%	1	1	2	20%
B. Need to focus on teaching methods.										
12. I think, Communicative language teaching (CLT) should be used for the Acquisition of English Language Fluency .	1	9	10	100%	0	0%	0	-	0	0%
13. I think English should be the medium of teaching.	9	1	10	100%	0	0%	-	-	0	0%
14. I think Grammar Translation Method in language teaching is inappropriate.	5	3	8	80%	0	0%	2	-	2	20%
15. I think Grammar Translation does not promote Acquisition of English Language Fluency.	6	2	8	80%	0	0%	1	1	2	20%
16. I think in English language classrooms, Arabic should not be used more than ten percent.	3	4	7	70%	0	0%	2	1	3	30%
17. I believe that language teachers should pay attention on classroom management and teaching methodology to gain the goal of fluency.	4	3	7	70%	1	10%	1	1	2	20%
18. Giving too much stress on adopting the native lik pronunciation lessens the level of fluency.	5	3	8	80%	1	10%	1	-	1	10%

C. Determine the role of teacher										
19. The role of teacher should be Facilitator always.	2	5	7	70%	0	0%	2	1	3	30%
D. Need to arrange speaking activities										
20. Teaching techniques such as role play, Information transfer, information gape etc. should be used for improving speaking skills.	5	4	9	90%	1	10%	-	-	0	0%
21. Teaching strategies such as <i>acting out a story, chunking and questioning aloud</i> etc. keep the learners away from boredom.	2	6	8	80%	0	0%	2	-	2	20%
22. I prefer to arrange brainstorming and stimulating activities for the students to improve their speaking abilities.	2	8	10	100%	0	0%	-	-	0	0%
23. I think that in cultural activity class time, students should be given chance to arrange different programs in English.	1	7	8	80%	1	10%	1	-	1	10%
E. Need to introduce speaking exam										
24. I feel the need of introducing speaking exams for the Intensive course students at BCC	2	4	6	60%	1	10%	2	1	3	30%
25. I think that speaking will help the students to acquire English language fluency.	7	1	8	80%	0	0%	2	-	2	20%
26. I am in favour of giving the speaking exam on the base of brainstorming and stimulating activities.	1	6	7	70%	1	10%	1	1	2	20%
27. I think speaking exam will prepare the students to meet with the challenges of their future life.	7	1	8	80%	0	0%	1	1	2	20%
F. Need to use Teaching Aids										
28. I think the use of modern teaching aids is very effective to acquire the English Language Fluency.	6	1	7	70%			1	2	3	30%
29. I must use all the necessary audio visual aids.	1	4	5	50%	0	0%	2	3	5	50%
30. Off and on the technical fault in e- aids affects teaching/learning process.	2	5	7	70%	1	10%	1	1	2	20%

Table 10a. Percentage of Teachers' Responses about Recommendation Factors (RFs)

R. Factors	A	B	C	D	E	F
⇒	Items:1-11	Items:12-18	Items:19	Items:20-23	Items:24-27	Items:28-30
S.A+A	50% -100%	70% - 100%	70%	80% - 100%	60% - 80%	50% -70%
D+S.D	10% -30%	0% - 30 %	30%	0% - 20%	20% - 30	20% - 50%
N.S	3%	1%	0%	1%	1%	1%

Recomundation Factos

- A. Need to create Spoken English Environment
- B. Need to focus on teaching methods.
- C. Determine the role of teacher.
- D. Need to arrange speaking activities
- E. Need to introduce speaking exam
- F. Need to use Teaching Aids

Table 10b. Percentage of Teachers' Responses about Recomendation Factos (RFs)
(The mean values)

R. Factors	A	B	C	D	E	F
⇒	Items:1-11	Items:12-18	Items:19	Items:20-23	Items:24-27	Items:28-30
S.A+A	75%	85%	70%	90%	70%	60%
D+S.D	20%	30%	30%	20%	25%	35%
N.S	3%	1%	0%	1%	1%	1%

Table 10a shows the range of percentage of the R.Factors including the concerned range of items of Teachers' opinion i.e.; S.A+A, D+S.D, and N.S respectively. But in Table 10b, the percentage of the same responses has been shown in mean values.

In the following, Figures 5, 6 & 7, the three pie charts have been divided into six different colourful sectors . Each sector shows the magnitudes or frequencies of responses in percentage (%) about the R. factors (A, B, C, D, E, F). In **Figure:5** the minimum 60% and the maximum 90% participants have of opinion the mode of which is strongly agreed or agreed (S.A+A).

Figure:5 (Pie Chart)

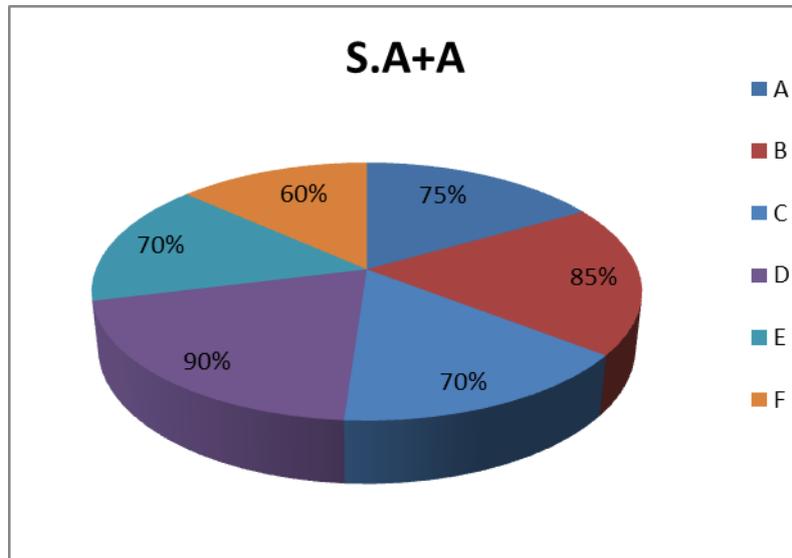


Figure:6 (Pie Chart)

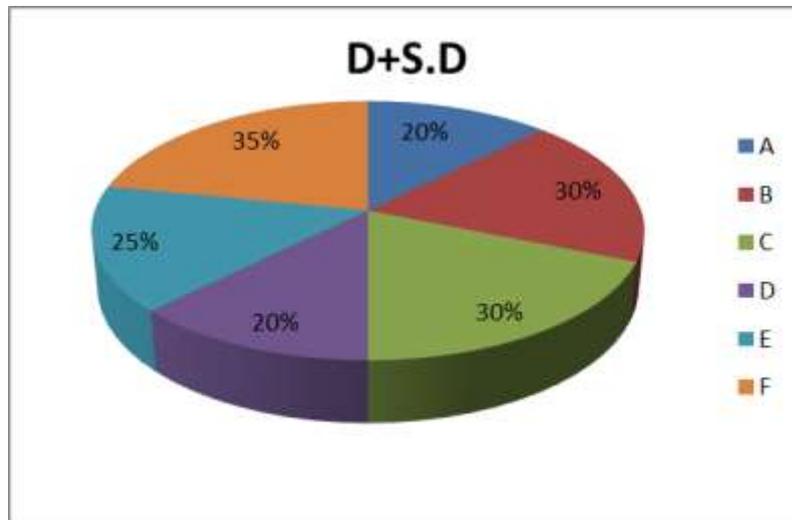


Figure:7 (Pie Chart)

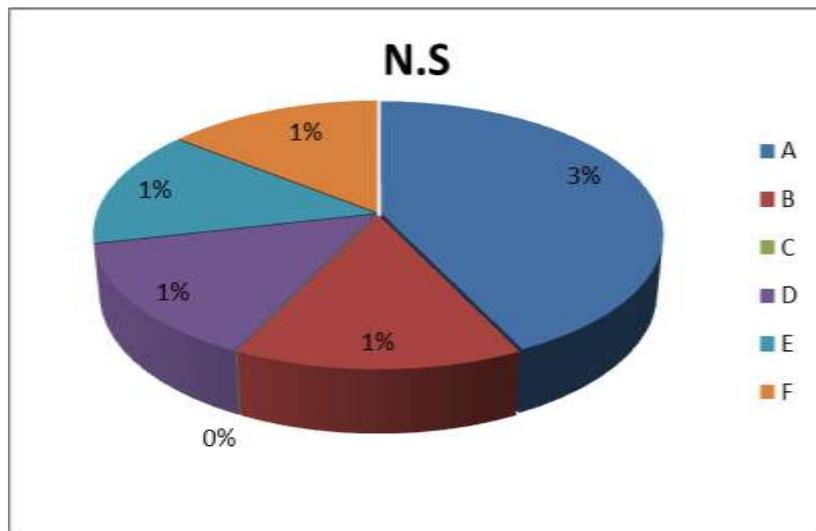
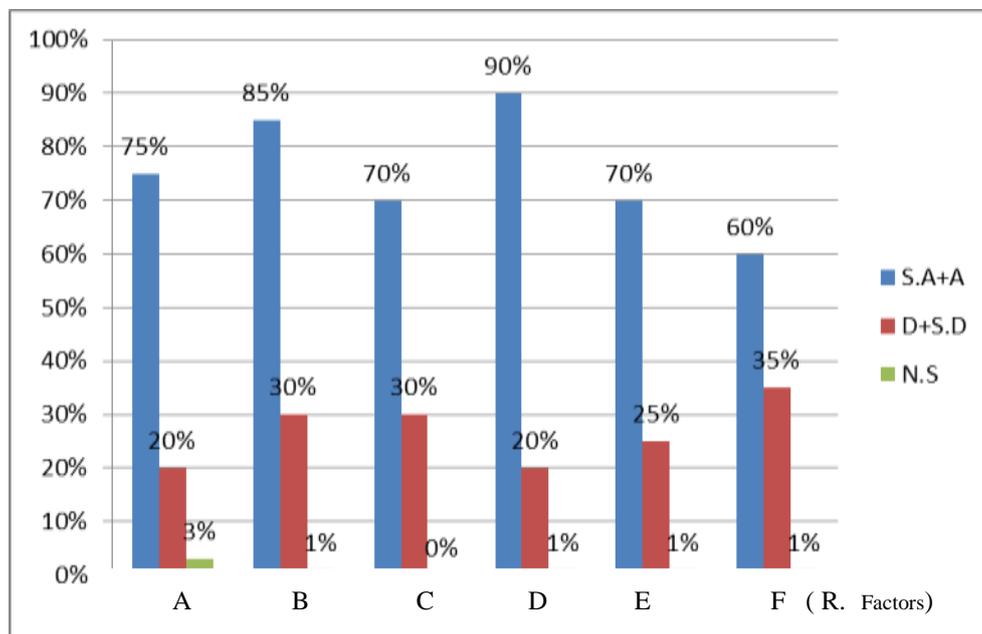


Figure 6 shows that the minimum 20% and the maximum 35% participants have of opinion in terms of D+S.D about the RFs. On the other hand in Figure 7, the minimum & maximum ratio of opinion starts from 0% to 3% in terms of N.S about the R.Fs.

Figure: 8 (Bar Graph)



This bar graph shows the numerical values in percentage. It reflects the total percentage of information, extracted from the TAQ. Comprises a total of 30 items.

4. Explaining the Challenging and the Recommendation Factors

4.1. The Challenging factors

4.1.1. Communication environment

In order to learn a foreign language efficiently, the learning environment plays a vital role. A child learns his mother tongue through environment. Similarly to learn English language a learner should be provided with suitable learning surroundings. A learner's environment should facilitate him to acquire new language. A learner must be put into different situations where he could use his stored vocabulary according to the given situation. This will help him learn fast.

G.Rabab'ah writes in a research article entitled, *Communication Problems Facing Arab Learners of English* (JLL, Vol: 3 No: 1 ISSN 1740 – 4983) "The ultimate goal of English language teaching is to develop the learners' communicative competence which will enable them to communicate successfully in the real world". The lack of sources leads to the lack of communication which is an obstacle way in acquiring of English language fluency. In the BCC the main lack in terms of Communication Source (CS) is spoken English environment. Rabab'ah also believes in learning English through natural interaction in the target language (Ibid), but our students have to learn English only through formal instruction in the classrooms. After formal classes they start talking in their native language.

If we compare our teaching at graduation level with above mentioned environment, we will see a huge gap between them. Due to demand of finishing a course text book at our graduation level, teachers have to go by lecture method where minimum participation of students is possible, so they can't express their views. Secondly, they do not have chance to talk on all the issues. Instead of this their expressions are limited to few chosen topics. In above, Table:6 tells us that 76% students understand it a real C. Factor.

4.1.2. Native language influence

Native language of the learners is another factor which affects the spoken language. Learners do not try to think in Second Language (L2) so; they always translate their thoughts before speaking L2. As a result students lose fluency and efficiency in English. This research work finds out that 80% students perceive it a challenging factor. (see Tabl:6, p.16)

4.1.3. Teaching Methodology

English has become lingua Franca. Almost two third majority of the world's population speaks English. It is obvious that language can't be taught by adopting a single method. In the context of L2 learning H. Douglas Brown (2007, p.1) writes very truly that "language is a long and complex undertaking" and he further adds, "your whole person is affected as you struggle to reach beyond the confines of your first language and into a new language, a new culture, a new way of thinking, feeling, and acting" (Ibid). GTM is a traditional method and it is still used in our classes due to certain constraints. As a result students are forced to translate the language first and then to express. By this way, translation becomes their habit and they apply it again and again even on spoken oriented texts. This process stops the students to achieve the level of fluency. So, GTM stresses to make "use of translation and grammar as the main teaching and learning activities (Richards; 1999, p. 161).

Adopting mismatched methodology in a particular context is one of the key C.Factors which affects acquiring of English Language Fluency. The present work also reveals that 80% participants consider it a challenging factor. (see Tabl:6, p.16)

4.1.4. English Language Vocabulary

By the questionnaire made for the students as well as teachers, it has observed that vocabulary is one of the factors which also affect speaking English of ELP students. The reason is, the students are less motivated. They study English language books just to pass the exam. They hardly seem to use the vocabulary items in real context. It has observed too that

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students prefer cramming and as a result they can easily pass the exam but cannot speak at all. 88% students understands that the lack of vocabulary is really a challenging factor (Ibid).

4.1.5. Pronunciation Problems

Pronunciation is an important component of language learning. According to N. Schmitt & R. Marsden (2009, p.112) "One thing that is sure to cause students problems at some point is the mismatch between how some words are pronounced and how they are spelled". This mismatch between sounds and spellings is a factor that affects not only to pronounce various lexical items but also it creates hurdles for the learners to speak fluently. The second factor that affects speaking fluency in the context of pronunciation is different style of teachers' pronunciation. Many FL teachers do not familiar with the mechanics of pronunciation. They themselves are not confident in placing the stress at particular syllable. In this situation students get confused and they remain suspicious whether they are right or wrong in uttering the words. This factor leads to lessen the level of fluency. The present study points out that it is a C.Factor for 84% participants. (Tabl:6, p.16)

4.1.6. Teaching Aids

Using Teaching Aids (T.Ads) is very important factor for improving speaking skills. Admitting the effectiveness of T.Ads, Mutawa & Kailani (1998) have of views that aids are used to stimulating interest, explaining concepts, illustrating meanings, reinforcing learning, directing or promoting conversations and providing cultural background etc. (p.149). Teaching aids has a vast list including; *whiteboard, Interactive Board (IB), flash cards, the cloth/magnet board, wall charts, pictures, overhead projector, slides and filmstrips, the tape-recorder, the language laboratory* and so on. Fortunately, we have most of the above mentioned aids but we are lacking somewhere getting maximum advantages from the available T.Ads. For example, instead of traditional white or black boards, the class rooms of

BCC have been equipped with the Interactive Board. It is an excellent addition in the vast

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series of modern T.Ads. Teachers use it to get benefits in teaching process. But this sensitive device, due to not looking after properly has got many technical faults. Moreover some faculty members, usually in the evening classes, use it very roughly and even they do not hesitate to write on it with the manual markers which destroy the sensitive screen of IB. Due different mechanical faults, teachers have been seen hanging around in search of the technicians of AB. By this way they cannot concentrate on teaching according to their lesson plans which affect listening and speaking skills in particular and all other discipline in general. In this research study 80% responses show that the use of T.Aids is also a C.Factor which affect in acquiring EL fluency of IC students at BCC.

4.1.7. Lack of Practice

One of the factors of poor English speaking is the lack of practice. In *Language in Asia*, Doan Linch Chi writes that, " Practice is considered an important part of language learning. Students are always encouraged to practice as much and as often as possible (Vol2, Issue2, 2011)". He explains further by quoting Ranandya (2010) who writes that 'only perfect practice makes perfect (Ibid). Doan Linch Chi (Vol2, Issue2, 2011) also selects the following paragraph from *A Course in Language Teaching* (Ur, 1996, p.120) that points out the main reason of choosing the speaking skill as following:

... of all the four skills (listening, speaking, reading and writing), speaking seems intuitively the most important: people who know the language are referred to as "speakers" of that language, as if speaking included all other kinds of knowing ; and many if not most foreign language learners are primarily interested in learning to speak.

Generally, in ELP, students are taught reading and writing. Speaking is not focused on. Teachers do not provoke the students to do so. Students are not assigned them projects

based on oral skills. So the learners cannot enjoy such an environment where they develop their speaking skills.

In order to understand the problem in the area of speaking skill of ELP's students at BCC, QU, we must look back at secondary school level to see loopholes there. The problem regarding speaking English has its root mainly gripped at basic level of our education system. Here, 84% students are of opinion i.e. strongly agreed to accept the lack of practice as a C.F in acquiring EL fluency of the said group of learners.

4.2. The Recommendations Factors

In this study, the researchers have recommend and investigated some factors which help in acquiring of English language fluency of the IC Students at Buraydah Community College. In the light of the findings, some practical suggestions are given below in this regard.

4.2.1. Need to Create spoken English Environment

To create spoken English environment, the method of motivating the students is very effective. "Motivation is the psychological quality that leads people to achieve a goal" (Wikipedia). It is the source of intrinsic interest and creates curiosity for learning (Ibid). Motivation determines the desire of a person to do something. Instrumental motivation and integrative motivations affect L2/FL learning differently. The first focuses on instrumental goals such as getting a job, reading a foreign newspaper, passing an examination and the second wants to learn a language in order to communicate with people of another culture who speak it (Longman 1999, p. 238).

In the light of this discussion, the ELP's students can be motivated for learning speaking English. Faculty members should accomplish this task during classroom proceedings, dealing with the students in office hours and through students' counselling etc. Moreover, motivating the students for SE should be the part of teachers' daily lesson plans.

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The students of ELP at BCC should be motivated to fulfil the following tasks:

- i. Watch and listen to native speakers.
- ii. Go to different websites to get a speaking coach.
- iii. Students should do speaking practice regularly.
- iv. Talk to the teachers and the fellow students in English
- v. Attend the speaking circle event
- vi. Read English newspapers and magazines

75% percent teachers recommend it for improving EI fluency of the students. (see Table 10b, p.24)

4.2.2. Need to Focus on Teaching Methods

Classroom Management (CRM) is an important part of learning and teaching process. According to Longman Dictionary of Applied Linguistics (1999), CRM is a way in which students' movements and attitudes are controlled by the teachers. CRM puts students into groups for doing different activities. It paves the ways of planning the lessons, handling of equipments and teaching aids etc.(p. 52). Lockstep, pair work, group work and individual study are various ways of classroom Management. Keeping very clear concept in mind, teachers should use appropriate methodology that can promote speaking skill. Many ELT experts believe that teaching should be learner centered and learner driven and it should mainly focus on production. According to the researchers' finding 85% faculty members feel the need to focus on teaching methods. (see Table 10b, p.24)

Determine the role of the teachers

Teachers, including the researcher,FFMs& LFMs, need to re-determine their role in ELP classes. The role of the teachers is vital in any EFL/ESL situation. Vitalizing the status of teachers Katarzyna Czbanowska (2007), quotes William Arthur Wards' pertinent proverb in

Teaching Methodology, "The mediocre Teacher tells. The good Teacher explains. The superior Teacher demonstrates. The great Teacher inspires". (p.2).

ELP Teachers can locate their status as mentioned in the above proverb. They can work more to reach at their desired status with the help of the roles, described by J. Harmer in his classical book *The Practice of English Language Teaching*. We have taken his views from the READER for the Diploma in TEFL, published by AIOU 554.

According to Harmer, a teacher can play his role as *controller* when he is totally in charge of the class. Another role of his is *assessor*. The main part of teacher's job is to assess the students' work to see how well they are progressing. The most difficult role of the teacher is an *organizer*. The success of many activities in the classroom depends on good organization. The teacher is also a *promoter*. Here he feels the need to encourage the students for language learners. The teacher as *participant* is another famous role. This role has become more important where activities like simulations are taking place. In the end Harmer writes the role of the teacher as a *resource*. The teacher does not intervene where a genuinely communicative activity is taking place in the classroom. He may be a walking resource centre. It means the teacher should always be ready to offer help if it is needed. (Reader DIP TEFL 554, AIOU. P. 35 – 39).

In short, the role of teacher in LT is crucial. The teacher occupies key position in the whole process. It is said that it is not the gun that matters but the man behind the gun. It is also said that give a good teacher any syllabus, he/she will breathe life into it and give a good syllabus to a bad teacher, the learners will be bored to death. A good teacher makes language learning fun. According to our recent research 70% opinion are in the favour of Determining the role of the teachers. (see Table 10b, p.24)

4.2.3. Need to Arrange Speaking Activities

Learning can be compared with swimming. While teaching swimming, we teach rules and techniques to swim 'how to dive', 'how to beat your arms and leg in water' etc. Like this, language teaching means that we should teach the learners the skills so that they can use English whenever they need to and wherever they are. The activities suggested in this research aim at putting the ELP students at BCC in a process of using language. The idea behind these activities is that students go through a process which will promote speaking. Now our language learning needs have changed. Learning English rules is not enough. We need English for every day communication. Dona Linh Chi (2012) quotes Kayi (2006) who studied popular speaking activities and analysed their advantages. Kayi recommends the following activities which are equally good for the students of ELP, BCC. These activities will enable the students to communicate appropriately, fluently and confidently.

- | | | |
|----------------------|---------------------|-------------------|
| ▪ Making Discussion | Role Play | Simulations |
| ▪ Information Gap | Brainstorming | Story Telling |
| ▪ Interviews | Reporting Cards | Picture Narrating |
| ▪ Picture Describing | Find the Difference | Debates |

(Language in Asia, Vol2, Issue2, 2012)

Other than these, the following activities are also suggested for the ELP students to overcome the factors that affect oral skills of the learners.

- | | |
|--------------------------------|-----------------------------|
| ▪ Five Minute Activities | One Minute Activity |
| ▪ Pass the Picture Activity | One Minute Synonyms List |
| ▪ One Minute Antonyms List | One Minute Association Game |
| ▪ Absurd Comparison Activities | |

90% opinion of the faculty members have been observed in favour of arranging speaking activities for attaining the fluency. (see Table 10b, p.24)

4.2.4. Need to introduce Speaking Exams

This is psychology of Foreign/second language learners that they do not pay attention to the area which is not directly related to their urgent need. All other skills are taught and tested formally but speaking is neither taught nor tested formally in many educational institutions, and our BCC QU, is one of that very institutions. Though, in the ELP's Schedule, there is mentioned a code of *Listening & Speaking* in different levels, but formally TS is not focused on, no mid terms and final terms examinations for evaluating the speaking skill are conducted. Grades are not formally awarded to the students, based on any speaking exam. As a result, students give it less importance and they fail to achieve the level of competency in oral skills.

Test, according to J. C. Richard (1999) is a procedure for measuring ability, knowledge or performance (p.377). However, testing oral proficiency is a tough task. Kitao & Kitao (1996), and Heaton, (1988), also admit the hardships to examining the speaking skills. The ELP's teachers at Buraydah Community College can design monologue, dialogue, and multilogue speaking tests as it has been suggested by Nakamura & Valens (2001). They conducted a study on Japanese students in this regard at Keio University. Luckily, 70% of our teaching staff is in the favour of introducing the speaking test/examination formally. (see Table 10b, p.24)

Need to use Teaching Aids

In 4.1.6, 80% responses of the learners point out that the use of T.Aids is really a C.factor. On other hand, 60% teaching staff also recommends its proper use in the classrooms, for acquiring English language fluency. (see Table 10b, p.24)

5. Conclusion

Oral communication is more important than the written one. Today, the world has become a global village and English is the medium of communication of this village. Almost

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two third majority of the world population speaks English language. However,our ELP students at BCC do have problems in spoken English. In this study we have made an effort to investigate the factors which affect the speaking skill. After analysing the responses based on the research questions, the researchers have come up with some findings. Moreover, on the base of these findings, a couple of suggestions and recommendations have been given to the teachers, students and management with the hope if, they act upon the suggested recommendations the ELP students at BCC can improve their oral skills.

6. Appendices

Appendix "A": *Students' Questionnaire (SAQ)*

Dear students,

The aim of this questionnaire is to know your opinion about the above mentioned topic. It has designed for an analytical research study. Your participation and fill in this questionnaire will help us alot about this research study. The researchers will appreciate your participation but it is also VERY important that you should be as accurate and honest as possible with your responses. The researchers assure you that your replies will remain confidential and will only be used for the research purposes.

Directions for responding to the statements:

- a. Your thinking will reflect your opinion towards these statements. So, write a check (✓) in front of each statement.
- b. Mark only one space in front of each statement and do not leave out any one unmarked.
- c. Read out the following abbreviations which will help you in understanding and giving response to the eachstatement.

S.A = strongly agree, **A** = Agree, **D** = Disagree, **S.D** = strongly disagree, **N.S** = Not Sure

STATEMENTS		S.A	A	N.S	D	S.D
A	COMMUNICATION ENVIOREMENT					
1	I think English language environment is must to attain fluency problem.					
2	The communication environment of BCC is good.					
3	Communication in English is a symbol of prestige.					
4	Spoken English environment helps in acquiring English					

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	Language Fluency.					
5	Spoken English environment produces fluent speakers in English.					
6	I think teachers should form different spoken groups with at least one fluent student and other must join the group for achieving the fluency.					
7	I think creating a communication environment is a big challenge in an FL situation.					
8	Learning a foreign language does not require communication environment.					
9	Being fluent in English is important because it is the language of science and technology.					
10	I want to be fluent in spoken English because it is the dominant language of international trade.					
B	NATIVE LANGUAGE INFLUENCE					
11	I cannot think in English but I translate in my mind in Arabic before uttering a sentence.					
12	Native language of the students influences to acquire English Language Fluency.					
13	Learning foreign language fluency is different from other subjects.					
14	Native speakers' culture helps us getting the fluency in English.					
15	Native speakers' culture hinders in acquiring the fluency in English.					
16	I think improving English fluency problems is a tough task.					
17	The usage of mother tongue also interferes to achieve fluency in FL.					
18	Native language influence hinders in building up confidence in learners to become fluent speakers.					
19	A fluent native speaker proves to be a fluent FL speaker.					
20	The more you are fluent in native language, the more you feel problems in acquiring English language fluency.					
C	TEACHING METHODOLOGY					
21	I do not prefer reading in English.					
22	Reading aloud helps me learn to speak English correctly.					
23	Listen and repeat game is an important activity in the classroom to improve fluency.					
24	Using speaking activities in the classroom provide chances to the students to improve their speaking problems.					
25	Translation of foreign language into local language is must to speak fluently.					
26	Students need to create genuine interest about learning English language if they want to overcome speaking fluency problems.					
27	Teaching English rules helps us improving EL fluency.					
28	Teaching English rules does not help us improving EL fluency.					
29	Teaching through GTM is a big cause of decreasing the level of fluency in English language.					
30	Classroom organization plays a vital role in improving fluency problems-					
D	ENGLISH LANGUAGE VOCABULARY					
31	I think I haven't got enough vocabulary which is the main fluency problem.					
32	We need to learn how to use vocabulary properly.					

33	I think presenting and explaining new words in context prepare the learners how to use them in a required context.					
34	English is the language of social media across the world and I can exchange valuable information with people if I'll know the relevant vocabulary items.					
35	English language vocabulary helps the students to get success in different academic examinations (oral & written) like TOFEL & ILETS etc.					
36	Speaking comprehension needs know intensively the lexical items in English.					
37	I believe that the lack of vocabulary leads to the lack of fluency.					
38	Memorising vocabulary without context does not help the students to overcome their communicative problems.					
E	PRONUNCIATION PROBLEMS					
39	We need to have the knowledge of English sounds for understanding the speech of the Native speakers.					
40	Paying attention to learn the mechanism of pronunciation is must to achieve the target of fluency.					
41	Try to speak like native speakers, is the main cause of fluency deficiency.					
42	Watching cartoon channels, movie channels like cartoon network, HBO etc. Listen to news etc improve my spoken English					
43	It is difficult for me to pronounce all the English sounds easily.					
F	TEACHING AIDS					
44	Using teaching aids is very important factor for improving the level of fluency.					
45	Language laboratory helps a lot in improving spoken English.					
G	LACK OF PRACTICE					
46	I understand to communicate in English fluently; student should focus on conversation rather than to memorize the grammar rules.					
47	"Practice makes the man perfect"--- this also comes true to acquire English language fluency.					
48	I think IC students need much practice to overcome spoken English problems.					
49	Speaking English fluently is important because it is the language of science and technology.					
50	Reading books on cartoons or jokes in English helps improving speaking English.					

Appendix "B": Teachers' Questionnaire (TAQ)

Dear faculty members,

The aim of this questionnaire is to know your opinion about "Acquisition of English Language Fluency of Intensive Course Students at Buraydah Community College; Challenges and Recommendations". It has designed for an analytical research study. The data will not be used for other purposes.

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Write a check (✓) in front of the best option.

S.A= strongly agree, **A** = Agree, **N.S** = Not Sure, **D** = Disagree, **S.D** = strongly disagree

STATEMENTS	S.A	A	NS	D	SD
A. NEED TO CREATE SPOKEN ENGLISH ENVIRONMENT					
1. Spoken English environment of Buraydah Community College is good.					
2. believe that teachers need to do more for the improvement of Spoken English environment.					
3. Students should be given maximum opportunity for practicing English into the classroom.					
4. I think the students of Intensive Course know the importance of Speaking skill.					
5. I prefer to build up Communicative Competence in Intensive Course Students (ICS).					
6. Teachers must motivate the students to improve their communication skills.					
7. Encouraging the students to interact among themselves in English helps to overcome the problems of Acquisition of English Language Fluency.					
8. Using Native language hinders Acquisition of English Language Fluency.					
9. Encouraging Students, speaking on any given topic helps them to overcome fluency problems.					
10. Overcrowded classes affect the progress of the students.					
11. Students' hesitation is a big factor that stops them of becoming fluent speakers.					
B. NEED TO FOCUS ON TEACHING METHODS					
12. I think Arabic should be the medium of teaching.					
13. I think English should be the medium of teaching.					
14. I think Grammar Translation Method in language teaching is inappropriate.					
15. I think Grammar Translation does not promote Acquisition of English Language Fluency.					
16. I think in English language classrooms, Arabic should not be used more than ten percent.					
17. I believe that language teachers should pay attention on classroom management and teaching methodology to gain the goal of fluency.					
18. Giving too much stress on adopting the native like pronunciation lessens the level of fluency.					
C. DETERMINE THE ROLE OF TEACHER					

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19. The role of teacher should be Facilitator always.					
D. NEED TO ARRANGE SPEAKING ACTIVITIES					
20. Teaching techniques such as role play, Information transfer, information gape etc. should be used for improving speaking skills.					
21. Teaching strategies such as <i>acting out a story, chunking and questioning aloud</i> etc. keep the learners away from boredom.					
22. I prefer to arrange brainstorming and stimulating activities for the students to improve their speaking abilities.					
23. I think that in cultural activity class time, students should be given chance to arrange different programs in English.					
E. NEED TO INTRODUCE SPEAKING EXAM					
24. I feel the need of introducing speaking exams for the Intensive course students at BCC					
25. I think that speaking will help the students to acquire English language fluency.					
26. I am in favour of giving the speaking exam on the base of brainstorming and stimulating activities.					
27. I think speaking exam will prepare the students to meet with the challenges of their future life.					
F. NEED TO USE TEACHING AIDS					
28. I think the use of modern teaching aids is very effective to acquire the English Language Fluency.					
29. I must use all the necessary audio visual aids.					
30. Off and on the technical fault in e- aids affects teaching/learning process.					

Appendix "C": Abbreviations Used in this research

A	Agree
AL	Arabic Language
BCC	Buraydah Community College
CFs	Challenging Factors
CS	Communication Source
D	Disagree
ELP	English Language Program
FL	Foreign Language
FFMs	Foreign Faculty Members
IB	Interactive Board
ICS	Intensive Course Students
L1	First Language
L2	Second Language
LFMs	Local Faculty Members
N.S	Not Sure
OC	Oral Communication
QU	Qassim University

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R.Fs	Recommendation Factors
S.A	Strongly Agree
SAQ	Students' Questionnaire
S.D	Strongly Disagree
T.Ads	Teaching Aids
TAQ	Teachers' Questionnaire
TS	Teaching Speaking

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A Comparative Study of Iranian EFL Students' Language Proficiency: Is University Type Influential?

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Abstract

The aim of the study was to conduct a comparative study of Iranians EFL students' language proficiency at BA level in Isfahan Universities namely Islamic Azad University of Khorasgan, Sheikhabaee University, and Payam-e Noor university of Baharestan. To this aim, two English Tests were administered to 105 participants including Agricultural Engineering, Management, Law, and Psychology students who had already passed their General English courses. The data collected through the tests were analyzed using SPSS. The result of the data derived from the tests revealed that there was no significant difference between language proficiency of students' at different universities. Furthermore, the students mostly scored low on the English tests which revealed that the objectives of the General English programs were not fully achieved.

Key words: Language, Language proficiency, Language learning

Language proficiency has been defined as the ability to use a language accurately and appropriately in its oral and written forms in a variety of settings (Cloud et al., 2000, P. 60). This definition incorporates the four aspects of language namely listening, speaking, reading and writing. The first two aspects represent oral proficiency is in most cases developed outside the university environment without any exposure to written language.

It is possible to learn English as a foreign language in the home country without having much exposure to or practice with spoken English. While listening and reading represent

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receptive skills, speaking and writing represent expressive skills. Receptive skills develop ahead of expressive skills because receiving information is easier than giving it (Cummins, 2003). Most learners understand more than they can express. The essential aspect of academic language proficiency is the ability to make complex meanings explicit in either oral or written modalities of language itself, rather than by means of contextual or paralinguistic cues, for instance, gestures and intonations.

According to Llurda (2000), various adjectives can be associated with the term 'competence', like: strategic competence, pragmatic competence, sociolinguistic competence, transitional competence, linguistic competence, discursive competence and communicative competence.

For Ellis (1994, P.696), communicative competence is equivalent to "a language user's underlying knowledge of language" and "the knowledge that users of a language have internalized to enable them to understand and produce messages in the language". Edmonson (1981, P.88) considers communicative competence

"as being concerned with the encoding, decoding and sequencing of central communicative acts. This includes mastery of the linguistic code (phonology, morphology, syntax, lexicon) together with the function (speech act) expressed. The use of this communicative competence depends on the individual's social competence".

Edmonson's definition may be viewed as nearly equivalent as the constituents of communicative competence in Canale's (1983) framework, which considers four aspects: grammatical, sociolinguistic, discourse and strategic competences.

Corder (1976) brings about the notion of transitional competence, according to which a learner has some knowledge about a language and this knowledge is under permanent development.

For Stern (1983), proficiency means the actual performance of a learner in a given language, and it involves the mastery of (a) the forms, (b) the linguistic, cognitive, affective and sociocultural meanings of those forms, (c) the capacity to use the language with focus

mainly on communication and minimum attention to form, and (d) the creativity in language use.

Muriel Saville-Troike (2006, P.2), Second Language Acquisition (SLA) refers both to the study of individuals and groups who are learning a language subsequent to learning their first one as young children, and to the process of learning that language. The additional language is called a second language (L2), even though it may actually be the third, fourth, or tenth to be acquired. It is also commonly called a target language (TL), which refers to any language that is the aim or goal of learning. The scope of SLA includes informal L2 learning that takes place in naturalistic contexts, formal L2 learning that takes place in classrooms, and L2 learning that involves a mixture of these settings and circumstances. For example, “informal learning” happens when a child from Japan is brought to the US and “picks up” English in the course of playing and attending school with native English-speaking children without any specialized language instruction, or when an adult Guatemalan immigrant in Canada learns English as a result of interacting with native English speakers or with co-workers who speak English as a second language. “Formal learning” that is focus of this study occurs when a high school student in England takes a class in French, when an undergraduate student in Russia takes a course in Arabic, or when an attorney in Colombia takes a night class in English.

Focus of This Study

The present study was conducted among foreign language students. It makes a comparison between levels of language proficiency of students from different universities with different major. Two English Language Proficiency tests were administered and scores of students from different universities compared. The current study aims at answering the following question:

Is there any significant difference between university type and Iranian EFL students' general language proficiency?

Participants

The study was concerned for students of Humanities and Agriculture. Based on the respondents to the questionnaire and Test 200 A (from Nelson English Language Tests book two intermediate) 105 Iranian students among the 150 students were selected for the present

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study. Participants of the study were 105 Iranian students (66 females, 39 males) in the age range of 19 to 26 who were studying General English as a second language in three university: State (Sheikhbahaee university), Azad (Khorasgan University), Payam-e Noor (Baharestan Center) Universities of Isfahan from different majors (Agricultural Engineering, Management, Law, and Psychology). Students took general English course in Winter semester of the 2012-2013 academic year. All three groups were taught by the same instructor. Although different books were used in three universities, there was the same level of difficulty in reading parts of three books. Also, the same grammar instructions were used in the classes for three groups. Moreover, there was the same corpus vocabulary for all three books.

A total of 26 Agriculture Engineering students, 23 Management students, 39 Psychology students, 17 Law students) participated in the study.

Material and Procedure

Three instruments were used in this study: 1) Persian background questionnaires (see appendix A); 2) English proficiency tests (see appendix B and C).

Procedure

At first, the investigator of the present study prepared background Persian questionnaire for students and administered it at the beginning of the term. Background questionnaire was arranged in two parts. The first part included the participants' personal information (age, sex, university and major/discipline). The participants were asked to select the option in binary choices and fill in the blanks. The second part consisted six items and the participants were asked to select the options. Its aim was to make sure of the participant's homogeneity in terms of the educational level. The questionnaire was intended to investigate the students' attitudes toward English. It clarified whether the students had taken any trip to other countries or they had studied English in private institutes or whether they had used to watch movies in English language or had listened to English music or news. The aim was to minimize the effects of different factors on learning English at university.

After selection of the students based on the questionnaire results, a Nelson English Language Test was administered at the beginning of the term to determine the homogeneity of

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the participants in terms of language proficiency. The subjects who scored one standard deviation above and below the mean were selected and those who were out of this range were discarded from the study.

The participants from different universities took part in their natural General English classes at their own specific universities. However, they received the same instructor but no group knew this. After one semester of instruction, another English proficiency test was given to the participants. This test was designed by Cambridge University local Examinations Syndicate (see Appendix C).

Results

Statistical Package for Social Sciences (SPSS) was used for statistical operations needed for data analysis. All 105 students took the English proficiency test. The following table shows the participants' test performance by their universities:

Table 1 illustrates the number of students who participated in this study from each university. It also illustrates the mean and standard deviation of tests total scores by universities. The total score of the tests was 50.

Table 1. Descriptive analysis of total scores by universities

	N	Mean	Std. Deviation	Std. Error
Islamic University of Khorasgan	33	24.1212	2.68977	.46823
Sheikhbahee University	34	23.7941	3.11185	.53368
Payam-e Noor University of Baharestan	38	24.0526	2.92193	.47400
Total	105	23.9905	2.89062	.28210

In order to investigate whether there was any relationship between university type and Iranian EFL students' language proficiency, the investigators made use of One-Way ANOVA for data analysis. Table 2 illustrates the differences of total scores by university.

Table 2. One-way ANOVA table

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.087	2	.044	.005	.995
Within Groups	871.303	102	8.542		
Total	871.390	104			

As depicted in table 2, there is no significant difference (.995) in the performance of the three groups on tests. This implies that there is no difference between university type and Iranian EFL students' general language proficiency.

Discussion

English as a second language (ESL) is an umbrella term used to describe any one of a number of instructional approaches designed to help English learners acquire English fluency. The last quarter of a decade has seen the birth of second language acquisition (SLA) as a field of study within applied linguistics. Although there were a few studies of how people acquired a second language (L2) before this period (see, for instance, Leopold's, 1939 admirable study of the speech development of a bilingual child) it is certainly true that the growth in empirical work has been exponential since the late 1960s.

In this study the aim was to see whether any relationship exists between university type and Iranian's EFL students' language proficiency level. Results show that no significant difference existed between university type and level of students' language proficiency. So, all of them have equal chance to learn English. It means that despite the differences in students' attendance in the class (Payam-e Noor students attend in the class less than students of State and Azad universities) all of the students have equal chance to learn and improve their level of General Language Proficiency.

Low scores of the students showed the low level of language proficiency of the students. High levels of language proficiency facilitate the processing and acquisition of new information and allow the individual to derive meaning with less conscious effort. Therefore General English classes can not guarantee Iranians' students language proficiency

Low level of students' language proficiency has implication on both educational and learning. On the educational part, those who are in charge should aware of students' needs and interests. Moreover, the books should introduce target culture. So, students will be motivated to study and their aim is not only passing the course.

On the learners' part, teachers can raise the learner awareness of their low level of language proficiency and motivated them to be more active. Once the Iranian EFL learners are aware that only focusing on the books won't help them to raise their language skills they will be more active and will be more cautious to read different books, journals, watch English movies or listen to the news to improve their skills.

The result give raise the idea that, raising the students level of language proficiency can help them in reading, comprehending and writing different texts. With growing the number of the students at universities, it is imperative that theses important matters of writer attitude be made more conspicuous to learners.

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Appendix A

هدف از این تحقیق بهبود و ارتقاء سطح و محتوای آموزشی کلاس های زبان عمومی بوده که برای رشته های علوم انسانی برگزار گشته است. به این امید که نتایج این تحقیق مفید و قابل استفاده باشد. پاسخ به سوالات زیر و ارائه ی نظرات سودمند شما کمک بزرگی در راستای پیشبرد این تحقیق خواهد بود.

جنسیت الف- مونث ب- مذکر

رشته تحصیلی نام دانشگاه سن

1. در کلاس های زبان آموزشگاه شرکت کرده اید؟
الف- بلی ب- خیر
2. سفر به کشور های خارجی داشته اید ؟
الف- بلی ب- خیر
3. دوران راهنمایی و دبیرستان را در مدرسه ی دولتی سپری کرده اید؟
الف- بلی ب- خیر
4. نگرش شما به یادگیری زبان انگلیسی چیست ؟
الف- علاقه مند به یادگیری ب- بی علاقه به یادگیری
5. فیلم های انگلیسی زبان را چگونه تماشا می کنید؟
الف- به زبان اصلی ب- دوبله شده
6. آیا به اخبار را به زبان انگلیسی گوش می دهید؟
الف- بلی ب- خیر

=====

Appendix B

Nelson English Language Test

Choose the correct answer. Only one answer is correct.

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Last June my brother..1.. a car. He had had an old scooter before, but it ..2.. several times during the spring. "what you want is a second-hand Mini," I suggested. "If you give me the money." He said," ..3.. one tomorrow." " I can't give the money." I replied, "but what about Aunt Myra. She must have enough. We ..4.. her since Christmas but she always hints that we ..5 .. go and see her more often."

We told our parents where we were going. They weren't very happy about it and asked us not to go. So ..6... But later that same day something strange ..7... A doctor ..8.. us that Aunt Myra ..9.. into hospital for an operation. "...10.. go and see her at the same time," said my mother. "you two go today, but don't mention the money."

When we ..11.. , Aunt Myra ..12... "I'm not seriously ill," she said," but the doctor insists that ..13.. to drive my car. You can have it if you promise ..14.. me to the seaside now and again." We agreed, and now we quite enjoy our monthly trips to the coast with Aunt Myra.

1. a. Wanted to buy b. wanted buying
c. liked to buy d. liked buying
2. a. was breaking down b. was breaking up
c. had broken down d. had broken up
3. a. I get b. I'm getting c. I'm going to get d. I'll get
4. a. are not seeing b. haven't seen c. didn't see d. don't see
5. a. should b. shall c. would d. will
6. a. that we haven't b. that we didn't c. we haven't d. we didn't
7. a. occurred b. took the place c. passed d. was there
8. a. range for telling b. range to tell c. rung for telling d. rung to tell
9. a. had gone b. had been c. has gone d. has been
10. a. we may not all b. we can't all c. all we can't d. all we may not
11. a. have come there b. were arriving c. got there d. came to there
12. a. was seeming quite happily b. was seeming quite happy
c. seemed quite happily d. seemed quite happy
13. a. I'm getting so old b. I'm getting too old
c. I get so old d. I get too old

14. a. taking b. bringing c. to take d. to bring

Choose the correct answer. Only one answer is correct

15. Can this camera Good photos?
a. Make b. to make c. take d. to take
16. Who was the first person Today?
a. Spoke to you b. you spoke to c. you spoke d. whom you spoke
17. I can't find the book
a. nowhere b. everywhere c. anywhere d. somewhere
18. There was a house at ...
a. The mountain foot b. the foot of the mountain
c. the feet of the mountain d. the mountain's foot
19. A person who talks to Is not necessarily mad.
a. Himself b. oneself c. yourself d. itself
20. I'll be 13 tomorrow,?
a. am I b. aren't I c. won't I d. will I
21. Did you hear Julie said?
a. What b. that c. that what d. which
22. Spanish people usually speak Than English people.
a. Quirkier b. more quirkier c. more quickly d. quicker
23. That old lady can't stop me the tennis match on my radio.
a. To listen b. listening c. listen to d. listening to
24. I haven't got a chair
- a. To sit b. for to sit on c. to sit on d. for sitting
25. At moment, I'll go to the shops.
a. For it doesn't rain b. as it doesn't rain
c. for it isn't raining d. as it isn't raining
26. Bill drinks Whisky.
a. Any b. none c. too many d. so much
27. are very intelligent.
a. Both of them b. Both them c. Both they d. The both
28. In a shop Customers.

- a. It is important pleasing b. it is important to please
 c. there is important pleasing d. there is important to please
29. Don't leave your shoes on the table.
 a. Put off them! b. take them off! c. pick them off! d. pick up them
30. In my class likes the teacher.
 a. All persons b. All pupils c. Everyone d. All people
31. We expected about 20 girls but there were people there.
 a. another b. others c. some d. more
32. Your bicycle shouldn't be in the house!
 a. Take it out! b. Get out it! c. Put it off! d. Take away it
33. What time does the bus Bradford?
 a. go away to b. go away for c. leave to d. leave for
34. She be Canadian because she's got a British passport.
 a. can't b. isn't able to c. mustn't d. doesn't need
35. "our daughter", they said.
 a. Was born since three years b. is born for three years ago
 c. was born three years ago d. has been born since three years ago
36. When... English?
 a. Has he begun to study b. has he begun study
 c. did he begin to study d. did he begin study
37. Do you want some cheese? No,
 a. I've some still b. I still have much
 c. I don't want d. I've still got some
38. Brenda likes going to the theatre and
 a. so do I b. so go I c. so I like d. so I am
39. from London to Edinburgh!
 a. How long there is b. what a long way it is
 c. what distance is there d. how long is
40. He's a good guitarist, but he plays the piano
 a. Quit well b. too hardly c. very good d. much better
41. When you go to the shops, bring me

- a. a fruit tin b. a fruits tin c. a tin of fruit d. a tin of fruits
42. Molly doesn't eat fish.
- a. So doesn't John. b. Neither does John.
c. John doesn't too. d. John doesn't that either.
43. The airport is five miles
- a. away from here b. from here away
c. far from here d. far away from here
44. Please ask and see me.
- a. To Bill to come b. Bill to come c. to Bill come d. Bill come
45. She always buys my birthday.
- a. anything nice to b. anything nice for
c. something awful to d. something awful for
46. Aren't they friends ?
- a. Of yours b. of you c. to yours d. to you
47. She hardly ever eats potatoes.
- a. Or bread or b. bread or c. neither bread or d. neither bread nor
48. This is the record we
- a. Like so much b. are liking so much
c. like it much d. are liking it much
49. She's going to buy new trousers.
- a. Some part of b. some c. a couple of d. this
50. Is she going to school ? No,
- a. She doesn't b. she's cycling c. she gets by bus d. to the shops

Appendix C

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University of Cambridge Local Examinations Syndicate

Questions 1 – 5

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- Where can you see these notices?
- For questions 1 to 5, mark one letter A, B or C on your Answer Sheet.

1.

2.

3.

4.

5.

Questions 6 – 10

- In this section you must choose the word which best fits each space in the text below.
- For questions 6 to 10, mark one letter A, B or C on your Answer Sheet.

- | | | | | | | |
|----|---|------|---|------|---|-------|
| 6 | A | at | B | up | C | on |
| 7 | A | very | B | too | C | much |
| 8 | A | is | B | be | C | are |
| 9 | A | that | B | of | C | than |
| 10 | A | use | B | used | C | using |

Questions 11 – 20

- In this section you must choose the word which best fits each space in the texts.
- For questions 11 to 20, mark one letter A, B, C or D on your Answer Sheet.

- | | | | | | | | | |
|----|---|---------|---|-----|---|------|---|--------|
| 11 | A | getting | B | got | C | have | D | having |
| 12 | A | their | B | his | C | them | D | theirs |

13 A from B of C among D between

14 A mush B lot C many D deal

15 A person B people C children D family

16 A made B pointed C was D proved

17 A lied B told C cheated D asked

18 A find B know C think D expect

19 A Next B Secondly C Finally D Once

20 A as B but C because D if

Questions 21 – 40

- In this section you must choose the word or phrase which best completes each sentence.
- For questions 21 to 40, mark one letter A, B, C or D on your Answer Sheet.

21 The children won't go to sleep.....we leave a light on outside their bedroom.

A except B otherwise C unless D but

- 22 I'll give you my spare keys incase youhome before me.
 A would get B got C will get D get
- 23 My holiday in Paris gave me a great.....to improve my French accent.
 A occasion B chance C hope D possibility
- 24 The singer ended the concert.....her most popular song.
 A by B with C in D as
- 25 Because it had not rained or several months, there was a..... of water.
 A shortage B drop C scarce D waste
- 26 I've always.....you as my best friend.
 A regarded B thought C meant D supposed
- 27 She came to live here.....a month ago.
 A quite B beyond C already D almost
- 28 Don't make such a.....! The dentist is only going to look at your teeth.
 A fuss B trouble C worry D reaction
- 29 He spent a long time looking for a tie which.....with his new shirt.
 A fixed B made C went D wore
- 30 Fortunately, from a bump on the head, she suffered no serious injuries from her fall.
 A other B except C besides D apart
- 31 She had changed so much that.....anyone recognized her.
 A almost B hardly C not D nearly
- 32 teaching English, she also writes children's books.
 A Moreover B As well as C In addition D Apart
- 33 It was clear that the young couple were..... of taking charge of the restaurant.
 A responsible B reliable C capable D able
- 34 The bookof ten chapters, each one covering a different topic.
 A comprises B includes C consists D contains
- 35 Mary was disappointed with her new shirt as the colour.....very quickly.
 A bleached B died C vanished D faded

- 36 National leaders from all over the world are expected to attend the meeting.
 A peak B summit C top D apex
- 37 Jane remained calm when she won the lottery and.....a bout her
 business as if no thing had happened.
 A came B brought C went D moved
- 38 I suggest we..... outsidethestadiumtomorrowat8.30.
 A meeting B meet C met D will meet
- 39 My remarks were..... as a joke, but she was offended by them.
 A pretended B thought C meant D supposed
- 40 You ought to take up swimming for the..... of your health.
 A concern B relief C sake D cause

Part2

Questions41 – 50

- In this section you must choose the word or phrase which best fits each space in the texts.
- For questions41 to50, mark one letter A, B, C or D on your Answer Sheet.

41 A despite B although C otherwise D average

42 A average B medium C general D common

- 43 A vast B large C wide D mass
- 44 A lasted B endured C kept D remained
- 45 A mostly B chiefly C greatly D widely

- 46 A introduce B present C move D show
- 47 A near B late C recent D close
- 48 A take place B occur C work D function
- 49 A paying B reserving C warning D booking
- 50 A funds B costs C fees D rates

Questions 51 – 60

- In this section you must choose the word or phrase which best completes each sentence.
- For questions 51 to 60, mark one letter A, B, C or D on your Answer Sheet.

- 51 If you're not too tired we could have a.....of tennis after lunch.
A match B play C game D party
- 52 Don't you get tired.....watching TV every night?
A with B by C of D at
- 53 Go on, finish the dessert. It needs.....up because it won't stay fresh until tomorrow.
A eat B eating C to eat D eaten
- 54 We're not used to..... invited to very formal occasions.
A be B have C being D having
- 55 I'd rather we.....meet this evening, because I'm very tired.
A wouldn't B shouldn't C hadn't
D didn't
- 56 She obviously didn't want to discuss the matter so I didn't.....the point.
A maintain B chase C follow D pursue
- 57 Anyone..... after the start of the play is not allowed in until the interval.
A arrives B has arrived C arriving D arrived
- 58 This new magazine is.....with interesting stories and useful information.
A full B packed C thick D compiled
- 59 The restaurant was far too noisy to be.....to relaxed conversation.
A conducive B suitable C practical D fruitful
- 60 In this branch of medicine, it is vital to..... open to new ideas.
A stand B continue C hold D remain

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Bahareh Karbalaee Asadolah

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Case marker in Bodo, Dimasa, Kok-Borok, Rabha, Tiwa and Mising

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Abstract

Case is a grammatical category, which is used to show the relationship among different words used in a sentence. In most branches of Tibeto-Burman language group, case is postposition. These postpositions take nouns structurally to form phrases; therefore they are called postpositional phrases. Postpositional phrases are made up of a postposition followed by a noun phrase. Though postpositions are syntactically bound elements, when they occur with nouns and pronouns, they constitute phrase instead of words.

Bodo, Dimasa, Kok Borok, Rabha, Tiwa and Mising are the Tibeto-Burman language origin. The present paper investigates the case markers in Bodo, Dimasa, Kok Borok, Rabha, Tiwa and Mising. Case is realized in the form of prepositions, in these languages.

1.0. Introduction

North-East region of India is called museum of culture, language, tribe and tribes, herbal medicine, animals, birds, etc. It is bounded by the political boundary of China in the North, Bhutan in the West, Bangladesh in the East and Burma (Myanmar) in the South. North-East India is comprised of eight sister states and they are Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. Among these states, as per land area, Assam is the biggest state of this region consisting of Brahmaputra Valley and Barak Valley. In North-East India, though languages belonging to different language families are found, most of the languages belong to Indo-Aryan and Tibeto-Burman family of languages.

The linguists have opined that the stock of Tibeto-Burman language family originated from the plain areas of **Yang-tsze-kiang** and **Huang-ho** rivers of China. This family is now

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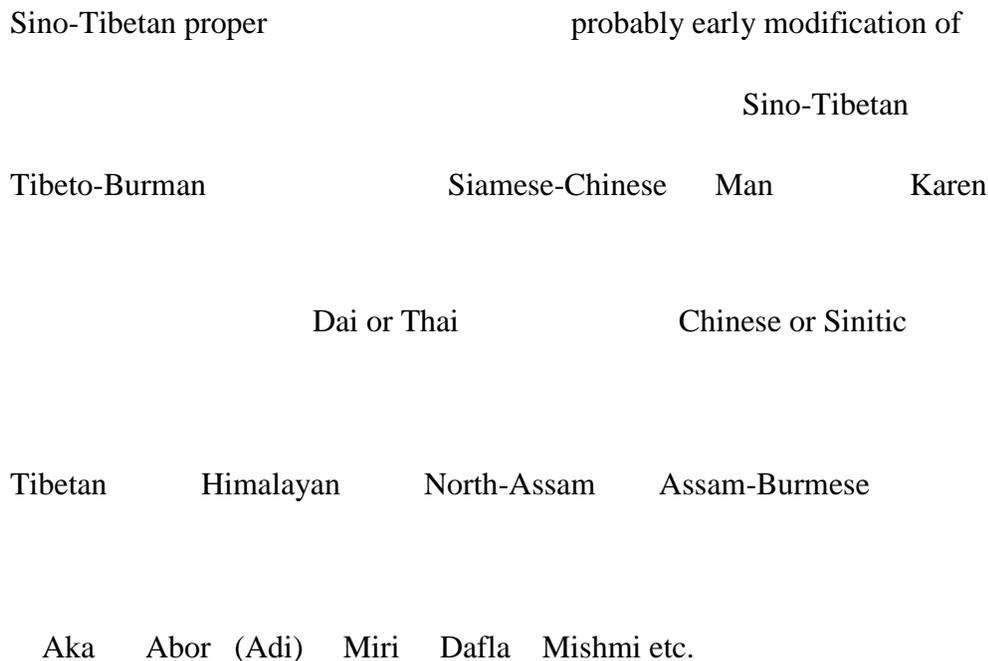
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widespread throughout the western and the southern of the Asia continent including Burma, Assam and North East India. As per the classification given by Robert Shafer, the Bodo language belongs to the branches of Barish section under the baric division of the Sino-Tibetan language family. The *Linguistic Survey of India* describes the languages under the Bodo sub-section under the Assam Burmese group of the Tibeto-Burman branches of Sino-Tibetan Chinese family. The Bodo groups comprise (as stated in the *Linguist Survey of India*, Vol. 3, Part-II) the following tribes: Kochari or Bodo, Lalung, Dimasa, Garo, Rabha, Tripuri (Kok-Borok), Koch, Chutiya (Deori) and Moran.

The table shown below of the Tibeto-Burman language group of Sino-Tibetan family of languages is taken from Bhattacharya, P.C. 1977: *A Descriptive Analysis of Boro Language*. Guwahiti: G.U. Press.

Sino-Tibetan or Tibeto-Chinese Speech Family



Bodo-Naga

Burmese-Kuki-Chin

Kachin-Lolo

Bodo (Boro)

Naga Kuki-Chin Lolo, Kachin Old Burmese

Or Singpho

Mikir

Boro (Kachari) Dimasa Garo Rabha Lalung Tipra etc.

2.0. Objective of the Paper

To find out case and case endings in selected languages of the Tibeto-Burman group of language family, i.e., Bodo, Dimasa, Kok-borok, Rabha, Garo, Tiwa, and Mising.

3.0. Methodology

The data are collected from two main sources - primary and secondary.

Primary sources: Primary sources are collected from several informants of different age groups, occupation and sex.

Secondary source: Secondary sources are collected from renowned books and Ph.D. theses.

4.0. Case

According to David Crystal, *A Dictionary of Linguistics and Phonetics* (4th ed 1941) (pp-53). Delhi: IVY Publishing House), Case is “a grammatical category used in the analysis of word classes (or their associate phrases) to identify the syntactic relationship between words in a sentence, through such contrasts as **Nominative, Accusative** etc. The traditional classification, such as is found in Latin Grammar, is based on variation in the **Morphological** forms of the word. Each form is analyzed in terms of a specific range of meaning; e.g. nominative is primarily the case of the grammatical **subject** of the sentence, genitive refers to such notion as possession,

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origin, and so on. In languages which lack morphological variations of this kind, the term ‘case’, as traditionally used, does not apply. In English, for example, the only case form which is marked is the genitive (as in *boy’s* or *boys*); all other forms have no ending, the remaining case ‘meanings’ being expressed using prepositions (as in *with a boy, to the boy*) or word order (as in *the cat chases mouse/mouse chases cat contrast*). A great deal of space in introductions to **linguistics** has been devoted to this pointed, in particular to, criticism of **traditional** grammars of English which insisted nonetheless on analyzing the English noun in terms of cases.”

In the languages under consideration here, cases are nominals indicating grammatical category and establish relationship with words in a sentence. The grammatical relations expressed by these cases are varied and numerous such as subject, object, separation origin, possessive purpose and meaning, etc. They are distinguished by different inflectional endings or markers. Cases are inflected forms of noun which fit them for participation in key construction relating to verbs. It is the most important category for the nominal. Case relations are expressed by postposing the case markers to the nouns or pronouns. In others words, all the case markers are postpositional.

4.1. Different Types of Cases

Bodo, Dimasa, Kok-borok, Rabha, Garo, Tiwa, Mising has seven cases, namely, Nominative case, Accusative case, Instrumental case, Dative case, Ablative case, Genitive case and Locative case. Each of these cases has different suffixes. These are known as case endings or case markers. The case and case ending or case markers are shown.

4.1.0. Nominative

The nominative case is the case of the doer of the action indicated by the verb under references. The nominative marker is optional with the pronouns whereas it is obligatory with proper names. Nominative case has no overt marker and it is syntactically used as the subject of an intransitive verb in the languages under study. It is realized as zero morph. These are given below in the following table.

Person	Case marker
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	Bodo	Dimasa	Kokborok	Rabha	Garó	Tiwa	Mising
1 st person	aŋ-u, - <i>φ</i>	aŋ- <i>φ</i>	aŋ- <i>φ</i>	aŋ- <i>φ</i>	aŋ- <i>φ</i>	aŋ-o,- <i>φ</i>	ŋa/k- <i>φ</i>
2 nd person	-nuuŋ-u, - <i>φ</i>	-niŋ- <i>φ</i>	-nuuŋ- <i>φ</i>	nuuŋ- <i>φ</i>	nuuN- <i>φ</i>	na-o- <i>φ</i>	naŋ- <i>φ</i>
3 rd person	bi- yu, - <i>φ</i>	bo- <i>φ</i>	bo- <i>φ</i>	o- <i>φ</i>	bia- <i>φ</i>	pe- o - <i>φ</i>	bΛ- <i>φ</i>

In Bodo the nominative case is marked by /u/ and *φ* to the personal pronoun and both are free variation. Further in Bodo nominative case has different morph which can occur in different phonemes ending, but interesting that these characters are not having in mentioned language group. The processes are given below.

- (i) –*a* occurs when preceded by a noun or pronoun ending in consonant and diphthong./ao/.
- (ii) –*ya* occurs when preceded by a noun or pronoun ending in /i/, /e/, /a/ and diphthong /ai/.
- (iii) –*wa* occurs when preceded by a noun or pronoun ending in /o/, /u/ and diphthong. /uu/
- (iv) –*yu* occurs when preceded by a noun or pronoun ending in and /i/

4.1.1. Accusative

The accusative case is the case of the object towards which action of the subject is directed. When the noun refers to a particular thing or person, the accusative marker is suffixed. The case markers are given in the following table with personal pronouns.

Person	Case marker						
	Bodo	Dimasa	Kok-borok	Rabha	Garó	Tiwa	Mising
1 st person	aŋ- k ^h uu,- <i>φ</i>	aŋ- k ^h e,- <i>φ</i>	aŋ-nɔ,- <i>φ</i>	aŋ-, k ^h e – <i>φ</i>	aŋ-k ^h o, -o	aŋ-go	ŋa- <i>φ</i>
2 nd person	nuuŋ-k ^h uu,- <i>φ</i>	niŋ-k ^h e,- <i>φ</i>	-nuuŋ-nɔ,- <i>φ</i>	nuuŋ,-k ^h e <i>φ</i>	nuuŋ-k ^h o,-	na-go	naŋ- <i>φ</i>

					o		
3 rd person	bi- k ^h uu,- ϕ	bo- k ^h e –ϕ	bo-nɔ,- ϕ	o- k ^h e – ϕ	bia-k ^h o,-o	pe-go	bλ- ϕ

4.1.2. Instrumental

Instrumental case is the case of the instrument with the help of which the action mentioned by the verb is performed. It is marked by post-posing case marker. The case markers are given with personal pronouns in following table.

Person	Case marker						
	Bodo	Dimasa	Kokborok	Rabha	Garro	Tiwa	Mising
1 st person	aŋ-zuŋ	aŋ-zaŋ	aŋ-bai	aŋ-p ^h ak ^h e	aŋ-chi	aŋ-re	ŋa-kokki
2 nd person	nuŋ-zuŋ	niŋ-zaŋ	nuŋ-bai	nuŋ-p ^h ak ^h e	nuŋ-chi	na-re	nλŋ-kokki
3 rd person	bi-zuŋ	bo-zaŋ	bo-bai	o-p ^h ak ^h e	oa-chi	pe-re	bλ-kokki

4.1.3. Dative

The dative case is the case of the indirect object of the verb. The direct object is not overtly case marked with the case marker when the indirect object in the expression is overtly case marked. The case markers are given with personal pronouns in following table.

Person	Case marker						
	Bodo	Dimasa	Kok-borok	Rabha	Garro	Tiwa	Mising
1 st person	aŋ-nuu	a-ne	aŋ-no	a-na	aŋ-na	aŋ-a	ŋa-dλm~m
2 nd person	nuŋ-nuu	ni-ne	nuŋ-no	nuŋ-na	nuŋ-na	na-a	naŋ-dλm~m

3 rd person	bi-nuu	bo-ne	bo-no	o-na	bia-na	Pe-a	bΛ-dΛm~m
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In Dative case Dimasa and Rabha followed same process as Genitive case.

4.1.4. Ablative

The ablative case is the case of separation from the source in performing the action mentioned by the verb. The case markers are given with personal pronouns in following table.

Person	Case marker						
	Bodo	Dimasa	Kokborok	Rabha	Garó	Tiwa	Mising
1 st person	aŋ-nip ^h rai	a-nisiŋ	aŋ-ni	aŋ-ni-para	aŋ-ni	aŋ-p ^h ana	ŋa-lokke
2 nd person	nuuŋ-nip ^h rai	ni-nisiŋ	nuuŋ-ni	nuuŋ-ni-para	nuuŋ-ni	na-p ^h ana	naŋ-lokke
3 rd person	bi-nip ^h rai	bo-nisiŋ	bo-ni	o-ni-para	oa-ni	pe-p ^h ana	bΛ-lokke

Dimasa has two case markers i.e. /-níp^hraŋ/ and /-nísiŋ/. /-níp^hraŋ/ occurs with inanimate nouns and /-nísiŋ/ occurs with animate nouns.

4.1.5. Genitive

The genitive case is the case which indicates the possession of a thing or the relationship of a particular object. The case markers are given with personal pronouns in following table.

Person	Case marker						
	Bodo	Dimasa	Kokborok	Rabha	Garó	Tiwa	Mising
1 st person	aŋ- ni	a-ni	aŋ-ni	a-ni	aŋ-ni	aŋ-a	ŋa-k, - <i>φ</i>

2 nd person	nun̄-ni	ni-ni	nun̄-ni	nun̄-ni	nun̄-ni	na-a	naŋ-k, - <i>ϕ</i>
3 rd person	bi-ni	bo-ni	bo-ni	o-ni	bia-ni	Pe-a	bΛ-k, - <i>ϕ</i>

In Dimasa when genitive case marker is suffixed with personal pronouns the velar nasal /ŋ/ is dropped. Even in Rabha after suffixing genitive case marker with personal pronouns the velar sound /ŋ/ in /aŋ/ is dropped.

4.1.6. Locative

Locative case is the case which expressed by location of a noun and pronoun in space of time. In Bodo the locative case is expressed by the post posing /ao~yao~wao/, /nao/, /ha/. The locative case marker /ao~yao~wao/ are occur with location and the case marker /nao/, /ha/ occurs with animate noun. /na/, /k^hat^haŋ/ is the locative case marker in Rabha, which /na/ occurs in location and /k^hat^haŋ/ occurs with personal pronoun. As well as /pΛ/, /lodelo/ is the locative case markers in Mishing. /pΛ/ occurs in location and /lodelo/ occurs in personal pronoun. The case markers are given with personal pronouns in following table.

Person	Case marker						
	Bodo	Dimasa	Kokborok	Rabha	Garo	Tiwa	Mising
1 st person	aŋ-nao/ha	aŋ-ha	aŋ-o~ok~k	aŋ-k ^h at ^h aŋ	aŋ-chi	aŋ-o	ŋa-lodela
2 nd person	nun̄-nao/ha	niŋ-ha	-nun̄-o~ok~k	nun̄-k ^h at ^h aŋ	nun̄-chi	na-o	naŋ- lodela
3 rd person	bi-nao/ha	bo-ha	bo-o~ok~k	o- k ^h at ^h aŋ	oa-chi	Pe-o	bΛ- lodela

5.0. Conclusion

Bodo, Dimasa, Kok-borok, Rabha, Garo, Tiwa, and Mising are the names both of the people and language. They belong to Bodo-Garo section of the Assam-Burmese sub-section of the Tibeto-Burman group of Sino-Tibetan language family. They are found mainly in north-east India. Case is an important category of grammar. It is inflected from noun or pronoun and has a close relationship between the noun phrase and verb phrase of a sentence. The languages have seven cases, namely, nominative, accusative, genitive, dative, instrumental, ablative and locative. Each of these cases has case-ending or case marker. In these languages the cases are realized as post-position. In nominative case, Bodo has special characters not found in other languages in the Tibeto-Burman language family.

Colophon

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Action Research: An Appropriate Research Paradigm for Practitioners

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Abstract

In the recent years action research (AR) has become increasingly popular in second language teaching sphere. It has been established as an appropriate research paradigm for educational, professional, managerial and organizational development. Action research (AR) is collaborative, critical and self-critical inquiry by practitioners (e.g. teachers, managers) into a major problem or issue or concern in their own practice. It is an important way to extend the teaching skills and develop more understanding as teachers, of our classrooms and students. In this paper the focus is firstly identifying some of the key concepts in AR, defining AR and principles and procedures of Action research and focusing on the pedagogical issues.

Key words: Action research, principle, procedure, pedagogical issues

Introduction

Action research has a complex history because it is not a single academic discipline but an approach to research that has emerged over time from a broad range of fields. Action research challenges the claims of a positivistic view of knowledge which holds that in order to be credible, research must remain objective and value-free. Somekh (1993) viewed action research as a flexible methodology, not merely in terms of being eclectic in research methods, but more fundamentally in needing to adapt to the social and political situation in which it is employed. As university academics we work in a fast-changing environment, which puts competing pressures on us including the need to be excellent at teaching, research and administration. Action Research aims to solve a particular teaching-learning problem that has been identified. It is a reflective process that improves the teaching practice and the curriculum. In order to do action research it is necessary to carry out a rigorous study in which the problem has to be clearly specified. An action plan has to be described and carried out, and finally an evaluation has to be contemplated to show if the decisions taken were the adequate ones.

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Action Research: An Appropriate Research Paradigm for Practitioners

The work of Kurt Lewin (1946), who researched extensively on social issues, is often described as a major landmark in the development of action research as a methodology. Lewin's work was followed by that of Stephen Corey and others in the USA, who applied this methodology for researching into educational issues.

In this paper “**Action Research: An Appropriate Research Paradigm for Practitioners**”, the focus is firstly on identifying some of the key concepts in AR, defining AR and principles and procedures of Action research and focusing on the pedagogical issues.

Definitely AR is not just a simple question of following a fixed pattern to solve a straightforward technical problem in an individual classroom. The aims of AR are various. It may be means, end, theory, teacher, institute and society oriented. Language teachers all around the world want to be effective teachers who provide the best learning opportunities for their students. Action research (AR) can be a very valuable way to extend our teaching skills.

Meyer (2000) maintains that action research's strength lies in its focus on generating solutions to practical problems and its ability to empower practitioners, by getting them to engage with research and the subsequent development or implementation activities. Therefore Action research is used to refer to ways of investigating professional experience which link practice and the analysis of practice into a single productive and continuously developing sequence, and which link researchers and research participants into a single community of interested colleagues.

Action Research and Its Types

Hopkins (2002) maintains that action research combines a substantive act with a research procedure, and that it is action disciplined by enquiry and a personal attempt at understanding, while engaged in a process of improvement and reform.

Action research, as defined by Peter Reason and Hilary Bradbury (2001), is a participatory, democratic process concerned with developing practical knowing in the pursuit of worthwhile human purposes, grounded in a participatory worldview which we believe is emerging at this historical moment. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing

concern to people, and more generally the flourishing of individual persons and their communities.

As per the definition given by Grundy and Kemmis (1988): “Action research is research into practice, by practitioners, for practitioners... In action research, all actors involved in the research process are equal participants, and must be involved in every stage of the research... The kind of involvement required is collaborative involvement. It requires a special kind of communication...which has been described as ‘symmetrical communication’ ...which allows all participants to be partners of communication on equal terms... Collaborative participation in theoretical, practical and political discourse is thus a hallmark of action research and the action researcher”. It is related to the ideas of ‘reflective practice’ and ‘the teacher as researcher ‘and involves taking a self-reflective, critical, and systematic approach to exploring your own teaching contexts.

For action research to take its deserved place in professional inquiry its proponents need to address the question of its academic acceptance, status and credibility—an accolade traditionally awarded according to scientific rigor. Burns (1999) explains it as a self-reflective, systematic and critical approach to enquiry by participants who are at the same time members of the research community. The aim is to identify problematic situations or issues considered by the participants to be worthy of investigation in order to bring about critically informed changes in practice. Action research is underpinned by democratic principles in that ownership of change is invested in those who conduct the research. The *action* part of AR is to get involved in a premeditated way in the problematic situation to bring improvements in practice. These are ones based on information (datum) that an action researcher collects systematically. Consequently, the changes made in the teaching condition arise from concrete information and not on assumptions.

A teacher who is philosophical, reflective and dedicated to developing as thinking professional, AR is an appealing way to look more closely at classroom issues or to investigate into teaching dilemmas. *Technical* action research aims to improve effectiveness of educational or managerial practice. The practitioners are co-opted and depend greatly on the researcher as a facilitator. *Practical* action research, in addition to effectiveness, aims at the practitioners’ understanding and professional development. The researcher’s role is Socratic and to encourage

practical deliberation and self reflection on the part of the practitioners. Action research is *emancipatory* when it aims not only at technical and practical improvement and the participants' better understanding, along with transformation and change within the existing boundaries and conditions, but also at changing the system itself or those conditions which impede desired improvement in the system/organization. As stated in Table 1.1

Table 1.1 *Types of action research and their main characteristics (Zuber-Skerritt 1992:12)*

S.No	Type of action research	Aims	Facilitator's Role	Relationship between facilitator and participants
1	Technical	Effectiveness/ efficiency of educational practice Professional development	Outside 'expert'	Co-option (of practitioners who depend on facilitator)
2.	Practical	As (1) above Practitioners' understanding Transformation of their consciousness	Socratic role, encouraging participation and self-reflection	Cooperation (process consultancy)
3.	Emancipatory	As (2) above Participants' emancipation from the dictates of tradition, self-deception, coercion Their critique of bureaucratic systematization Transformation of the organization and of the educational system	Process moderator (responsibility shared equally by participants)	Collaboration

Principles of Action Research

Action research is a name given to a particular way of researching your own learning. Action research is seen as a way of investigating professional experience which links practice and the analysis of practice into a single, continuously developing sequence. According to Zuber-Skerritt (1996) the principles which are central to the action research process are:

1 **Reflexive Critique** is the process of becoming aware of our own perceptual biases. In the first principle, the thesis of reflexivity insists upon modest claims: making judgments depends on examples from various personal experiences, not on samples of universally agreed categories. These examples will be analyzed, but no analysis will be complete, because inquiry is in the form of questioning claims, rather than making claims. The result of inquiry will thus take the form of a dialogue between writers and readers concerning possible interpretations of

experience, rather than a single interpretation thrust upon a passive reader by a writer expressing certainty. This process of questioning claims provides a dimension of validity. Showing, how a statement is grounded in reflexive, interpretative judgments, rather than external facts. The principle of reflective critique ensures people reflect on issues and processes and make explicit the interpretations, biases, assumptions and concerns upon which judgments are made. In this way, practical accounts can give rise to theoretical considerations.

2 **Dialectic Critique** is a way of understanding the relationships between the elements that make up various phenomena in our context. In the second principle dialectics is a general theory of the nature of reality and of the process of understanding reality. Dialectics proposes that, in order to understand a phenomenon, we treat it as a set of relations between elements which are different and in some sense opposed, yet at the same time interdependent. It is this instability which gives it an inherent tendency to change. Consequently, of the infinite ways in which a phenomenon could be broken down for analysis, the more significant ways are in terms of the internal relationships between constituent elements whose instability creates the likelihood of change. The key elements to focus attention on are those constituent elements that are unstable, or in opposition to one another. These are the ones that are most likely to create changes.

3. **Collaboration** is intended to mean that everyone's view is taken as a contribution to understanding the situation. In the third principle Collaboration is intended to mean that everyone's point of view will be taken as a contribution to resources for understanding the situation, and no one's point of view will be taken as the final understanding of what all the other points of view really mean. The interpretative categories are to be treated as data alongside the ideas collected. Also, the analysis will not only seek to assemble resources from the differences between viewpoints, but also from the conflicts and contradictions within viewpoints. At the same time, a process of deconstructing the various contributions so that it can be used as resources for new categories and interpretations

4. **Risking Disturbance** is an understanding of our own taken-for granted processes and willingness to submit them to critique. In the fourth principle, the process is not merely one of

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exposure to possible refutation, but of exploring possibilities for transformation. The researchers' anticipations of the sequence of events through which the fieldwork will pass, and also the decisions as to the question at issue, and what is and is not relevant.

5. **Creating Plural Structures**, involves developing various accounts and critiques, rather than a single authoritative interpretation. The fifth principle a plural text needs a structural principle which exists separate from the author's argument, since the author's argument will be only one of various voices in the text. They are linear, presenting a chronology of events or a sequence of cause and effect. But our dialectical, reflexive, questioning, collaborative form of inquiry will create a plural structure, consisting of various accounts and various critiques of those accounts and ending, not with conclusions intended to be convincing, but with questions and possibilities intended to be relevant in various ways for different readers. Data and interpretation will be related as follows. The text will include a plurality of accounts, and also a commentary on each account. To be a reflexive critique, however, the commentaries must address their own contradictions, their own reflexive status. They will therefore contain questions, as well as interpretative statements.

6. **Theory and Practice internalized** is seeing theory and practice as two interdependent yet complementary phases of the change process. The sixth principle the issue concerns the crucial relationship between theory and practice, between research and action. Theory and practice are not two distinct entities, but two different and yet interdependent and complementary phases of the change process. The role of theoretical reflection with respect to practical action is not to introduce new and different concepts, nor to present authoritative conclusions. Instead, the purpose of reflection is to question the reflective bases upon which the practical actions have been carried out, to offer a reflexive and dialectical critique whose effect is to recall to mind those possibilities that practice has chosen on this occasion to ignore. Hence Theory and practice need each other, and thus comprise mutually indispensable phases of a unified change process

Steps in Action Research

Research is about generating knowledge. Action research creates knowledge based on enquiries conducted within specific and often practical contexts. As articulated earlier, the

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purpose of action research is to learn through action that then leads on to personal or professional development. Action research is participatory in nature, which led Kemmis and McTaggart (1998) to describe it as *participatory research*. AR typically involves four broad phases in a cycle of research. The first cycle may become a continuing, or *iterative*, spiral of cycles which recur until the action researcher has achieved a satisfactory outcome.

1. Planning: In this phase you identify a problem or issue and develop a plan of action in order to bring about improvements in a specific area of the research context. This is a forward-looking phase where you consider: i) what kind of investigation is possible within the realities and constraints of your teaching situation; and ii) what potential improvements you think are possible.

2. Action: The plan is a carefully considered one which involves some deliberate interventions into your teaching situation that you put into action over an agreed period of time. The interventions are ‘critically informed’ as you question your assumptions about the current situation and plan new and alternative ways of doing things.

3. Observation: This phase involves you in observing systematically the effects of the action and documenting the context, actions and opinions of those involved. It is a data collection phase where you use ‘open-eyed’ and ‘open-minded’ tools to collect information about what is happening.

4. Reflection: At this point, you reflect on, evaluate and describe the effects of the action in order to make sense of what has happened and to understand the issue you have explored more clearly. You may decide to do further cycles of AR to improve the situation even more, or to share the ‘story’ of your research with others as part of your ongoing professional development.

This model of AR has often been illustrated through the diagram in Figure 1.1 to show its iterative or recursive nature. Kemmis’s model of the action research process (see Kemmis and McTaggart, 1982, and several revised editions since) shows a self-reflective spiral of planning, acting, observing, reflecting and re-planning as the basis for understanding how to take action to improve an educational situation (see Figure 1.1).

Fig 1.1

The self-reflective spiral in action research

The diagram shows the principles in action, the movement from one critical phase to another, and the way in which progress may be made through systematic steps. Nevertheless, Kemmis and McTaggart’s model is probably the best known. It’s a kind of ‘classic’ and it appears often in the literature on AR. Despite the criticisms, it is a useful model as it summarizes very succinctly the essential phases of the AR process.

Gerald Susman (1983) gives a somewhat more elaborate listing. He distinguishes five phases to be conducted within each research cycle (Figure 1.2). Initially, a problem is identified and data is collected for a more detailed diagnosis. This is followed by a collective postulation of several possible solutions, from which a single plan of action emerges and is implemented. Data on the results of the intervention are collected and analyzed, and the findings are interpreted in light of how successful the action has been. At this point, the problem is re-assessed and the process begins another cycle. This process continues until the problem is resolved.

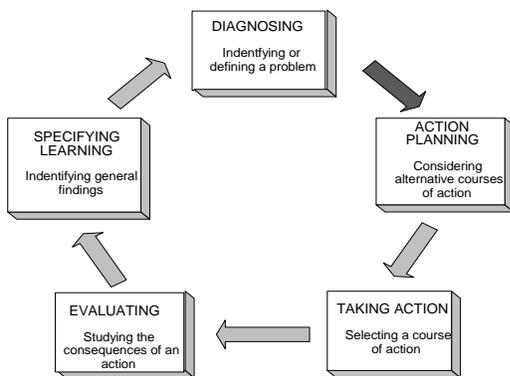


Fig 1.2 Detailed Action Research Model
(adapted from Susman 1983)

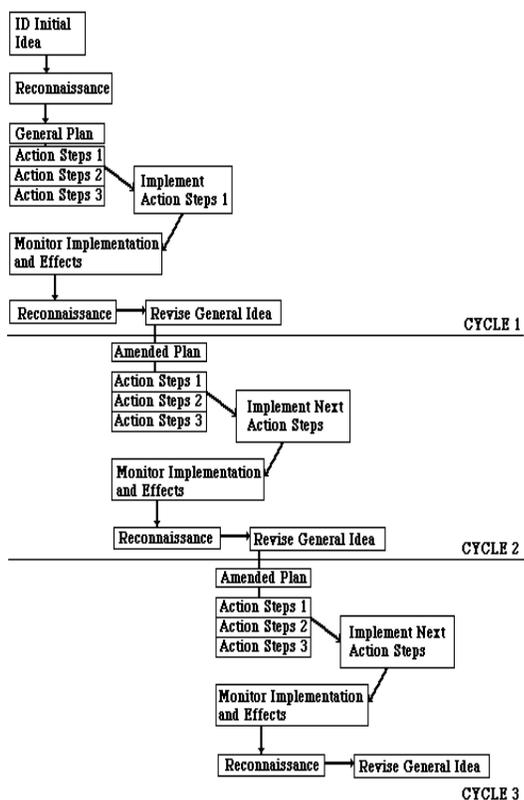


FIG 1.3 Elliot's action research model.

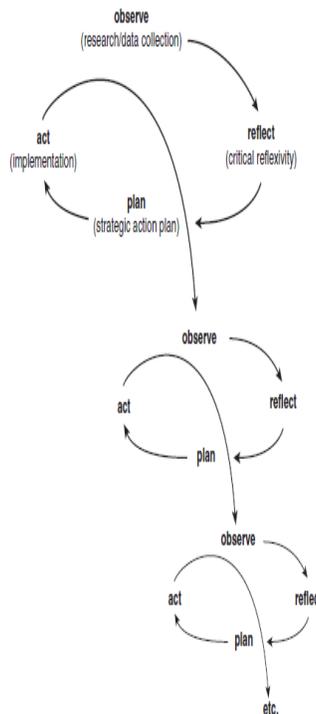


FIG 1.4 O'Leary's cycles of research

The model considered by Elliot (1991), contributes many features to that of Kemmis and McTaggart and is based on Lewin's work of the 1940s. It includes identifying a general idea, investigation or fact-finding, planning, action, evaluation, amending plan and taking second action step, and so on, as can be seen in Figure 1.3. Other models, such as O'Leary's (2004) cycles of action research shown in Figure 1.4, portray action research as a cyclic process which takes shape as knowledge emerges. It is stressed that 'cycles converge towards better situation understanding and improved action implementation; and are based in evaluative practice that alters between action and critical reflection'. O'Leary sees action research as an experiential learning approach, to change, where the goal is to continually refine the methods, data, and interpretation in light of the understanding developed in each earlier cycle.

Although it is useful to consider different models, following the stages of a particular model too rigidly, could adversely affect the unique opportunity offered by the emerging nature and flexibility that are the characteristic of action research.

Pedagogical Action Research

Pedagogical action research is derived from an ‘issue’ that has arisen in your pedagogical practice as an ‘academic’ Pedagogical action research involves using a reflective lens through which to look at some pedagogical issue or problem and methodically working out a series of steps to take action to deal with that issue. As in all forms of research (pure and applied) the ultimate aim is to publish, but of equal importance is the imperative to change one’s practice. Pedagogical action research like other research requires time, commitment and resources in order to carry it out successfully, but in some university contexts it can be seen to be of little value compared to subject research, so the effort to do it may require more justification, more knowledge and a realistic appraisal of what it can and cannot achieve. Whether we are relatively new to university teaching, or have had many years of experience, the chances are that each of us will have identified some aspect of our students’ learning that we would like to change.

Pedagogical action research, to be properly conducted, needs a long time to achieve its full realization. It cannot be a hurried, superficial, clocked process. Unpredictability is a fundamental component to the practice of action research. To embrace unpredictability means to be open to real-time reconstructions, to restart from the beginning, to reposition priorities, always in the collective, through widely negotiated agreements. Hurrying is a principle that does not work in action research, and if it is present it almost invariably leads to awkwardness in dealing with the collective, giving priority to the product, and making it easier to adopt strategic procedures that will disfigure the research.

A pedagogical action research to take place there must be an association of the research with a collective strategy or proposal for intervention, indicating the research position from the outset with the intervention action, an action that immediately becomes itself object of investigation. We also assume that research and action can be united in a same process, reaffirming the issue of research with action, which gradually also becomes action with research. In developing action research, there is an emphasis on flexibility, on the progressive adjustments to the facts, strengthening the issue of research with action.

If we consider action research as a research on/about action, we can make at least two mistakes:

- We can turn action research into a study to evaluate a procedure adopted, transformations occurred, or even an ongoing process. In this case, the research, regardless of being relevant, cannot be considered as action research, for it has lost its dynamic feature of transmutation after transformations, and therefore has lost its possibility of progressive adjustment, a fundamental factor to the research of/in the praxis;
- Another mistake, quite common among inexperienced researchers, is related to the fact that the researcher investigates his/her own workplace or job. A school principal or a pedagogical coordinator, or even a teacher, carries out the research within their own professional action. The hierarchy of professional roles, of the implicit powers that demand strategic actions and not communicative actions, the ensuing research can hardly be characterized as action research.

Advantages of Action Research

- Research can be set within a specific context or situation;
- Researchers can be participants – they don't have to be *distant* and *detached* from the situation;
- Action research involves continuous evaluation and modifications can be made as the project progresses; there are opportunities for theory to emerge from the research rather than always follow a previously formulated theory;
- The study can lead to open-ended outcomes;
- Through action research, the researcher can bring a story to life.

Conclusion

Whether the reader is a novice or is progressing with an action research project, it would be useful to be aware of how action research has developed as a method for carrying out research over the past few decades. Several ideas in this article that should provide you with starting points for understanding AR are focused. What is meant by the term 'action research', a term that seems to contain a rather odd combination of two different kinds of behavior – action and

research? How these behaviors come together in AR through cycles of planning, action, observation and reflection that problematise issues, which concern us in our teaching situations. It also highlights the fact that action research, structured according to its generating principles, is an eminently pedagogical research, configured as an action that scientificizes the educative practice starting from ethical principles that have in sight the continual formation and emancipation of all subjects of the practice. Therefore Action research can involve problem solving, if the solution to the problem leads to the improvement of practice. Traditional researchers follow structured and linear process in the development and implementation of their projects. This involves identifying the need and rationale, developing a plan and implementing it, and finally, reflecting on its successes or failures and publishing the findings. Those involved in action research projects usually follow alternative processes that are more cyclic and iterative.

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Systematicities in Semantic Change of Arabic Words in Urdu

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Abstract

In the last few decades there has been growing interest in exploring systematicities in semantic change from a number of perspectives including theories of metaphor, pragmatic inferencing, and grammaticalization. As in earlier studies, these have for the most part been based on data taken out of context. This paper is the first detailed examination of semantic change from the perspective of historical pragmatics and discourse analysis. Drawing on extensive corpus data from Urdu and Arabic texts and attempts to show that most changes in meaning originate in and are motivated by the associative flow of speech.

The present paper investigates meaning change under reanalysis in the paradigm of truth conditional semantics. The paper defends the claim that this combination of framework and subject is a fruitful one and can help us to gain a better understanding of the meaning shifts and changes that occur in structural reanalysis. Importantly, detailed semantic representations can offer an explanation for historical data that were viewed as unexplainable accidents by earlier approaches. The fact that all competent speakers seem to be able to perform the necessary semantic operations does, however, not imply that we need not investigate what they do, and how they do it. In fact, the great ease and reliability with which semantic changes under reanalysis occur should have far-reaching repercussions on our conception of semantic processing. The semantic side of reanalysis witnesses the great analytical potential and logical systematicity of human speakers, as well as the ingenious way in which natural languages combine reliable stability and flexible elements, allowing adaptation to new communicative needs in reliable ways without disturbing the function of language as a tool for communication. The present paper aims at contributing to our understanding of meaning change under reanalysis.

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Systematicities in Semantic Change of Arabic Words in Urdu

Some Background

The investigation of meaning change dates back to at least the work of Hermann Paul, who himself could draw on the wealth of material that was collected to fill the first volumes of the largest etymological dictionary in German, the *Deutsche Wörterbuch* of Wilhelm and Jacob Grimm. Paul proposed the four-way distinction of meaning change through *generalization*, *specification*, *metaphor*, and *metonymy* as the basic categories of meaning change (Paul 1880). More elaborate theories followed, e.g. in Stern (1931), Ullmann (1957), or more recently Blank (1999). Apart from these comprehensive studies in meaning change, some visibly productive modes of meaning change have also inspired scholarly investigation, notably meaning change by metaphor (Indurkha 1992, Lakoff and Johnson 1980), metonymy (e.g. Panther 1999), and via prototype shifts (Dik 1977, Geeraerts 1997).

This does not exclude the possibility, however, that there are subfields of meaning change that are driven by linguistic factors. The present study addresses meaning change in a more limited sense, namely, as it occurs in language change by reanalysis. This might offer a more interesting field for linguistic research.

First, the words, phrases, or morphemes under change hold different structural positions in the sentence before and after reanalysis. It is commonly assumed that the semantic evaluation of a sentence is driven by the semantic content of the parts of the sentence and the way in which they are composed. Consequently, if an item changes its structural relation to other material in the sentence, we will necessarily witness some meaning changes that are driven by, or reflect, these structural changes. The item may have to combine with new arguments, be modified by new operators, or in the extreme case changes its status entirely from functor to argument or vice versa. Meaning changes in reanalysis are driven by the requirements of the syntax–semantics interface.

Secondly, research over the past twenty years suggests that meaning change in reanalysis is driven by a uniform pragmatic process: pragmatic inferencing and subsequent semanticization of the originally inferred information (e.g. Hopper and Traugott 1993, Levinson 2000). This confirms the traditional view that grammaticalization requires a uniform mechanism of semantic change, and yet our understanding of the nature of this process has changed considerably since the early work on grammaticalization. While Meillet or von der Gabelentz refer to it as ‘weakening’ or ‘bleaching’ (Meillet 1912. It has become

increasingly clear that semantic change in reanalysis is more than a mere speculative loss in content. Building on pragmatics, semantic change in reanalysis has been described as a gain of meaning by pragmatic inferencing accompanied by a loss of meaning at other ends. It will be one of the aims of the paper to achieve a more detailed understanding of exactly this process.

Finally, meaning change in reanalysis is suspected to be the driving factor in the process rather than just one aspect involved (see Auwera 2002: 23 who quotes more proponents of this position). We can therefore investigate the amazing process in which particular communicative interactions between speakers lay the seeds of change in structure as well as meaning. Importantly, the new expressive possibilities that emerge in the process can have repercussions on language as a whole.

Truth and Falsity

In the present study, meaning change is approached with the tools of truth value based semantics in the tradition of Montague (1974). This combination seems promising in order to address the following questions:

- What is the combinatorial potential of a word or construction?
- Does it combine with other expressions?
- What kinds of expressions?
- What is the result of the semantic combinations?
- How can the semantic content of a complex expression determine the content of its parts?
- What does a word exactly contribute to the overall information conveyed by a sentence?
- What parameters are specified by context, which underspecified aspects can only become instantiated after evaluation of literal contents?
- How do literal content of a sentence and its implications divert in status, and what happens if inferred contents are reanalyzed as literal contents, or vice versa?

The Aims of This Paper

The aims of this paper are threefold. First, it wants to recapitulate and motivate some basic assumptions in truth conditional semantics. It will focus on those aspects that have evoked criticism by alternative semantic paradigms like conceptual and cognitive semantics. This is a vital precondition because some of these criticisms amount to the claim that truth conditional semantics by definition has nothing substantial to contribute to the investigation of meaning change. Secondly, It will introduce some terms and notations on the basis of examples. This will later allow us to concentrate on matters of content without being too much concerned with formulae. Finally, it will briefly summarize the relation between literal meanings, implications, default inferences, and conversational implicatures.

Logical semantics rests on the idea that truth and falsity, ‘yes’ and ‘no’, accepting and rejecting, form the basis of semantic theory. In particular, sentences can be true or false in a given situation, and likewise properties can hold true or not of a given object. Logical semantics has extended and generalized this elementary observation in a way that covers large portions of natural language. Truth and falsity can, of course, be considered as abstract philosophical entities, and logical semantics may often be presented as if this were the correct way to perceive it. In fact, however, the approach is much more down to earth. It can be related to empirically testable facts about language use of speakers:

- Knowing the meaning of a sentence is knowing under which circumstances it is true/false.

Is it reasonable to claim that a person knows the meaning of a word like **kitab** if and only if she knows its extension? Of course, we do not want to claim that a speaker of URDU who masters the meaning of the Arabic word KITAB literally has a large set of KITAB somewhere stored in her brain. Yet undeniably this speaker has something in her brain which enables her to perform, for arbitrary objects she might encounter, the KITAB test: look at the object and say ‘yes’ if it is a KITAB and ‘no’ if it isn’t. The following, slightly reformulated versions of the above slogans stress this empirical perspective:

- Someone who knows the meaning of a sentence has something in her mind/brain that enables her to accept or reject the sentence under given circumstances, depending on whether it is true or false.

These reformulations however seem to evidence a blind spot of the approach. Natural languages, one might object, are basically social objects. There is no divine authority who would define the meaning of *kitab, qalam, jism, jasim, qal, and saghir* in an independent way such that speakers can acquire the ability to grasp this predetermined meaning and say 'yes' or 'no' on the correct occasions.

Back in 1933, Bloomfield rightly noted that ". . . the meaning of a form may be due to situations that we cannot reconstruct and can only know if historical tradition is kind to us." Of all linguistic domains, semantics are perhaps the most elusive, prompting Anttila to state that: "The formal apparatus of language is much more conservative than changes in culture or human experience, which expands constantly and necessitates new semantic division." Very often, it is indeed very difficult to interpret certain semantic developments, and speculative subjective arguments are almost unavoidable. There are hardly any means at our disposal which allow us to know the exact meaning of ancient words. Undoubtedly, the accuracy of comparative semantic observations greatly depends on the availability of cognate lexical evidence. The occurrence of a particular sense in a number of languages could be indicative of that sense's originality, since an identical semantic shift simultaneously affecting a considerable number of languages is not very likely. Moreover, lexical evidence from a single marginal area could attest to the semantic retention of an original meaning, but it could also be the result of semantic restriction or generalization.

The examples given below are from Quranic Arabic and provides example of meaning change.

1. *jism* –(*The holy Quran* -2: 247) "Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess."
 - a. 'a body' ;
 - b. *jasim* 'great, large' 'massive constructions'
2. *sagir* –(*The holy Quran* -54: 53) "Every matter, small and great, is on record."
 - a. 'small'
3. *qala-* (*The Holy Quran-* 2: 30) "Behold, thy Lord said to the angels: "I will create."
 - a. 'to say, speak' (P): CS 'voice; sound';

b. Arab, *qayl, miqwal* 'chief, lord, master', that is the 'spokesman' of one's people'

Semantic Change

On the other hand most of the Arabic loan words have accommodated a broader; extensive meaning in Urdu language and culture than they have in their language of origin. The given below are most commonly used loan words which have integrated different meanings and cultural contexts.

For example, the Arabic word /bukhar / (vapour/ gas) has been borrowed by Indian physicians to mean fever. As it is caused by gases which rise up from the stomach towards brain. In Arabic the word for fever is /sukhnat/

The word /amir/ originally it means chiefs and commanders in Arabic but in urdu culture it means rich and well to do person because chiefs and commanders are regarded as rich elite. The word for rich in Arabic is /ghani/. However, the loan is generalized in the sense of wealth but not in status.

The word /asar/ originally it means a mark made on the side of feet of camels. By which they can be traced in desert. While in Urdu this word is used in the sense of impression, influence and result.

Arabic	Urdu
/āsār/ mark on the feet of camel	Influence/result

The word /a:da:b/ means manifestation of good manners since in Urdu. It is used as greeting (a sentence like salam) as well as in the former meaning.

The word /afvāh/, originally it means many mouths (a plural of word /fuh/ means mouth). While in Urdu it is regarded as a singular noun to mean rumour. The meaning has been intended as since many mouths collaborate in the circulation of rumour.

The word /ɔ:qāt/ (plural of /waqt/) means times, originally. However, in Urdu, it is used in the sense of status and position. Since, the status of a person is subject to changes with up and downs of the time.

The loan word /xarāb/ means ruined in whether in Urdu the word denotes something which is bad or useless.

The Arabic word /diqqat/ originally denotes narrowness in something, while in Urdu it means difficulty, since the narrowness of something makes it difficult to go through.

The word /raqam/ in Arab culture originally means the marking and linings on cloth but later on it was used in the sense of numbers, figure, digit and numbering too. However in indian culture it became current in the sense of cash since it is also number and counted. (Arabic word for cash is Naqdiyah)

The word /behas/ fundamentally denotes ‘search’ in Arabic while in Urdu it refers to discussion because a discussion is a search after truth.

The word /taqrīr/ originally denotes the meaning of confirming or establishing or delivering in Arabic language. But in Urdu, it is used to the sense of speech or reports aims at establishing some facts.

The word /taklīf/ originally means to entrust somebody with a thing or assign someone with or to change with. In Urdu, it means trouble as a duty involves in some trouble.

The word /tāhīn/ means to be or become weak or powerless. In Urdu it means insult because the pointing of weakness or laziness in a man is regarded as an insult by him.

The word /axbār/ (plural of /xabar/ news) is regarded as a singular noun in Urdu and denotes a newspaper which is collection of news.

The word /intqāl/ means to go one place to another, where as in Urdu it means to death. Because after death the soul passes from this world to the other one.

The word /buxār/ means vapour and gas. This word has been borrowed by Indian physician to mean fever as it is caused by gases which raises up from the stomach towards the brain.

The word /raīs/ a leader, in Urdu it means a rich man.

The word /riyāsat/ in arabic leadership, in Urdu it is used for a state/province. As it is obtained through leadership.

The word /zahmat/ , in Arabic crowd and mob, it means trouble or pain. As crowd causes problem/ trouble.

The word /sarāb/ in Arabic anything which is drunk, in Urdu the word is associated with wine.

The word /salāh/ in Arabic right-comers or goodness, in Urdu it denotes counsel as counsel is always righteous or good.

The word /sadā/ in Arabic echo, it denotes voice in Urdu as echo is also a kind of voice.

The word /sadāqat/ in Arabic true friendship, in Urdu it refers to truth simply.

The word /īmārat/ in Arabic inhabitation, in Urdu it is used in the sense of house or building.

The word /īlāqā/ in Arabic relation, connection or belonging, in Urdu it denotes a land or holding belonging to a person.

Conclusion

To conclude we can say that we may able to provide solid grounds to the theories of semantic change if we are able to relate meaning with human cognition, truth conditional values and conversational implicatures in a logical framework.

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Systematicities in Semantic Change of Arabic Words in Urdu

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A Linguistic Assessment of Persian Children's Narrative Literature in Reading Level of 'a'

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Abstract

The present study linguistically investigates 20 books which have been chosen from among different children books that belong to the reading level of 'a'. First 20 sentences in each book (overall number of sentences were 400) were analyzed. The achieved findings of the article indicated that all children stories linguistically have one thing in common: simple vocabulary and sentences. But gradually, by increasing the reading level of the book and children's linguistic growth, vocabulary and sentences become more compound and structures get less simple. Statistical analysis demonstrated that direct quotations were mostly utilized in the books which can be an indication of their simplicity, since indirect quotations are fairly complicated and incomprehensible for children. Present tense is also another matter of simplification; therefore, present tense is more used in reading level of a. Besides, there is such a rule about applying transitive and intransitive verbs in children stories. Transitive verbs and monomorphemic vocabularies are very often in the books with reading level of a. Collocations and oppositions are respectively of higher frequency among various semantic features. By and large, a conclusion can be drawn that stories for children are written on the basis of specific norms which are correspondent with their understanding, so children's books' writers should consider a child's worldview and attitude towards life when writing a story.

Keywords: 1- Children Narratives' Literature 2- Structural Features 3-Lexis Features 4-Semantic Features

1. Introduction

The importance of children, principal resources of each country, is undeniably accepted by all nations; therefore, governors and politicians have made their attempts to educate and train

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this young generation. The authors who write children's and teenagers' stories should be aware of their accurate and difficult duty. Children's narrative literature is one of the major branches of literature. If literature cannot be thoroughly defined, children's literature cannot be characterized either. Moreover, a clear definition of children's narrative literature is needed to demonstrate the association between children's literature and linguistics.

Various dictionaries have defined literature as a type of science which is associated with literary works. It is alleged that literature designates any product of human thoughts, feelings and emotions which is set down in verbal images and different forms and schemas (Hejazi, 2000, p. 18).

In the *Encyclopaedia of Children and Adolescents*, Mirhadi and Jahan Shahi (1992) defined children and adolescents' literature as all writings and poems which are artistically and literally valuable and specifically written for children and adolescents.

Children's literature must not be qualitatively lower than adults' literature and even, it should pay more attention to the children's capabilities, needs, facilities and period of time in which they are living. Due to the fact that this type of literature is written for young and inexperienced readers, it should be formed more creatively, artistically and constructively.

Considering from the reader-oriented viewpoints, children's literature is distinct from adults' literature due to their age and reading proficiency.

In Persian narrative literature, reading levels are classified under five groups which can be explained in the following manner: reading level of 'a' belongs to the children under the age of 8; reading level of 'b' refers to the children range in age from 8 to 10; reading level of 'c' designates the teenagers' range in age from 10 to 12; reading level of 'd' shows the adolescents from 12 to 15; reading level of 'e' refers to the adolescents from 15 to 19 (Ghafari, 2000, p. 4).

2. Review of Literature

Previously, children's narrative literature was not regarded as a distinct branch of literature. It does not mean, however, that only recently such kind of literature has been created, since it existed far back but was not considered separately.

After Renaissance, the West experienced great advances in scientific and literary fields. They could make a connection between nature and culture. Children's literature was also

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affected and faster propagation of new ideas was seen in this field. In 18th century, philosophers such as Rousseau paid more attention to children and their training. In 19th and 20th century, more need was felt and some scholars decided to create a new branch of literature specifically regarded for children to discover their talents and aptitudes (Hosseini, 2002, p. 78).

In developed countries, children's narrative literature has taken up its position among other literary fields. Chukovsky (1963), Chomsky (1972), Cullinan et al. (1974) and Parcell-Gates' (1988) researches demonstrate that children's acquisition of literature – poetry and narrative – at an early age can affect their vocabulary, syntax and semantics in their adulthood. Jean Jacques Rousseau and Hans Christian Andersen are among the scholars who paid much attention to children's literature. Andersen is widely remembered as writer of children's books, encouraging creativity in folk stories. He brought this genre to a new level, as we know it today.

In Iran, children's literature was known after constitutional (Mashrooteh) revolution during the early 1900's. Under the influence of constitutional revolution, not only was literature generally changed, but also children's literature was deeply affected. Some scholars who wrote impressive literary works for children can be named as follows: Abdolrahim Talbouf, Fazlollah Sobhi, Jabbar Asgarzadeh (Baghchehban), Abbas Yamini Sharif, and Samad Behrangi.

In 1962, Children's Book Council of Iran (CBC) was established. One of the most important objectives of this council was assessing and choosing appropriate books for children and adolescents. Special attention was given to children's literature after the revolution.

Many scholars have investigated children's literature from different applied, social, moral and psychological viewpoints, but rarely conducted focused linguistic research. They paid more attention to moral, cultural and narrative features. It should be noticed that the most important element which first affect a child to continue reading or rejecting the book is its language. As a matter of fact, an appropriate language and style of writing is highly influential in meeting moral, religious and cultural objectives. Furthermore, it should be pointed out that recently, scholars have conducted more researches relating to the use of language in children's literature.

3. Research Methodology

Target population of the current study consisted of 20 narrative books from the reading level of a. All of the books are written in Persian, not translated into Persian. First 20 sentences

in each book (overall number of sentences were 400) were analyzed based on structuralism. The obtained data were classified according to structural, lexical and semantic features. Owing to the fact that each country's literature is closely associated with its culture, cultural issues should be also assessed in written and spoken forms of literature.

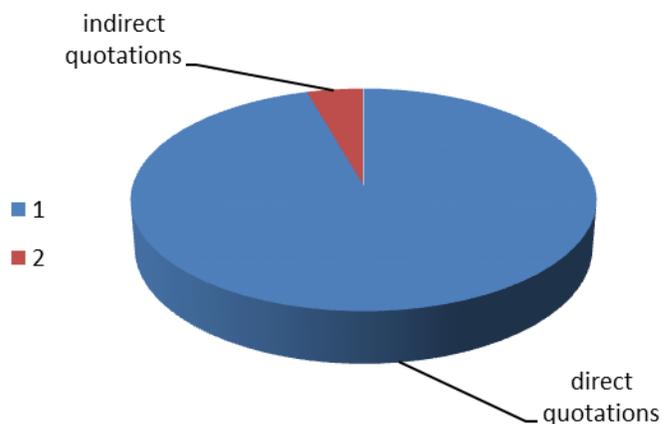
4. Data Analysis

4.1. Structural Features of the Reading Level of 'a'

In this section, structural features of the sentences are analyzed. For instance, the frequency of simple, compound, affirmative, imperative, interrogative, incomplete and unordered sentences was analyzed. Direct and indirect quotations, simple and compound conjunctions are also regarded as structural features.

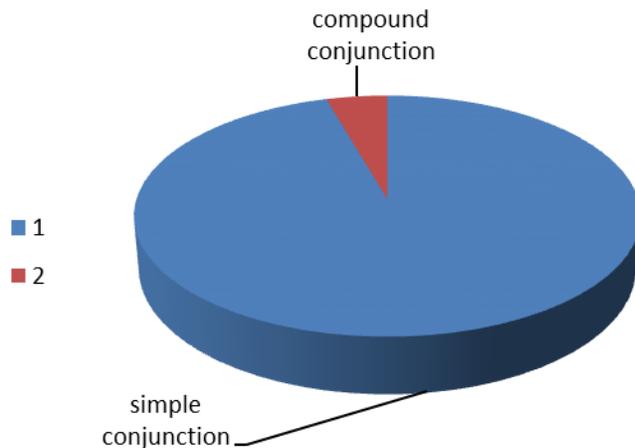
Considering the achieved findings in which 400 sentences were analyzed from the books with reading level of a, statistical results can be explained in the following manner: the frequency of simple, compound, affirmative, imperative, interrogative, incomplete and unordered sentences are respectively about 2.9, 1.9, 4.7, 0, 0.1, 0.1, 0.3. As it can be noticed, affirmative and simple sentences are of higher frequencies among other structural features.

Diagram 4.1 Frequency of direct and indirect quotations among sample sentences in reading level of a



As it is obvious, the frequencies of direct and indirect quotations are respectively about 9.8 and 0.2 which indicate their simplicity, since indirect quotations are fairly complicated and incomprehensible for children; therefore, the authors have used more simple direct quotations.

Diagram 4.2 Frequency of simple and compound conjunctions with reading level of a



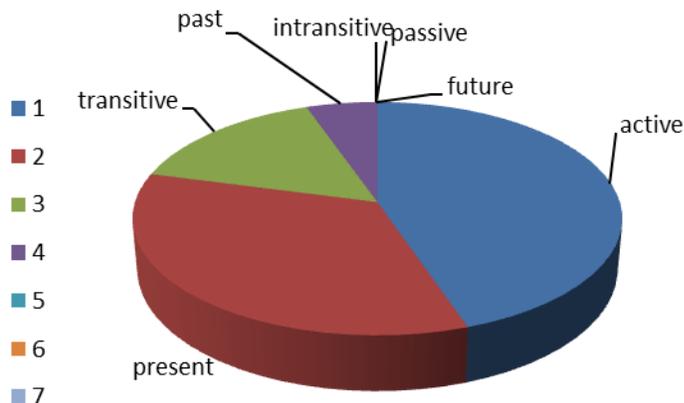
According to the diagram 4.2, frequencies of simple and compound conjunctions are respectively 9.6 and 0.4 which indicates much application of simple conjunctions in the sentences. Due to the fact that readers are young children, the stories should be short, comprehensible and plain in a way that children do not get tired when reading the text. Moreover, sentence structure should be easily understandable for children and should not distract their attention from the story.

According to Hodayi (2002, p. 291), the narratives which are written for children under the age of 8 should include limited vocabularies, short sentences and brief story. Examined books in this study also included short texts and fluent languages.

4.2. Lexical Features of the Reading Level of ‘a’

Lexical features include different types of verbs (intransitive, transitive, active, passive sentences, past, present, future tense, relative clauses), nouns (common, proper, concrete and abstract nouns), and lexicon (adjective and adverb), monomorphemic and multimorphemic (derivative, compound, derivative-compound) vocabulary.

Diagram 4.3 Frequency of different perfect verbs in reading level of ‘a’



Regarding the above diagram, the frequencies of active, present, transitive, past, intransitive, passive and future verbs are respectively about 3.3, 2.1, 1.7, 1.5, 1.4, 0 and 0. The current study proves that books which are written for children under 8 years old are comprehensible and enjoyable for children. Owing to the fact that present tense is more understandable for children, authors have used present tense more than other types in children’s stories. For a child with the reading level of ‘a’, comprehending sentences in which passive and intransitive verbs are used is difficult. They cannot produce statements including passive verbs either. According to available research in first language acquisition, children under 8 learn active structure sooner than other structures. They learn passive and future structures at last levels of language acquisition (Piaget, 1981, p. 37). It is noticed that perfect verbs were used in the stories with the high frequency of 1989 times (9.5) and relative verbs with frequency of 112 times (0.5). It should be pointed out that perfect verbs include various types such as past and present tenses, and high frequency of present tense verbs has caused the aforementioned difference.

In the stories which are appropriate for under 8-year-old children, the frequencies of common, concrete, proper and abstract nouns are respectively about 4.5, 3.4, 0.5 and 1.6. Considering the fact that children’s perception of a story is controlled by their familiarity with the lexicon, choosing the words is of great importance in children’s literature. On the basis of obtained data, perception of common nouns is easier than proper nouns for children. For instance, a child can figure out the word ‘flower’ simpler than ‘jonquil’ which is a proper noun.

Furthermore, since children do not have a thorough perception of abstract ideas, they cannot visualize abstract nouns in their mind.

In children's literature with the reading level of 'a', monomorphemic lexicons' frequency is about 7.5, but multimorphemic lexicons' frequencies such as compound, derivative and derivative-compound nouns are respectively about 2.2, 0.3, and 0; therefore, monomorphemic words are of higher frequency in proportion to multimorphemic ones. And among multimorphemic lexicons, compound nouns are of higher frequency in proportion to derivative and derivative-compound nouns. Besides, derivative nouns' frequency is higher than derivative-compound nouns'.

4.3. Semantic Features of the Reading Level of 'a'

Semantic features are mostly at the level of word and sentence and include collocation, opposition, polysemy, synonymy, homonymy, hyponymy and semantic contrast. Semantic feature of collocation has occurred 47 times in the stories and its frequency is about 5.5; the feature of opposition has also occurred 20 times with the frequency of 2.4. These two features have had higher frequencies in proportion to other semantic features. This result could be predictable due to the very common usage of collocations by language speakers which can reflect a part of their culture. Children should also learn collocations when learning their language to be able to use communication skills, so authors ought to regard the issue of collocations when writing a narrative for children.

5. Conclusion

Considering the achieved results from assessing children's books in reading level of 'a', a conclusion can be drawn that the applied language in children's narrative literature should be similar to the spoken language; therefore, the shorter the sentences are, the easier their comprehension and reading are. Sentences which include more than four or five words are difficult to understand for new learners. Direct quotations are simpler to understand in proportion to indirect quotations, so the frequency of direct quotations is higher. In children's narrative literature, text's simplicity is retained from the beginning to end. Children's stories should be short, simple and understandable. Sentences and structures ought to be easy to comprehend for a child, since complex structures drive children to distraction during the process of reading the

story. So, authors of children's literature should meet the criteria of simplicity and comprehensibility when writing.

Owing to the fact that present tense can be understood simpler than other tenses, authors use it more in the books with reading level of 'a'. Words in children's narrative literature should be simple and easily pronounceable. They should be chosen in accordance with the children's knowledge and range of vocabulary. As it can be noticed, monomorphemic words are utilized much more than multimorphemic ones. Abstract nouns are of low frequency in children's narrative literature. Opposition is the only familiar semantic feature for children from their birth date. For example, 'father' and 'mother' are oppositions which have been unconsciously used by children, although they do not have any perception of this specific semantic feature. It is claimed that the semantic feature of opposition is of the highest frequency, but it has been proved that collocations occur most compared to all other categories in various children's books written for different ages and reading levels. It can be the consequence of existing lexical and cultural interference between children and adults' literature. Regarding the fact that the semantic feature of collocation is culture-based, authors have used it to prevent from boring repetitions and intangible lexicons.

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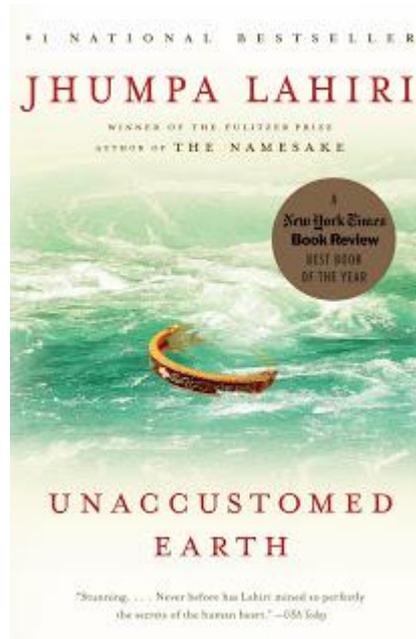
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Dichotomy and Dilemma: A Study of Father-Daughter Relationship in Jhumpa Lahiri's *Unaccustomed Earth*

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Not Mere Diasporic Characters

Jhumpa Lahiri is a second generation diasporic writer. She experiences and represents the problems of alienation, frustration, marginalization, discrimination, rootlessness, displacement, fragmentation and discontinuity in the cultural discourse. However, excessive emphasis on the diasporic aspect of one's writing may turn the readers' attention away from the aesthetic and artistic qualities of a work of literature. Lahiri, therefore, prefers to steer clear of this neat but facile categorization, and maintains that she creates not mere 'diasporic characters' but 'distinctively individualized characters' and writes not about 'a specific cultural experience' but about 'human beings and the difficulties of existence'. Her focus is the 'mindscape of characters' and 'human predicament' (Das 18) in its wider perspectives. All these aspects also find expression in her delineation of characters in her works, such as *Interpreter of Maladies* (1999), *The Namesake* (2003) and *Unaccustomed Earth* (2008).

A Critical Survey on Lahiri's Works

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Till now Lahiri's fiction has been read and discussed in its varied forms and perspectives. To name a few, she has been studied from the points of view of diaspora, family or marital relations, cross-cultural conflicts, identity crisis, generation gap in first and second generation, political, social, and economic problems and so on. From the point of view of Diaspora, studies have been made by many different critics to name a few Jaydeep Chakrabarty, Tejinder Kaur, Mansing J. Kadam, Binda Sah, Indira Nityanandam, Tanushree Singh, Anju Bhatt.

From the point of view of cross-cultural conflicts many critics have studied Jhumpa Lahiri's Works in their respective articles Shubhashree Mukherjee, Aju Mukhopadhyay, Shuchi Agarwal, Indira Nityanandam, Bhagabat Nayak, Sumana Roy, and others. From the point of view of identity crisis she has been studied by these critics, Krushna Chandra Mishra, S. Robert Gnanamony, Meera Bharwani, Indira Nityanandam, and others. Her works have been also studied from their social, political and economic points of view also by critics such as Indira Nityanandam, Aitor Ibarrola Armendariz, D. Nagarani, and others. She has also been studied by some critics, from the point of view of generational gap in first, second, and third generation diaspora, matrimonial relation of different characters and familial relation of immigrant people, by Farha Shariff, Sunita Agarwal, Shahnawaz Begum, Indira Nityanandam, Blasina Cantizano Marquez and Jose R. Ibanez, Himadri Lahiri, and others.

All this critical material is found in the form of articles in journals or in edited critical books. There are a few book length studies on Jhumpa Lahiri. One dissertation is "The Language of Diaspora in Jhumpa Lahiri's *Unaccustomed Earth*" by Brittany Kemper and one more study is a thesis entitled "Womanism and the Fiction of Jhumpa Lahiri" by Genna Welsh Kasun. Thus she has been studied from diasporic, feminist, psychological, post-colonial points of view but the studies that have been made, are not sufficient enough for the deeper and insightful understanding of Lahiri's fiction.

Literary Background

With the advent of Psychoanalytic theory, human mindscape and human relationships have become the focal points for the modern writers. Human relationships are viewed against modern realities of diasporic experiences. Diasporic writers depict the human predicament in an alien land, away from their home lands/roots, attempting to secure a place for themselves and constantly trying to find meaning in their relationships. Due to globalisation there has

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come a new kind of social order. Family plays its role as a training ground for all social relationship. In the family father plays a significant role in our male-dominated society. Though the word ‘father’ connotes duty, affection, and selfless devotion yet with the advent of the ‘Feminist’ theory, father is supposed to be a carrier of the prevalent patriarchal system. A daughter’s relationship with his father is usually her first male-female relationship. Daughter looks at this relationship as a shadow of her relationship with her husband in future. Thus a daughter’s psyche is very significantly affected through this relationship. The present paper is an attempt to explore this complicated, dichotomous relationship existing between father and daughter in Jhumpa Lahiri’s “Unaccustomed Earth”.

On Defining Dichotomy and Dilemma

Before exploring this topic, it would be appropriate to deliberate upon the terms, ‘dichotomy’ and its uses in literature. The term dichotomy has many connotations and meanings. It is one of the most common terms used by diasporic writers. In *Oxford Advanced Learner’s Dictionary* dichotomy is described as “the separation that exists between two groups or things that are completely opposite to and different from each other” (421). Dilemma is “a situation which makes problems, often one in which you have to make a very difficult choice between things of equal importance” (Oxford ALD 425). In *Collins World English Dictionary* it is described as “a situation necessitating a choice between two equal, especially equally undesirable alternatives or a problem that seems incapable of a solution”.

Inner Conflict of Indian American Woman

“Unaccustomed Earth”, contains the narrative of the inner conflict of an Indian-American woman, Ruma, who is married and is about to have her second child, when she is visited by her father, an Indian retiree, in her new home in Seattle. The visit brings about a myriad of feelings, bringing back old resentments and a deep reflection on her relationship with her past. As in her previous books, Jhumpa Lahiri’s characters are immigrants from India and their American-reared children. As far as first generation diasporic people are concerned they feel like fully grown trees that get uprooted; they are born and brought up in India, and moved to an alien land leaving their homeland, because of some economic, political or marital reasons. So there is always a dilemma between their longing for homeland and belonging to the newly adopted land. At the same time they want to belong to both the lands. So there remains a constant conflict between the two. But as in the case of second generation

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diaspora characters, they are no way Indian but their Indian heritage captures their psyche to be a part of Indian traditions. They are born and brought up in America, but they have to follow the Indian norms inside the house and American norms outside the house. So they are torn between the two. This kind of difference in the condition of first and second generation diaspora people creates a dichotomy in all their relationships.

Father and Daughter Relations - *Unaccustomed Earth*

Lahiri adeptly scrutinises the minute details of all types of relationships such as father-daughter, grandfather-grandson, sister-brother, husband- wife. The title of the story “Unaccustomed Earth” very aptly displays the dichotomous relationship of the immigrant father and daughter. In this story the father tries his best to get the unaccustomed earth, accustomed to his daughter, by renewing the old ties and forging new ties with her and her son Akash; the son’s name means ‘infinite’, it is very symbolic of his multicultural and borderless identity.

The story begins with a retrospective reflection of Ruma’s father’s latest activities - his travelling in Europe, after his retirement from a pharmaceutical company. It also reveals Ruma’s discomfort before her father’s succinct comments, as well as her resentment for his being so emotionally distant from her. Lahiri depicts this lack of communication between father and daughter in these words:

The postcards were the first pieces of mail Ruma had ever received from her father. In her thirty-eight years he’d never had any reason to write to her. It was a one-sided correspondence; his trips were brief enough so that there was no time for Ruma to write back, and besides, he was not in a position to receive mail at his end... The cards were addressed to Ruma; her father never included Adam’s name, or mentioned Akash. It was only in his closing that he acknowledged any personal connection with them. “Be happy, love Baba”, he signed them, as if the attainment of happiness were as simple as that. (UE 4)

As a young girl, Ruma had found it extremely difficult to live according to the Indian mores. To her parents’ displeasure, she and her brother Romi, were excessively attracted to American ways of life. When Ruma and Adam, later her husband, started to date, she kept it a secret until the day the engagement was officially announced. Her parents interpreted her

choice as shameful betrayal of her own roots, as a refusal of her origins. Even before her marriage, her relationship with her parents had been difficult and later it resulted in a cold distant tie, turned into a longer break when she moved to Seattle.

According to Indian tradition, it is the daughter who cares for the father in his old age, but Ruma does not feel prepared for that. From the beginning it is clear for the reader the conflict in Ruma's mind. We can see at the same time, she watches the news when he is scheduled to fly, to make sure there have not been any plane crashes; it shows her concern for her father. On the other hand she "feared that her father would become a responsibility, an added demand, continuously present in a way she was no longer used to" (UE 7).

Unconsciously, Ruma left behind a situation that granted her the independence as an individual, and then went on to devote herself to her household, repeating her mother's social role. There were mornings she wished she could simply get dressed and walk out the door, like Adam. She didn't understand how her mother had done it. "Growing up, her mother's example, moving to a foreign place for the sake of marriage, caring exclusively for children and a household, had served as a warning, a path to avoid. Yet this was Ruma's life now" (UE 11). She herself had tried to keep one foot in the past, teaching Akash a few words in Bengali, but when her son became a bit older, she did not have enough discipline to teach him. In fact, her world was divided into two languages: Bengali, in childhood, and English, in her adult life. Thus Ruma had also transferred her dilemma to her son.

Ruma had built a paradoxical relationship with her father. Before her father comes and stays with her, she is reluctant about the idea of her father living with her in the same house. She was torn between her duty as a Bengali daughter and her duty as an American wife. But when her father comes to Seattle and stays with her, the relationship between father and daughter undergoes a transformation. She notices the helping and caring attitude of her father. Her father notices the changes in Ruma after her having become a mother. Through his eyes, the change in Ruma becomes more intense. The young rebel from the past has been turning into a woman who resembles her mother:

When he was finished he poked his head into Akash's room and found both the boy and Ruma asleep. For several minutes he stood in the doorway. Something about his daughter's appearance had changed; she now resembled her mother so strongly that he couldn't bear to look at her directly. (UE 28)

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Hemlata, M.A., B.Ed., M.Phil.

Dichotomy and Dilemma: A Study of Father-Daughter Relationship in Jhumpa Lahiri's *Unaccustomed Earth*

After his wife's death, his friends had suggested to him to follow the custom and go to live with his daughter, but he knew that was impossible. Once, he had left his parents in India and parted. Not even his father's death made him go back. He had made his choice and now it was Ruma's time to make hers. After seeing her father's involvement with her son Akash, Ruma's behaviour undergoes a change and she wants her father to continue staying with them. She says, "You can have the whole downstairs. You can still go on your trips whenever you like. We will not stand in your way" (UE 52). Lahiri depicts that while staying in an alien culture the modes of thinking of diasporas have intermingled with the dominant American culture and undergone drastic modifications. While staying in America, the Indians are shown to have an inclination towards Americanisation. The individualistic thinking of Ruma's father and his sense of independence is obvious from his statement, "But this is your home not mine" (UE 52). The immigrant feeling of being marginalised penetrates the familial lives and the father doesn't wish to continue living in his daughter's house.

Lahiri presents the attempts made by her father to make a garden in his daughter's home. He purchases the plants, seeds and manure - little steps that he takes to add his own contribution to beautify the home, even if he was quite sure that his daughter or son-in-law would never give any attention to the grooming of the garden. He wants to teach them the value of tending plants on an unaccustomed earth. Here plants are the symbol for uprooted diasporic people. They can get their roots fixed in an unaccustomed earth just by their whole hearted efforts to get themselves assimilated in the host-land. Garden here is used as a metaphor. It is only through the metaphor of the garden, Lahiri gets the inner out of her characters. It is only through the gardening of her father we find a close heart to heart relationship between her father and mother. It is shown that Ruma's father has cultivated in his garden the things that are the favourites of his wife. By gardening, he not only renews his old ties with his wife, with Bengali foods, with everything that reminds him of his golden past, but also forges new ones. In the words of Jauhari and Agarwal:

Untill *Unaccustomed Earth* Jhumpa Lahiri's concerns were confined for the most part of the Indian immigrant parents to America and their struggle to raise a family in a country very different from theirs. She wrote about how the parents struggled to keep their children close to them even after they have grown up in Indian Tradition of joint family. In this story she steps forward to scrutinise the fate of the second generation and their children. (qtd. in Sarangi 191)

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It is not surprising that while Ruma's father sees how much she resembled her mother these days, she herself realizes that he has become more Americanised than she had thought possible. The dilemma faced by a daughter, who wants her father to stay with her while at the same time, is also afraid of what her husband would think, whether it will disturb the harmony of their home is well portrayed. The father also wants to stay with them because he likes the place very much but knows that it is their home and not his. Lahiri writes, "He knew that it was not for his sake that his daughter was asking him to live here. It was for hers... he didn't want to be a part of another family... he didn't want to live in the margins of his daughter's life, in the shadow of her marriage" (UE 53).

Thus as representative of the Indian Patriarchy he wants to possess the central place for himself not stay at the margins. It also reflects his struggle for assimilation in the host country and his wish to consider himself as not living on the border lines. In the same way he inspires his daughter to be independent and self dependent; individual liberty is something he thinks necessary for himself as well as for others. At the same time he is very much clinging to his past, to the Bengali language, old food habits, people from Bengal (Meenakshi Bagchi), while at the same time, he wants an individual place for himself.

Thus on the surface their relationship seems to be dichotomous but it is also complementary to each other. Both of them feel the same kind of dilemmatic situation while adjusting themselves in an alien land. In the course of the story the father-daughter relationship undergoes a drastic transformation from stranger to very close to each other, and yet again they are depicted as strangers.

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The Influences of Age on Vietnamese Learners' Second Language Acquisition of English Auxiliary Structures

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Abstract

Investigating the influences of age on the acquisition of English auxiliary structures by Vietnamese in-service students of non-English majors at Ho Chi Minh City University of Natural Resources and Environment, this study partly looks at the question whether the success of second language acquisition, particularly the target language proficiency, is subject to the learner's age, and if so, to which extent. The findings show that the learner's length of exposure to the second language is a strong predictor for auxiliary performance and his/her second language proficiency will not decrease with increasing age.

Keywords: age, second language acquisition, English, auxiliary structures

Introduction

Among different extra-linguistic factors affecting the second language acquisition (SLA) process and the learner's proficiency in the target language (TL), the age of the learner and his/her length of exposure (LOE) to the second language (L2) have been investigated by many researchers (Bialystok, 1997; Clahsen & Muysken, 1986; Flege, Yeni-Komshian & Liu, 1999; Snow & Hoefnagel-Hoehle, 1978). Both age and LOE to L2 have been proved to be related to the learner's acquired pronunciation (Hyltenstam & Abrahamsson, 2000; White & Genessee, 1996), and learners seem to have more difficulties acquiring a second language up to a native-speaker likeness level when they get older (Bialystok, 1997; Lenneberg, 1967). Drawing on the primary data collected from Vietnamese in-service students of non-English majors at Ho Chi Minh City University of

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Natural Resources and Environment, this study analyzes the impacts of age on SLA of auxiliary constructions in English.

Age and Second Language Acquisition

Since the 1960s, a great number of researchers and linguists (Clahsen & Muysken, 1986; DuPlessis, Solin, Travis & White, 1987; Ehrman & Oxford, 1995; Johnson & Newport, 1989; Klein, 1992; Lenneberg, 1967; Schachter, 1996; White & Genesee, 1996) have investigated the relationship between age and SLA, and they made some controversial generalizations based on what they observed. Apparently, the most commonly discussed and debatable issue in this field is younger learners versus older learners. In general, younger learners seem to be better at language learning in the long term than older learners are. Bialystok (1997) points out that children are usually more successful in acquiring a second language than adults. In terms of native or near native-speaker likeness, Ehrman and Oxford (1995) state that younger learners are more likely to attain fluency and native-like pronunciation than older learners.

In addition, Johnson and Newport (1989) find that learners' proficiency is to some extent influenced by the age from which they are regularly exposed to the L2. According to Lenneberg (1967, p. 176), "automatic acquisition from mere exposure to a given language seems to disappear after puberty, and foreign languages have to be learned through a conscious and labored effort." Agreeing with Lenneberg (1967), Klein (1992) states that puberty is the period after which SLA is more difficult or respectively different with regard to its eventual outcome. In favor of the existence of critical period (CP), Bialystok (1997) argues that the later learners are regularly exposed to the L2, the lower their final L2 proficiency will be, and SLA is definitely affected by some sort of sensitive or critical period.

However, studies on the relationship between age and SLA yield disputable findings. In an investigation of the Dutch language acquisition of native English speakers, Snow and Hoefnagel-Hoehle (1978) found that the adults and adolescents did better than the children in pronunciation, auditory discrimination, morphology, sentence translation, sentence judgment, story comprehension and vocabulary tests. Ehrman and Oxford (1995)

state that older learners have an advantage in understanding the grammatical system and in bringing greater ‘world knowledge’ to the target language learning context (p. 69). Studying the acquisition of English by native speakers of Chinese, Flege, Yeni-Komshian and Liu (1999) also conclude that “many adults eventually succeed better than children in learning a second language” and “the target language proficiency increases over time” (p. 97).

It is interesting that the existence or non-existence of a CP could not be proven empirically without ambiguity (Bialystok, 1997). Johnson and Newport (1989), testing native speakers of Korean and Chinese with a grammaticality judgment test including several inflectional and syntactical structures of English, conclude that actual exposure to the L2 does not have a positive influence on the L2 proficiency after the first few years. Therefore, the LOE to L2 has no or hardly any effects on the target language improvement after an initial period. Besides, White and Genesee’s (1996) project shows no decline with age in access to universal grammar (UG), and “hence, no critical period in this domain” (p. 258). Hyltenstam and Abrahamsson (2000) further claim that there are no conclusive results about maturational constraints in the SLA field. Within the EFL context of Vietnam, this project investigates the participation of UG in SLA through the acquisition of English auxiliary structures.

Focus on the Availability and Accessibility of Universal Grammar for L2 Learners

After studying differences in the adult and child SLA of German word order, Clahsen and Muysken (1986) refuse to accept the availability of universal grammar for adult learners. They argue that “while children possess innate language learning capacities, adults use learning strategies that are derived from general problem solving strategies” (p. 28). Nevertheless, DuPlessis, Solin, Travis and White (1987) reject Clahsen and Muysken’s hypothesis of restricted influence of UG on SLA, and they argue that “the inter-languages of L2 learners fall within the range of grammars permitted by universal grammar” (p. 35). Within the discussion on the presumed effects of UG on SLA during the last two decades, three different approaches have been established as follows.

First, a hypothesis on full access to UG by L2 learners is supported by White and Genesee (1996) and Flynn (1996). As mentioned above, White and Genesee (1996) reject the hypothesis that the access to UG decays over the maturation. They confirm that although the grammar of their inter-languages may be different from that of the target language, they are “nevertheless constrained by universal grammar” (p. 245). Flynn (1996) further claims that all principles and parameters are fully accessible to both L1 children and L2 adults. “L2 acquisition, therefore, is constrained by UG the same way L1 acquisition is” (p. 121), and “differences in L1 and L2 acquisition must be accounted for by other factors” (p. 129).

In contrast to the above-mentioned full access hypothesis, the no access hypothesis rejects any influence of universal grammar on second language acquisition. According to Schachter (1996), universal grammar is “inaccessible to learners of a second language” (p. 187).

As the third approach about the UG influence on second language acquisition, the partial access theory tries to find a compromise between full access and no access hypothesis. Flynn (1996) later argues that “universal grammar is available to the L2 learner inasmuch as the principles and parameters instantiated in the L1 are also realized in the L2” (p. 130). If principles and parameters differ in L1 and L2, other learning strategies are applied and a parameter re-setting is not possible.

As stated earlier, this investigation focuses on analyzing the influences of learners’ age, as well as their LOE to L2, on their ability to acquire and produce auxiliary structures in English, in order to provide evidence for or against the theories above.

Methodology

Subjects

The speech data for this qualitative research was collected from open-ended or unstructured interviews (Nichols, 1991) with 10 Vietnamese in-service first-year-students of non-English majors at Ho Chi Minh City University of Natural Resources and Environment. These 5 male and 5 female learners were classified into 2 groups according to their current age and length of exposure to English in the contexts of Vietnam. The first group consists of

5 under-25-year-old students with under-7-year-exposure to English. The second group comprises 5 over-35-year-old students with over-14-year-exposure to English. Before these students took part in this project, they had learnt and used English as a foreign language in Vietnam. The following table (table 1) summarizes current age (in years), gender, and length of exposure to English (in years) of each informant.

STUDENT	GENDER	AGE	LOE to ENGLISH
Nh	Male	18	4
Nt	Male	23	5
Nl	Male	24	6
Nk	Female	24	5
Ls	Female	18	4
Pd	Female	36	15
Pu	Female	37	16
Lc	Female	42	20
Lt	Male	43	19
Hh	Male	36	16

Table 1: Basic information about the subjects

Data Collection

The investigators employed open-ended interviews focusing on three specific topics (self-introduction, family, and schooling and future career) as the only research method. Inasmuch as the data collection took place in very familiar conversations to the subjects, the interviewer could elicit quite natural speech data from the informants who showed that they felt comfortable talking about these three suggested topics. Moreover, freedom in their response to the questions gave the participants a feeling of control in the interview situations; this is one of the most important advantages of unstructured interviews (Wimmer & Dominick, 1997).

A dominant interviewee can negatively affect the outcome of the group and that group pressures may influence the responses made by individuals (Wimmer & Dominick, 1997). Therefore, one-to-one interviews were used to avoid the potential impacts of one or two respondents on the remaining members of the group. Each of the 10 interviewees was asked to introduce himself/herself first, and then he/she could talk about his/her family or schooling and future career in any order. According to Nichols (1991, p. 131), an unstructured interview is "informal" and "not structured by a standard list of questions"; therefore, the students were free to answer the interviewer's questions and the interviewer was flexible about probing deeper into the respondent's initial response to get more auxiliary structures produced.

Data Analysis

The speech data provided by the ten participants was analyzed for use of auxiliary structures; therefore, pronunciation and intonation errors were not taken into account. Following Klein's criteria (1992, p. 117), the data analysis did not include the formation questions, negation, passive constructions, unfinished utterances, utterances which were stopped and then corrected, elliptic answers, and immediate repetitions.

The utterances were analyzed in accordance with the following criteria:

Errors per tense (The failure to appropriately use tenses including auxiliary constructions):

- *I have learned English for 7 years.* vs. *I learn English for 7 years.*

The omission of the auxiliary:

- *My mother is very beautiful.* vs. *My mother [Ø] very beautiful.*

- *I am working as a shop assistant.* vs. *I [Ø] working as a shop assistant.*

The deletion of “_ing” in progressive forms:

- *I am studying at HCMC University of Natural Resources and Environment.* vs.
I am study-[Ø] at HCMC University of Natural Resources and Environment.

The wrong formation of the participle part in auxiliary constructions:

- *I have read two novels in English.* vs. *I have readed two novels in English.*

The incorrect subject-verb agreement:

- *She has lived in this city for 5 years.* vs. *She have lived in this city for 5 years.*

The atypical combination of “be + infinitive”:

- *I like shopping and traveling.* vs. *I am like shopping and traveling.*

Results and Analysis

The following table (table 2) provides the number of deviations per category made by the ten subjects.

Student	Sex	Age	LOE to English	Number of errors in terms of					
				Tenses	The omission of the auxiliary	The deletion of “_ing” in progressive forms	The wrong formation of the participle part	The incorrect subject-verb agreement	The atypical combination of “be + infinitive”
Nh	M	18	4	31	5	4	8	10	29
Nt	M	23	5	34	7	2	9	12	27
Nl	M	24	6	18	6	3	7	11	17
Nk	F	24	5	37	4	2	9	11	27
Ls	F	18	4	38	5	3	8	12	30
Pd	F	36	15	10	5	3	7	8	13
Pu	F	37	16	17	6	2	9	8	14
Lc	F	42	20	18	4	3	9	9	15
Lt	M	43	19	19	5	2	9	8	14
Hh	M	36	16	18	6	3	8	9	13

Table 2: Errors in the formation of auxiliary constructions

In general, the group of over-35-year-old subjects demonstrated a better auxiliary performance and second language proficiency than the under-25-year-old group did. Among the six analysis criteria, tenses including auxiliary constructions and the atypical combination of “be + infinitive” troubled the participants most. The wrong formation of the participle part and the incorrect subject-verb agreement were also sources of errors. Interestingly, the students were most proficient in the use of “_ing” progressive marker.

The results show that every older subject with the minimum 15-year-exposure to English committed less than 20 errors related to tenses including auxiliary constructions while 4 out of 5 younger students made more than 30 errors of this type. The group of older participants also committed less errors in the combination of “be + infinitive” than the younger ones did (about a half of the younger participants’ errors). This proves that the elder Vietnamese learners performed better than the younger ones in the use of tenses including auxiliary constructions. Although the former made less errors in the use of “be + infinitive” than the later, both groups of learners seemed to ignore the L2 rule constraints. The atypical combination of “be + infinitive” is most likely due to the mother-tongue interference. In Vietnamese language, the verb “to be” can be translated as “*thì*” and this word can precede a bare infinitive, for example “*Tôi thì thích mua sắm và du lịch.*” The following incorrect word-for-word translation will explain this first language interference.

In Vietnamese	<i>Tôi</i>	<i>thì</i>	<i>thích</i>	<i>mua sắm</i>	<i>và</i>	<i>du lịch.</i>
In English	<i>I</i>	<i>am</i>	<i>like</i>	<i>shopping</i>	<i>and</i>	<i>traveling.</i>

Amazingly, performance is not significantly different between the two groups of participants in terms of the omission of the auxiliary and “_ing” in progressive forms. Again, the mother-tongue interference is a likely cause of the omission of the auxiliary. The following table shows how these learners improperly translated their thinking from Vietnamese into English.

In Vietnamese	<i>Mẹ tôi</i>	<i>rất</i>	<i>đẹp.</i>
In English	<i>My mother</i>	<i>very</i>	<i>Beautiful.</i>

As for the incorrect use of subject-verb concord, the older group performed a little bit better than the younger one did. All of the errors in this category were the learners' failure to use "has + past participle" after a third person singular subject in the present perfect tense. These Vietnamese participants tended to use "have + past participle" for every subject! For example, "*I have been to Singapore twice but my mother have never been there*" or "*The course at this university have putted pressure on me*". This error type is also related to the mother-tongue because Vietnamese language does not make any distinction between plural and singular verbs. In other words, verbs in Vietnamese language are always used in the base form (bare infinitive).

The statements "*The course at this university have putted pressure on me*" and "*I have readed two novels in English*" show the learners' wrong formation of the participle part in auxiliary constructions. In this error category, table 2 shows no significant difference between the two groups' performance. All learners revealed their intra-lingual confusion by sometimes applying "_ed" to irregular verbs.

Conclusion

The main purpose of this investigation is to examine the correlation between the Vietnamese learners' age and their English proficiency with respect to auxiliary structures. The findings suggest that the learners' length of exposure to the target language is a strong predictor for auxiliary performance outcome.

The mother-tongue interference is the most likely cause of deviations in English auxiliary constructions. However, the older Vietnamese learners of English performed better than the younger ones; therefore, the influence of the first language can be gradually overcome.

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The Influences of Age on Vietnamese Learners' Second Language Acquisition of English Auxiliary Structures

The Effect of Using the Instructional games on Iranian EFL Learners' Vocabulary Achievement and Their Retention

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Abstract

The present study was an attempt to compare the impact of learning vocabulary items through instructional games vs. traditional method on vocabulary improvement and retention in Iranian EFL students. The subjects were assigned to two homogeneous groups. The control group received (traditional method) and the experimental group was exposed to games (playing on words) as a treatment. Before starting the treatment 3 equal standard tests of 40 multiple-choice items of vocabulary were prepared as pretest, posttest and delayed posttest. In the first session the pretest was administered to determine if there were any significant differences between the two groups. It was revealed that the two groups were homogeneous. After the end of the treatment, the subjects of both groups took the post test and after two weeks they took the delayed posttest. The results of the paired t-test showed that the participants in both groups performed better after both types of instruction. In order to compare the effectiveness of the two approaches an independents samples t-test was conducted. The results of the t-test showed that, although the performance of the students in both groups increased after the instruction, the instructional games approach was more successful in long term vocabulary retention than the traditional approach.

Key terms: Vocabulary, Instructional games, Traditional method, and Retention.

1.1. Introduction

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The Effect of Using the Instructional games on Iranian EFL Learners' Vocabulary Achievement and Their Retention

One of the things that specialists consider is the learning ample vocabulary or lexical competence. There is now general agreement among vocabulary specialists that lexical competence is at the very heart of communicative competence, the ability to communicate successfully and appropriately (Coady and Huckin 1997).

Vocabulary plays an essential role in communication than the other components of language. Obviously, the lack of vocabulary used in routine conversation and communication is the most common source and origin of students' incapacity to express what they want to say and write during their communication activities. It is supposed that introducing relevant vocabulary is prior to any other communication activity. Vocabulary or lexical item, as Chastain (1988) holds, plays a more important role than the other components of language. Without it, language would no longer exist.

According to the researchers a graduated students used 5000 to 7000 words in everyday speech but we should remember the purpose of learning language is to communicate appropriately in a real context with respect to this point of view we need those of words that we communicate appropriately. There is a common perception that all learning should be serious and solemn in nature and that if one is having fun and there is amusement and laughter, then it is not really learning. This is a misconception. It is possible to learn a vocabulary as well as enjoy oneself at the same time. Laufer (1997) believes that vocabulary learning is at the heart of language learning and language use. If it is accepted that games can provide intense and meaningful practice of language, then they must be regarded as central to a teacher's repertoire' (Nedomova`, 2007). Celce Murcia (1991) introduces three stages in teaching planned vocabulary: conveying meaning (stage one), checking for comprehension (stage two), consolidation (stage three). Yet, learning new vocabulary is one thing and being able to access it quickly when it is required for use is another.

Rivers (1981) has recommended some different points which the students need to acquire in order to learn vocabulary. These points are summarized as follows:

- 1- To commit vocabulary to long-term memory.
- 2- To discriminate variations in distribution and new boundary of meaning.

- 3- To detect morpheme which recur in number of words.
- 4- To penetrate disguises that cognate or borrowed words have adopted in becoming assimilated within another language.
- 5- To discover new words for themselves.
- 6- To know the elastic quality of vocabulary.

According to Payne Hatch and Brown (1995), vocabulary learning necessitates the following procedure: Having sources for encountering new words, Acquiring the word form, Getting the word meaning, Consolidating the word form and meaning, Using the word.

Brown and Perry (1991) have confirmed that integrative strategies have a positive effect on retention because words are stored in association networks. Sungurtekin, Sezer, Bağçeli-Kahraman and Sadioğlu (2009: p. 756) explain that “by playing games, a child makes acquaintance with his environment, learns life and gains new instructions.” Ministry of National Education’s English Language Curriculum for Primary Education Grades 4,5,6,7 and 8 (2006) further claims that games should be a fundamental part of primary school education because they are motivating, contextualizing, and natural activities that make learning meaningful.

Stoffer (1995), vocabulary-learning strategies clustered onto nine groups:

- 1- Strategies involving authentic language use,
- 2- Strategies involving creative activities,
- 3- Strategies used for self-motivation,
- 4- Strategies used to create mental linkages,
- 5- Memory strategies
- 6- Visual/auditory strategies
- 7- Strategies involving physical action
- 8- Strategies used to overcome anxiety, and
- 9- Strategies used to organized words.

Stainberg (1983) claimed that “playing games takes the drudgery out of learning and this provides motivation”. Hossein Vossoughi and Elizebeth Clair (1994) said that “Psychologically

speaking, games can remove those affective filters from the learner's mind and provide them with a practical motivation and instant need to utilize linguistic items".

Advantages of Games

Here are some of the various advantages of the games that make them pedagogically valuable for the language classes.

Lexical meaning of the games, The concentration effect, Establishment of an atmosphere of cooperation and intimacy, Improvement of learning abilities ,Aiming at different skills, Maintenance of attention span, Providing motivation, Review and reinforcement of the materials, Rapid rectification of errors, Lowering the affective filter, Getting feedback, Improving self-esteem.

To sum up, games have a great pedagogical value providing language teachers with many advantages when they are used in foreign language classes. The review of the studies related to language games indicates that games are crucially important in foreign language teaching and learning in a variety of areas. Vossoughi (1994), also, believes that language games can be played at any time during the class period and for any educational purpose. Miller (1992) also enumerates some reasons for using games: first, it provides relaxation for classroom and shows the students' attention. Second, it increases the rate of learning and raises' students' concentration. Third, it identified students' problem.

Hypotheses for the Study

The present research is intended to find out whether there are any differences between the performance of the group which received a traditional approach and the one which received instructional games in vocabulary achievement and retention. Therefore the following hypotheses are formulated in the present study:

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H1: It will be effective if we established the instructional games in a good manner and help our teenagers to learn by heart the words it means they learn vocabulary in context as easy as possible.

H2: Evidences show that instructional games remove stress and create meaningful context so in this regard it improve students' retrieval or retention.

1.1. Methodology

1.2.1. Subjects

All the subjects participated in this study were the pre-intermediate students of private Ayandeh Sazan high school in Tehran. The numbers of subject were 60, all of whom were selected randomly and equally divided into two groups. One group was exposed to the traditional method of vocabulary teaching and the other group was exposed to instructional games. All of the subjects were male and between 13 to 19 years old. The teaching of the vocabularies in either the traditional class (control group) or the instructional games class (experimental group) was carried out by the researcher himself. Since the participants were thought to be of the same level of proficiency, namely pre intermediate, a test of proficiency was not administered to them.

1.2.2. Materials

The current study employed the following instruments:

1-A General Questionnaire: To get the general information about participants.

2- Pre-test vocabulary: It will be set to question around forty and then I will choose those of words that both groups could not answer and it should be around 15 to 20 words and to teach to both groups.

3-Post-test vocabulary: It shows the effect of the treatments and the differences between two groups.

4-Delayed Post-test: Two weeks after post-test a test just the same as pretests and posttest administered to both groups as a delayed posttest in order to measure the subjects' long term retention. To this end, subjects of both groups took the delayed post tests unexpectedly.

1.2.3. Procedure

Two groups of students participated in the present study. One group of students consisting of 30 participants was selected randomly in order to investigate the effects of traditional teaching methods on vocabulary learning. Another group of students comprising 30 participants was chosen to see the influence of instructional games on the vocabulary learning and retention.

In both the groups, a vocabulary test which was adopted from Abadi Khah (1998) under heading of “the Effect of Language Game on Vocabulary Improvement” was selected. The students in both groups were asked to answer the questions in this test. After this stage, the students in the traditional class (control group) were taught new vocabularies by means of more traditional approaches like translation into and out of the target language, vocabulary memorization, pattern practice, keep notebook of new words, read, read, read, and the other rote learning activities. The students in the instructional games group (experimental group), however, were taught the new vocabularies by instructional games. It is to be mentioned that the researcher used instructional games to reinforce and fix what had already been taught. All the subjects were asked to take part in this task.

At the end of the term, the students were required to take a posttest which assessed their vocabulary knowledge via the same test used in the pretest. Two weeks later a test just the same as pretests and posttest administered to both groups as a delayed posttest in order to measure the subjects' long term retention.

2. Results and Discussion

In order to investigate the effect of two approaches to the teaching of vocabulary, namely the traditional approach and the instructional games approach, the following statistical procedures have been carried out. First, a paired samples t-test was carried out for the

instructional games (experimental group). Table 4.1. Shows the differences in the vocabulary learning of participants before and after the teaching method.

Table 4.1. Descriptive Statistics for Pretest and Posttest Conditions in the Experimental Group

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pretest	13.6667	30	4.04572	.73864
Posttest	22.6667	30	5.04007	.92019

Where is 4.2 Table?

Table 4.3. Descriptive Statistics for Pretest and Delayed Posttest Conditions in the experimental Group

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pretest	13.6667	30	4.04572	.73864
Delayed posttest	20.3333	30	5.20168	.94969

The descriptive data in Table 4.3 shows that the delayed posttest condition has a higher mean of vocabulary learning than the pretest condition. The correlation coefficient between these two conditions turned out to be 0.71 which indicates a very high value.

Where is 4.4 Table?

Table4. 5. Descriptive Statistics for Pretest and Posttest Conditions in the Traditional (control)Group

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	14.4667	30	4.98088	.90938
	Posttest	22.1333	30	5.19106	.94775

As highlighted in Table 4.5, the students in the posttest condition outperformed the students in the pretest condition in vocabulary learning. The correlation coefficient for the paired samples t-test of these two conditions turned out to be 0.85 which signifies a very high value.

To investigate the effect of traditional teaching in the long term learning of vocabularies, the following statistical procedures have been carried out.

Where is 4.6 Table?

Table 4. 7. Descriptive Statistics for Pretest and Delayed Posttest Conditions in the Traditional (control)Group

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	14.4667	30	4.98088	.90938
	Delayed posttest	17.6000	30	4.45359	.81311

The results of the descriptive statistics clearly indicate a decline in the use of vocabularies in the delayed posttest condition.

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In order to compare the performance of the two groups with each other, an independent samples t-test was conducted. The results are shown in tables 4.9 and 4.10 below.

Where is 4.8 Table?

Table 4.9. Descriptive Statistics for Delayed Posttest Results in the Control(traditional) and Experimental (innovative) Groups

Two methods		N	Mean	Std. Deviation	Std. Error Mean
Delayed posttest	Traditional	30	17.6000	4.45359	.81311
	Games group	30	20.3333	5.20168	.94969

As the mean scores of the two approaches show, the experimental group has a higher value compared to that of the control group. To see the exact differences, the t-test is reported below in table 4.10.

Table4. 10. Independent Samples Test Results for Delayed Posttest Results in the Traditional(control) and instructional games (experimental) Groups

	Levene's Test for Equality of Variances	t-test for Equality of Means
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									95% Confidence Interval of the Difference	
		F	Sig.	t	df	tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Delayed posttest	Equal variances assumed	.549	.462	-2.186	58	.033	-2.73333	1.25023	-5.23593	-.23073
	Equal variances not assumed			-5.666	2.186	.033	-2.73333	1.25023	-5.23720	-.22947

As the results of the t-test shows, although the performance of the students in both groups increased after the instruction, the innovative or experimental group was more successful in long term vocabulary retention than the traditional (control group).

Please check the figure numbers.

Figure (4-16)_{b1}1 shows score group and frequency of pretest of traditional group.

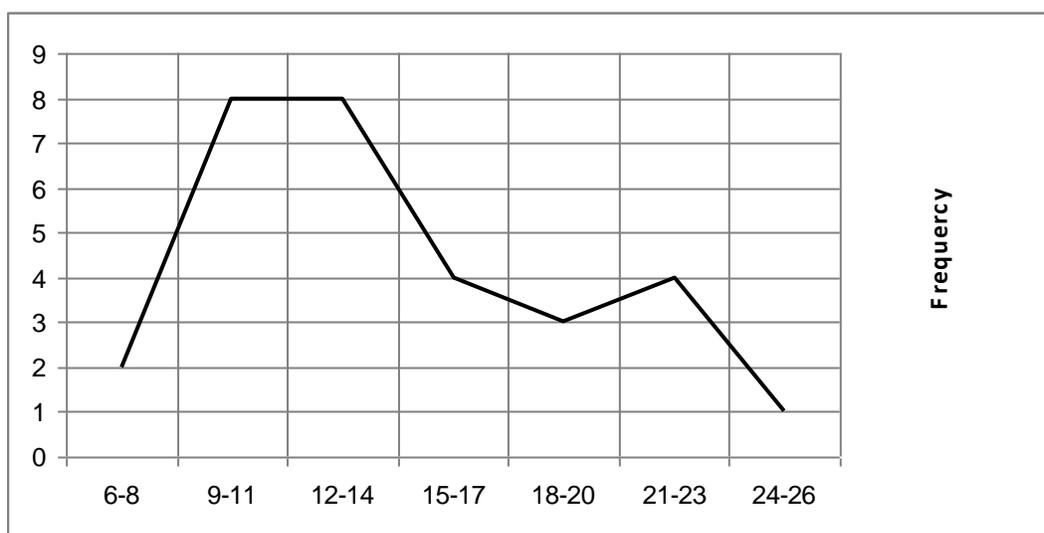


Figure (4-16)_{b1} A Frequency Polygon of Scores of Traditional Group in Pretest.

Figure (4-16)_{b2} shows score group and frequency of posttest of traditional group.

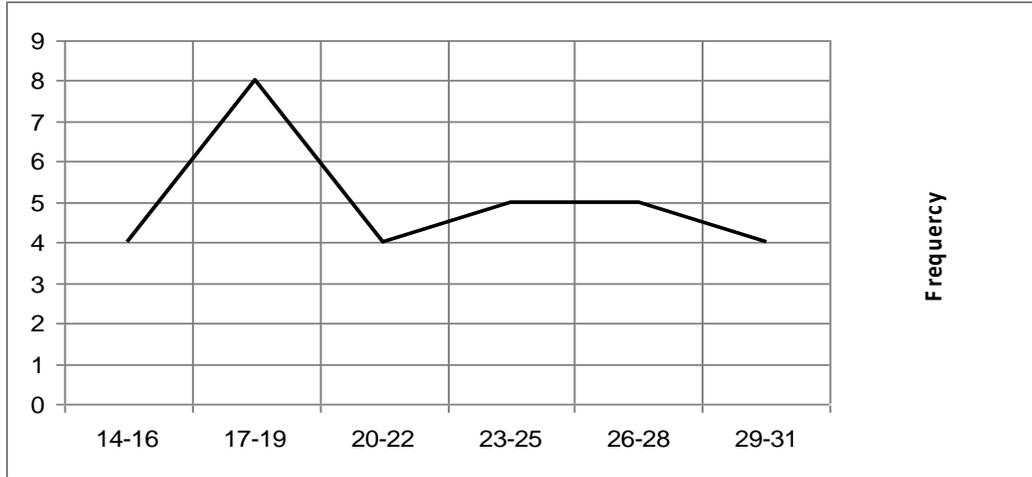


Figure (4-16)_{b2} A Frequency Polygon of Scores of Traditional Group in the Posttest.

Figure (4-16)_{b3} shows score group and frequency of pretest of games group.

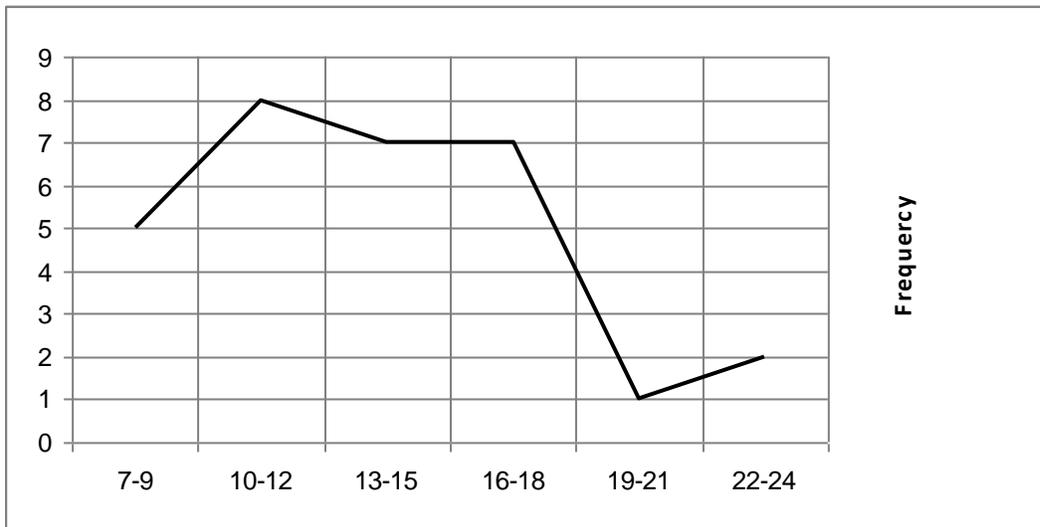


Figure (4-16)_{b3} A Frequency Polygon of Scores of Games Group in Pretest.

Figure (4-16)_{b4} shows score group and frequency of posttest of games group.

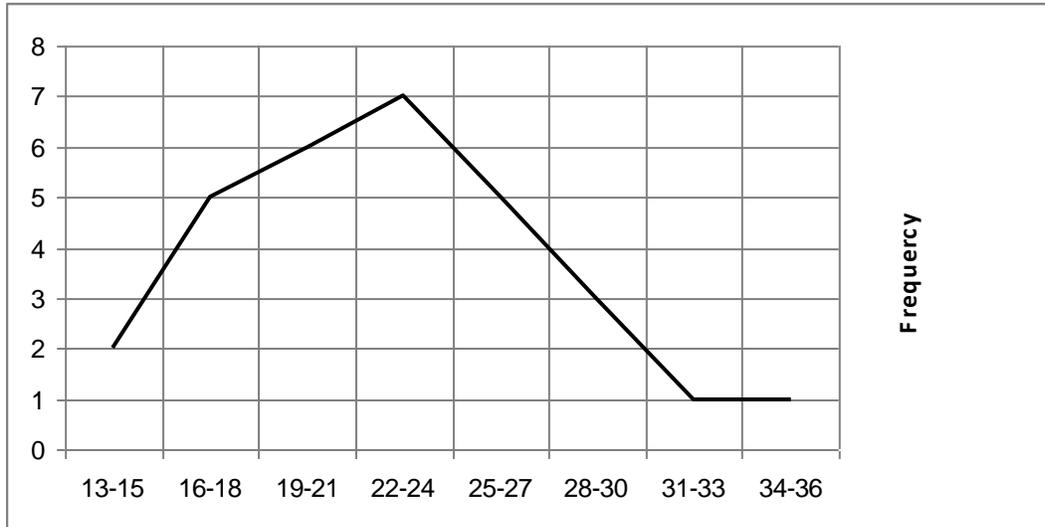


Figure (4-16)_{b4} A Frequency Polygon of Scores of Games Group in Posttest.

Figure (4-16)_{a2} shows score Groups and Frequencies of the two groups in the post test.

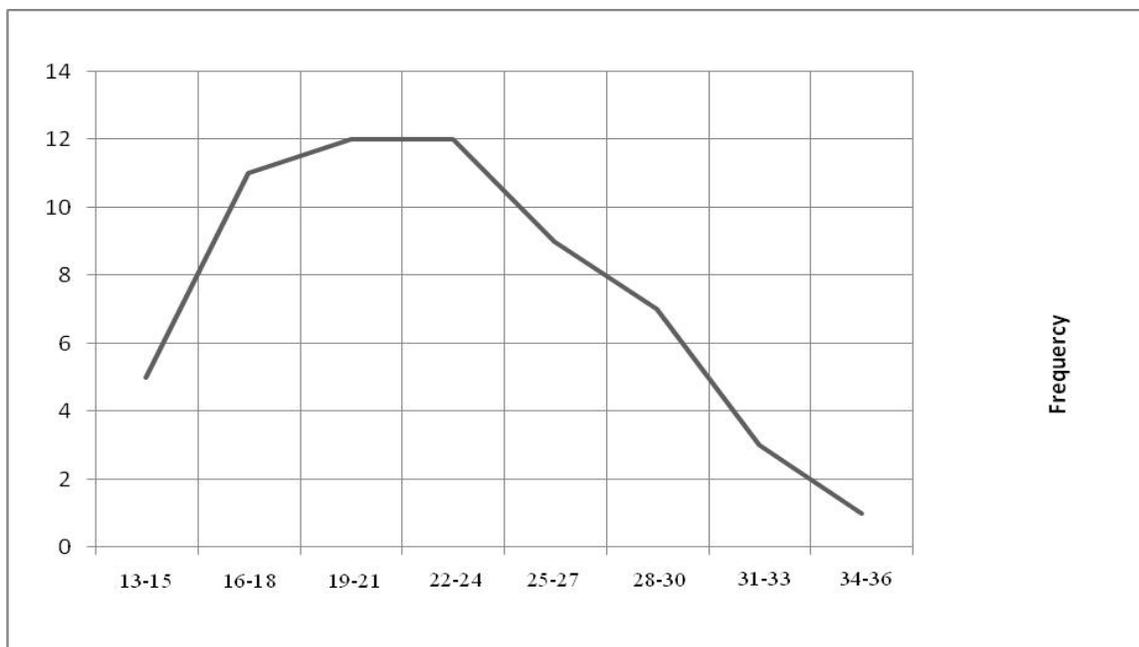


Figure (4-16)_{a2} A Frequency Polygon of Scores of Games and Traditional group in Post test.

Figure (4-23)_a A Frequency Polygon of Scores of Traditional Group in Pretest, Posttest and Delayed Posttests.

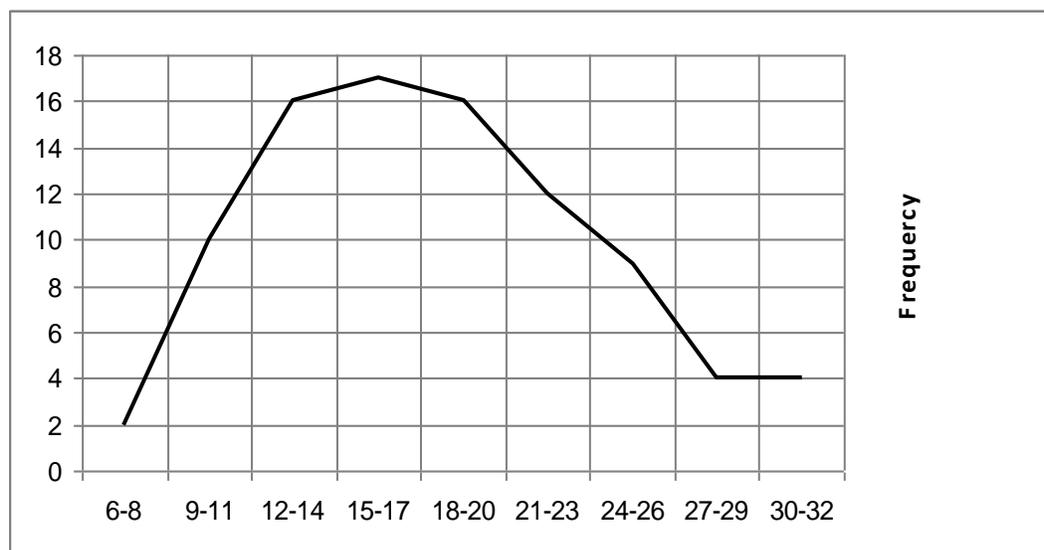


Figure (4-23)_a A Frequency Polygon of Scores of Traditional Group in Pretest, Posttest and Delayed Posttests.

Figure (4-23)_b A Frequency Polygon of Scores of Games Group in Pretest, Posttest and Delayed Posttests.

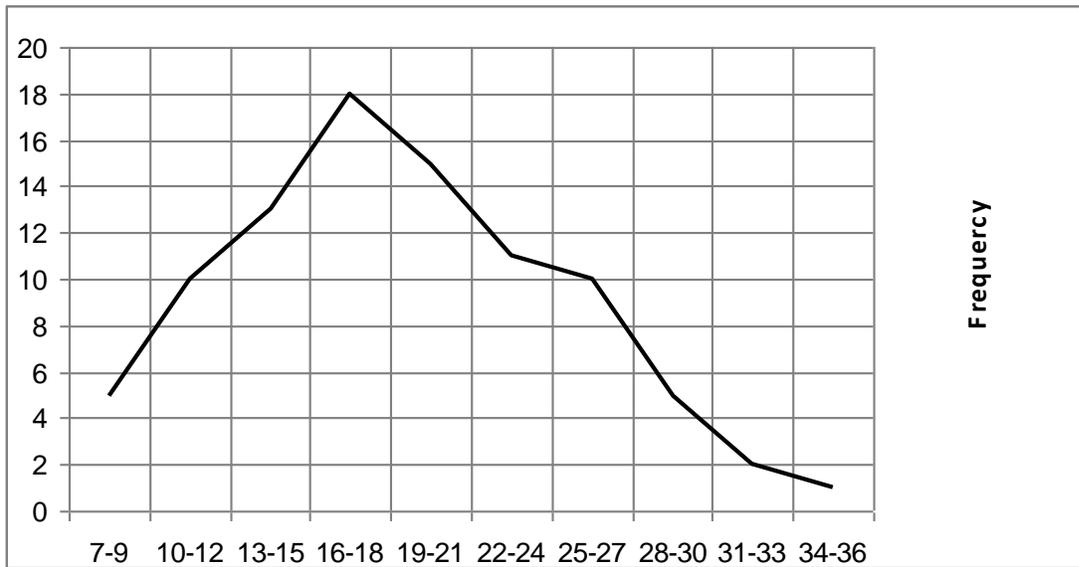


Figure (4-23)_b A Frequency Polygon of Scores of Games Group in Pretest, Posttest and Delayed Posttests.

Figure (4-24)_a A Frequency Polygon of Scores of Games and Traditional group in Pretest, posttest and delayed posttest.

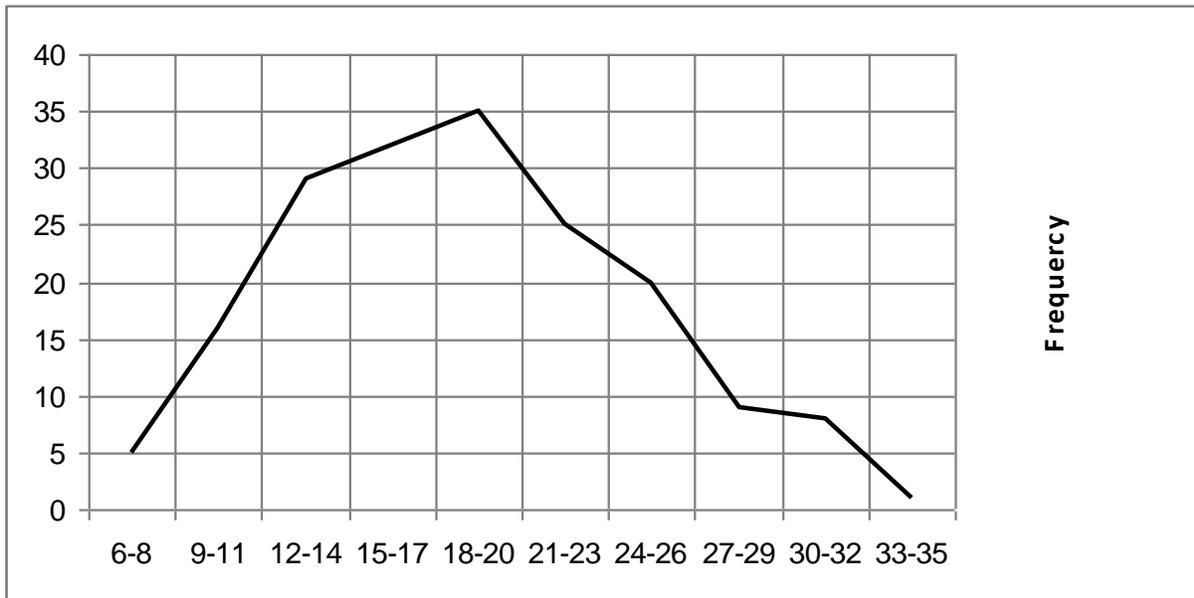


Figure (4-24)_a A Frequency Polygon of Scores of Games and Traditional group in Pretest,

posttest and delayed posttest. According to table above the scores distributed normally around the mean (18.47)

3. Conclusion and Implications

The purpose of the present study was to investigate the effect of teaching vocabulary items through instructional games. Based on the statistical analyses of the previous chapter, one can argue that there was a significant difference between the two traditional and innovative teaching methods. Although learners in both groups enhanced their performance after being taught in either one of the classes with either one of the approaches, the instructional games approach proved better than the traditional approach.

Although the findings may seem controversial given that most scholars in TEFL believe that traditional approaches are no longer effective compared with more innovative and learner-centered ones, one should consider that there are many factors to be taken into account in the success or failure of these approaches. Therefore, there may be several facts which impact the results of the study.

Given that participants of the present study were successful in instructional games approaches to vocabulary instruction, one might conclude that it is best for the teachers to adopt and use these approaches in the classrooms. They need to integrate different techniques according to their learners' needs and wants. It should be taken into account that in foreign language learning contexts (FLL) such as Iran where learners do not have sufficient amount of contact with the native speakers of a target language, both traditional and innovative approaches seem to be adequate and appropriate. In order to acquire language, students must engage in activities that will allow for multiple exposures in a format that emphasize their strengths.

The implication of these aspects in teaching is that the goal of vocabulary teaching must be more than simply covering a certain number of words on a word list. We must use teaching techniques that can help students internalize the new words in better ways. And with regard to the findings of the present study, the integration of both the traditional and innovative (instructional games) approaches can be effective.

In addition to classroom techniques that teachers use, there should be extra instruction for the students to become independent learners. Discovery learning that this approach advocates leads learners to be involved in semantic processing that helps learning and retention.

Given the importance to instructional games in increasing the success of students in vocabulary learning and long term retention, teachers can adopt a variety of activities. Educational games are a great way to tap into student motivation and increase learning. It is possible to use games as reinforcing devices for teaching vocabulary in order to transfer learned items from short term memory to long term memory.

Innovative approaches to vocabulary teaching including instructional games are also useful from a different point of view. These activities can enhance the learning of vocabularies by means of decreasing the affective filter in learning and creating a more positive and relaxed attitude in the learners. Thus, innovative approaches support the principles of humanistic approaches and advocate the concept of a 'whole person'. In other words, there should be attention on the part of the teachers not only to the enhancement of the cognitive factors in the learners but also their affective factors.

The teachers can use the old techniques of teaching vocabulary with instructional games. The teacher can present the new material first in the traditional deductive or inductive ways and then encourage the students to use the learned structures in freer and less controlled ways.

Teachers can also use games in addition to traditional approaches because games can help learners engage in classroom interactions that might lead students to focus on the form of the materials. Interactions provide meaningful input that foster syntactic processing. Learners can be also pushed to produce language, or what Swain (2000) calls pushed output. According to the above discussion, using games may be an efficient approach to achieve educational objectives, a focus on both the meaning and the form.

Barcroft (2009) has examined the relationship between learner-selected strategies and intentional vocabulary learning in Spanish learners of English. Barcroft (2009) suggested that the instructors need to get information about the types of strategies learners need to use. According to Barcroft, the instructors need to raise the learners' awareness about strategy use by informing them about findings of this nature that might help them reconsider the strategies that they employ and try new strategies that may be more effective.

Another important thing that the teachers should pay attention is the choice of the right task for vocabulary learning. Students should be given opportunities to use the language they are learning in realistic contexts. Learners can use the learned vocabularies in each of the four language skills.

Instructional games will work better and bring about more effective results and outcomes in the case of using more realistic and authentic material. These can be used to expose the students

to rich, contextualised, and naturally-occurring language. The authentic texts and situations in the classroom that are similar to the situations in the outside world can be interesting to the learners. Learners would be motivated to see that the classroom meets their real-life needs. Also, the use of authentic materials will improve the communicative competence of the learners. Given these benefits associated with the use of more innovative approaches in the classroom, teachers can present the material and assure that their learners understand the vocabularies and then engage them in more authentic activities.

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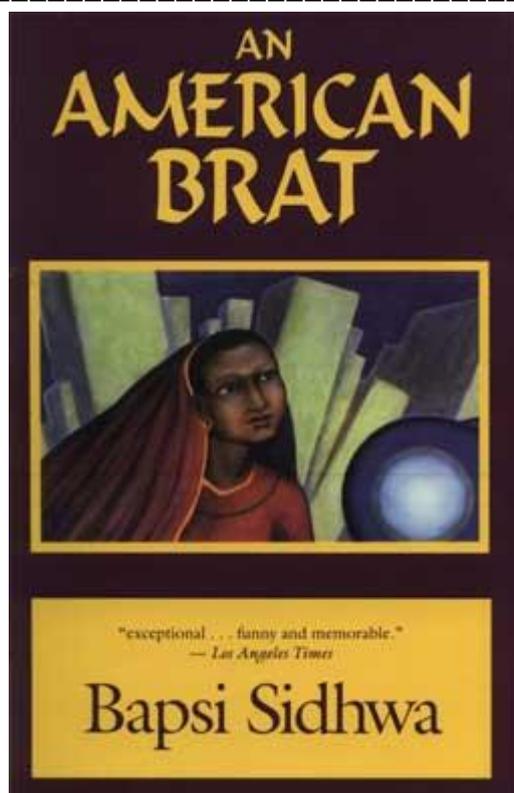
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Migratory Experiences in Bapsi Sidhwa's Novels: *An American Brat and Ice-Candy-Man*

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Immigrant and Expatriate

The terms 'immigrant' and 'expatriate' in general refer to persons who live outside their own country either by choice or otherwise. The 'immigrant' willingly transforms her/him to fit in and absorb the best in the host culture. The immigrant experience therefore becomes a transformative process of the 'self' and its relation to society. The 'expatriate' on the other hand is more a reluctant entrant into the new culture and finds it hard to let go a familiar way of life.

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American Brat

Sidhwa's *An American Brat* deals with the metamorphosis of an expatriate. Feroza desires to be an immigrant and refuses to return to Pakistan after living four years in America.

The novel *An American Brat* unveils the experiences of Feroza, a Pakistani girl, belonging to the Parsee community, shifted to the United States by her family to make her modern in approach and outlook. Furthermore, the experience of diaspora can be seen both as empowering, as well as disempowering for the women of color in the novel.

Sidhwa introduces her protagonist Feroza's identity from multiple geographical spatial locations of Pakistan and America. These locations often demand contrasting codes of conduct resulting in often hybrid and conflictual tendencies among the individuals in diaspora.

The Story

The story line of *An American Brat* is simple and lucid. The novel unfolds the mental, psychological, social and cultural conflicts that the shy conservative Pakistani girl Feroza confronts during the process of her migration to America. It describes how she gets uprooted from her 'mother culture' and is forcibly transplanted in the alien American culture. Feroza is presented as a timid girl at the beginning of the novel and as the narration progresses, Feroza's movement to America shapes her into a bold and confident woman. Later on, she begins to live her life independently. Her transformation in America does not occur in a single night but takes several years.

The narrow-mindedness of Feroza becomes a problem for her parents – Zareen and Cyrus. She becomes more orthodox than her mother Zareen, though there is a big generation gap. Feroza's mother Zareen is perturbed that her daughter has adopted a Parsi-like orthodoxy in her attitude and outlook, thereby, making her a misfit in her community. On the other hand, Cyrus Ginwalla, the father, is worried about another kind of loss of identity. He fears that his susceptible young daughter would fall in love and marry a non-Parsi-boy. He thinks that the only solution to this problem is to send Feroza for a holiday to the U.S.A. He thinks that travel will broaden her outlook and get this puritanical rubbish out of her head. Feroza is sent to America. Throughout her journey, Feroza behaves as instructed by the elders back in Pakistan but as soon as she reaches America she begins to change.

Feroza is subjected to a rather inhumane treatment by the custom officials. The unsmiling officers seemed to doubt anything she said. They confronted her with a barrage of questions on how long she would stay; where she would stay; who would support her; how old was her uncle; what did he do; was he a US citizen; resident or visitor. Feroza's answers do not seem satisfactory to the hostile officer and she is directed to go in for a secondary inspection after collecting her luggage. Feroza tries to cope with the different life-style of the Americans and the modern technology used by them. She is quite unfamiliar with the moving staircase and the escalator, which one finds in abundance in even the small stores in the USA. An elderly American couple helps her to cross this hurdle. The man takes the duty-free packages from her hand and the woman takes hold of Feroza's arm to help her get on and off the escalator.

Impressions of New Arrivals

Bapsi Sidhwa describes vividly the impressions a new arrival has of the modern America. She chronicles not only the glitz and glamour but also the ugliness and squalor of the USA.

Soon after uncle Manek and Feroza come out of the Kennedy airport, the next day Feroza's tour of New York starts. Feroza's initiation to USA is complete when she sees the ugly side of New York too. On Eighth Avenue, she walks past small dark video parlours flashing loud advertising, interspersed by grubby pawnshops, cheap hotel and bars.

Later, Manek directs Feroza's attention to male prostitutes, elegant transvestites – the pimps and miniskirt prostitutes. However, she finds it hard to accept the poverty and stench of filth in USA. Feroza had been accustomed to the odour of filth, the reek of poverty: sweat, urine, open drains, rotting carrion, vegetables and the other debris. These sights and smells in Pakistan had developed a tolerance for them.

Manek's initial struggles to cope with the US culture help him to guide his niece, Feroza to face with ease the problems, which he faced. He considers his experiences as lessons to teach Feroza about the US. Gradually Feroza succumbs to America's charms and decides to stay on as a student. Manek wants her to join a junior college in Twin Falls, Idaho, a small town, which he thought would ease her assimilation into the American way of life.

The college was ready to offer a stipend. Her parents also permitted her to study in America. Jo is her new room-mate, who arranges for her requirements and instructs her on all matters. Jo takes "charge of Feroza's life" (**AB 151**) and becomes her friend, philosopher and

guide. She soon picks up Jo's manner of speaking. Jo and Feroza then join the University of Denver for the hotel management course.

Now, Feroza feels independent and slowly changes her behavior. Here she discovers the joys and tribulations of American campus life. She faces several challenges continuously which make her to understand the changes within her. Her friendship with Jo helps her to learn the American way of life. Feroza completely adapts an American lifestyle. She acts, talks and dresses like an American girl. She learns to drive, drink, dance and use the American slang. The shy and conservative Feroza turns into a confident and self-assertive girl.

A Climax

Feroza's transformation reaches its climax when she meets David Press to buy his second-hand car. So far her growth and expansion was in relation to her intellect and her mind. It was David who initiated and took "her across the uncharted terrain of her emotions" (**AB 251**). She not only accompanies him to the bar and takes drinks but also dances not knowing when exactly her heart was won.

Feroza, who had at one point placed emphasis on religion and culture can now, think only about David and wishes to marry him, a non- Parsee. One day, as she sneaked back into her room at three o'clock in the morning with her shoes in her hand, she wondered if she was the same girl who had lived in Lahore and gone to the Convent of the Sacred Heart. She was fully aware of all the changes in her life. Feroza feels David is everything for her and their love cannot be changed forever. She accordingly writes about her love for David to her parents.

A Parsi Marrying a Non-Parsi?

Feroza's decision to marry David Press, a Jew, disturbs her mother very much. So she sets out to America to dissuade her rebellious daughter from marrying a non-Parsi.

Zareen tries to explain to Feroza that by marrying David, she would cut herself off from her family and religion. She would never be allowed to enter the Parsi places of worship and never be allowed to attend the funeral rites of her mother or father. Zareen is fully determined to divert Feroza. She suggests to Feroza that she should forget about men and concentrate on her studies. She makes every possible effort to change her daughter Feroza's mind. She wants Feroza to change her decision to marry David Press. When Feroza does not agree to her wish, Zareen rages: "I should never have let you go so far away. Look what it's done to you – you have become an American Brat" (AB 279).

Fulfilling Traditional Obligations Leading to Break-up

When Zareen insists on fulfilling her traditional obligations by giving fabulous gifts to David's relatives and making the marriage a big affair, David feels compelled to defend his position. Zareen pretends to agree to the marriage but insists on the rituals and ceremonies which repel David. She explains to David the Parsi wedding rituals and customs. By doing so, she demonstrates to David how different their cultures are, and slowly drives a wedge between him and Feroza. When Zareen performs a ritual to cast out the spell of the evil eye that she feels afflicts Feroza, David recoils in horror. David becomes conscious of the dissimilarities in the two cultures then he leaves Denver.

Life with Freedom

Initially Feroza feels depressed over her break-up with David Press, but gradually she recovers and is strengthened in her resolve to continue in America. She has experienced freedom in America and refuses to live without it now. When her relationship with David comes to an end, she goes back to her friends but at the same time she emerges as an independent woman. Her past experiences enable her to think about her life seriously and to decide about her future with confidence. The migrant Feroza has adjusted herself well to a different culture and “there would be no going back for her” (AB 317).

Focus on the Theme of Expatriate Experience

Bapsi Sidhwa highlights the theme of expatriate experiences in Feroza's initiation to the U.S.A. Her check-up at the customs, incredibility at the lights and shopping at New York have been portrayed imaginatively in the novel. Her innocence as well as ignorance comes to light when she gets lost on the fire stair at the YMCA, in a museum at Boston and her confusion when confronted by a sex maniac at the YMCA bathroom. She slowly is drawn to an American life Style. Bapsi Sidhwa aptly delineates when Feroza wants to marry David Press. The novelist has handled this contentious issue with great maturity. Feroza life which blooms in unexpected ways falls apart just as unexpectedly due to the break with David. But she realizes that her healing can take place only in America and that there was no going back to Pakistan for her.

Immigrant Psyche

Immigrant Psyche shows the interaction of traditional culture within the culture of an adopted alien land and brings about a transformation in the a composite one made up of

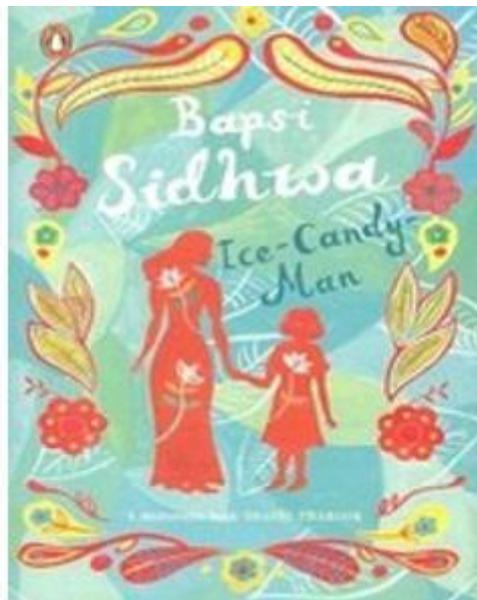
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collectiveness, multiple journeys, still points and border crossings. Experiences are shaped by economic positions, personal skills and political relationships between country of origin and of adoption. Migration that leads to separation may be seen as rebirth, rebirth in a new place / city / country marked by a new culture, different flora and fauna, new adjustments and so on. If migration is reincarnation, it takes the memory back to the earlier birth as the migrants have to build a new world and also die in hope and dread.

Horror of Partition



The Partition of India in 1947 was accompanied by the migration of nearly ten million people between the newly defined borders of India and Pakistan. When India gained independence from Great Britain in 1947, the sub-continent was divided into separate nations: India, and Pakistan. To carry out this political solution to long-standing religious conflict, millions were forced to move, and this mass migration soon turned into slaughter. Those who survived also suffered – becoming refugees, losing fortunes and homes, succumbing to hunger and disease. Countless women were raped, then punished anew when

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their husbands and families rejected them as polluted. Much of the bloodshed and anguish took place on the Punjabi plains in northern India. Lahore, a major city in Punjab, once known as “the Paris of India” was given to Pakistan. The city’s strategic position turned it into a massive refugee camp and the site of some of the worst partition violence.

Bapsi Sidhwa and Her Lahore in *Ice-Candy-Man*

Bapsi Sidhwa was born in undivided India and was brought up in Lahore, Pakistan. She was a precocious polio-ridden child with an uncanny knack for life around her. As a young girl, she witnessed the bloody partition of India and its aftermaths in 1947, in which seven million Muslims and five million Hindus were uprooted in the largest, most horrible and shocking exchange of population. Her home city Lahore became a border city in Pakistan and it was flooded with thousands of war refugees. Most of them were victims of rape and torture and thus experienced diaspora. Due to lasting shame and their husbands damaged pride, many victims were not permitted into their homes after having recovered. Bapsi Sidhwa has recaptured that decisive moment in the history of the two nations in her novel *Ice-Candy-Man*. This novel has vividly captured the events leading to partition and migration.

Story from the Point of a Young Parsee Zoroastrian Girl

The story is told from the point of a young Parsee Zoroastrian girl. Sidhwa, herself admits that her novel has certain autobiographical elements. For instance, the child protagonist Lenny is reminiscent of Sidhwa’s own childhood. Like Lenny, Sidhwa too was, at the time of partition, a polio ridden eight year old girl, living in Lahore. Lenny is an eight-year-old girl, who comes from an affluent Parsee family of Lahore. She is lame in one leg

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due to an early attack of polio. She is taken care of by the Hindu Ayah, Shanta who is eighteen years old. She is Lenny's trusted advisor.

Hindu Ayah

Ayah is always surrounded by Hindu, Muslim, Sikh, and Parsee admirers. The men from all these communities are always unified around her. This hints at a Hindu-Sikh-Muslim communal harmony that was prevalent in the pre-independent days. They behaved as if they were blood relations. Ayah's admirers include the Ice Candy Man, a masseur, a gardener, a restaurant owner, a zoo attendant, a knife-sharpening Pathan, Sharbat Khan and several more. The evil news of the impending partition however disturbs the communal harmony and the same people begin to look at each other with suspicion. The rumblings of communal discord soon reach Lahore.

Lenny

Lenny's heart ails to see the violence because in pre-partition days, she has enjoyed the company of Ayah's friends from different religions including, Masseur Hari, Sharbat Khan, Chinaman, the Pathan, Sher Singh, Ice-candy-man and others. They argue in the queen's garden about the impossibility of violence against each other. Slowly everything changes in Lahore but about Ayah Lenny says, "Only the group around Ayah remains unchanged, Hindu, Muslim, Sikh, Parsee are as always, unified around her" (**ICM 97**). Lenny never imagined that the group around Ayah would change or break. But Lenny senses that the news of partition seemed to bring about a subtle change and unease. Lenny's fear proves to be true when violence changes all the friendly ambience of Lahore. Ayah's friends do not gather in the garden or in the wrestler's restaurant. Their visits become rare, instead, they sit in front of Lenny's house and gossip.

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Communal Riots and Massacre

The vortex of violence that follows sucks up Ayah and her Muslim admirer Ice-candy-man just as it rips apart other lives. All the characters in the novel bring home the horror of what they survive. As men lose their senses and indulge in raping, killing and looting, women reveal their strengths, building links across the divided communities, sheltering survivors, and insisting on continuity. The dispirited effects of communal frenzy after the partition were horrible. All the three communities suffered irrevocably. People were forced to vacate their homes, land and property.

Lenny has very kind and compassionate sentiments towards Ayah. Only Ayah, among all Lenny's friends stays behind in Lahore. She doesn't go because Masseur had assured her of safety there. However, after Masseur is murdered and his body is found in a sack, the Ayah is shocked. When a mob approaches Lenny's house and demand for the Hindu Ayah, the Parsee family is shocked. The Ayah senses danger to her life and hides herself in the house of Lenny. The Muslim Iman Din, however, tries to save the Hindus from the mob but in vain.

Ice Candy Man

The Ice-candy-man plays mischief and deceives Lenny by assuring her of saving the life of her Ayah. Lenny innocently reveals the hiding place of the Ayah. Lenny follows the path of truth she has learned without knowing the consequences of her revelation. The Muslim mob drags Ayah out mercilessly. Ice-candy-man, further, abducts Ayah and takes her to Hira Mandi. Lenny is hurt and considers herself as a traitor of Ayah. Women rise as saviours to the victims of partition. The Godmother Rodabai goes out of her way to rescue Ayah Shanta. The meeting between Ice-candy-man and Godmother shocks Lenny. Ayah had been kept in a brothel of Hira Mandi. The Ice-candy-man forcibly marries Ayah and changes

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her name to Mumtaz. Now Shanta, changes into Mumtaz. Lenny wishes to save Ayah from the monster Ice-candy-man. In spite of the communal victims, Sidhwa also depicts women's suffering as common to all communities.

The brutally murdered dead bodies of the Muslims in the train from Gurudaspur completely transform the kind and loving Ice-candy-man into a violent and frenzied person. His anger to revenge the Hindus results in his abducting Ayah and prostituting her body. His love for Ayah fails to influence him and hold him away from the evil in him. He does not feel anything incorrect in exploiting the innocence of Lenny. He also forgets his friendship with Sher Singh and exposes him to Muslim attackers.

Even though Ice-candy-man marries Ayah, it is a callous marriage because he kills Ayah's soul. Hence, his confession in front of Godmother does not create any sympathy. But Ayah cannot forget her sexual and mental torture. Masseur's murder has already taken away the energy out of her life. After Ayah's rehabilitation, Ice-candy-man waits for her outside the camp. He sings songs and becomes a dejected lover calling out for his beloved. In a final, sentence Sidhwa writes that the "Ice-candy-man too, disappears across the Wagah border into India" (**ICM 278**).

On the personal level, Ice-candy-man fails as a human being in the eyes of Ayah. On the social level, too, he fails to survive because he does nothing fruitful either for his community or the others. Ayah's abduction or his involvement in violence does not change his status or that of others. He does not possess any human values and he has no love for truth in his life.

The Plight of Women

The novel closes with Ayah's departure from Lahore, followed by a "harmless" Ice-candy-man. Ayah is the innocent victim, her identity brutally stripped from her, and Ice-candy-man is the abject tormentor, and they separately cross over the newly created border – the long cut imagined by Ayah – two throbbing symbols of the loss and trauma ingrained in the fabric of the two nations born from Partition. Ayah stands as a reminder of those thousands of women who were claimed back by a patriarchal father-state that set out to re-establish its honour by recovering and rehabilitating its women abused by the rival community. But neither nation, nor community, nor family were ready to welcome them back and grant them their former status; like spoils of war they were in the proper place, no matter that they were homeless.

Ayah sharply and intelligently uses the opportunity of requesting Godmother to relieve her from the clutches of Ice-candy-man and thus on the personal level she succeeds in continuing her survival in Amritsar.

Focus on the Self

The way a novel ends is a statement on the self – on its ability or inability to survive, especially when the self is a woman. Ayah struggles to survive in spite of her prolonged exploitation. We are not sure whether Ayah's family will accept her but she will survive with courage because she says, "whether they want me or not, I will go" (**ICM 262**). Ayah is symbolic of the earth that is looted, raped and humiliated. As the earth continues to exist, Ayah too continues her existence.

Conflict of Identities

Bapsi Sidhwa describes the horrors and aftermath of Partition in a very touching manner. The crimes and memories of the Partition leave a permanent scar on the psyche of the people. Partition of India is truly the worst phase in Indian history. The novel precisely captures that decisive moment in history when one day everybody is themselves and the next day they are Hindu, Muslim, Sikh, Christian, and identities that existed side by side get sharpened like swords against each other.

Ice-Candy-Man thus reflects the emigrant consciousness of a whole community of humankind. After partition, Lahore enters Pakistan, while Gurudaspur and Amritsar remain in India. Thus the novel *Ice-Candy-Man* is a Partition novel dealing with the migrant consciousness. Bapsi Sidhwa gives visibility to the hidden tragedy of thousands of women on whose flesh the notions of honour and shame – shared by families, communities, nations and strictly connected to female purity-were contended. Ayah represents the fate of most women who suffered rape and abduction and, in the aftermath, found themselves deprived of their identity and of a place in society.

Feroza and Ayah

Migration is one of life's essential rhythms and the losses it incurs are made good with gains in self-knowledge. Feroza Ginwalla in *An American Brat* emigration and transformation into what her stay-at-home family sees as the brat of the title. The journey is risky, and arrival both provisional and tentative. Although Feroza will never be entirely at home in the country she has left, neither does she wish to be totally absorbed into American culture. With maturity has come in equilibrium in which the hybridity of the migrant is a cause for celebration, not regret. Feroza's self-discovery leads to her commitment to the

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public sphere, and she is changed woman vastly different from the innocent girl of the novel's beginning, now eager to exercise the infinite options that America offers her.

Feroza is found to be very conservative in all her behaviours and so her mother forces her to go to America. At first Feroza strives hard to adjust with the life style of America. Feroza slowly but steadily adapts to the immigrant life in America. And completely transforms herself into an audacious American girl. Feroza refuses to go back to her old conservative life at Pakistan. She has tasted the fruits of freedom and does not wish to be bound by the traditional ways of her community. She wants very much to live a free life of bird. She attains her self-hood and maturity. Her mother may consider her an American Brat but she too knows that Feroza is now capable of being herself. From the innocent naïve child, she has now become a confident young woman. The immigrant life at America has taught her how to make her own decisions. She has dug out her self-identity through her immigrant experience. Sidhwa portrays a positive picture of a sense of loss, but this sense of displacement is repositioned and repossessed with Feroza providing her credentials, her beliefs, and her Self-awareness.

Ayah Shanta in *Ice-Candy-Man* highlights female sexuality, something that is celebrated as well as exploited by men. A major part of the novel revolves around her character. Eighteen years old and a Hindu, she is entrusted with the duty of looking after Lenny. Possessing a charming and beautiful personality, she is Lenny's experienced and trusted advisor. The communal riots in Lahore bring about a change in her life.

As a prey of male violent possession, Ayah's raped and humiliated body turns into the symbolic representation of the gendered violence unleashed during the traumatic events of Partition. The outbursts of violence, the feelings of revenge and suspicion, the departures or

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conversions of Hindu, Muslims and Sikh friends make of her a cowering, fearful being. As a result, she considers leaving Lahore to reach her relatives in Amritsar. The traumatic events Ayah has experienced have changed her life.

Due to the Partition of India and Pakistan many people were uprooted from their native lands. Bapsi Sidhwa has not only depicted the sufferings of Ayah but also she has portrayed the mayhem of all the women during this Partition. Due to Partition's forceful shifts, even close friends turn out to be vigorous foes. Finally, Ayah migrates to Amritsar with a hope that she may get a better life there.

Due to the change of ghetto both Feroza and Ayah realise the value of their own self and are able to make their own decisions regarding their own life. Feroza is sure that she can manage her life in America without the support of her parents. Ayah is not sure of getting a better life in Amritsar but she has finally got the guts to face the consequences of her own decision. Thus, Sidhwa's works cover a larger range of topics, from history to contemporary reality.

Focus on Transformation

The present study of Bapsi Sidhwa's fictional writings demonstrates that she has addressed all issues associated with transformation of oneself. With her evolving creative vision, the canvas of her thematic content enlarges and the complexity of cultural assimilation acquires a new dimension. The study of Bapsi Sidhwa's writings provides still more areas to be probed and explored. It permits future research scope for a comparative study of her novels dealing with Migration and Expatriation.

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The Interaction between People's Learned Language and Their Habitual Thinking Patterns

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Abstract

The power of language to reflect culture and influence thinking was first proposed by an American linguist and anthropologist, Edward Sapir (1884-1939) and his student Benjamin Whorf (1897-1941). The Sapir-Whorf hypothesis stated that the way we think and view the world is determined by our language. Instances of cultural language differences evidenced in that some languages had specific words or cultural patterns whereas other languages used several words to represent a specific concept. Or they used totally different cultural patterns to the same occasion. In this study researcher to obtain the influence of learning new language to habitual thinking patterns of learners' mother tongue developed a Written Discourse Completion Test (WDCT). To assess the linguistics relativity hypothesis (LRH) on foreign language learners, concerning that the language a speaker uses influence the way the speaker thinks.

Keyterms: habitual thinking patterns, cross cultural communication, language and thought

Introduction

Study of the interaction between language and thought is one of the areas of psycholinguistics, which is the study of how individuals comprehend, produce and acquired a language. In fact, language is more than just a means of communication. It is able to influence our culture and even our thought processes. One way in which culture has often been understood is as a body of knowledge that people have about a particular society. This

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body of knowledge can be seen in various ways: as knowledge about cultural artifacts or works of art; as knowledge about places and institutions; as knowledge about events and symbols; or as knowledge about ways of living.

It is also possible to consider this aspect of culture in terms of information and to teach the culture as if it were a set of the learnable rules which can be mastered by students. When translated into language teaching and learning, this knowledge-based view of culture often takes the form of teaching information about another country, its people, its institutions, and so on. Culture is not, however, simply a body of knowledge but rather a framework in which people live their lives and communicate shared meanings with each other.

The question of whether languages shapes the way we think goes back to nearly two centuries. Humboldt (1836, as cited in D. Gentner & S. Goldin-Meadow, 2003) was the first one who viewed language as a formative organ of thought and held that thought and language are inseparable. Since then the matter is considered by many linguistics researchers and researchers from other discipline.

Two theories concerning the relationship between language and thought are called 'Mould theories' and 'Cloak theories'. Mould theories represented language as a 'mould in term of which teacher categories are cast' (Bruner et al.1956, P.11, as cited in D. Chandler, 1994). Cloak theories represented the view that "language is a cloak conforming to the customary categories of thought its speakers' (ibid). There is also a related view by behaviorists that language and thought are identical. In this sense, thought is seen as entirely linguistic which determined by language.

The Sapir-Whorf theory is a mould theory of language and the basic principles of the Sapir-Whorf hypothesis can be summarized in the following quotation by Whorf (1956, p.214):

... 'No individual is free to describe nature with absolute impartiality but is constrained to certain modes of interpretation even while he thinks himself most free. The person most nearly free in such respects would be a linguist familiar with very many widely different linguistic systems. As yet no linguist is in any such position. We are thus introduced to a new principle of relativity, which holds that all observers are not led by the same physical evidence to the same picture of

the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated'.

Whorfian hypothesis consists of two parts, i.e., *the linguistic determinism and the linguistic relativity*.

Linguistic Determinism versus Linguistic Relativity

Linguistic determinism, **Strong Whorfian**, holds that people from different cultures think differently because of differences in their languages. A native speaker of Hopi, Whorf claimed, perceives reality differently from a native speaker of English because she uses a different language. Few sociolinguistics would accept such a strong claim, but most accept the weaker claim, the focus of current paper, of linguistic relativity: the language influences perceptions, thought, and at least potentially, behavior. Janet Holmes (2008, p. 337) proffers the categories provided by a language may take it easier to draw certain conceptual distinction.

Thinking-for-Speaking Hypothesis

Thinking-for-speaking hypothesis is a version of the linguistic relativity hypothesis, the proposition that language influence thought and that different languages influence thought in different ways (Mc Neill & Duncan, 1998).

According to Slobin (1979, p. 6, as cited in, Clark, 2009, p. 130), “language evokes ideas; it does not represent them. Linguistic expression is thus not a straightforward map of consciousness or thought. It is a highly selective and conventionally schematic map.” For Slobin (1987, p. 435), “we encounter the contents of the mind in a special way when they are being accessed for use.” That is to say, there is a process of thinking for speaking wherein cognition plays a dynamic role within the framework of linguistic expression, a point formulated by Slobin (1987, p. 435) as follows:

The activity of thinking takes on a particular quality when it is employed in the activity of speaking. In the evanescent time frame of constructing utterances in discourse, one fits one’s thoughts into available linguistic forms. A particular utterance is never a direct

reflection of “objective” or perceived reality or of an inevitable and universal mental representation of a situation. This is evident within any given language, because the same situation can be described in different ways; and it is evident across languages, because each language provides a limited set of options for the grammatical encoding of characteristics of objects and events. “Thinking for speaking” involves picking those characteristics that (a) fit some conceptualization of the event and (b) are readily en-codable in the language.

Hypothesis of this Paper

H1: Learning new language changes the way one thinks.

Methodology

Subjects

The participants were 80 Iranian students. They were all undergraduates majoring in English, Turkish, Arabic and Persian Language courses. They were students, whose native language was Persian and who received academic instruction in English, Turkish and Arabic for more than five years.

Materials

The following instruments were used:

- a) **A Written Discourse Completion Task (WDCT) (Teacher Made Questionnaire, Cultural Patterns)** to elicit the influence of learning new language on thought. It contained different contextual situations followed by a blank (see appendix 1). The participants had to provide the appropriate responses of the speech acts investigated to fill in the blank and were asked to complete the dialogue as their own preference, not surley as what people say in Iran. All contexts in the test were controlled by situational variables, i.e., ‘social distance’ and ‘power’, and a culture-specific factor, three different levels of social distance represent different degrees of familiarity between participants.
- b) **A Background Questionnaire or Background Questionnaire Survey** is the most commonly used method to obtain a snapshot of the conditions and events at a single point (Cohen and Manion, 1985). The background information survey was adopted to know more about the information background to select the most representative participants and developed by the investigator (see appendix 2.). It covered issues

such as the subjects' age, gender and linguality status. The participants were assured that the elicited information would be accorded full confidentiality.

Results and Discussion

The T-test was employed in order to analyze the collected data. To use t-test we need to find normality of variable, and for this researchers used the one-sample Kolmogorov-Smirnov Test with $.406$. The statistical representation of analyzed data is given in the following tables:

Table 1

Groups' statistics

Groups		Number	Mean	Std. Deviation	Std. Error mean
Thought	Control group	20	10.00	.000	.000
	Experimental group	60	14.88	1.967	.254

Table 2

Equality of variance

		Levene's Test for Equality of Variances	
		(F) Fisher	Sig.
Thought of learners	Equality of variance	39.989	.000

▲ Regarding the research hypothesis (Learning new language changes the way one thinks), the results of data analyses indicate that (table 1) experiment group differed significantly with control group in their way of habitual thinking patterns. From the mean scores it is clear that experimental group had significantly higher scores than control group learners (means 14.88 and 10.00 respectively). And the SD of experimental group was 1.967 while that of the control group was 0.000. All the scores of control group were equal with 10 therefore their SD got equal with 0.000.

The Levene's test (table 2) showed that the equality of variance is rejected. In other words, the variance of two independent groups is not equal and researcher used t-test with unequal variances.

Table 3

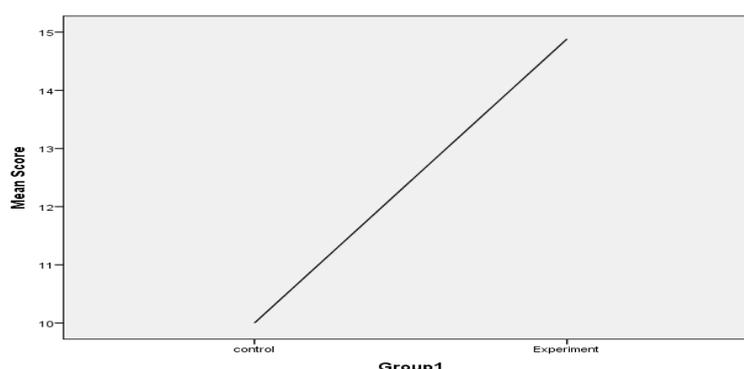
T-test of groups

t-test of two independents group with unequal variances						
T	Freedom	Level of significance	Mean Differences	Std. Error of mean differences	95% confidence interval estimate of the difference between the mean	
					Lower bound	Upper bound
-19.234	59.000	.000	-4.883	.254	-5.391	-4.375

▲As indicated, in the process of analysis (T-test), there is significant difference between control and experimental group in their thought patterns means scores. ($t=-19.234$). As the low bound (-5.391) and upper bound (-4.375) were excluded of zero point, the null hypothesis is rejected. Therefore, according to the data analyses, the hypothesis of learning new language changes the way one thinks is accepted.

Figure 1

Mean scores of subjects in control and experimental groups



Conclusion and Implication

In this research, the researchers wanted to show and emphasize that cognition which develops earlier controls mother tongue language and shapes its habitual thinking patterns.

As Dedre Gentner and Susan Goldin-Meadow (2003) in "Language in mind" stated, the habit that people acquired in thinking for speaking a particular language will manifest itself in their thinking even when they are not planning speech in that language. In learning a new language it was the new language which altered and omitted the existing mother tongue habitual thinking patterns or even shaped the new patterns of thought.

Actually, many studies prove the weak version of Whorf hypothesis, linguistic relativity or thinking-for-speaking of Slobin. For example, Micheal Marlow (2011) studied the effect of language upon thinking. He concluded there is broad agreement among linguists that language does influence thought in various ways, though not as strongly as Whorf's statement. It is obvious that at least some of us are capable of thinking outside the box of language when we make a conscious effort.

Lera Boroditsky (2011) studied how language shapes thought, and she concluded different languages may impart different cognitive skills and change how people talk, may change how they think and also change how bilinguals see the world depending on which language they are speaking. As a result she remarked there may not be a lot of adult human thinking where language does not play a role.

Liangguang Huang and Xueqing Wang (2011) worked on the influence of different thinking patterns between Chins and English on English writing. They concluded people with different cultural background may use different discourse and showed how differences in English writing between Chinese and American students caused by the influence of thinking patterns.

John A. Lucy (2005) assessed the influence of language diversity on thought and concluded that language universally mediates culture and mind in human groups, so it appears to play a role in producing cultural and mental diversity. Also particular language commits us to the specific conventions of that language and consequences for our thinking.

Lera Boroditsky (2001) studied that English and Mandarin talk about time differently. English treats time as if time were horizontal while Mandarin describes time as vertical, this difference between two language can play the most important role in shaping how their speakers think.

Levinson (2001, as cited in D. W. Carroll, 2008, p.411) in support of Whorfian hypothesis expressed, when a child learns a language she is undergoing a cognitive revolution, learning to construct new macro-concepts. These macro-concepts which are part of our cultural baggage are precisely the contribution of language to our thinking. Language invades our thinking because languages are good to think with (p.584).

By understanding the influence of learning new /foreign language on thought, one can prevent the interference of cultural patterns on learning new languages and teachers can use them to prevent misunderstanding of interlocutors and even the translators in their translating. In addition, it is helpful to adjust the teacher programs, curriculum development materials and syllabus design base on different languages along with different thinking patterns. We need not only to develop the students' new learning skills, but also their cultural awareness. Therefore, the main point to consider in language teaching should be to teach our learners to think like native speakers, and use the formal devices as they do rather than overusing the available formal devices in order to make certain conceptual distinctions.

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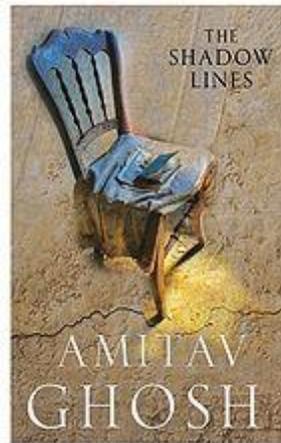
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Postmodernism in Amitav Ghosh's *The Shadow Lines*

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Abstract

Indian writing in English has stamped its greatness by mixing up tradition and modernity in the production of art. The interest in literature lit the burning thirst of the writers which turned their energy and technique to innovate new forms and styles of writing. Earlier novels projected India's heritage, tradition, cultural past and moral values. But a remarkable change can be noticed in the novels published after the First World War, which is called, modernism.

Amitav Ghosh is one among the postmodernists. He is immensely influenced by the political and cultural milieu of post independent India. Being a social anthropologist and having the opportunity of visiting alien lands, he comments on the present scenario the world is passing through in his novels. As per postmodernists, national boundaries are a hindrance to human communication. They believe that Nationalism causes wars. So, post-modernists speak in favour of globalization. Amitav Ghosh's novels centre on multiracial and multiethnic issues; as a

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wandering cosmopolitan he roves around and weaves them with his narrative beauty. In *The Shadow Lines*, Amitav Ghosh makes the East and West meet on a pedestal of friendship, especially through the characters like Tridib, May, Nice Prince etc. He stresses more on the globalization rather than nationalization. This paper attempts to expose the postmodern elements in *The Shadow Lines*.

Amitav Ghosh – *The Shadow Lines*

The list of finest contemporary Indian-English writers remains incomplete without the name of Amitav Ghosh. Amitav Ghosh has undoubtedly earned his position in the canon of Indian English fiction. A noted novelist, an essayist and a nonfiction writer, Amitav Ghosh's standing in the realms of literature is truly unparalleled. Ghosh's second novel, *The Shadow Lines* is more somber, less fanciful in its politics, and quite stunning in the power with which its formal experiments in sequence and location resonate thematically.

The Shadow Lines traces nearly a half-century of interlocking relations among three generations of two families, one Indian and one British, giving perhaps the definitive fictional demonstration of Benedict Anderson's dictum that nation are "imagined communities". It is the story of the family and friends of the nameless narrator which has its roots in broader national and international experience. In the novel the past, present and future combine and melt together erasing any kind of line of demarcations. The text deals with the concerns of our period, the search for identity, the need for independence, the difficult relationship with colonial culture. *The Shadow Lines* interweaves fact, fiction and reminiscence.

Exploring Issues of Nationhood and Diaspora

In his novels Amitav Ghosh explores the ideas of nationhood and diasporas, ideas that involve relationships between individuals belonging to the same or to different communities that sometimes transgress and transcend the shadow lines of political borders. *The Shadow Lines* probably represents Ghosh's most direct confrontation with nationalism and national identity and it is simultaneously about each character's personal identity. Both in Political Science and Geography there is a specific definition of a country or a state. However the word 'Country' bears a specific meaning to a man. A man's entire entity of present, past as well as future is associated with his own country or native land or homeland. In general, the part of land where one is born becomes one's homeland, native land or motherland. Within the parliamentary system it is a rule that a country will keep up the rights of people of that country but when the state is unable to bear the responsibility of a man, his whole entity is at stake. On the background of that crisis Amitav Ghosh writes an invaluable novel *The Shadow Lines*.

A Narrative of Events

Amitav Ghosh's *The Shadow Lines* is a narrative of events which are related to each other. Most of the narrative in the physical world is set in Calcutta, Delhi and London and at often times, uses as backgrounds, various historical events that defined the Indian Subcontinent like the Swadeshi Movement, the Partition of India and the communal riots of 1963-64 in Calcutta and Dhaka and also to some extent the Second World War.

The novel at its very outset has a multicultural and multi-spatial appeal. This appeal, accompanied with the narration of linked and non-linked events in various places and non-places gives the novel a paradigm shift to a point, where various so-called "postmodern" and "post structural" elements can be argued. Also, leaving the plot and the setting of the novel aside, it is

the narrative, by its intricate, constantly crisscrossing web of memories, which presents the novel with innate cultural and sub-cultural elements that in turn provides the novel with a latent “non-absolute” space. And it is this “non-absolute” space that needs to be cultivated in order to understand the aspect of “postmodernism” in the novel.

Postmodernism

Postmodernism is a style and concept in the arts characterized by distrust of theories and ideologies and by the drawing of attention to conventions. It was developed by academics in the 1950s-1960s in a reaction against scientific efforts to explain reality objectively. It was a fashionable and dominant mode of analysis in many academic circles in the last decades of the twentieth century. Postmodernist thought influenced many disciplines, including religion, literary criticism, sociology, ethics and morality, linguistics, architecture, history, politics, international relations, anthropology, visual arts, and music.

Fredric Jameson described postmodernism as “the spatialization of culture under the pressure of organized Capitalism”. Space, definitely plays a fundamental role in the novel. At the very outset, the setting of the novel in different physical spaces attributes to the conditions of constructs and these constructs thereby gives the novel a “postmodern” dimension. This postmodern dimension is further extended, when placing the novel in a globalised cultural space of the present day. However, the validity of this argument is sustained only when post-modernism is viewed as a manufactured product of globalization and the constructs as nothing more than imaginary cultural sub-spaces which dominate the narrative of the novel. These constructs, however, presented the novel a certain aesthetic dimension, as Foucault expounded ecstatically on what he called the “Aesthetics of Existence”, and it is these aesthetics of the novel

which shifts the emphasis of such constructs from “collective political action” to “self gratification”. It is the self-gratification of such spaces and sub-spaces, which cluster and form links with each other but never shows any signs of collective unity or political unison that provides the novel its postmodern image.

Coming to Frederic Jameson’s remark of postmodernism being “the spatialization of culture under the pressure of organized Capitalism”, if we view *The Shadow Lines* as a post-modern text, we do find this spatialization in both the plot and the narrative. Analyzing the main characters – the narrator, his uncle Tridib, his cousin Ila and also, May – all fall into different spatial constructs. Not only the main characters, even the narrator’s grandmother and all the other characters comply with the requirements of the constructs and fit in them. Therefore, propounding on the nature of these constructs, as historically all the constructs in the novel are a result of either British colonialism or globalization and both are nothing but various mechanisms of global capitalism, the very basic postmodern characteristic of the novel is just spaces in between spaces. There can be no voice of unified reasoning found anywhere in the novel. And this of course is a very much post-modern phenomenon as one of the fundamentals of postmodernism, according to French postmodernist, Lyotard, i.e., the propounding of facts based on reason with historical significance. Thus these constructs essentially self-gratify themselves.

Class Politics

The postmodern analysis of *The Shadow Lines*, however, remains incomplete without looking at the class-politics of the novel. A very distinct class-line can be found in the novel in the characterization of its characters and in the events and non-events and in the narrative.

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Coming to the characters first, most of the characterizations that take place all bear the same class hologram – either bureaucracy or socially upwardly mobile. This however has the exception of the narrator’s childhood narrative, in the character of his grandmother. Still, a certain class phenomenon can be attributed to the grandmother too, as the characterization makes her just a product of and onlooker to class-politics.

The characterization of Tridib too has its own class-politics. Tridib from the very beginning has been portrayed as an image, an image of longing for the narrator, someone that he always wants to be but cant as he lacks in faculty. This image has vivid class-politics. Tridib’s whole character is based on the simple aim of alienating him and making a “magic image” out of the image. Such alienation which has been tried hard to be portrayed as intellectual alienation but which actually altogether attributed a class-alienation to the image. Also when the narrative steps into the realms of multiculturalism, through Ila first and then later through May and the Prices, the class-politics reserve a concrete foothold in the novel.

Non-absolute Space

The non-absolute space that has been developed in *The Shadow Lines* is constituted of various spaces and sub-spaces, events and non-events. One of the main significance of these spaces, sub-spaces, events and non-events is that they are localized, time bound and issue based. For example, the relationship of the narrator with Ila is at its very heart, developed on a cultural and social construct and that construct is very much localized and time bound, not merely physically but also in the spaces and sub-spaces of the novel. And this phenomenon agrees fully with Foucault’s idea of “micro-politics” which concerns itself with localized, time bound and issue-bound spaces and atomized politics. Also, the rhetoric of empowering without organizing

politically which dominates the whole narrative of the novel adds up to the structural spaces of *The Shadow Lines*, thereby giving it a post structural dimension.

Co-existence Impossible

The Shadow Lines makes impossible coexistences and disrupted metaphysical boundaries into real struggles both for its narrator and its readers. In the first section of the novel, Ghosh examined the process of ‘going away’, of the dispersal of his characters across continents and how inter-personal bonds across cultural boundaries can / cannot be sustained. In the section ‘Coming Home’ he examined against the backdrop of political events spanning about two decades, the post-colonial cultural displacement and the loss of the cultural commonality of the subcontinent. Points of fixity which were earlier determined by one’s birth or one’s home or even one’s country have now become shadow lines. The novel is full of symbolic references of Houses old and new, maps and mirrors, borders and boundaries, all these symbols in one way or the other deal with the theme of man’s search for identity, his search for roots. This is not a story of the grandmother or Jethamoshai, but it is a story of every man torn between the past and the present. The novel ends but does not conclude. It raises serious questions about our roots, our identities and at the same time questions Why War? Why riots? Why Partition? Why borders? Why Shadow Lines?

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Communicative Language Teaching in Bangladesh - Is it an Applicable Method in ESL/EFL Context?

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1. Introduction

1.1. Communicative Language Teaching

Communicative Language Teaching (CLT) as a modern method was first proposed in England in the 1970s. The core concept in CLT is "communicative competence," a term Hymes (1971) used to refer to one's ability to use language in a social context. The framework for communicative competence proposed by Canale and Swain (1980), later modified by Canale (1983), is considered the most influential definition of communicative competence for language teaching (Savignon, 2002). Their framework for communicative competence includes three components: grammatical competence, socio linguistic competence, and strategic competence. Canale (1983) later added discourse competence as a fourth component of communicative competence. Savignon (1983, 1997, and 2002) proposes that a classroom model of communicative competence should include these four components and maintains that they are interrelated so that they can neither be developed nor measured separately:

“One cannot go from one component to the other as when stringing beads on a necklace. Rather, when an increase occurs in one area, that component interacts with other components to produce a corresponding increase in overall communicative competence (p. 8).”

The essence of CLT is involving language learners in communication to allow them to develop their communicative competence. CLT was regarded as a revolutionary method since it placed an essential emphasis on communication in language learning classrooms. Being an innovative methodology, it rapidly became widespread in the Western countries. Following the popularity of CLT in English-speaking countries, it began to spread all over the world (Ozsevik, 2010, p.1). CLT embraces four language skills by integrating listening, speaking, reading and writing. In

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CLT meaning is paramount, teachers should create authentic environment in the classroom by incorporating interactional activities and meaningful tasks. Another dimension of CLT is “it’s learner-centered and experience based view of second language teaching” (Richards & Rodgers, 1986, p.69).

1.2 CLT in Bangladesh Context

In Bangladesh, grammar-translation method was prevalent in English Classes. In Bangla-medium schools, both public and private, English was mostly taught via the grammar-translation method, with a de-emphasis on speaking until the 1990s (e.g., Hamid & Baldauf, 2008; Hasan, 2004; Imam, 2005). Since the 1990s, there has been a paradigm shift in ESL/EFL teaching in Bangladesh, kindled largely by economic globalization. Bangladesh has developed a new curriculum based on the Communicative Language Teaching (CLT) approach (Hamid & Baldauf, 2008; Hassan, 2004), aiming to develop learners' communicative competence in English (Hamid & Baldauf, 2008). In view of this situation, in 1990, a collaborative venture between British Development for International Development (DFID) and the Government of Bangladesh introduced a new English Teaching Syllabus, which aims to improve students' communicative competence (Hamid 2005; NCTB 2001; 2003; Paul 2004; Rahman, 2007)). It was expected that CLT would 'revitalize' the 'weak' learners' proficiency in English by 'improving the standard of teaching and learning English at different levels of formal education' (NCTB, 2003; Hamid & Baldauf, 2008, p.16; Roshid, 2009). But improvement in the proficiency level of the students is still 'far from satisfactory' (Roshid, 2009; Hamid & Baldauf, 2008; Rahman, 1999 & 1991). Among others, one crucially obvious reason is not implementing CLT principles in the classrooms, although teachers are supposed to do so (Yasmin 2009; Roshid, 2009; Hamid & Baldauf, 2008).

As Sato and Kleinsasser (1999) and Thompson (1996) put it if teachers are not properly oriented to the use of CLT, they rarely practice it in the classroom and follow traditional Grammar-Translation method, which failed to develop the four language skills. The same is applicable to the English teachers of Bangladesh. (See Yasmin 2009; Roshid, 2009; Rahman, et al., 2009; Hamid & Baldauf, 2008).

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However, the application of CLT methods in Bangladesh has not necessarily resulted in the desirable outcomes for improvements in English communicative competence. Islam (2011) observes the teachers' reluctance to promote CLT and indicates that many teachers avoid the few ideas of CLT that they held (p. 384). There are some other reports confirming the similar facts about implementation of CLT in the classroom (Rahman, 1999; Hamid, 2005; Hamid & Baldauf, 2008). Some students have responded negatively to communicative activities, while some teachers have not been confident about using CLT pedagogies. The reform of the teaching of English as a Second Language (ESL) in Bangladesh through the adoption of CLT has aroused considerable debate.

2. The Constraints and Difficulties in the Application of CLT in Bangladesh

Bangladesh is a predominantly monolingual country. In addition, CLT is an innovation of English teaching in Bangladesh; it requires significant change in the whole system related to English education. However, as a western and modern method, the application meets many constraints and difficulties in Bangladesh's ESL/EFL context. The main obstacle to the use of CLT appears to be the mostly grammar-based examination system. The difficulties and constraints that hindered the teachers' attempts to adopt CLT in Bangladesh were divided into four main categories: teacher-oriented difficulties, student-oriented difficulties, difficulties on the part of the educational system, and CLT-oriented difficulties. However, some public English medium universities and schools have adopted CLT, but it is far away from influencing overall Bangladesh education system.

2.1 Learners' Resistance in Adopting CLT Method

The students' goal of learning English is to get high scores in the passing exam, going abroad, getting a good job and so on. Thus, the major concern of the students is how to get a good score in the English tests rather than how to develop communicative competence for real-situation use. Nunan (1989) stresses the use of "activities that involve oral communication, carrying out meaningful tasks, and using language which is meaningful to the learner" (p.194) The Bangladeshi English language students share the same mother tongue and thus do not have the

immediate need to use English in the classroom. Nor do many of them have this need outside the classroom. The principle of doing tasks in the classroom, which are applicable to the world outside the classroom, is thus questioned. Learners' resistance of CLT is very common in EFL/ESL context. Sano et al. (1984) point out that the Japanese students they studied, generally did not feel a pressing need to use English, so that the goal of communicative competence seemed too distant for them. Shamin (1996) identifies learners' resistance, among other problems, as a barrier to her attempt to introduce innovative CLT methodology in her Pakistan English classroom.

2.2 Teachers Incompetence in Conducting CLT

In the process of educational reform, it is often assumed that change is natural and inevitable, yet for teachers, "learning a new skill and entertaining new conceptions create doubts and feelings of awkwardness or incompetence" (Fullan, 1991, p. 46). How to promote the application of this modern teaching method becomes a challenge task to those teachers under a conservative context.

2.3 The Low- Level Language Proficiency

As the goal of CLT is to develop the students into communicatively active users of English, it requires higher level of English teachers with adequate language proficiency and mastery of the major principles of applying CLT. According to Burnaby and Sun (1989), one of the major problems in conducting CLT class lies in English teachers' deficiencies in oral English and sociolinguistic and strategic competence. As the majority of English teachers in Bangladesh are non-native speakers of English, it is even more difficult for them to practice CLT completely and accurately. Choudhury (2006), working with English language students at a private university in Bangladesh, noted that even after 12 years of English education, students cannot communicate effectively and "are failing to develop an acceptable level of English proficiency" (p. 85). One of the main reasons is teachers' lack of proficiency in CLT.

The baseline study of English Language Teaching Improvement Project (ELTIP) in Bangladesh, conducted in 1998, found the majority of teachers practicing traditional modes of teaching in their classrooms. The findings from the proficiency testing results of the same survey also

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demonstrate a miserable picture of the overall English language proficiency of the learners as well as the teachers. One of the baseline studies done by English in Action (EIA) project in 2008-9 on the spoken English competence of the students, teachers and adults found that the spoken English competency of most Bangladeshi students, teachers and community adults was at a basic level (P. 14). It was reported that even after many years of schooling many students had not progressed beyond the initial stage of speaking in English (p. 26). The study also revealed that the teachers were unable to teach effectively the higher levels of the communicative English curriculum due to their poor English language skills. Another study undertaken by EIA project observes that in most English classes at secondary and primary schools, teachers follow instructive and top down model of teaching and there was little use of interactive method. As qualifications of more than 80% teachers at primary level are either SSC or HSC and many of them are not properly trained in English teaching, the question of quality is a far cry. Many Bangladeshi English teachers only know some basic grammar and vocabulary, they are not able to speak English fluently or interact with native speakers. Nor can they create authentic meaningful activities and tasks for the students. Thus, use Bangla to teach English linguistic forms (grammar-translation method) are more acceptable for them.

3. Sociocultural Factors in Bangladesh

3.1 The Influence of Teaching Traditions

The essential characteristics of the Bangladeshi view of language learning are memorization, repetition, habit formation, and the quantitative accumulation of knowledge. In a typical classroom, a teacher is the controller and knowledge giver, and the students are passive knowledge receivers, which is severely contrast to the principles of CLT- teacher should be more of a facilitator, advisor, observer and co-communicator (Richards and Rodgers, 1986). If the teachers do not drill their knowledge to the students, or if they give autonomy to the students or making activities in the classroom, they will be criticized as unqualified teachers. From the students' part, they always hold skeptical view of those activities and games in classes. They are more comfortable with the learning style of listening to the teachers and take notes. Jones' empirical study (1995) reveals that Chinese students assume that a responsible and qualified teacher is the one who always transmit knowledge to students.

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3.2 The Influence of Mother Tongue

As mentioned above, Bangladesh is predominately-monolingual country. Following independence, English, which hitherto enjoyed an official status, was relegated to the role of a second language, while Bangla, spoken by 98% of its population, was chosen as a sole official language of the state (Imam, 2005). Only Bangla is given the official status. English is taught as a second or foreign language in the education system. However, it has a long historical attachment with English due to British colonial rule. Bangladeshi EFL teachers may consider that the contextual and cultural differences do not prevent students from learning English in Bangladesh even though CLT developed from Western countries. The major obstacle of adopting CLT hinders its uses in day-to-day life. One of the major reasons is the influence of mother tongue and using English in public areas as a signal of “show off”.

4. The Present Situations of Teaching English in Bangladesh

The present unsatisfied situations of English education in Bangladesh are the major impediment the application of CLT. First, a typical Bangladesh classroom contains at least 50 students, and there are only 45 minutes in one English class. According to Jin (2007) each student could potentially speak in each class less than 1 minute, it is impossible for English teachers to conduct CLT well in this large volume of classroom. Other factors such as lack of investment in the classroom infrastructure especially in rural countries and lack of authentic materials, which focus on cultivating student’s communicating ability instead of grammatical rules, are also great obstacle in the innovation towards CLT.

5. Conclusion

CLT was introduced to Bangladesh when the traditional grammar based approach was considered as responsible for student’s inability in the communicative use of English. However, as a Western-oriented method, the application of CLT encounters many difficulties and constraints. More and more educators started to doubt if CLT is applicable in EFL context, such as in Bangladesh. In this paper, the present study mainly discussed the major problems in adopting CLT- the resistance from students, the inability of the teachers, the sociocultural factors and the present situation in Bangladesh. CLT in Bangladesh is still far reaching to accomplish.

Scholars and government should take steps to apply CLT in the context of Bangladesh and more

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work should be done whether it is applicable in the aforementioned scenario or not, and if it is, so what should be done to imply it more effectively and appropriately.

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Stephen and the Technique of Symbol-switching in Joyce's *A Portrait of the Artist as a Young Man and Ulysses*

Mohammed Akoi

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Stephen Dedalus' Relationship with Language

The purpose of this paper is to tease out an important idea in Joyce's *A Portrait of the artist as a Young Man*, Stephen Dedalus' relationship with language. Language seems to constitute the most significant part of the character's growth from the age of six to sixteen. Stephen is alienated from the world in many aspects; he cannot join the other kids at school when they play; when he grows up he lacks a true companion; and he finally ends up in a physical exile when he leaves Dublin. Stephen's estrangement with language and his struggle to forge himself into it forms one of the most fascinating aspects of his later career as an artist. From the beginning of the *Portrait* Stephen is introduced to a world where his identity and his being is determined by the dominant discourses of The Church and the State. He, nevertheless, attempts to struggle his way out of the two narratives by rejecting their 'callings' and ultimately pursuing the call of life. In what follows I will argue that Stephen makes use of symbol-switching as a means to perfect his identity as an artist, i.e., he benefits from the symbolic language of Catholicism and transforms it into the secular realm of art.

Focus on Inventing His Own Language

In his conversation with Lynch towards the end of *A Portrait*, Stephen clearly states that in order for him to become an artist he will need to invent his own language: "When we come to the phenomena of artistic conception, artistic gestation and artistic reproduction I require a new terminology and a new personal experience" (*AP*, 176). Stephen knows that one of his duties as an artist is to first understand the language, and second, to re-create that same language, albeit with significant transformations and metaformations. Stephen's first

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experiment with language occurs at the beginning of the novel. In the overture of the *Portrait*, Stephen hears a tale that is told by his father. It is important to note that this is Stephen's first encounter with language in the novel, which leads to his experience with 'being.' Stephen finds his place in the world of the narration: 'He was baby tuckoo' (*AP*, 5). Furthermore, Stephen attempts to distort the world within the story:

The moocow came down the road where Betty Byrne lived: She sold lemon platt.

O, the wild rose blossoms
On the little green place.

He sang that song. That was his song.

O, the green wothe botheth (*AP*, 5).

Through Metaformation Comes Creation

Critics have taken notice of Stephen's change of the 'wild rose' to a 'green wothe.' Thomas Singer argues that 'Stephen makes the song his own by putting his mark upon it, and through that metaformation comes creation: "the wild rose" becomes "the green wothe" (*Riddles, Silence, and Wonder: Joyce and Wittgenstein Encountering the Limits of Language*, 470). In addition to making the song his own, Stephen's alteration to the song demonstrates a desire to refashion the nature around him, i.e., to paint the wild flower with his favorite colour, green. Stephen recounts this scene later at school: 'Perhaps a wild rose might be like those colours and he remembered the song about wild rose blossoms on the little green place. But you could not have a green rose. But perhaps somewhere in the world you could' (9). Harold Bloom states that 'Stephen forges an impossibility' (*James Joyce*, 52), because he knows that green roses do not exist. However, Stephen's imagination goes beyond the immediate rules and traditions that deny the existence of a green rose; his mind traverses to another potential world where green roses *do* exist. Furthermore, Stephen has already created that world via his language. His transformation of Betty Byrne's song is bent towards the

potential of language to create an impossible rose. Singer views this alteration as the epitome of Stephen's creativity throughout the *Portrait*:

In the *Portrait*, Stephen will try to transform, through thought and art, the language and the identity that the world imposed upon him during childhood. The creature will strive to become creator; the child to become a father (*Riddles*, 469).

Sign in Constant Circulation

Singer uses the term 'creation' for Stephen's attempt; Bloom uses the word 'forgery'; and Murray McArthur also uses 'forgery' for Stephen's later, much more developed experiments with language in *Ulysses*. In "'Signs on a White Field": Semiotics and Forgery in the "Proteus" Chapter of Ulysses', Professor McArthur argues that Stephen's poem in "Proteus" fulfills his promise at the conclusion of the *Portrait*; that is, 'he produces in the episode a significant forgery of the uncreated conscience of his race' (633). McArthur argues that Stephen's 'forgery' does not necessarily show his poetic quality; rather, 'it develops naturally out of the structure of the sign itself as Joyce and Stephen analyze it' (ibid). He further argues that the sign itself is in 'constant circulation.' The signs that we use have been used before, and they will continue to be used when they pass on to other speakers (649). So, the medium of art itself is plagiaristic in nature, albeit plagiarism not in the derogatory sense; McArthur concludes that 'this circulation of signs is not plagiarism in the pejorative sense,' but the nature of writing itself (650). But then what makes the poem Stephen's? Where does ownership come from? Stephen's song in the overture of the *Portrait*, I suggest, provides a prototype of what McArthur calls 'potential textualization' of an existing text (649).

Transformation – The Sign and the Signified

It is perhaps crucial to note that Stephen cites the source of his song very straightforwardly: first, the song is in a story, 'his father told him the story,' and second, Betty Byrne sings the song. Stephen, however, makes the song his: 'That was his song.' Stephen's signature to the song is, I suggest, that he changes the 'signified' in the Saussurean sense of the word. The 'wild rose' in the song signifies a green rose for Stephen although the possibility of having a green rose exists only in the realm of language. This adaptation of the

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relationship between the signifier and the signified will develop into a pattern throughout the *Portrait*. Stephen associates his personal experience with the sign. At school Stephen's identity is determined by a rose, a white rose when he competes with the red rose team (AP, 9). As such, Stephen's attempt to create a green rose which does not fit into the dichotomy of white versus red/ York versus Lancaster imposed by the tradition, could well be understood as a quest for self-definition, the sort of identity of which he will be more in need when he elects his career as an artist.

When one of the fellows at school insults Simon Moonan: "You are McGlade's suck," Stephen contemplates the word 'suck.' He knows that it is a bad word: 'Suck was a queer word' (8). However, what makes the word queer does not seem to be the sexual connotation, if there is any, of the word; Stephen does not show any awareness of the sexual meaning of the word. His experience with the word, especially the sound makes it a queer word for Stephen. The sound 'suck' reminds Stephen of a previous experience:

Once he had washed his hands in the lavatory of the Wicklow hotel and his father pulled the stopper up by the chain after the dirty water went down through the hole in the basin. And when it had all gone down slowly the hole in the basin had made a sound like that:suck. Only louder (AP, 9).

Suggestive Overtones

What is remarkable in Stephen's analysis of the word 'suck' as a sign is that it demonstrates a Saussurean understanding of the sign. Ferdinand de Saussure identifies two elements of the linguistic sign, the 'concept' and the 'sound pattern' (*Course in General Linguistics*, 67). Although the 'concept' is absent in Stephen's mind, the 'sound' is what makes the word queer; Stephen thinks that the sound is 'ugly' (AP,8). However, the absence is felt in the narration of this section. Stephen thinks about the words 'suck,' 'cock,' and 'queer,' but he dissociates these signs from their sexual, or rather homosexual significance. In his essay "Thrilled by His Touch: The Aestheticizing of Homosexual Panic in *A Portrait of the Artist as a Young Man*" Joseph Valente argues that the homosexual significance is not spoken of so much as its absence is named (47).

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Whether Stephen is conscious of the homosexual suggestiveness of the play scene vernacular or not, the passage demonstrates Stephen's ability to separate the signifier from the signified and to associate a personal experience with the sign. Stephen encounters a similar confrontation with language when Wells questions him in the register of the mother: "Tell us, Dedalus, do you kiss your mother before you go to bed?" (AP, 11). Either way Stephen answers the question, the fellows laugh at him. Stephen is puzzled by the question, because he does not know the right answer. Nevertheless, he knows that whatever the answer might be, it is in the act of kissing. He, therefore, engages in a serious labour to reconstruct the meaning of the word by consociating it with his personal experience: 'His mother put her lips on his cheek; her lips were soft and they wetted his cheek; and they made a tiny little noise: kiss' (ibid).

Developing Code Switching

Throughout the *Portrait*, Stephen will develop what Murray McArthur calls 'code-switching' (*Joyce: Language and Narration*, 2013). Towards the end of the Christmas dinner section, Stephen is perplexed by the phrases "Tower of Ivory" and "House of Gold" of the Litany of the Blessed Virgin Mary. He remembers that 'protestants made fun of the litany of the Blessed Virgin. Tower of Ivory, they used to say, House of Gold! How could a woman be a tower of ivory or a house of gold?' (AP, 29). "Who was right?" Stephen wonders. Stephen, in turn, constructs his own associations with the symbol. Stephen's refashioning of the heavily codified religious symbol, although seeming overly child-like on the surface, in fact involves a tedious task. First, he splits up the parts of the symbol, and detects the affinity between the object of the symbol 'ivory' and Eileen's 'cold white' hands. Second, he calls up an image of Eileen, and confluences the parts of the symbol to those of Eileen's body parts: "Eileen had long white hands. One evening when playing tig she had put her hands over his hands: long and white and thin and cold and soft. That was ivory: a cold white thing. That was the meaning of the Tower of Ivory" (AP, 29).

The Symbol versus Sign

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And in the following section he engages in a similar process to solve the second part of the mystery, *the House of Gold*: ‘Her [Eileen’s] fair hair had streamed out behind her like gold in the sun. Tower of Ivory. House of Gold. By thinking of things you could understand them’ (AP, 36). Stephen is reconstructing a puzzling idea within his own perception; Hugh Kenner (1962) calls this a ‘reshuffling of associations’ (*The Portrait in Perspective*, 38). My counterpart for McArthur’s ‘code-switching’ is *symbol-switching*. In other words, Stephen’s treatment with language this time occurs with a ‘symbol,’ and not only a ‘sign.’

The first principle of the linguistic sign is that its relationship to the signified is entirely arbitrary (Saussure 1972, 67). The connection between the symbol and the symbolized, on the other hand, is not arbitrary (ibid, 68). Thus, the relationship between the concept ‘sister’ and the French letters ‘s-o-r’ is never the same as the relationship between the concept ‘justice’ and the symbol ‘scale’. In the latter there is a ‘natural’ connection, and one cannot, for example, replace the symbol ‘scale’ with a ‘chariot’ (ibid., 67-8). Saussure writes: “...it is characteristic of symbol that they are never arbitrary. They are not empty configurations. They show at least a vestige of natural connexion between the signal and the signification (ibid., 68). In that case, ‘the House of Gold and the Tower of Ivory’ along with many other titles used to address Mary are symbolic of the Blessed Virgin, because there is a reason why Catholics call her so. The Rev. Nicholas L. Gregoris, S.T.D., for example, quotes Henry Newman’s explanation to the Blessed Virgin’s titles: “Marry too is golden; because her graces, her virginity, her innocence, her purity, are of that transcendent brilliancy and dazzling perfection, so costly, so exquisite, that the Angels cannot, so to speak, keep their eyes off her any more that we could help gazing upon any great work of gold” (quoted in *De Maria Numquam Satis: The Significance of the Catholic Doctrines on the Blessed Virgin Marry for All People*, 115).

Transforming Symbols

Stephen will continue to do his transformations of religious symbols in the *Portrait*. I have argued that Stephen uses this technique of symbol-switching to add his signature to the language, that is, to *own* it in some way. Perhaps the climax of this process occurs when

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Stephen reaches the age of discretion. He will have to decide what career to choose in his life. It is worth noting that before he is asked by the director of the Order whether he has received a 'vocation,' Stephen is already frustrated by the many 'calls' that summon his attention:

While his mind had been perusing its intangible phantoms and turning in irresolution from such pursuit he had heard about him constant *voices* of his father and of his masters, urging him to be a gentleman above all things and urging him to be a good catholic above all things. These voices had now become hollowsounding in his ears. When the gymnasium had been opened he had heard another *voice* urging him to be strong and manly and healthy and when the movement towards national revival had begun to be felt in the college yet another *voice* had bidden him to be true to his country and help to raise up her fallen language and tradition. In the profane world, as he foresaw, a worldly *voice* would bid him raise up his father's fallen state by his labours and, meanwhile, the *voice* his schoolcomrades urged him to be a decent fellow...He gave them ear only for a time but he was happy only when he was far from them, beyond their *call*, alone or in the company of phantasmal comrades (*AP*, 70; emphasis added).

Many Vocations, Specific Calling

This explains that Stephen actually has had many 'vocations' before, albeit none of them are arguably 'vocation' in the religious sense. However, the word 'vocation' can be used for secular offices as well. Martin Luther is said to be the first one to use 'vocation' to describe an office other than the Christian Order. Karlfried Froehlich explains that the word 'vocation' is from the Latin word 'vacatio,' and it is derived from verb 'vocari,' to 'call.' The equivalent in English would be the noun 'calling.' Froehlich states that Martin Luther translated *vocari* to *Beruf* in German. Most linguists agree, Froehlich explains, that it was Luther who first used the word in a secular sense, and before that *vocari* was used only in the domain of religion. Froehlich further argues that by secularizing *vocari* Luther equalizes the value of all work before God (*Harvesting Martin Luther's Reflections on Theology, Ethics, and the Church*, 123).

In chapter four, section two of the *Portrait*, Stephen is invited by the director of the Jesuit school to discuss with him the question of 'vocation.' The director asks Stephen whether he has ever felt he has ever felt a vocation, and he urges him to choose the life of priesthood. Stephen parts his lips to say yes, but he withholds the word suddenly. McArthur

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observes that the ‘instant’ of Stephen’s hesitation recalls that of Lucifer’s refusal to obey; Lucifer rebelled against God in an instant of time, and that instant is the beginning of worldly time according to Christian theology (*Joyce: Language and Narration*, 2013). Stephen refuses to pursue the vocation. Instead, as we will see in the later section, Stephen finds the ‘call’ he has been pursuing in his imagination for a long time.

Selecting a Career - Prompt from Epiphany

In section three Stephen walks to the Sandymount beach where he experiences an epiphany, and finally selects his career as an artist. Stephen Dedalus does not consider the revelation to be influenced by God; his understanding of epiphany is entirely secular. The Sandymount scene offers a full view of Stephen’s encountering the ‘vocational epiphany’ (ibid). The two concepts *vocation* and *epiphany* are heavily loaded with religious significance, yet Stephen and the narrator do not assign any religious source to the concepts. Nevertheless, Randy Hofbauer argues that the language used to describe Stephen’s epiphanies in the *Portrait* is sacred in the religious sense (*The Tool of the Martyr: A Study of Epiphany in James Joyce’s A Portrait of the Artist as a Young Man*). Hofbauer argues that Stephen experiences many epiphanies in the novel such as his encounter with the prostitute and his repentance after Father Arnall’s sermon at the retreat (ibid). Hofbauer asserts that when Stephen succumbs to the prostitute, the narrator uses sacred language to describe Stephen’s experience:

...Stephen’s captivity to the prostitute in his surrendering himself to her being juxtaposed against the image of the Virgin Mary, where Joyce writes that “The glories of Mary held his soul captive...symbolizing the preciousness of God’s gifts to her soul.”(8) Such phrases as “surrendering himself...body and mind”, “conscious of nothing in the world” give us a sense of man’s encounter with the spiritual (ibid).

Reshuffling Associations

It can be noticed that once more Stephen takes the religious symbol and reshuffles its association; he transforms the religious element onto a secular realm. To return to the Sandymount epiphany, Stephen receives the call; “A voice from beyond the world was calling. –Hello, Stephanos! – Here comes The Deadlus!” (*AP*, 141). The symbolic element of

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Stephen's namesake is more stressed here than anywhere else in the novel. Stephen fully realizes the mythic nature of his namesake, and he celebrates it with all his heart. Hofbauer explains that the Sandymount epiphany Stephen experiences a rebirth:

...Stephen's name itself is derived from St. Stephen, the first martyr, who is mentioned in the book of Acts. Before being put to death, Stephen gives his own personal defense for his faith in Christ and therefore, when he cannot be refuted by the Sanhedrin, he is stoned. One of the most significant connections Joyce has made between Stephen and his character is that both receive epiphanies through their death in their old lives and rebirth into the new (*The Tool of the Martyr*, 1).

As such, we can see that Stephen sacrifices his first name, his Christian name, and he celebrates his pagan namesake, Dedalus: 'He would create proudly out of the freedom and power of his soul, as the great artificer whose name he bore, a living thing, new and soaring and beautiful, impalpable, imperishable (*AP*, 143). What is more, Stephen undergoes a full conversion, and he hails his new vocation as an artist: 'His throat ached with desire to cry aloud, the cry of a hawk or eagle on high, to cry piercingly of his deliverance to the winds. This was the *call* of life to his soul not the dull gross *voice* of the world of duties and despair, not the inhuman *voice* that had called him to the pale service of the altar' (*ibid.*).

Divine or Human Signature?

In "Proteus" chapter of *Ulysses* Stephen perceives everything around him as a 'signature': "Signatures of everything I am here to read..." (*Ulysses*, 37). This is in sharp contrast, I argue, with the way Father Conmee perceives the world in 'Wandering Rocks,' and by extension, of the Catholic perception of the world. Father Conmee interprets everything in terms of the divine: when he thinks about Dignam, he remembers 'Vere dignum et iustum est', lines from the opening of the Eucharist; when he encounters the one-legged sailor, he thinks about those who lost their limbs in the service of their Kings not their God; when he looks at a 'turfbarge' in Charleville Mall, the narrator remarks, Conmee reflects 'on the Providence of the Creator who had made turf to be in bogs where men might dig it out and bring it to town and hamlet to make fires in the houses of poor people' (*U*, 212-13). In the

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Catholic tradition, Sallie McFague (1982) argues, everything is defined as a symbol of the divine:

We see it in Martin Luther's "masks" of God, that God is revealed and veiled in all symbols; in John Calvin's notion of divine "accommodation" by which God stoops to our level by speaking in signs and images; and in an extreme form in Karl Barth's concept of *analogia fidei*, which insists that our language refers to God only as God from time to time causes our words to conform to the divine being (*Metaphorical Theology*, 13; emphasis added).

Masks of God

Stephen's contemplation on God demonstrates some kinship with Luther's notion of 'Masks of God' when he says: "God becomes man becomes fish becomes barnacle goose becomes featherbed mountain" (*U*, 49). Not only does God become everything, but everything in turn becomes God; that is, every living and non-living form of existence indexes towards God. I explained earlier that Father Conmee perceives every form of life as a bearer of the divine; God in that case is connected to the universe through a symbolic relationship. Stephen Dedalus' attempts first to understand that relationship, and then to experience it through his perception as an artist. His office as an artist depends heavily on such deconstructions and reconstructions of the sign and the symbol.

Veil of Space

Earlier in "Proteus" Stephen resonates George Berkeley's understanding of space: "The good bishop of Cloyne took the veil of the temple out of his shovel hat: veil of space with coloured *emblems* hatched on its field" (*U*, 48; emphasis added). Stephen must be aware of the word 'emblem' that he uses to describe Berkeley's philosophy. In the opening paragraph of "Proteus" Stephen says: "Signatures of all things I am here to read, seaspawn and seawrack, the nearing tide, that rusty boot. Snotgreen, bluesilver, rust: coloured *signs*" (*U*, 37; emphasis added). This instance of transforming what is religious and divine to the domain of art further explains Stephen's linguistic enterprise that he set forth in the overture of the *Portrait*. Another, probably the most condensed of all, religious symbol that Stephen attempts to

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demystify and ultimately transform is the complex Catholic notion of the relationship between Father and Son.

The Question of Consubstantiality

The theme of ‘consubstantiality’ of the Father and the Son develops in “Proteus” from Stephen’s contemplation of the umbilical cord, that is when two women come down the Sandymount strand and Stephen imagines that they carry a ‘misbirth with a trailing navelcord’ in their bag (*U*, 38). ‘In his usual and witty impious way,’ Stephen tries to disentangle the thread, the canal that links all humanity back to Adam and Eve (Elliot B. Gose, Jr., *Joyce’s Goddess of Generation*, 162). After pausing to consider Eve’s ‘Womb of sin,’ Stephen reflects on his place in the mystery: “Wombed in sin darkness I was too. made not begotten. By them, the man with my voice and my eyes and a ghostwoman with ashes on her breath...From before the ages He willed me and now may not will me away or ever. A *lex externa* stays about Him. Is that then the divine substance wherein Father and Son are consubstantial? Where is poor dear Arius to try conclusions?” (*U*, 38).

Joseph Campbell states that the concept of consubstantiality is a ‘problem’ in Christian orthodoxy; Jesus Christ himself was the first to suffer from this complex notion: ‘Jesus said, “I and my Father are one,” and those words brought him to the cross” (*Mythic Worlds, Modern Words: On the Art of James Joyce*, 71). Stephen’s invoking Arius is significant in this section. Arius was the Greek heretic who rejected the consubstantiality of Jesus and God (ibid.). The importance of the complicated religious doctrine for Stephen as an artist is manifested in his theory of Hamlet. Stephen tries to unravel the symbol in order to apply it to his secular, entirely non-divine purpose.

In his theory of Hamlet that he presents to AE in “Scylla and Charybdis”, Stephen argues that Shakespeare associated himself with King Hamlet, and not with Hamlet the son. Stephen backs up his claim by referring to one of Shakespeare’s performances of *Hamlet* in London where he plays not Hamlet but the ghost of Hamlet’s father. Stephen asserts that the ghost of King Hamlet thus corresponds to Shakespeare and Hamlet to his dead son, Hamnet.

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Gertrude, on the other hand, represents Shakespeare's adulterous wife, Ann Hathaway. Stephen concludes that the ghost of Hamlet's father is not Shakespeare's father, but Shakespeare himself; thus, Shakespeare becomes his own father. The idea of the author as a father comprises a significant part of the theory. Stephen as an artist, who believes that man is ultimately lonely, without a father, strives to find his own identity as a father. The question of identity and self-definition constitutes much of Stephen's troubles both in the *Portrait* and in *Ulysses*. His refusal to stay in Bloom's house in "Ithaca" further demonstrates that Stephen is actually not in search of a father; rather, he wants to become his own father, like Shakespeare. And he knows that he can do that only through art.

Symbol Switching and Implications

To conclude, from the beginning of the *Portrait* well into *Ulysses*, Stephen develops what I have been calling symbol-switching. Stephen's linguistic endeavor begins with a quest for self-definition in the language and the world that determines his identity. Perhaps religion is among the most difficult hurdles in front of Stephen towards self-realization. In turn, Stephen's attempt to unravel the whole language system of religion, including its signs and symbols, and transforming the elements of religion into the domain of art seems to be the only solution if he wants to become an artist. I have argued that Stephen successfully manages to perform that duty. Stephen's desire to perform that duty manifests itself in his first encounter with language wherein he adds his signature to his father's fairy tale, and it climaxes in his attempt to forge himself into the Holy Trinity and become the creator.

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Marital Discord in Anita Desai's Novels

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Women's Emancipation in Patriarchal Society

Women's emancipation continues to engage a place of importance for more reasons than one. It has questioned the accessible viewpoints which are fundamentally patriarchal. All women's writing need not necessarily be feminist. But feminist interpretations can appear through absence and denial. The sufferings of Indian women, marital discord, existentialism, emotional abuse are a few of the major themes of feminist writing. Female quest for individuality has been a pet theme for many a woman novelist. After the Second World War, it has become possible for women novelists of quality to become inspirational in Indian English fiction.

So Little Women-based Inspirational Fiction

Talking of fiction of more recent years, Anita Desai is reported to have told her interviewer Atma Ram: "There is so little of it... There simply isn't enough, in the sense of variety, value, interest, significance."¹ But now we have a string of novelists who have made an amazing impact on the domain of Indian English fiction. They include Kamala Markandaya, Rama Mehta, Shashi Deshpande, Anita Desai, Dina Mehta, Shobha De, Bharathi Mukherjee, Namita Gokhale and Arundhati Roy, to name a few. They have written mainly on women-related issues. While writing they have touched a major aspect of women's life, which is marriage.

G.B. Shaw on Marriage as an Institution

G.B. Shaw, the great Irish playwright and a co-founder of the London School of Economics, described marriage as an institution that brings two people together. He said that

marriage should be based on intense, profound love and a couple should maintain their ardor until death does them part.

Hindu Marriage

Kapadia, while discussing the concept of Hindu marriage, writes: “Marriage was a social duty towards the family and the community, and there was little idea of individual interest. The social background provided by the authoritarian family afforded no scope for the recognition of any personal factor, individual interest and aspirations, in the relation between husband and wife” (Kapadia, 1958, p.169). The works of these women writers mentioned above suggest deep insight into the intricate issues of life and marriage, and also express social, economic and political upheaval in Indian society.

On Defining Marriage

Marriage can be defined as a legal and social certified union between two people which is legalized by the culture and traditions that recommend the rights to the partners. It refers to the rules and regulations which define the rights and duties after marriage. Marriage signifies the equal partnership and intimate union between a male and a female. It is a strong association which connects not only two individuals but also builds up a relationship between two families. It brings stability and essence to human relations, which is incomplete without marriage. Its strongest function is concerned with the care of children, their upbringing and education. The concept of marriage varies from culture to culture but its meaning is the same, which is the union of two people of opposite sex. This bond is supposed to be lifelong and special.

In marriage two individuals, often with different backgrounds come together. The thinking, attitudes, mindsets and behavioral patterns cannot be expected to be similar or exactly matching. It naturally takes some time to know and understand each other. Husband and wife after marriage have to make efforts to adjust to one another’s tastes and temperaments by subordinating personal gratifications and by making compromises between themselves rather than breaking with each other in the event of differences and dissimilarities. The understanding, resulting in compatibility in marriage, can thus develop only gradually.

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Marital Discord in Anita Desai’s Novels

Male and Female in Marriage

While marriage is very important for both men and women in India, it effects a less essential adaptation in the life of the male. In most cases, male continues to live in his original house and marriage does not influence his roles as a son or a brother. His privileges towards life will be the same. No doubt he has to handle a new responsibility in his life, but that will not change his entire life. He will become the head of the family and this aspect will work in his favor completely.

Indian Culture and Marriage

On the other hand, life of women in India, after marriage undergoes significant transformation. She has to leave her parent's house and move to a completely new environment. She has to build relationships with all the close relatives of her husband. Her role is more definite and her duties are more specific than those of the husband and she has to adhere to the set pattern of conduct that is prevalent in that family.

Indian culture gives supreme importance to the life of married women and associates several important responsibilities with it. Indian mythology describes a married woman as the life partner who has to play a fourfold character: she is ardhangini, one half of her husband, symbolically speaking; sahadharmini, associate in the implementation of human and celestial goals; sahakarmini, a part to all her husband's deed and sahayogini, a complete cooperator in all his endeavor. Husband and wife mutually are called dampati, joint holders of the house, sharing work in terms of their genetic, emotional and individual dharma.

Changes and Transitions

Over the centuries roles of married Indian women have undergone several transitions. Traditionally a married woman had to take care of her husband and his family. In the social structure of the tradition-oriented family, the typical pattern of husband-wife relationship was male dominant and female dependent. The marriage of Indian woman was built on an economic foundation. The division of labor, resulting from the inescapable fact that women bear children and men do not, determined the necessity for this. If a race was to survive, it had to produce, and

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rear to maturity, enough children to perpetuate itself. In those times, it was a matter of life and death to a woman, tied down with bearing and rearing children. Centuries of traditions have made the Indian women the most unselfish, the most self-denying and most patient women in the world, whose pride is self martyrdom. It is this pride which sustained marital harmony, or at least did not allow marital maladjustment to become a serious problem.

Though the traditional concepts of the status and role of husband and wife are slowly changing in contemporary Indian society, the tradition-oriented concepts still largely prevail. Today's married working women are facing a great challenge to maintain a balance between personal and professional life. The process of industrialization and urbanization has brought about socio-psychological changes in the attitudes and values of the people of this country, especially among the urban population. The opening-up of endless opportunities to married women outside their homes has brought about a widespread feminine unrest. The attitude towards marriage among educated women has changed. Desai writes: "More and more women consider self-respect and the development of personality as necessary goals of life."

Wavering Between Traditional and Western Models

With the new strains and challenges that have emerged from the Indian family, the life of married woman has been going through an evolution. It has been wavering between traditional and western models. The fast-changing social and family environment has thrown up new challenges for married couples. The educated women of today living in urban areas are liable to develop a marked tendency to become extraordinarily conscious of their individuality and individual status and are prone to have developed egos. The attitudes of spouses towards each other's role and status might be of considerable importance for marital harmony or disharmony. The decline in harmony can be associated with emphasis to individualistic, materialistic and self-oriented goals over that of family well-being. And this later takes the shape of marital discord.

Marital Discord

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Marital discord is a lack of adjustment and synchronization in the marriage. It symbolizes a breakdown in the commitment and co-operation of the married couples. Usually, marital discord originates when enmity develops among the partners through internal and external manifestations like constant finger-pointing, physical aggression, antagonism, and so on. It is a process that begins before physical separation and continues even after the marriage is legally ended. Marital discord is a very effective stressor that can prompt individuals to enter mentally disturbed stages or engage in behavior that will lead them to have psychotic or hysteric manifestations. It is a significant predictor of subsequent delinquency and depressive symptoms for married couples. It is evident that marital problems are more likely to cause depression than depression causing marital problems.

Marital discord is as old as the organization of marriage itself, even if it has diverged from time to time and from person to person. In the pre-industrial period, men and women who came jointly into marriage shared intellectual values, mutual dedication, belief and hope which subordinated the interests of the individuals, resulting in the smooth relationship of the family. There were many tensions in their marital relationship, women did suffer untold miseries, but the ethical and religious convictions, economic belief and the fear of social condemnation kept them together.

Discord and Suspension of Marital Rights

Discord within marriage is a strong catalyst of suspension of marital rights. However, in context in which divorce is rare and stigmatized, we might not expect marital dissolution to be as sensitive to marital discord. For examples, instead of dissolution occurring due to a general lack of emotional compatibility, marital dissolution in India may require more aggravate, or severe discord as perceived by at least one the spouses.

Marital discord in marriage is not new to India as well, and it has existed at all eras of well-known history. But separation was resorted to only in severe cases where there was intolerable malice, abandonment, mental illness, sterility, and disloyalty. In the wake of the industrial mutiny, marital discord has come to presume greater importance. Men and women who come together in marriage lacked knowledge of various psychological and social aspects of life, the proper understanding of which would make sure of attitudes of affability, flexibility and

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self-control. In the commercial age, the increasing liberty of married woman has pulled her further apart from compromise and has changed the concept of marriage. In the words of Virendra Kumar “from stability, permanence and indissolubility to discord, separation and divorce” (Kumar.1978:25). Frequent marital discord can lead to a growing dissatisfaction for the partners involved, which force people to consider an alternative to remaining married. For example, a person who is forced to deal with marital dispute on a regular basis, might grow dissatisfied and try to live life independently.

Disparity and Dissatisfaction

Disparity and dissatisfaction are two types of marital discord that entail a particular level of severity, which can influence marital relationships. Disparity in married life refers to age, temperament, attitudes to life in general, and other strong differences between husband and wife. When a young woman is married an older man, he may be unable to fulfill her desires physically and emotionally and may always behaves like an instructor, or a boss creating conflicts. Due to this and other differences strongly rooted in their lives, marital discord will occur. Dissatisfaction, on the other hand, means the condition or feeling of being unsatisfied in marriage. Today’s women are trying to create an identity for themselves. They are becoming more independent and have successful careers. In competing with the world, they are trying to maintain balance between their family and professional life. This at times becomes difficult to achieve which is unacceptable to men, who do not help their wives (except a few who help their wives with much love and respect); and this lack of love and adjustment will create dissatisfaction in relationships. Dissatisfaction in marriage among women seems to be on the rise in today’s way of life.

Impact of Marital Discord Creative Literature

Marital discord does have a negative consequence on developing children. One of the most awful things to a child is the possibility that their parents may break up.

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The concept of marital discord dominates the contemporary literature, may it be of British, American or Indian source. It is one of the fundamental themes in the works of Nayantara Sahgal, Kamala Markandaya, Virginia Woolf, Raja Rao, Bhabani Bhattacharya, Anita Desai and others.

Anita Desai's Treatment of Marital Discord

Anita Desai has highlighted marital discord as a serious concern in her works. She humbly admits that she is allergic to writing social novels. However, she is involved in the problems of marital discord and the insincerity, the faithlessness and the soul-destroying, grinding process of compromise which accompany it. Anita Desai while choosing marital discord as a theme, highlights how the lack of ability to put one's soul and convey freely one's fear and agony result in the snapping of communication between husband and wife. Unusual attitudes, individual complexes and fears add to this distancing between husband and wife resulting in conjugal disharmony.

In each of her novels, we encounter traumatic experiences of married lives. Each novel, maintaining the basic features of marital discord, presents different features of the problem to which Mrs. Desai gives new aspect and visualization. She bravely puts forth the fact that in society, marriages usually pursue the jungle law of the survival of the fittest and being physically stronger, man survives. In her novels, marital discord is reflective of the social parlance. Excessive bondage and high level of restrictions imposed on a girl who recently parted from her parents, hit her psychology leading to excessive frustration. This frustration emerges out in different forms like suicidal tendencies, non-adjustments, marital discords, psychological irritation and many more. Hence society and its restricted canvas play a great role in dealing with the girl's psychology.

Protagonists Trapped in Marital Relations

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In the novels of Anita Desai, most of the protagonists find themselves trapped in marriage. Desai comments: "There are those who can handle situations and those who can't and my stories are generally about those who can't. They find themselves trapped in a situation over which they have no control."² All her characters fight the current and struggle against it. They know what the demands are and what it costs to meet them.

There is an effort, in the novels of Desai, to represent and understand the feelings, thoughts and doubts, which remain, locked up within the inner recesses of the isolated female heart. Anita Desai's novels represent intense study of personal life, the conflicts and anxiety which the females face. The characters of Anita Desai are trapped in the web of unreceptive circumstances.

Anita's Unconventional and Painful Realistic thesis

Anita Desai's robustly outspoken manner of propagating the typically unconventional but painfully realistic thesis that the institution of marriage is increasingly taking the shape of the dead albatross around the necks of the modern, emancipated self-respecting women. Desai focuses on the personal struggle of middle-class women in existing India as they endeavor to prevail over the societal limitations forced by a tradition-bound patriarchal society. She has specifically mentioned middle-class women, with which she clearly points to such women who are traditionally bound with certain restrictions of family and society. Her central theme in many of her novels has been the portrayal of women's viewpoint, alienation of middle class women and tension that crops up in middle class families. Her novels, with a touch of feminist concern, portray the failed marriage relationship which often leads to disaffection and loneliness of the characters. She writes for the woman who is always dominated initially by father and then by the husband.

Focus on Emotional Reactions of Women

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Women have been moved from different stages of life and the novelist sharply focuses upon the emotional reactions of the woman as she experiences these segments. She may be called the spokesperson of our culture as she authentically conveys its problems, uncertainties, complexities and paradoxes. She is an expert in depicting the reaction of women towards a given situation, for example, apathy of parents, ill treatment by in-laws, and indifference of the husband. She describes the Indian woman as a fighter, a sufferer, a survivor, aq brave woman and in later novels eventually a winner because of her determined spirit and attitude of compromise.

Social Realities

Anita Desai's works are directly related to social realities. Social realities are related to new family norms in which it is difficult for a girl to adjust or deal with the situations and circumstances. But Anita Desai does not reside like others on social concerns. She explores deeper into the forces that condition the growth of a female in this patriarchal male subjugated society. She examines social realities from the psychological viewpoint without posing herself as a social reformer. Her novels are studies of the inner life of characters and her talent lies in the description of minute things that are usually ignored.

In Search of Significance

Anita's women are in everlasting pursuit for a consequential life. Anita Desai states that all her writing is "an effort to discover, to underline and convey the true significance of things."³ This explains her involvement with her characters. Her protagonists suffer strongly because of their fruitless attempts to find poignant contact, response and understanding. Anita Desai's novels are in tune with her idea that "a woman writer is more concerned with thought, emotion and sensation."⁴

Depression and Other Factors

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In her writings she has touched upon depression, time apart, sex, household responsibilities, irritating habits, large family circle, expectations, and family decision-making, as the reasons which lead to marital discord.

Depression: It is a condition of mental disturbance, severe dejection, accompanied by feelings of hopelessness and inadequacy which create difficulty in maintaining interest in life. Same is the condition of Anita Desai's women characters who deal with frustrations, depression, and rejection in their life. They like solitude and privacy. Anita Desai is concerned with the depression and oppression of these intensely introvert female characters that are unable to vent their emotions. As in *Cry, the Peacock*, moving from one pit of despair and depression to another, Sita's feeling of hopelessness and dejection is depicted by: "All order is gone out of my life. There is no plan, no peace, nothing to keep me within the pattern of familiar everyday life." (79).

Time Apart

Time apart and a lack of worthwhile time with each other serves to get people out of sync. This makes life unbalanced and creates issues which result in marital discord. In the novels of Anita Desai, one major reason of marital discord is lack of time given by the male characters to their wives. As in Gautama's, in *Cry, the Peacock*, busy profession spares him no time for his family. With no vocation to occupy herself with, Maya broods over the coldness of her husband: "Telling me to go to sleep while he worked at his papers, he did not give another thought to me" (19). In *Where Shall We Go This Summer?*, Sita, in spite of living under the same roof for twenty years and parenting four children the couple hardly spend time with each other and they always remain like "an ill-assorted couple lacking altogether in harmony in their lives." (Madhusudan Prasad, 65)

Sex

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Regularity, quantity, quality and infidelity are all frequent causes of hassle and dissonance in marriage. In reference to Anita Desai's *Cry, the Peacock*, the root of Maya's distress is her marriage, is his disconnected and aloof behavior to the amount of not fulfilling her physical and emotional desires. "A continuous frustration of the body's sexual needs can be disastrous to somebody like Maya, given her fierce instinctuality." (M. Rajeshwar, 1998:23)

Irritating Habits

Irritating habits of partner incite impatience or anger. At times, people find some of their partner's habits undesirable and thus causing friction in relationship. In *Cry, the Peacock*, Maya, the central character of the novel, who has failed to grow out of her childhood, lives in a world of fantasy and fairytale that is far removed from reality. This irritated Gautama who was rather a mature man.

Large Family Circle

Large family or in other words 'joint family' comprises of married couple and husband's other relatives. Life for a newly married woman becomes difficult if the in-laws don't give her necessary support and space. It gets difficult for her to adapt in a new environment as she comes out of the protective shell of the parental family. In case of Monisha in *Voices in the City*, her life is in a state of deprivation due to the domination of her in-laws. Repeated comments from her in-laws on her inability to conceive makes her go through psychological misery.

Expectations

It is a strong belief about what might happen in the future. Especially in marriage, spouses have certain hopes and expectations from their partners. The difficulty with expectations is that they are often poorly defined and sometimes completely unknown. And unknown things

generate curiosity. Most of the people idealize marriage and become disheartened once those prospects aren't met.

Family Decision Making

It relates to important decisions related to family; for e.g. decision involving child planning. For Example: - In *Where Shall We Go This summer?* When Sita came to know that she is fifth time pregnant, the intensity of the feeling of obsession is apparent in her constant fear of child-birth. She feels a strong revulsion as her husband was confused and puzzled. She herself takes a quick decision that she doesn't want to have the baby. This decision brings discord into their married life.

Conflict

It is a serious disagreement or argument or eternal conflict between the sexes. After marriage when men do not behave according to the expectations of women and vice-a-versa, conflict is obvious. In *Where Shall We Go this Summer?*, Sita's husband gets irritated when Sita decides to go to the island in her pregnant condition. He says "Not much longer to go now, Sita, it'll soon be over. You are doing a blunder." (Anita Desai:1975;21) But she wasn't ready to listen and in frustration she says "I am trying to escape from the madness here, escape to a place where it might be possible to be sane again." (Anita Desai: 1975:23)

Isolation

Isolation in Anita Desai's novels was a significant cause of Marital Discord. In the novels, isolation operates at two levels - physical and mental. Physical Isolation may be within the wall of the house in which a woman is alone and nobody is there to care for her and mental isolation occurs when a woman feels that her husband does not care about her. In Desai's *In*

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Custody, the problem between Deven and Sarla is the lack of togetherness. She expects her husband to take care of her with continued responsibility. Because of opposite temperaments, they hardly spend time with each other. Thus, this isolation makes Sarla go through mental trauma and live an isolated life.

Lack of Communication

Husband - wife alienation ensuing from lack of communication and unpredictable inappropriateness form a very important issue of Anita Desai's novels. Anita Desai's women long for love and unity of the strength which they recognize as the panacea of the troubles of the world. Their refusal to surrender and the incapability to accept their partner's perspective, unavoidably results in separation and isolation. As in *Where Shall We Go This Summer?*, Sita finds herself alienated from her husband due to lack of communication. She remains an ignored personality. She creates a world of her own which she fills with extraordinarily sensitive beings. Lack of understanding on the part of her husband, and incapacity in them both to strike a sympathetic chord between each other leads to discord.

Domestic Violence

As we would mostly assume, domestic violence is not limited to physical violence only. Emotional abuse and economic deprivation can also be categorized under domestic violence. This has also become a significant concern leading to marital discord.

Novels Dealing with Complexity of Human Issues

Anita Desai highlights significant issues about the complexity of human relationships as a big contemporary problem and human condition leading to marital discord. In her novels, like, *Cry the Peacock*, *Where Shall We Go This Summer?*, *Voices in the City*, and *In Custody* she depicts the fruitless marriage relationship which frequently leads to separation and isolation of

the characters. The concept of dysfunctional marriage is addressed in Desai's first novel – *Cry, the Peacock*.

Cry, the Peacock

Cry, the Peacock portrays the psychic uproar of a young and sensitive girl Maya who is disturbed by a childhood prediction of a fatal disaster. The novel is about Maya's cry for love and relationship in her loveless wedding. The peacock's cry is an implication of Maya's distressed cry for love and life of involvement. It "explores the turbulent emotional world of the neurotic protagonist Maya who smarts under an acute alienation stemming from marital discord and verges on a curious insanity." (Madhusudan Prasad, 1981: 3).

In this novel, Maya, whose obsessed condition is brought about by multiple factors, include marital discord and drabness as well as a psychic disorder. Desai looks in to the cause for marital discord and mentions how such discord influences the family. Most of the times, the inability of an individual to be responsive to the behavior patterns of her partner leads to tension and stress in the relationship, while sometimes it is on adaptation of various levels of affection that strained relationships occur.

This novel explains both husband and wife relations in depth. It has been mentioned that both have strained relations because of their incompatible attitudes. Maya is pensive, receptive and sensitive, while Gautama is pragmatic, insensible and lucid. Maya is prosaic and high-strung while Gautama is isolated, thoughtful and inaccessible. Maya has gentleness, quietness and affection, while Gautama is rigid and bitter. The marital bond that binds the two is very brittle and shaky; the growing tension between them reaches its climax when Maya kills Gautama and then commits suicide. Maya is a convict of the past, lives almost eternally in the shade of a world of memories, which overwhelm her. Gautama, on the other hand, lives in the present and accepts reality and facts even though they are not very beautiful. On the contrary, Maya never tries to admit the truth, but she wants to live in her unreal fairy world. She keeps on recalling her childhood days and the love her father poured out on her. Maya herself is in two minds about her

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bond and love with Gautama as she always seeks the other father in her husband. On other occasions she looks at her marriage as a fiasco as she says “broken repeatedly and repeatedly the pieces were picked up and put together.”⁵. The incompatibility between them emerges from their attitudes and approaches to life. With his pragmatic and practical attitude, Gautama fails to respond to Maya’s emotional needs. She is conscious of the insurmountable impasse between them. Sensitive Maya is awfully distressed and loses her mental calm at the death of her dog and Gautama neglects the emotional yearning of Maya and says that he would bring another dog for her. This emotionless behavior makes Maya brood over Gautama’s insensitivity – “Showing how little he knows of my misery or how to comfort me”. (Cry, the Peacock, p.14). Gautama is so near to her, yet so far. This gap in communication coupled with her obsession with the albino astrologer’s prophecy makes her an emotional wreck.

Not only Maya, Desai has used other characters as well to emphasize on issues of discord. Leila, Maya’s friend, married a tubercular patient for love. She rages and raves at the mockery of the marriage, yet puts up with all the childish vagaries of her husband.

Both marriages point out that qualities and shortcomings, capability and weaknesses of husband-wife and projects how they have not cautiously and deliberately been balanced to make a relationship successful. Similarities between the attitudes of both husband and wife to life and things in general play an important role in making their conjugal life successful. General situations in society are such that no proper time or thought is given to these affairs. It results in conflicts, desperation, separation and loneliness. Women who are treated casually become sufferers in these conflicts. Their supposed reliability and traditional approach toward them cause alienation in their lives. They struggle against strong, negative, soul-killing circumstances but in vain. They become hopeless, desperate and nervous. Committing suicide, running away or living separately are the only solutions visible to them. The fact that finally Maya turns insane and kills her husband may contain an indirect comment on their different values of life. The

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novel becomes a fascinating psychological study of neurotic fears and anxieties caused by marital incompatibility and disharmony.

Madhusudan Prasad briefly alludes to Maya as a neurotic figure: "In *Cry, the Peacock*, Desai explores the turbulent emotional world of the neurotic protagonist, Maya, who smarts under an acute alienation, stemming from marital discord, and verges on a curious insanity."⁶ He partially agrees with the discovery of Maya's neurosis in the novel based on 'marital discord' arising out of her 'morbid preoccupation with death' and it shatters the very identity of 'women in our contemporary society dominated by man in which woman longing for love is driven mad or compelled to commit suicide.' Maya's psychosis does not completely occur out of 'marital discord' in which Gautama is utterly to be held responsible. On the contrary, he dreadfully tries to understand her problem. Furthermore, in her hours of anxiety Gautama is very much worried about her troubled mind and acts as a nurse. Therefore, she admits that he is "her guardian and protector."⁷ The marital discord arises out of her neurotic traits which she is helplessly struggling to disentangle herself from. The novel sensationalizes the fight for life and death of Maya who is already oppressed by her irrational personality. Similarly Srinivasa Iyengar says *Cry, the Peacock* is really "Maya's effort to tell her story to herself, to discover some meaning in her life, and even to justify herself to herself."⁸

Voices in the City

In *Voices in the City*, Anita Desai's main concern is chiefly with human beings and their necessity for bonding and how in the absence of meaningful relationships a person suffers. She probes the psychic coercion that may affect an individual in forging long term relations and how an individual is exasperated if he is not capable to form such relationships. The theme of parting is treated in terms of mother-child relations which itself is an effect of discord in husband-wife

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relationship. Monisha lives a fragmented and famished life. She is estranged from her mother as well as her husband. Her association with her husband is marked by loneliness and lack of communication. Jiban (her husband) thinks that a woman's most important role is to take care of children and household jobs under the supervision of her mother-in-law. He has no time for her and no desire to share his sentiments as he is quite busy in his professional life. Monisha's mismatched marriage, her loneliness, unfruitfulness and pressure of living in a joint family with an insensible husband pushes her to breaking point. The element of love is missing in her life and at last she commits suicide.

If Maya's misfortune in *Cry, the Peacock* emanated from her fascination with a father figure, Nirode's (Monisha's brother) calamity lies in his love-hate bond with the mother. The marital discord transforms Nirode's parents into emotional monsters. The father turns into a drunkard, debased and dishonorable creature absolutely different from an easy-going, sports – loving and fond father. The mother is transformed from a sweet, sensitive, accomplished beauty into a cold, practical and possessive woman having no human warmth and tenderness even for her own children. Anita Desai presents through these images that a marriage without mutual respect and love, is at best a farce, at worst it is a kind of disease that destroys body, mind and soul completely.

Where Shall We Go This Summer?

Anita Desai's other novel *Where Shall We Go This Summer?* (1975) is similar to her first novel *Cry, the Peacock*, and focuses on marital dissonance which accentuated the perceptively highly strong nature of the protagonist. The mismatched couple, Raman and Sita are confronted with the same problem of discord. Sita's marriage to Raman was not based on proper understanding and love between them. Desai gives the explanation as "and finally- out of pity, out of lust, out of a sudden will for adventure and because it was inevitable, he married her." (99)

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Sita represents a world of sentiment and feminine sensibility, while Raman is a man with an active view of life and the sense of the practical. Sita is a restless, responsive middle-aged woman with unstable and emotional reactions to many things that happen to her, she always wants to escape reality and does not want to grow up and face the responsibilities of adult life. Raman represents shrewdness and an acceptance of the norms and values of society. He is brisk and precise in dealing with the business of life. He is unable to understand the hostility and passion with which Sita reacts against every unpleasant incident. His response to his wife's recurrent outbursts is a mixture of bewilderment, tiredness, fear and finally a resigned acceptance of her abnormality. He cannot comprehend her boredom, her frustration with him. The theme of estrangement and lack of communication in marital life is discussed by the writer in this novel. Since childhood, Sita remains a disregarded character. She is the result of a broken family. She yearns to have the attention and love of others, but her father remains busy with his chelas and patients. Even after marriage, she remains lonely as her husband Raman fails to fulfill her expectations. He fails to understand her violence and passion just like Gautama in *Cry, the Peacock*. Raman is wise, lucid and passive whereas Sita is unreasonable. Through Sita, Anita Desai voices the awe of facing all alone "the ferocious assaults of existence" (TOI: 13). The conflict between two polarized temperaments and two discordant viewpoints represented by Sita and Raman, sets up marital discord and conjugal misunderstanding as the *leit-motif* of Desai's novels. They are temperamentally poles apart which accounts for their being unable to forge a harmonious marital relationship.

Where Shall We Go This Summer? may thus be seen as a fable on the incapability of human beings to relate the inner life with the outer, the individual with society. It does suggest that a life of complete inwardness is not the solution to the problems of life. It shows that human happiness is in balancing the opposites of life. The novel shows Desai's terrible image of life, in which the blameless bear the pain. They pay a heavy price for their honesty, and virtue, while traditional values of society push them over the edge.

In Custody

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In Custody, Desai focusses again on marital friction and relationship problems. Desai has repeatedly tried to project the idea that a blissful conjugal life is a rainbow-colored dream of romantic mind, or wishful thinking of an immature intellect. In a marriage, adjustment for a woman means deleting her individuality, her inner self, her conscience, so that the ideal couple represents the self-satisfied, arrogant husband and his legally bonded woman slave. In this novel, the married couple lead a gloomy married life. They are quite different from each other in their temperaments.

Deven is a professor of literature and Sarla has no concern in literature. She is unaware that her husband's frequent visits to Delhi is to meet his girlfriend. Sarla is a picture of a discarded wife.

The problem of marital discord in the novels lies in the fact that Gautama in *Cry, The Peacock*, Jiban in *Voices In The City*, Raman in *Where Shall We Go This Summer?* and Deven in *In Custody* are practical and matter-of-fact men while Maya, Monisha, Sita and Sarla in these four novels respectively are idealistic. Maya, Monisha, Sita and Sarla each crave for love and understanding but their tragedy is that they are married to wooden, hard-hearted and insensitive men. All the marriages in her novels are more or less business dealings, the under-counter profits rationally handed over to the male partners. But not infrequently this order is violently convulsed, the caged bird batters its head against the iron bars and manages to leave a few bloodstains. Similarly a wife revolts, runs away, commits suicide, becomes a homicidal maniac, and finds tremendous freedom in blessed widowhood. The great 'No' is said at least to ensure freedom of both body and mind. By implication Mrs. Desai makes it clear that either one should remain unmarried, unfettered and unaccepted by the society as such, or marry and be damned to an everlasting private hell. In consequence, therefore, she is taken with definite discomfort by the complacent reading public. Her novels are indeed chilling encounters of the traumatic experiences of married lives.

Novel as Example of Author's Idea

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Marital Discord in Anita Desai's Novels

Anita Desai is a modern writer as she considers new themes and knows how to deal with them. She explores the grief of women living in modern society. She presents her opinion about human relationships and human conditions as a big contemporary problem. Desai deals with intricacies of such relationships as one of her major theme, which is a universal issue. She endeavors to show this problem without any interference. Anita Desai's novels can almost be examples of her idea, that whereas man is concerned with action, experience and achievement, a woman writer is more concerned with thought, emotion and sensation. Thus, each of the above is a very common trouble dealt with in a marriage. Although these are problems, they can also be prospects for growth, learning and accord. Whether these issues remain problems causing stress in marriage, or become an opportunity for growth depends upon man-woman attitude. The result of this trend may be continuing declining of the bonds between the generations and a decline in the mean psychological well-being of the population. It should be kept in mind that controlling access to divorce will not address the central problem, as chronic marital discord between continuously married parents appears to be as detrimental as divorce. More generally, the psychological well-being of the next generation of youth will be enhanced if emerging social trends or policy lead to an increase in the number of children raised by parents with stable and harmonious marriages.

The key to successful marriage is love, understanding, mutual respect, trust, commitment and togetherness. While many couples are able to find all the key ingredients in their marital relationships, others find one element or more lacking in their bond. This gives rise to consequences that are not always expected, or desired. This is a reason why a number of couples face adverse consequences, like divorce. Visible reasons why married couples find marriage as an intimidating bond is that they face issues like lack of trust, mutual respect, love and understanding in their relationship. It is thus clear that catastrophe in the married world of Anita Desai's fiction arises basically because of unreliable incompatibility. What Desai pleads is a balance, a midway between the two extremes of practicality and fantasy and that is the only way to arrive at a fruitful solution of the problem of marital discord.

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Assimilation in Oromo Phonology

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Abstract

This study investigates the assimilatory processes taking place in the major Oromo dialects. The area has not been thoroughly treated in some previous works. Thus, this work will throw light onto the description of the language. The study describes the assimilatory processes prevailing in the language in general and discusses some facts dialect specifically only when they are common in the dialect in question. The study is a descriptive work and attention has been given to describing surface realizations rather than theorizing the process. To conduct the study, the data were elicited from eight less educated speakers of the major dialects. The speakers were those who were not away for a long time from their home villages so that they could provide appropriate data synchronically spoken. The data have been phonemically and phonetically transcribed and descriptively analyzed.

Key words: assimilation, voicing, glottalization, palatalization, vowel raising

1 Introduction

African languages reveal robust patterns of phonology and phonetics that are much less frequent, or which barely occur, in other regions of the world. Given this linguistic richness, it is not surprising that some 30% of the world's languages are spoken in Africa, by one current estimate (Gordon 2005). **Oromo** is one of the major African languages with at least 20 million native speakers living in Ethiopia, Northern Kenya and Somalia. Oromo is one of the most widely spoken languages of Africa, after Arabic, Hausa and Swahili. Together with Amharic, it is the most important language of Ethiopia where it is used not only as a national language by the Oromo people but also as a *lingua franca* by several million speakers of other languages. It is a language of a great people with national history going back at least to the 16th century that

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played a major political and cultural role in North-East Africa and whose cultural and social organization (e.g. the famous 'Gada' system) are among the most outstanding in Africa.

Oromo has several dialects, of which the most important and the best known are the dialects of Wclegga and the Borana, the latter spoken in the South of the Oromo territory. Other dialects are e.g. Tulama, Arsi, Gujji, Raya in Ethiopia, Orma, Munyo and Waata in Kenya. The dialect differences are not big, so that inter dialect comprehensibility is not a problem. Being related e.g. to Afar-Saho and Somali Oromo belongs to the Cushitic group of languages, and with the whole Cushitic group it belongs to the Afroasiatic or Hamito- Semitic language family together with the Semitic, Berber, Egyptian and Chadic.

The Oromo¹ are one of the largest tribal groups in Ethiopia. Scholars such as Bender claim that “The Oromo probably comprise the largest single tribal group in Africa.” (Bender, 1976, 130). The People inhabit the large area “stretching from close to the Sudan border in the West, through Addis Ababa, and beyond Harar in the East, from Northern Kenya in the South, up and East of the Rift valley, and to Wallo in the North” (Gragg, 1982, xiii).

According to the recent population census, the language is spoken by around twenty-seven million speakers in Ethiopia (Dejene, 2010). The language belongs to the East lowland Cushitic. Different scholars held different Views on the dialectal variations of the language. Gragg (1976, 176) categorizes the language into three major dialects: “western, eastern and southern.” Bender (1976, 130), on the other hand, categorizes the language into eight major dialects: “Macha (western), Tulama (central), Wello, Rayya (both northern), Eastern, Arsi, Guji and Borena (the last three southern).”

Some scholars have tried to study assimilation in Oromo, at least in passing. Waqo (1981) describes the phonology of Macha Oromo. In this work he overviews the segmental assimilation of the dialect. This work would be a good input for the present study and also helps to indicate gaps. Benyam (1988) superficially highlights the assimilation of segments in the the Rayya dialect. Beyam’s finding shows difference with the present study because he claims that the

¹ The word *Oromo* refers to both the people and the language in the study.

Rayya dialect is influenced by Semitic languages. For instance, in the Rayya dialect vowel harmony, which is the typical feature of Tigrigna (a Semitic language), occurs. But in other Oromo dialects this process is less evident. Dejene (2010) describes assimilation in Kamisee Oromo Phonology. This study does not treat the assimilatory processes such as the assimilation of velars to alveolars, the assimilation of bilabials and labiodentals to alveolars and others which have been given considerable attention in the present study. Dejene's work was dialect specific phonological description, while the present study attempts to describe assimilation in the language in General.

The previous major findings, summarized above, reveal that assimilation in Oromo has been treated only superficially and has not been investigated in detail and the assimilatory processes of many dialects have not been described properly. Dejene (2010) argues that assimilation is the typical feature of the Kamisee Oromo Phonological processes which is once again a case in this study. But the previous findings did not give considerable attention to the process and they also lack descriptive adequacy. The purpose of this study is, then, to deeply investigate and describe the assimilatory processes taking place across the major dialects in Oromo.

To conduct the study, the data have been elicited from eight speakers of the major dialects. The informants were less educated and are those who have not been away for long time from their home villages so that they would give me the actual data synchronically spoken. To be sure that the data gathered from the eight informants is reliable, I sometimes asked some more other speakers of the language. Moreover, as a speaker of the language and based on my previous experience, I tried to check the appropriateness of the data gathered. In this study, I mainly used phonemic description so that one could see the underling realizations. The Phonetic description was used only to show the surface form in the assimilation processes under question. The data have been analyzed by using descriptive method and no theoretical analysis is made, as the study is a descriptive work.

2 Phoneme Inventory

2.1 Consonant Sounds

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Oromo has twenty-nine consonant phonemes. Five of them /v, p, z, s', ʒ/ are loan segments and used only in loan words.

Table 1 Oromo consonant phonemes²

		Labial	Dental	Alveolar	Palatal	Velar	Glottal
Stops	Vd	b	d		ɕ	g	
	Vl	p	t		tʃ	k	ʔ
	Ejc	p'	t'		tʃ'	k'	
Implosive				ɖ			
Fricatives	Vd	v		z	ʒ		
	Vl	f		s	ʃ		h
	Ejc			s'			
Nasals		m		n	ɲ		
Lateral				l			
Tap/trill				r			
Glides		w			j		

In Table 1, labial includes bilabials /p, b, m, p, p'/, labiodentals/v, f/ and the labiovelar approximant /w/, and palatal includes palatals /ɲ, j/ and postalveolars /ʒ, ʃ, ɕ, tʃ, tʃ'/. Nasals, laterals, taps/trills and glides in the language are all voiced, and there is no voiced-voiceless dichotomy.

2.2 Vowel Sounds

The language has five vowel phonemes as represented in Table 2. The vowel phonemes have short vowels and corresponding long vowels.

² Vd: voiced, Vl: voiceless, Ejc: ejectives

Table 2 Vowel phonemes of Oromo

i		u
e	o	
a		

Vowel length in Oromo is phonemic and the short and long vowels in identical environment contrast.

- (1) *lama* ‘two’ *laama* ‘hunger’
hiɗi ‘You (SG) tie.’ *hiɗi* ‘lip’

3 Assimilation in Oromo

In Oromo, assimilation is a popular phonological process. The process predominantly takes place contiguously and mainly at word or morpheme boundaries, hence mainly morpho-phonemic in nature. There are different types of assimilation processes such as voice assimilation, glottalization, palatalization, etc. Each of these has been discussed in the study with ample examples from the language. Though the interaction between consonants is keen, there are assimilation processes which take place due to the interaction between consonants and vowels in processes such as nasalization and vowel rising.

3.1 Voicing

In Oromo the voiceless alveolar stop /t/ regressively and completely assimilates to voiced velar, alveolar and bilabial stops /b, d, g/ and becomes [d].

- (3)³ /tʃab- t- Ø - e/ [tʃabde]
 break- 3SF/ 2- SG- PRV ‘She was/ you were broken.’
 /fid- t- an/ [fiddan]
 bring- 2- PL: PRV ‘You brought.’

³ 2: second person

/fiig-	t-	Ø-	e/	[fiigde]
run-	3SF/ 2-	SG-	PRV	‘she/you ran.’

In this process, one may wonder whether the underlying phoneme is /t/ or the variants /b, d, g/ because when the phoneme comes after these sounds, it never occurs as /t/. But it could be readily traced from other environments. It occurs as /mt, rt, lt/ etc. with the similar grammatical function. Thus, we can conclude that /t/ is the underlying phoneme while [b, d, g] are the surface forms.

The following rule says that /t/ becomes [d] when it occurs after /g, d, b/.

		b	
/t/	[d]	d	_____
		g	

3.2 Consonant Devoicing

In Oromo, the voiced bilabial and velar stops /g, b/ become voiceless when they occur after the voiceless alveolar fricative /s/, as shown in (4).

(4) ⁴	/dʒig-	s-	Ø-	e/	[dʒikse]	
	fall-	CAUS-	1SG/3SM-	PRV	‘He/I made fall.’	
	/gogs-	i	-t-	Ø	e/	[goksite]
	dry-	EPN-	3SF/ 2-	SG-	PRV	‘She/you made dry.’
	/tʃob-	s-	Ø	- e/	[tʃopse]	
	pour-	CAUS-	1SG/3SM-	PRV	‘I/he poured (some liquid).’	
	/raab-	s-	Ø-	an/	[raapsan]	
	distribute-	CAUS-	3-	PL: PRV	‘They distributed.’	

Devoicing in some dialects, especially in Tulama around salaalee, is accompanied by metathesis. The above words will be pronounced as follows in the dialect.

⁴ CAUS: causative, 1SG: first person singular, 3SM third person singular masculine, EPEN: epenthetic, 3: third person, PL: plural

<i>/dʒikse/</i>	<i>[dʒiske]</i> ‘He/I made fall.’
<i>/goksite/</i>	<i>[goksite]</i> ‘He/I made dry.’

The examples reveal that metathesis takes place at the end; otherwise, it would have blocked the devoicing process. The pattern could be summarized as follows:

<i>/gs/</i>	[ks]	[sk]
-------------	------	------

The following rule illustrates that /b/ and /g/ surface as [p] and [k] respectively when they are preceded by /s/.

b	k	_____	s
g	p		

3.3 Vowel devoicing

Constituent final short vowels in Oromo are devoiced and become breathy in citation form. Andrzejewski (1957) and Dejene (2010) claim that the process occurs in Borena and Kamisee Oromo dialects respectively. This study also affirms that the feature occurs in the major Oromo dialects. The process has been described as follows following Andrzejewski (1957).

(5) ⁵	<i>/dʒimma/</i>	<i>[dʒimm^a]</i> ‘Jimma’ (name of a city)
	<i>/Ambo/</i>	<i>[Amb^o]</i> ‘Ambo’ (name of a town)
	<i>/fardi/</i>	<i>[fardⁱ]</i> ‘horse’ (NOM)
	<i>/gadde/</i>	<i>[gadd^e]</i> ‘He mourned.’
	<i>/jaadu/</i>	<i>[jaad^h]</i> ‘They think.’

The devoicing of constituent final short vowels in Oromo is not conditioned by the influence of other neighboring segments. Rather it is because of the word boundary effect⁶.

⁵ NOM: nominative

sheep : SG - GEN	‘My sheep.’
<i>/nama dʒimma- a/</i>	<i>[nama Jimmaa]</i>
person Jimma- GEN	‘ a person from Jimma’
c) <i>/hoolaa gurra tʃʃa/</i>	<i>[hoolaa gurra tʃʃa]</i>
sheep black	‘black sheep’
<i>/ʔegee deeraa/</i>	<i>[ʔegee deeraaʔ]</i>
tail long	‘long tail’

The fact emerging from example (a) is that constituent final long vowels are glottalized while in example (b) they are not glottalized because of the genitive construction, and in example (c) the terminal long vowels in the first words are not glottalized because they are followed by other words.

3.6 Deglottalization

In Oromo, as shown in (8), the voiceless velar and bilabial ejective stops /kʰ, pʰ/ are deglottalized when they occur after the voiceless alveolar fricative /s/.

(8) <i>/tʃopʰ- s- Ø- e/</i>	<i>[tʃopse]</i>
pour- CAUS- 1SG/3SM- PRV	‘He poured.’
<i>/milikʰ-s- Ø- e/</i>	<i>[milikse]</i>
escape- CAUS- 1SG/3SM - PRV	‘He hid (something).’
<i>/dammakʰ- s- i- n- e/</i>	<i>[dammaksine]</i>
scar- CAUS- EPN- 1PL- PRV	‘He scared (somebody).’
<i>/lipʰ- s- Ø- e/</i>	<i>[lipʰse]</i>
blink- CAUS- 1SG/3SM- PRV	‘He/I blinked.’

The following rule illustrates that /kʰ/ and /pʰ/ become deglottalized to [k] and [p] when they are followed by /s/.

kʰ	k	_____	[s]
pʰ	p		

boil-	3SM- PRV			‘It become boiled.’
/hin-	fakk-	Ø-	u/	[hiʃfakku]
NEG-	hesitate-	1SG/3SM-	NEG:IPV	‘He /I will not hesitate.’
/hin-	saam-	Ø-	u/	[hissaamu]
NEG-	rob-	1SG/3SM-	NEG: IPV	‘He/I will not rob.’

The following rule reads that /n/ becomes [f, s, ʃ] when it occurs before this sounds.

	f	f
/n/	s _____	s
	ʃ	ʃ

3.7.2 Assimilation of /n/ to Places of Articulation of Obstruents

Under this process, the sound progressively assimilates to the places of articulation of the obstruents. As given in (11), the assimilation in this process is partial and the products are nasal sounds throughout.

- (11) /hin- beek- Ø- u/ [himbeeku]
 NEG- know- 1PL/3SF- NEG: IPV ‘I do not/he does not know.’
 /tʃuunfaa/ [tʃuunʃaa] ‘juice’
 /sanga/ [sanga] ‘ox’
 /saank’aa/ [saanʃk’aa] ‘timber’
 /hin- kenn- Ø- u/ [hinkennu]
 NEG- give- 1SG/3SM- NEG: IPV ‘He/I will not give.’
 /leentʃa/ leentʃa ‘lion’
 /hin- ʃaakal- t- Ø- u/ [hiʃʃaakaltu]
 NEG- practice- 3SF/2- SG- NEG: IPV ‘You (SG)/She will not practice.’
 /hin- dʒaam- t- Ø- a/ [hiʃdʒaamta]
 FOC- blind- 2- SG- IPV ‘You will be blind.’
 /hin- tʃaappaa- esss- Ø- u/ [naptʃaappessu]
 FOC- seal- CAUS- 3SM/1SG - IPV ‘He will not stamp it.’

GEN	Lata		‘Lata’s’
	/gal-	n- e/	[galle]
enter-	1PL-	PRV	‘We entered.’
	/ʔdʒaar-	n- a/	[ʔdʒaarra]
build-	1PL-	IPV	‘We will build.’
	/kan	Waak’aa/	[kawwaak’aa]
GEN	God		‘God’s’
	/kan	Murteessaa/	[kammurteessaa]
GEN	Murtessa		‘Murtessa’s’
	/sun	ʒaata/	[suʒʒaata]
DEM	food		‘That is food.’

The following two rules show that /n/ becomes [l] and [r] when it precedes and follows them, whereas it becomes [j, w, m, ɲ] when it is preceded by these sounds.

a)	/n/	l	_____	l
		r		r
		j		j
		w		w
		m		m
		ɲ		ɲ
b)	/n/	l	_____	l
		r		r

3.8 Assimilation of Velars to Alveolars

In this process, velars /k, k', g/ sounds totally and progressively assimilate to alveolar sounds. This process is common in the Macha variety of Oromo. The process has been discussed in (13).

- (13)¹¹ /gog- s- Ø- e/ [gosse]
 dry- CAUS- 1SG/3SM- PRV ‘He/I made dry.’
 /milik’- s- Ø- e/ [milisse]
 escape-CAUS- 1SG/3SM- PRV ‘He /I let escape.’
 /doks- i- t- Ø- e/ [dössite]
 hide- EPN- 3SF/ 2- SG- PRV ‘You (SG)/She hid.’
 /dugda/ [dudda] ‘back’
 /gog- t- e/ [godde]
 dry- DIM- PRV ‘It became dry.’
 /dug- n- e/ [dünne]
 drink- 1PL- PRV ‘We drank.’
 /sik’- t- Ø- e/ [sitt’e]
 move- 3SF/ 2- SG- PRV ‘She/you moved.’
 /dak’na/ [danna] ‘body’
 /mak- t- Ø- e/ [matte]
 mix- 3SF /2- SG- PRV ‘You (SG)/She mixed.’

As the assimilatory process in (13) reveals, the combination of /gt/ does not surface as [tt]. This is because the process has been blocked by the voicing assimilation which takes place before the assimilation of velars to alveolars. Then, the order will be /gt/ [gd] [dd].

The following rule reveals that velars become alveolars when they are followed by the alveolar sounds.

g	t	t
k	s	s
k’	d	d

¹¹ DIM: diminutive, SG: singular

n	n
d	d

3.9 Assimilation of the Alveolar Stops /d, t/ to /n/

In many dialects of Oromo, the voiced and voiceless alveolar stops /d, t/ regressively and completely assimilate to the manner of articulation of the voiced alveolar nasal /n/ as shown in (14).

- | | | | | |
|------|------------------|------|-----------|--|
| (14) | <i>/fid-</i> | n - | <i>e/</i> | <i>[finne]</i> |
| | bring- | 1PL- | PRV | ‘we brought.’ |
| | <i>/bad-</i> | n- | <i>a/</i> | <i>[banna]</i> |
| | disappear- | 1PL- | IPV | ‘We will disappear.’ |
| | <i>/hat-</i> | n- | <i>a/</i> | <i>[hanna]</i> |
| | steal- | 1PL- | IPV | ‘We will still.’ |
| | <i>/hirmaat-</i> | n- | <i>e/</i> | <i>[hirmaanne]</i> |
| | share- | 1PL- | PRV | ‘We shared (something among/between us .)’ |

The following rule says that /t/ and /d/ become [n] when they are followed by /n/.

t			
d	[n]	_____	[n]

3.10 Assimilation of Labials and Labiodentals to Alveolars

In this process, bilabials /b, m/ and the voiceless labiodental fricative /f/ progressively assimilate to alveolars. This feature is highly prevalent in the Guji dialect. As illustrated in (15), the voiced bilabial nasal /m/ partially undergoes place assimilation with alveolars and surfaces as [n]. But the voiced bilabial stop /b/ and the voiceless labiodental fricative /f/ undergo complete progressive assimilation with alveolars.

(15)	/k'ab-	n-	a/		[k'anna]
	have-	1PL-	IPV		'We do have.'
	/tʃim-	t-	∅-	e/	[tʃinte]
	strong-	3SF/2-	SG-	PRV	'She/you (SG) became strong.'
	/haam-	n-	e/		[haanne]
	mow-	1PL-	PRV		'We mowed.'
	/lik'ims-	∅-	e/		[lik'inse]
	swallow-	1SG/3SM-	PRV		'He/I swallowed.'
	/tʃab-	s-	∅-	e/	[tʃasse]
	break-	CAUS-	3SM/1SG-	PRV	'He/I broke.'
	/gub-	t-	i/		[guddi]
	burn-	3SF-	IPV		'She will burn.'
	/dʉuf-	t-	∅-	e/	[dʉutte]
	come-	3SF/2-	SG-	PRV	'She/you (SG) came.'
	/raf-	n-	e/		[ranne]
	sleep-	1PL-	PRV		'We slept.'
	/haf-	t-	∅-	e/	[hatte]
	remain-	3SF/2-	SG-	PRV	'She/you (SG) remained.'
	/kaas-	t-	∅-	e/	[kaatte]
	wake up-	3SF/2-	SG-	PRV	'She/you (SG) made wake up (somebody).'

In the above process, one may expect that /bt/ would surface as /tt/. But before the assimilation of bilabial to alveolar takes place, the voicing assimilation, i. e., /bt/ [bd], takes place and such a sequence of voiced stops further undergoes a place assimilation and surfaces as [dd].

Another interesting feature in the above process is the dissimilation of the sequence of /st/ into [ft], which gives input for assimilation as in the word *kaaste* 'she made wake up (somebody else)'. In this case two phonological processes, dissimilation and assimilation, take place consecutively. The underlying form /kaaste/ undergoes dissimilation and surfaces as [kaafte]. The sequence of segments /ft/ will be further subject to assimilation and surfaces as [tt]. Thus, the order is illustrated as /st/ [ft] [tt].

The following rule says /m/ becomes [n], and /b/ and /f/ become alveolarized¹² after alveolars.

b	s	s
m	n	n _____
f	t	t
	d	d

3.11 Reciprocal Assimilation or Coalescence

(16) Shows that when /n/ is preceded by /dʒ/ and /j/ the combinations results in the voiced palatal nasal /ɲ/.

(16)	/kabaɖʒ- n- e/	[kabaɲne]
	respect- 1PL- PRV	‘We respected.’
	/faɖʒaɖʒ- n- e/	[faɖʒaɲne]
	dizzy- 1PL- PRV	‘We became dizzy.’
	/gaj- n- e/	[geeɲne]
	arrive- 1PL- PRV	‘We have arrived.’
	/booj- n- e/	[boojne]
	weep- 1PL- PRV	‘We wept.’

The following rule reads that the combinations of /ɖʒn/ and /jn/ surface as [ɲ].

/ɖʒ+n/	
/j+n/	[ɲ]

In the above assimilatory process, the other interesting feature is *compensatory lengthening*. In Oromo if the stem final segment is one of /j, w, d, h, ʔ/, the terminal consonants are deleted and the root vowels undergo lengthening when an affix which begins in a consonant sound is attached to the stem (Dejene, 2010). In above examples, one may argue that there is no deletion

¹² This terminology is not popular in linguistics, but I used it from the analogy of palatalization, velarization, etc. because this process is common in Oromo.

because the consonants involve in assimilation. But I argue that there is deletion plus compensatory lengthening but the trace is still there in coalescence. For instance *baj-t-e* ‘she went out’ would surface as *baate* ‘she went out.’ While in the word *gaj-t-e* ‘she arrived’ the surface form will be *geesse* ‘she arrived’. In *baate* the terminal consonant segment has been deleted while in *geesse* the sequence /jt/ softens into [ss]. The vowel length in both cases resulted from the compensatory lengthening, while the softening process is conditioned from the trace of voiced palatal approximant /j/. Thus, we could conclude that there is compensatory lengthening in all environments, but the consonants are sensitive to some phonological processes (assimilation in the above case) when the environment influences them.

In Arsi-Bale, Guji and Borana dialects, the combination of /j+n/ surfaces [nn]. It may give us the impression that the voiced palatal approximant /j/ undergoes complete assimilation with the voiced alveolar nasal /n/ in the dialects under question unless we critically investigate the underlying realization.

If we consider the relationship between /n/ and /ɲ/ in the aforementioned dialects and the other dialects in the language, we learn that they are free variants. Let us substantiate our claim by the following examples:

/keɲɲa/	[keenna] ‘ours’
/k’abeɲɲa/	[k’abeenna] ‘property’
/dageɲɲe/	[dageenne] ‘We heard’

Words in the first group are spoken in the Macha, Tulama, Kamisee and Hararghe dialects, while words in the right-hand are mainly spoken in Arsi-Bale, Guji and Borena dialects. Whether a word is grammatical or lexical, it is predominantly pronounced, based on the above analysis.

Thus, in the light of this analysis, we can argue that the combination of /j+n/ surfaces as [ɲɲ] in all dialects and finally free variation will take place in Arsi-Bale and other aforementioned dialects. We can sum it up as follows:

/j+n)

[ɲɲ]

[nn]

3.12 Assimilation of /t / to /ʔ/

In this process, the voiceless alveolar stop /t/ of the preposition *itti* ‘at’ distantly assimilates to the word initial voiceless glottal stop /ʔ/ in some areas in Tulama dialect. As (17) illustrates this process always takes place at morpheme boundaries as follows.

(17) ¹³	/si-	itti	ʔoʔ	e/	[sitt'oʔe]
	you-	at	hot		‘you felt hot.’
	/na-	itti	ʔaare/		[natt'aare]
	me-	at	smoke		‘Smoked at me.’
	/ʔʃee-	itti	déerate/		[ʔʃeett'eerate]
	her-	at	long		‘The size (of cloth)exceeded her.’
	/si-	itti	dāamote/		[sitt'aamote]
	you-	at	cold		‘You felt cold.’
	/nu-	itti	utaale/		[natt'utaale]
	1PL: OBJ-	at	jump		‘It jumped at us.’
	/na-	itti	ʔyye/		[natt'ijje]
	me-	at	shout		‘Shouted at me.’

It may be argued that the voiceless glottal stop / ʔ/ and the voiceless alveolar ejective stop /tʔ/ have a weak relationship. But I claim that the conditioning factor for the glottalization is the voiceless glottal stop / ʔ/, which is orthographically not yet recognized in the writing system of the language, but phonetically there. Their relationship is that / ʔ/ is a glottal sound, while /tʔ/ is formed by glottalic egressive airstream mechanism. Thus, the underlining combination of /tʔ/ will surfaces as [ttʔ] because /t/ assumes a phonetic feature of the glottal sound /ʔ/ and become glottalized. The process results in reciprocal assimilation.

The following rule reads that /tʔ / becomes [ttʔ] at a word boundary.

¹³ OBJ: objective

/t/ [tʰ] _____ ʔ #

3.13 Vowel Nasalization

In Oromo, all vowels are nasalized when they occur before or after the nasal sounds /n, ŋ, m/. Dejene (2010) claims that vowels in the Kamisee dialect are nasalized when they occur after nasal sounds. But the finding has been refuted by the present study that vowels are nasalized when they occur before and after the nasal sounds. The process has been discussed in (18) as follows:

(18)	/nama/	[nāmā] ‘person’
	/ilmoo/	[ilīmōō] ‘needle’
	/lammii/	[lāmmiĩ] ‘relative’
	/ʔamma/	[ʔāmmā] ‘now’
	/manneen/	[mānnēēn] ‘houses’
	/fūŋŋaan/	[fūŋŋāān] ‘nose’

The following nasalization rules say that vowels are nasalized when they are preceded and followed by nasal sounds.

				m
a)	/v/	[ṽ]	_____	n
				ŋ
				m
b)	/v/	[ṽ]	_____	n
				ŋ

3.14 Palatalization

Dejene (2010) claims that the superimposition of the front high unrounded vowel /i/ or the palatal approximant /j/ onto consonants preceding front high and front mid unrounded long vowels /i:, e:/ remarkably takes place in the Kamisee Oromo dialect. Compared to the Kamisee

Oromo dialect, palatalization in other dialects is fairly moderate, but the colour is there. The process has been shown in (19).

(19)	/diida/	[d ^ɨ iida]	‘outside’
	/fiige/	[f ^ɨ iige]	‘He/I ran.’
	/deemte/	[d ^ɨ eemte]	‘You(SG)/she went.’
	/seente/	[s ^ɨ eente]	‘You(SG)/she entered.’

The following rule says that a consonant sound becomes palatalized when it is followed by front high and front mid unrounded long vowels.

/c /	[c ^ɨ]	_____	i:
			e:

3.14.1 Palatalization of /t, t', d, l/

The remarkable palatalization process in the language takes place when the *causative* process occurs. (20) Shows that in this process when /t, t', d, l/ are followed by causative markers, -s, -sis, -siis, the consonants surface as [tʃ, tʃ', ʃ].

(20) ¹⁴	/kut-	sisiis-	Ø-	e/	[kuʃʃisiise]		
	cut-	CAUS-	1SG/3SM-	PRV	‘He/I made cut.’		
	/fit'-	sisiis-	Ø-	e/	[fiʃʃisiise]		
	finish-	CAUS-	1SG/3SM-	PRV	‘He/I made finish.’		
	/fid-	sisiis-	-	e/	[fiʃʃisiise]		
	bring-	CAUS-	3SM-	PRV	‘He/I made bring.’		
	/gal-	s-	i-	n	-	e/	[gaffine ¹⁵]
	enter-	CAUS-	EPN-	1PL-	PRV	‘We made enter.’	
	/k'al-	siis-	Ø-	e/	[k'affiise]		
	kill -	CAUS-	3SM/1SG-	PRV	‘He/I let (someone) slaughter (something).’		

¹⁴ The causative markers have different roles in Oromo. Because it does not serve any purpose here to mention the function of the causative markers in glossing, I just used CAUS to mean *causative marker*.

¹⁵ Some speakers of Oromo pronounce *gaffé* as *galtfine*. In both cases the palatalization process takes place, but the former shows complete assimilation, while the later is partial assimilation.

The following rules shows that /t/ and /d/ become [tʃ], /tʰ/ becomes [tʃʰ] and /l/ becomes [ʃ] when they are followed by /i/.

- a) t
 d [tʃ] _____ [i]
- /tʰ/ [tʃʰ] _____ [i]
- c) /l/ [ʃ] _____ [i]

Kebede (1994) argues that there is /i/ sound before the causative markers *-s, -sis, -siis, -sisiis* as *-is, -isis -isiis -isisiis*. But Dejene (2010) argues that the synchronic fact does not support the position held by kebede. Logically speaking there may not be any palatalization without some trigger (likely to be /i/ in the present case). But the departure point between the two scholars is whether /i/ is synchronically there or not. The claim behind Dejene’s (2010) and the present study is that the sound /i/ does not exist in any underlying realization in other environments. Thus, it is really difficult to readily conclude that it is there synchronically. Therefore, it is argued that/ i/ is the conditioning factor, but it might have been diachronically deleted and the palatalizing trace remained.

3.14.2 Palatalization of /t/

(21) Reveals that /t/ completely and regressively assimilates to the two postalveolar sounds /dʒ, tʃʰ/.

- | | | | | | | | |
|------|----------|--------|-----|-----|----|----------|-------------|
| (21) | /kaba | dʒ- | t- | Ø- | e/ | [kaba | dʒdʒe] |
| | respect- | 3SF/2- | SG- | PRV | | ‘She | respected.’ |
| | /wa | tʃʰ- | t- | Ø- | e/ | [wa | tʃʰtʃʰe] |
| | disturb- | 3SF/2- | SG- | PRV | | ‘She/you | disturbed.’ |

The following rule reads that /t/ becomes [dʒ] and [tʃʰ] when it is preceded by these sounds.

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followed by the high front unrounded vowel /i/ and the voiced palatal approximant /j/ , as has been given in (23).

- (23) a) /matʃaaj- t- Ø- e/ [maoofte/matʃoote¹⁷]
 intoxicate- 3SF/2- SG- PRV ‘You/She became intoxicated.’
 /ʎurɣaaw- t- Ø- e/ [urɣoofte]
 smell good- 3SF/2- SG-PRV ‘You (SG)/she smelt good.’
- a) /murtaaj- s- Ø- e/ [murteesse]
 decide- CAUS- 3SM /1SG- PRV ‘He/I decided.’
 /haɖɖaaj- s- i- n- e/ [haɖɖeessine]
 sour- CAUS- EPEN- 1PL- PRV ‘We made (something)sour.’
- b) /gaj- n- e/ [geɛjɲe]
 arrive- 1PL- PRV ‘We have arrived (at somewhere).’
 /kaaj- t- e/ [keesse¹⁸]
 put- 3SF- PRV ‘She put (something somewhere).’
 /taaʔ- t- e/ [teesse]
 sit- 3SF- PRV ‘She sat.’

As we observe from example (b), the stem final segments are /j/ and /w/ though it has been argued that the stem final /w/ conditions the vowel rising. The reason here is that /w/ and /j/ are free variants in different dialects (Dejene 2010), and the underlying segment to trigger the vowel raising process, thus, is the voiced labiovelar approximant /w/. By the same token, the conditioning and the underlying stem final segment in example (c) is /j/, which surfaces as /j/, and /ʎ/in different dialects.

The following rule illustrates that /a/ rises to [o] after /w/ and rises to [e] after /i/ and /j/.

o

w

¹⁷ It is pronounced as matʃoote in the Guji dialect because of the assimilation of bilabials and labiodentals to alveolars.

¹⁸ /jt/ and /ʎt/ softened into [ss].

/hak'-	n-	a/	[handá]
delete-	1PL-	IPV	'We will delete.'
/laak'-	n-	e/	[laandé]
mix-	1PL-	PRV	'We have mixed.'

The following rule shows that the combinations of /t'n/ and /k'n/ surface as [nd].

/t'+n/	
/k'+n/	[nd]

Conclusion

Assimilation in Oromo is more of morpho-phonemic process and takes place mainly at morpheme boundaries. With regard to the direction of assimilation, both progressive and regressive assimilations are evident in the study and predominantly take place contiguously. The fact emerging from the study reveals that though assimilation mainly results from the influence between consonant sounds, there are also assimilatory processes which involve the interaction of consonants and vowel sounds. In the process, the voiced alveolar nasal /n/ actively assimilates to sonorants and obstruents. Many processes in the assimilation occur across the dialects while some processes are dialect specific. For instance, velars in the Macha dialect and bilabials and labiodentals in the Guji dialect assimilate to alveolars. The other remarkable feature in this assimilatory process is that it is accompanied by metathesis. This work, thus throws light onto the description of the language. The assimilatory processes prevailing in the language in general and some facts dialect specifically only when they are common in the dialect in question have been discussed.

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R. K. Narayan as a Pragmatic Essayist

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Abstract

The first Indian novelist in English of International repute was neither Salman Rushdie nor the Nobel laureate V. S. Naipaul but R. K. Narayan. He has no philosophical or socialistic concern and he is rooted in his limited world. He is primarily preoccupied with man's filling of the life-role entrusted to him by tradition and environment. This aspect is reflected in his Prose-Writings like 'Mysore', 'Emerald Route', 'Next Sunday', 'Reluctant Guru', 'My Dateless Dairy' and 'My Days'. All are personal essays with 'Pragmatic' values for the readers of R. K. Narayan.

Keywords: Beef, capricious, Carnatic, caste system, customs, irony, joint-family system, paradox, prophet, reluctant, tradition.

Introduction

Indian writing in English is a living and evolving literary aspect. It is richer in content and wider in range. It has always been responsive to the changes in material reality and theoretical perspectives that have impacted and governed its study since the time of its inception. At the earlier stage the fictional works of the writers like Mulk Raj Anand, Raja Rao and R.K.Narayan were the main works. Besides fiction, these authors were also good Non-Fictional essayists to some extent. R. K. Narayan's popularity as a fictional writer, both at home and abroad, led most of his readers-and even his critics not recognize the existence of his Prose or Non-Fiction writings. Narayan's language is very lucid, transparent, vivid and racy. He uses simple English and never attempts to mix the flavour of Tamil or any other Indian language into it. There is no distortion of the rules of English grammar. He uses a lot of Indian words in his writings. He uses common Indian Idioms without bringing any change in their structure. His language is perfectly capable of presenting ideas. So everyone can read and comprehend his essays. They are 'Pragmatic in value'.

Works of Non-Fiction

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R. K. Narayan as a Pragmatic Essayist

Narayan is the author of some six works of non-fiction. They are categorized into three, with two of each kind in a category. They are:

1. Mysore (1944)} Travel
2. The Emerald Route: Passage through Karnataka (1987)} Literature
3. Next Sunday-Sketches and Essay (1956)} Discursive
4. Reluctant Guru-illustrious essay (1974)} Essays
5. My Dateless Dairy: An American Journey (1960)} Personal
6. My Days: A Memoir (1975/1989)} Records of life.

They also mark roughly three periods in R. K. Narayan's literary career as a non-fiction writer, in conception and execution of the ideas that go into these books, namely, the Early, the Middle and Later periods. The first two books deal wholly with the State, now known as **Karnataka**; the two books in the second category expand into his observations of topics of contemporary nature; and the last two are autobiographical works with appeal beyond national boundaries. Likewise, the audiences to which the works of these three categories are of interest extend from "Mysoreans" or "Kannadigas", to all Indians and all readers of Narayan, including the international. There is a progressive rising literary value in them from the first to the last work.

'Mysore' and 'The Emerald Route':

The first two books, 'Mysore' and 'The Emerald Route', are both a sort of travel account and have little value as literary works and less as travel guides. Both are records of the author's personal impressions and legends of the chosen places. "Mysore" is not a book of facts about Mysore State. It is just a collection of impressions descriptions, legends and historical tit-bits. This is entirely a personal record of R. K. Narayan's tour and studies. He recounts fully the history and circumstances of writing "Mysore". The same is also repeated in his book "My Days".

"The Emerald Route" is mostly a verbatim repetition of 'Mysore' with some additions and changes necessitated by Mysore expanding into 'Karnataka'. This is his narration of the legends of the places he toured. Occasionally, his account becomes moving, like his description of the battle between Tippu Sultan and the British army as in 'Mysore'. In 'The

Emerald Route', there is a dramatic piece, "watchman of the lake". But this play lacks appeal and is ineffectual. As travel guides, the books are little help to would-be-travellers. No doubt, they certainly excite imagination in the readers.

"Next Sunday" and "Reluctant Guru":

One of Narayan's ardent desires was to write discursive essays, and his two books, '*Next Sunday*' and '*Reluctant Guru*' are an ample expression of the fulfilment of this desire. They contain essays selected from those originally written for the Sunday edition of 'The Hindu' for about 20 years and for magazines both within India and outside, and selection from these books and others are put together in *A Writer's Nightmare* (1988) and *A Story-Teller's World* (1989). Inspired by Charles Lamb, these essays espoused the cause of the common man and cover widely varying topics of interest to readers. These essays are marked by simplicity of sentence structure, uncomplicated language without daunting depth of thought, chatty but felicitous style, apt diction, pleasing brevity and enlivening observations spiced with a frequent touch of pungent humour, irony or wit. These essays make for ideal relaxed Sunday reading. Several of the essays expound Narayan's sustained and unbroken loyalty to English and its need for India. He advocates 'English is Indian' or 'Swadeshi'. It should be indianised.

Narayan's *Next Sunday: Sketches and Essays* is a collection of fifty-five essays. They reveal his capacity to choose a wide variety of topics and make worthwhile observation using varied approaches to his topics. A look at some of the essays illuminates this point. The title essay *Next Sunday* is strongly placed near the end of the book. Here Narayan says that everyone looks forward to Sunday. It is a day on which there are many things to do. A man plans to do the work of 48 hours on that day. He wants to get up late. But he is disturbed and gets up in a disappointed mood. It is not a good way to start the day. The charm of the day is lost at the very start. But the time he begins his work, the Sunday is nearly gone. He remembers his promises to his family for outing. He says to his children to stay at home that day. He promises to take his family out 'The Next Sunday'. This essay reminds us of Charles Lamb's essay *Dream Children* which is full of pathos. *Government Music* is a biting satire on Indian bureaucratic procedures and India's policy of nationalising virtually everything. The sharp practices of astrologers and street fortune-tellers, who exploit credulous people, are deftly exposed in *Prophets in our Midst*. *Allergy* is a playful exercise

of pure wit, and *The Need for Silence* is a scathing comment on the incurable itch of politics speakers and their haranguing. His essay *Two-Way-Democracy* makes an impish suggestion for 'de-election' by voters on recalling unwanted politicians already elected. The essay "*On Knowledge*" is cleverly built around the paradox: "The Test of a man's worth will ultimately have to be not how much he knows, but how much he has avoided knowing". The solemn dissertation on the donkey focuses on the sad plight of a docile animal. *A Bookish Topic* is a skilful analysis of the play of the artful dodger who is unwilling to return the books he has borrowed. *Tears of Crocodile* is a whimsical essay in which the crocodile, much maligned by man sought for its skin, artfully tells its side of the story. *Headache* is a capricious essay diagnosing the diplomatic subterfuge used commonly to detach oneself from a disagreeable duty. In *The Crowd* the author says that he likes crowd. He likes crowd at a temple festival. The misanthrope hates a crowd, misses the charm of life. In the essay *Coffee*, the author describes the story of coffee and the way it came to India. Finally *Upstartism* is a study of human behaviour in an upstart. Thus R. K. Narayan's early essays cover a range of subjects of common phenomenon. They bear a remarkable likeness to the style and manner of Addison and Steele, Lamb and Goldsmith.

Reluctant Guru is a collection of forty essays. They are further testimony to Narayan's ability to write engagingly on any topic of his choice relevant to Indians. Here the Reluctant Guru is the author himself. The title essay "Reluctant Guru" reveals his reluctance to play the all-knowing at a Mid-Western University in America before the students and faculty and his evasive answers. More importantly, his essay *Children* show his concern for children in India, who are poorly treated by their elders. In both *A Trouble-free World* and *Musical Musings*, he indulges in an inquisitive mood. His essay *Indignation* is the birth right of every human being. *Murder of Pleasure* is another essay from R. K. Narayan, which is thought-provoking study in which he wonders how a detective story, which begins with a murder, and a tragedy which concluded with a killing, can be a source of pleasure. In a characteristic manner, he pokes gentle fun at Indian bureaucracy in *A Ministry of Worry*. *Our Possessions* is a humorous comment on people's all-too-common foible of acquiring things only to lose them or their use. In *My Educational Outlook* he severely criticises the Indian educational system. *The Greatest Common factor* is a well-meant encomium of the postman. He is the greatest common factor in humanity. He is the greatest repository of all men's hopes, fears and joys.

On the whole, both books *Next Sunday* and *Reluctant Guru* are abundant testimony to Narayan's imaginative thinking, social commitment and playful use of wit, irony and humour.

My Dateless Dairy

It is informative and we get to know Narayan as a practising writer and the American response to his works. It is a delightful exercise. It is the study of the cultural differences which Narayan observed, experienced and recorded. The travelogue begins with his days in New York. The self-service cafeteria reminds him of his own country where the waiter attends to you. Narayan was often intrigued by the question what happens to an Indian when he gets culturally mixed up. The story of Govind, an Indian friend seems to answer his query. Govind hailed from an orthodox Brahmin family in Bombay. He had come to USA seven years ago for higher studies. Then he fell in love with a European girl and married her much to the disgust of his parents. His father ostracized him from the ancient family. Govind took all this calmly and settled with his wife. But he still clings to his orthodox and remained a vegetarian. This created domestic complexities and he finally took to American food. Beef had an unexpected effect on him. But after about six years Govind felt terribly homesick. He wanted to return to India, but that was also a problem-since his wife was a foreigner. So he gets caught in the vicious circle and the problem remains unsolved. Govind, like most Indians find it difficult to return to homeland. R.K.Narayan remained a teetotaler even in America. It was difficult to get purely vegetarian food in America but he managed to get rice, curd and curry. Narayan himself felt Madras in Chicago. Mrs. Singer had prepared South Indian food for him. They also discussed about Madras personalities and Carnatic Music. Milton played records of Kharma on Veena and vocal recital of M.S.Subbalakshmi. Narayan also attended a sitar recital by Pt. Ravi Shankar at the annexe of the museum of Modern Art.

On another occasion, Narayan recounts the joy he felt in meeting his friend Dr M. N. Srinivas. Srinivas was an eminent Indian sociologist at Oxford on a visit to Chicago. Narayan also had a taste of racial discrimination in America. While boarding a bus at Montegale, he saw the bus depot displayed in its waiting hall 'For Coloured' and 'For

Whites' notices. Even in the bus it was whites first. The conductors so manoeuvred that the coloured men could board only after the White were seated.

Incidents from the *Diary* indicate that the Americans were curious to know about Indian political leaders like Gandhi and Nehru. They also questioned Narayan about the Caste System, the Joint Family system and issues related to religion. They were especially interested in talking about religion, mysticism, evolution and re-incarnation. Narayan's meeting with Greta Garbo is perhaps one of the most fascinating episodes. Her enquiry about the purpose of life and the meaning of creation was so earnest that Narayan shared with her the power of meditation and the Gayatri mantra. A press reporter once asked Narayan what could save the American Civilization. Then he was puzzled that Americans have everything in the world yet they are unhappy. Their suicide and divorce rates were rising at an alarming rate. This oppressed reporter wanted a solution to this unhappy state of affairs. Narayan then emphasized the need of meditation and prayer. R. K. Narayan's portrayal of his countrymen in America is mostly accurate.

Thus, "*My Dateless Dairy*" has the qualities of autobiography, travelogue and novel packed into one.

My Days

It depicts the happenings in R. K. Narayan's life. It is written in a lucid manner which is enjoyable by all. It reveals his sensitive and observant personality. It has 'three-fold literary value': it sheds light on his early struggle and preparation to become a writer and it provides details of the circumstances surrounding the composition of some of his works. For the most part, it is a straightforward narration. Anyone interested in R. K. Narayan's life and work can profit from reading it. He received in person the 1974 English Speaking Union and Books Abroad Literary Award for *My Days*.

Narayan's account of his childhood is delightful and is reminiscent of his "Swami and Friends". His schooldays are described with profound details. His shifting from Madras to Chennapatna and back again to Madras, the frequent transfers from school to school is all chalked out with great sincerity. He did not pass his university entrance examination till 1926 and it was during this time that Narayan has become an ardent reader of English literature. Left free for a whole year he read whatever he could. He started writing at this

time but did not seriously take it up. Having graduated in 1930, through the influence of his father, Narayan was appointed as a teacher at a government school in Chennapatna. His career as a school teacher lasted for two days. Back home at Mysore, he became an object of much speculation. Then he started his first novel “*Swami and Friends*” (1935). He worked systematically and wrote “each day, perhaps a two hundred words”.

The most memorable event in Narayan’s life occurred in July 1933 when he had gone to Coimbatore escorting his elder sister. It was there that he saw a girl drawing water from the street-tap and immediately fell in love with her. But the horoscopes did not match, yet the hurdle was overcome with the help of another astrologer and the marriage was celebrated. Narayan’s personal experience of the incompatibility of the horoscopes and the hurdles in love and marriage are drawn upon in the novel, “*The Bachelor of Arts*”. Soon after he became a reporter for a newspaper, “*The Justice*” and lasted in the profession for a year. His first novel was published in the October 1935 with the help of a British novelist, Graham Greene. Later his wife departed from this world in 1939. The personal tragedy of losing his wife of Narayan was recorded in his novel “*The English Teacher*”. It is autobiographic in content. He further provides the details of the filming “*The Guide*” and also the stage adaptation. Thus “*My Days*” is a neat and cogent self-protection without fallacies and inhibitions. To conclude in the words of Graham Greene “Narayan is the Novelist I most admire in the English language. His autobiography is worthy of his novels”. “*My Days*” will make everyone smile, shed a tear and feel sorry when it ends.

Critique

R. K. Narayan’s recognition at home and abroad by academies is well known, especially because of his novels and short stories; but his non-fiction should not be overlooked, for it accurately reveals many different aspects of the author’s life and thought, interests and style. All have Pragmatic Value in reader’s life.

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R. K. Narayan as a Pragmatic Essayist

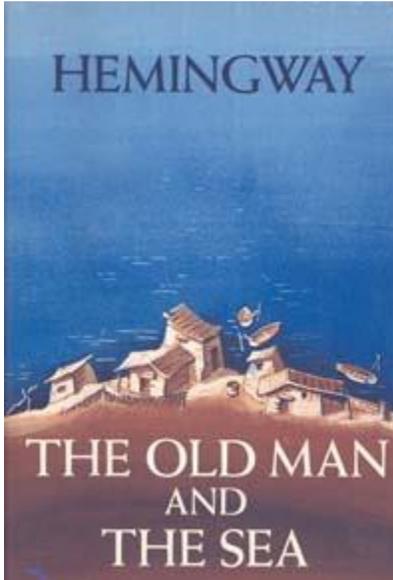
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**Theme of Heroism in Hemingway's
*The Old Man and the Sea***

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Abstract

“A man can be destroyed but not defeated” a statement made by the real hero-writer of the twentieth century whose epoch-making symbolic quotation echoes the invincible spirit of a hero who reaches the zenith of his success ultimately; he is none but the hero of eternity--- Ernest Hemingway. In *The Old man and the Sea* we find a complete triumph over crushing adversity is the heart of heroism, and in order for Santiago the fisherman to be a heroic emblem for human kind, his tribulations must be monumental. In the present study I have tried to discover and redefine the theme of heroism which has been exhibited through the protagonists like the Old Man–Santiago.

Keywords: Heroism, Defeated, Eshark, Old-man, Eighty-five.

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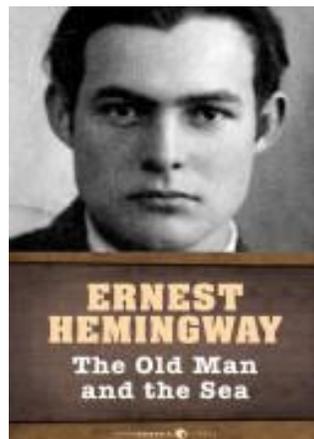
Dr. P. K. Debata

Theme of Heroism in Hemingway's *The Old Man and the Sea*

Hemingway's Heroes and Heroism

A man can be a hero because of unusual bravery, nobility of action, moral and intellectual qualities. Like Prometheus, Odysseus, Julia Caesar, Napoleon, a great number of figures are esteemed and respected as models for heroes because they represent the collective desire and yearning for being sublime, and grandeur. So the hero carries its traditional meaning and serves as a prototype for instruction, education and imitation. However, from the late 19th century, owing to the social, political and cultural changes, the hero in the contemporary world bears different meanings.

Hemingway's heroes make a breakthrough in the connotation and transcend the traditional function of heroes. Many of the characters in Hemingway's novels and stories are called heroes because they still preserve some of the virtues of the romanticized figures and the noble people in the traditional sense – bravery, courage, faith, perseverance, dignity, etc. Meanwhile, from their external action and internal mind, there always permeates a pessimistic mood and overtone. These heroes are more human than divine, more complex than simplex. The virtues Hemingway's heroes show when facing the harsh reality serve not as models for people to follow but purely as the revelation of the consolation and comfort for the bitter agony and pains. Hemingway's heroes are not always strong-minded, tough, sturdy, but rather dualized. Their courage, faith and moral code are rooted in the firm presumption that “Man proposes God disposes”.



Animated and Restrained

Hemingway's heroes are both animated as well as restrained, and seem to possess great spiritual energy. His works capture the extremes of heroism and tragedy. His heroes convey a sense of grandeur and power, and arouse strong emotion. In size, strength and emotional intensity; these characters go beyond the real people. The novel *The old man and the sea* describes the adventure of a single fisherman, highlighting his hard work, and his hard earned prize, the huge marlin, which at last, falls prey to the hungry sharks. The novel points out that Hemingway's aristocratic ideal of valour in battle is not the only the kind of heroism possible. Hemingway himself war correspondent, also praised the heroism of the man's long silent struggle with the earth and the elements. Hemingway's story begins most lyrically describing most the personal feeling instead of the acts of heroism portrayed in the epic struggle of the old man and with the huge fish. The story begins depicting the interaction between the primary characters as they prepare their fishing gear for the following day near a Gulf Stream harbour in the 1940s.

The Power and Nobility

The power and nobility of Hemingway's novels are resonant throughout the novel. The opening profile is of Santiago, and 'Old Man' in the title, and the main character, throughout the story, basically speaking, he is depicted as the hero of the novel. But as heroic his hug marlin, Santiago calls him his 'brother'. He is a Cuban fisherman, described as being old in every way except his eyes, which "were the same color as the sea and were cheerful and undefeated?" (p.5). Although Santiago has not caught a fish for eighty-four days, he ignores the jeers and pity of other fishermen and returns to the sea in his skiff day after day. The old man's sail was "patched with flour sacks and furling it looked like the flag of permanent defeat" (P.5). Other fisherman seems to believe that Santiago himself is a walking symbol of permanent defeat, as he does not catch a fish for eighty-four days. Yet, when unfurled, the sail still carries out its function, carrying Santiago out into the deepest water where the great marline awaits him. Likewise the old man proves himself when the time comes, giving a lasting impression of endurance.

Manolin - Symbol of Youth, Potency and Hope

The second described is Manolin a young boy whom Santiago taught to fish. Manolin had fished with Santiago before his parents made him stop, citing the old man's fishless streak as "the worst form of unlucky" (p.5). Despite working for another boat Manolin remains Santiago one loyal friend, always willing to obtain meals coffee and bait for the penniless old man, and more importantly to provide companionship. Hemingway seems to praise the ideals of freedom dignity of the individual; and heroism over coming tyranny—ideals characterizing the American emancipation through the boy, Manolin. Even more so than the lions, the boy provides Santiago with the ultimate symbol of youth potency and hope. More often than he prays to God for help, the old man recalls memories of Manolin wishing the boy were there - to give him strength in his time of need.

The Foreshadowing

After reminiscing about a fish that nearly ripped apart Santiago boat – foreshadowing the old man's inevitable encounter at sea - they carry the sail, lines, and harpoon back to Santiago shack, The foreshadowing continues as the old man's anticipation for the following day offers, Eighty-five is a lucky number ... How would you like to see me bring one in that dressed out over a thousand pounds? (p.11). The boy brings Santiago supper, and they discuss their favourite conversation topic: baseball-the New York Yankees and Joe DiMaggio. In particular Santiago's continual fixation with DiMaggio is an apt metaphor. The New York Yankees and Joe DiMaggio, whose career, Santiago follows in the Newspapers. DiMaggio – a two time American League Most Valuable Player, and one of the greatest second half of this career. One of the better known injuries was the bone spur in the heel of his left foot, which limited his abilities. The Next year, however, DiMaggio Comeback with another MVP season. Santiago sees the Great DiMaggio as an ultimate symbol of the resilience and courage- traits the old man shows throughout his three day journey.

Dreams Every Night

Manolin leaves for the night, and Santiago sleeps, dreaming of the Africa he remembers from his youth. The old man dreams nightly of the African coast, as “ he no longer dreamed of storm, nor of women , nor of great occurrences , nor of great fish , nor fights , nor contests of strength nor of his wife . He only dreamed of places now and lions on the beach. They played like young cats in the dusk and he loved them as he loved the boy (p.19). Santiago was a sailor in his youth, and travelled to Africa, where the young lion playing on the beach. Dreaming about the lions each night provide Santiago with a link to his younger days, as well as the strength and idealism that are associated with

Santiago rests, unawares that in the morning he will embark upon a three day journey of epic proportions. Hemingway had a particular genius for tragedy. Like others American writers of his time, he dealt imaginatively with heroism and the apparent gap between the real and the ideals. The gaps form the term of the Old Man and the Sea. In the novels, *The Old Man and the Sea*, and *A Farewell to Arms* heroism is tied to the central characters confrontation with mortality. Just before sunrise on the second day, Santiago begins to pity the great fish towing him. The old man reflects “He is wonderful and strange and who knows how old he is” (p.40). A shared bond between the two is thus established, as Santiago has previously called himself ‘a strange old man’ (p.55), in addition old man begins to call the fish his brother, and revels that the he loves and respects the fish. Throughout the rest of the novel Heming way details and deepens the parallel between Santiago, who perseveres through the night to stay with his fish who swims resiliently against the inevitability of death. Hemingway portrays the psychologically probing story on themes such as heroism and honour.

Three Key Images

Santiago begins to feel the fish is slow, and he hopes the fish will jump, so that “he will fill the sacks along backbone with air and then he cannot go deep to die”. (P.44). The fish gives a sudden, unexpected pull which causes the fishing line to slice through Santiago’s hand. In spite of his stained hand, which quickly begins to cramp, Santiago endures the pain and holds on

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his line. Finally the fish jumps; a marlin which bulges out of the water ‘unendingly’ (p.52). For Santiago, the fish that is two feet longer than his skiff is “the biggest fish that he had ever seen and bigger than he had ever heard of” (P.53). To comfort himself in the midst of his challenge, the old man thinks of the three key images throughout the book: The Great DiMaggio, the lions on the African beach, and the boy, Manolin. Santiago continually wishes that the boy were with him, even though he knows that it is impossibility, yet, just the thought of Manolin seems to give the old man strength and courage to endure.

After catching a fish and eating it, the old man positions himself to get a few minutes of sleep without losing his hold on the fish, determining that the marlin must “pull until he dies” (P.66). Santiago knows it is nearly time to kill the fish and again reassures himself by thinking “if the boy was here he would wet the coils of line, he thought. Yes. If the boy were here, if boy were here” (p.71). Santiago time of triumph quickly nears, yet the old man realizes that even if he catches the marlin his ideal is not over, as he thinks, “Man is not much beside the great birds and beasts. Still I would rather be that beast down there in the darkness of the sea. ‘Unless sharks come,’ he said aloud. ‘If sharks come, God pity him and me’ (p.57).

Parallel Suffering

Santiago awakes from his quick nap to the marlin jumping from the water more than a dozen times. As the sun rises on Santiago’s third day fish finally begins to circle the boat. Although the marlin has weakened, the old man is also suffering from fatigue, as he begins to experience faintness and dizziness, feels “tireded than I have even been” (p.76). Yet, Santiago refuses to break down their physically or mentally, and continues working his great marlin closer to the skiff. Finally the marlin circles close enough for the old man to spear it with his harpoon which he drives in with all the strength he can summon. The dying fish musters its final power and “rose high out of the water showing all his great length and width and all his power and his beauty. He seemed to hang to their air above the old man in the skiff. Then he fell in to the water with a crash that sent spray over the old man and over all of the skiff” (p.80). As blood from the marlin’s heart discolours the sea, Santiago attaches the marlin to the outside of the skiff with the rope, and starts sailing for home.

Attack of Sharks

As the old man's worst fears begins to come true, it is only "an hour before the first shark hit him" (p.85). A mako shark, attracted by the trail of marlin blood attacks the attached fish ripping out forty pounds before Santiago kills it with the harpoon. With the Marlin bleeding again, and without his harpoon which went down with the bleeding again and without harpoon which went down the shark Santiago realize that his great prize, won after two long days of struggle may be destroyed much quicker. After the first attack the old man's hope begins to diminish, and "he did not like to look at the fish any more since the he had been mutilated. When the fish had been hit it was as though he himself were hit" (p.88). This continues to recall the parallels made earlier in the novel between Santiago and his marlin.

Two more sharks arrive to feed on the Marlin, only to be killed by Santiago. Who ties his knife to an oar to make substitute harpoon. The old man's knife snaps when he kills the next shark leaving him with a club to use against the ceaseless barrage of sharks. As the sun goes down on Santiago's triumphant and tragic third day the old man recognizes the sharks is useless but continues clubbing them until they take the club from his hands. Santiago resiliently uses his boat's tiller as a weapon until it breaks the when he kills his last shark, and he realizes, "That was the last shark of the pack that came. There was nothing more for them for them to eat" (p102-03).

Imagery in the Defeat

With all 1500 pounds of Marlin meat stolen by the sharks Santiago acknowledges defeat and sail for the harbour, ignoring the sharks still hitting the bare carcass. "Upon arriving in the middle of the night Santiago, pulls his boat and puts the mast on his shoulders and burdened with his particular cross and makes the slow walk back to his shack. Christian imagery returns near the ends of the novel when Santiago shoulders his mast after returning, and climbing towards his shack (p.55), it was only then that he knew the depth of his tiredness. As the old man stumbles home he falls, and finds the mast on his back too heavy to rise with. The

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imagery of Christ carrying his cross continues as Santiago “put the mast down and stood up. He picked the mast up and put it on his shoulder and started up the road. He had to sit down five times before he reached his shack” (p.105) . Even after his three days of suffering the old man dutifully carries his burden on his back , Christ –like before falling into the a well- deserved sleep.

The boy arrives at Santiago shack the morning after old man returns, as he has each of the previous morning, Manolin has already been to the harbour, and has been Santiago’s skiff and the 18 feet long marlin skeleton. When he sees the sleeping old man, he goes to obtain coffee for Santiago, he did not care that they saw him crying. The old man finally wakes up with the boy by his side and they talk briefly. Santiago learns that the coast guard and airplanes had been searching the ocean for him during his three day absence. In addition the boy informs Santiago that they will fish together again in spite of Manolin’s parents order. When old man protests that he is not lucky any more, the boy replies, “The hell with luck will bring the luck with me” (p.108). After Santiago reveals that the he suffered plenty, Manolin leaves –crying again – to bring food, newspaper and medicine, for Santiago’s hands.

Down at the harbour several tourists see the marlin’s long whit spine, in the water among the empty beer cans and dead barracudas. When they ask a waiter what it is, the man replies ‘Eshark’ (p.109). Trying to explain what had happened. The tourists misunderstand, believing they are seeing a shark’s skeleton and remains oblivious to the three day saga that destroyed but did not defeat the old man.

After his time of suffering, Santiago finally rests, and the novel ends how it began as “up the road, in the shack and the old man was sleeping again. He was still sleeping on his face and the boy was sitting by watching him. The old man was dreaming about the lions” (p.109).

Fishing for Secondary Meaning

‘The old man and the sea’ is a story told so simply and precisely that it invites the reader to fish for secondary meaning, the after the novella was published, Hemingway urged a friend against such readings, insisting “I tried to make a real old man, a real boy a red sea and a real

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fish and real sharks". Yet this seems their disingenuous especially given the famous "Iceberg principle" that governed Hemingway writing for decades. The very simplicity of the story suggests that it is a parable meant to illustrate a moral lesson. But the nature of the lesson is not obvious. The Hemingway scholar Philip Young in his '*E. Hemingway*' offers a compelling answer to this question when he suggests "the novel is a parable but one for life itself, and thus readers who search for other allegorical meanings inevitably reduce the grandeur of the text. But of course alternate readings, persists (p.42).

Extending Beyond All Limits

Still reading from the critical thrashing of his previous book, *Across the River and In the Trees*, Hemingway constructs an allegory about the struggle of a writer who extended himself beyond all limits, only to have the resulting work picked apart by critics. Placing the novella in the context of Hemingway resentment towards his critics the parallel, become quite obvious the sharks are the sharks are the critics Santiago is lonely as the writer, the marlin, magnificent and elusive and inextricably bound and to the man who hunts it represents the Art of the novelist, Santiago is a former champion who wants to be champion again. Hemingway is in the same position.

Hemingway seems to have believed that his writing exceeded his critics, ability to understand it. In an interview conducted after the publication of *Across the River and in to the Trees*, he claims to have more compelling evidence for this reading that comes from the text itself. Santiago is the consummate craftsman. As a writer might aspire to do, he keeps his lines where he wants them 'With precision'. In fact he keeps them "straighter than any one did". As the double meaning of 'line' the writer and the fisher man, so does Hemingway's description of Santiago's line being thick as a 'big pencil'

Christian References

The Christian references in *The Old Man and the sea* are inescapable. Manolin sails with Santiago for forty days, which is the same amount of time Christ was in the wilderness.

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Santiago's trial with the fish lasts for three days; a crucial number in Christian theology for it makes the Trinity as well as the interval between the death and resurrection of Christ. The scars of Santiago trail - his cut hand, for instance - unites him with the crucified Christ as he does his posture when he returns to his village. Santiago reminds the readers of Christ as he bears the mast upon his shoulders and further he collapses with his arms out and palms up in the pose of crucifixion. Moreover, one could say that Santiago exhibits essential Christian traits of humility and charity. Like Christ he also undergoes a great trial and return to society having experienced something others cannot and like Christ the fisherman is a martyr of sorts.

Coherent Symbols?

The question is whether these accumulated symbols amount to anything coherent. Viewing the novella through the lens of Christian allegory is useful in that it provides a context for understanding some of the work's dominant themes. For example, by linking Santiago to Christ, Hemingway strengthens the reader's sense that a terrific and profound triumph has come from the old man's defeat. One critic, at least sees *The Old Man and the sea* as a religious allegory, but a decidedly non-Christian one. The novella is the clearest expression, of what Joseph Waldmeir refers to as Hemingway's 'Religion of Man' (p.45). This is a religion without an afterlife, in which spiritual completion is achieved through physical action. It is the cult of manhood. If anything counts meaning and moral significance, it is how one does whatever one does. This is especially true of solitary individuals in life –and – death situations. One must kill to live, one must die and these actions have no other worldly importance. Their meaning resides in how they are enacted. Because there is no eternal salvation all meaning and purpose are derived from earthly experience, from doing one's deeds well and bravely and truly - from being, in short, a man.

Santiago acts bravely and truly and kills like a Man which gives meaning and purpose to his struggle. The final material outcome of the struggle – that is, whether he returns home with the fish – becomes irrelevant, the fish too, has acted well and bravely and truly. It has been a brother to Santiago, and it has died like a man (indeed Hemingway tells us the sex of the fish). There is thus meaning and purpose in the fish's death. This reinforces the male –dominated

world view that Hemingway creates in the novella too: it is no mistake that there are no notable female characters in *The Old Man and the Sea*.

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Identifying Fit between Competencies of Listening Skill Incorporated in the *Samacheer Kalvi* English Syllabus and CEFR Illustrative Scale

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Abstract

The purpose of the study is to find equal level of Illustrative scale of Common European Framework of Reference for Languages (CEFR) for *Samacheer Kalvi* English Syllabus Classes for Listening Skill. In addition to that, it tried to find out the items included in the listening skill of the English Syllabus.

Keywords: CEFR, Competency Based Syllabus, English Syllabus, Illustrative Scale, Listening Skill, and *Samacheer Kalvi*.

Introduction

In 2011, the Government of Tamilnadu introduced *Samacheer Kalvi*. There were voices for and against *Samacheer Kalvi* syllabus among parents, teachers, educationists, and private school administrators. Historically, students in Tamilnadu went through various systems of education such as Oriental, Matriculation, State Board and Anglo-Indian. The *Samacheer Kalvi* program intends to provide quality education to all children without any discrimination based on their economic, social or cultural background. This is a landmark achievement in school education system in Tamil Nadu.

Mr. Karunaanantha, a retired Head of the Department of History, Vivekananda College, Chennai, points out a valid point in his speech on *Samacheer Kalvi*, "There can be, there must be unity in diversity. But there can never be unity in disparity in diversity." He also expresses that *Samacheer Kalvi* does not mean filling in the gaps that exist between the syllabuses followed under various Boards of Education. But it is an

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effort to end educational inequality existing in society in terms of caste, economics and social status, etc. (Uraththa sindhanai)

Samacheer Kalvi English Syllabus as a Competency Based Syllabus

The English Syllabus was designed based on National Curriculum Framework 2005. The Broad Objectives of the learning of English is to facilitate effective transaction in day-to-day situations, communicative competence, participatory learning frame, English as medium for other subjects. (Common Syllabus, 1). It is Competency Based Syllabus.

Competence-Based Syllabus is teaching which defines what a learner is able to do (in terms of specific skills) as result of instruction. Competencies (or skills) here refers to observable behaviors that are necessary for the successful completion of real-world activities (Richards, 2001). With Competence-Based Syllabus the starting point of curriculum design is a specification of the learning outcomes in terms of ‘competencies’ – the knowledge, skills and behaviors learners involved in performing everyday tasks and activities and which learners should master at the end of a course of study. (CLB, 69)

Common European Framework

The Common European Framework is a reference tool for language syllabuses, curriculum guidelines, examinations, textbooks, etc., across Europe. It also describes in a clearly way what language learners have to learn to do in order to use a language for communication and what knowledge and skills they have to develop so as to be able to act effectively in the society. The CEFR is designed to promote the multilingual and multicultural Europe. It also aims to overcome language and cultural barriers among European countries and it intends to help partners to describe the levels of proficiency required by existing standards, tests and examinations in order to facilitate comparisons between different systems of qualifications. For this purpose the Council of Europe has developed a European Framework with common reference levels (CEFR, 1).

The Common Reference Levels

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Identifying Fit between Competencies of Listening Skill Incorporated in the Samacheer Kalvi English Syllabus and CEFR Illustrative Scale

The common reference levels divide learners into three categories. Each category has two sub divisions. Basic User (A) has been divided into A1 Breakthrough or Beginner, A2 Waystage or Elementary. Independent User (B) has been divided into B1 Threshold or Intermediate and B2 Vantage or Upper intermediate. Proficient User (C) has been divided into C1 Effective Operational Proficiency or Advanced C2 Mastery or Proficiency (CEFR, 23).

Figure: 1 Reference Level of CEFR

Proficient	C2	Mastery
	C1	Effective Operational Proficiency
Independent	B2	Vantage
	B1	Threshold
Basic	A2	Waystage
	A1	Breakthrough

Data Collection and Data Analysis

This is an observation study based on non-probability method. The data for study was collected from both primary and secondary sources. The primary data obtained through competency list of Listening skill prescribed in Samacheer Kalvi English syllabus. From the competency list, learning outcomes of each skill were chosen for correlating from Class-I through Class-X. CEFR material is the source for secondary data. The entire syllabus from Class-I through Class-X was considered for the study. Through judgement, the correlation was made between Samacheer Kalvi and CEFR.

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Definition of Listening Skill

Listening is a very important skill for learning a language whether it is first or second language. Hearing sense is the first step of Listening Skill. Centers for Disease Control and Prevention of US give information about hearing: “Hearing loss can affect a child’s ability to develop speech, language, and social skills.”

Sheila Steinberg says "**Listening** is more complex than merely hearing. It is a process that consists of four stages: sensing and attending, understanding and interpreting, remembering, and responding. The stages occur in sequence but we are generally unaware of them." Dr John A. Kline, senior executive and Academic Provost for Air University defines “listening as the process of receiving, attending, and understanding auditory messages; that is, messages transmitted through the medium of sound. Often, the steps of responding and remembering are also included.”

Correlating Competencies of Listening skill from Class I through Class X Samacheer Kalvi English Syllabus with reference back to CEFR Illustrative

Table1 Correlating Competencies of Listening Skill incorporated in the Class I of Samacheer Kalvi English Syllabus

Samacheer Kalvi English Syllabus Class I Listening Competencies	Listening and responding in Words/ phrases/ fragments of utterances	Relating to sound and letter.	Listening to simple instructions	Listening and responding Greetings	Listening and responding to Questions
CEF	A1	A1	A1	A1	A1

The table 1 shows that all the Competencies of Listening Skill incorporated in Class I of Samacheer Kalvi English Syllabus were correlated with A1 level of CEFR Illustrative Scale.

Table 2 Correlating Competencies of Listening Skill Incorporated in the Class I of Samacheer Kalvi English Syllabus

Samacheer Kalvi English Syllabus Class II Listening Competencies	Listening to Longer instructions	Listening to Dual Directions	Listening and responding to Questions
CEF	A1 & A2	A1 & A2	A1

The table 2 shows that all the Competencies of Listening Skill incorporated in Class II of Samacheer Kalvi English Syllabus were correlated with A1 and A2 level of CEFR Illustrative Scale.

Table 3 Correlating Competencies of Listening Skill Incorporated in the Class III of Samacheer Kalvi English Syllabus with CEFR Illustrative Scale

Samacheer Kalvi Class III Listening Competencies	Listening to dual instructions	Listening to dual directions	Listening and responding to questions.	Listening and responding in peer group discussion.
CEF	A1 & A2	A1 & A2	A1 & A2	A2 & A1

The table 3 shows that all the Competencies of Listening Skill incorporated in Class III of Samacheer Kalvi English Syllabus were correlated A1 and A2 level of CEFR Illustrative Scale.

Table 4 Correlating Competencies of Listening Skill Incorporated in the Class I of Samacheer Kalvi English Syllabus with CEFR Illustrative Scale

Samacheer Kalvi English Syllabus Class IV Listening Competencies	Listening and responding in discussions.	Listening and responding to questions
CEF	A2	A2

The table 4 shows that all the listening Competencies of Listening Skill incorporated in Class IV of Samacheer Kalvi English Syllabus were correlated with A2 level of CEFR Illustrative Scale.

Table 5 Correlating Competencies of Listening Skill Incorporated in the Class I of Samacheer Kalvi English Syllabus with CEFR Illustrative Scale

Samacheer Kalvi English Syllabus Class V Listening Competencies	Participating in discussion	Following sequence and locating the main and the supporting ideas in listening	Listening and responding to correct pronunciation, stress and intonation
CEF	A2	A2	A2.1

The table 5 shows that all the Competencies of Listening Skill incorporated in Class V of Samacheer Kalvi English Syllabus have correlated with A2.1 and A2 level of CEFR Illustrative Scale.

Table 6 Correlating Competencies of Listening Skill Incorporated in the Class I of Samacheer Kalvi English Syllabus with CEFR Illustrative Scale

Samacheer Kalvi Class I Listening Competencies	Listening and comprehending instructions imperative statements.	Listening short audio pieces (Radio play, TV, CD's).
CEF	B1	B1

The table 6 shows that all the listening Competencies of Listening Skill incorporated in Class VI Samacheer Kalvi English Syllabus have correlated with B1 level of CEFR Illustrative Scale.

Table 7 Correlating Competencies of Listening Skill Incorporated in the Class I of Samacheer Kalvi English Syllabus with CEFR Illustrative Scale

Samacheer Kalvi English Syllabus Class VII Listening Competencies	Understanding oral instructions.	Listening to a report
CEF	B1	A2

The table 7 shows that all the Competencies of Listening Skill incorporated in Class VII of Samacheer Kalvi English Syllabus have correlated with B1 and A2 level of CEFR.

Table 8 Correlating Competencies of Listening Skill Incorporated in the Class I of Samacheer Kalvi English Syllabus with CEFR Illustrative Scale

Samacheer Kalvi English Syllabus Class VIII Listening Competencies	Listening to sport commentary	Listening to stress and inflections.	Listening and Appreciate poetry. (Rhyme, Meter)
CEF	B1	B1	C2 (reading)

The table 8 shows that all the Competencies of Listening Skill incorporated in Class VIII of Samacheer Kalvi English Syllabus have correlated with B1 and C1 level of CEFR.

Table 9 Correlating Competencies of Listening Skill Incorporated in the Class I of Samacheer Kalvi English Syllabus with CEFR Illustrative Scale

Samacheer Kalvi English Syllabus Class IX Listening Competencies	Listening to Public Address System	Following instructions and executing the given instructions (decode/ Filling in tables, forms etc)	Listening and Appreciate poetry(Rhyme, Meter)
CEF	A2	A2	C1

The table 9 shows that all the Competencies of Listening Skill incorporate in Class IX of Samacheer Kalvi English Syllabus have correlated with A2 and C1 level of CEFR.

Table 10 Correlating Competencies of Listening Skill Incorporated in the Class X of Samacheer Kalvi English Syllabus with CEFR Illustrative Scale

Samacheer Kalvi English Syllabus Class X Listening Competencies	Listening to summarize.	Listening to a dialogue and responding to or reporting the dialogue (For day-to-day life.)	Listening and interpret
CEF	B2	B1	B2.1

The table 10 shows that all the Competencies of Listening Skill incorporated in Class X of Samacheer Kalvi English Syllabus have correlated with B1 and B2.1 level of CEFR Illustrative Scale.

Table 11 Overall Listening Skill Correlation of Samacheer Kalvi English Syllabus English Syllabus with Reference back to CEFR Illustrative Scale

Samacheer Kalvi Classes	CEFR Illustrative Scale
Class 1	A1
Class 2	A1 & A2
Class 3	A1 & A2
Class 4	A2
Class 5	A2.1 & A2
Class 6	B1

Class 7	A2 & B1
Class 8	B1 & C2
Class 9	A2 & C1
Class 10	B1,B2 & B2.1

Conclusion

Illustrative scales of CEFR for Listening skill level from A1 through B2 almost accommodate all the Competences of Listening Skill incorporated in Samacheer Kalvi English Syllabus English syllabus from Class I through Class X. Listening sub-skill in Class VIII and Class IX (Listening to appreciate poetry) falls in the level of C2.

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The Cry of Women in Shashi Deshpande's Novels: A Voice from the Margins

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Shashi Deshpande

Courtesy: <http://www.penguinbooksindia.com/en/content/shashi-deshpande>

Introduction

Shashi Deshpande, the daughter of an eminent Kannada dramatist and Sanskrit scholar Adya Rangachar Sriranga, is a widely acclaimed novelist who has ten novels and five volumes of short stories to her credit. Her father is called “the Bernard Shaw of the Kannada Theatre.” Like her father, she has also won various awards such as “Thirumathi Rangammal Prize” and prestigious “Sahitya Akademi Award” (National Academy of Letters) in 1990 for her novels. She also won the “Padma Shri” award in 2009 for her valuable contribution as a writer. She also wrote the screenplay for the Hindi film “Drishti.” She is a postgraduate in English from Mysore University. After her marriage in 1962, she went to England with her husband. After her return, she started writing short stories which have records of her personal life. Earlier her short stories were published in bestselling Indian Magazines such as “*Femina*,” “*Eve’s Weekly*,” “*The*

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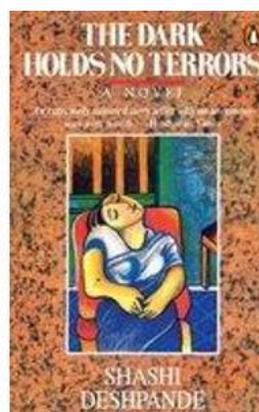
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Illustrated Weekly of India,” “*Deccan Herald*” and “*J.S. Mirror*.” Later on, after getting popularity her short stories were collected in five volumes. These are: “*The Legacy and Other Stories*” (1978), “*It Was Dark and Other Stories*” (1986), “*It Was the Nightingale and Other Stories*” (1986), “*The Miracle and Other Stories*” (1986) and “*The Intrusion and Other Stories*” (1993).

Shashi’s Growth as a Writer

Shashi admits that three things were responsible for her development as an English writer. She says: “There are three things in my early life that have shaped me as a writer. These are: that my father was a writer, that I was educated exclusively in English and that I was born a female” (*Of Concerns* 107). This statement clearly echoes the voice of a feminist soul in her. However, unlike the early feminist authors who chose to portray the subjugation of women in ordinary life, Shashi Deshpande moved a step further and made educated women as the subject of her writing and voiced the agony of such women who have to depend on their male counterparts for the choices and decisions of their life. In the words of Y.S. Sunita Reddy, “She gives us a peep into the state and condition of the present day woman who is intelligent and articulate, aware of her capabilities, but thwarted under the weight of male chauvinism” (Reddy 146). Neither her male characters are culprits nor do her female character sufferers. Infact, the female characters in her novels know their rights and they raise their voice against the male domination and women oppression. Through her novels she raises various issues related to women and her position in human society.

Preference of Male Child



Deshpande's novel, *The Dark Holds No Terrors*, brings out the struggle of a woman in a family where a male child is preferred to a female child and the novel reveals how the insensitive attitude of the family towards a female can drive her into a schizophrenic state of mind. The central character of the story is Saru (Sarita) who experiences the indifference of her mother and her own guilt feeling. The guilt of abandoning her parents, the guilt of her mother's death, her career as a physician, her marriage and her feelings about her husband and children. Moreover, she lived with the guilt of her brother Dhruva's untimely death. He is drowned at the age of seven. Her mother preferred her brother and she is always neglected. Years on, her mother's harsh words still bothered her, "Why didn't you die? Why are you alive and he dead?" (*The Dark Hold No Terrors* 19). This is the common situation in most of the Indian households.

Issue of Male Ego

Saru finds comfort in her love marriage with Manu. To get rid of her insecurities, fears and loneliness she started earning. As a typical status conscious husband, Manu felt uneasy and unhappy as his wife is more respected and more successful. He even raped her and she again left alone as she separated from him. However, the feeling of being alone does not despair her for long. She exhibits a real courage as she tells herself, "All right, so I'm alone. But so's everyone else. Human beings ... they're going to fail you. But because there's just us, because there's no one else, we have to go on trying. If we can't believe in ourselves, we're sunk" (*The Dark Holds No Terrors* 220). Saru frees herself from the shackles of tradition in quest of her self-identity which she ultimately realized in course of her life. S.P. Swain rightly asserts, "Saru's journey is a journey from self – alienation to self-identification, from negation to assertion, from diffidence to confidence. She learns to trust her feminine self" (Swain 39).

Detective Novels with Relevant Social Issues

If I Die Today (1982) and *Come Up Be Dead* (1983) are detective novels by Shashi Deshpande but with relevant social issues related to women such as education, economic independence and motherhood. *If I Die Today*, is first published as short story but later on it is developed as a novel. Manju is not only the central character of this novel but protagonist as well. She is honest, straightforward, broad minded and kind hearted lady who is a lecturer in a college by profession. She handles her personal and professional life simultaneously without any

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compromise at any stage. In spite of this, her married life is caught in the web of silence and barriers. Even after the birth of second child her married life is full of silence and misunderstandings. The agony and plight of her mind is clearly visible in her thoughts and she questions the institution of marriage. She thinks, “A marriage you start off expecting so many things. And bit-by-bit like dead leaves, the expectations fall off. But there two people who have shut themselves off in two separate glass jar who can see each other but can’t communicate? Is this marriage?” (*If I Die Today* 24)

Theme of Revenge

Come Up and be Dead is a detective novel by Shashi Deshpande. It is a detective story with revenge as its theme. This psychological thriller reveals the award winning literary excellence of Shashi Deshpande. The story is about the suicide of a girl Mridula who studies in an exclusive school. Miss Kshama Rao is appointed as new Head Mistress by the Chairman of the governing body of the school. The appointment is the result of good impression she left in his mind during a train journey. However, she finds herself incapable to handle this situation, especially when her brother Pratap turns out to be the prime suspect. The situation gets worse, when two more deaths make the school a place of suspicion and fear. After an attempted murder, Devayani, the cousin and the housekeeper of the head mistress suspects the conspiracy. It is revealed later on that Pratap was innocent and when he learnt the truth he was killed.

Deep Human Philosophy

Devayani deliberately accepts the challenge “to come up and be dead.” With the help of police she escaped the attempted murder and a sex racket was found behind all this conspiracy. Prominent men of the city were found involved in this including Varma, the chairman of girls school management board and the doctor who treated Pratap and Mridula. However, this novel also depicts the deep human philosophy besides its dramatic elements and suspense. Varma’s vengefulness is the real cause of all this conspiracy. He treats whole female sex as his enemy. Varma’s ally, Girish tells Devayani about him, “Strange isn’t it, that a man who has so much money should make himself vulnerable by going in for a thing like this? When I went to him I knew at once that he enjoyed this trade in girls. It was not just the money for him. Some sort of a

kink, I suppose” (*Come Up and Be Dead* 252). Shashi Deshpande thus gives the message that evil must be punished, whatever may be the odds.

Dilemma of Preference between Family and Profession

Roots and Shadows is again a feminist novel by Shashi Deshpande. Like Manju in *If I Die Today*, the protagonist of this novel, Indu finds herself caught in dilemma of preference between family and profession, between patriarchy and traditions on the one hand and independence and self - expression on the other hand. Besides fulfilling all the traditional family roles of a daughter, wife and mother she finds herself lost in the way of becoming a complete human being. Like, the other female protagonists of Shashi Deshpande, Indu also represents a large number of Indian women, who bear social and sexual oppression in day to day life. Indu is a journalist who tries to free herself from such kind of oppression. She tries to search her own self – identity and wants to attain individuality. She left her home in young age yearning for the freedom. But after her marriage with Jayant she realizes that she again lost her freedom and individuality. She ignores the advice of her old uncle Kaka and her aunt Atya. She admits, “But twice in my life I had thought I was free. Once when I left home as a young girl. And the second time, when, once again I left the family and returned to Jayant. Both times I found out how wrong I was. New bonds replace the old: that is all” (*Roots and Shadows* 36).

Happiness Lies in Small Things

Indu realizes that everyone and she herself expects too much from her life. In her relation with her husband Jayant she tries to project herself as he expects from her. But she ends up causing discomfort to him in this process. Jayant, here, is the representative of the society that put the huge burden of expectations on the shoulders of women, especially after her marriage. She realizes his alienated feelings when she faces her professional crises. She offers to resign from her magazine company as she realizes that she is doing nothing meaningful and the job is causing discomfort to her. But Jayant does not realize the delicacy of the situation and forces her to continue with her job. Dissatisfying from her marriage, she finds comfort in extra – marital affair with Naren, her childhood friend. He is just the contrast of Jayant. After a short term infatuation she realizes that her one and only destination is Jayant. In this relation she comes to aware about her own strengths and weaknesses. She also remembers her old uncle Kaka’s advice

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that happiness lies in small things. She also understands the position of Akka, the family matriarch in much better way. After so many twists and turns she finally tries to write what she dreams of as a journalist. Now, harmony in her family and peace of mind in her professional life finally brings happiness in her life. As Indu herself admits, “Now I felt clean, as if I had cut away all the unnecessary, uneven edges off myself” (*Roots and Shadows* 6).

Monotonous and Routine Life

Simone de Beauvoir once said, “One is not born, but rather becomes, a woman” (*The Second Sex* 267). These most quoted words by the French feminist writer are totally apt for Jaya, the central character of *That Long Silence*, the Sahitya Akademi Award winning novel of Shashi Deshpande. At every stage of life she is forced to remember that she is a woman and her paternal family teaches her the duties of a woman towards her husband. Unlike, Manju and Indu of earlier novels, Jaya completely devoted herself to her family roles as a wife and mother. Although she is living happy married life with her well earning husband Mohan and children Rati and Rahul, she finds her life monotonous and uncreative.

Loss of Self - Identity

Meanwhile Mohan is charged with corruption and he blames Jaya for it. He tells her, “I did it for you, for you and the children” (*That Long Silence* 10). Their family moves to a new house to avoid neighbors and the shameful situation. Unhappy and disillusioned Jaya moved to Dadar flat silently without questioning but in her heart she is utterly disappointed. Deshpande rightly asserts: “Two bullocks yoked together... it is more comfortable for them to move in the same direction. To go in different directions would be painful and what animal would voluntarily choose pain?” (*That Long Silence* 12). Her situation is thus like a cattle who moves from one place to another against its wishes. “She is named ‘Jaya’ by her father which means ‘victory’. Her father has brought up her as an ‘individual’. Later Mohan has given her name ‘Suhasini’ which means a soft smiling, placid, motherly woman” (*That Long Silence* 16). Thus she loses her self-identity.

Quest for Self-Identity

During her quest of self – identity she becomes aware of her talent and creative abilities. She starts writing short stories and her prolonged silence finds voice in these stories. One of her stories won the prize. In this story Jaya writes that a man could not reach out to his wife except through her body. Mohan felt that people will think this story is based on their life. To save her marriage, Jaya again becomes silent and changed her style of writing. As a result, publishers rejected her stories. Their neighbor Kamat, who admires her stories points out, “why didn’t you use that anger in your story? There is none of it here. There isn’t even a personal view, a personal vision. I’ll tell you what’s really wrong with your story. It’s too restrained. Spew put your anger in your writing, woman spew it out. Why are you holding it in?” (*That Long Silence* 194). Thus she loses her anger and deliberately becomes silent as per wishes of Mohan, the qualities which Mohan likes in her and his mother. At one instance, she finds herself unable to control her laughter when Mohan is blaming her for not being a dutiful wife. He gets angry and left the house. During his absence, she realized that she herself is partly responsible for the loss of her real self. Her silence is nothing but the suppressed anger. She decides to speak for the sake of her husband and her children. Her determination is very clear when she says, “I will have to speak, to listen, I will have to ease that long silence between us” (*That Long Silence* 192). This novel thus, portrays the life and compromises made by a middle class woman Jaya, who sacrifices her career to maintain peace in her family life. She is the true representative of Indian women. She is the spokesperson who raised their voice and put forward various questions which come to their mind every day.

Other Feminist Issues

Likewise, Urmi in *The Binding Vine* raises her voice against the rape of her elder daughter Kalpana by her sister Sulu’s husband. Sumi, in *A Matter of Time*, is left by her husband Gopal. He left without saying anything to anyone. And everyone blamed Sumi for the fault which she has not committed. Then there is another brave heroine Madhu in *Small Remedies* who has lost her only son Adit and who tries to get over the shock by writing biography of a famous singer Savitribai. She tries to find out how Savitribai managed to live without her child. And finally she gets her piece of mind back when she learns to live the life with courage like Savitribai. Another of Deshpande’s female protagonist is Manjari, in *Moving On*, who tries to unfold and discover the past through the diary of her dead father. She resists the patriarchal

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ideologies and wants to live life on her own terms. She represents the modern, educated and rebellious girl who is independent and aware of her rights. Deshpande's tenth novel, *In the Country of Deceit*, presents another modern woman Devayani who involves in a deceit or illicit relationship with Ashok, the District Superintendent of Police who is the father of a ten year old daughter. She sacrificed her reputation in pursuit of love and position. Thus, all the women characters in Deshpande's novels "try to assert themselves as independent individuals through confrontations with the traditional constraints in Indian society" (Haldar 11).

Issue of Patriarchy

Most of the novels of Shashi Deshpande question patriarchy in the conventional sense and her female characters are consistently seen in a quest for their identity. Her female characters are aware of their condition but they constitute the group known as "the gendered subaltern." Women are no doubt at the margins and men at the centre. But as Gayatri Chakravorty Spivak has pointed out, even some of the females join hand with males to exploit the other members of their sex and in a way try to draw privileges by moving a step towards the centre and leaving the margins behind. This is true of Deshpande's novels too, where women also exploit each other. There are hierarchies among women and women like Vanita Mami, Jeeja, Nayana and Tara indirectly reinforce patriarchy as they behave like a silent spectator and do not oppose the wrongs done on the other members of their sex. Sulu in *Binding Vine* and Akka, Padmini and Sunanda in *Roots and Shadows* also feed and strengthen patriarchy.

Conclusion

Thus, Shashi Deshpande has given a true picture of the society and not a biased one. Although she often denies being a feminist in her writings, yet she admits that in personal life, she is one: "I now have no doubts at all in saying that I am a feminist. In my life, I mean. But not consciously as a novelist. I must also say that my feminism has come to me very slowly, very gradually and mainly out of my own thinking and experiences and feelings. I started writing first and only then discovered my feminism" (Reddy 68).

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Feminine Sensibility and Socio-Political Concerns in Nayantara Sahgal's novels: *Storm in Chandigarh* and *A Situation in New Delhi*

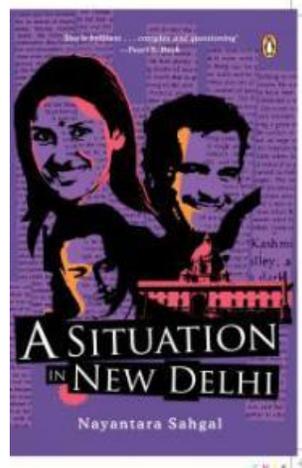
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Nayantara Sahgal

Nayantara Sahgal is a prolific writer. She has to her credit nine novels, two biographies, two political commentaries and a large number of articles, and contributions to various newspapers and magazines.



Sahgal's childhood was spent in Anand Bhawan at Allahabad with her parents, her maternal uncle, Jawaharlal Nehru and her cousin, Indira Gandhi. Her childhood and adolescence

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were spent amidst India's political reverberations, the struggle for independence from the British yoke and the influence of Gandhian ideas of freedom and non-violence.

A Writer with National Consciousness

Nayantara Sahgal is a writer with national consciousness. She along with her other counterparts like Kamala Markandaya, Ruth Praver Jhabvala, Santha Rama Rau has emerged as one of the most significant voices in the realm of Indian English fiction. Nayantara Sahgal's first non-fictional work *Prison and Chocolate Cake (1954)*, an autobiography, was published when she was only twenty-seven years old. The book describes the powerful associations and experiences of her life. The political consciousness which dominates her literary creations is real and inseparable from herself and her surroundings. Born in a family of freedom fighters, which had politics in its very blood, Nayantara Sahgal is, indeed, qualified to write political novels.

Realistic Base

Nayantara Sahgal has been active on the literary scene both as a creative writer and a political columnist. She has the unique distinction of being the political novelist on the Indian English literary scene. Her work has a strong realistic base and reflects not only her personal values but also the changing values of a society exposed for both freedom and power. She has the honour of being the first Indian woman novelist writing in English dealing with political themes.

General Themes in the Novels of Nayantara Sahgal

All the novels of Sahgal truthfully mirror the contemporary Indian political theme and portray the various social and cultural changes that take place in India. In all her novels, she exposes the power-hungry politicians and their madness for power. She highlights the ardent freedom fighters, thirst for freedom and their sacrifices for their motherland. In all her works, there is a juxtaposition of two worlds: the personal world of man-woman relationship and the impersonal world of politics. Husband-wife alienation resulting from lack of communication, East-West encounter, extra-marital relationship, existentialistic problems and temperamental incompatibility form the major themes in Sahgal's novels.

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Feminist Fiction

Besides politics, Sahgal's fiction focuses attention on Indian woman's search for sexual freedom and self-realization. Almost in all her novels, Sahgal has gone deep into the female psyche. Feminism demands an activity, not passivity which analyses our sense of the female presence in the world. A feminist fiction is a work where language and imagery are employed to impart a new vision of reality – reality perceived from a woman's authentic mode of seeing, feeling and measuring her existence without subscribing to the male cultural codes. Feminism seems to involve at two groups of claims, one normative and the other descriptive. Normative – Men and Women are entitled to equal rights and respect. Descriptive – Women are currently disadvantaged with respect to rights and respect compared with men.

Focus on Broken Marriages

In her novels, Sahgal's characters suffer from the torment of broken marriages. Loneliness, suffering and frustration in marriage sometimes cause disintegration and make women rebellious. Most of her couples seem to be happy and contented but they often experience loneliness and feel silences in marriage. For instance, Saroj in *Storm in Chandigarh* appears as a silent character. Her women characters behave as a normal human being do – succumbing to their ego, committing errors, taking wrong decisions, exposing their weakness but rising them in triumph. They reveal multi-faceted images and occupy varied status in the society. For instance, they live in the capacity of professionals, politicians, friends, parents, spouses and lovers.

Female Protagonists Wriggling Out of Virtuous Stereotypes

The female protagonists in the novels *Storm in Chandigarh* and *A Situation in New Delhi* experience conflict, frustration, alienation and bitterness in their holy marriage.

The female characters in *Storm in Chandigarh* wriggle out of the strait-jacket of virtuous stereotypes and emerge as individuals. This is brought out clearly in the portrayal of far from ideal marriages of three young couples-Vishal and Leela, Inder and Saroj and Jit and Mara. The

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novel is a study of certain similarities and contrasts of virtuous characters. It portrays the young hearts broken up by compulsions of matrimony and call of newfound love.

The Theme

The theme of the novel is violence, not necessarily an obvious physical violence, but an invisible and the more subtle form of violence. Saroj's pre-marital relationship becomes the cause of failure of their marriage. Inder is the husband of Saroj who obsessed and could not forgive this act of Saroj and constantly exploits her sense of innocence. Saroj has become a victim of the male tyranny. Saroj's quest for communication and sharing naturally leads her towards Vishal, whom she finds more understanding and considerate. Vishal who is the husband of Leela wants to build a true relationship with her. But he felt a great deal of unhappiness because she had always lived a life of pretence and hypocrisy with Vishal. She realized the torture of living together intimately yet remained strangers to each other.

Jit and Mara

In the novel, another couple is Jit and Mara who also suffer from a similar dilemma. They are a childless couple who suffer from emotional void in their life. Her marriage with sweet-tempered and considerate Jit has its share of estrangements and misgivings, but Mara's problem is not physical but psychological. The search for communication makes Mara come towards Inder. In her relationship with Inder, Mara stimulates his mind and involves him in ways no woman ever has. Mara is capable of responding to Inder's needs which highlights her inability to respond to Jit's much simpler needs. Mara's lack of interest makes Jit feel that all his affection and care are wasted.

Loneliness of Living Caused by Unhappy Marriages

Sahgal is deeply concerned with unhappy marriages and the loneliness of living. The novel portrays similarities and contrasts of various characters. Women characters in this novel do not like to remain confined within the four walls of their house. Through the portrayal of Leela, Gauri, Saroj and Mara, the author holds a mirror to the society that subjects its women to worst type of inhuman exploitation.

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A Situation in New Delhi

Sahgal's leanings towards feminism are revealed in her next novel *A Situation in New Delhi*. The fact comes to light when one studies the unjustifiable ill-treatment a large number of her women characters in this novel have to undergo in the society and tries to know why they are driven to committing suicide or to seeking divorce, or to undergoing nuisances when it becomes inevitable.

Devi is the younger sister Shivraj. Devi's marriage with Ishwar had been a passing interlude of happiness. However, this was a short-lived episode in her life and Ishwar dies, leaving behind his wife and a son named Rishad. After Ishwar's death, She feels no desire to remarry. The character of Devi perhaps stands as the weakest heroine portrayed by Sahgal. There is no convincing emotional catharsis to rise to the heights of pure tragedy in Devi. A performing puppet, she remains without individuality or sensibility, a caricature of a career politician of the modern era and it is a sad end indeed for Shivraj's sister.

Suicide – Failure of Society to Protect Women

The other woman character who is driven to commit suicide is Madhu in *A Situation in New Delhi*. The society that Nayantara creates in *A Situation in New Delhi* is one which fails to protect women even on the University campus in the capital city of the country as here Madhu, a student of Delhi University, is raped in the Register's office. The boys who raped Madhu obviously regard Madhu only as an object of lust to be used at their disposal and have no regard for her feelings, will and self-respect. A society which produces such men and cannot punish them does not deserve to have women in it.

Seeking Divorce

Lydia and Nell, two ladies who become Michael's wives successively in *A Situation in New Delhi* have to seek divorce because they find their husband's behaviour to be intolerable. Another woman character in the novel that has to undergo torments because she finds her husband incorrigible is Nadira, the wife of Usman Ali. Nadira feels herself to have been wronged by her husband, as she has come to know that he is in love with Devi.

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Narrow-minded Males

In the novel *A Situation in New Delhi*, Sahgal has portrayed her male characters mostly as narrow-minded, ruthless, careless husbands and their life is emptiness and boredom. However, some of her male characters equally suffer in a wrong marriage, due to loneliness or lack of communication.

Socio-Political Concerns in Nayantara Sahgal's novels: *Storm in Chandigarh* and *A Situation in New Delhi*

Sahgal has first-hand knowledge of politics and political figures in India. Her novels *Storm in Chandigarh* and *A Situation in New Delhi* are political novels. Sahgal's novel *Storm in Chandigarh* (1969) deals with the problem of political tension and violence originating from its being. Chandigarh, the common capital of the two states - the Punjab and Haryana. The novel depicts violence, chaos and the uneasy political situation of the late sixties in the partition of Punjab into two newly formed states - Punjabi - speaking Punjab and Hindi - speaking Haryana with Chandigarh as the common capital. The novel deals with the political upheaval in Punjab in the post-independence period.

Sahgal's novel, *A Situation in New Delhi* (1977) depicts the aftermath of a great popular Prime Minister Shivraj, who dominated the political and national scene for a full decade. He was the one who sacrificed his and his aristocratic family's comforts for the freedom of India. The novel is very much based on fact. It is a novel of political dislocation on the level of the novelist's own life. The novel *A Situation in New Delhi* points out the Naxalite movement and student unrest, and above all, the aftermath of Nehru's death. The novel deals with the problems of alienation and frustration of the younger generation of Indians in the context of opportunistic politics pursued in New Delhi. The novel begins with the news of the death of Prime Minister Shivraj, the idealistic and charismatic leader of India. In the novel, there is no gap between the private world and the political world; both the worlds are reciprocally treated in which actions and characters are co-mingled. The novel is indeed representative of the situation in the whole of India.

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Narrative Techniques

In her novels, Sahgal concentrates on the value of violence in the context of political events and ordinary human relations. She gives much importance to the framework of the structure of the novels. In her chapters, she takes up in turn each individual section of her design, filling it out, relating it to the others, continually interweaving past and present until the pattern is complete. In the novel *Storm in Chandigarh*, she speaks of the emotional storms raging in the characters. In *A Situation in New Delhi*, Sahgal uses the stream of consciousness technique.

Conclusion

Thus in all her novels, Sahgal's writing mainly focuses on the women's sexual freedom and self-realization and on the latest political ups and downs with the reflection of Indian contemporary society.

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Colophon:

My thanks are due to my Guide and Supervisor

Dr. (Mrs.) M. Ruby Dhavamani, M.A., M.Phil., Ph.D., Associate Professor of English, The Standard Fireworks Rajaratnam College for Women, Sivakasi 626 123 for her helpful suggestions and guidance in writing this paper.

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Simple Strategies for Effective Teaching of English at the Under-Graduate Level in Rural Andhra Pradesh, India

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Abstract

Learning English language is highly needed for knowledge, employment and uplift of social status. Students in rural Andhra Pradesh join the degree college without the basic proficiency in English and leave the college without acquiring the communication skills to use in day to day affairs. The current state of methodology followed in teaching English is to be blamed. To teach required skills of English by making the learning interesting, simple strategies are suggested which include motivating the students by the teachers by adopting motivational strategies. Reading programmes are to be conducted for enhancing the communication skills. Increased use of humour in English class enlivens the students and the group discussions are initiated for the over all improvement of student's English language skills.

Key words: Reading programme, Motivation, Humour, Group Discussion

Introduction

The status of English in India is high among the elite. It is mostly used in formal domains such as education, government and employment. It is used as a medium for inter-state communication, press and broadcasting. The number of newspapers, journals and magazines in English is on the rise. The spread of English throughout India is encouraged, so that it will become a genuine link language of the country, not just as it is

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at present, the link language of the elite (Tully, 1977). Therefore the underprivileged students in rural Andhra Pradesh lie on the teachers of English at the degree colleges.

The Indians who know English are viewed as providing India with a comparative advantage and a functional knowledge of English will be important for many more Indians to meet the economic challenges of the present century. The need for English to improve one's social and economic position has had an impact on undergraduate education. In Andhra Pradesh as in other states of India, English is taught as a second language at every stage of education. Though Telugu is spoken by 87% of people in A.P., more than half of personal letters are written in English and all business letters are written in English. Job interviews are carried out only in English. English has become far off from its original uses as the language of the government (Hohenthal, 2003).

In Andhra Pradesh, English is taught as a subject and not as a language. Teaching English is more examination oriented. The rural students are intelligent but they suffer from low confidence in their use of English. Presently, Andhra Pradesh state council of Higher Education changed the syllabus of English for degree students stressing the importance of speaking and listening skills. Language labs are established in most of the colleges. English paper has two parts as theory and practicals. In practicals students are tested in speaking and listening skills. In spite of these, there is deficient acquisition of English language skills among the rural students of A.P in real life situations.

The prevailing methods of teaching English are not conducive and congenial for effective learning of English. Hence, it is high time to adopt simple and well known strategies for imparting effective teaching of English. The strategies like motivating the students, conducting reading programmes, using humour in the classroom and involving students in group discussions are to be used to the optimum which result in the effective learning of English as a language and the students would obtain the basic required proficiency in English as in their mother-tongue.

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The Present Scenario of Teaching English in Rural Areas of Andhra Pradesh at the Degree Level

Students of rural Andhra Pradesh joining the degree colleges come from the poor family background. Majority of them attend the classes with single notebooks which they use for all the subjects. Most of them do not buy the prescribed English text books. On the contrary, the teachers go to the classes with textbooks and teach through translation method. The use of mother tongue is useful as far as the better understanding of the content of the text but not in acquiring the basic skills of English as the teachers are translating and explaining everything in the text in the mother-tongue. The use of two languages in the classroom can be done in such a way to provide comprehensible input in the target language (Krashen, 1985). Hence, mother tongue should not be used extensively.

Our examination pattern is also responsible for the present condition. The students focus on passing the examination rather than learning the language. The students, who do not buy the textbooks, purchase the study guides and guess papers readily available in the market before the examination period. On the other hand teachers are interested in the completion of lessons prescribed in the text. They do not go beyond explaining the lessons in the text. The students show an indifferent attitude towards English partially owing to the approach of the teachers. Students lack motivation. Only devoted teacher can motivate the students. It is the teacher's ability to turn the intelligence of rural students towards learning English. *The Hindu*, Education Plus, Sep 01, 2008 published a news item titled "Rural students more intelligent than their urban counterparts". The paper says, "The majority of students from SRR degree college, Karimnagar (A.P) opined that students from rural were poor in communication skills. They argued that rural students were far more intelligent than their urban counterparts".

Interactive sessions in English classrooms are not done often. Proper practice in using the English language is not given to students. Grammar is simply taught like

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mathematical or chemical formulas. Skills can be achieved only through practice, which is something we cannot do for the pupils. They have to do it for themselves (Bright and Ms.Gregor, 1978). But teachers can provide opportunities for such practices.

Pair work and group discussions are not often followed in the English class fearing that class may become noisy. Language experts say that a noisy language class is a good and effective class. Another factor is that the students are not provided with adequate reading materials. Reading instruction in English is not followed. Most of the teachers feel shy to use humour in the class. Consequently, the English language class becomes dull, boring and uninteresting. Teachers attend the classes without much preparation of the topic to be taught thinking that teaching general English class is a child's play. They don't provide or extract the background knowledge of the topic. The students' curiosity to learn the language is missing.

Increasing the Motivation to Learn English

Teaching a second language to students in rural areas remains a great challenge because performance in exams is considered more important than for other purposes (Hussin, 2000). Motivation is a crucial factor which interacts with other factors involved in the language learning process.

Crooks and Schmidt (1991) and Gardener and Tremblay (1994) explored four motivational orientations: (a) reason for learning (b) desire to attain the learning goal, (c) positive attitude toward the learning situation and (d) effortful behavior. Hussin (2000) identified the following factors that impart motivation in language learning:

1. Attitudes (i.e., sentiments towards the learning community and the target language)
2. Goals (perceived clarity and relevance of learning goals as reasons for learning)

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3. Involvement (i.e., extent to which the learner actively and consciously participates in the language learning process)
4. Environmental support (i.e., extent of teacher and peer support and the integration of cultural and outside of class support into learning experience)
5. Personal attitudes (i.e., aptitude, age, sex, and previous language learning experience)

Based on this, Hussin (2000) believes that teachers are able to drive the students to learn the language and to sustain students' interest in language learning if they provide activities that are:

- Interrelated between in – class and out of class language activities.
- Communicative (game type) integrative (short/small activities form larger activities)
- Pleasant , safe and non-threatening
- Enthusiastic
- Group – based
- Meaningful or relevant
- Challenging

These activities promote self-confidence, experience of success, learning satisfaction and good relationship among learners and between teacher and students. Teachers must get motivated themselves to motivate the students to learn English as a language. They need to ponder over the motivational strategies and use them in every class they teach.

Conducting Reading Programmes

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Attaining sufficient proficiency in the communication skills is required in any language learnt. We learn listening, speaking, reading and writing in our mother tongue in the given order. Any language should be learned or taught in the same order. Unfortunately in Indian conditions, the same order of learning the skills in English is not possible. Possibilities of listening, speaking and writing are limited to the rural students because their mother tongue is used in their environment. Hence, opportunities for these skills are limited. But students have ample abundant materials to read. Huge number of English books is available in the library. Newspapers and magazines are available even in petty shops. So, students can develop the other skills of English through developing reading skills.

Students have poor vocabulary in English. Lexical knowledge is central to communicative competence. Vocabulary is improved only through wide reading. Many students who come to the college as poor readers remain poor readers. Hence, conducting reading programmes in English is essential at the degree level in rural Andhra Pradesh. Reading programmes help the students to develop reading strategies. Strategy means problem-solving (Clay, 2001).

Strategies include:

1. monitoring awareness of one's own reading or writing
2. Searching, involving, active and flexible seeking of help from language cue systems inherent in print.
3. cross checking or using language cues from two or more sources to check one against the other (Schmidt, 2001)

The material selected for reading programmes should be interesting and alluring. The books or printed copies of stories from Folk Tales, Fairy Tales, Panchatantra can be used. Passages from daily newspapers can be selected. Some materials from the works of Indian writers in English can be used. The reading programme in English is to be conducted once in a week to students. At the end of the programme students are to be

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made to discuss in groups. The teacher should pose questions to answer. The students are also asked to write on certain item in the story. All the communication skills are practiced in the reading programme. The reading programme should provide useful, relevant and enjoyable reading experience. Students should be exposed to a variety of reading materials. The reading programme provides practice to the students in interacting with the text in active manner for comprehension.

Using Humour as a Strategy in Teaching English

The idea of using humour in teaching English is not a new concept but it is not used much in teaching. Humour makes a valuable tool in the process of teaching and learning English as a second language. Anderson (1985) says that humour can increase attention and interest and help to illustrate and reinforce what is being taught. Humour can be effectively used for increasing group dynamics, better class management, practicing grammatical structures, increasing vocabulary and learning about the culture of the English people.

Positive humour relevant to the material taught establishes a class conducive to adult- learning, defuses stress, provide an effective message delivery system and break down barriers between facilitators and learners and foster cohesiveness. (Saltman, 1995) Grammar also can be taught humorously by selecting the journal passages that focus on particular grammatical item. Teachers can use a variety of materials that are funny and entertaining. Funny cartoons are very useful. The teacher can use personal anecdotes and humorous stories. Word play is a laugh – provoking resource.

Poems can also be used for humour and effective teaching of English. Carrol (1998) asks us to consider the connotations of words in the following poem by Mary Ann Boyd Bean Arnold:

Call a woman a kitten, but never a cat:

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You can call her a mouse, cannot call her a rat:
Call a woman a chicken, but never a hen:
Or you surely will not be her caller again
You can say she's a vision, can't say she's a sight:
And no woman is skinny, she's slender and slight:
If you should burn you up, say she sets you affire:
And you'll always be welcome, you tricky old liar.

Word plays are humorous. For example, the anonymous piece "My Resume" uses word play throughout.

My first job was working in an orange juice factory, but I got canned, couldn't concentrate. After that I tried to be a tailor, but I just wasn't suited for it, mainly because it was a so-so job. Then I tried to be a chef, figured it would add a little spice to my life, but I just didn't have rhyme. My best job was being a musician, but eventually, I found I was not noteworthy. I studied a longtime to become a doctor but I didn't have any patience. Next was a job in a shoe factory, I tried but I just didn't fit in. After many years of training to find steady work, I finally got a job as a historian until I realized there was no future in it.

The best method for using this piece is to write it down on the board underlining the words used for pun and read the first section loud and the words that reflect on the speaker's occupation. Students may catch on quickly and they may be asked to explain the puns.

Teachers may download humorous practice worksheets from the internet for e.g. Busy teacher.org and use them in the class. These sheets give reading and speaking activity. They engage and make students think actively. The students read by themselves

and share and discuss with their groups, after which each group thinks of answers to each question and answer as the teacher approaches each group separately.

Interactive Teaching through Group Discussions

Group discussions are excellent method of teaching and learning. Instructions should be varied from day to day to help reach the most students possible. Here the teachers are the managers and facilitators of discussions. Questioning techniques are effective in discussions, group discussion provide greater interaction between teacher and students. Teachers maintain a greater control over what is being taught because they are able to start and control the discussion. Teachers can check what students learn through the questions asked. Students will concentrate on the lesson because at the end they will be asked questions.

Group work as a form of cooperative learning means that several people work together to finish a certain task or certain learning goal (Adams and Hamm, 1990) group work rises student's learning interest, their ability and creative thinking (Johnson and Niles, 2004) and improve their team spirit and social communication skills (Fearon, Mc Laughlin and Eng, 2012) group work helps the students to improve their grammatical competence, pronunciation, vocabulary and sentence structures. In the beginning students may be reluctant to do group work and participate in group discussion. But the teacher should divide the class into small groups and motivate them to participate in discussion, Long and Porter (1985) claim that students engage in more negotiations in the small group led by teacher-centered, whole class settings.

Svincki & Mekeachie (2001) suggest a number of ways to start a discussion that will stimulate interest and build momentum for the session. Some ways, according to them to start a discussion are:

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1. **A common experience:** At the beginning of the session a shared experience is created. Examples: Reviewing a reading topic or calling attention to a recent happening in the country or state.
2. **Controversy:** Starting a discussion with disagreement.
3. **Questions:** Questions are framed to check the background knowledge
4. **A Case Study or Problem:** presenting a problem to students by asking them to consider many factors to solve the problem and keep the students focused on the same goal.

Conclusion

As the required level of learning English language is not happening at the undergraduate level in rural Andhra Pradesh owing to the present method of teaching English like any other subject, lack of proper methodology for teaching English, there is an urgent need for a change. So it is suggested to use more strategies of motivation to motivate the students to learn English and develop communication skills. The conducting of reading programmes helps the students to develop other communication skills. The use of humour in English class will arrest the attention and kindle interest in learning English. Group discussion is an important strategy which develops all the four skills of English language to the students.

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- S. Rajendran, Ph.D.
Simple Strategies for Effective Teaching of English at the Under-Graduate Level in Rural Andhra Pradesh, India

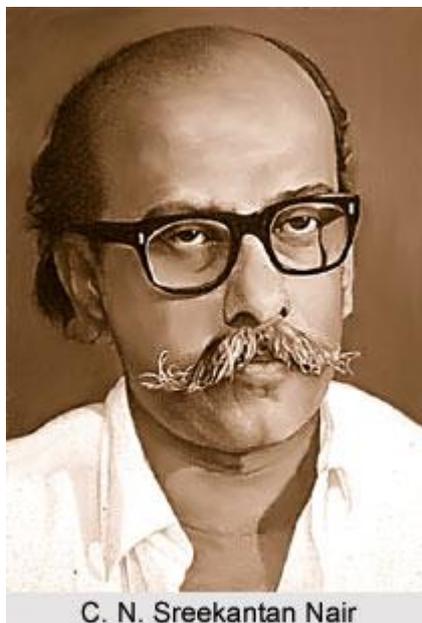
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Treatment of Myth in C N Sreekantan Nair's *Kanchana Sita*

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Courtesy: http://www.indianetzone.com/60/c_n_sreekantan_nair.htm

Abstract

Indian myths and the epics have been constantly re-created in retellings. Drama is one of the genres of literature which has made profound use of these. C.N. Sreekantan Nair's *Kanchana Sita* is a well-known play which is written based on the epic Ramayana. *Kanchana Sita* earned Sreekantan Nair the Kendra Sahitya Akademi Award in the year 1962. The play has been later adapted into a film with the same name by G. Aravindan.

The play is the re-interpretation of the *Uttara-Kanda*, the seventh and last book of Ramayana. By using this part as the major theme of the play, Sreekantan Nair provides a strong counterpoint to Rama's authority by portraying the unhappy incidents such as the unlawful death of Shambuka and the withdrawal of Sita into the lap of Mother Earth. The play questions the discrimination of gender and the evil aspect of caste system. This re-telling version of the epic is significant as it uses the feministic perspective to recount various incidents in the play.

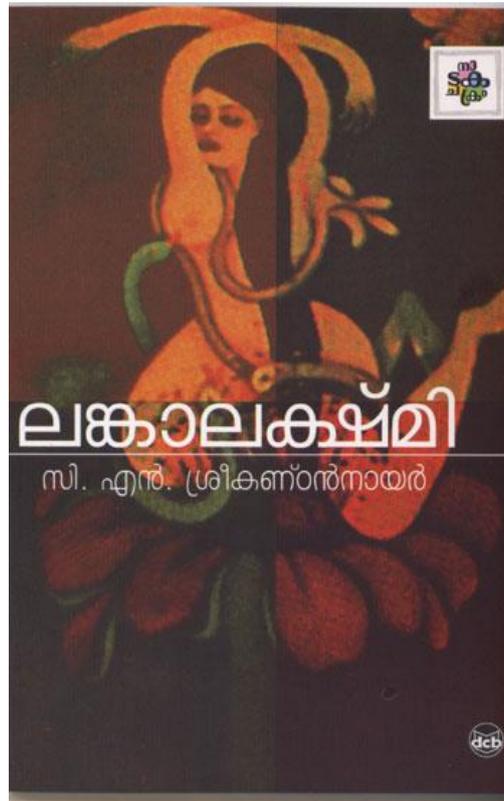
Keywords : C N Sreekantan Nair, Retellings, Indian Drama, Feminism

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Introduction



C. N Sreekantan Nair is a renowned playwright from Kerala. He, along with C.J. Thomas, is known to be the major innovator of Malayalam drama. Both of them are responsible for the advent of first truly modernist plays in Malayalam. Sreekantan Nair is probably best known for his *Ramayana* trilogy *Kanchana Sita* (1961), *Lankalakshmi* and *Saketham* which are based on the epic *Ramayana*. While *Kanchana Sita* brings out the philosopher in Sreekantan Nair, *Lankalakshmi* and *Saketham* highlight the playwright and poet in him. Each play focuses on the diversity of one of the three *gunas* in man known as *sathvic*, *rajas* and *tamas* respectively (“C.N”). *Kanchana Sita* earned Sreekantan Nair the Kendra Sahitya Academi Award in the year 1962. The play has been later adapted into a film with the same name by G Aravindan.

Kanchana Sita can be considered the magnum opus of Sreekantan Nair. The play is the re-interpretation of the *Uttara-Kanda*, the seventh and last book of *The Ramayana* which is regarded as a later addition to Valmiki’s original version of the epic. By using this part as the major theme of the play, Sreekantan Nair provides a strong counterpoint to Rama’s authority by portraying the unhappy incidents such as the unlawful death of Shambuka and the withdrawal of Sita into the lap of Mother Earth. Sreekantan Nair treats all characters in

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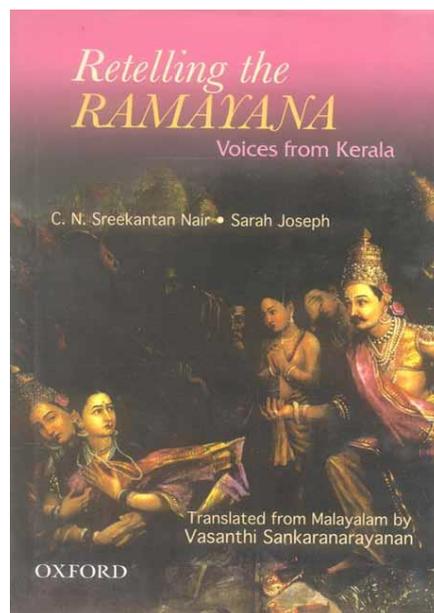
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the play basically as human beings and gives prime importance to the humanistic values rather than any abstract ideals which govern the life of man. The play elucidates the complexities of dharma and the sacrifices it demands by adhering to it. It also questions the discrimination of gender and the evil aspect of caste system. This re-telling version of the epic is significant as it uses the feministic perspective to recount various incidents in the play.

Significance of the Title

The title of the play *Kanchana Sita* carries abundance of meaning in the play. ‘Kanchana Sita’ literally means the golden image of Sita, which Rama uses as a substitute for her presence in the *Aswamedhayaga*. But it indirectly refers to the position of women during the epic age in the male dominated society in India. Though women were possessed by men like the golden images during that time, they were denied many rights as human beings. Even Sita, the wife of the king of *Ayodhya*, had been denied the basic consideration as an individual. Being charged with the offences she is not guilty of, Sita was abandoned in a wild forest at a time when she was in the last stage of her pregnancy. Kausalya’s reply, when Urmila questions why Sita had to undergo such serious violations being the queen of a country, is very significant in this context. She says, “but the queen is just a queen. She is not the king. The queen is a woman” (Sreekantan 24).

Feminist Approach



The author, in the play, gives ample importance to the female characters like Kausalya and Urmila who have fewer roles in Valmiki's *Ramayana*. The play itself begins with the exchange of disapproving statements of these two characters on the deeds of Rama and the whole *Raghuvamsa*, who do not bother to sacrifice their women as offerings for the eminence of their race. Urmila, who appears throughout the play, is presented as a very strong character and she seems to show no hesitation in confronting Rama to seek justice for Sita. When everyone compels Rama to take a new wife for conducting the rituals related to *Aswamedhayaga*, Urmila even dares to ask why Rama, who is renowned for his sense of dharma, does not punish himself for preferring to accept a new bride after throwing away his dutiful wife Sita to the mercy of wild animals in the forest. Though Sita's presence is felt all through the play she, in fact, appears only in two scenes. When the second time she appears in the last scene, she is asked to prove her chastity once again by Rama and it ends up with her return to the lap of Mother Earth. The play ends with Valmiki's comment, "Sita does not perish... Sita is nature itself" (Sreekantan 93).

Purusha and Prakriti Concepts

Sreekantan Nair has drawn the concept of *Purusha* and *Prakriti* in *Kanchana Sita*. This concept has its genealogy in the *Samkhya-Yoga* school of Indian philosophy. The play conceives *Purusha* as the masculine self (Rama) while *Prakriti* as the female animating power of the universe (Sita). It emphasizes the idea that *Purusha* is not distinct from *Prakriti*. This notion is clearly brought out in the film version of *Kanchana Sita* when Rama immerses into the waters of *Sarayu*, and merges and be one with *Prakriti*. Malayalam version of the *Ramayana* known as *Adhyathma Ramayana* by Ezhuthachan also views Rama as *Purusha* and Sita as *Prakriti*.

Sreekantan Nair criticises the *brahmanical* privilege and political tyranny throughout the play. Sage Vasishtha, who appears as the embodiment of love and compassion in Valmiki's *Ramayana*, turns to be Rama's influential advisor whose only purpose in life seems to be the unfair ascendancy of *Brahmins*. The characterisation of Rama and Bharata has been deviated from the traditional standards. Bharata is not portrayed as someone who obeys anything and everything that Rama says. While Rama accepts the supremacy of *Brahmins*, Bharata repudiates it strongly. Moreover, he disagrees with Rama's blind obligation to the conventions created by the *Brahmins*. He asks,

...learning the Vedas and performing of penance have been denied even to *kshatriyan* Aryans. The *kshatriyans* themselves are slavishly assisting the upholding of the law that the *brahmins* created against the *kshatriyans*. Oh, great king, has the king become a servant of the priest? (Sreekantan 49)

In *Kanchana Sita*, Bharata is not the only one who criticises Rama. Rama is being criticised by almost all the characters in the play including Hanuman, the greatest devotee of Rama. Hanuman questions the justice in disowning Sita, and he opposes the code of dharma which Rama has been following as the king of *Ayodhya*. He tells Rama,

You are inventing a new interpretation for statecraft, you are putting it to test and making it practically usable ... May you be victorious! But... I fear that this statecraft which breaks and smashes relationships of the soul is an eternal curse to this earth (Sreekantan 83).

Rama as Tragic Hero

In *Kanchana Sita*, the character of Rama comes down from the status of an epic hero into the status of a tragic hero. Rama is not a perfect person in this play; he is portrayed as an ordinary person with inherent nobility in him. He is brave, yet vulnerable and unfortunate at the same time. He is caught between *rajadharma* and his own dharma as an individual, and he vainly struggles to unify both. His misfortune is the result of his own action and he is destined to suffer for it. This suffering of Rama, which he has to undergo for committing an error in judgement, arouses pity and fear in the audience.

Film Version

The play, *Kanchana Sita*, has been made into a feature-length Malayalam movie in the same name by G Aravindan in the year 1977. The film was shot in the interior tribal areas of Andhra Pradesh. The roles of the epic heroes are played by *Rama Chenchu* tribal people, who claim to be the descendants of the *Ikshvaku* clan to which Rama belonged. The film retells the epic from a feminist perspective. Sita is never actually seen in the movie, but her virtual presence is evoked through the different aspects of nature. Poet and scholar Ayyappa Panicker views Sita's absence as typical of Aravindan's style, in which there is a conscious, meticulous effort 'not to communicate in order to communicate.' Aravindan also interweaves the concept of *Purusha* and *Prakriti*. The film ends with the depiction of Rama's last journey,

the *Mahaprasthanā*, in which he walks into the river with fire in his hand and becomes one with Sita, the all-pervading nature. Sita is portrayed not as a woman or an individual, but as an eternal concept in the film. The film earned Aravindan the National Film Award for Best Direction (“Kanchana”).

Conclusion

Indian mythologies and the epics have been constantly re-created in retellings. Drama is one of the genres of literature which has made profound use of myths. In India, Bharata’s *Natyashastra* is considered to be the earliest work on drama and theatre. The first chapter of *Natyashastra* refers to an ancient myth and implies that the drama was created by Gods for the benefit of mankind. The ultimate purpose of drama is the depiction of humanity. Sreekantan Nair is aware of this fact, and that may be the reason why he makes the character of Valmiki pronounce these words in *Kanchana Sita*, “Never shut your eyes towards the human life. It will reveal new truths” (Sreekantan 64).

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Treatment of Myth in C N Sreekantan Nair’s *Kanchana Sita*

Reality *versus* Reality A Journey from Classroom to Corporate

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Graduates for Global Market

Professional Courses are designed to prepare students as recruitable graduates for job market. Our IITs, NITs and many other institutions stand alone fulfilling the demands of the market by producing sound professionals not only for India but also for abroad. It is an honour to know that IITians are the first choice of Bill Gates, Founder of Microsoft. *Business Standard* reported that an MNNIT engineering graduate is offered 1.34 cr. from Facebook. As reported by *the Economic Times*, an IIT Kanpur student is offered 73 lakh per annum by Pocket Gems, a US based company. These may be exceptions but even other students from these institutions also show remarkable achievement in terms of their placement. Obviously, the credit goes to their communication skills as much as, if not more, it does to their technical skills and aptitude. They have the skills to show what they know. They are trained to grow not only as the best technocrats but effective communicators too. But there are other institutions, where the situation seems to be grim. Leaving aside a few old and well established institutions that admit high ranking students on the merit of the state entrance examination, all others produce a gloomy picture. Their placement records are poor and the basic reason behind poor placements is poor knowledge of the technical content and communication skills. They listen but do not understand, they know but cannot say. These students form a very large group and they become a liability not only to the institute but to the society as well. The irony of the situation is that quite a good amount of money is being invested on them to make them successful engineers.

Focus of This Paper

The present paper is a study of students' state and attitude, needs and preferences. The researcher has selected major engineering institutions of the Uttar Pradesh. These are the Institute of Engineering and Technology, Bundelkhand University, Jhansi (BU); University

Institute of Engineering and Technology, Chhatrapati Sahuji Maharaj University (CSJM), Kanpur; Motilal Nehru National Institute of Engineering & Technology, Allahabad (MNNIT); some of the privately run engineering institutions affiliated to Gautam Buddha Technical University (GBTU, erstwhile UPTU Lucknow) Lucknow; and Mahamaya Technical University (MTU), NOIDA to find out why students from Uttar Pradesh lack behind during campus recruitments and suggest remediation to improve their condition. BU and CSJM represent the state universities running campus programs and their admissions procedure is through the counseling on the basis of State Entrance Examination. These are the second high ranking institutes as the first preference of students remains five UPTU affiliated colleges (HBTI Kanpur, IET Lucknow, KNIT Sultanpur, MMMIT Gorakhpur, BIT Jhansi), and all top ranking private institutions as per the UPTU Rank list. In all, there are approximately 600 engineering institutions in the state. MNNIT is the institution of national repute which takes admissions on the basis of All India Engineering Entrance Examination (AIEEE) merit and reserves 50% seats for domicile students. It is known for its excellence in academics and for production of sufficiently merited/recruitable graduates at par with IITs.

Review of Literature

ELT (English Language Teaching) for engineers has become a much debated issue across the globe. Researchers are exploring the same issue in Indian context also. As India is a multilingual and multicultural country, the issue of ELT arises as one of the prominent issues related to engineering education. Today's engineers are required to cross the boundaries of the state and borders of the country. Therefore which, what and how of English language, in a particular domain is needed to be taught is a question that draws the attention of the researchers across the country.

Riemer (2002) stated that those engineering institutions which meet language requirements for the new global engineer will be ready to face the new millennium. Byram (2002) stated that foreign language learning has always been seen as a crucial need for the development of an economic potential of a nation. C. Indira in her paper on *The Engineering Student and the English Language: A Fresh look at Remediation* mentioned that "The aim of the English course in engineering colleges at present is to teach language skills (LSRW) through

natural acquisition of language. So the teaching or learning has no thought content to remember and reproduce in the examination. This makes the student assume that there is nothing to learn. The pass percentage in the city colleges is very high, always above 90%. But this does not reflect the linguistic competence or communicative competence. Even the students who manage to pass require remediation when he has to actually use language in real life situations.”

The condition is not much different in Uttar Pradesh as well. Further, she states, “In Tamilnadu awareness of the necessity to look for materials specific to the engineering register came in the late 1970’s when ‘The Structure of Technical English’ by A.J. Herbert (1965) became a prescribed text book” (2010). In the perspective of ELT to engineering students, P. Malathy (2009) clearly identifies the need for teachers’ training. She mentioned that English language teachers in engineering colleges need a better and intensive acquaintance with the processes for the formation of technical terms. And then they should also know how to use these processes integrated into their teaching of English.

Stephen Krashen (1988) identified that Language acquisition does not require extensive use of conscious grammatical rules, and does not require tedious drills....language acquisition requires meaningful interaction in the target language – natural communication – in which speakers are concerned not with the form of their utterances but with the messages they are conveying and understanding. He, further, stated that the best methods are those that supply comprehensible input in low anxiety situations, containing messages that students really want to hear.

Mitsutomi (2012) stated that second language development follows a developmental process, which resembles that of the first language. Yet, adults, unlike children, are often more critical of themselves and have fears, which children do not experience.... Adult learning is a relatively conscious process.” Going through the above mentioned sources and classroom observations and discussions with a number of concerned people which include teachers, students and policy makers motivated me to study the gap existing in the present system of delivery of the content and its application by the learners later during their interviews and workplace activities with regard to the teaching of Professional Communication and Remedial English to first year engineering students in Uttar Pradesh.

Why Emphasis on Language Skill?

Why so much emphasis on English language skills? The answer to this question would be - because of the enhancing importance of English in the present day business and industry. Globalization has opened new avenues. Expertise in English language is seen as an added qualification in the present scenario. The meaning of English language proficiency is not limited today to general speaking and writing skills. It has further extended to using English for communication purposes at workplace in formal as well as informal settings.

Since English has gained the status of being the business language for corporate and industry, it has become essential for each and every student to gain communicative competence and performance competence to survive and succeed in the fast developing and changing business world. For engineering students, it becomes still more crucial to develop proficiency in speaking as well as in writing as they are the people to write technical and scientific documents – which mean specific words in specific place. Not to mention that precision and accuracy are the two key-words for all kinds of technical writing and it requires great diligence to develop precision and accuracy. Thus, engineering students require learning Business English which covers documentation, presentation and conversational skills.

ELT for engineers is not a matter of concern only in India, it has drawn the attention of the experts across the world. The DEEWR Project Report (The Department of Education, Employment and Workplace Relations) from Australia elaborates the concern, “This view of proficiency as the ability to organise language to carry out a variety of communication tasks distinguishes the use of ‘English language proficiency’ from a narrow focus on language as a formal system concerned only with correct use of grammar and sentence structure” (2012) .

To explore, illustrate, analyze and evaluate the real situation classroom observations and discussions with academicians and corporate people were held. Here are a few examples which allow us to review the status.

Case Study 1

A. A B.Tech first Year student (batch 2011) of a reputed state university had a tough time understanding lectures. He shared with one of his close friends that he would leave the course. He was depressed due to his awareness of lack of proficiency in English language. He was miserable and even scared of his seniors. He would hide himself for fear that he might be asked his introduction in English. Lack of proficiency in speaking takes a toll on one's self esteem.

Case Study 2

B. A B. Tech first year student (batch 2005) of a UPTU affiliated private engineering institution, left the course after first semester as he was unable to understand English. He was not able to write or speak even a single sentence – as simple as ‘My name is Varun Kumar.’ Even his teachers, after trying for six months, had given up on him. It proved that he is not gifted with a proclivity to either the technical or the communication skills. Neither did he have command on English. It remained ever questionable how he could pass through all the classes till intermediate and further was admitted to engineering.

Case Study 3

C. A B. Tech first year student (batch 2008), of a UPTU affiliated private engineering institution, was hesitant while speaking English. She was apprehensive of making mistakes. She was a victim of trait as well as state anxiety and would be nervous even when asked to introduce herself on stage. But after few activity based classes she developed confidence. After a month she was given a task to read any book of her choice and to deliver a presentation. She did well, though she was fumbling, but she continued for 20 minutes in spite of the fact that the given time was only 10 minutes. She requested to be allowed to complete. Her presentation was based on ‘*Wings of Fire*’ by APJ Abdul Kalam.

Case Study 4

X. A first year engineering student (batch 2007), a UPTU affiliated private engineering institution, was given to deliver an extempore speech on ‘Smile’. She could not speak. The teacher gave her sentences to imitate and she faced great difficulty even while repeating. When

asked to write the sentences on blackboard, she would ask the teacher to repeat them over and over again. She would fumble on words such as cheerful and fragrance.

Case Study 5

Y. A pass out student of a private institution affiliated to MTU, who appeared in the campus recruitment drives and further have companies like TCS and Cognizant during off campus drive, shared, “When I went for my off campus drive in TCS, I noticed that the major difference in me and students from other states was the level of our communication skills. We were not even at par with those students in terms of communication skills and sometimes we use to feel and asked ourselves, “Are we really educated?” Communication skills is in demand so much so that technical skills take a second position. Those who are good at presenting themselves and convincing the recruiter take the lead.

A Grave Situation

It is a grave situation that prevails. It is really difficult to expect such students to get good jobs. That is why during campus placement drives, such students rank very low and often get rejected by the companies on the ground of their poor communication skills even if they qualify the aptitude test. Academicians, educationists and corporate personnel indicate that communication skills in English function as a major and deciding factor at the time of recruitment. Candidates who cannot communicate well find no takers. They think the curriculum prescribed for the students during their four year course should be strengthened to enhance their communicative skills. It should be designed more according to the requirement of the Industry. It is easier to teach communication skills than to acquire it. Therefore, it has to be so developed as to enable students to practice more. They also emphasize on the integration of the English or communication skills syllabus with the syllabus of other core papers. Here are the excerpts of the talks held with a few of them.

Academicians, Educationists and Industrialists’ Views on English curriculum and Competency of students

Prof. P Chakrabarti, Director MNNIT says, "Our students have sound technical knowledge. But it being a government institution, we get students from all strata of society; some from very poor families. Thus, general feedback from companies is that students are technically very sound, but have poor professional skills. We need to address that issue" (*Business Standard*).

Dr. Pashupati Jha, IIT Roorkee said that a large number of students at the entry level have poor knowledge of English but IIT system is so build on that they have to improve their language skills in the very first semester itself as they have to deliver two seminars per semester, one presentation, one project presentation. The medium of instruction is compulsorily English, faculty do not talk in any language other than English with the students. Besides pursuing a paper in technical writing, students have to work hard for their seminars, presentations and project reports. He works with faculty and peer group to enhance his language skills and by the time he enters his second year, he is a much improved candidate in terms of language proficiency. Their curriculum of English is spread over four years in the form of elective papers. This helps them study English throughout four years of engineering which naturally equips them with language skills.

Dr. Umesh Gautam, Chancellor, Invertis University, Bareilly considers communication skills in English as the prime need of a student to achieve success at work. He thinks that syllabus alone cannot help a student to improve his communication skills. Learning of communication skills has to be incorporated in the whole engineering curriculum. He further states that English classrooms and teachers need to be more equipped to help students enhance their communication skills. For the learners of English, implicit grammar needs to be preferred in comparison to explicit grammar. When Invertis was affiliated to UPTU, besides following the curriculum as prescribed by the university, the institute used to offer specialized classes under Employability Enhancement Programme (EEP) for its second, third and final year students. These were the activity based classes emphasizing largely upon spoken skills, but given space to Listening, Writing, Reading, Grammar and vocabulary along with language games and communication activities. The success of these classes was largely dependent on the skill of teachers. Exciting results were found where the class had an effective teacher, but where the teacher was not effective, students discarded these classes.

Mr. Mayank Singhal, Head Corporate Resource Centre, Invertis University, Bareilly said that for engineering graduates besides aptitude, a company looks for effective communication skills in English. High levels of aptitude might help an engineering graduate to secure a job but poor communication skills might be a handicap.

Mr. Sanjeev Arora, Chairman, Millenium Institute, Saharanpur laments the condition of students who are coming for engineering courses. Not to speak of their proficiency in English they cannot even introduce themselves. The future of such students is grim. He feels that UP Board students from rural background form a large group of disadvantaged learners who aspire to pursue an ambitious course like engineering but fail to either understand or express their knowledge. He feels that a very strong and effective syllabus should be prepared for such students which should be different from the current syllabus because the needs of such learners are entirely different from the needs of the average learners. Such students need to develop competency in basic language skills before studying the advanced communication theories. He also feels that at present, teachers with special training in communication skills teaching or language teaching are not available. Most institutions have to fill in the seats with the candidates who simply possess an MA degree in Literature from any university. They have no specific training in Communication Skills/Language/Technical Writing Teaching. Lack of knowledge, objective and expertise is what the institutes have to face but can't do anything about it.

Reality

There lies a number of examples if one goes ahead to explore the reality of these technical institutions. On the importance of Communication Skills for engineers, Thomas N. Huckin and Leslie A. Olsen state: "Scientists and engineers may be technically brilliant and creative, but unless they can convince co-workers, clients, and supervisors of their worth, their technical skills will be unnoticed, unappreciated, and unused (1991). In a word [*sic*], if technical people cannot communicate to others what they are doing and why it is important, it is they and their excellent technical skills that will be superfluous. From this perspective, communication skills are not just handy; they are critical tools for success, even survival, in "real world" environments".

Hardings (2007) stated that more and more people are using English in a growing number of occupational contexts. The general skills that a general English teacher uses e.g. being communicative, using authentic materials and analyzing English in a practical way are also applicable to ESP. He also suggested that teachers should :

- Think about what is needed and don't just follow an off-the-shelf course or course book;
- Understand the nature of their students' subject area;
- Work out their language needs in relation to their skills;
- Use contexts, texts, situations from their subject area;
- Use authentic materials;
- Make the tasks as authentic as possible; Motivate the students with variety, relevance and fun;
- Take the classroom into the real world and bring the real world into the classroom.

Recommendations

Specific and well defined content and trained teachers become two prerequisites for teaching English to engineers. It is evident that there is a dearth of perfect or near to perfect role models to teach English language and communication skills. Unless certain steps are taken in the direction of improvement of the syllabus and teaching plan of the Professional Communication, the sole paper being taught in the first year only, it would be difficult to raise the status of the students. On the basis of the study, certain recommendations are as follows –

- i) Screening and streaming of the students should be done as the first step in this regard. Below average and average students have to be screened out in one group and above average students with sound knowledge of language skills should be put in another group. This is required because at the entry level of engineering, students are not tested for their language or communication skills. They are tested only for the physics, chemistry and mathematics and that too through objective question-answer pattern and later on face difficulty in understanding the core engineering curriculum because the lectures are delivered in English.

- ii) The syllabus needs to be extended to two categories-Basic and Advance. Basic Course for the students who lack even the basic knowledge of the four language skills, i.e. the group one. Advance Course for all the students including group one and two both. The basic course should include the language skills development exercises while advanced course should include communication theories and strategies.
- iii) The basic course may be prescribed in the first semester only to the selective students.
- iv) Advanced course may be prescribed in second and the third semester.
- v) Advance course needs to be more activity oriented than lecture oriented and it should have good number of presentations in the form of extempore speeches, group discussions, meetings, seminars etc.
- vi) Fourth, fifth and sixth semester students may be given choice of elective papers based on literature/fiction/poetry/drama/. This will enable them to learn language through literature. Engineering students hardly have any paper which teaches them about emotions and character building. In a formal workplace setting, general discussions and informal talks also take place and literature is the best tool to prepare students for effective conversation.
- vii) The English teachers should be provided pre-service training essentially so that they can be equipped with the skills to deal with the technical writing, scientific vocabulary and communication skills papers. It is apparent that most teachers are MA in English literature with no background of technical writing skills.
- viii) Along with a master degree, a PGDTE course from EFLU, Hyderabad should be mandatory for the faculty of English or communication skills in technical institutions.
- ix) The practical examination should not be restricted to internal assessment. The present system of internal assessment frees teachers and students from rigorous practice of communication skills activities. Bundelkhand University, Jhansi and CSJM University, Kanpur present a better example in this regards, where students have to appear for the viva voce for internal/periodical assessment. They are asked to introduce themselves, answer questions related to job interviews, write their resume and participate in Group Discussions. This practice makes the students work on themselves. It was observed that they work with their peers to prepare for the internal assessment viva voce.

- x) Their curriculum should prepare them for face-to-face communication, telephonic communication, video conferencing, oral presentations and meetings etc.
- xi) By the seventh semester, the students should be trained in writing formal emails, SMSs and business letters and reports. The present syllabus only teaches the nature of a business letter/report/proposal, its types and methods of writing but hardly any practice in all these is done. Students need to be exposed to the real business environment.

What Lies Ahead

Unless measures are taken to improve the poor conditions of the students in these institutions, we cannot expect quality education or quality product from them. Keeping in view the words of John Ruskin, “The highest reward for a person's toil is not what they get for it, but what they become by it”, we need to put the students to hard labour, so that they get all possible opportunities to remove the flaws related to their written and spoken skills and become professionals who can handle their work independently and confidently. In the light of the above, it has become the need of the hour to provide our students with a modified and more structured syllabus of Professional Communication and Remedial English. Instead of making it a burden on them, it is needed to be integrated with the curriculum of their mainstream engineering content.

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Reconstructing Identities in Amitav Ghosh's *Sea of Poppies*: A Postmodernist Perspective

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Abstract

This paper is an attempt to present individuals' quest for new methods of representation to challenge the global conditions and ever-increasing cultural multiplicity. In Amitav Ghosh's *Sea of Poppies* this condition is delineated through a panorama of characters who migrate to an alien place in a ship called the *Ibis*. In a colonial backdrop, Ghosh draws attention to the historical consequences of imperialism leading to migration and displacement of people. By using the tools of deconstruction, this paper will focus on how the characters try to escape their names, caste, race, bodies, and places of origin while reconstructing identity. Cut off from the older personal, familial and national ties these migrants forge new identity and adopt the *Ibis* as new cultural community.

Introduction

The question of identity has become a very broad and influential concept in the postmodern era wherein an individual must search for new methods of representation to challenge the global conditions and ever-increasing cultural multiplicity. The concept of identity has proven to be remarkably fluid and changeable, acquiring its own meaning in various disciplines in ways that best suit their intentions and priorities. The traditional and highly valued frames of reference in terms of which individuals can define themselves and their place in society have been blown out. In other words, the postmodern era challenges long established ideologies and values related to individual and family. Identity is now multi-faceted and constantly reconstructed by choice whereas individuals' identities in traditional societies were fixed and stable.

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The current era of globalization and the postmodern age has rendered the assumption of fixed identity as obsolete and has recognized that identity is a multi-layered and changeable notion. The inevitable influence of the media, especially the internet, social networking and mobile phone opened new channels to allow for the flows of information and people to transcend borders resulting in greater exchange. In this respect, the spaces they inhabit are not fixed and homogenous but heterogeneous and malleable. Consequently, individuals are assigned to reconstruct their image and adopt multiple identities while altering existing ones.

Amitav Ghosh as a Postmodern Writer



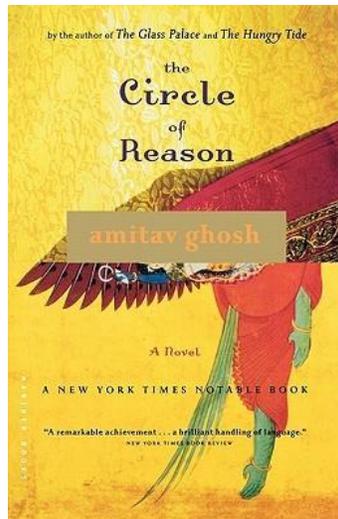
Amitav Ghosh has emerged as one of the prominent writers of Indian postmodern literature. Ghosh's novels centre around various issues of postmodern age. The important traits of postmodern fiction such as fluid identity, migration, plurality, hybridity, multiculturalism, blending of fact and fiction, human insecurities and questioning nature appear as major themes and narrative strategies in his works. As a history graduate and trained anthropologist, Ghosh finds connection between past and present by reinterpreting the historical events with a creative insight that allows weaving a magical plot. Ghosh's fictional world consists of magically realistic plots organized with postmodern narrational techniques injecting a sense of dejection that deals with human predicament, disasters, dislocation and displacement.

Postmodern Elements in His Works

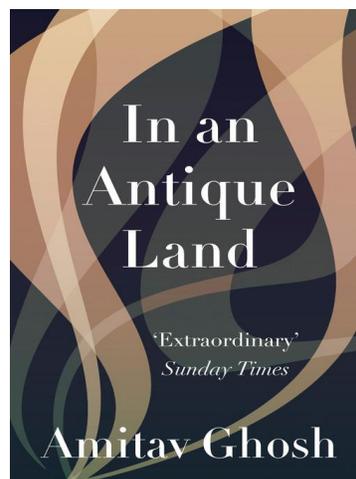
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Amitav's very first novel, *The Circle of Reason* (1986) explores the theme of migration and a continuing tradition of cultural exchange for India. Through this novel Ghosh tries to show that western reason proves to be inadequate and he celebrates the triumph of human goodness. It is a search for a transforming vision-more than a simple quest for identity- as the protagonist moves from Lalpukur in India to al-Ghazira in Egypt to the little town of El-Qued in the north-eastern edge of Algerian Sahara. One of the major concerns of the novel *The Shadow Lines* (1988) is search for self-knowledge and self-identity. The protagonist of this novel "is an individual, rooted and well-defined but as the novel progresses he seems to transcend himself and becomes identified with a depersonalized contemporary consciousness"(Sircar, 49). It also deals with the concerns of our period, the need for independence, the difficult relationship with colonial culture and the legacies of partition in the subcontinent.

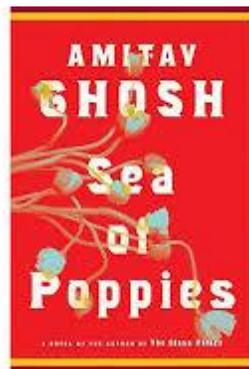


In An Antique Land (1992) is a novel in which Amitav Ghosh explores African-Asian connections preceding British colonialism and points out at the tragic turn of events in history of Asia and Middle East and particularly India. And *The Calcutta Chromosome* (1995) is an attempt to deconstruct and dismantle Western sense of superiority by Indian irrationality. Ghosh questions the colonial narrative of discovery and the myth of progress in his corpus by disputing the colonial “truth” of Ronald Ross’ account of ‘Plasmodium B.’ *The Glass Palace* (2000) is once again a book about the issues of civilization, families, their lives and their connection with each other, wars and their futility, the concept of boundaries, colonization, and hybridism. The massacre at Morichjhāpi of Bangladeshi refugees and their agonies, the harsh realities of the life of the Sundarbans islanders, the debate on eco-environmental and cultural issues through the intrusion of the West into the East find voice in *The Hungry Tide* (2004). The latest novels in the *Ibis Trilogy*- *Sea of Poppies* and *River of Smoke* trace the lives of the main characters who reconstruct their identities to cope with the colonial and socio-cultural situations. As a postmodern writer, Ghosh celebrates in his writings the fluid condition of entity along with other elements of postmodern fiction such as migration, plurality, multiculturalism, skepticism and the disappearance of boundaries.

Objective of the Study

The present study examines not only the individuals’ quest for representing themselves in various means but also how the characters in Amitav Ghosh’s *Sea of poppies* attempt to reconstruct their identity by hiding their names, bodies, caste and racial origins and ultimately restart their lives to fill new essence.

The Play of Colonial and Socio-Cultural Dynamics in *Sea of Poppies*



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Sea of poppies (2008), the first volume in Amitav Ghosh's proposed 'Ibis Trilogy' narrates a period namely earlier nineteenth-century colonial history in Asia where he has delineated the individual self quagmired in the kaleidoscope spatio-temporal reality of the society. The characters in Ghosh's novel have chosen to travel across the Indian Ocean to an unfamiliar island where they must reconstruct new identities. Belonging to different strata of society, these characters rebel against the callous and constrictive colonial setup and chart out their own course of action to carve out a unique identity out of the straining circumstances. But it is an identity in flux since all of them are ever on the go towards self formation and reconstruction. According to Weinreich "A person's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future." Weinreich's definition assists in relating an individual's past identity with future one elucidating component aspects of one's total identity, such as one's gender identity, social identity, ethnic identity and national identity and so on. In the present novel each of the characters tries to connect one's past with the present, memory with desire, old ties with new associations and moves to reach their destination with a strong degree of ambivalence.

While travelling in the *Ibis*, the characters try to reconstruct their identities, influenced by power hierarchies and the world that surrounds them as well as their own feelings, beliefs, memories, or imaginations. A person's identity is recreated through a combined effect of names, familial ties, social class, racial affiliation, role image, the imagination, memories, relationships, environmental forces, and historical background. All of these elements act upon continuously to shape identity of an individual. The identity transformation of the main characters in the novel takes place on the ship *Ibis*. Deeti becomes Aditi, Kalua becomes Maddow Colver to hide their real identity or perhaps they want to live a new life with a true and respectful identity. Mr Zachary Reid, runs away from the American racial discrimination. is transformed into Malum Zikri, Jodu turns to be Azad Naskar, Paulette, impersonating into the gumasta Baboo Nob Kissin's niece Putleshwari or Pugly, is running away from a rigidly defined and divided European community in India. Raja Neel Rattan Haldar becomes Neel and transported as a convict for the offence he has not made. All these individuals forge a new identity for themselves, and the colonial setup acts as a catalyst for their transformations.

In the fictional world of poppies, Amitav Ghosh constructs the notion of subject in representation through discursive connections with people, places and situations. The identity that comes through Ghosh's text is not a solid and stable entity as in the modernist manner. Neither is it its own origin. It is closer to the fluid and changing discursive construction in the post modern sense.

Deeti's Identity as Metafictional Reconstruction

Identity construction is a prominent element in this novel but appears to be influenced by the ethico-political and socio-economic dynamics that constantly change characters' roles and trajectories to reconstruct new identities in new milieu. Colonial upheaval interrupts the contours of the roles assumed by the persons in the social context. A superficial reading of the novel might give the impression that it is a historical novel set in the colonial period as it records the dramatic turn of events and destinies befalling the main protagonist and her interaction with a hodgepodge of other characters with whom she moves from land to river and climactically travel through sea. But the creation has a deeper level that Ghosh has effortlessly gone to sea depths by carefully peeling its social, economic and political layers and at a still deeper level, the metaphysical. The episodes which follow the main character, Deeti stress at one level, the struggle between capitalism and socialism; at another level, the narrative appears to be a clash for the hierarchical power. Deeti can also be seen to transform herself into a new identity allowing for meta-fictional reflection and an acceptance of destinies as indicated in her decision to marry Kalua who rescued her from sati.

Even then she did not feel herself to be living in the same sense as before: a curious feeling, of joy mixed with resignation, crept into her heart, for it was as if she really had died and been delivered betimes in rebirth, to her next life: she had shed the body of the old Deeti, with the burden of its karma; she had paid the price her stars had demanded of her, and was free now to create a new destiny as she willed, with whom she chose... (178)

A Two-dimensional Process

It seems that Ghosh's manner of constructing Deeti's identity in his narrative is a two dimensional process. On the one hand, he combines and imaginatively interprets and interweaves the textual traces from the pages of Sir Gierson's diary. Gierson mentions in this historical record about his encounter with the father of a female coolie in a village along the Ganges noting that the man "denied having any such relative, and probably she had gone wrong and been disowned by him" (Bahadur). This diary provides only a little mention of this woman with a processing number, while Ghosh attempts to recreate and fill the blanks left by the archives with his imagination as a novelist and with impulses as an anthropologist.

Deeti Becoming Aditi, an Inspirational Leader

On the other hand, in the process of narration, Deeti's character is developed as a product of its origins and circumstances; is also a process of self-invention. Moreover, the two aspects are integrally related with regard to the recognition and construction of identity. According to Singh "Though Deeti assumes another name and caste thus erases her caste identity, she is distinctly recognizable for hereditary caste characteristics." The meaning of her new name 'Aditi' suggests to a mythical Hindu goddess who releases from sin and to a person having a deep inner desire to use her abilities in leadership and to have personal independence. The leadership traits that Deeti possess can be associated to Bass' transformational leader who creates significant change in the life of people. The followers of such a leader feel trust, admiration, loyalty and respect for the leader who offers an inspiring vision and give them an identity. Towards her fellow people on the ship, Deeti's conduct is typical of a considerate and trustworthy leader. Soon she comes to be known as bhauji and for many she is a friend, protector and confidant. It happens naturally, as she takes responsibility and speaks for truth and justice. Even Deeti shoulders the responsibility of guarding the single women like Munia, Sarju and Heeru throughout their journey to Mauritius.

The Question of Identity

The central theme that runs through the novel is identity. Throughout it we learn how a person's identity can be defined by different aspects, including appearance, family, relationships, men, oppression and liberation, motherhood, and age. The novel explores the devastating effects of colonialism on individual's lives, and how it has consequences on the rest of their lives.

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Caught up in the pang of imperialism the people have to try to rediscover their identities by themselves, and we see the struggle they go through to achieve this. The theme of motherhood is shown to effect identity as it makes women love their children so strongly they will go through anything to help them. Deeti's maternal instincts are comparable to Toni Morrison's central character Sethe in *Beloved*. Sethe's maternal instincts lead her to kill her own child, and almost lead to her own self destruction. But contrary to Sethe, the misfortunate woman Deeti finds safety of her child before deciding to her self-immolation. "When the boat sailed away, with Kabutri in it, it was as if Deeti's last connection with had been severed. From that moment she knew no further hesitation; with her habitual care, she set about making plans for own end" (159).

Identity Reconstruction - A Choice

Identity is about constructing an image by choice, it follows that identity is not fixed; since they are free to change their minds. To select a new image and to adopt a new identity does not represent a 'fundamental me; I can have more than one identity, depending on situations.' Middleton claims, "We are inundated by a multiplicity of clamoring voices proffering alternative identities. This inevitably results in us making different choices" (50). It is apt that Paulette Lambert—an orphaned French girl hides and runs away from her benefactor, Mr. Burnham who takes her into his household and then exploits to fulfill his sexual desires.

Aspiring to lead a new life, Paulette joins the *Ibis* under the guise of a Brahmin's daughter. She recreates her identity under the strong influence of her upbringing by an Indian ayah who becomes her 'Tantima'-'aunt mother'. She feels more at home with Indian clothes, food, language, and people than her ancestral European culture. Ghosh constructs this European woman's identity as a two-fold constructive. On the one hand, her realities, the Bengali culture in which she lives, the language she speaks and the strong influence of books related to nature compose one unit. So we find her attempting from the very beginning of the novel to enliven her realities as if she listens, "out her father's voice. How wrong he was! How mistaken he had always been in his understanding of her, making her into that which he himself wished to be, rather than seeing her for the ordinary creature that she was" (137). On the other hand, her unquenchable desires, cherished dreams, enduring goals and strong sense of determination lead

her to make an adventurous voyage to cross black waters. Moreover, she has a passion to sail all around the world like his grand aunt Madame Commerson who joined a great expedition organized by Monsieur de Bougainville to know the riches of the earth.

The dilemma of Paulette comes almost to an end after a shocking turn of events in the story. When her father dies, she resorts to her own resource to pick up the thread that has been repeatedly broken between herself and her desire. She develops her mind sufficiently to fulfill her desire but unlike her grand aunt she passes for a typical Indian woman with ghungta as a means of concealment.

...she had also disguised her appearance in a number of other ways: her feet were lacquered with bright vermilion *alta*; her hands and arms were covered with intricate, henna designs that left very little of skin visible; and under the cover of her veil, the line of her jaw was obscured by large, tasseled earrings...
(359)

Paulette Emerging as a Bold and Courageous Woman

However, Paulette represents the women of today who do not believe that women are inferior beings and must remain passive and submissive. Instead she gives a tough fight against the established order and comes up with new concepts of gender identity. She invests with her the conventionally considered unfeminine qualities like courage, independence, intellectual energy, rationality and ambition along with feminine qualities. She is an autonomous and self-determining woman who struggles to obtain selfhood by overcoming hardships, inculcating the strength to survive with dignity and analyzing her problems rationally. She refuses to surrender before anxieties, indoctrination, social conditioning and resultant oppression. Amitav Ghosh through the character of Paulette presents the picture of an extremely courageous woman who faces the problems of her life boldly and also manages to come out of them. Her courage and confidence is evident in a conversation with Zachary whom she requests to allow herself to join the crew. "Paulette repeated, 'that is my request to you: to be allowed to join your crew, I will be one of them: my hair will be confined, my clothing will be as theirs... I am strong... I can work...'" (307)

Role Image as Motivational Force

The individuals relate themselves in terms of attitudes, behaviour and lifestyle to the potential 'role images' and to make decisions and judgments about their own way of living. This is that potentiality which becomes a constant source of energy and motivating force for an individual with inspiration to move further. It is for this reason Paulette's grand aunt remains to be an important image for Paulette to steer her personal route through life, and it is Ma Taramony that becomes a powerful and inspirational source behind the existence of Nob Kissin who waits for his spiritual transformation. It is precisely this paragon that made Zachary to become the protégé of the lascar group.

Adopting Alien Cultures

Even though the characters are placed in new environment which is difficult for adjustment, they settle down in the alien culture and attempt to adopt new culture either by assimilation or biculturalism. Out of struggles and hardships, the people cope up with new surroundings in an effort to settle in the unfamiliar environment. The alien integrate with natives as a result of which the existing differences are reduced and gaps are successfully filled to extract lasting benefits for both. In this novel, Zachary's character is redesigned to suit to the new conditions in association with new relationships.

The lascar Serang ali's influence on Zachary Reid is immense and deep. The reason for Serang's enthusiasm to transform Zachary into a gentleman, a pukka sahib is not only out of paternal feeling but also the lascar's feeling to perceive him as one among their group of seamen. Zachary finds himself not just adapting to their speech with ease: "as if his oddly patterned speech had unloosed his own tongue" (16) but also begins to relish their flavor and changes his food habits "to a Laskari fare of karibat and kedgerree- spicy skillygales of rice, lentils and pickles, mixed on occasion with little bits of fish, fresh or dry....he soon grew to like the unfamiliar flavours"(23). Zachary's reconstruction of identity in integration with laskari group is as similar as Paulette's assimilation to Indian culture.

Ghosh's Postmodern Art of Blending - Creole Cultures

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A postmodern strand of creativity seems to appear in Ghosh's manner of narrating the plot with colonial background as he blends history with fantasy, juxtaposes native with naïve, unites a high caste with an out caste, pastiches genres and mingles languages to create a vivid picture that included a motley mix of characters. His pen is not out of ink to bring to pass the same trend in revealing the origins of characters like Zachary and Ah Fatt as creoles. Moreover, individual identities are portrayed as being shaped by the great historical events. At the point in time when the industrial revolution and abolition of slavery were being celebrated, another system of servitude was underway: indentureship. Indenture labour resulted in the migration of millions of people from place to place and country to country especially-- into British and French colonies. A great Majority of them, either helpless or compelled by the situations, stayed back in the countries and participated in the creation of new, Creole cultures.

Re-identification through Books and Myths

Books, myths, tales and narrations act to influence profoundly on certain characters and help to re-identity themselves. It is the book *Journey to the West* gifted to Ah Fatt in his thirteenth year becomes responsible for a growing interest in him to visit the west none other than India or *Jambudvipa*--- his father's very own homeland. Despite his father's insistence that India is no good place for him, Ah Fatt performs his voyage to the mighty land to find his origins only to put himself in further troubles. In that way he ends up in Alipore Jail where he finds Raja Neel Rattan Halder as a cellmate. Both of them as convicts are placed on the *Ibis* along with other girmitiyas to be transported to the Mauritius across the black water.

Conclusion



The friendship and relationship between the migrants promote sense openness to “difference” and erasure of rigid or categorical distinctions – a common theme of postmodern novel. These ties between the individuals, unrelated by blood or kinship or race, suggest a world of possibility imagined outside of categorical boundaries of race, class, and nationality. Their caste, class or origin is washed away by the very black water that they have dared to cross. While the Indian Ocean erases their past, the *Ibis* fills new essence in their life, to be enlivened on Mareech deep. In the light of Anupama Arora’s observation the *Ibis* “gets invested with new symbolic meanings by the migrants and is remade into a vehicle of transformation from which new selves and identities emerge. Different characters feel the “birth of a new existence” on the ship” (38).

The schooner brings new spirits for the migrants. The ship takes image of a new home as the demented figures “create communities of choice” as they creatively reclaim new familial relations that give them strength to survive and tie them to each other. And the migrants obtain a new identity called ‘Jahaz-bhai’ and ‘jahaz-bahens’. The black sea is very symbolic as expressed in following lines: To Deeti “all the old ties were immaterial now that sea had washed away their past” (431). As the relationships among the boarders on the ship are getting revived and aligned, they are allowed to restart their lives with a fresh breathe and new identities. This is how old alliances become frail and past ties are broken to construct their fragmented identities into new. In conclusion, Amitav Ghosh’s *Sea of Poppies* is surely a gripping and engaging novel if assessed from post modernist’s point of view. The way the identities of the characters constructed and reconstructed can yield interestingly new insights into the meaning and understanding of postmodern identities in the present era. According to Stuart Hall, “Identity becomes a ‘moveable feast’; formed and transformed continuously in relation to the ways we are represented or addressed in postmodern societies.”

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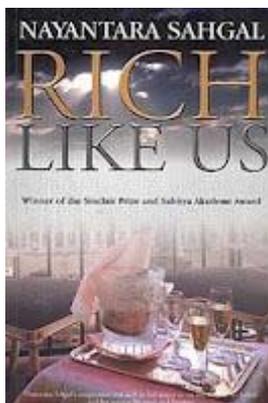
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Glimpses of Emotional Intelligence in *Rich Like Us*

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Abstract

The theory of Emotional Intelligence propagated by John Mayor and Peter Salovey analyses the emotional Intelligence of a person from four perspectives, namely, Perceiving emotions, Facilitating thought, Understanding emotions and Managing emotions. I have made an attempt to study Nayantara Sahgal's *Rich Like Us* from the above perspectives and to portray the various emotions revealed and its impact on each character's life in this paper .

Authentic Depiction

Nayantara Sahgal's novels primarily deal with the complex human relationships and also depict the contemporary society with much authenticity. Thereby, adding a new dimension to Indian Writing in English. Her novels always have a nationalistic fervour. *Rich Like Us* published in 1985 won Sinclair Prize for fiction and the Sahitya Akademi Award. Mrs.Sahgal has the honour of being the first Indian woman novelist writing in English dealing with political theme. I intend to make a study of Nayantara Sahgal's *Rich Like Us* based on the theory of Emotional Intelligence.

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The Theory of *Emotional Intelligence*

The theory of *Emotional Intelligence* was proposed by John Mayor and Peter Salovey in the year 1995. This theory is an eye-opener to all who believe intelligence is what makes a person successful, but the theory of Emotional Intelligence states that only when the heart and the brain works in unison real success can be achieved. Otherwise success and achievement on one realm may be marred by the failure in the most important realm of relationships. It is very unfortunate to say that in this nuclear era where even nano particles can be deciphered we are yet to find an answer to the problems arising due to the lack of understanding in relationships. This paper is an attempt to look at the various problems confronted by the protagonist in this novel and how Emotional Intelligence helps them tide over the crisis in life.

Emotional Intelligence represents the ability to perceive, appraise and express emotions accurately and adoptively; the ability to understand emotion and emotional knowledge; the ability to access or generate feelings when they facilitate cognitive activities or adaptive action; and the ability to regulate emotion in oneself or others (Mayor and Salovey, 1997)

These four traits of Emotional Intelligence can be illustrated as four abilities which can be defined as follows:

Identifying Emotions -The ability to recognize how you and those around you feel

Using Emotions - The ability to generate an emotion, and then reason this emotion.

Understanding Emotions - The ability to understand complex emotions and emotional "chains", transition of emotions from one stage to another.

Managing Emotions - The ability which allows you to manage emotions in yourself and in others.

Focus on a controversial Moment in Modern Indian History

Rich Like Us is a novel about the emergency period (1975-1977), a controversial moment in Indian Politics. This novel deals with the political upheaval, suspension of civic rights by the ruling government, nepotism and illegal businesses benefiting the elite few. In such a scenario, there is a multitude of emotions revealed by several characters. In the novels of Sahgal social and political themes are inter-related. One depends on the other to make the novel more meaningful and readable. The elements of suspense and the fear of turmoil are seen throughout the novel. Each character's level of emotional intelligence and how it helps them in life forms the subject of study in this paper. There are different emotions revealed by the various characters. On one hand, we find men amassing wealth using all unscrupulous means. On the other hand, the poor and illiterate masses struggling to make ends meet. The poor are unaware of the crafty policies of the greedy politicians. The author's patriotic feelings for the country and its people, is revealed through realistic portrayal of the state of affairs during the emergency period. This work is an attempt to make an in depth study of the emotions and its impact on the people connected.

Indira Gandhi was found guilty of campaign malpractice by the Allahabad High Court. This conviction made her ineligible for "*running for or holding any elective office for a period of six years*" (*Rich Like Us*, 142). Opposition parties and press demanded the resignation of the Prime minister. Leaders of the opposition were arrested, and the Prime Minister declared Emergency on the dawn of 26th June 1975. By the 28rd and 29th amendments made to the constitution which exonerated her from impending legal charges and made her immune to arrests. This amendment was declared to be immune from Supreme

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Court review. The Emergency period was a scheme devised to hide the allegations and continue the rule. The quote here will throw light on how a democracy was converted into a dictatorship at the behest of the Prime Minister. “The country had been in a mess, people screaming for more wages or bonus, or just screaming, too many political parties, so humiliating to explain to foreigners. And then overnight a magical calm had descended like in Taiwan or Singapore. The idea of a leader, someone to look up to...fulfilled a yearning for tidiness, and a woman in command put at least one woman beyond the furies all others face. And then the Emergency was so popular.” (*Rich Like Us*, 87). Here a woman who controls the affairs of an entire nation is portrayed with much dexterity. A woman, who faces all opposition with iron hand, silences every enemy by making amends to the law of the land. The portrayal of the Prime Minister of the country despite the flaws in the character shows how empowered a few women are, whereas other womenfolk are oppressed and victimised. An overt contrast can be found in the treatment of women in the land where women were once venerated as goddesses or Devi's. When a study is made into why some are able to rule and others are ruled, the answer is the difference in the level of Emotional Intelligence, the successful women are able to understand the emotions of others as well as themselves. They are not immersed in self pity, they take charge over the circumstance and tide over the crisis. As this novel is simply not a work of fiction it is based on the true event in the post colonial India and its author is the member who belongs to the first family of India's political dynasty. The facts provided are very authentic and the inference made from true incidents will also be very useful for improving one's level of Emotional Intelligence.

The Woman Characters in *Rich Like Us*

The women characters in Sahgal's novel generally possess an impetus to discover and assert their individuality which is one of the important traits of an Emotionally Intelligent individual. One such character is Sonali, who is an upright officer in the civil services. Sonali

is an honest officer of the Indian Administrative Service, works for the Ministry of Industry. She is a person of grit, integrity and self-determination. Sonali stands apart from the usual stereotyped visions of Indian womanhood. The author looks at life from two perspectives one as the omniscient author and the other through the voice of Sonali. She is instrumental in poignantly reconstructing the past through the monologues. She is a very strong character, who decides to swim against the current. She refuses to give up her ideals and values even when her survival is under question. But she is astonished by the switch over that her childhood friend Ravi Kachru makes from socialism to autocracy. He was a staunch supporter of Marxian Socialism when he was student abroad, but when returns to the motherland, he is quick to grasp the benefits he can derive by supporting the Prime Minister's decision. But he fails to realise that he is myopic in his haste to climb the ladder of success. Sonali's words are quoted "I did admire and envy his commitment, it was so cloudless. But I couldn't understand why we had to keep cutting and pasting Western concepts together and tying ourselves to them forever as if Europe were the centre of the universe, and the Bible and Marx were the last word on mankind." (*Rich Like Us*, 101)

Self-determination of Sonali

Sonali's self-determination is worth admiration. The people around Sonali, their actions and decision bother her to a certain extent. This botheration arises out of the concern she has for the people dear to her. But such botheration's never worried her or made her compromise with her principles. Two instances for this trait of her can be found in the novel. When she sees her friend Bimmie decked up as a bride she is awestruck by her mannerism she says "But I was hypnotized by Bimmie's nose ring, the sandalpaste dots on her face, eyes downcast, and those manacled hands resting submissively in her red silk lap. This was never Bimmie." (RLU, 48). This also speaks of her keen observation of people. She is not only aware of her emotions but she also understands the transformation each person undergoes

according to the demands of the situations. Bimmie's transformation is unbelievable to Sonali who will never change her nature in order to be in the good books of the society. Similarly when Ravi Kachru dances to the tunes of his higher-ups she is taken aback but she never gives up her values just because a staunch supporter of socialism compromises his policy in order to please the Prime Minister. These instances from the novel project Sonali as an Emotionally Intelligent character.

Pride in Possessing Fanciful Goods

Ram is one of the chief characters, who takes pride in possessing fanciful goods like European finery and imported goods. This taste has a symbolic reference to his character, he is extravagant even in possessing wives, in the place of one he has three. One from India(Mona), another from U.K(Rose), another from Europe(Marcella).Moreover he is not keen on building the relationship or understanding the person to he is wedded to, if that had been there he would not made so many quick decisions. He even takes pride in possessing them. Even when Rose seeks for a Divorce he says that the Hindu marriage is sacred and it does not permit a divorce. It is ironical that despite his name being Ram he violates the sanctity of the marriage by not be loyal to his wife. He lacks values and morals and has very trivial and superficial perceptions of things. He is not able to apply his discretion for good and bad. An instance for this can be found when "his fanciful taste for beautiful finery and European goods cause trouble with the inventory of his shop until Rose is able to convince him to look around for more native materials." Wikipedia (plot and summary RLU). Such indecisiveness is also seen in his marital life also. He is carried away by the beauty of one woman after the other. His life is spent in settling the disputes and bickering at the domestic front. This in turn takes a toll on his health and goes to a state of comma which further aggravates the problem he himself had created. Rose feels insecure about her future as she is not his legal wife. His son Dev, who has always seen Rose as an unwelcome member of the

family schemes to put an end to her life and become the sole inheritor of his father's property. Thus the lack of Emotional Intelligence of Ram wrecks havoc in his life. The wealth that he heaped up does not come to his aid; his son is also driven by materialistic ambitions with no moral scruples.

Fear of Loss of Societal Status

Another important facet of the emotions of women is that for fear of loss of societal status and esteem lot of sufferings are hushed up by women. Hence, they become mute spectators of patriarchal domination. Men decide the destiny of women. Rose dreams of romantic life with Ram, but her rosy picture of life is shattered on her arrival to India and sees the first wife of Ram and his son Dev. She cannot go back to her land and her people and shed tears because it was her choice to be the wife of Ram. She pleads to Ram for obtaining a divorce but he refuses and there ends the matter. Such insignificant role in decision making makes the plight of women very miserable.

Victims of Culturally-Sanctioned Male Oppression

When a formal analysis of the novel is made, despite their education, societal status and employment opportunities, women are found to be victims of culturally-sanctioned male oppression. An instance of such an oppression can be seen in the injustice and cruelty meted out to Rose. She marries Ram, but even his name sounds ironical as he does not have one wife but three. Rose commits for a marriage despite knowing that he is already married and has a son. Her love for her husband is unrequited and returned by deceit .He again goes for a third marriage. When she broaches upon divorce he talks about the sanctity of Hindu marriage and says that it can never be broken. She however learns to co-exist with Mona his first wife and her son Dev. There is a lot of rivalry and misunderstanding initially between the two wives, later when they understand that they are the victims of fate, and they have a common oppressor , Ram, their husband. This rivalry gradually paves way for sisterhood.

This kind of awareness of one's own emotions as well as the emotion of a person undergoing the same trauma or tragedy in life is the best proof of emotional intelligence among the women characters in the novel. The women not only understand the cause of their misery but also chalk out strategies to make their turbulent life more peaceful. They come to a realisation that what has happened in their life cannot be rectified but they are still hopeful of a bright future. The virtuousness of these women can be understood by the kindness and love they bestow on Ram, in his last days when becomes an invalid. This definitely acts as an eye-opener for Ram, in return of his lustful love, Mona and Rose shows him the unconditional or true love. The realisation on the part of women and their consequent evolution into more mature characters best illustrates the theory of Emotional Intelligence. Self awareness leading to understanding of one's own emotions and generating favourable emotions in people related to one's life. Towards the fag end of his life Ram understands his mistakes and also helplessly accepts the forgiving love of his wives.

Rose, Wife of Ram

Rose the honest and bold wife of Ram is able to bring the desired changes in him because of her level of EI .But even she does not display this level of EI all the time. She fails to understand the emotions of her stepson Dev, her angry outburst and questioning makes him arrange goons to silence her unnecessary intrusions into his business dealings. Had she been tactful she would have made Dev understand his mistakes and lead a worthy life. This momentary lack of Emotional Intelligence takes away her life. Though Rose is a victim of culturally-sanctioned male oppression her protest and struggles to break the shackles are worth mentioning. Her murder has an alluding reference to the ancient practice of Sati. Despite their courage, intelligence and refusal "to bend knee" (RLU, 26) Sahgal's women continue to be victims.

Feminist Sahgal

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In the portrayal of Sonali Ranade, we observe the feminist in Sahgal coming of age. *Rich Like Us* belongs to a more mature phase of Mrs. Sahgal's career. The women belonging to this phase are strong-willed and emotionally independent. They refuse to bow before the strange hold of men, right from the beginning. Sonali grows up with a dream to fulfil "a new tradition to create, her independent worth to prove" (Rich Like, 28), uncompromising she refuses the pretend that "the emperor's new clothes were beautiful" (28). Her resignation is not acceptance of defeat; it is rather her defiance against oppressive forces. It is her unique manner of asserting her individuality. The character of Sonali Ranade is that of a woman whose vision of self-assertion is not clouded by conventions. She knows not only what she wants but also how to achieve it. Sonali is indispensably a character who exhibits all the four traits of Emotional Intelligence like self awareness, understanding of one's own and other emotions, managing and generating emotions. In the due course of the novel we see her looking at herself and the pressures around her. But she decides her future with much clarity not losing her emotional balance, thereby testifying the success of Emotional Intelligence.

Not on Virtue or Vice

Rich Like Us is not a story where virtue is rewarded and vice is punished but one of glorification of courageous and good. Jasbir Jain observes that *Rich like Us* did not offer any easy solution to the problems of mankind and instead it challenges all the known solution. It is about the complex nature of reality. Mrs. Sahgal seeks to find solution for monumental problems in the man woman relationship. She regrets that in this atomic age there is no research to resolve problems arising out of human relationship. She therefore pleads for the new marital morality based on mutual trust, consideration, generosity and absence of pretences, selfishness and self-centredness.

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Towards the Use of Mobile Phones for Learning English as a Foreign Language: Hesitation or Welcome?

Tri Hoang Dang, M.A. in Applied Linguistics

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Abstract

Mobile language learning refers to the use of mobile devices including mobile phones and other means of wireless communication for language learning. In spite of its infancy, it has drawn many researchers and educators' attention for its potential contributions to education in general and language learning in particular. This study investigated learners' previous experience and attitudes towards the use of mobile phones for English language learning in the future in a sample of 76 Vietnamese English majors at Hoa Sen University. The data of the study were collected from the questionnaire survey, and entered into SPSS, and then descriptive statistics was calculated. The findings revealed that the vast majority of students had used their mobile phones for general educational purposes and English learning. In addition, participants showed their clear positive attitudes towards the use of mobile phones to study English in the future in that vocabulary, listening and reading are the three skills most of learners would like to acquire via their mobile phones.

Introduction

The development of science and technology has made great contributions to the advent of mobile technologies in recent years (Fujimoto, 2012). It cannot be denied that these mobile technologies made up of mobile phones, tablet computers, and other means of wireless communication change how we live, work, and socialize by allowing us to carry out a variety of daily tasks such as checking email, listening to music, playing games, chatting to friends via social networking, and so on (Pollara, 2011). In addition to the above mentioned benefits, the question arises as to whether mobile devices, especially mobile phones take the potential to contribute to education in general and language learning in particular.

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The fact that there might be some hesitation as well as doubt towards the adoption of mobile devices for educational purposes is conceivable. First and foremost, teachers and educators fear that students can use these devices to perform non-learning activities which can cause distraction to them, and even worse do the cheating in examinations. Furthermore, they express concern over how to manage students' learning process, and assess and evaluate their academic performance fairly and accurately. However, these drawbacks seem to be minimal, without discouraging researchers and educators from paying their attention to benefits that mobile devices bring to learners. Henceforth, the past several years have witnessed a number of investigations ranging from perceptual to experimental research studies on the use and efficacy of mobile phones, iPods, personal digital assistants, and MP3 players on language learning (Fujimoto, 2012; Pollara, 2011; Anaraki, 2008; Stockwell, 2010; Chen & Cheung, 2008; Belanger, 2005). Such studies help justify the merits of these mobile devices as effective learning tools in various educational contexts.

Although much attention has been paid to mobile language learning in many countries around the world, there are no studies conducted within the Vietnamese context. Thus, this current study fills this gap and contributes to the literature by carrying out an inquiry into students' experience and attitudes towards using mobile phones for educational and English language learning purposes. The study also explores more detailed information as to what English skills and subs-skills students would like to acquire on their mobile phones.

Purpose of the Study

The purpose of this study was to explore for what educational and English language learning purposes students use their mobile phones, and how they perceive the adoption of mobile phones for English language learning. The objectives were raised as follows:

1. To investigate students' experience of using mobile phones for educational purposes.
2. To explore students' experience of using mobile phones for learning English
3. To find out whether students would like to use mobile phones to study English in the future or not.

4. To determine what English skills and sub-skills students would like to learn on mobile phones.

Research Questions

The study attempts to address the following questions:

1. Have students ever used mobile phones for learning purposes in general? If so, what learning purposes have they ever used mobile phones for?
2. Have students ever used mobile phones for learning English? If so, what English learning purposes have they ever used mobile phones for?
3. What are students' attitudes towards the use of mobile phones for English language learning in the future?
4. What English skills and sub-skills would students like to learn on mobile phones?

Literature Review

Definition

Mobile language learning is defined as the use of mobile devices including mobile phones and other means of wireless communication for language learning (Richards & Schmidt, 2010). As mentioned earlier, although it is still in its infancy it has drawn attention to many researchers and educators because of its “mobility” for learners. That is to say, mobile learning provides learners with flexibility to study anywhere, anytime provided that they have their mobile devices. Therefore, this is a potential contribution to language learning.

Previous Studies on Mobile Phones and English Language Learning

The study on students' perceptions of mobile language learning in Australia by Fujimoto (2012) showed that learners, in general, expressed their positive attitude towards the use of mobile phones and tablet computers for language learning. Similarly, White and Mills (2012) conducted the survey on Japanese university students' attitudes to the use of smart phones for language education. The results indicated that these students had a positive view of smart phone technology for educational purposes and language learning in the classroom setting.

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Cavus and Ibrahim (2009) put it in their study that mobile phones brought several advantages to the students. First, the technology provided them with flexibility, being able to gain access to learning content at any time from any location. Second, mobile phones helped them to learn more new words. What is more, Wang, Shen, Novak and Pan (2009) who carried out the study on the use of text messages via mobile phones for educational purposes concluded that the technology made a shift to learners, from “passive learners to active learners.”

These investigations have shown learners’ positive views of mobile phones for its use in language education. However, the negative attitudes were also identified in several other research studies. Stockwell’s (2010) study showed, for instance, that the majority of participants preferred to use the personal computer to the mobile phone for vocabulary activities, 60% of students not using the latter for the vocabulary activities, with just 1.7% using the latter for all of the vocabulary activities. The study found that students blamed for “cost, screen size and difficulty inputting data” as the reasons they elected to use the computer platform over the mobile phone. Likewise, Motiwalla’s (2007) study also indicated learners’ dissatisfaction to the mobile phone interface because of its “small screen, slow connection speed, time-consuming typing, and low quality of visual materials”.

Methodology

Participants

Seventy six second-year English major students from four intact classes at Hoa Sen University took part in the study. At the time of research, all of the participants were following the courses of advanced business English 2, TOEIC, Reading and Grammar 2, and academic writing. The lecturers who were in charge of these classes agreed to help the researcher administer the questionnaire survey to their students during class time.

Instrumentation

The questionnaire instrument was used for data collection in the current study. The questionnaire survey was designed and adapted from Fujimoto (2012). It was composed of ten questions which were designed in the Yes-No, and open-ended question format, covering the

detailed information to answer the aforementioned research questions. The data collected from the questionnaires which had been administered to the students were entered into SPSS, and then descriptive statistics was calculated.

Results and Discussion

The results indicated that 100% of learners owned mobile phones. When asked if learners owned a smart phone, 72% responded “Yes” whereas 28% responded “No”. It is worth noting from the findings that there is a great demand for the use of mobile phones among students and there are more smart phones in use than traditional ones as showed in Table 1 below.

Mobile phone ownership	Percentage
Smart phones	72%
Traditional mobile phones	28%
Total	100%

Table 1: Mobile phone ownership

Research question 1: Have students ever used mobile phones for learning purposes in general? If so, what learning purposes have they ever used mobile phones for?

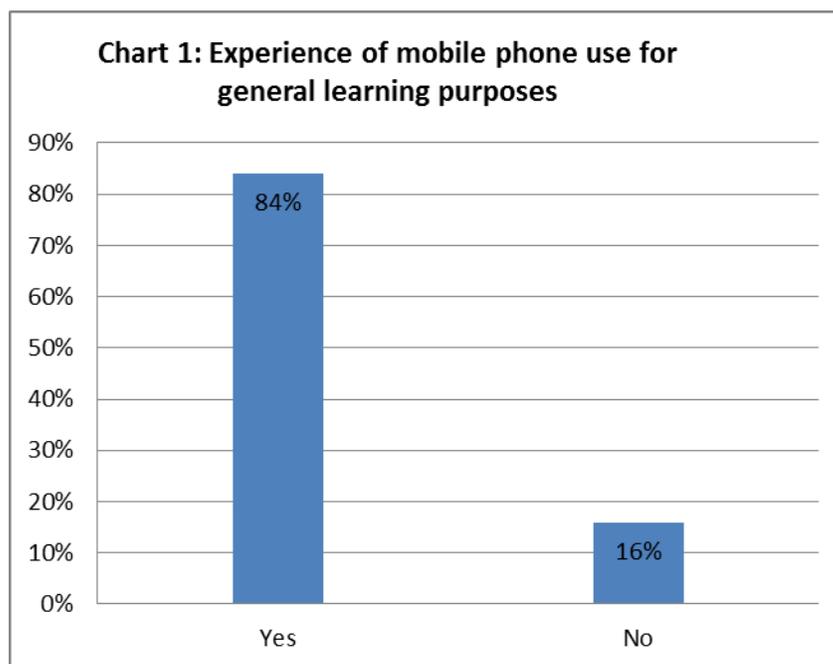
This question asked about the participants’ prior experience of mobile phone use for general learning purposes. The bar chart 1 indicates that the vast majority of the learners had used their mobile phones for educational purposes, reaching 84%. As can be seen from Table 2, there are seven educational activities that learners had used their mobile phones for, namely, dictionaries, access to the university website, learning material search, course registration, reading online books, course outline download, and note-taking.

General Learning Purposes	Response Percentage	
	Yes	No
Dictionaries	88%	12%
Access to the university website	70%	30%
Learning material search	68%	32%
Course registration	43%	57%

Reading online books	43%	57%
Course outline download	38%	62%
Note-taking	4%	96%

Table 2: Mobile phone use for general learning purposes

The findings reveal that the three most frequent learning activities were looking up new words in the dictionary (88%), gaining access to the university website (70%), and searching for learning material on the internet (66%) respectively. Well over 40% of students had used their mobile phones for signing up for courses, and reading books on the internet, and just under 40% downloading the course outline. However, mobile phone use for taking notes of learning points received the lowest proportion (4%).



Research question 2: Have students ever used mobile phones for learning English? If so, what English learning purposes have they ever used mobile phones for?

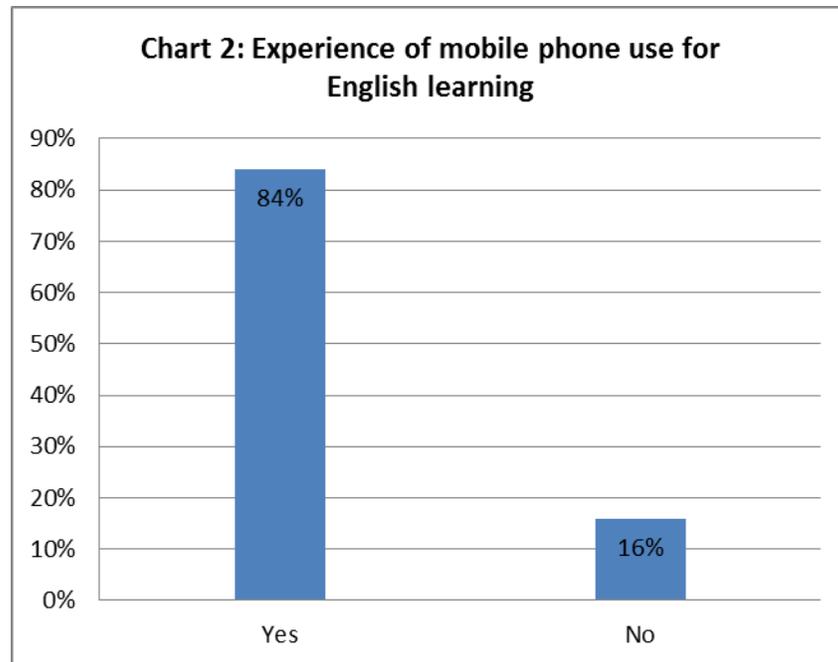
The results show that 84% of learners had had the experience of using their mobile phones for learning English as shown in chart 2, sharing the same percentage of learners with

general educational purposes mentioned above. It is noticeable that there is a growing tendency for students to make good use of their mobile phones for learning activities.

Table 3 below lists the details of mobile phone use for English learning purposes. The greatest percentage of learners (85%) had used their mobile phones to look up new words in the dictionary, followed by 62% using their mobile phones to study vocabulary. More than half of learners had used applications to learn English and listened to English audio files through mobile phones whereas hardly anyone had done English exercises via mobile phones.

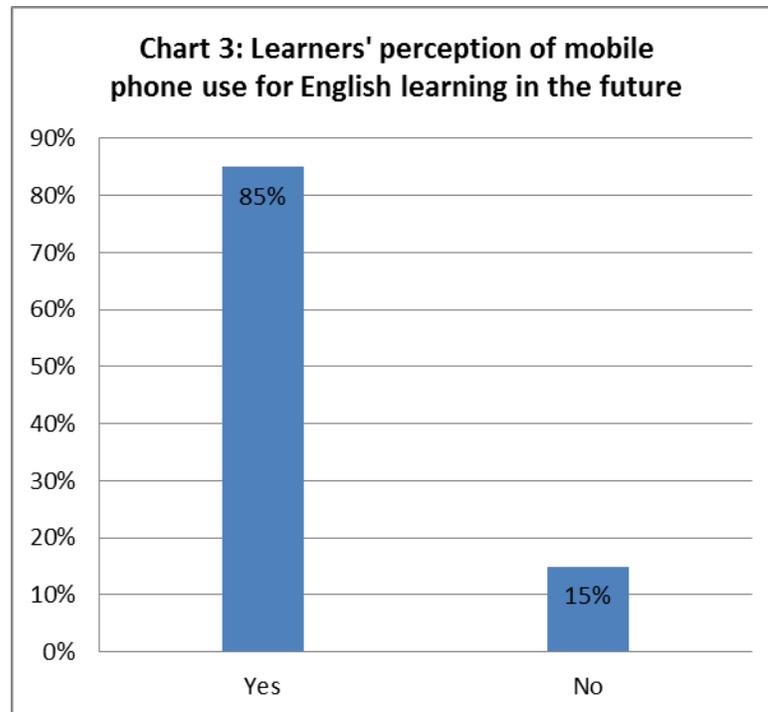
English Learning Purposes	Response Percentage	
	Yes	No
To use a dictionary	85%	15%
To learn vocabulary	62%	38%
To use English learning applications	54%	46%
To listen to English audio files	53%	47%
To do English exercises	1.3%	98.7%

Table 3: Mobile phone use for English Learning Purposes



Research Question 3: What are students' attitudes towards the use of mobile phones for English language learning in the future?

This question asked students about their perception of mobile phone use in the future. The results reveal that students showed a positive attitude towards the use of mobile phones to study English in the future (85%). This finding had the same proportion of learners who said that they have had prior experience of using mobile phones to learn English as illustrated in Chart 2.



Research Question 4: What English skills and sub-skills would students like to learn on mobile phones?

This research question involved students' expectations of using their mobile phones to acquire skills and sub-skills in English. As can be seen from Table 4, vocabulary and listening attracted the most attention from learners, reaching 88% and 79% respectively, followed by reading (66%) and grammar (61%). Nonetheless, not more than 50% of learners would like to study speaking and writing skills on their mobile phones.

Skills / Sub-skills	Response Percentage	
	Yes	No
Vocabulary	88%	12%
Listening	79%	21%
Reading	66%	34%
Grammar	61%	39%

Speaking	45%	55%
Writing	41%	59%

Table 4: Mobile phone use for English skills/sub-skills

According to the research findings, the number of learners used more smart phones than traditional ones, the former reaching 72% while the latter standing at 28%. Therefore, it can be inferred that those who owned a smart phone would have more advantages to educational and English language learning over those with traditional ones. The benefits that smart phones bring to learners motivate them to use such purposes. That is the reason why there was the high percentage of students (85%) who showed their clear positive attitudes towards the use of mobile phones to study English in the future in that vocabulary and listening skills received the most attention from them.

However, there were also a small number of participants (15%) who expressed their negative attitudes to mobile phone use for English language learning in the future. This can be interpreted that these learners did not own smart phones, or they may not have had prior experience of using mobile phones for such purposes (Fujimoto, 2012). Thus, in order to maximize mobile learning at anytime from any location, learners should be encouraged and instructed how to use mobile phones for English language learning. If so, learning is not confined to the classroom setting any longer, it moves out of the classroom boundary, giving learners the opportunity to study at anytime from any location.

Conclusion

This study was designed to explore learners' experience and attitudes to mobile phone use for English language learning. The findings indicated that the vast majority of students had used their mobile phones to study English. Also, they expressed their welcome towards using this technology to study English in the future. Although this is just an exploratory study on learners' perceptions, it provides teachers and educators in Vietnam with useful information regarding a novel teaching and learning method. Furthermore, it is hoped to change their negative attitude towards the use of mobile phone learning in the classroom setting and receive

their welcome and readiness for the adoption of this new technology to English language learning.

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The Efficacy of a Process-Oriented Approach as a Motivational Strategy

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The Outline of This Paper

The outline of this paper is as follows: It begins with a description of what is motivation, the different types of motivation and what is a process-oriented approach, and then describes the application of this approach as a motivational strategy to improve the speaking skill of a class of engineering students and concludes recommending the efficacy of the approach.

Motivation

Motivation is an invisible mental, abstract quality that a teacher associates with successful learning. Motives are inner psychological drives that impel people to action. Gardner R and W. Lambert (1972) placed motivation on their agenda of foreign language learning. Gardner in his seminal book (1985:10) suggests that motivation “refers to the combination of effort plus desire to achieve the goal of learning the language plus the favourable attitudes towards learning the language. That is motivation to learn a second language is seen as referring to the extent to which

Individual Effort

The individual works or strives to do so and the satisfaction experienced in this activity”. The literature available on educational psychology also affirms this idea by describing motivation as one of the key affective factors that is crucial to foreign language learning. Hence there is definite correlation between motivation and achievement. The ability to motivate students to learn is a skill indispensable to every teacher. In more recent learner-centered approaches however, the teacher is seen as a facilitator who provides the necessary materials and conditions for learning while the learner takes responsibility for his learning because students must ultimately learn by themselves because as the saying goes we can only take the horse to water but cannot make it drink. It must drink on its own volition.

Two Basic Types of Motivation

Gardner and Lambert argue that there are two basic types of motivation, **instrumental and integrative** motivation. Instrumental motivation impels the learner to acquire another language for an external cause – money, power, career, reward or punishment, etc. Integrative motivation pushes learner to learn a language for its own sake. This can be put in other words as

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extrinsic motivation and intrinsic motivation. A number of researchers have presented data to show that intrinsic motivation is superior to extrinsic motivation.

Process-Oriented Approach

What is process-oriented approach? The assumptions underlying this approach consist of three phases called 1) Pre-actional stage, 2) Actional stage and 3) Post-actional stage (Zoltan Dorneyi: 2001). In the first stage motivation is generated by selecting a particular goal and launching necessary action by highlighting the outcomes or consequences that arise out of it. This is also called **choice motivation**.

In the second stage, i.e., actional stage, a line of action is envisaged like selecting a particular task for achieving the goal and dividing the task into various subtasks. This is called **Executive Motivation**. Here a sense of learner autonomy is generated by making learners choose a task of their choice which develops healthy competition and cooperative learning. The final stage is Post-actional stage where the learner in retrospection evaluates how things went and takes stock of activities that will motivate him in future.

Methodology

Thirty engineering students from Information Technology branch were taken for this study. They belonged to the pre-final year of the course. These students, when they go to the final year, will have to face campus selection drives for appointment to job.

The selection procedure consists of two stages: a written aptitude test which is a logical thinking test and the short listed candidates must take a GD test for which good communication skills are essential. About 50% of them had a good aggregate and were eligible to appear for campus placement.

Preactional Stage: The task of motivating was done thus. A brief orientation regarding the objective of the study, the plan of action, students' role in it, the outcome of their participation and its impact on their mindset were clearly spelt out. It was clear that the students were convinced of the worth of cooperating with the faculty since all of them desired to be selected for the jobs. They realized the advantages it brought with it- they were saved from the trouble of job hunting themselves. There was no chance of competing with experienced candidates in the open market. Also there were chances of having their classmates in the same corporation too. Besides these extrinsic factors, it was also pointed out that as software professionals, proficiency in English language was essential to shine in their profession. There were chances of accepting overseas assignments and in such situations their communicative skills will help them get accepted by the native community.

Actional Stage: The second stage of executive motivation was executed thus. The line of action for improving the speaking skill was chalked out. The specific tasks for achieving this

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were identified as Presentation and Group Discussion. Proficiency in a language can be attained by practice. The classroom is an ideal place for practice because it can provide competitive and cooperative learning. The students were informed that they had to participate in two tasks namely, Presentation and Group Discussion. The dynamics of Presentation and Group Discussion were presented as theoretical inputs. In the language laboratory (Globarena software) the students saw video clippings of a group of adults participating in these tasks. This was followed by an analysis of body language movements of the participants with feedback regarding what body language is right and what is wrong and therefore what needs to be avoided. Thus they were exposed to correct articulation, paralinguistic features like eye contact, body posture, etc.

Topics for Presentation

Back in the classroom, a list of topics was drawn up for making presentation and participating in Group Discussion in consultation with the students. This gave learners a sense of autonomy. A capsule of time was allotted as preparation time. Arrangements were made for the use of projector by students. The topics for presentation included "Tips for success", "Stress Management", "Bermuda Triangle" "Nanotechnology" and so on. The presentation was followed by students and faculty giving feedback. They were asked to present their comments, positive comments first and then the negative comments. This made the whole class listen attentively, improving their listening skill. It boosted their morale. The ongoing appraisal by fellow students helped enhance their self-confidence.

Conduct of General Discussion

For Group Discussion (GD), first, the class was asked to break into groups so that they were comfortable and compatible with each other. The theory of how to participate in a GD, etc., was explained to the students. They were advised to avoid negative behavior like Aggressiveness, Domination, Interruption, etc. The topics for GD were selected by the students themselves. They were "Love Marriage vs Arranged marriage", "Is Boom in IT Industry Overshadowing the Growth of Other Industries?", "Which is an eye opener - Success or Failure?", etc., were drawn up. The seating arrangement was changed in a manner suitable for the event. The participants took centre stage on the dais. The whole class participated in both the tasks i.e. Presentation and GD. Thus the motivation generated in the first stage was maintained and sustained in this stage.

Post-Actional Stage: The third and final stage of this Process- Oriented Approach termed Motivational Retrospection comprised the learners' retrospective evaluation of how things went. The learners were asked to recall and review their experiences in Speaking Skill in these two tasks namely, Presentation and Group Discussion. This was done by eliciting their responses to a questionnaire.

Questionnaire.

1. How would you rate these classes?

Challenging Interesting Not Interesting

2. Are these tasks useful or not?

Yes No

3. Has your Speaking performance improved?

Yes No

4. If Yes, how as your speaking improved?

(Give your answer in a few sentences.)

5. Which task has largely contributed to your speaking skill development?

6. If it is Presentation, what according to you are the factors responsible?

7. If it is a GD, what according to you are the factors responsible?

8. Can a similar attempt be made to improve the other skills?

9. How would you rate the faculty's role in this attempt?

10. Give suggestions for further improvement?

Conclusion

The responses from all the students were collected and analysed. All the thirty students believed that these classes were useful as these enabled them to improve their Speaking Skill. Twenty out of thirty students found the classes interesting. The reason was that all of them were from Chennai-based English medium schools. They had no difficulty in communicating in the classroom because they were used to talking in English, while the remaining ten students who had come from rural background found the classes challenging because of their poor language abilities. Regarding questions 5, 6, and 7 the responses were mixed. Those whose communication skill was good had no difficulty in making the Presentation. However those who had no exposure to talking or interacting in classroom found the GD easier as they did not have to speak at length. They could express their opinions in rounds. All of them acknowledged the teacher's role as a facilitator for enhancing their speaking skill. They also acknowledged the impact of feedback as being instrumental in identifying their strengths and weaknesses. They

wanted more of such classes as it would enable them to perform better in placement drives. Thus a process- oriented approach has proved to be efficacious in improving the speaking skill of engineering students.

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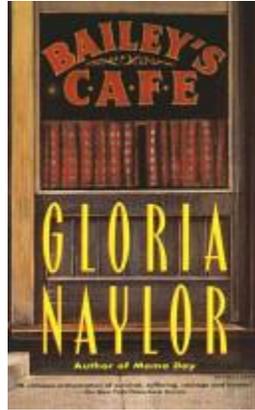
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Gender and Ethnicity in Gloria Naylor's Novel *Bailey's Café*

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Gloria Naylor

Gloria Naylor (1950-) is a leading African American novelist. She is well known also as an essayist, screenplay writer, columnist, and educator. Naylor once recalled:

Growing up in the North in integrated schools, I wasn't taught anything about Black history or literature. When I discovered that there was this whole long literary tradition of Black folk in this country, I felt I had been cheated about of something. I wanted to sit down and write about something that I hadn't read about and that was all about me – the Black woman in America (qtd. in Goldstein).

Bailey's Café

Naylor chooses to locate her fourth novel *Bailey's Café* within a specifically cultured and gendered context where voice and all of its associations are directed toward subverting the

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myriad forms of authority patriarchy legitimizes and constructing a new world order among partially dispossessed women world-wide. “Bailey’s Cafe took me through the final step”, Naylor remarked during a recent book tour stop “I had envisioned four novels that would lay the foundation for a career. This one finishes that up” (qtd. in Due F2).

A Series of Loosely Connected Stories

The novel itself is comprised of a series of loosely connected stories - each one from a different woman's point of view and it culminates with a magically real, communal celebration of the birth of Mariam's son George during the Christmas season.

A Verbal Picture of Human Existence

Gloria Naylor’s individual stories in the novel are loosely connected and are gripping, moving and completely believable. Anyone who reads the novel can appreciate a vivid verbal picture of human existence, and won’t mind if those pictures are not especially happy ones. They would find Naylor’s portraits deeply rewarding and moving.

Bailey’s Café is a collection of deeply moving personal stories from (mainly) women deeply scarred by life. Author Gloria Naylor reveals an extraordinary ability to imagine, create and relate the stories of half dozen people nearly destroyed by their pasts, yet getting some glimmer of hope in Eve’s boarding house, arrived at via Bailey’s Café.

Narration by Bailey

The novel is narrated by Bailey – not really his name, but when he and his wife, Nadine, took over the run-down café called Bailey’s, he was stuck with name by his customers. It was 1948 and Bailey, a Negro WWII vet and avid fan of baseball, especially the Negro pro league, is the richest character of the book. Since he narrates the story and sets the stage for the other

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characters to reveal their lives to us, there is a tendency to think of him as the author. That led to a special appreciation of Naylor's considerable ability to make us think that fanatic male in 1948 could be the author herself. In addition to the powerful characterization of Bailey, her historical accuracy and sensibility are also noteworthy.

The Locale and Characters

Bailey's Café is set in a run-down neighborhood of Chicago. Down the street is Eve's boarding house. Women don't go to Eve's and take a room, but find their way there, and may be invited by Eve, if and only if she thinks the boarding house may be a way-station back into a meaningful existence. Along the way we learn Eve's story herself and some of her boarders. There is Sadie who tries to earn love by being the perfect fulfiller of anyone's needs for order, cleanliness and elegance. Esther, who hides from light to obscure what used to happen to her in the dark cellar of her home. Mary is so beautiful that her life had only one public meaning until she scarred her face. Jesse Bell moves from the slums to the hill top with disastrous results. The Ethiopian, Mariam, suffering genital mutilation and a virgin pregnancy for propriety's sake. And finally Miss Maple, rich well-educated son of a wealthy Negro family, who becomes the transvestite house keeper / bouncer for Eve's home. Bailey's own extraordinary story is thrown in for good measure.

Form and Content

The inter-relationship of the form of the novel and the content is a frame story, not unlike Chaucer's *Canterbury Tales*. There is the setting: Bailey's Café and Eve's boarding house. They provide the ground on which the characters tell their individual stories. Bailey, the narrator, is equivalent to Chaucer's own narration of his tales. The stories were so real to life, so tragic and in touch with the earth. The unreal nature of Bailey's, with a back room where

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strange and fantastic things happen from suicides and child birth in a light-flooded space resembling rural Ethiopia, and the sort of magic space of Eve's, took away a sense of the reality of the rest of the novel.

Perhaps Naylor just felt the pain and suffering, even the hopelessness of the stories were too much, and there needed to be some relief, perhaps even an appeal to the supernatural or occult to trouble-free the pain. Naylor is right about that and the stories are just so true of so many people who live harsh lives in an unforgiving world. *Baliley's Café* is filled with life, although life in deep pain, it touches, informs and enriches.

In Search of Authorial Voice

The part of her ongoing search for an authorial voice is to tell - or, rather, retell the experiences of women of color, Naylor chooses to locate her fourth novel within a specifically cultured and gendered context where voice and all of its associations are directed toward subverting the myriad forms of authority, patriarchy, and constructing a new world order among partially dispossessed women world-wide. The novel itself is comprised of a series of loosely connected stories - each one from a different woman's point of view - and it culminates with a magically real, communal celebration of the birth of Mariam's son George during the Christmas season.

For the first time not only is there oneness among a culturally diverse group whose traditions and customs span the globe, but the voices of women also unify in the ritualization of George's arrival. George's long-awaited birth, like that of the Messiah, could signal either an end or, hopefully, new beginnings for the pluralistic group present. But in this climactic scene, after conjuring an image of global harmony, Naylor denies the reader/audience the privilege of knowing the fate of the young mother and son: "Does Mariam find acceptance among an

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American Jewish community? What is to become of George, now en route to Wallace P. Andrews Boys' Home?"

No Satisfactory Ending?

The novel's unresolved closure serves to encourage a participatory involvement from the reader/audience and is a strategy present in much of African American writing. Bailey, the fatherly World War II veteran and proprietor of the cafe, is unable to offer a satisfactory ending to the moving stories that unfold. Instead, he merely invites the reader/audience to empathize with the women whose tragic tales comprise the written text:

If this was like that sappy violin music on Make-Believe Ballroom, we could wrap it all up with a lot of happy endings to leave you feeling real good that you took the time to listen," Bailey informs us in "The Wrap." But I don't believe that life is supposed to make you feel good, or to make you feel miserable either. Life is just supposed to make you feel (219).

Naylor uses Bailey's voice in establishing the time, place, mood, and character for each woman's story, except that of Mariam, a curiously virginal unwed mother whose touching account of anti-Semitism and sexism recreates a vital sisterhood among women of color across the Diaspora who often find themselves at odds with notions of female sexuality prescribed by patriarchy. Ultimately, Naylor's goal as creator and sovereign of the decidedly new fictive cosmology which emerges in the novel's ambiguous climactic scene is to affect some sort of unity among the widely disparate voices of women, not just within but outside the text. Karla Holloway, in her discussion of the responsive strategy of black women's narratives, refers to the technique as "a collective 'speaking out' by all the voices gathered within the text, authorial, narrative, and even the implicated reader" (11). Thus, in retelling Mariam's tale, Eve and

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Bailey's otherwise reticent help-meet Nadine forms a duet, for the male voice is severely limited in its ability to decode the very private experiences the women relate. Bailey can offer empathy but not immediacy between Mariam, the speaking subject, and the reader/audience.

Moving Beyond the One Dimensional Portraits of Male Figures

Naylor's particular triumph as a contemporary African American woman writer has much to do with her success at moving beyond the one-dimensional portraits of male figures that brought her criticism with the publication of *The Women of Brewster Place*. Bailey, unlike his fictional predecessors residing at the decaying Brewster, is no mere shadow of a man. He is endowed with a certain psychological depth and complexity of character, despite the ambiguities associated with his assumed name. It is Bailey whose veiled comments offer insight into the close relationship between the written text and the distinctly black oral forms of expression.

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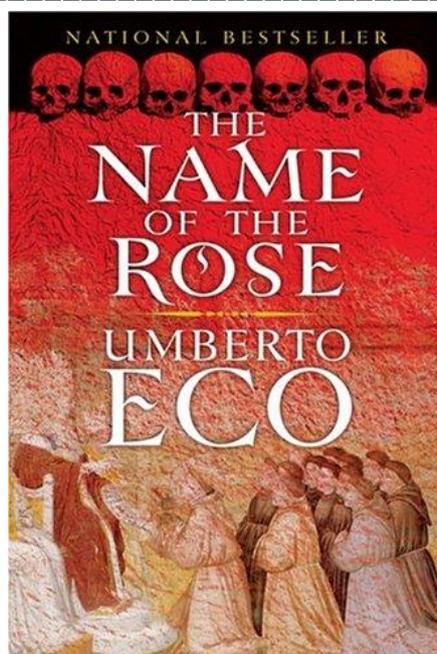
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Gothic Elements in Umberto Eco's *The Name of the Rose*

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Abstract

Umberto Eco's *The Name of the Rose* (1988) is a novel which is set historically in the fourteenth century and deals with a story of a murder which happens in an Italian monastery. The Elder monk, William of Baskerville, who arrives at the monastery becomes terrified only to find that the happenings were not just an ordinary crime but was actually part of a prophecy. When one thing leads to another, there are other mystifying things which unfold one by one and are finally solved by William. By genre, the novel has not been classified under gothic tradition. But the novel actually has many gothic elements imbibed in it, both implicit and explicitly. So the objective of the paper is to reveal the elements which may make Eco's novel as a gothic novel. The research paper will contain textual evidences from the selected novel and also from various theoretical texts to justify the research focus.

Change as an Integral Process in Creative Writing

In any form of literary writing the reader as well as the writer could be sure of a constant change which may occur in the style, form and content of the writing. In other words, a text's meaning could be ever changing like the new critics argue and so does the change occur with the form

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and content of a literary work. A literary work prone to change does not risk the factor of its evolution being unacknowledged by the readers of the literary work whether it is in the negative or positive side. While considering this a Gothic fiction since the time of Horace Walpole to the present day has evolved in a very flexible way as to cater the needs of the contemporary times.



Umberto Eco

Courtesy: http://en.wikipedia.org/wiki/Umberto_Eco

But any change does not totally reform the elements, in this case, of gothic, completely. So there is always the trace of both early and modern trends which could be clearly seen upon a closer introspection. Whether this statement suits other forms of writing does not concern this research paper but gothic writing/fiction can be seen as an example of a form of writing which possess in itself the trends of both early and the contemporary form of writing. A literary work like *The Name of the Rose* (1983) comes in handy to explicate such an idea.

The Focus of This Paper – Gothic Fiction

The objective of the research paper is to provide examples from the chosen text and various other texts to illuminate that *The Name of the Rose* has gothic elements stored in it which has to be brought out of the darkness prevailing in the text. The Gothic fiction has come a long way before the day in which horror writing was considered as a gothic writing too. The Early gothic writing of the eighteenth century, to be recognised as a gothic writing was only to have ‘ruins, castles, monasteries,

and forms of monstrosity, and images of insanity, transgression, the supernatural' (Smith 4) which typically characterise the form. Gradually these elements were transcribed from external elements like buildings, which created terror in the minds of the reader, to internal elements which portrayed 'evil' in a particular form, by the start of nineteenth century.

Self-reflexive Form

Before this stage gothic writing was a self-reflexive form which paved way for the exploration of what comprises 'evil' in order to identify the political outlook of a gothic text. Because gothic texts had an anti-enlightenment idea which were often professed in works like, *Frankenstein* by Mary Shelley, *The Castle of Otranto* by Horace Walpole, *The Italian* by Ann Radcliffe, *The Monk* by Mathew Lewis and many others. Hence it was necessary for the gothic writers to be critical in their view, so they hid their contexts in symbols because they were living in the age of reason which wanted to cancel all irrationality and particularly supernatural elements.

Specific Geographic Context, Tabooed Sexuality as Features of Gothic Fiction

Apart from this, the gothic takes into consideration a national specific context and also represents 'tabooed' sexuality. So a text which is explored under these criterions, if at all it reveals above mentioned elements could be deemed to be a gothic writing. *The Name of the Rose* written by Umberto Eco can be explored in such a light a light so as to reveal the gothic elements in it which in turn will make it a gothic text.

The Name of the Rose

The story of *The Name of the Rose* is set in a monastery in Italy during the start of fourteenth century. A friar, William of Baskerville and a novice, Adso of Melk arrive at the monastery to investigate the murder of a young priest. The turn of events put them in a tight situation as to hunt for a particular book from the forbidden library of the monastery and also to undergo the investigation of consecutive murders which happen on the same note after their arrival at the monastery. The novel itself was written in Italian in 1980 in the name of *Il Nome Della Rosa* (1980) and later published in

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English in 1983. But the setting of the novel in the fourteenth century itself is a technique of gothic writing according to Andrew Smith who says that it is ‘...somewhat fantasised version of the past...’ (Smith 2). The text is specific to the writer’s country and he looks back at the past by mixing fiction with history, specific to that particular time period.

Library – A Forbidden Fruit

Then, the library which remains as a ‘forbidden fruit’ throughout the story which comprises many secrets as being told by the librarian Malachi who prohibits entry to the library except him. The abbot of the monastery at the first encounter with William, who wishes to enter the library, is denied entry stating that,

‘to achieve the immense and holy task that enriches those walls devout men have toiled for centuries , observing iron rules . The library was laid out on a plan which has remained obscure to all over the centuries, and which none of the monks is called upon to know. Only the librarian has received the secret , from the librarian who preceded him and he communicates it , while still alive , to the assistant librarian , so that death will not take him by surprise and rob the community of the knowledge’ (Eco 37).

Obscurity of the Library

The obscurity which remains throughout the story involving the library is central to the novel. The Librarian, the Assistant librarian, the Abbot and Jorge are the only people who know about the holdings of the library and also the layout of the library. Because it is constructed like a maze so that no one would enter. Among the people who know about the library, it is only discovered by the end of the novel that Jorge also knows about the library inside-out which is a twist in the story.

Fear of the Library

All the residents of the monastery are afraid to enter it as anyone would not wish to enter a ruined castle, monastery or a haunted place. This is because they don’t fully understand the library,

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both the physical structure and the mental imagery of the library since they have never entered it. Edmund Burke in his *A Philosophical Entry into the Origin of our Ideas of the Sublime and the Beautiful* (1757) called this particular phenomenon as being sublime.

‘Burke’s influential account of the sublime distinguished between sublimity and beauty. The sublime was associated with grand feelings stimulated by obscurity and highly dramatic encounters with the world in which a sense of awe was paradoxically inspired by a feeling of incomprehension’ (Smith 11).

Persuade and Provoke

The sublime had the power to persuade its reader and provoke terror in them because they too like the others do not understand why the entry to the library is prohibited. It’s a mixed emotion of wonder and fear about what would be inside the library?. Burke’s argument is that people fear things which they don’t fully understand to which we have ample examples throughout human history like in Thunder and lightning itself becomes a matter of worship because they didn’t fully understand it and also people died due to it.

Fearsome Tales about the *Library*

The priests, monks and novice of the monastery have been told stories always about the terrifying library which will consume the one who enters disrespecting the prohibition. The abbot of the monastery in the same way tries to prohibit the inquisitor for the crime, William, from entering the library by saying that

‘The library defends itself , immeasurable as the truth it houses, deceitful as the falsehood it preserves. A spiritual labyrinth, it is also a terrestrial labyrinth. You might enter and you might not emerge. And having said this, I would like you to confirm to the rules of the abbey’ (Eco 38).

In this way Burke's critical text becomes an important treatise in showing that *The Name of the Rose* is a gothic fiction. He also says that sublimity brings out various feelings of anxiety like privation, vastness, Power and finally Obscurity.

Only the Owner-Guardians Understand *Library*

By the description of William, the library is very vast and no one except the librarian and the assistant librarian, who own the power to it, are the ones who fully understand it. There are other various instances in which there are lessons learnt that none should enter the library because one or more trespassers start claiming that the library housed many supernatural elements adding to the fear and terror of other in the monastery. One among the testimony is that there were

‘...rumours about a monk who decided to venture into the library during the night, to look for something Malachi had refused to give him, and he saw serpents, headless men, and men with two heads. He was nearly crazy when he emerged from the labyrinth...’ (Eco 89)

Focused on Anti-Enlightenment Principles

As Andrew Smith notes in his book Gothic Literature, the gothic writers created literary works which were created based on anti-enlightenment principles. When it was the age of reason, human beings started rationalising things and hence ghost, phantoms, apparitions were thought to make no sense. It was attempted to rule out the supernatural elements on the basis that they were irrational. Hence it was necessary that the next change was made in gothic writing. The gothic writer dug deep into core of their writing and started planting symbols in them. On the surface a gothic writing would seem like it comprises things which cannot be reasoned but on the deeper side there emerged a political, social or cultural context which the writer wished to portray.

Heavy Symbolisms

So a fiction like *The Name of the Rose* can be traced with the use of heavy symbolisms. The ‘Forbidden’ library for example is actually forbidden because it possesses knowledge. No more can an

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ignorant man be called innocent after he pursues knowledge. The library has a particular kind of knowledge which spiritual young people should not lay their hands on. And if they do, they might start questioning God and his creation which is not expected from ecclesiastics. That might make them a heresiarch. The knowledge being discussed here particularly comes from an Aristotle's book of comedy. The book is supposed to be real but the one and only copy has been lost forever.

Forbidden Territory

The ecclesiastical society, particularly the Benedictine order, forbids others from entering library. Ecclesiastical society also forbids one from laughing. Because of the fact that they claim in the novel that Jesus Christ never laughed and only devils laughed. So Aristotle's book would provide laughter which is against the moral norms of the ecclesiastical order. Eco represents such an idea through his novel and debates it thoroughly.

Theology of Anti-laughing

Jorges, an elderly blind monk is opposed to the idea of laughing when he says that, 'the spirit is serene only when it contemplates the truth and takes delight in good achieved, and truth and good are not to be laughed at. This is why Christ did not laugh. Laughter foments doubt' (Eco 132). Coincidentally the gothic as a literary mode also does encourage such kind of debates. This particular debate happens between Jorges and William as a sub-plot. On the wider term there is the debate which goes on for centuries in Christianity, especially the ecclesiastical society. There is one group which argues that in order to serve people and reach to the love of God one must be humble in terms of material wealth. But the other group is under the notion that wealth is important. The Benedictines who argue that spiritual people shouldn't possess any material wealth offends the opposing party by claiming that they are heretics. This debate goes on without a conclusion in the novel. But a debate is always a healthy way of resolving issues and in this case the debate itself represents a gothic element as it is pointed out that, 'the Gothic is a mode which searches for new ways of representing complex ideas or debates' (Smith 8). Whether the conflict is resolved or not a gothic writing always presents itself as a ground for fighting out complex and different ideas which contradict each other.

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Paradoxes Galore

There are many instances to be offered from Eco's work which function as a paradox. Debating an idea may be simple enough to be contradicted but there are much more complex things in the novel which dwell deep in the novel. For example, Benedictines are the ones who call people of riches among the ecclesiastical society, as heretics. Like mentioned above there are debates between two groups notably the Franciscans and the Benedictines in trying to arrive at a conclusion whether the church should be rich or not. But it is very ambivalent that the Benedictines who profess that the church should be poor, actually does not follow their teachings themselves. Because the abbey which they are living itself is a very rich one and it employs hundred and fifty servants to serve sixty of the spiritual residents. This is self-contradictory and invites critical judgement. Hence by noting that Smith once again states that one of the key terms of gothic writing is 'ambivalence' (Smith 23). The novel is both Pro and anti-aristocratic in its approach. It produces an idea, which is highly debatable, and cancels it out all by itself.

Committed Inquisitor

William the protagonist of the novel wouldn't let himself be defeated very easily as he is an inquisitor who has come to investigate the mystery. William and his Assistant doubt that the library has something to do with the ill-happenings in the abbey. So they try and venture into the library and its labyrinth. Gradually they solve the mysteries of the library one by one and find that Jorge was the murderer who killed everyone who tried to read that particular book. The rest of the terrifying things about headless men, dead monks and vision of hell were all illusions of modern science which Jorge uses to keep people away from the library. Thus all the myths involving the library are shattered, because the headless-men were nothing but an illusion created in a distorted mirror. And the person looking at it would feel terrified of the image.

Visions Explained

The vision of hell, William explains rationally, comes from inhaling the smoke of a particular herb when it is burnt. A learned scholar in the present day would know that a particular drug called LSD could create such illusions. And William explains all of the myths and destroys them with the truth thus arriving at the meaning. It is a postmodern characteristic of a gothic text which questions everything which is held as truth. There is only a subtle difference between modernism and postmodernism,

‘Whilst modernism focused on the fragmented nature of subjectivity (and so exploited the Gothic fascination with fractured selves), postmodernism represents a scepticism about the grand narratives (such as religion, for example) which once provided social and moral norms. In a contemporary, postmodern age one can no longer believe in coherent, universal, claims to truth which, so the argument goes, are replaced by moral relativism. Such a world is defined by the absence of absolute meaning, and in literature this becomes manifested through stylistic play in which narrative forms are run together to create synthetic worlds which foreground issues about representation above any moral or metaphysical concerns. In other words, postmodernism seems to be peculiarly suited to the Gothic because it questions the notion that one inhabits a coherent or otherwise abstractly rational world’ (Smith 141).

Committed Testimony to Objectivity

William stands testimony to the objectivity of this novel as opposed to modernist approach. He questions everything and goes by fact rather than by opinion. But Eco gives the novel a postmodernist touch by letting William discover all by himself that he was actually misled by the scriptures that the murder were actually committed by an anti-Christ. As it turns out , William finds out that it was not true and he only found the criminal by sheer coincidence since he was misled.

Thus a literary work like *The Name of the Rose* while being scrutinised under the light of gothic style of writing circumscribes not only the elements which can be seen in the early gothic

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writing, like ruins, castles, tall towers, monks, aristocrats, but also shares the elements of other modes of gothic writing which were added into it as the form gradually evolved by the imagination and creativity writers who contributed towards it. In conclusion, a gothic text in all times is prone to change and the gothic mode is continually evolving which also is exemplified by this research paper.

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The Interaction between Social Network and Ethnic Identity: θ and ð Dental Stopping in Goan-Canadian Speakers of English

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Abstract

This paper examines how Goan-Canadian English speakers maintain features of vernacular speech, namely θ and ð dental-stopping, in a multicultural society. In doing so, this paper questions how this linguistic maintenance is influenced by speakers' social networks and personal identification to the Goan community. Sociolinguistic interviews were administered to informants, who were subsequently surveyed to determine their social network score and ethnic orientation index. Ultimately, this is a preliminary investigation into how speakers navigate the tenuous balance of multicultural integration and sustaining ethnic features of speech. Although this paper contends that while social network strength and ethnic identity scores are influential indices, they do not exclusively indicate the strength of vernacular feature preservation in the Goan-Canadian community.

1. Introduction

According to some writers, the Indian cultural landscape is changing, where being Goan and being Indian are increasingly becoming two different identities (Kale, 1994: 909). Of the few research articles conducted that refer to the social characteristics of people from Goa, there is an indication that Goan people tend to have a strong community identity tied into specific traditions, cultural practices and beliefs (Newman, 1984: 447). The state experienced social, political and

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economic transformations in the mid-20th century, resulting in emigration trends to Africa, North America, Britain and Australia (Newman, 1984: 435). However, despite change and flux, there is an indication that the Goan community abroad maintains features of its cultural identity while embracing local traditions (Gupta, 2009: 25). Goan people fittingly embody the description of “local cosmopolitans”, defined as “persons who, while imbedded in local relations, also maintain connections with distant places,” (Ho, 2006: 31). These sets of connections include ethnic practices, religious exercises and features of vernacular speech.

In studies of ethnicity, the assumption is that group members resemble each other based on their linguistic features (Benor, 2010: 161). One problem with this presumption is that the degree to which a person characterizes themselves as belonging to an ethnic group varies. On an individual level, speakers construct their identity by selecting desired sociolinguistic features from an available repertoire (Fought, 2006: 21), despite integration in their ethnic group.

The linguistic phenomenon of interest to this study is a salient feature of Goan vernacular speech and is referred to in this paper as “θ and ð dental-stopping”. This is the realization of the interdental fricatives /θ/ and /ð/ as dental stops /t̪/ and /d̪/ respectively. One way to quantify maintenance of this linguistic feature would be to look at social networks among Goan community members. A social network is defined as an individual’s unique connections and interactions with other people or groups in his or her community (Barnes, 1954: 43). The Milroy Belfast study, which examined vernacular speech in different neighbourhoods in Belfast, found that close-knit social networks facilitate speakers using the vernacular (Milroy and Milroy, 1992: 4).

This study is a preliminary exploration into the relationship between linguistic variation and community identity. In the case of Goan-Canadians, the point of interest is to what degree first generation immigrants maintain features of vernacular speech in a multicultural society when compared to the strength of ties to the Goan community.

2.1 The Goan Community

Goa is the smallest state in India, located on the west coast, and a former Portuguese colony. While there are some enclaves in Goa where speakers claim some proficiency in Portuguese, the languages spoken most widely are English and the local language called Konkani (Wherritt, 1989: 386).

During the sociolinguistic interviews of this study, speakers often would spontaneously remark about how Goan traditions and culture would always be a part of the community:

“But you know what? Those things don’t change. Those traditional events that happen there will always stay, they can never die.” (GP.M.001, 24:40)

(Codes in parentheses following direct quotations indicate informant code and time of utterance.)

Another view that was reinforced throughout the various interviews was how Goans were different from other Indians in terms of their love for company, hospitality and goodwill.

Speakers felt these characteristics were distinctly part of the Goan identity:

“And I think even here we still have that Goan hospitality. We love people to come over, and entertain them, and whatever I have come and share with me and that’s something that makes us stand out from the rest of India. It’s built in us and it’s never going to go away because our children grow up the same way and it’s an automatic thing” (GP.F.004, 31:50)

Others, when asked about how Goa has changed over the years still maintained that Goan culture was unique but hinted at a change in ideology, perhaps a shift of perspective where Goa was becoming more “Western” or at least changing in an effort to modernize with the rest of India:

“But India is changing. I can’t sit here in my home and say that there are things that should stay the same, because the world is changing and we do not want to be left behind [...] The government is spending a lot of time and money to preserve Goan traditions, but it has to come from the people.” (GP.M.005, 28:51)

If there is in fact a strong sense of identity among members of the Goan community, even after emigration from Goa, then speakers should have and maintain strong social networks and use Goan linguistic forms often. While factors other than social network could potentially influence a person’s choice of linguistic variants, the social network is a concept of the ‘close-knit community’, which many Goans assert is part of their identity (personal communication). If their social networks are strong, then English-speakers of Goan ethnicity are more likely to maintain the linguistic feature of θ and δ dental-stopping. To contrast, speakers who have a weak social network are more likely to demonstrate a higher instance off Canadian English features.

2. Methodology

The main sampling method was the “friend of a friend” approach, which worked well for the limited time frame and for the nature of the study. Informants for this study were contacted through members of the Goan community and school alumni directories. This method of sampling was very effective as it was possible to tap into personal social networks in a short amount of time, and possibly increased the likelihood of finding people who had strong ties to the Goan community.

There were, however, a few limitations to consider. While social networks were the focus of the study, using the “friend of a friend” approach to sample the population might not yield a representative sample. There was the possibility of a bias of recruiting participants who had a strong social network in the Goan community, which could limit this study’s findings to contrast linguistic productions across groups.

3.1 Characteristics of the Sample

Participants in this study are those who are termed “first generation Canadian”, those who were born outside Canada and are landed immigrants. In the 2006 Canadian census, there were 675 first generation Canadians claiming Goan ethnicity in Mississauga (Statistics Canada, 2010). The sampling universe was narrowed further to a target group of speakers who are alumni of three high schools in Goa, referred to by the community as “BMX schools”: St Britto, St Mary’s Convent High School and St Francis Xavier. This grouping is relevant because the schools admitted students who were from nearby Goan neighbourhoods and villages (personal communication); therefore they are likely to have similar patterns of speech if there is a neighbourhood vernacular. Since they graduated from BMX schools, informants have at least a high school education, if not a post-secondary education. The sample also includes both male and female speakers between the ages of 45 and 60, as this age group makes up the majority of those who emigrated from Goa to Canada beginning in the early 1980s.

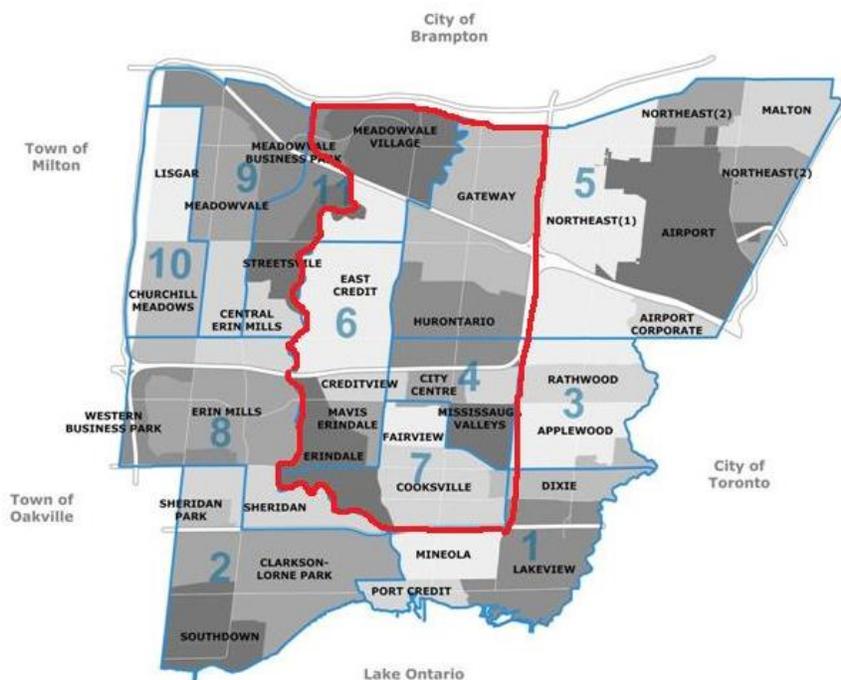


Table 1: Ward map of Mississauga; geographic boundaries of this sample are bolded.

Sampling was concentrated on a subset of Mississauga, Ontario, as shown in Table 1 above. The bolded area consists of Mississauga wards 4, 6, 7, and parts of 5 and 11. The motivation to choose this area was to isolate central and north Mississauga, concentrating the sample on the areas where many residents of Goan ethnicity live (personal communication).

Although the data was not based on an individual's linguistic behaviour, group tendencies cannot be determined in such a small sample size. For preliminary observations it suited this study to limit the sample; however a larger sample would be ideal to create a picture of the linguistic behaviour of the community based on social network groups.

3.2 Social Network Score

In order to quantify a person’s social network, a Social Network Score (SNS), adapted from the Milroy Belfast study (Milroy and Milroy, 1992), was assigned to each informant based on their answers to four areas regarding social network: neighbourhood, family, friends and leisure time. Either zero or one point was given to each informant for each indicator based on their answer, resulting in informants having a maximum score of 4 (deemed as revealing strong social network) or a minimum score of 1 (considered to reflect a weak social network). Social class was not a factor of this study, as the distinctions between social classes in Goa are likely to be different than indicators in Canada (such as income, education, occupation). While an important factor to consider, this paper does not resolve that difference here.

SNS	Network strength	Expected linguistic behaviour
3-4	strong	<i>high maintenance of dental t and d</i>
2	medium	<i>medium maintenance of dental t and d</i>
0-1	weak	<i>low maintenance of dental t and d</i>

Table 2: SNS groupings, network strength and expected group linguistic behaviour

Individuals were then grouped based on their SNS to reflect three degrees of social network strength among the Goan community. To obtain equal groupings so that analysis did not reflect upon one individual, informants were grouped based on an SNS of “0 - 1”, “2” and “3 - 4”, and had “weak”, “medium” and “strong” social network strength respectively.

In addition to analysis on how individuals pattern with groups based on network strength, analysis was done on individual speakers as well. Individual tables are found in the Appendices, as further analysis will consist mostly of examining social network groupings.

3.3 Ethnic Orientation Index

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For the purposes of this study the solution was to establish an ethnic orientation index (EOI) to determine if informants have a high or low sense of ethnic belonging. The EOI was adapted from Hoffman and Walker's work on ethnolects in Toronto (Hoffman and Walker, 2010: 46).

To quantify the EOI, informants were given 1, 2 or 3 points based on their answer to six ethnic orientation questions. Scores were given based on maximum (3), mixed (2) or minimum (1) involvement to each indicator, and the raw score was divided by the total number of questions for each informant, which became their EOI score.

3.4 Demographic Questions

In addition to social network and ethnic orientation scores, a series of demographic questions were administered to gain a greater perspective about speaker background and history. Questions included those regarding birthplace, age of arrival in Mississauga of the informant and his/her spouse and parents, employment and education.

3.5 Lexical effects

To account for lexical effects of high frequency words with interdental fricatives (such as demonstratives "this, these, that, those", subject and object pronouns "they, them" and certain homophones "there/their/they're"), a maximum of five occurrences of each token was used. This reduced the overall number of tokens analysed, but the results would have reflected a lexical effect and might not have reflected the linguistic behaviour this study is interested in.

In addition, grammatical factors of position of the segment within a word (whether the sound was word-initial, word-medial or word-final) were not considered. This is due to a limited

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number of tokens which could correspond to the latter two categories. Also, most of the words consisting of the word-initial variant were part of the list of lexical items involved in the lexical effect. A more robust collection of tokens was found for the following phonological environment, which was either a front or back vowel.

According to the research hypothesis, the informants with the highest SNS should in turn have the highest percentage of use of the $t̥$ and $d̥$, Goan linguistic features. The phonological environment should provide further information as to where the variation occurs.

4 Results

Table 3 lists each informant, as well as demographic information (sex, age and education) as well as SNS and EOI.

Informant	Sex	Age	Education	SNS	EOI
001	M	52	Post HS	4	0.89
002	F	46	HS	2	0.50
003	M	53	Post HS	2	0.61
004	F	60	Post HS	3	0.78
005	M	49	Post HS	1	0.67
006	F	45	Post HS	1	0.67

Table 3: Informants, demographic information, Social Network Score (SNS) and Ethnic Orientation Index (EOI)

Informant 002 has the lowest EOI score among the sample; assuming that the SNS and EOI are absolutely correlated, her relatively low EOI in comparison to other informants should indicate a weak social network. This is not the case however, as informants 005 and 006 each

have lower SNS than informant 002. Furthermore, 005 and 006 have higher EOI scores than informants 002 and 003, but a lower SNS.

While SNS and EOI might not absolutely be correlated, informants' linguistic behaviour will provide more evidence to explain discrepancies between SNS and EOI scores.

4.1. Comparing /θ/ and /t/

According to Table 4, the informants with the highest SNS (3 - 4) have the highest percentage of use of [t̥] compared to other groups, although the percentage of use of this variant is greater when the following phonological environment is a back vowel. In addition, this group also has the lowest instance of [θ] across other groups and the lowest percentage of use is when the following phonological environment is a back vowel. The results suggest that for the variants [t̥] and [θ], a following back vowel is a significant conditioning environment, where a person with a high social network score would likely maintain use of [t̥]. Contrary, a following front vowel does not show the rate of instance for this group, however; the rate for group 3 - 4 is roughly the same for [t̥] and [θ].

The results also suggest that the other groups with a SNS of less than 3 had a different pattern. Contrary to the research hypothesis, the group of speakers with a SNS of 2 had a greater percentage of use of the [θ] variant and a lower percentage of use of [t̥] in both conditioning environments when compared to the group with a 0 - 1 SNS. This outcome is not representative of the social network model as these speakers with higher SNS percentages are not as likely to use Goan linguistic features.

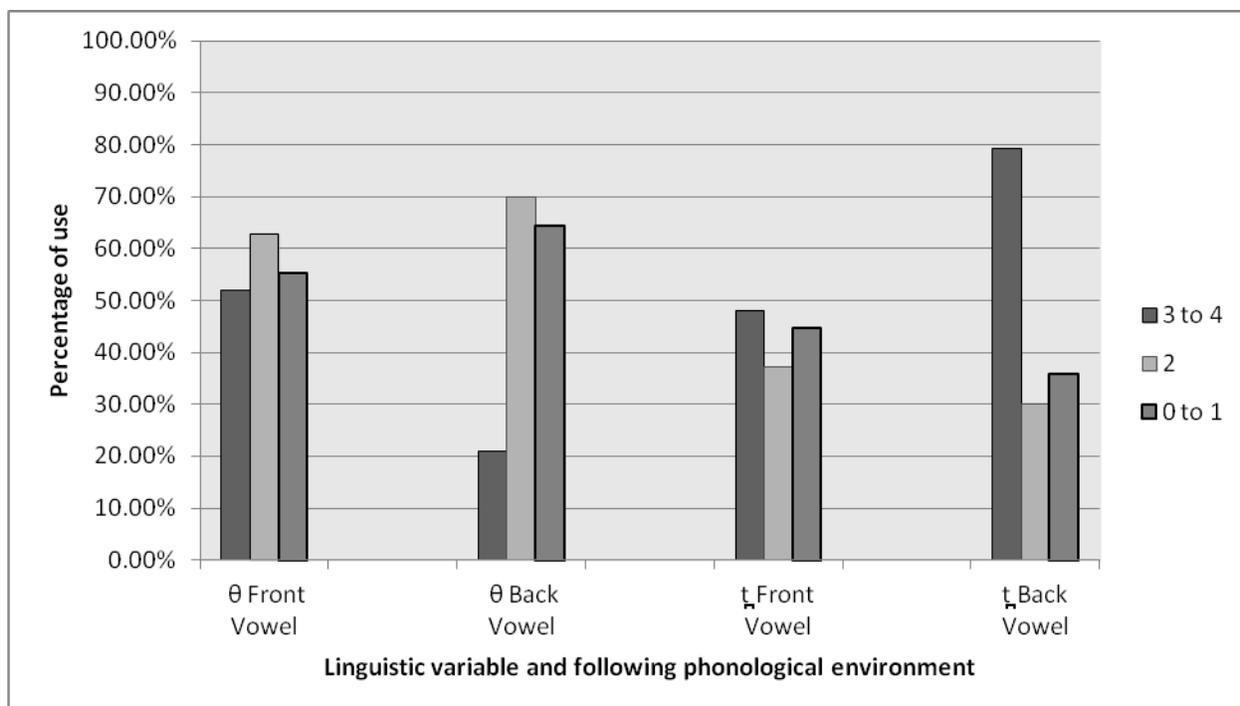


Table 4: Percentage of use of /θ/ and /t̪/ for SNS groups, organized by phonological environment

4.2 Comparing [ð] and [d̪]

The data for the variants of the voiced interdental fricative in Table 5 do not show as clear a pattern as that of the voiceless variant. First, although group 3 - 4 had relatively high percentages of use of the [d̪] variant, group 0 - 1 had higher percentages in both conditioning environments. This is not an outcome to be expected given the social network hypothesis. Again, the same observation could be made for the [ð] variant, where group 3 - 4 had a relatively low percentage of use yet did not have the lowest percentage when compared to group 0 - 1.

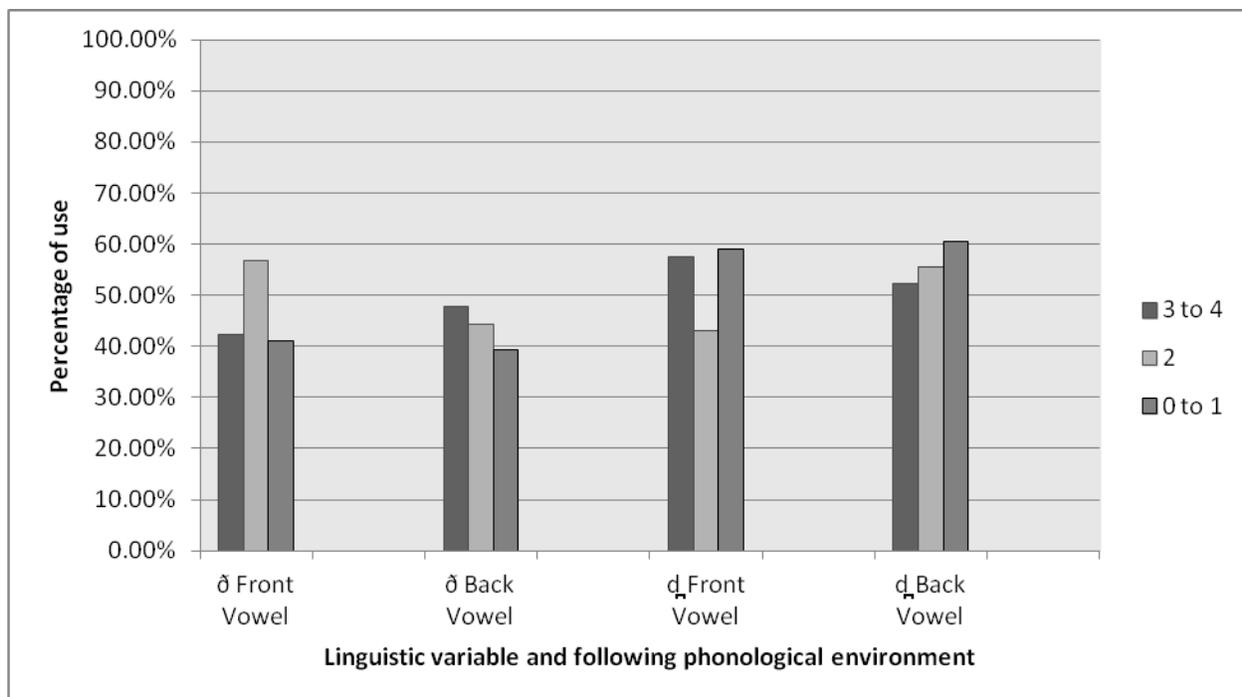


Table 5: Percentage of use of [ð] and [d̥] for SNS groups, organized by phonological environment

5 Discussion

5.1 Limitations

The limited sample size does not allow for detailed analysis of group linguistic tendencies. However, this study is a valuable preliminary investigation in an as-of-yet uncharted domain in sociolinguistics. In addition, encountering a lexical effect meant that a reduced number of tokens could be counted. In some cases there were a total number of 5 tokens for a linguistic variant, which did not improve the quality of the analysis. A larger sample would have added more weight to these findings.

Further research would benefit from quantifying results on a statistical platform like GoldVarb or ANOVA, however time constraints on this study prevented the author from producing factor analysis.

5.2 /θ/ and /t̥/

Interestingly, speakers in group 2 show the lowest percentage of the Goan feature [t̥] and the highest percentage of [θ]. Contrary to the study hypothesis, this group should have a medium percentage score for [t̥] given their mid-range SNS and EOI scores. One possible explanation could be linguistic insecurity, which has been examined in studies of language and social class (Guy, 1988: 52). Speakers of a vernacular might experience anxiety about their speech, and so they adopt features of the prestige language of that community (in this case, Canadian English). Some speakers go further and “hypercorrect” their speech, adopting features of the prestige language across more contexts than native speakers do. If there is hypercorrection involved in this sample, then these speakers in group 2 are extremely conscious about their speech and are more sensitive to linguistic norms of standard Canadian-English (Labov, 1990: 213).

Another explanation could stem from EOI scores. Both informants in SNS group 2 have the lowest EOI scores (0.50 and 0.61 respectively) and those in SNS group 0 - 1 have higher EOI scores (each had a score of 0.67). The speakers in group 0 - 1 with the higher ethnic identity score, despite having the lowest social network score, had a greater percentage of use of the [t̥] than those with a lower ethnic identity score and a higher social network score in group 2. Having a high SNS apparently does not absolutely indicate that a person will use the vernacular [t̥] more than people with a low SNS. This might indicate that the identifying strongly with one’s

community, despite the strength of connections to other members of that group, contributes to maintenance of vernacular forms.

5.3 [ð] and [d̥]

The pattern across groups seems to be more variable for [ð] and [d̥], which could be attributed to the small sample (where individual effects might be salient) and the use of percentages rather than statistical factor analysis, which would present a better representation of minutiae in the data. Looking at EOI scores does not give a satisfactory explanation as to why group 0 -1 had the highest use of the vernacular [d̥]. If SNS and EOI are high for one group of speakers, then the expected outcome would be that those speakers would retain use of the Goan vernacular variants. This is not the case in this sample, however, as group 3 - 4 had higher EOI scores (0.89 and 0.78) than those in group 0 - 1 (each had a score of 0.67). The interaction between personal ethnic identification and community relationships requires further study with a larger sample size.

6 Conclusion

The degree of ethnic identity and social network strength are not absolutely correlated, although personal identification to an ethnic group (regardless of relationships with other members in that group) might influence maintenance of vernacular linguistic features. Although many of the speakers in this study referred to the strong community ties of the Goan community, there may potentially be a shift among first generation Canadians towards 'Western' norms as they build a life in Canada. This integration into Canadian culture might go hand-in-hand with changing one's patterns of speech to adopt features of the perceived prestige dialect of Canadian

English. For further research, it would be interesting to study patterns of adoption of these features, contrasting the linguistic profile of immigrants from Goa who arrived in recent years as opposed to those who arrived in the first wave in the 1980s.

For this small sample of informants, it was not possible to make a clear statement about whether strong social networks increase the maintenance of features of vernacular Goan speech. A larger sample would likely yield more promising results, or at least reduce the likelihood of individual effects. For now, there are initial findings of the linguistic behaviour among members of the sample. One promising direction for this sample is examining the interconnections between members of a social network and the various roles of interaction, according to Milroy and Milroy's density and multiplexity theory (Milroy & Milroy, 1997: 60). Individual variation, education, social class and degree of integration into the majority community must also be considered for future research.

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Appendices

A. Ethnic Orientation Questionnaire

1. Do you think children should learn about Goan customs, traditions and beliefs?

Why and how?

strongly agree agree disagree

2. How often do you meet with Goan family and friends?

very often often not often

3. Do you think Goans should only marry other Goans? Why or why not?

strongly agree agree disagree

4. Do you consider yourself Goan, Canadian or Goan-Canadian?

Goan Canadian Goan-Canadian

5. How often do you participate in events held by the Goan community?

very often often not often

6. How active do you consider yourself to be in the Goan community?

very active active not active

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B. Social Network Score

The following set of questions was given to help determine individual social network scores. This section was admittedly problematic at first because informants questioned what was meant by the terms “many” or “much” when quantifying each question. I resorted to using a scalar-based model, where informants ranked themselves 1 through 10 on each question (1 being the least involved). An answer of 6 to 10 yielded one point towards SNS; 1 to 5 resulted in a zero.

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The Interaction between Social Network and Ethnic Identity: θ and ð Dental Stopping in Goan-Canadian Speakers of English

1. Do you live in a neighbourhood where many of your neighbours are Goan?
2. Do you have many family members who are Goan?
3. Do you have many friends of Goan ethnicity?
4. Do you spend much of your leisure time with Goans or with the Goan community?

C. Individual Percentages for θ and δ dental stopping

Table 1: Percentage of θ dental stopping by environment for GP.M.001			Table 2: Percentage of δ dental stopping by environment for GP.M.001		
Following Phonological Context (\underline{t})		Total tokens	Following Phonological Context (\underline{d})		Total tokens
Front vowel	52.50%	21	Front vowel	51.56%	33
Back vowel	100.00%	7	Back vowel	59.09%	13
Following Phonological Context (θ)		Total tokens	Following Phonological Context (δ)		Total tokens
Front vowel	47.50%	19	Front vowel	48.44%	31
Back vowel	0%	0	Back vowel	40.91%	9

Table 3: Percentage of θ dental stopping by environment for GP.F.002			Table 4: Percentage of δ dental stopping by environment for GP.F.002		
Following Phonological Context (\underline{t})		Total tokens	Following Phonological Context (\underline{d})		Total tokens
Front vowel	25.64%	10	Front vowel	33.33%	25
Back vowel	0.00%	0	Back vowel	52.38%	11
Following Phonological Context (θ)		Total tokens	Following Phonological Context (δ)		Total tokens

Front vowel	74.36%	29	Front vowel	66.66%	50
Back vowel	100%	6	Back vowel	47.62%	10

Table 5: Percentage of θ dental stopping by environment for GP.M.003			Table 6: Percentage of ð dental stopping by environment for GP.M.003		
<u>Following Phonological Context</u> (<u>ɫ</u>)		<i>Total tokens</i>	<u>Following Phonological Context</u> (<u>ɖ</u>)		<i>Total tokens</i>
Front vowel	48.89%	22	Front vowel	52.94%	18
Back vowel	60.00%	9	Back vowel	58.82%	10
<u>Following Phonological Context</u> (<u>θ</u>)		<i>Total tokens</i>	<u>Following Phonological Context</u> (<u>ð</u>)		<i>Total tokens</i>
Front vowel	51.11%	23	Front vowel	47.06%	16
Back vowel	40%	3	Back vowel	41.18%	7

Table 7: Percentage of θ dental stopping by environment for GP.F.004			Table 8: Percentage of ð dental stopping by environment for GP.F.004		
<u>Following Phonological Context</u> (<u>ɫ</u>)		<i>Total tokens</i>	<u>Following Phonological Context</u> (<u>ɖ</u>)		<i>Total tokens</i>
Front vowel	43.59%	17	Front vowel	63.64%	49
Back vowel	58.33%	7	Back vowel	45.45%	5
<u>Following Phonological Context</u> (<u>θ</u>)		<i>Total tokens</i>	<u>Following Phonological Context</u> (<u>ð</u>)		<i>Total tokens</i>
Front vowel	56.41%	22	Front vowel	36.36%	28
Back vowel	41.66%	5	Back vowel	54.54%	6

Table 9: Percentage of θ dental stopping by environment for GP.M.005			Table 10: Percentage of ð dental stopping by environment for GP.M.005		
<u>Following Phonological Context</u> (t̪)		<i>Total tokens</i>	<u>Following Phonological Context</u> (d̪)		<i>Total tokens</i>
Front vowel	43.33%	13	Front vowel	58.06%	18
Back vowel	71.43%	5	Back vowel	66.66%	10
<u>Following Phonological Context</u> (θ)		<i>Total tokens</i>	<u>Following Phonological Context</u> (ð)		<i>Total tokens</i>
Front vowel	56.66%	17	Front vowel	41.94%	13
Back vowel	28.57%	2	Back vowel	33.33%	5

Table 11: Percentage of θ dental stopping by environment for GP.F.006			Table 12: Percentage of ð dental stopping by environment for GP.F.006		
<u>Following Phonological Context</u> (t̪)		<i>Total tokens</i>	<u>Following Phonological Context</u> (d̪)		<i>Total tokens</i>
Front vowel	46.15%	12	Front vowel	60.00%	9
Back vowel	0.00%	0	Back vowel	54.54%	6
<u>Following Phonological Context</u> (θ)		<i>Total tokens</i>	<u>Following Phonological Context</u> (ð)		<i>Total tokens</i>
Front vowel	53.85%	14	Front vowel	40.00%	6
Back vowel	100%	5	Back vowel	45.45%	5

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Demographic Dividend and India

Jose Chacko Madhavassery, M.A., UGC NET

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A boon as well as a Bane

“The future holds promise for India, provided we can seize the "demographic dividend" as nearly half the additions to the Indian labour force over the period 2011-30 will be in the age group 30-49," *Indian Economic Survey* 2012-13.

Population is a boon as well as a bane. A Young and vibrant population is always a boon for all economies. World Bank has recently called Indian economy as an emerging economy. She will become the top most economy by 2020 according to economists. One of the contributing factors of economic development in India is its demographic dividend. What is demographic dividend Demographic dividend occurs when the proportion of young population is more than the old age and child population. It will automatically increase the workforce of the nation and adds to the national income which will lead to economic development.

Working Age Population and Dependents

In other words, our working age population is more than the proportion of dependents. This shows that the country's dependency ratio has declined. More workers means more hands to do the job which will increase production. This would flush more income into the economy and would improve the living standards of the people leading to general welfare and thereby economic development. “According to demographic experts the mean age of population in India would be 29 years of age by 2020, unlike USA which would be 39 or Japan which would be 47 years of age” - *Indian Economic Survey* 2011-12.

The impact is worst in Japan where over 22.5 percent of the population is over the age of 65 and this would increase to 40 percent by 2055. This had a negative impact on their growth and so the future growth prospect of Japan is bleak.

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Demographic Dividend and India

Asian tigers like Taiwan, Singapore, China, and South Korea made use of their demographic dividend by investing more in the field of education, skill development and health. Thus there was an improvement in their growth rate.

Changes in the Age Composition and India

India is one of the young countries in the world. 358 million or almost one third of the country's population is young or aged between 10-24 years (Census 2011). There has been a gradual decline in the share of population in the age group 0-14 from 41.2 to 38.1 per cent during 1971 to 1981 and 36.3 to 29.5 percent during 1991 to 2011, whereas, the proportion of economically active population (15-59 years) has increased from 53.4 to 56.3 percent during 1971 to 1981 and 57.7 to 62.5 per cent during 1991 to 2011 (website of UNPFA India). On account of better education, health facilities and increase in life expectancy, the percentage of elderly population (60+) has gone up from 5.3 to 5.7 percent and 6.0 to 8.0 percent respectively during the periods under reference. State like UP would gain from its demographic dividend. According to S Ramadorai Advisor to PM s National Skill Development Mission as Uttar Pradesh is home to India's 14 percent of IT and ITES manpower. By implementing the mission effectively they can take benefit from their manpower.

The following table will make it clear. (Table-age composition ,Census 2011)
NB Total percentage may not add to 100 on account of rounding in broad age groups.

Residence	Sex	Broad age groups (years)							
		0-4	5-9	10-14	0-14	15-59	60+	15-64	65+
Total	Total	9.7	9.2	10.5	29.5	62.5	8.0	65.2	5.3
	Male	9.9	9.4	10.7	30.0	62.2	7.7	65.0	5.0
	Female	9.5	9.0	10.3	28.8	62.8	8.4	65.5	5.7
Rural	Total	10.3	9.5	11.0	30.9	61.0	8.1	63.7	5.4
	Male	10.5	9.7	11.3	31.5	60.7	7.8	63.4	5.1
	Female	10.1	9.4	10.8	30.3	61.3	8.4	63.9	5.8
Urban	Total	8.2	8.3	9.0	25.5	66.6	7.9	69.4	5.1
	Male	8.3	8.6	9.2	26.1	66.2	7.6	69.1	4.8
	Female	8.0	8.1	8.8	24.9	66.9	8.2	69.7	5.5

From the table it is quite clear that 15-65 years of age in the total population is 65.2 according to 2011 census. Out of the Females 65.5 belong to 15-65 years of age and 65 percentage of the male constitute that age group. In the rural area those who are between 15-59 years of age constitute 63.7 percentage of the population Out of total female population 63.9 belong to 15-65 years of age. 63.4 percentage of men are between 15-65 years of age. In the urban areas 69.4 percentage of the population constitute 15-65 years of age. While 69.1 percentage of male belong to that age group and about 69.7 percentage of women also constitute the age group of 15-65 years of age. This means that the dependency ratio is very low. When we look at the table it is quite clear that child dependents and age old dependents constitute only a small proportion of the population.

Demographic Demand

Demographic dividend occurs due to a decline in country's infant mortality rate and fertility rate. As a result of decline in fertility rate the number of young dependents grows smaller in relation to the working age population (Jamen Gribble and Jason Bremmer, The challenge of attaining the demographic dividend). India will thus reach the third stage of Demographic transition Theory. As per the theory in the third stage a country will have low birth and low death rate. Demographic dividend also improves the condition of women. We know that demographic dividend occurs as a result of fewer births .Women who have less number of children would be willing to join the labour force. This will improve social status of women in the society .This is because they have their own income to look after their children and they become independent. Thus women will contribute for the countries development.

But Demographic dividend is also a challenge.”The performance of India in terms of mean years of schooling is much below that of countries like Sri Lanka,China and Egypt which have higher percapita income and it is also below that of countries like Pakistan,Bangladesh and Vietnam which have lower percapita incomes”(India Human Development Report 2011).It is also much lower than the global average. Majority of people are young does not automatically add to more national income. This only means that a major chunk of the population can be made employable by improving their skills and providing

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quality education. Kapil Sibal, India's minister for human resource development, reported that , ''By 2050, the percentage of people above the age of 65 will be 39% in the U.S., 53% in Germany and 67% in Japan. India, by contrast will have only 19% above age 60 ''(Bridging the Talent Gap in India's 'Demographic Dividend' Published: June 17, 2010 in India). India will have to invest more on human resources development. India has to spend more on improving the infrastructural facilities in the field of education. and health.''India currently has 480 universities and 22,000 colleges''(Is India's 'Demographic Dividend a liability ? Published: Nov 18, 2010 in India). In the next 10 years, it will need 700 new universities and 35,000 new colleges, according to Sibal. So we should start new universities and colleges .Otherwise we cant reap the benefit of demographic dividend.If nation could not provide job opportunities for the demographic dividend this will lead to unrest and social conflicts.

Higher Education and Competitive Spirit

We have to invest more on higher education. The reason is that only trained or educated workforce can do a job efficiently as it requires less supervision and guidance and they can do the job quite easily within the prescribed time. For this we should start new universities .If government cant start them let the private players start new universities .Government should allow foreign universities to start their branches in India .But it should be done only with some restrictions and governmental interventions.This will add a competitive spirit in the field of education.Indian universities will thus work hard to compete with these private players which would eventually improve the quality of our education system.But government should make sure that these private universities are not commodifying education.Allow them to make meager profit without hurting the sentiments of poor students.We all know that quality education would enhance the job opportunities.Montek singh Alhwalia and Reghuram rajan are celebrated in India not due to their primary education in Indian schools.But they had their Masters or Doctoral studies in worlds top Institutes.So this makes difference.Government can also allow ppp in the field of university education.Government should ensure that more than 40 percentage of the young population get quality education .Government has already made primary education as a fundamental right.But author is of the opinion that government should made university education as a fundamental right.Primary education cant make you a quality worker.The thinking pattern of the average Indian should change .Now we are sending our children for engineering ,medicine

etc. At the same time our nation is also in short of, nurses, masons, labourers, agricultural workers, electricians and teachers, academicians who can mould young minds. The author also share the view that government should make an end to the concessions given to special categories in specialised jobs like teaching etc.. This is because quality is very essential in all fields as concession given to a special category will affect the productivity of the job. For eg the quality of service offered by a university teacher who got job after a tough competition in the general category and the so called reserve group might be different. It would also badly affect the future generation. The author is not against reservations. Government should reserve jobs for marginalised section. But the cut off mark for any job for all sections should be the same.

Human Resources Planning

Government should have a human resources planning wing at all levels, District, State and national levels. They should report the shortages that would likely to happen in all fields within 5 to ten years.. They have to publish this information in their website or news papers. This would automatically help young generation to divert their interest to these fields where there is labour shortages. In India now a days supply is more than demand in some fields so labour is forced to do jobs for peanuts. eg-nursing, private school teachers. If the young minds get an idea regarding the labour shortages in the future long before getting into university stream they can better plan and have a successful career without facing the problem of educated unemployment. Author hold the view that government can infringe the personal choice of a person for the better prospect of the nation.

Return of Indians from Abroad – Stopping Brain Drain

Government should also force their population working in other countries to return to India after a long period of service to serve their motherland. Thus we can make use of their brain for the welfare of the nation which is termed as Brain Gain. For this we need a quality human engineering wing which can plan and repair the problems that might happen in the field of workforce. So it is high time to invest in the field of education. As per the current estimate we are investing only 4 percentage of GDP in the field of education which is quite low when compared with other nations. Government must also reduce school drop out ratio by

introducing new schemes which make education attractive. One of the major reasons for dropout is child labour as most of the students are from poor families, they support their families by engaging in manual labour. Government should promote vocational training along with normal education. For eg –they can start a tailoring session and can take orders even among the teachers and students or from the neighbouring locality. Or they can start manufacturing of notebooks or candles etc. and from their produce itself students can support their families without affecting their studies. This was at first suggested by Mahatma Gandhi our father of the Nation. A report by Aspiring Minds, a Gurgaon-based employability assessment firm, estimated that nearly 92% of engineering graduates in India lack computer programming and algorithms skills and around 56% lack soft skills and cognitive skills which is not at all a good news. (Indias demographic dividend a asset or liability? Published Jan 09 2013)

Health Sector and Demographic Dividend

Demographic dividend also makes challenges in the field of health sector. At present government is investing mere 3 to 4 percentage of its GDP for the health of its population which is quite low when compared to the size of the population. A healthy workforce is a prerequisite for the development of the nation. Without health how can one do the job in a productive manner. Unhealthy workforce often leads to labour absenteeism. This is because a healthier population experiences faster growth in average income, and a 10-year rise in life expectancy which translates into as much as one additional percentage point of annual growth of per-capita income. (Population dynamics in India and implications for economic growth, David Bloom working paper Jan 2011, Harvard school of Public Health)

Thus as per the objectives of 12th plan government gives more importance to the social sector and has brought a new concept of inclusiveness for the overall development of the nation, not lopsided development, but trickling down the benefits of development among marginalised sections of the population. (Inclusive Policy Inclusive Programme; Inclusive Health Policy, Jose Chacko Madhavassery, *Language in India* www.languagesinindia.com).

According to the 12th Plan, government is spending more in the social sector which is 36.33 percentage of the total outlay. But another bad news is that the latest employment data for 2011-12 shows that India's demographic dividend has not arrived. The proportion of

workers in the population was slightly increased from 40 percent in 1980 to 43 percent in 2004-05, but it is now down to 40 percent.

Measures to Reap the Demographic Dividend

There are several programmes launched by the government to reap the benefits from demographic dividend. Prime minister Dr Man Mohan Singh launched National Skill Development Mission which has a three tier institutional structure consisting of (1) PM's National Council, (2) National skill development coordination board and (3) National Skill Development Corporation which was established in 2008. Prime Minister's National Council had the objective of creating 500 million skilled people by 2022. National Skill Development Board coordinates the skill development initiatives of various ministries and boards.

National Skill Development Corporation is a Public Private Partnership in India that facilitates Skill development by providing funds for the creation of vocational training institutes. NSDC is not-for-profit company set up by the Ministry of Finance, under Section 25 of the Companies Act. It has an equity base of Rs 10 crore, of which the Government of India accounts for 49%, while the private sector has the balance 51%. By the end of December 2010, 28 states and union territories had set up Skill Development Missions. Private companies like Infosys has already started university and a training organisation to improve the quality of workforce. (Official website of NSDC)

The government has also announced new policies as part of the 12th Five-Year Plan (2012-2017) that aim to create 100 million work opportunities by 2022 many in labor-intensive manufacturing sectors such as textiles, gems and footwear. The government is also working to expand access to education and vocational training for workers in the countryside, including new rural broadband networks that will connect remote areas with educational opportunities. (Approach paper of the 12th Plan)

Government of India has announced Inclusive education programme so they passed RTE right to education act in 2010. Now education is a fundamental right for every children from 6-14 years of age. Government has also started SSA and reduced school drop out

rates. CBSE board has recently made 10 th board exam as optional to reduce drop out rate and suicide among school children.

Government has also started 12 new central universities across India in 2009 .This is also a part of investment in the feild of higher education. Government has also started higher education institutes like IITs IIMs, AIIMs, IIST etc. But none of these prestigious institutes are in the list of worlds top 200 institute which is bit worrying. This shows that quality of education is not even comparable to those institutes of LDC s.

Government has also introduced various scholarship schemes like Indira gandhi scholarship for single girl child, INSPIRE, ASPIRE etc to attract more people in the feild of higher education. UGC has also introduced various programmes for faculty development and various scholarships for research scholars .UGC is also providing grants to universities and colleges to improve the infrastructural facilities. Eg- Fund for building girls hostel, Rs 50 lakhs for colleges celebrating silver jubilee etc.

The future of the nation lies in the shoulders of the youth .So we should frame more youth oriented policies and programmes .

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A Comparative Study of English and Tamil Ballads

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Introduction

A comparative study of English and Tamil ballads tend to give new insights in understanding the cultures of the two distinct groups, English and Tamil. A comparative study often tends to juxtapose a work (of art) written in a native language with a foreign work either to establish the supremacy of the native product or to prove the uniqueness of the native product [Fredrickson 8].

World Literature

Comparison is as old as 'thought' itself. Comparative study of literature is a late entrant following the established field of enquiry like comparative law, comparative philosophy, comparative medicine, etc. But the history of comparative study of literature presents the fact that the concept of 'one literature' or 'world literature' was pronounced as early as 14th century. German Comparatist Wolf Van Goethe pronounced the term World Literature (Weltliteratur) in the 14th century as an attempt to break the barriers between the nations. Mathew Arnold, citing the nexus between the literatures of the world advocated the concept of 'one literature' or 'global literature' in his lecture at Oxford in 1872. His view is that, "Everywhere there is connection, everywhere there is illustration. No single event, no single literature is adequately comprehended except in relation to other events, to other literatures" (Azhagarasan 2).

Ballad and *Kathai Paatal*

The history of world literature exhibits the fact that poetical expressions are considered to be the earliest art form in almost all the languages and ballad is the oldest form of poetical expression ever recorded in the history of any literature. W.H. Hudson claims that a 'ballad is a form which appears to have arisen spontaneously in almost all literatures, and represents one of the earliest stages in the evolution of the poetic art' (104). H.M. Chadwick, in his book *Heroic*

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Age (1911), establishes the presence of heroic songs in most of the classical languages like Greek, Sumerian and Tamil. Even in African societies traces of heroic songs are identified. C.M. Bowra analyzing the heroic poetry of various nations posits the fact that heroic poetry is the preceding art form to ballad. He is of the view that both heroic poetry and ballad are similar in treatment but different in style.

Heroic Poetry and Ballads

The distinction between heroic poetry and ballads is not so much of matter and spirit as of form and function and effect. G.U. Pope on studying the Tamil heroic songs conforms to Chadwick and Bowra, that heroic poetry of many nations were similar in the expression of human mind in accordance with the spirit of their time. Such a unilinear evolution of human mind was expressed by Alan Dundes in his article, “The Anthropologist and the Comparative Method in Folklore”, ‘...it was assumed that all peoples had progressed or were progressing from initial savagery through barbarism to the final stage of civilization’ (126). The twentieth century ballad scholars by drawing attention to the Darwin’s theory of evolution expressed their view that the intellectual evolution should be similar to the biological evolution.

Comparative Cultural Study

The currency of cultural studies incorporates both fields of enquiry namely the comparative study and cultural study. A new approach called as ‘comparative cultural studies’ challenges the single language based enquiry on one culture or the other. The objective nature of the ‘ballad’ produced by the throng denies it the status of being compared. A comprehensive study of ballads of many countries claims that the ‘polyphony’ voice of the ballad is far superior to the esoteric voice of the author centric literature. Child’s theories that many voices diffused into one voice and Bell’s view that all voices could be heard in one voice in the ballad creation have to be taken into consideration. The genuinity of these records of the past stand as a testimony of time as the feelings registered have germinated from the soil which is nearer to nature. Percy has acknowledged the greatness of the ballads in his letter to queen Elizabeth while presenting his collection of ballads to her, ‘...these poems are presented to your ladyship, not as

labours of art, but as effusions of nature, showing the first effort of ancient genius, and exhibiting the customs and opinions of remote ages' (Percy XXIII) .

Polyphonic Effusions of Nature

A ballad is a spontaneous production of the communal memory. The customs, beliefs, rituals, birth, death and other day to day activities of the primitive men, which are in the common stock, are recorded rapturously along with the stories. Many scholars argue that 'ballad' being a medium of communication helps us to understand the currency of the culture that was prevalent at the time of its composition. The currency of 'culture' itself has undergone several paradigm shifts, in its relationship with tradition in a society, from time to time.

Different fields of enquiry view 'culture' from different points of view. An anthropologist views culture as 'behavior' of the people. A folklorist views it as the processes of social life, where politics, economics, religion, kinship, are integrated for a logical manner. In simple terms 'culture' can be understood as an integration of people and the process. People are the creators of the culture and the reverse is always arguable. The same people who are the creators of the culture are involved in the creation of the ballads.

Thus ballads are not esoteric knowledge of the individuals. Hence a ballad which reflects the cultural currency of a period becomes traditional after passing many generations through oral medium. The primitive men believed that only permanent folk materials can survive, against time, through oral medium. A ballad incorporates many folk materials of the society including folk belief, myth, proverb, riddle etc that provides a bird's view of the primitive society. It is possible therefore to register through these ballads, the natural happenings in the society like child birth, education, love, marriage, family affairs, work, death and other conflicts in the given milieu. In the absence of valid native historical records in the Tamil language, the insights these ballads throw into the political, administrative and cultural process of the society can be considered as authentic records of the society.

Code of Communal and Individual Conduct and Ballads: Comparison and Contrast between English and Tamil

The code of conduct of men and women in the society, their responsibilities etc of the primitive cultures are recorded in the ballads of both the languages. Both the societies project men as breadwinners of the family and women as home makers. In the ballad *Ruggleton's Daughter of Iero*, a song from the collection of Child, the husband takes severe measures to remind his wife of her household duties and the wife agrees to cook and bake only after the husband punishes her.

He took a stick down off the rack;
Fal lal lal lal lal li-do,
And on the back went rickety-rack
Of Ruggleton's daughter of Iero.
O I will bake and I will brew
Fal lal lal lal lal li-do,
And I will cook your meat for you
Said Ruggleton's daughter of Iero. (20-27)

Similarly in a Tamil ballad collected by Vaanamaamalai, a husband broods over the inefficiency of his wife to cook, though he had paid the money, demanded by her father. The song besides recording the practice in the Tamil society that dowry was given by men, which is different from the English custom; it also reveals the common habits of wives in both the societies.

Three hundred and one I gave
Your father has it safe
You do not know to cook
Am I to weep marrying you? (311)

Folklore Materials

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A Comparative Study of English and Tamil Ballads

Ballads in both the societies borrow materials from the folklore, the repertoire of the society, which is the uniting thread of the people in a society. In defining the folklore Ben Amos tries to classify it under three categories. Folklore is a body of knowledge, a mode of thought or a kind of art (Amos 5) or all the three together. Bascom enumerates the four functions of the folklore as: amusement, validation of the rituals of the culture, education and shaping the individuals social behavior. Tradition has always proved static and the art forms are dynamic, they often change in order to address the current needs of the people in a society.

Portrayal of Women and Men

A comparative study of this nature based on the works of the native men presents the characters of men and women in the society and their actions relating to basic human passions like chivalry, love and betrayal. Women are often portrayed as frail and personified as symbol of greed and jealousy. They fail to understand the evil ways of men and are often after the material wealth which fixes them in trouble. Men excelled in the art of deceiving. They often act cunningly and accomplish their mission without much strain. A woman who elopes with her lover is often humiliated and is left in the lurch. Besides drawing the wrath of the family members for bringing disgrace to the family pride, they also lose their love. The men of the ancient society see a woman as a frail being with full of jealousy. The ballad *The Farmer's Cursed Wife* (Child) summarizes the character of the women as viewed by men. A devil abducts a farmer's wife to the hell but sends her back to the farmer immediately, afraid of her wily nature. "They say that the women are worse than the men, / They went down to Hell and got kicked out again". (45-46)

The Concept of Woman as Goddess

Tamil society worships a woman as the goddess and keeps her in high esteem. Their capacity to produce lives is the main reason to hold them in awe in the society. A woman was portrayed as a humble being in the oral and written literature. Their meekness is also considered as their weakness and they are humiliated and subordinated by the male members of the society. Stuart Black Burn observes that the women and the untouchables in the society are believed to

have destructive capacity. This theory also endorses the prevalent hypothesis that woman are treated as menials in par with the untouchables. A woman in the Tamil society is deprived of an identity. They are subsumed in the identity of the father or the husband. Satisfying the sexual desires of the men, begetting children and rearing them and keeping the house were the bounded duties of women in the society. A woman's voice is either subdued or subsumed into the dominant voice of the men.

The English society enslaved the women directly whereas the Tamil society implemented it in the name of god and religion. The Goddesses are given more power than the gods in the Tamil society. The Tamil society will treat a *malati* (a barren woman), like a widow. The Tamil society does not count a male responsible for the barrenness of the woman. There are many occasions when men are married for the second time in this regard. The agony expressed by *muttāyi* in The Story of *Palavecañ Cervaikkārrar* (Nirmala Tevi) is a genuine record of the agony of the barren women in the primitive Tamil society.

Grieving I'm in pain and anguish,
What is the use of gold aplenty?
When a woman goes barren and sad?
Won't she be seen cursed and sinful?
Women my peers have grown-up children
And sterile my womb is O my dear!
Did we ever commit sins so dark?
Did we ever kill a mulching cow? (85-92)

Conclusion

The Comparative Study of ballads of both the languages exhibits the nature of mental progress of mankind of both the societies which are much the same. The themes of the ballads in both the languages are universal in nature comprising valour, love, greed etc. The expression and the techniques they use vary depending on the nature of the men where these songs are (orally) circulated. While the English societies imply moral justice indirectly the Tamil kathai paatal

often ends with a preaching. A comparative study of this nature often picks out the 'subtypes' and 'oicotypes' of two cultures to bring out the uniqueness of the works of the cultures compared. For example the custom of 'deification' of the deceased is a practice in Tamil Nadu where the good men are resurrected when they meet an untimely death by villainy. Whereas the English mourn the dead for a year and a day to ensure that the dead is not disturbed from its cold tomb.

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