

LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

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B. Mallikarjun Ph.D.

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Preface

I started to think, write and consolidate my writing in this area in the year 2009. I gave an invited talk in the 31st All India Conference of Linguists held at Lucknow in Dec 2010. I hereby acknowledge the help of Prof. Peri Bhaskararao, the then President of Linguistic Society of India. I continued to work on the manuscript till the end of my service at the Central Institute of Indian Languages, Mysore where every facility needed for research on any aspect of languages is available.

Most unexpectedly I shifted to the Central University of Karnataka, Gulbarga in the month of March 2012. I am now involved in different kinds of academic activities at the Central University, and so I felt that it may be the time now to present the work I've done so far on language laws and hence I submitted the manuscript for publication in *Language in India*. I may do some rework on it and bring out an enlarged and revised version in due course.

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Chapter 1 INTRODUCTION

1.1 Introduction

This monograph “Evolution of Language Laws in Post-Independence India” aims at informing the audience such as linguists, educationists, administrators, sociologists, lawyers, historians, political scientists, parliamentarians and legislators who like to know about legal issues that govern the use of language in different domains in India. It is an outcome of research by the author who is a linguist and thus the monograph brings a linguistic perspective to the issue in great measure. The monograph presents the information relating to language policy and law in India in one place and analyses the same in a rational manner. In the second part the monograph intends to examine the way they are related to the linguistic, social, political, legal and economic situation of the country. In the third part the monograph focuses on a comparison and contrast of Indian situation with other multilingual situations across the world, since in today’s world multilingualism is the rule and mono-lingualism is exception.

Since her independence, India is managing multilingualism through policies and laws of language use in administration, judiciary, education and other domains in a more effective manner as a model to other countries to emulate. The legislature makes policy, and the executive knows how best to implement the policy. The fluid and volatile linguistic situation that existed at the time of framing the Indian Constitution has become calm and peaceful to a large extent. Earlier multiple languages were considered as problems that need to be tackled. Now they are considered as resources to be utilized. This is an important turning point and is a significant contribution from India.

1.2 Linguistic Landscape of India

Understanding the existence and pattern of use of languages in a country helps in understanding the sociolinguistic position of it and the modalities followed to tackle the same through legislation. *Webster’s Dictionary* defines multilingualism as “... using or able to use several languages especially with equal fluency”. Wikipedia identifies multilingualism as “...the use of two or more languages, either by an individual speaker or by a community of speakers” and it also says that “...multilingual speakers outnumber monolingual speakers in the world’s population”. Today multilingualism is considered as the norm and mono-lingualism an exception (Peter Auer and Li Wei 2008).

The linguistic landscape of India in which there is coexistence of 1652 mother tongues (as per the Census of India 1961), is described as a melting pot, salad bowl, etc. Indian multilingualism is unique and also dynamic in nature; none of these terms captures the real texture of Indian multilingualism and this has no parallel anywhere in the world. Here is a nation

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in which a language is written in many scripts and many languages are written in one script. Though they belong to different linguistic families they share many linguistic features.

The value of information on multilingualism was recognized even before independence. Hence from 1931 the information on ‘Other language in common use’ by the people was collected by the Census of India in its decennial operation. There is certainly some significant growth in multilingual patterns in India since independence in 1947. Formal education, media entertainment, and growing population dispersal across the states continue to make the multilingual patterns more dynamic than ever. This monograph provides an analysis of linguistic landscape of India and the people’s choice of language for ‘other language’, its inductive and intuitive multilingual mosaic in terms of bi/tri-lingualism and its sweep across age, gender, urban and rural population, etc. The major source to understand comes from the information offered by the decennial census from 1931 till 2001.

Reorganization of the geographical boundaries within the nation as linguistic states was a major step in the management of multilingualism and such reorganization empowered multilingualism further. Managing Indian Multilingualism formally got underway with the nation’s acceptance of its Constitution. It was in the form of inclusion of select languages in the Eighth Schedule, recognition of some language/s as official languages of the Union and providing for the States to do the same as their official languages, acceptance of languages for different levels of judiciary, use in parliament and state legislatures, and not recognizing any language/s as language/s for education but recognizing the rights of different kinds of linguistic minorities. In past decades, the judiciary too has played the role of language manager through interventions necessitated by legislation. In India, six decades ago multiplicity of languages was considered as a problem to be solved or resolved and now due to its language management initiatives, multiplicity of languages is considered as resource to be properly utilized.

1.3 Important Concepts

Important concepts that are to be understood in the Indian multilingual context are ‘mother tongue’ and ‘language’. Both are not officially same though sometimes people use them as synonyms. The official way of identifying mother tongue in 1881 Census was ‘... the language ordinarily spoken in the parental home of each person’; in 1891 it was ‘...parent tongue; in 1901 it was ‘Language which each person ordinarily uses in his own house’; in the year 1971 little elaboration of the concept was done ‘... the language spoken in the individuals home during his childhood or a near equivalent such as the language which individuals parents spoke or which he first learnt to speak’. Since 1991 and subsequent Census of 2001 and 2011 have consistently used the definition ‘The language spoken in childhood by the person’s mother to the person. If the mother died in infancy, the language mainly spoken in the person’s home in childhood will be the mother tongue. In case of infants and deaf mutes the language usually

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spoken by the mother should be recorded. In case of doubt, the language mainly spoken in the household may be recorded’.

1.4 What is Language in India?

India is an abode of more than 1652 mother tongues spread over a vast geographic space. So what is language in India? It is a composite entity, a bundle of mother tongues. The Census of India enumerates the mother tongues and before releasing the population tables relating to language, rationalizes or groups ‘mother tongues’ into groups called ‘languages’. To give an example, the Census data of 2001 has Hindi language where it is a bundle of 50 different mother tongues where Hindi is one of the mother tongues. To illustrate this phenomenon further, Hindi language speakers amount to 41.03% of the population. Out of this 41.03 % only 24.51% of the speakers speak Hindi as their mother tongue. The rest of them speak a mother tongue subsumed under the language called Hindi. That is to say that Hindi is the mother tongue of 61.12 % Hindi language speakers and the rest 38.88% speak some other Hindi mother tongue.

According to 2001 Census mother tongues with 10,000 or more speakers are 234. Mother tongues of less than 10,000 speakers or mother tongues not possible to be identified on the basis of available linguistic information are grouped under ‘others’ under each bundle of mother tongues that is called language.

1.5 Languages Listed in the Constitution of India

The Constitution of India today has 22 languages in its Eighth Schedule which are known as Scheduled languages which constitute 93 mother tongues. The rest 100 languages which are not in the Schedule are given nomenclature Non-scheduled languages. They subsume 141 mother tongues. This Schedule of the Constitution of India is treated as an open-ended list which has got additions whenever the socio-political conditions favored inclusion of a specific language. It had 14 languages: Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Tamil, Telugu and Urdu when the Constitution came into existence in 1956. Subsequently in 1969 Sindhi was added and in 1992, Nepali, Manipuri and Konkani and in 2003 four languages Bodo, Dogri, Maithili and Santali were added through Constitutional amendments. Demands for inclusion from several other languages like Kodava (Coorgi), Tulu etc., are before the government for appropriate decision. The Census of India in 2001 reports that 96.56% of the population speaks Scheduled languages and the rest 3.44% speak Non-scheduled

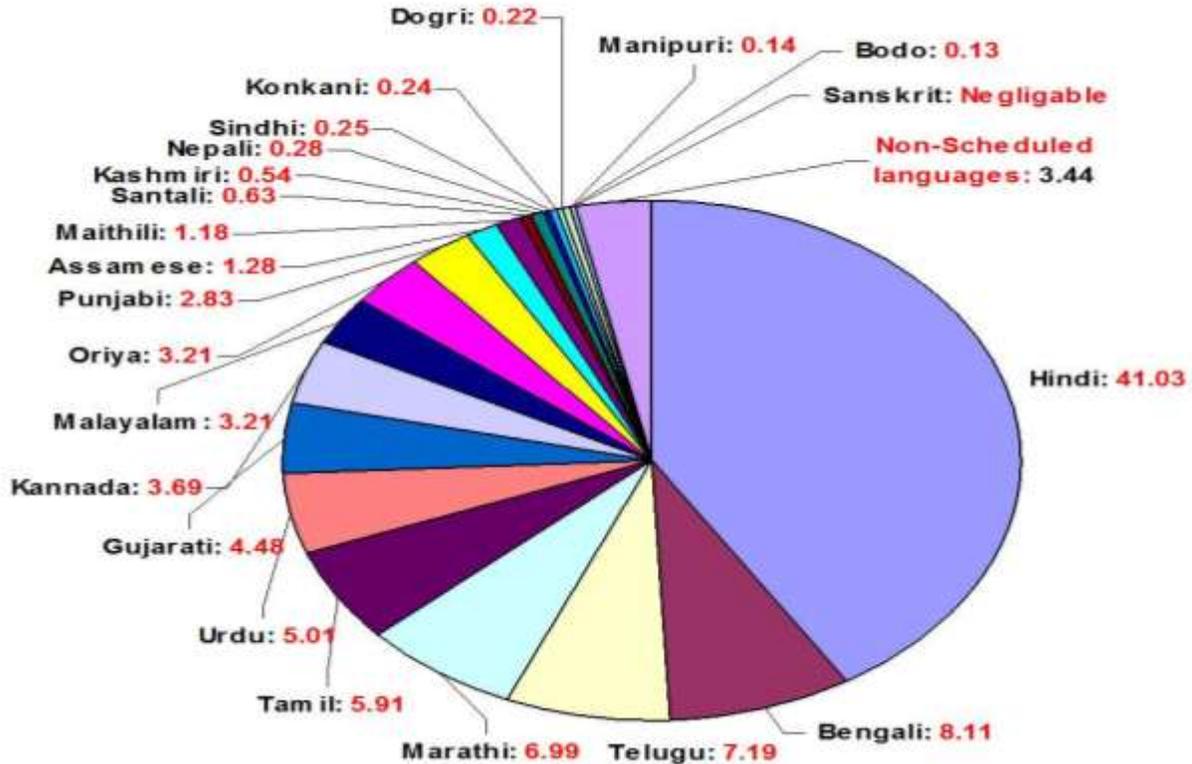
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languages. The following is the graphic description of the linguistic landscape of India.



Chapter 2 MULTIDIMENSIONS OF MULTILINGUALISM

2.1 Indian Multilingualism

The uniqueness of Indian multilingualism is in sharing various aspects of languages. This could be discussed in three parts of sharing of languages, sharing of linguistic features and sharing of scripts.

2.2. Sharing of Languages

Number of people speaking more than one language is very important and not the number of languages spoken in a landscape. In India, more people are bilingual and multilingual. The Census has been enumerating and registering information on bilingualism from 1901. Till the 1921 Census, the information was collected to know about the 'knowledge of English' only, since for governance and education British India wanted to know about the spread of English in India. Administration was mainly in English and it was essential to plan language education at that time, other languages were not so important. In 1931 and 1941 Censuses the information Language in India www.languageinindia.com

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about ‘Other language in common use’ was also collected, the Census tried to know the ‘name of language’ that the person knows in addition to his or her mother tongue. The subsequent Census in 1941 and 1951 the question was restricted to ‘only Indian language’ and in 1961 Census it was expanded to ‘any language’ and ‘number of such languages’ was also expanded to two languages. The 1971 Census information on ‘Other languages’ was again collected from each individual.

Changes in information elicitation reflect the linguistic concerns of the nation at that point of time. This is an official recognition of India as a multilingual nation. Hence, in 1981, information on the number and names of languages known to the person other than his/her mother tongue was collected. It is recorded in “...the order in which he/she speaks and understands them best and can use with understanding in communicating with others. He/she need not be able to read and write those languages. It is enough if he/she has a working knowledge of those subsidiary languages to enable him/her to converse in that language with understanding.” During the year 1981 it is reported as ‘Persons speaking a language additional to the mother tongue’, in 1991 as ‘Persons knowing three languages’ and in 2001 ‘First Subsidiary Language, Second Subsidiary language’. Whatever be the terminology used, the information on spread of languages across the speakers of other language speakers is available. It has to be carefully noted that Indian multilingualism is ‘self-declared’ by the language users and not a result of any evaluation of language competence against any set parameters. The present estimate is an underestimation of the ground reality.

Large number of speakers of Indian languages knows more than one language. Many times they know two languages in addition to their mother tongue. Bilingualism is often taken as a given fact. The other language is acquired from the context from the childhood. There is no need to go to school to learn to use two or more languages. The Census of 2001 has enumerated information on ‘first subsidiary language’ and ‘second subsidiary language’ known to the speakers which has to be understood as bilingualism and trilingualism. The following table gives the details of percentage of bilinguals and trilinguals to the total population speaking a particular Scheduled language.

Table 1 Multilingualism

SL. No.	Languages	% of Bilinguals	% of Trilinguals	SL. No.	Languages	% of Bilinguals	% of Trilinguals
1	Assamese	32.35	14.47	12	Manipuri	41.67	20.81
2	Bengali	20.40	6.52	13	Marathi	41.37	15.45

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3	Bodo	57.38	18.64	14	Nepali	52.81	22.54
4	Dogri	59.44	26.49	15	Oriya	25.63	12.88
5	Gujarati	36.25	14.25	16	Punjabi	52.01	31.30
6	Hindi	11.25	2.13	17	Santali	51.43	7.35
7	Kannada	28.44	12.15	18	Sanskrit	73.60	30.80
8	Kashimiri	39.21	15.55	19	Sindhi	73.19	35.58
9	Konkani	74.38	47.18	20	Tamil	21.51	3.19
10	Maithili	33.03	9.25	21	Telugu	25.02	10.69
11	Malayalam	28.75	16.60	22	Urdu	51.03	18.37

It is important to know which language or languages other than their mother tongue people have reported that they know. Many speakers of the Scheduled languages report that they know Hindi and English. More bilinguals (74.38%) and trilinguals (47.18%) are from Konkani mother tongue and least bilinguals (11.25%) and trilinguals (2.13%) are from Hindi language. Similarly Urdu speakers since they are spread all over the country are more bilingual (51.03%) and trilingual (18.37%). Same is the case of another language Sindhi, which has 73.19% and 35.58% of bilinguals and trilinguals respectively. In the Indian context, English is learnt as second or third language due to schooling whereas Hindi is mainly learnt and partially acquired contextually since it is widely used in the media, as part of entertainment. Most of the other languages are learnt due to their coexistence. Speakers of Bengali, Kannada, Konkani, Malayalam, Manipuri, Oriya, Tamil and Telugu prefer English as the first subsidiary language. And speakers of Dogri, Gujarati, Maithili, Marathi, Nepali, Punjabi, Santali, Sindhi and Urdu prefer Hindi as the first subsidiary language. As second subsidiary language Assamese, Bengali, Bodo, Kannada, Konkani, Malayalam, Manipuri, Oriya, Telugu speakers prefer Hindi, whereas the speakers of Dogri, Gujarati, Kashmiri, Maithili, Marathi, Punjabi, Sindhi speakers prefer English.

Apart from the need based, essential, compulsory multilingualism, it is very important to note that other than Hindi and English, it is the neighborhood languages that are learnt by different mother tongue speakers as their second and third languages. Languages in the

neighborhood and the details of percentage of bilinguals and trilinguals are given below to illustrate this point.

Table 2 Neighborhood Multilingualism

SL.No.	Languages	Multi-Languages	% of Bilingualism	% of Trilingualism
1	Assamese	Bengali	9.54	0.99
		Nepali	0.19	0.10
2	Bengali	Assamese	2.49	0.21
3	Bodo	Assamese	46.44	2.41
		Bengali	3.92	2.33
		Nepali	0.21	0.42
4	Dogri	Urdu	3.33	0.68
5	Gujarati	Marathi	0.7	0.91
6	Hindi	Bengali	0.5	0.09
		Gujarati	0.24	0.03
		Marathi	0.93	0.09
		Urdu	0.9	0.11
7	Kannada	Konkani	0.15	0.04
		Tamil	2.4	0.57
		Telugu	6.66	0.69
		Malayalam	0.13	0.07
		Marathi	2.62	0.61

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8	Kashmiri	Urdu	31.76	3.07
9	Konkani	Gujarati	3.89	0.14
		Kannada	20.78	3.29
		Malayalam	1.26	0.3
		Marathi	16.79	5.83
10	Maithili	Urdu	0.22	0.09
11	Malayalam	Kannada	1.45	0.29
		Tamil	1.59	0.56
12	Manipuri	Bengali	4.44	0.89
13	Marathi	Gujarati	0.36	0.28
		Kannada	1.67	0.27
		Telugu	0.56	0.14
14	Nepali	Assamese	11.35	2.07
		Bengali	2.01	1.98
15	Oriya	Bengali	0.53	0.26
		Telugu	0.85	0.07
16	Punjabi	Urdu	0.45	0.17
17	Santali	Assamese	1.22	0.09
		Bengali	26.92	1.86
18	Sindhi	Gujarati	19.1	3.28
		Marathi	1.6	3.43

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19	Tamil	Kannada	2.11	0.39
		Malayalam	0.54	0.13
		Telugu	2.51	0.46
20	Telugu	Kannada	3.83	0.33
		Tamil	3.53	0.47
21	Urdu	Bengali	0.5	0.27
		Gujarati	0.47	0.31
		Kannada	5.52	0.73
		Marathi	1.94	1.78
		Tamil	1.24	0.22
		Telugu	5.64	0.85

2.3 Correlation of Multilingualism with Related Factors

Correlation of multilingualism with age, gender, urban and rural spread shows its depth. It is not specific to some geographic area but a pan Indian phenomenon. The following illustrates the same.

Age

People of all age groups are multilingual. Maximum number of multilingual persons in both the categories of bilinguals and trilinguals are found in the age group of 30-49 years. They are born in India after 1947, the year of her attaining independence. They are products of the new education system.

Urban, Rural and Gender

More bilinguals are in rural areas 53.59% than in urban areas 46.40%. However, in the case of trilinguals, it is reverse. More trilinguals are in urban areas 53.79% and less trilingual are in rural areas 46.20%. When it comes to gender wise distribution of bilingual and trilingual speakers, it is found that, in general, men outnumber women in being multilingual. Among

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bilinguals, men amount to 59.40% and women 40.60%. In trilingualism also, it is men 62.43% who outnumber women 37.56%.

Need for Redefining Bilingualism

Indian multilingualism demands redefining what bilingualism is. Actual use of two or more languages should come to guide us in defining such concepts. Mere knowledge or temporary and tentative seeking to learn and speak additional languages may not really reveal the underlying currents in a nation. As for India, one notices a continuing effort to cover more aspects of language identity for more than a century. There is some dynamism in this sense in understanding and appreciating the processes of bilingualism. There is certainly some significant growth in multilingual patterns in India since independence in 1947. Formal education, media entertainment extension, and growing population dispersal across the states continue to make the multilingual patterns more dynamic than ever. Bilingualism is also used as a denominator of movement of various populations from one region to another. Naturally evolved multilingualism coupled with the multilingualism evolving through schooling has become a rich language resource and it is exploited mainly by the mass media for enhancing its reach across the population. Patterns of Indian multilingualism have been analyzed in a detailed fashion by Mallikarjun (2010).

2.4. Sharing of Scripts

The scripts do not have language borders. Only languages have geographical boundaries due to creation of states on the basis of languages. Indian languages are written in more than 14 scripts. Normal convention regarding any script is that a language uses single and specific script to render itself in the visual medium wherever it is spoken. However, the pluralistic tradition of India has broken this kind of tradition for many centuries, and introduced the practice of using different scripts to write the same language and also using the same script to write different languages. This practice is not frowned upon, and it continues unabated.

The Devanagari script is used to write several languages like Hindi, Sanskrit, Nepali, Dogri, Marathi, Konkani, Rajasthani and many more tribal and minor languages. Kannada script is used to write Kannada, Kodagu, Tulu, Banjari, Konkani, Sanskrit, etc. Sanskrit is written using the Devanagari, Kannada, Telugu, Tamil, Malayalam and many other scripts. Similarly Kashmiri is written using the Perso-Arabic, Sharada and Devanagari scripts. Sindhi in India is written both in the Perso-Arabic and Devanagari scripts. Santali in Ol Chiki, Assamese, Bangla, Oriya, Devanagari and Roman. Rabha uses Assamese in Assam and Roman in Meghalaya, Bangla in West Bengal. So, by tradition, script is not a boundary wall between Indian languages.

2.5 Sharing of Linguistic Features

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One of the major linguistic discoveries of the previous century relating to Indian languages is the identification of common linguistic features across language families. Among others, we may cite Emeneau's monumental work 'India as a Linguistic Area' (Emeneau 1956). This sharing of linguistic features by the languages across the language families was facilitated by their coexistence for centuries together, and also by the continuing interaction of the people who speak these languages on a day-to-day basis. While Sir William Jones' declaration in 1786 of the genetic relationship between Sanskrit and other Indo-European languages revolutionized the philological studies, the fact that Indian languages (those of the Indo-Aryan and the Dravidian families) have some fundamental similarities among them was known to the Indian grammarians for centuries. A nineteenth century missionary to India, Rev. William Campbell, built his ideas of language planning and development for Indian vernaculars on this assumption. Campbell (1839) wrote that "Whatever may be the difference in the languages, they all belong to the same great family; similar laws regulate the idiom, construction, style, and various kinds of composition, which prevail in the dialects of the north and the south; when you describe one art of India, you have, in many respects, described the whole; the manners, the customs, and the habits of the people, with trifling variations, correspond from Cape Comorin to the Himalayas; and their superstition, in all its great lineaments, is exactly the same. Whether, therefore, their present literature was originally written in Sanskrit, or in some other languages, the Vedas, the Shastras, the Pooranas, and all their classical writings are to be found in all the principal tongues of India, and are as well understood in the one as in the other."

2.6 Shared Features

Some of the shared linguistic features across language families are as follows:

- a. Presence of a series of retroflex consonants that contrast with dentals sounds.
- b. Two to three degrees of 'you' 'inclusive and exclusive' etc.
- c. Widespread lexical borrowing.
- d. Presence of echo word constructions and onomatopoeic forms.
- e. Reduplication process of different grammatical categories such as nouns, verbs, adjectives, adverbs, etc.
- f. Compound verb forms.
- g. Conjunctive particle.
- h. Sentence structure - flexibility of word order though finite verb usually comes in the last position.

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Another interesting aspect of this scenario is that the people, who live in villages and towns that lie in the political boundaries of two or more linguistically re-organized states, continue to use the same grammar of their own language with different vocabularies drawn from another language of the border to communicate among them and with the groups across the border.

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Chapter 3 MANAGING LANGUAGES IN INDIA

3.1. Managing Languages

Managing languages is through planning for their use in various domains and ascribing and providing appropriate space for each one or many of them in appropriate way. Language policy is all about choices. If one is bilingual or multilingual he or she has to choose which language to use and when. Even if one speaks only one language, he or she has choices of dialects and styles. Some of these choices are the result of management, reflecting conscious and explicit efforts by language planners to regulate the choices. Language management starts with the individual, while organized language management ranges from the micro (family) to the macro (nation-state) level.

The leaders of the freedom struggle of India were very much aware of the pluralistic nature of the country. And they were aware of issues that the nation has to face in her governance. India's Freedom Struggle was not merely a struggle for independence; it also laid the groundwork for nation building even when the people were under foreign yoke. The leaders did not postpone nation-building processes until freedom is given. The resolutions passed in the various conferences conducted by the Indian National Congress reveal that the national leadership while waging their battle against the British rule thought well ahead of time and prepared the nation with advance steps in the fields of administration, education etc., and language policies. One such step was the generously agreed upon principle to re-organize the British India provinces that were a product of the British tactics of accession for the administrative convenience of the rulers into somewhat linguistically cohesive states. Another resolution that was passed and partially implemented twenty-five years before independence was the policy on National Education that emphasized the use of the mother tongue as medium of instruction in schools.

3.2 Linguistic Re-organization

In the post-independence period the nation was reorganized into states on the basis of language that is predominant in a geographical area. Some of the principles that were kept in mind are interesting from the point of language management. They are (a) geographical

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contiguity (b) linguistic and cultural homogeneity (c) common language to promote the growth of regional consciousness (d) administration in a language which the people can understand (e) administrative convenience (f) preservation and strengthening of the unity and security of India (g) financial, economic and administrative considerations and (h) scope of positive expression of the collective personality of a people in a state or region. The 'limiting factors' because of the multilingual situation were (a) not all the language groups are so placed that they can be grouped into separate states, (b) large number of bilingual belts between different linguistic zones and (c) existence of areas with a mixed population even within an unilingual area.

Chapter 4 LANGUAGE AND LAW

4.1 Law

The speakers of different languages speak more than one language reflecting the social, geographical and political realities. The language laws are codified to regulate the use of such diversity of languages. Law is known as "...a set of rules or norms of conduct which mandate, proscribe or permit specified relationships among people and organizations, provides methods for ensuring the impartial treatment of such people, and provide punishments of/for those who do not follow the established rules of conduct." Also, "...law is typically administered through a system of courts..." Thus "...law gives its subjects powers...rights...duties and empowers". This section discusses in brief history of law in India and the world.

4.2. Language Law

It is the regulation that controls the use of language(s) in general and specific domains in the society. Language law empowers a language and its speakers. The multiethnic, multi-religious country with a rich linguistic heritage has thousands of years of unwritten law practiced in the society. This section discusses the concept of language policy and language law.

Pre-British Period

Indian civilization is based more on oral traditions. As Indian populations were largely illiterate and formal literacy and education usually were privileges in the past, records of laws are not in plenty. It appears that kings and dynasties unfortunately did not leave any systematically codified law behind. But, history of language law in India can be traced back to the period of the Emperor Ashoka (BC 268-226). He was the first ruler to recognize the language rights of the people. He ordered that his edicts and directions relating to governance and righteous living be communicated to the people in their language and not in his language only. Hence one can see his inscriptions in the languages of the people in different parts of the country. At that time law

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was not normally written, but was mainly conventional and practiced by the people as given tenets of life for both the individual and the community. The Ashokan edicts may not be considered law in the modern sense of the term but these edicts might have had some legal force. We gain some knowledge of code of conduct through our didactic literature. But it is not clear whether trespassing dictates found in such literature led to any punishments. Most of traditional legal sanctions are mostly oral and hardly written declarations.

British Period

Written law or codification of law as a body of literature, that is intended to be adhered to and interpreted in judicial proceedings is an innovation in our context. The systematic coding of the same is the contribution of British in India. It was intended for the convenience of the western model of governance. During these period major decisions about language use in education and administration stem from the famous Macaulay's Minutes. They found a direct link between language in education and administration of the country. They encouraged learning of English and through English. English entered the field of education in India in 1792. It became the official language in the country around 1830. At the same time, emphasis is laid on communication with the governed in their language. There are ample of official guidelines and suggestions issued by the British government relating to language use in education and administration.

Freedom Movement

The history of India's freedom movement generally for good or bad is equated with the history of Indian National Congress. The major contribution during this period from 1885 is laying of foundation for emergence of Hindi in its modern form respect for provincial languages as regional languages and formation of linguistic states. Though these evolutions look very simple to look at, language issues have played a major role in shaping the future and free India. This part discusses these issues.

4.3 Constituent Assembly Debates

The Constitution of India that we have today is the result of the Constituent Assembly debates. It debated the articles dealing with the question of language from Sep 12, 1949. A serious study of these documents troughs light on the concerns that the Constitution makers had about multilingual nation for which they were framing laws. Every bit of the country is considered and an attempt is made to protect its interest. This part records the ideas behind every article relating to language.

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Chapter 5 LANGUAGES IN THE CONSTITUTION

5.1 Post-Independence Period

The language laws framed by the Constitution are in vogue for more than five decades. They are available in the form of statutory law, language legislation and judicial precedents. These are also results of recommendations of various committees and commissions. There are hundreds of judicial pronouncements in different courts of the country relating to language use. They speak about to language use in (1) administration (2) education (3) mass communication (4) rights of linguistic minorities (5) language rights of individuals and (6) rights of languages themselves since like human beings languages also have a right to live and develop.

Allott (1965) had said that “Law and language are both organic in their mode of development.” In India, these are evolving through the process of accepting legitimate aspirations of the speakers of different languages. They are products of society and history. Indian language laws are not rigid but accommodative.

5.2 Scheduled Languages

“It would be appropriate to observe that it is the spirit and not the form of law that keeps justice alive.” - Justice J Balakrishnan

The makers of the Constitution of India created a list of languages and placed it in the Eighth Schedule of it. The languages in this Schedule are called Scheduled languages. As a consequence of this, languages used in India that are not in this list are popularly referred to as Non-Scheduled languages. This Eighth Schedule of the Constitution is cited in language related discussions more often than any other language related Articles of the Constitution and discussion on language related decisions. This indicates its importance as well as utility.

The Constitution of India adopted on November 26, 1949 in the Constituent Assembly listed 14 languages in the Eighth Schedule. The same in the last 60 years is amended thrice through Constitution Amendment Bill No.21 in 1967, to include Sindhi, Bill No.71 in 1992 to include Konkani, Manipuri and Nepali and Amendment Bill No.100 in 2003 to include Bodo, Dogri, Maithili and Santali. Thus at present there are 22 languages in the Eighth Schedule. As on today requests from the speakers of 38 other languages are pending before the Government of India for inclusion in to the Schedule.

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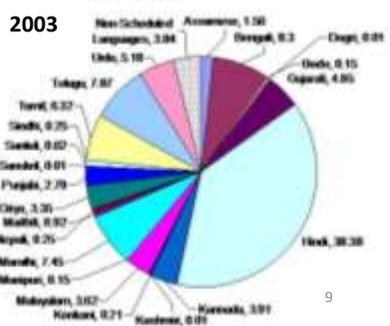
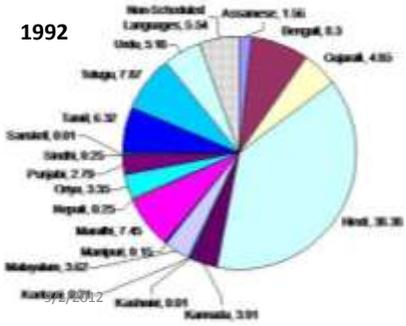
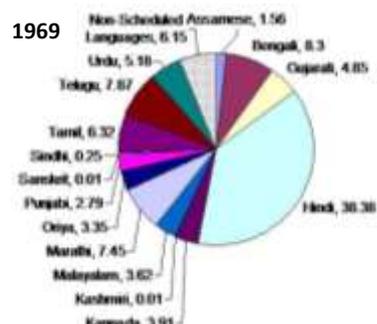
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Eighth Schedule of the Constitution of India 1949-2011

1949

Assamese	Marathi
Bengali	Oriya
Gujarati	Punjabi
Hindi	Sanskrit
Kannada	Tamil
Kashmiri	Telugu
Malayalam	Urdu



The languages listed in this Schedule have in due course acquired different nomenclature of significance. They are identified as national languages by the Congress party. Jawaharlal Nehru had said that ‘the makers of our Constitution were wise in lying down that all the 13 or 14 languages’ were to be national languages. There is no question of any one language being more a national language than the others... Bengali or Tamil or any other regional language is as much a national language as Hindi’ (Kumaramangalam 1965). While addressing Parliament in 1963, he had described the language of the Eighth Schedule as national languages 1. The Congress Working Committee meeting of April 5, 1954, had recommended that progressively the examinations for the all-India services should be held in Hindi, English and the principal regional languages, and candidates may be given option to use any of the language for the purpose of examinations’ (Kumaramangalam 1965). And the Congress Working Committee meeting of June 2, 1965, has said that “The Union Public Service Commission (UPSC) examinations will be conducted in English, Hindi and other national languages mentioned in the Eighth Schedule of the Constitution” (Prasad 1986). Recently the Gujarat High Court has said that there is no national language in the Constitution.

The report of the Deputy Commissioner of Minorities, popularly known as Minorities Commission Report and The Official Language Resolution of 1968 consider languages listed in the schedule as major languages of the country. The Program of Action 1992 on National Policy on Education, 1986, considers them as Modern Indian Languages and in the official contexts they are identified as Scheduled languages.

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All these terms are not arbitrary. They have gained specific meanings and applications in the linguistically reorganized multilingual nation.

5.3 Purpose of the Schedule

At present this list of languages is used as a select list of Indian languages for various purposes. But it is essential to know why this list was originally thought for. (a) The reported intention of the (first) author of the list (b) The functions that the members of the Constituent Assembly desired for these languages (c) The Constitutionally assigned role and function of the Schedule Extension of the role by the Official Language Resolution 1968 and (d) Some of the purposes for which the Schedule is utilized since the adoption of the Constitution; and Consequences of the same in terms of advantage and disadvantage.

Reported Intention

At the time when the Constitution was framed, the language situation was fluid in the country. There were rivalries between languages. In order to provide a list of languages in the Constitution which are to be developed for administrative work as well as for science and technology, M. Satyanarayana, a member of the Drafting Committee on the Language Resolution, with the permission of Jawaharlal Nehru, prepared a list of 12 languages – Hindi, Gujarati, Marathi, Kannada, Malayalam, Tamil, Oriya, Bengali, Assamese, Punjabi and Kashmiri. Nehru added Urdu as the 13th name to the list (Tayabji 1977). Thus, the original aim was a list of languages to be developed for administration, expression of science and technology in independent India.

Aim and Scope Envisaged by the Members

The draft provisions on language prepared by K.M. Munshi and N. Gopaldaswamy Ayyangar for discussion by the Indian National Congress outside of the Constituent Assembly (discussed by the party and revised by the Drafting Committee on August 24, 1949) relating to the Schedule under 301(B)(1) has made provision for the constitution of a Commission with the Chairman and representative members of different languages of Schedule VII-A for the progressive use of Hindi, restrictions on use of English, etc. The Schedule at this juncture had (1) Hindi, (2) Urdu (3) Punjabi (4) Kashmiri (5) Bengali (6) Assamese (7) Oriya (8) Telugu (9) Tamil (10) Malayalam (11) Canarese (12) Marathi (13) Gujarati (14) English, (Thirumalai Mss). Also having a separate schedule listing languages was found unnecessary by R.S. Shukla because representatives of many languages cannot solve the problem of official language of the Union. However, the draft of Part XIV – A of the Constitution of language taken up for discussion by the Constituent Assembly on September 12, 1949, had Schedule VII-A with (1) Assamese (2) Bengali (3) Canarese (4) Gujarati (5) Hindi (6) Kashmiri (7) Malayalam (8) Marathi (9) Oriya (10) Punjabi (11) Tamil (12) Telugu (13) Urdu.

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The aim of this Schedule of languages was to provide representatives for the constitution of the Commission and Committee of Parliament on Official Language according to Article 301-B. At that time the Special Directive Article 301-1 stated that “It shall be the duty of the Union to promote the spread of Hindi and to develop the language so as to serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment assimilating, without interfering with its genius, the forms, style and the expression used in Hindustani and in the other languages of India, and drawing, wherever necessary or desirable, for its vocabulary, primarily from Sanskrit and secondarily from other languages” (Constituent Assembly Debate [CAD], p.1323).

It was also proposed by Naziruddin Ahmad that the States be reorganized on the basis of these principal languages (CAD, Amendment 277). This amendment too was not agreed to.

5.4 Constitutional Assignment

The Constitution vide Articles 344 and 351 has assigned two specific functions for the Eighth Schedule.

Language of the Union

Article 344. Commission and Committee of Parliament on official languages:

- (1) The president shall, at the expiration of five years from the commencement of this Constitution and thereafter at the expiration of ten years from such commencement, by order constitute a Commission which shall consist of a Chairman and such other members representing the different languages specified in the Eighth Schedule as the President may appoint, and the order shall define the procedure to be followed by the Commission.
- (2) It shall be the duty of the Commission to make recommendations to the President as to –
 - (a) The progressive use of the Hindi language for the official purposes of the Union;
 - (b) Restrictions on the use of the English language for all or any of the official purposes of the Union ;
 - (c) The language to be used for all or any of the purposes mentioned in article 348 ;
 - (d) The form of numerals to be used for any one or more specified purposes of the Union ;
 - (e) Any other matter referred to the Commission by the President as regards the official language of the Union and the language for communication between the Union and a State or between one State and another and their use.

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(3) In making their recommendations under clause (2), the Commission shall have due regard to the industrial, cultural and scientific advancement of India, and the just claims and the interests of persons belonging to the non-Hindi speaking areas in regard to the public services.

Special Directives

Article 351. Directives for development of the Hindi language—It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without interfacing with its genius, the forms, style and expressions used in Hindustani and in the other languages of India specified in the Eighth Schedule, and by drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages.

As seen above the Article 344 relates to the constitution of the “Commission and (committee of Parliament on official language”, popularly known as Official Language Commission. This Commission will have a “Chairman and such other members representing the different languages specified in the Eighth Schedule” This Commission, in addition to other matters relating to the official language of the Union, will make recommendations on the progressive use of the Hindi language for the official purposes of the Union, language to be used in the Supreme Court and the High Courts and for Acts, Bills etc., and language for communication between the Union and a State or between one State and another and “restrictions on the use of the English language for all or any of the official purposes of the Union”.

Similarly, the Special Directive in Article 351 wherein another reference to the English Schedule is made relates to the development of Hindi. Here, (a) it is the duty of the Union to promote the spread of Hindi, (b) it should develop to serve as a medium of expression for all the elements of the composite culture of India, (c) it has to enrich by assimilating the forms, style and expressions used in Hindustani and in other languages of the Eighth Schedule without interfering with its genius, (d) and also it should enrich itself by drawing vocabulary primarily from Sanskrit and secondarily from other languages.

Thus the Constitutional assignment is for the development of official Hindi, Hindi for communication across different languages and spread of Hindi across the States and the Union Territories. May be as indicated by Raghuveera it was important to evolve a language “... which will bridge the gulf between Hindi, Bengali, Gujarati, Marathi, Telugu, Tamil, Assamese, Oriya, Punjabi – all the languages of India. We have to find a language which will serve the needs not only of Hindi and Urdu but also of all the regions of the North and the South” (CAD, p. 1461).

Article 344(1) is considered as ‘inoperative’ and Article 351 as ‘recommendatory’. However, consciously or unconsciously attempts are made to enlarge the scope of the Schedule to make it relevant. One such attempt is the Official Language Resolution, Jan 18, 1968 adopted by both Houses of Parliament. It extended the functions of Article 351.

“Whereas under article 343 of the Constitution Hindi shall be the official language of the Union, and under article 351 thereof it is the duty of the Union to promote the spread of the Hindi Language and to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India.

This House resolves that a more intensive and comprehensive programme shall be prepared and implemented by the Government of India for accelerating the spread and development of Hindi, and its progressive use for the various official purposes of the Union and an annual assessment report giving details of the measures taken and the progress achieved shall be laid on the Table of both Houses of Parliament and sent to all State Governments;

Whereas the Eighth Schedule to the Constitution specifies 14 major languages of India besides Hindi, and it is necessary in the interest of the educational and cultural advancement of the country that concerted measures should be taken for the full development of these languages.

The House resolves that a programme shall be prepared and implemented by the Government of India, in collaboration with the State Governments for the coordinated development of all these languages, alongside Hindi so that they grow rapidly in richness and become effective means of communicating modern knowledge...

This House resolves-

- a. that compulsory knowledge of either Hindi or English shall be required at the state of selection of candidates for recruitment to the Union services or posts except in respect of any special services or posts for which a high standard of knowledge of English alone or Hindi alone, or both as the case may be, is considered essential for the satisfactory performance of the duties of any such service or post ; and
- b. that all the languages included in the Eighth Schedule to the Constitution and English shall be permitted as alternative media for the All India and higher Central Services examinations after ascertaining the views of the Union Public Service Commission on the future scheme of the examinations, the procedural aspects and the timing”

Accordingly, it became the “...duty of the Union to promote the spread of the Hindi language and to develop it so that it may serve as a median of expression” Simultaneously, “... the English Schedule to the Constitutional specifies 14 (now 22) major languages of India besides Hindi, and it is necessary in the interest of the educational and cultural advancement of the country that

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concerted measures should be taken for the full development of these languages”; and “... a programme shall be prepared and implemented by the Government of India in collaboration with the State Governments for the coordinated development of all these languages, alongside Hindi, so that they grow rapidly in richness and become effective means of communicating modern knowledge”. The responsibility for the compliance of this is mainly with the Department of Education of the Central Government. Since the Constitutional assignment was looking biased towards Hindi, the development of languages of the Eighth Schedule for educational and cultural advancement also was added as the/responsibility of the Union Government.

Chapter 6 IMPLEMENTATION OF LANGUAGE PROVISIONS

6.1 Reports of the Minorities Commission

The Reports of the Minorities Commission [RCLM], on different occasions and while considering the requests of different languages for their inclusion in the Eighth Schedule, have stated that: (a). Article 344 and 351 do not confer any special status, privilege or benefit on speakers of these languages (b). It is an erroneous impression that the 15 languages mentioned in the Eighth Schedule of the Constitution are the only recognized languages (c).No benefit or disability accrues to a language by its inclusion or otherwise in the Eighth Schedule and the endeavors of the Government is to encourage the development of cultural and literary heritage of all languages irrespective of their inclusion in the Eighth Schedule (d).In the Provision of the Constitution relating to the safeguards for linguistic minorities, no mention has been made of the Eighth Schedule (e). Non-inclusion of a language in the Eighth Schedule does not preclude the speakers of such a language from the benefits provided for linguistic minorities (f). No additional benefits to the concerned language in the matter of safeguards available to linguistic minorities (g).Inclusion of a language in the Eighth Schedule leads to the unending demand for addition of more and more languages, and (h).The number of languages in the country is too large for inclusion in the Eighth schedule, etc.

It is a wrong perception to look at the requests from the point of view of linguistic minorities and their rights only. A clear picture will emerge only when these demands and their relation to the Constitutional provisions are assessed independently. Actually, the language movements for inclusion are for recognition and privileges and to merit special attention for development (Annamalai 1986). This is the conventional view of disadvantage and does not give a clear picture of the disadvantage encountered. Preference leads to discrimination and discrimination to disadvantage.

6.2 The Question of Advantages and Disadvantages

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In this context it is intended to examine the question of advantage or disadvantage created by the use or non- use of the Eighth Schedule of languages as a list of select languages for different language and literary purposes. Here, disadvantage is looked at from the point of view of (a) its functionality to the mother tongue speakers, and (b) language and its development

6.3 Schedule VIII, Literature and Creative Expression

The Government and private literary bodies use the Eighth Schedule as a select list of languages for literary awards and other purposes, The National Sahitya Akademi recognizes 24 languages as literary languages, whereas, the National Book Trust treats the languages of the Eighth Schedule and English as the major Indian languages for preparing the source-books in English for highlighting about 600 ancient and modern classics in the project 'Masterpieces of Indian literature'⁷. Similarly the Bharatiya Jnanapith also restricts its literary awards to literature in the Eighth Schedule languages.

The Central Institute of Indian Languages in its scheme of assistance provides assistance for improvement of language teaching and materials production to the voluntary organizations and state agencies. This scheme defines the term 'Indian Languages' to include all the languages (other than Hindi and Sanskrit) as set out in the Eighth Schedule of the Constitution and other languages. This Institute has another scheme to award prizes to authors writing books or manuscripts in Indian languages other than Hindi, Sanskrit, English and the mother tongues mentioned in the Eighth Schedule and the tribal and non-tribal languages having literature of merit. Similarly the Department of Education, Ministry of Human Resource Development, has programmes for promotion and development of languages. It also provides financial assistance for the publication and purchase of books in Indian languages and English; it defines Indian languages as "languages as specified in the Eighth Schedule of the Constitution of India, including their recognized dialects and other recognized tribal languages".

The discrimination of scheduled and non-scheduled languages encompasses the field of films too. The Government of India has the National Film Festival Regulations aiming at "encouraging the production of films of aesthetic excellence and social relevance contributing to the understanding and appreciation of the cultures of different regions of the country and promoting integration and unity of the nation. This has two competitive sections-feature films and non-feature films, produced in India and certified by the Board between January 1 and December 31, of the previous year. Apart from the general awards in 28 categories given irrespective of the language for feature films, each of the languages specified in the Eighth Schedule gets awards for the best director and the best producer. Every year most of these languages get the awards. The award for producer and director in the category of best feature film in each of the languages other than those specified in the Eighth Schedule goes to one language only.

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6.4 Schedule VIII and Education

The Eighth Schedule has played the important role of an arbitrator in deciding the medium of instruction in secondary schools because "The mother tongue formula could not be fully applied for use as the medium of instruction at the secondary stage of education. This stage gives a more advanced education to enable students to follow a vocation after school leaving stage and also prepares them for higher education in universities. The languages used should be modern Indian languages mentioned in the Eighth Schedule of the Constitution as well as English."

Since Konkani was only a spoken language without script and is not in the Eighth Schedule (at that point of time), the Kerala Government had not recognized it as a minority language in 1970 (13 RCLM 1971). But on the representation of the Konkani Bhasha Prachar Sabha and the recommendation by the Commissioner for Linguistic Minorities the Kerala Government, vide GO MS 130/G 1/Edn. of July 4, 1974 declared the Konkani community in Kerala as a linguistic minority in the State entitled to the protection guaranteed under Article.

The Government of Madhya Pradesh too had extended facility of instruction in their mother tongue to the children of speakers of languages mentioned in the Eighth Schedule (16 RCLM 1974), thus denying facility of instruction in their mother tongue to speakers of minority languages including tribal languages like Madia, Bhili, Korku, Gondi, and Halbi.

In Uttar Pradesh also, the rules framed by the Board of High School and Intermediate Education had not provided facilities for instruction in minority languages except English in a few cases. In 1968 the Minorities Commission advised providing of instruction through the media of modern Indian languages mentioned in the Eighth Schedule (9 RCLM 1980). In 1981 too, the Commissioner for Linguistic Minorities recommended that "facilities for instruction at the secondary stage of education through the mother tongue/minority languages mentioned in the Eighth Schedule of the Constitution should be provided if not made available at all or in full" (21 RCLM 1981).

6.5 Acquiring Privileges and Recognition

A language gets not only a different status after its inclusion in the Eighth Schedule, but also certain specific privileges. It becomes a modern Indian language. If spoken in a specific geographic region, it is called a regional language also. These get opportunities which other languages are deprived of. Automatically they become eligible along with English to get the benefit of assistance to authors, publishers producing books to serve as textbooks, discipline-oriented supplementary reading material and reference books of an 'acceptable standard' at reasonable prices for the students and teachers of Indian universities and technical institutions in

the scheme of National Book Trust. The language and literacy development programmes undertaken in the nation become easily accessible to languages of the Schedule and not to others.

Thus the market value of a language increases after its inclusion in the Schedule. The all-India level competitive examinations are conducted for entrance into higher and technical education and employment by different organizations. The Eighth Schedule languages are used by them in selected spheres.

The CBSE had excluded Sanskrit from the syllabus. This was challenged. The court said that study of Sanskrit as an elective subject is not against secularism, since the Article 351 intends to promote the development of Hindi, it has to draw vocabulary primarily from Sanskrit and also it is part of the Eighth Schedule. The Court emphasized the importance of the study of it and directed the board to include it. At the same time the same status is not conceded to Arabic, Persian since they are not in the Eighth Schedule. (*Santosh Kumar and Others vs Secretary, Ministry of Human Resource Development, Govt of India. 1994. 6SCC 579*).

Under the provisions of the Article 344 of the Constitution, Commission for Scientific and Technical Terminology was set up in 1961 to - evolve and define scientific and technical terms in Hindi and in other modern Indian languages; ensure that the evolved terms reach the target user groups; attain uniformity of terminology in Hindi and other Indian languages in coordination with all the state governments universities etc. As a result, volumes of technical terminology have been created in many Indian languages that are to be used in education. But the technical terminology thus produced, to a large extent, are not in use in the text books. And the popular conception is that the science textbooks in Indian languages many times are not readable and communicative even to the teachers, forcing them to fall back on English versions to understand the concepts. People observed the gap between what is done and what is practiced.

Through a public interest litigation in the Supreme Court of India ‘... the failure of various Government organizations, including the NCERT to utilize Hindi Terminology, as approved by the Standing Commission for Scientific and Technical terminology’ was questioned. This application brought out ‘...instances of deviations between the technological terms, as decided by the Commission and the utilization of the terms by NCERT’. The NCERT accepted the ‘...marginal variations with the terminology evolved by the Commission’ and asserted that ‘...the terminologies of the Commission were not binding it and that it was free to evolve its own terminologies using the Commission’s terms as reference points’.

The Supreme Court opined ‘That uniformity is necessary in the use of technical terms..., the setting up of the Commission and the expenditure incurred in connection there with would be meaningless if the terminology evolved by the Commission were not in fact used by the Government and bodies under its control. If bodies such as NCERT are already evolving and have the wherewithal in terms of expertise to evolve technical terminologies, then the duplication

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of effort by and the continued expenditure on the Commission would be unjustifiable unless the effort of the Commission is enjoined. Therefore as long as the Commission operates, it is directed that the technical terminology evolved by the Commission be adopted in connection with the text books being produced by the NCERT and other such bodies under the Union of India'. [W.P.(CIVIL) No.401 of 2001]

6.6 Eighth Schedule and Administration

In the use of languages in administration too, the Eighth Schedule has played the role of controller of recognition of languages. There are many districts where a majority of the population of the district uses a language other than the official language of the State, since "the language of the minority group should be recognized as an official language in that district in addition to the State official language. Recognition for this purpose may, however, be given ordinarily only to major languages of India specified in the Eighth Schedule of the Constitution." Though this goes contrary to the Constitutional provisions this almost bars any other language from being recognized as an official language.

6.7 Eighth Schedule and Employment

The Union Public Service Commission for its Civil Services Examination allows the candidates to use any one of the languages of the schedule to write the examination. They other than the residents of the NE (only in English) are also required to qualify in a paper in one of these languages. One of these languages could be the medium of interview. The UPSC conducts many more examinations than CCS; this language facility is extended for all those examinations.

6.8 Statutory Privileges

The Eighth Schedule languages have many statutory privileges like printing of denominational value on the currency notes. The Union Public Service Commission has to add the language into the civil services examination, an optional paper in the language has to be there and it should be possible for the candidates to be interviewed in the concerned language. They are the preferred languages for educational and administrative purposes. They are not ignored or left out in most of the language-related decision-making process.

The Government of Tamil Nadu had granted pension to the anti-Hindi agitators. The Supreme Court expressed the view that the Scheduled Languages, more specifically Hindi were necessary for the maintenance of unity and integrity of the nation, this scheme of pension is unconstitutional [R.R.Dalavai vs State of Tamil Nadu. AIR 1976 SC 1559].

These instances of the use of the Eighth Schedule or non-use of the same in the area of literature and other creative expressions, education, administration, and employment, help to identify layers of language and disadvantage. The pattern of layers is as follows : (a) English

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and Indian languages; (b) English, Hindi, and other Scheduled Indian languages; (c) English, Scheduled languages with State and Stateless languages; (d) English, Scheduled languages and non-Scheduled languages.

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Chapter 7 LANGUAGE AND THE STATES

7.1 Status of English

English is serving independent of other languages and also it is serving sometimes as a substitute for the non-Scheduled languages, and sometimes as a substitute for all other Indian languages excluding Hindi. It is seen above that English is at an advantage for its users, but from the point of view of language Hindi is in an advantageous position. The national level competitive examinations for employment with 'power', though held on all-India basis to provide equal chances for the eligible candidates, actually do not keep all regional language candidates on par. English is a compulsory language in most of the all-India level employment opportunities. It is the sole medium of instruction in Technical education and a majority offers it as a medium for higher education. Most of the all-India jobs go to the Hindi and English medium students of the Hindi speaking States and English medium students are at a disadvantage to compete with others who have their education from pre-primary till qualifying examination in English or in Hindi.

This inclusion and exclusion creates surplus man power in one region and scarcity of the same in another, leading to migration in visible numbers. Thus, the excluded population, in order to retain their hold on the local employment market, attempts to exclude all other mother tongue groups and try to define the 'son of the soil' on the linguistic basis as, 'Who is Kannadiga?' And in Karnataka only Kannadigas should get employment, etc. When the employment gates are closed at the national level based on language competence, at the regional level too, the regions try to close their employment gates for the people of languages of other regions. The disadvantage for one language group at one level creates disadvantage for all other groups at another level.

Measures in the school system to compensate the disadvantage at a regional level include giving grace marks in the concerned language. And in employment, giving time and providing facility to learn the language. The first one gives concession to the people who are the real residents of the State and the second one aims at preventing the entry of people from other language regions.

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7.2 Eighth Schedule and Language Development

In pursuance of the Parliament Resolution of Jan 18, 1968 adopted by both houses of the Parliament the Department of Education of the Government of India has to take steps for the full development of these languages in collaboration with the state governments. As per the Authorized Translation Act of 1973 (Central Laws) the translation of any Central Act, Ordinance bye law etc., in any language of the schedule is deemed to be authorized translation. The development of the languages of the Eighth Schedule to become effective means of communicating modern knowledge as desired in the Constitution and the Official Language Resolution needs to be assessed. Though precise assessment is needed, it is not possible without quantified research in each language. If and when language development parameters are evolved like human development index one can quantify the language development.

The Stateless Scheduled languages do not find a place as regional languages for this assistance for language development. The main language development activities for expanding their functions are planned in Scheduled languages with States only, whereas language development for non-Scheduled languages is normally for their preservation. In the natural process, majority of them may not be developing or expanding the range of their registers. In Karnataka, the majority of Tulu and Kodagu speakers have become bilinguals in Kannada. So the regional language functions as their language for absorption and expression of modern knowledge. These languages do not find any need to expand their vocabulary and registers for expression and dissemination of contemporary knowledge. From the point of view of advantage and disadvantage of Indian languages, four groups emerge in the order of decreasing advantage: (a) Hindi, (b) other Scheduled languages with State, (c) other Scheduled languages without State, and (d) all other non- Scheduled languages.

In the context of majority and minority relations the official recognition of a language in India is at Union level, State level and inclusion in Schedule VIII (Chaklader 1987). But this Schedule is used for the purposes for which it was not intended. The list of languages prepared for the development and spread of Hindi is functioning as a list of Scheduled languages used arbitrarily for formulating and implementing language related decisions. It is also not used uniformly in similar contexts. This is causing disadvantage to other languages and their speakers. The majority and minority are to be seen in terms of their access to the resources through language. Hence, in order to avoid advantages to some and disadvantage to some others, while formulating the language policy, a re-look at the concept of language recognition is necessary. At the Union and State levels, languages have to be recognized for specific purposes rather than for expanding the role and amending the existing list at the Union level.

7.3 Eighth Schedule and Criteria for Membership

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It is very well known that there are no criteria set to include a language in the schedule. But the scholars have attempted to reason out the criteria by examining various factors. According to Bh. Krishnamurti (1995) they are:(a).Literary traditions and scripts of their own (b).Spoken by the largest number of people in large contiguous geographical zones as dominant languages of certain regions(c).Being recognized as official languages in newly formed States (Konkani, Manipuri).(d).Being an ancient language of culture and heritage and also a resource language in modernizing the major literary languages (Sanskrit) and (e) Being spoken by a large population, geographically distributed and dispersed, but with own script and literature (Urdu).

I understand that there was one committee namely Ashok Pahwa Committee (1967?) which had suggested the following as criteria for inclusion in the schedule: (a) One official language of a State may be included in the Eighth Schedule (b). It should be spoken by a substantial proportion of the population of a particular state (c). It should be an independent language and not dialect/derivative of a language included in the Eighth Schedule (d). Recognition by Sahitya Akademi and (e) It should have a well-defined literature of a fairly advanced level of development.

During 2004 there was an attempt to delineate criteria to consider the requests of different languages for inclusion in the Eighth Schedule and I understand that they were: language (a). Should be spoken by at least one lakh persons, (b). Is part of school education (c). Has rich literary heritage (d). Has recognition of the Sahitya Akademi for literary awards etc.

In 2009 the Union Home Ministry reported that requests from 38 languages are pending for their inclusion in the Schedule. The UPSC and RBI have reservations about the feasibility of including them in the realm of activities if additional languages are included. The Minister of State for Home said that "...Centre was committed to giving due recognition to all the languages through a proper mechanism of evaluation. The most important part is to differentiate between a language and a dialect. There should be proper guidelines to determine a language's status..." [The Hindu: Aug 11, 2009]

7.4 Classical Languages

The Government of India created a new class/category of languages called Classical Languages in 2004 through a Gazette Notification.

The background is that the Ministry of Culture, Government of India requested the Central Sahitya Akademi to look into the question of according classical language status to some languages like Tamil since the Common Minimum Programme declared by the UPA Government carries the promise of giving classical status to Tamil. The Central Sahitya Akademi on Sep 2, 2004 suggested to the government while according classical language status to any language, the following criteria could be used since no criteria were there till then:

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- a. High antiquity of its early texts/recorded history (may be 1500-2000 years).
- b. A body of ancient literature/texts, which is considered a valuable heritage by generations of speakers.
- c. The literary tradition is original and not borrowed from another speech community.
- d. The classical language and literature being distinct from modern, there may also be a discontinuity between the classical language and its later forms or its offshoots.

The Government of India vide their Notification No.IV-14014/7/2004-NI-II, dated October 12, 2004 issued a Notification relating to creation of a new category of languages as classical languages and also notified that Tamil be classified henceforth as classical language.

- a. High antiquity of its early texts/recorded history over a thousand years.
- b. A body of ancient literature/texts, which is considered a valuable heritage by generations of speakers.
- c. The literary tradition is original and not borrowed from another speech community.

Further the Government of India issued a corrigendum to this Notification on October 29, 2004 added a fourth clause which states:

- a. The classical language and literature being distinct from modern there may also be a discontinuity between the classical language and its later forms or its offshoots.

The Government of India vide its Notification No.2-16/2004-US (Akademies), of November 1, 2004 decided to set up a Committee of Language Experts to consider future demands for categorization of languages as classical languages and also the Government vide this Notification set out the criteria to declare a language as one of the classical languages. They are:

- a. High antiquity of its early texts/recorded history over a thousand years.
- b. A body of ancient literature/texts, which is considered a valuable heritage by generations of speakers.
- c. The literary tradition has to be original and not borrowed from another speech community.
- d. The classical language and literature could be distinct from its current form or could be discontinuous with its later forms or its offshoots (like Latin Vs. Roman, Sanskrit – Pali Vs. Prakrit and Modern Indo Aryan).

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Also in the same Notification the benefits that will accrue to the classical languages are elucidated. They are:

- a. Two major international awards for scholars of eminence in Classical Indian languages are awarded annually.
- b. A 'CENTRE OF EXCELLENCE FOR STUDIES IN CLASSICAL LANGUAGES' is set up.
- c. The University Grants Commission be requested to create, to start with at least in the Central Universities, a certain number of Professional Chairs for Classical Languages for scholars of eminence in Classical Indian languages.

The Government of India vide its Notification No.IV-14014/7/2004-NI-II of November 25, 2005 decided to amend para 2 of the Notification of October 12, 2004 to be read as "High antiquity of its early texts/record history over a period of 1500-2000 years". Also the same Notification said that "Sanskrit language satisfies the above criteria and will be classified as a classical language". The awards component was modified on November 1, 2007 communicated on Nov 23, 2007 through the Office Memorandum F.No.8-44/2004 D-IV (L). Accordingly the awards are as follows:

1. One Life time achievement award for Indian scholar-A certificate of honor, a memento (a shawl) and onetime cash award of Rs. 5 lakh, to be presented by the President of India.
2. Two International awards for Life time achievement (one each for person of Indian and non Indian origin)- A certificate of honor, a memento (a shawl) and onetime cash award of Rs. 5 lakh, to be presented by the President of India. In addition, the international travel and local hospitality will also be offered.
3. Five Young Scholars Awards- Young scholars in the age group of 30-40 to be given a certificate of honor and a memento and onetime cash award of Rs. 1 lakh to be presented by the President of India.

Demands, representations, documentary evidences from other Indian languages indicating that they fulfill the criteria notified by the government to obtain this new status of the Classic Language were made by the people, respective state governments. Two such demands from Kannada and Telugu were considered by the expert committee and positive recommendation was made by the Committee of experts after holding two meetings on June 10, 2008 and Aug 8, 2008. The recommendation was that since both Telugu and Kannada fulfill the criteria for the classical status both languages be recognized as classical languages. However, R. Gandhi filed public interest litigation before the High Court of Madras and challenged the legality of the constitution of the expert committee, undue influence in the grant of classical

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language status for these two languages etc., and sought that the fresh committee of experts be constituted with the retired Chief justice of High Court or retired judge of Supreme Court as its chairman. The Madras High Court issued an interim order on Aug 5, 2008 which said “In the meantime, any decision taken by the committee [set up by the Government of India] to consider grant of classical language status] is subject to the final decision of the High Court”.

This order was challenged in the Supreme Court through a special leave petition by the Andhra Pradesh Official Language Commission and Deepak Thimmaiah. They requested the court to intervene in the matter and expedite the matter in the High Court. The Supreme Court rejected the SLP and the Chief Justice said that “We do not believe that the High Court is reluctant to hear this matter. You go to the High Court.” The Government (Ministry of Culture) vide Notification No.2-16/2004-Academis of Oct 31, 2008 classified Kannada and Telugu as Classical languages. Also, this notification was subject to the decision of the writ petition in the Madras High Court. However, the Union cabinet on May 9, 2009 approved ex-post facto the proposal of according classical status to Kannada and Telugu subject to the further orders of the High Court of Madras. The author understands that the requests from other languages like Malayalam are pending with the competent authority for appropriate decision.

7.5 Official Languages

A nation is historically evolved and hence it is essential to know about the languages that the rulers of a country used for administration of their region. Many Indian rulers ruled territories in which different languages were used for communication by their subjects. Often the language of the king and the language of those whom he ruled were different. In order to have a total picture of language used by the rulers for various administrative purposes, it is essential to have a synchronic and comparative study about the language spoken by the king, language or languages spoken by his subjects in various regions, languages used by his poets in their works, languages used in treaties and inscription written during that particular period. An attempt is made here mainly on the basis of writings on history to identify the languages used for administrative purposes by various dynasties. In these historical writings in most of the cases the terms 'court language' and 'official language' are used co-terminously.

Before Independence of India

Historically the language of the people and the language or languages used to govern them used to correspond with each other. Asokan inscriptions are in Prakrit, Greek, and some other languages. The court language of Asoka is assumed to be Prakrit (Magadhi). Though at that time Sanskrit was the language used for cultural purposes, most of the inscriptions are in Prakrit, the language spoken by the common people. The letters in the inscriptions of Asoka in Mysore and Kurnool vary from those used in the north Indian inscriptions. The variety used in the latter is identified as a special southern variety of Brahmi script. Some of the inscriptions a

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few decades after Asokan period, found in Bhattiprolu near the mouth of Krishna river, use the southern variety of the script. And also the language reflects peculiarities of the local speech. Communication of the message of the rulers to the people seems to be the basic reason for these differences.

During Mourya rule, Magadhi was the court language. Wherever the local speech forms differed from it, while publishing, the inscriptions were rendered into the local speech forms (Mansehra, Girnar inscriptions). In places where the official language (the ruler's language) was found to be not difficult to follow, the official speech form is retained (Kelsi, Siddapura, and Maski inscriptions).

For Gupta kings Sanskrit was both the court language and the language of culture. Prakrit was believed to be the official language of Satavahanas. In their inscriptions the script used is Brahmi with local variations.

Early Pallavas used Sanskrit in their inscriptions and then switched to Tamil. Cholas, in the beginning, used Sanskrit for certain portions and Tamil for certain other portions in their inscriptions (Raja Raj's Ledan inscription). The latter inscriptions are totally in Tamil (Rajendra's Thirukkular inscription). When the Cholas won the regions speaking other languages, they used the language of that region in inscriptions of that area. Likewise Rajendra I's Balamari inscription is in Kannada and in Kannada script. Some inscriptions are in Tamil language but have used Kannada script (Rajendra I's Kottashivara inscription).

After Cholas, Hoysalas occupied this region and they used Tamil for their inscriptions because it was the language of the people of this region. In the present Tamil Nadu region, maximum inscriptions found are in Tamil.

Sanskrit and Kannada were used by early Chalukyas for inscriptions. Both languages had the status of official languages under them and were used in records. Later Chalukyas used Kannada for inscriptions. The Kadambas during their early period gave Prakrit the status of official language. But later Kadambas preferred Sanskrit for official documents. As already stated, Pallavas preferred originally Sanskrit as sole official language for documents. The inscriptions of the later period are bilingual using Sanskrit in the beginning and local speech of the people like Kannada, Telugu, Tamil for the body of the document. From about 10th century A.D. onwards inscriptions are in popular speech form. At the same time Sanskrit remained the cultural language.

The rulers of the Vijayanagar Dynasty, in their kingdom, used the language of the concerned region for administration. They used Tamil in the Tamil region, Kannada in the Kannada region and Telugu in the Telugu region. Out of nearly 5350 inscriptions 2500 are in Kannada, 1300 are in Tamil and 1000 are in Telugu. On many occasions the kings of this empire

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have signed on copper plate inscriptions in Kannada irrespective of the inscription being in Nagari script, Sanskrit or in Tamil region. The education system devised was suitable for people to join the Government service. Here the people were educated in mathematics, etc., it was essential for them to acquire the knowledge of several scripts.

Haidar Ali Khan and Tipu Sultan who ruled the Mysore region used both Persian and Kannada as court languages. Also during their period treatises written in Dakhni were available to public. Until the rulers from outside the country entered to rule Indian Territory Indian languages were used in administration.

In 1175 A.D. Mughals rule began in India. The official language of Mughals was Persian. Since Persian language was not the language of this country, but it became the official language, Sanskrit remained as the medium of social and cultural interaction. Also in certain regions most of and the Muslim Governments have used Persian and Hindi in their public orders. It is essential to note one aspect of Mughal public service that 'Akbar evolved a policy of India for Indians'.

However there were a great number of foreigners to man various departments and offices created by Akbar. These high officials were mostly Persians, Afghans and others ... that 70% of these officials belonged to foreign ... 30% being Indian Mohamedens and Hindus ... Akbar gave equal opportunities to the Hindus and Muslims. Jahangir and Sahjahan continued to maintain the policy but Aurangajeb reversed with disastrous results.

During the Britishers' rule English was the official language and for nearly a century Persian continued in some of the regions, because British succeeded Mughals. Though in 1837 Persian lost its status, Urdu continued in certain parts of North India. Macaulay's Minute of February 2, 1835 changed the course of language use in India. It is to be carefully noted that during the British period though English became the Official Language, the Indian languages were not completely removed from their usage in administration. In 1900 A.D., in the N-W Government a decision (Resolution 18-4-1900) was taken. According to that decision: (1) All persons may present their petitions or complaints either in the Nagari or in the Persian character as they shall desire. (2) All summons, proclamations, and the like in vernaculars issuing to public from the courts or from revenue officials shall be in the Persian and the Nagari characters and the position in the latter shall invariably be filled up as well as that of the former .

In the southern part of the country, in present Karnataka region Kannada was in use for official purposes. In 1837 A.D., John A. Dunlop, the Collector and Magistrate of Belgaum, vide his letter No.121 of 1837 dated April 20, 1837 addressed to D. Greenhill, Esq., Judicial Visiting Commissioner, Dharwar, wrote that 'the Kanarese has already been introduced in the judicial criminal branch of my office and has apparently made a considerable progress. Orders have however been issued for its being made the language of business throughout the jillaas from the 1st November.'

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In the history of pre-independence India, though there are instances after instances wherein only one language was the Official Language, it is very difficult to find a point of time where only one language was used as the sole language of administration in a specific region. It seems that the official language was used for the purposes of rules and other interrelated activities. And used within the setup of the Government to a large extent. However languages of the people were used for all the necessary communicative purposes. The public have shown interest to learn Sanskrit or Persian or English with the aim that the knowledge of it will open up avenues for jobs in the Government. This had created a set of people, who would always join the Government service. All these happened in different type of administrative structures wherein the common man had a very little say.

After Independence of India

Now, terms like official language, language used in administration, lingua franca, common language, regional languages and provincial languages are discussed. In India, sometime in the academic circles and most of the time in the media circles the discussions treat official language, lingua franca, national language and common language as synonyms. But from the point of view of their utility, each one of them has different functions to perform in the society. Also I would like to draw a distinction between the ‘Official Language’ and ‘Language Used in Administration’.

To illustrate this point an example can be cited here. Though the Official Language Act of Andhra Pradesh, 1966 recognizes Telugu as the Official Language for use in its territory, it also permits the use of English, Urdu, Kannada, Tamil and Oriya in certain specified situations and regions for administrative activities. Hence these later ones are the Languages Used in Administration in Andhra Pradesh though only Telugu is the Official Language. Precisely speaking, Official Language is ‘a language used in the business of Government, legislative, executive and judicial’; Lingua Franca is ‘a language which is used habitually by people whose mother tongues are different in order to facilitate communication between them’; Regional Language is ‘a language which is used as a medium of communication between people living within a certain area who have different mother tongues’. Vernacular Language is ‘a language which is the mother tongue of a group which is socially or politically dominated by another group speaking a different language ... Do not consider the language of a minority in one country as a vernacular if it is an official language in another country’; and National Language is “the language of a political, social and cultural entity”.

The Constitution of India provides for the use of one or two or more languages in the administration of the Union and States, sees that the provisions for use of languages of all sections of people are made depending on the genuineness of the claim. Also, the interests of all the people of all the regions are in principle, accommodated in relevant ways.

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Article 343. Official language of the Union.

(1) The official language of the Union shall be Hindi in Devanagari script.

The form of numerals to be used for the official purposes of the Union shall be the international form of Indian numerals.

(2) Notwithstanding anything in clause (1), for a period of fifteen years from the commencement of this Constitution, the English language shall continue to be used for all the official purposes of the Union for which it was being used immediately before such commencement:

Provided that the President may, during the said period, by order authorize the use of the Hindi language in addition to the English language and of the Devanagari form of numerals for any of the official purposes of the Union.

(3) Notwithstanding anything in this article, Parliament may by law provide for the use, after the said period of fifteen years, of –

(a) The English language, or the Devanagari form of numerals, or such purposes as may be specified in the law.

Article 120. Language to be used in Parliament.

(1) Notwithstanding anything in Part XVII, but subject to the provisions of article 348, business in Parliament shall be transacted in Hindi or in English;

Provided that the Chairman of the Council of States or Speaker of the House of the People, or person acting as such, as the case may be, may permit any member who cannot adequately express himself in Hindi or in English to address the House in his mother tongue.

(2) Unless Parliament by law otherwise provides, this articles shall, after the expiration of a period of fifteen years from the commencement of this Constitution, have effect as if the words “or in English” were omitted there from.

Article 210. Language to be used in the Legislature

(1) Notwithstanding anything in Part XVII, but subject to the provisions of article 348, business in the Legislature of a State shall be transacted in the official language or languages of the State or in Hindi or in English:

Provided that the Speaker of the Legislative Assembly or Chairman of the Legislative Council, or persons acting as such, as the case may be, may permit any member who cannot adequately express himself in any of the languages aforesaid to address the House in his mother-tongue.

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(2) Unless the Legislature of the State by law otherwise provides, this article shall, after the expiration of a period of fifteen years from the commencement of this Constitution, have effect as if the words “or in English” were omitted there from:

Provided that in relation to the Legislatures of the States of Himachal Pradesh, Manipur, Meghalaya and Tripura this clause shall have effect as if for the words “fifteen years” occurring therein, the words “twenty-five years” were substituted.

Article 346: Official language for communication between one State and another or between a State and the Union

The language for the time being authorized for use in the Union for official purposes shall be the official language for communication between one State and another State and between a State and the Union:

Provided that if two or more States agree that the Hindi language should be the official language for communication between such States, that language may be used for such communication.

Article 350. Language to be used in representations for redress of grievances

Every person shall be entitled to submit a representation for the redress of any grievance to any officer or authority of the Union or a State in any of the languages used in the Union or in the State, as the case may be.

In pursuance of these Constitutional provisions the Union government as well as various state governments has promulgated Official Language Acts. This clearly indicates that declaration of official language and making provision for use of other languages in administration are attempts to keep harmony among their population.

7.6 Union and States

The Official Languages Act, 1963 enacted to 'provide for the languages which may be used for the official purposes of the Union, for transacting the business in Parliament, for Central and State Acts and ...' makes provision for the continuation of the use of English in addition to Hindi for all the official purposes of the Union for which it was being used immediately before that day, and for the transaction of business in Parliament, use of English for communication between the Union and a State which has not adopted Hindi as its official language, communication in Hindi to be accompanied by its English translation if the receiving State of the concerned communication has not adopted Hindi as the official language.

Even if a State has not adopted Hindi as the official language it can communicate with the Union or a State that has adopted Hindi as its official language in Hindi for communication between one Ministry and another: one Ministry and Company, etc., of the Central Government;

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between any Corporation or Company, etc., of the Central Government, communications will be in English or Hindi. The Hindi communications shall be accompanied by English translation. Both Hindi and English shall be used in resolutions, general orders, etc., in administrative and other reports and official reports laid in the Houses of the Parliament; contracts, agreements executed etc., by the Central Government.

7.7 Andhra Pradesh

The Legislative Assembly Bill, 1964 of Andhra Pradesh published in Gazette Extraordinary, 1969 recognizes Telugu as the Official Language of Andhra Pradesh. Accordingly Telugu may be used by Notification for '(i) the Bills introduced in or amendments thereon to be moved in or Acts passed by the Legislature or in ordinances promulgated by the Governor; (ii) Orders, Rules, Regulations and Bye-laws issued by the State Government under any law of the Parliament or of the Legislature; (iii) in appeals, affidavits, summons or judgments or documents, awards, etc., in the courts, or tribunals: (iv) the medium of instruction in the schools, colleges and other educational institutions'.

The Andhra Pradesh Official Language Act, 1966 recognizes Telugu as the Official Language of Andhra Pradesh. It will be used (a) in all Bills to be introduced or amendments to be moved, in either House of the Legislature of the State and in all Acts passed by the Legislature of the State; (b) in all ordinances promulgated by the Governor of the State under Article 213 of the Constitution and in all the Regulations made by him under paragraph 5 of the Fifth Schedule to the Constitution; (c) in all orders, rules, regulations and bye-laws issued by the State Government or other authority or office of the State Government under the Constitution or under any law made by Parliament or the Legislature of the State. And 'until the State Government otherwise direct by notification under Section 3(i) the English language shall continue to be used for these official purpose within the State for which it was being used immediately before the commencement of this Act, and (ii) the English language may continue to be used for the transaction of the business in the Legislature of the State'.

The Act also has made special provision for use of Urdu or any other language or languages in addition to Telugu in certain areas of the State for specific purposes. The Notification issued in 1967 in pursuance of the above cited Act makes provision for use of Oriya, Tamil, Kannada, Marathi and Urdu languages in specific regions for specific purposes in addition to Telugu.

7.8 Assam

According to the Assam Official Language Act of 1960, Assamese is the Official Language in the Brahmaputra Valley Districts, Bengali in the Cachar District and English in the Autonomous Districts of Assam.

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7.9 Bihar

In Bihar, Hindi is recognized as the Official Language. The Bihar Official Language (Amendment) Act, 1980 declared Urdu as second Official Language for specified areas and purposes. Hence, in addition to Hindi, in 15 districts, Urdu is recognized as second official language for the following purposes: (i) Receipt of applications and memoranda in Urdu language and a reply thereto in the same language; (ii) Acceptance by the Registration Officer for registration of documents scribed in Urdu; (iii) Publication of important Government rules and notifications in Urdu; (iv) Publication of important Government orders and circulars of public importance in Urdu; (v) Publication of important Government advertisements in Urdu; (vi) Translation of Zilla Gazette in Urdu and its publication; and (vi) Display important sign boards in Urdu.

7.10 Karnataka

The Mysore Official Language Act, 1963 recognizes Kannada as the Official Language of the State. It makes provision for continued use of English for official purposes and for the transaction of business in the Legislature. As per the Notification of 1972 “if the population of linguistic minority in any Taluk is not less than 15 per cent: (i) Petitions shall continue to be accepted in the minority language concerned and replies given in that language as far as possible. (ii) Hand-outs and publicity materials shall continue to be given in such a minority language”.

7.11 Kerala

With effect from 1st November 1965, the Government of Kerala ordered that Malayalam shall be the Official Language for some of the offices in the Panchayats. The Kerala Official Languages (Legislation) Act, 1969 recognized Malayalam and English to be the official language of Kerala. They shall be the languages to be used for all or any of the official purposes of the State. The Act has also made special provisions for linguistic minorities of Kerala. Accordingly (a) The Tamil and Kannada minority people in the State may use their respective language for their correspondence with the State Government in the in the Secretariat and the Heads of Departments and also with all the local offices of the State Government situated in those areas which are declared by the Government to be linguistic minority areas for the purpose and the replies sent in such cases shall also be in their respective minority languages and (b) The linguistic minorities other than Tamil and Kannada in the State may use the English language for their correspondence with the State Government offices and in such cases the replies sent to them shall be in the English language'.

7.12 Madhya Pradesh

The Madhya Pradesh official Languages Act, 1957 recognizes Hindi as the Official Language in the Devanagari script for "all purposes except such purposes as are specifically

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excluded by the Constitution and In respect of such matters as may be specified by Government from time to time". The Madhya Pradesh Rajbhasha (Anupurak Upabandha) Adhiniyam, 1972 makes provision "for the publication of authoritative texts in Hindi of laws passed originally by the State Legislature in English ...". The Madhya Pradesh Official Languages (Amendment) Act 1972 inserts a clause for "The form numerals to be used for the official purposes of the State shall be the Devanagari form of numerals: provided that the State Government may, by notification, authorize the use of the international form of Indian numerals in addition to the Devanagari form of numerals for any of the official purposes of the State". In order to avoid difficulties from sudden switchover to Hindi from English, the English was also permitted for use in some matter. However, the scope of the use of English was minimized from 1977. Except in (a) Medical Prescription, Postmortem reports in medico-legal cases, and (b) Correspondence (including agreements) with newspapers, transacting their business in English, Hindi was made compulsory.

7.13 Maharashtra

The Maharashtra Official Languages Act, 1964 recognizes 'Marathi shall, as from the appointed day, be the language to be used for all official purposes referred to in the Article 345. of the Constitution, as respects to the State of Maharashtra except such purposes as the State Government may, by rules issued from time to time in the Official Gazette specify, and Hindi may be used as the official language for such expected purposes'. Also '... the English language may, as from the appointed day, continue to be used, in addition to Hindi and Marathi, for the transaction of business in the Legislature of the State'. Here it is Marathi in Devanagari script.

7.14 Orissa

The Orissa Official Language Act, 1954 recognizes Oriya "to be used for all or any of the official purposes of the State of Orissa". The Orissa Official Language (Amendment) Bill, 1963 makes provision for the continuance of English language "in addition to Oriya for transaction of business in Legislature of the State of Orissa". In the Orissa border district bordering Andhra Pradesh "... State Government have issued a notification which makes Telugu the Court language beside Oriya in some of these areas".

7.15 Sikkim

This state has a unique distinction of having 11 languages in its Official Languages Act. The Sikkim Official Languages Bill, 1977 specified that Nepali, Bhutia and Lepcha shall be the languages to be used for all official purposes of the state. In 1981 it was amended to include Limbu. In 1995 it was amended to include Newari, Rai, Gurung, Mangar, Sherpa and Tamang. It was further amended in 1996 to include Sunuwar. It has to be noted that it has not declared any

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one language as official language but identifies 11 languages which can be used for all official proposes.

7.16. Tamil Nadu

The Madras Official Language Act, 1956 recognizes Tamil as the Official Language of the State. Also "the English language shall continue to be used for all the official purposes of the state for which it was being used before the commencement of the Act ...".

7.17 Uttar Pradesh

In Uttar Pradesh, Hindi is the' Official Language. The Uttar Pradesh Ordinance No.20 of 1982 which came into force from 21st April, 1982 provides for the use of Urdu in addition in addition to Hindi for the following purposes. (1).Entertaining applications in Urdu presented by members of public.(2) Receiving documents in Urdu presented for registration with a Hindi copy thereof. (3).Publication of important Government rules, regulations and notifications.(4) Publication of important Government advertisements, etc. (5).Translation of Gazette in Urdu.

7.18 West Bengal

The West Bengal Official Language Act, 1961 recognizes "(a) in the three hill subdivision of the district of Darjeeling, namely, Darjeeling, Kalimong and Kurseong, the Bengali language and the Nepali language, and (b) elsewhere, the Bengali language shall be the language or languages to be used for the official purposes of the State of West Bengal ...". The West Bengal Official Language (Amendment) Act, 1964 makes provision for the "continuance of English language for official purposes of the State and for use in the State Legislature". The Language Act of 1961 was amended in 1973 in West Bengal Official Language (Amendment) Act 1973 for the insertion of the Section 3A which reads that "the Nepali Language may, in addition to Bengali language, be used for (a) rules, regulations and bye-laws made by the State Government under the Constitution of India or under any law made by the Parliament or the Legislature and (b) notifications or orders issued by the State Government under the Constitution of India or under any laws made by Parliament or the Legislature of West Bengal, as apply to the three hill sub-divisions of the district of Darjeeling, namely, Darjeeling, Kalimpong and Kurseong". In Meghalaya, Nagaland, Arunachal Pradesh, Chandigarh, Dadra and Nagar Haveli, English is the official language. And in Jammu and Kashmir, Urdu is the Official Language.

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Chapter 8 LANGUAGE LITIGATION

8.1 Litigation in Indian Courts

In multilingual India, language or language related issue invokes emotional, sentimental and legal responses among the people affected due to policy formulations, implementation, and envisaged minor or major policy changes. Since 1956, after adoption of the Constitution, Indian Courts have faced litigations of various types by the people affected in the natural process of language policy formulation and implementation. These litigations have questioned the abridgement of or curtailment various rights of the citizens' rights. The courts have also examined them at length and delivered Judgments. Sometimes, these Judgments have made the Governments to look at their language policy afresh taking into consideration the aspirations of the aggrieved peoples and the ground realities.

The Madhya Pradesh Government had made Hindi and Marathi as Official language of the state. This was challenged in the High Court and the contention was that Hindi is the national language and no more a regional language. So, either Hindi or Marathi could be adopted and not both. The court rejected this argument and said "What Articles 343 and 344 prescribe is the official language of the Union, which is not the same thing as the national language of the country. At the same time it said that Hindi to be developed as directed in Article 351 "...will, bear no analogy with the Hindi language to be used for official purposes, which, by the way, finds a place among the regional languages specified in the Eighth Schedule of the Constitution and cannot, therefore, be deemed to be taken out of the category of the regional language contemplated by article 345." [L.M.Wakhare vs The State. AIR 1959.MP.208]

Hindi training for the Central Government Employees who are below the age of 45 was made compulsory and the same was challenged. The Court upheld order of the government- that since Hindi has to be promoted as per the constitutional provisions and it has to be made Official language and no penalty is there even if someone failed [Murasolimaran vs Union of India.AIR 1967 SC 225]

The Karnataka Agricultural Produce Marketing (Regulation) Act, 1966 states that "The State government may, by Notification, declare its intention of regulating the marketing of such agricultural produce, in such area, as may be specified in the Notification. The Notification may also be published in Kannada in a newspaper circulating in such area." The government in order to disseminate its intention issued a press note and it was published in an English news paper. The aggrieved party sought justice citing that their right to have the information in their language. The word 'may' in the sentence is to be understood as 'shall' since it is intent of the legislation. The government maintained that "Notification in Kannada is only directory and not mandatory." The court observed that "...the publication in Kannada is meant for local

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consumption through the medium of the official language of the state. The publication in Kannada is also for the purpose of enabling the concerned trading community of the area to prefer objections and offer suggestions. Such publication in Kannada is also to enable the authorities to consider the objections and suggestions so offered and to take a decision to issue a Final Notification...right to information ...right to be heard... The special safeguard is publication in the Kannada newspaper circulating in such area...it cannot be construed that such a publication is permissive and not obligatory...The legislative intention for communication of intention in the spoken language of the masses which is Kannada and which is also the official language of the state cannot be ignored". Hence 'may' in the clause is to be construed as 'shall'. Since it was not published in Kannada there was adverse effect on the rights of the petitioners. *Katwe Jaggery Traders vs State of Karnataka (ILR 1990 KAR 1882)*.

Similarly in the case the Supreme Court had said that "It is a matter of common knowledge that publication in a newspaper attracts greater public attention than publication in the Official Gazette. That is why the legislature has taken care to direct that the Notification shall also be published in Gujarati in a newspaper." This requirement is observed as mandatory. *Govindlal vs P.M. Committee (AIR. 1976.SC.263)*

The petitioner had contended that the detention under COFEPOSA Act is illegal. The contention was that "...the petitioner only knows Kannada; that the copy of the order of detention in Kannada which was served on the detune is not in conformity with the English version of the order of detention; that the Kannada version gives the idea that the detention has been made to prevent the petitioner from concealing and transporting smuggled goods...the order has to be passed with a view to preventing a person from engaging in transporting, concealing and keeping smuggled goods; that in Kannada version the words 'engaging in' are completely missed...the order of detention cannot be legally sustained. The court obtained the opinion on translation and said that "whether the Kannada version of the order conveys requisite idea has to be gathered from the language used and not the number of words used. The sentence in Kannada certainly conveys the idea that the order was made to prevent the petitioner from engaging in the activity of transportation and concealment. There is no ambiguity about this. The structure of Kannada language is not the same as the English language and therefore, it is possible to convey the idea with less number of words." *C. Seetharama Setty vs State of Karnataka and Superintendent of Prison, Bangalore WP No.68 of 1987 in HC, Karnataka.*

8.2 Educational Languages

A Multi-ethnic and multi-lingual pluralistic nation needs to evolve education and language policies in such a way that all the segments that constitute that nation develop a sense of participation in the progress of governance and nation-building. In addition, the specific

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aspirations of the individual segments of the nation need to be met to the satisfaction of the various ethnic, religious, and linguistic communities.

Before independence of India: It is researched and said that in ancient India the learning and teaching were mainly confined to the priestly class and these were more of religious significance. During the Muslim period of ruling, the same situation continued.

Education was part of effort of preservation and transmission of cultural traits from generation to generation rather than that of economic development of the individual or the society. “ There was no state-controlled and state-financed system of education ... Education depended partly on private effort motivated by philanthropic considerations, partly on the benefactions of wealthy people, who were religiously inclined, and partly on royal patronage, which varied, of course, with individual rulers... pre-British period was either educationally obscurantist or indifferent to the educational needs of the people.” English Education in India is traced back to 1792 and the debate of East India Company to send school teachers to India. In this context Charles Grant in 1798 had said that “...the propagation of English education is desirable because it would eradicate the superstitions and falsehoods inherent in the religious thought and philosophy of the Indian people and consequently impress upon them the superiority of Western culture and religion.” He is believed to be the first person to formulate scheme of English education in India. This was preceded by pressure from Christian missionaries and private enterprise for such an education system. The Committee of Public Instruction was set up in 1823. Ram Mohan Roy requested the Governor General to encourage advancement of modern scientific knowledge. But the Committee said “...that knowledge of English was not among the sensible wants of the people.” However in 1830 it was concluded that “... higher English education was deserving of all the encouragement which the Government could give it, because it was calculated to raise up a class of persons qualified by their intelligence and morality for high appointment in the civil administration of India...English was of greater cultural value and greater practical use than Sanskrit or Arabic, or even Persian;...spoken languages were too crude and undeveloped to be suitable vehicles for the communication of modern knowledge.” Macaulay’s Minutes of 1835 emphasized that “In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of government... We have to educate a people who cannot at present be educated by means of their mother-tongue.” The Government decided in 1844 that “...young men educated in English institutions would be given preference for appointment to Government service.” The Wood’s Dispatch of 1854 had the main objective of imparting of education to the “...upper classes through the medium of English and to the masses through their own spoken languages.” Even then, the social status was deciding factor in the choice of medium of instruction. From then onwards the English education became popular in India. [The Educational System-Oxford Pamphlets on Indian Affairs:1943]

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After independence of India

India's Freedom Struggle was not merely a struggle for independence; it also laid the groundwork for all nation-building even when the people were under foreign yoke. Our leaders did not postpone nation-building processes until we were given freedom. The resolutions passed in the various conferences conducted by the Indian National Congress reveal that the national leadership while waging their battle against the British rule thought well ahead of time and prepared the nation with advance steps in the fields of education and language policies. One such step was the generously agreed upon principle to re-organize the British India provinces that were a product of the British tactics of accession for the administrative convenience of the rulers into somewhat linguistically cohesive states. Another resolution that was passed and partially implemented twenty-five years before independence was the policy on National Education that emphasized the use of the mother tongue as medium of instruction in schools.

Resolution adopted at the Provincial Education Ministers' Conference in August 1949 and approved by the Central Advisory Board of Education and the Government of India states that: "The medium of instruction and examination in the Junior Basic Stage must be mother-tongue of the child and where the mother-tongue is different from the Regional or State language, arrangements must be made for instruction in the mother-tongue by appointing at least one teacher provided there are not less than 40 pupils speaking the language in the whole school or ten such pupils in a class. The mother-tongue will be the language declared by the parent or guardian to be the mother-tongue. The Regional or State Language, where it is different from the mother-tongue, should be introduced not earlier than class III and not later than the end of the Junior Basic Stage. In order to facilitate the switching over to the Regional Language as medium in the Secondary Stage, children should be given the option of answering questions in their mother-tongue, for the first two years after the Junior Basic Stage. In the Secondary Stage, if the number of pupils, whose mother-tongue is a language other than the Regional or State language, is sufficient to justify a separate school in an area, the medium of instruction in such a school may be the mother-tongue of the pupils. Such schools, if organized and established by private societies or agencies, will be entitled to recognition and grants-in-aid from Government according to the prescribed rules. The Government will also provide similar facilities in all Government, Municipal and District Board Schools where one-third of the total number of pupils of the School request for instruction in their mother-tongue. The Government will also require aided schools to arrange for such instruction, if desired by one-third of the pupils provided that there are no adequate facilities for instruction in that particular language in the area. The Regional Language will, however, be a compulsory subject throughout the Secondary Stage. The arrangements prescribed above will in particular be necessary in metropolitan cities or places where a large number of people speaking different languages live or areas with a floating population speaking different languages".

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Chief Ministers' Conference on November 16, 1961, agreed on the following in respect of education, viz. that

1. If there are 40 pupils in a school or 10 in a class-room desirous of being instructed at the primary level in their mother-tongue, teaching will have to be done by appointing one teacher;
2. All modern Indian languages mentioned in the 8th Schedule and English be used as media of instruction at the secondary level. For this purpose, a minimum strength of 60 pupils in last four classes or 15 pupils in each class speaking that given language will be necessary, provided that in the first four years a strength of 15 in each class be ensured.
3. Non-diminution of pupil strength and school facilities including teachers for linguistic minorities as it existed on 1.11.1956 should be done without specific sanction of the concerned Government.
4. Advance registration of applications from pupils desirous to have instruction through the minority languages is done for a period of three months ending a fortnight before the commencement of school year.
5. Inter-school adjustments will be made so that no applicant is refused facility of instruction through minority languages only on the ground that the number of such applicants is not sufficient for opening a new section/class.

Article 350 A. Facilities for instruction in mother-tongue at primary stage: It shall be the endeavor of every State and of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.

It has to be noted that the makers of the Indian Constitution did not lay down elaborately the policy for the domain of education in independent India as they did for administration or judiciary. The Constitutional law experts opine the same. "A difficult question arises regarding the medium of education at various levels. The Constitution prescribes no policy or principle, and makes no provision, in this regard. To begin with, the matter was left to the legislative power of the States as 'Education' was a State subject. The States enjoyed full right to prescribe the media of instruction at the primary and the High School levels. [M.P. Jain: Indian Constitutional Law, 4th Edition].

Due to its sensitive nature and fluid language situation at that time, with broad guidelines they allowed the language law to be evolved in the context of multilingual situation under various rights bestowed in the Constitution through the process of adjudication. Karnataka is the only state in the country which has defined the language policy for the domain of education due to

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judicial interventions on its actions. As far as I know none of the other states possess such a well-defined policy which is adjudicated by the High Court as well as the Supreme Court.

The Universal Declaration of Human Rights states, ' Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory... Parents have a prior right to choose the kind of education that shall be given to their children. The Constitution of India also makes provision for '... free and compulsory education for all children until they complete the age of fourteen years'². But the Constitution has no explicit statements regarding the language(s) to be taught in education or the language(s) through which education has to be imparted (except in the case of linguistic minorities). This may have been a tactical compromise or declaration on the part of the Constitution makers, because everyone could sense the great linguistic complexity of free and democratic India.

The National Policy on Education of 1968 spoke about the regional languages and the Three Language Formula. The 1986 Policy reiterated the earlier stand. The States Reorganization Commission had asked the Union Government to elucidate a policy outline for education in mother tongue at the Secondary stage. The All India Council for Education recommended the adoption of the Three Language Formula (TLF) in September 1956. The endorsement for this formula came from various directions. It was adopted by the Chief Ministers' conference. The National Policy on Education 1968 recommended the inclusion of the TLF 'which includes the study of a modern Indian language, preferably one of the Southern languages, apart from Hindi and English in the Hindi speaking states, and of Hindi along with the regional language and English in the non-Hindi speaking states' in at the Secondary stage. This was reiterated in the Education Policy 1986 and was adopted as the Programme of Action by the Parliament in 1992. These are major attempts to arrive at a language policy for education. Since education is in the concurrent list of the Seventh Schedule of the Constitution, the language policy formulation for education and its implementation is left to the State governments under the Constitutional safeguards and broad guidelines cited above.

The National Curriculum Framework for School Education: A Discussion Document released on January 1, 2000, while reviewing the Three Language Formula, states that :In a number of states/organizations/ boards, however, the spirit of the formula has not been followed and the mother tongue of the people has been denied the status of the first language ... because of the changed socio-economic scenario, the difference between the second and the third languages has dwindled. Thus, in reality, there may be two-second languages for all purposes and functions. Some states follow only a two-language formula whereas in some others classical languages like Sanskrit and Arabic are being studied in lieu of a modern Indian language. Some boards/institutions permit even European languages like French and German in place of Hindi. In this scenario, the three-language formula exists only in our curriculum documents and other

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policy statements. According to this document the three languages are: (i) the home language/the regional language, (ii) English, and (iii) Hindi in non-Hindi speaking states and any other modern Indian language in Hindi speaking states. The National Curriculum Framework for School Education 2005 records that: Home language(s) of children, should be the medium of learning in schools. Where "...home language(s) or mother tongues are ... the languages of home, larger kinship group, street and neighborhood, ie., languages a child naturally acquires from her/ his home and societal environment". If school does not have provisions for teaching in the child's home language(s) at higher levels, the primary school education must still be covered through the home language(s)...Three Language Formula needs to be implemented in its spirit...In non-Hindi states, children learn Hindi. In the case of Hindi states, children learn a language not spoken in their area. Sanskrit may also be studied as a Modern Indian Language (MIL) in addition to these languages. At later stages, study of classical and foreign languages may be introduced. It is to be noted that earlier it was home language/ regional language but it became home language or mother tongue. As per this curriculum framework the Government of Karnataka issued the order on Oct 29, 2006 where in it prescribed English as a language of study from the first standard in all the Kannada medium as well as linguistic minority schools.

8.3 Defining Mother Tongue in Multilingual Context

Defining mother tongue in multilingual context is a tricky phenomenon; it will not be out of context if I mention the notion of mother tongue in the Census of India documents. From 1881 Census onward, the question on mother-tongue was included in the census though it was used by the enumerators differently in different Censuses. In the Censuses of 1881, 1931, 1941 and 1951, the question was 'Mother-tongue'. The mother-tongue was defined as the language first spoken by the individual from the cradle. In 1891 Census, the question was 'Parent tongue' which has been defined as the language spoken by the parent of the individual. In 1901 Census, 'Parent tongue' was replaced by 'language ordinarily used'. In 1911 the question was 'language ordinarily spoken in the household'. In 1921 the question was simply 'language ordinarily used'. The question on Mother tongue was repeated from Census to Census from 1931 to 1971. In 1971 Census, the mother-tongue was defined as "language spoken in childhood by the person's mother to the person. If the mother died in infancy the language mainly spoken in the person's home in childhood was recorded as the Mother-tongue'. In Census 2001, mother tongue is enumerated as "...the language spoken in childhood by the person's mother to the person. If the mother died in infancy, the language mainly spoken in the person's home in childhood will be the mother tongue. In the case of infants and deaf mutes, the language usually spoken by the mother should be recorded. In case of doubt, the language mainly spoken in the household may be recorded".

As a case study for the purpose of analyzing the language law, policies of two States which were challenged in the court are analyzed in detail but judicial pronouncements from other states are also used for illustration. In the context of education two aspects of language law are

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important: one is study and learning a language as a subject and the second is language as a medium of teaching and learning.

8.4 Education and Language Choice-language as a Subject

Language policy in Karnataka evolved in several stages with the decisions taken by the bureaucracy, committees, and legislature. These decisions were guided at times by the prevalent dominant public opinion, and often were adjudicated by the judiciary by looking into the claims and counterclaims of various mother tongue/language groups which sought the status of school languages(s). Often social, economic, political, legal, and other issues not related to education came to influence the language choice for education purposes. The demands made by one group were weighed against the demands made by other groups. In this multilingual setup, the preservation of its interests as the dominant linguistic group, and the fear of loss of stature in the state that it considers to be its traditional homeland shaped and guided the responses of the majority mother tongue group (Kannada).

The linguistic minorities are afraid that the language of the majority will be used as a tool of oppression against them. They perceive a threat to the existence of their community as a distinct group. They fear the loss of their home language. Sometimes the majority perceives some threat to the existence and continuation of their language (Kannada) from Hindi, some other times from Sanskrit, and at other times from English. But the minority, most of the time perceives a threat from Kannada, the Official/Regional Language of the State, and tries to find shelter under English. Even among the minority groups different groups have different threat perceptions. Some speak out. Some others remain silent.

8.5 Four Distinct Stages of Law

Under these circumstances, four distinct stages of language law may be identified in the development of the language policy for education in Karnataka. They are: (a) First Phase: Before 1956 - prior to the formation of Karnataka, (b) Second Phase: 1956 to 1982 - after the formation of Karnataka, (c) Third Phase: 1982 to 1988 - after the Gokak Committee recommendations, and (d) Fourth Phase: 1989 onwards after the intervention of the judiciary. We are now in the Fifth Phase: Fifth Phase- the evolving Challenges of the new millennium, but this stage is hardly recognized either by the bureaucracy or the political leaders.

Before 1956: A perusal of the documents from 20 regions that comprise the present day Karnataka indicates the existence of three different kinds of schools: Vernacular schools, English schools, and Anglo-Vernacular schools. The vernacular schools taught the regional language and other subjects in the same language. Similarly the English schools taught English and other subjects in English. Both these types of schools existed in almost all the regions. Although several common elements in the curriculum adopted in the different regions could be identified,

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there were differences in the curriculum from one region to another. Only languages having their own script had found a place in formal education at the time of unification.

1956 to 1982: Karnataka adopted a uniform curriculum and syllabus for all its regions/districts in the state from 1959-60, and by the end of 1962-63 all the schools had totally switched over to the new uniform curriculum. Karnataka established the following pattern of language choice for education in schools since the linguistic reorganization of states in 1956.

1. I to IV Standards: The students would study only one language, that is, the mother tongue. Maximum 100 marks. .

2. V to VII Standards: One more language out of the following ten languages -- Kannada, Urdu, English, Marathi, Hindi, Telugu, Tamil, Malayalam, Gujarati, or Sindhi. Maximum 100 marks The students from the III Standard to VII Standard could also study Hindi, or composite Kannada, but this was not obligatory.

3. VIII, IX, and X Standards:

i. First language: Any one of the following languages Kannada, Telugu, Tamil, Hindi, Urdu, Marathi, English or Sanskrit, or a composite course of one of the following languages: Hindi, Urdu, Tamil, Telugu and Marathi and one of the following languages: Sanskrit, Arabic, Persian, or Hindi. The First language -150 marks.

ii. Second language: Those who had taken English as the first language would study Kannada, Hindi, Urdu, Tamil, Telugu or Marathi as the Second language. Those who had not taken English language as the First language would study it as the Second language- 100 marks.

iii. Third language: Those who learned Kannada as the First language would study Sanskrit or Hindi as the Third language. Those who learned Kannada as the Second language would study Hindi as the Third language. Those who studied Kannada either as the First or Second language would study Kannada as the Third language. The Third language-50 marks. This was compulsorily taught, but it would not count for a pass. It was left to the students either to appear or not to appear for the examination in that paper.

This pattern of language choice was practiced for nearly two decades in Karnataka. The late sixties and the early seventies witnessed strong opposition to Hindi since it was perceived as a threat to the existence, use, and development of Kannada. This had forced the Kannada mother tongue speakers to lean towards English. However, many among them also felt that Kannada faced a threat to its continuation as the dominant school language from Sanskrit. It was found that the students from the Kannada majority or other minority mother tongue groups also opted for Sanskrit as a subject of study in the schools. Students availing Sanskrit as first language scored more marks in the final examinations than their Kannada counterparts. It was perceived

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by many that the easy instructional materials used in the Sanskrit classes, and a liberal evaluation system that helped students to obtain higher marks in the final examinations contributed to its popularity among the parents as well as the students. Choice of Sanskrit as a language of preference was normally perceived to be associated with the students coming from the upper class communities, but there were also others who began to adopt this language for the purposes of scoring higher marks in the final examinations conducted by the State Board.

It was possible to pass the SSLC State Board examination without passing in Kannada in the scheme outlined above. It was but inevitable, then, that this scheme created and widened the incompatibility between the policy of language choice for administration and the languages chosen for the purposes of education of the state. The State government employees lacked adequate knowledge of Kannada to use it as an effective medium of administration. This was found to be an impediment in using Kannada in the administration of the state at all levels. At the political level, there was a growing desire to use Kannada in as many departments of the government as possible. This pressured the State Government to create avenues to enable its employees to acquire a working knowledge of the State Official language through other formal or non-formal means.

Chapter 9 LANGUAGE EDUCATION AND LANGUAGE MOVEMENTS

9.1 Linguistic Movements

Linguistic movements initiated by various political parties, groups of Kannada teachers, students, college and university professors, literary critics, playwrights, and creative writers created an awakening among the Kannada speaking majority to seek a place of pride or pre-eminent place for Kannada in the affairs of the State. Their dream was to restore the primacy and the lost glory of their language as the only medium of governance in the linguistically re-organized Kannada state. This awakening in favor of using Kannada as the language of administration was a consequence of many factors including linguistic movements, political agitations, and the general political awakening among the backward classes. This description of the linguistic situation in Karnataka can be easily applied to many other linguistically re-organized Indian states also. Spread of literacy mainly in Kannada, and the spread of general education among the people, had led to a new awakening.

The large-scale migration of people, mainly from adjacent Tamil Nadu, for jobs that opened up through fast industrialization of the state was perceived to be curtailing the job opportunities for the Kannada majority. All these needed an avenue for the expression of their anger and disgust among the people. The language choice in education provided an avenue to meet the

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challenge thrown up by industrialization and consequent migration of people from other linguistic groups into Karnataka. The government decided to delete Sanskrit from the first language list in 1979 and included it in the second/third language list. But the government that took this decision did not remain in power to implement its decision. The subsequent government reconsidered the stand of the previous government, and decided to maintain the status quo. Pro-Kannada groups protested against this decision.

1982-1988: This agitation against retaining Sanskrit in the first language list made the government to think afresh about the language choice in school education. For this purpose the Government of Karnataka constituted a committee (July 5, 1980) with Prof. V.K. Gokak as the Chairman, and placed the following questions before it.

1. Should Sanskrit remain as the subject for study in the school syllabus?
2. If so, how to retain it without it being offered an alternative to Kannada?
3. Would it be proper to have Kannada as a compulsory subject as per the Three Language Formula, and should the option of selecting the remaining two languages be left to students themselves?

The Committee recommended (January 27, 1981) that:

1. Kannada should be introduced as a compulsory subject for all children from 3rd Standard.
2. Kannada should be the sole first language for the Secondary Schools (i.e., 8th, 9th and 10th Standards) with 150 Marks.

The Committee further recommended that this should be implemented for the education of Kannada speaking pupils from 1981-82 itself, and, in respect of others, from 1986-87, after taking necessary steps to teach Kannada to them from the 3rd Standard beginning with the academic year 1981-82 itself. The order (dated the April 30, 1982) issued by the Government of Karnataka on the basis of this report prescribed the following pattern for language study:

- At the secondary school level First Language Kannada or Mother tongue: Urdu, Tamil, Telugu, Marathi, English, or Hindi - 150 Marks.
- Two other languages Kannada, Hindi, English, Sanskrit, Arabic, Persian, Urdu, Tamil, Telugu, or Marathi, - 100 Marks each.

The Kannada-speaking majority did not find this solution adequate to meet their demand to accord a pre-eminent place to Kannada. Up to this point, in the debate or agitation over the choice of languages for school education, only the Kannada protagonists were in the forefront.

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The linguistic or religious minorities did not participate in the debate actively. The Government after reconsidering its order issued the notification (on July 20, 1982) detailing the language choice for school system and modus operandi for its implementation through the circular of August 11, 1982. According to this:

1. At the secondary school level, the language pattern to be adopted shall be as follows (from the academic year 1987-88) A. First language: Kannada shall be the sole first language (to carry 125 marks) B. Two other languages from the following: Urdu, Tamil, Telugu, Marathi, English, Hindi, Sanskrit, Arabic, Persian, Malayalam or Kannada. (To carry 100 marks each). Note: 15 grace marks shall be given for a period of ten year(s) in the first language examination, to students, whose mother tongue is not Kannada, and (b) in Hindi examination to students who study Hindi and whose mother tongue is not Hindi
2. Students coming from outside the State and joining VIII or IX Standard in the State of Karnataka and who did not study Kannada earlier may be permitted to take English or Hindi as first language.
3. The teaching of Kannada from the Ist standard in non-Kannada schools will commence from the academic year 1983 itself and the language pattern for High School prescribed in Para (1) above will come into force from the academic year 1987-88.

Pursuing this order, the Director of Public Instruction issued a Circular (dated the August 11, 1982) indicating the strategy to be followed in the implementation of the order. "All the non-teaching Kannada schools in the State should begin to teach Kannada language from the 1st standard in the year 1982-83 as per instructions contained in para 3 of the Government order.

An analysis of this language formula reveals an inadequate understanding of the concepts like 'mother tongue', 'first language' and strategy adopted for choosing languages for education. Also this formula stands out as an exceptional case where a regional (majority) language/Official Language of the State is ascribed a special status of 'sole first language' in the secondary school, and this language is made a compulsory language for all students irrespective of their mother tongue with the same syllabus. This formula does not grade languages as first language, second language, etc., either in terms of pedagogical concepts, or in terms of chronology of their introduction in the school system. In this formula, the Kannada mother tongue student had an advantage over the students of other mother tongues. A mother tongue Kannada speaker has Kannada as first language. The Urdu or other mother tongue student has to take Kannada as the first language. He might select Urdu or another language as one of the other two languages. The third language may be English. Thus Hindi, one of the languages of the three language formula is not included a part of his education. If he desires to take Hindi, his mother tongue is not included a part of his education⁷.

The Linguistic Minorities Protection Committee vs State of Karnataka and others challenged the order and the relevant circular of the Director of Public Instruction in the High Court of Karnataka [ILR 1989 KAR 457]. The following three questions came up before the Full Bench:

- Whether the Government Order dated July 20, 1982 or any part of it is void being violative of the fundamental rights guaranteed to the petitioners under Articles 29(1) and 30(1) of the Constitution
- Whether the Government Order dated July 20, 1982 or any part of it is violative of the pledge of equality guaranteed under Article 14 of the Constitution.
- Whether, on the facts and in the circumstances of the case, the Circular dated August 11, 1982 issued by the Director of Public Instruction of the State Government is violative of Article 14, 29(1) and 30(1) of the Constitution?

This became a classic case and formed a basis for wide debate on the role of the Regional language/Official Language in the school curriculum and on the question of student's mother tongue as medium of instruction. This has no analogy to the cases decided by the Courts hitherto in the country. After hearing all the concerned parties, the two Judges in the three Judge Bench ruled in one direction and another Judge ruled in another direction. However, the majority opinion, by law and practice, was to be accepted as the Judgment to guide the language policy of the State. So it is fascinating to find how different Judges of the same Bench looked at the language problems and the legal provisions that sought to address the issue.

The litigants argued that there is no rational basis for making Kannada as the sole first language; it is unreasonable for the State to compel the students to study the official or regional language if they do not have aptitude and if they intend to reside in the state only temporarily; providing opportunity to study their language is as much in the national interest as is the study of the regional language; to achieve primacy for Kannada, minorities need not be compelled to study it from the first standard in the schools; the parents and students should choose whatever they want to study and the State cannot 'indulge in regimentation' in the matter relating to the study of languages; children must have the benefit of having education in their mother tongue; children whose mother tongue is not Kannada get a discriminatory treatment and they cannot study Kannada and compete with Kannada mother tongue students; the right to equality under Article 14 is affected; the linguistic minorities have the right under Article 29 to take steps to conserve their language and also a right under Article 30 to establish institutions of their choice, which right includes a right to take a decision as to what language should be studied as first language; it is for them to decide in what manner their language should be conserved, preserved, produced and it is not for the Government to decide and the Government under the guise of public interest cannot impose conditions.

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The State while arguing in favor of its policy said that it has power and right to take steps for the development of Kannada, including making the study of Kannada compulsory to all the children from the primary school stage and as the sole first language in the secondary school since Kannada is the declared Official Language of the State and hence it is rational to make it compulsory; this is necessary to give primacy to Kannada in the affairs of the State; also 'the State has power to make regulations in the interest of excellence in education and any regulations so made by the Government cannot be regarded as infringing on the rights of the minority groups; the usefulness of a language is measured in terms of its use in administration, trade, industry, defense, managerial decision-making and such other wide variety of a range of domains and in social and family affairs. Such domains can be covered by more than one language used complimentary to each other. Language development is central to educational advancement on a mass scale. Educational development is central to economic, cultural, and political developments. Language development is corollary to national development. India is a country with a population of sizable numbers, speaking and using different languages and therefore the problem becomes difficult and complex' and 'A child belonging to a minority section of the community in any State speaking a language other than the regional or the local language will thus develop its personality with two languages; one spoken at home, the other spoken beyond the threshold of his home, for in the absence of knowledge of the local language an individual would be at a severe disadvantage in participating in the daily life of the State. When a child or a person learns two languages, one as his mother tongue and the other as the language spoken by the people around, both become his language. Therefore, it cannot be said that a child speaking a language other than the regional language at home is totally alien to the regional language'.

The full bench of the Karnataka High Court examined the submissions made before it. The majority opinion of the Bench on the teaching of Kannada compulsorily in the primary stage, and as the sole first language in the secondary schools was that such insistence led to the violation or otherwise of various Constitutional provisions.

1. The Government order compelling all children to learn Kannada in the primary schools in the State including those established by minorities is arbitrary and violative of Article 14, because, this Article 'incorporate an injunction both to the Legislature and Executive not to deny equality before law and equal protection of the laws'. The children with Kannada mother tongue and others are dissimilarly placed because the children with Kannada mother tongue will not study any additional language, whereas the children with other mother tongues are forced to study the regional or the Official Language causing additional burden. This burden may cause dropouts. Curtailing the periods allotted to other subjects to accommodate Kannada is irrational and arbitrary.

2. The order prescribing Kannada as the sole first language at the secondary school level is also discriminatory because it prevents the students from having a language of his choice as first

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language. This will place him in a disadvantageous position from the student who comes with Kannada as first language from the first standard. The grace marks to be awarded to bridge the gap itself accepts this discrimination. Since grace marks are awarded only to the students who fail to secure minimum marks for pass and not to others, the order places everyone in unequal position. Since Kannada mother tongue students can study Kannada both as first language and as other language gives them an advantage over others who have to study three different languages in high school. This is against the three language formula. Also from the point of view of Kannada, even the Kannada mother tongue children are denied an opportunity to take any other language as first language and enhance their knowledge. The students coming from other States for VIII to X standards cannot opt for their mother tongue and have to opt for Hindi or English. This is a clear case of discrimination and is against all other regional languages. It is the opinion of various committees and commissions that children should not be burdened with an additional language in the primary school itself.

3. The issue of medium of instruction and first language is intimately connected. In most of the cases, the language chosen by the student as first language happens to be his medium of instruction also. So 'it would be incongruous to say that a linguistic minority's choice for medium of instruction is absolute but the choice of first language is not'.

4. From the point of view of the Karnataka Civil Services Rules, it is enough if an employee has obtained knowledge of Kannada from 'Having Kannada as medium of instruction or by studying Kannada as main or first language, or by studying Kannada as an optional subject, or as second language, or by passing an equivalent examination'. So it is possible for a person even without studying Kannada as the first language but by studying as one of the languages can carry on the function of the Government in its Official Language. Hence it is not necessary to study Kannada as first language alone to gain the knowledge of the Official Language. So, 'the study of the same can be insisted as one of the languages for study in the high schools, but not necessarily as the first language'. Hence, prescribing the study of the Official Language of the State as one of the three languages in the high schools under the three language formula will not violate Article 14.

5. The language and script can be conserved through educational institutions. The rights guaranteed under Article 29 and 30 are not subject to restrictions. The State cannot either directly or indirectly take away or abridge, infringe or impart the right guaranteed by these articles. This language rule is not in the interests of the minority. Here the choice is of the minority groups themselves. The Government has only the right to prescribe the general standards to secure excellence in education in each of the subjects.

6. People in this country have one citizenship and under Article 16 have right to employment in service anywhere in the country. Since no other State has such a language policy

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this policy will be inconsistent with personal liberty and equality guaranteed under the Constitution.

7. In Karnataka minorities are not opposed to the use of Kannada fully in administration. Even then Kannada has failed to replace English. It is fancy for English that has retarded the progress of Kannada and its replacement in different walks of life.

8. The judges felt that this 'does not mean that Kannada, the Official Language, cannot be made compulsory subject for study for the students in this State'. They made it clear 'that the State which has, subject to the provisions of the Constitution, the power to prescribe the syllabus to regulate education, can prescribe Kannada as one of the compulsory subjects. It is also the duty of every citizen who is a permanent resident of this State to study Kannada. But the regulations made in this behalf must be of general pattern and should apply uniformly to all'.

9. They agreed that 'there are no two opinions on the primacy for Kannada in the affairs of the State and its occupation of pride of place in the affairs of the State' and 'that position must be accorded to regional/Official Language of each and every State of our country'. However, in the process of arguments, the possibility that the minority language speaking students who have already accepted Kannada as mother tongue may try to misuse the provision of grace marks by reverting back to their minority mother tongue, and that the allocation of grace marks is likely to condone under-achievement in Kannada, and thus frustrate the very purpose were ignored. Thus, in language-related litigation academic issues take a back seat and the legal issues come to forefront.

10. Justice Sri Balakrishna gave the note of dissent. He found Kannada to be an intra-state vehicle of thought; undisputed spoken language of the masses; knowledge of the language of the state as imperative to one and all; the element of compulsion for acquiring the Official Language of the State cannot be called reprehensible; here compulsion leads to enlightenment and enrichment; primacy to the official language is mark of distinction and not discrimination; language is a part of the syllabus, and State is entitled to formulate its domestic policy; access to mother tongue is not denied when offered as a second language; no detriment is caused to the minorities in the matter of conservation of language, script and culture; 'Extra efforts for extra knowledge cannot be regarded as undue burden compared with the benefits that flow to them; compulsion to teach Kannada does not affect the right to establish and administer educational institutions of the choice of the minorities; and since possible disadvantages are overcome by the reasonable and adequate provisions in the notification; the government order in question has not violated any Constitutional provisions'.

The Division Bench which heard *Linguistic Minorities Protection Committee vs State of Karnataka* [ILR 1989 KAR 1595, April 29, 1989] heard the validity of the orders in the context

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of the Grant in Aid The Grant in Aid Code for primary schools of Oct 19, 1969. In its Rule 12 states that

MEDIUM OF INSTRUCTION: (i) In all primary schools, the medium of instruction shall ordinarily be the Regional Language or mother-tongue of the child.

(ii) With a view to creating facilities for the linguistic minorities provision shall be made for teaching their mother-tongue subject to the prescribed conditions.

English medium schools or English medium sections in the existing Primary Schools may be opened with the permission of the Director for the benefit of the following categories of students:

(i) Students whose mother tongue is English

(ii) Students whose parents belong to All India Services, Central Services, etc., and are liable to be transferred from State to State (on production of certificates from the concerned department

(iii) Students belonging to a migratory group – Migratory group means those who have no permanent abodes and who migrate from State to State frequently for business or other reasons e.g. Labour employed in construction work:

(iv) Students whose parents are employees of Banks, Firms and other business concerns, which have branches in more than one State and the employees of which are liable to be transferred from State to State (on production of certificate from the concerned authorities):

(v) Students whose mother tongue is a minority language for which there is no provision in the schools of the locality:

(vi) Such schools should be started only after obtaining the permission of the Director and

An English medium school or class may be permitted to be started subject to the condition that the minimum strength of each Standard is 10 or 30 for standards 1 to IV taken together. For standards V to VII the minimum strength shall be 10 per standard

The Division Bench issued directions to the State Government

a. to provide and ensure that primary education up to first four years including pre-primary education is imparted in mother tongue of the children concerned. In government schools as also schools established by any private agency including linguistic minorities which are recognized, whether receiving financial aid or not subject to the existence of the prescribed minimum number of children having a common mother tongue who have got themselves admitted to the school concerned and

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b. to leave the choice of selecting the first language for study in th High Schools to the students

The Government shall however be at liberty

a. to introduce Kannada as one of the two languages from that primary school class from which the study of another language in addition to mother-tongue is made obligatory as part of the general pattern of primary education;

b. to make the study of Kannada compulsory as one of the three languages for study in secondary schools, by making appropriate order or Rules, and make it applicable to all those whose mother tongue is Kannada and also to linguistic minorities who are and who become permanent residents of this State, in all primary and secondary schools respectively, whether they are Government or Government recognized, including those established by any of the linguistic minorities.

1989 Onwards: On the basis of the direction of the court, the Government of Karnataka elucidated the language policy for school education in its order of June 19, 1989 pending the decision of the Supreme Court. This is the first time that the government used the word language policy for education in its official document. Accordingly:

1. At the primary stage from 1st standard to 4th standard, mother tongue will be the medium of instruction, where it is expected that normally only one language from the group of languages, namely, Kannada, Tamil, Telugu, Malayalam, Marathi, Hindi, Urdu, or English will be the compulsory subject of study. From 3rd standard Kannada will be an optional subject for non-Kannada speaking students. This will be taught on a purely voluntary basis and it will not be at the cost of any other instruction imparted in the school or any other school activity in which all school children participate. There will be no examination at the end of the year in Kannada language.

2. From the 5th standard onwards, where, in the normal course a second language is introduced, the child has to study a second language selected from the group of languages, namely, Kannada, Tamil, Telugu, Malayalam, Marathi, Hindi, Urdu, English, Persian, Sanskrit, or Arabic, which will be other than the First language, subject to the condition that the child who has not taken Kannada as the First language will have to take Kannada as the Second language.

3. From 5th standard, provision will be made for the study of the third language which will be other than the languages studied by the student as First and Second language. This has to be chosen from the group of languages, namely, Kannada, Tamil, Telugu, Malayalam, Marathi, Hindi, Urdu, English, Sanskrit, Arabic, or Persian.

4. Attendance in the third language class will be compulsory, writing of the examination in the third language will also be compulsory, but from 5th to 7th standards it will not be obligatory

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to pass the third language examination. No extra credit will be given in rank, division, class, etc., on account of the marks obtained in the third language examination from 5th to 7th standard.

5. At the secondary stage, from 8th to 10th standards, three languages will be compulsory. First language carrying - 125 marks, Second language - 100 marks and the Third language carrying - 100 marks. It will be obligatory to pass the examinations conducted in all these three languages, and one of them shall be Kannada.

6. The standard expected in second and third languages at the end of 10th standard will be what would have been achieved at the end of 6 years of study, if the language subject had been chosen as First language.

7. As contemplated in Government Order No. ED 113 SOH 79, July 20, 1982, Kannada-speaking students will not be given any grace marks in Kannada. Non-Kannada speaking students will be awarded up to a maximum of 15 grace marks to enable the students to pass the Kannada language examination.

8. Exemption from studying Kannada as a compulsory language can be given to the students whose parents have come to the state on temporary transfer.

Meanwhile, the government, in order to implement the Education Policy 1986, issued curriculum guidelines (April 24, 1992) to be adopted from 1992-93. According to this order, the students could opt for mother tongue Kannada, English, Telugu, Tamil, Hindi, Marathi or Urdu in the 5th, 6th and 7th standards. The second language will be English for Kannada mother tongue students and Kannada for all others. The third language can be one of the following: Hindi, Sanskrit, Persian, Arabic or English. Here each language carries 100 marks. Learning Kannada is made compulsory. The students opting for Sanskrit should answer in Sanskrit only.

In the secondary school, the first language consists of Kannada, Sanskrit, Telugu, Tamil, Urdu, Marathi, English or Hindi. The second language list has Hindi, English or Kannada. The third language list has Hindi, English, Sanskrit, Persian, Kannada, or Arabic. One of the three languages should be Kannada. Here the first language is for 125 marks, and other two 100 marks each.

9.2 Growth of English Medium Schools

The anti-Hindi stand of earlier decades, instead of supporting the regional language, gave rise to fast growth of education in English medium. This gave an added advantage to the linguistic minorities who could opt for English due to their perceived threat from the regional language. Thus, the microscopic minority of English mother tongue succeeded in providing an universal umbrella for all the elites in all categories, the minorities as well as the majority, by creating a common avenue for education through English medium.

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So, the primary and secondary education in English medium, like engineering and medical education, has become donation/capitation-oriented, and ultimately a tradable commodity. The legal provisions that were framed to protect minority rights became an effective means for every section of Karnataka society to make capital out of the very same legal provisions. There were institutions of the linguistic minorities imparting higher education and primary education in English medium but not through their mother tongue. The government took a policy decision not to sanction English medium schools, except in rare cases, where a considerable number of non-Kannadiga residents and minority institutions were involved. This led to litigation by those who failed to get permission or recognition for their English medium schools.

This policy was challenged by the Sahyadri Education Trust in 1987 on the ground that the medium of instruction is one aspect of freedom of speech and expression. The student cannot be compelled to express in one particular regional language and not in English. The parents have every right to give education to their children in English and if there is a language policy it should be applicable to all the primary schools uniformly and according permission to some and not doing the same for others is a clear case of discrimination. The High Court saw a valid argument only on the ground 'that many other institutions have been given permission to impart primary education in English medium but the petitioners have been singled out by denying them the right to impart education in English medium.' It directed the government to accord 'permission to the petitioners to start English medium primary schools'. However this Judgment was viewed by many as support to the cause of English medium schools.

The validity of the judgment was questioned in the Supreme Court [on the ground that the linguistic minorities are discriminated and they cannot be forced to study Kannada (violation of Article 14); linguistic minorities cannot be prevented from an opportunity to choose languages (violation of Article 350-A). Finally the Supreme Court did uphold the High Court judgment and ruled that (a) there is no element of compulsion because mother tongue of the child is medium of instruction (b) only one of the languages is a compulsory subject of study, (c) Kannada is optional from 3rd standard for non-Kannada mother tongue speakers and it is taught on voluntary basis and there is no examination. Study of Kannada does not throw any burden on children. There is no violation of Article 350 -A. [English Medium Students Parents Association vs State of Karnataka and others, Dec 8, 1993, (1994) 1 SCC 550]. In pursuance of this judgment the Government issued the order of April 29, 1994 wherein it made a comprehensive policy relating to language choice for education and medium of instruction in Karnataka.

Accordingly, from 1st to 4th standards, the child's mother tongue will be the medium of instruction. It will be Kannada, Tamil, Telugu, Malayalam, Marathi, Hindi, Urdu, or English. From 3rd standard Kannada will be an optional subject. There is no examination in it at the end of 3rd or 4th standard. From the 5th standard, the student has to choose second and third languages. They can be one of the following: Kannada, Tamil, Telugu, Malayalam, Marathi,

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Hindi, Urdu, English, Sanskrit, Arabic, or Persian. The student who is not studying Kannada as first language has to study it as second language. Attendance for classes and appearing for examination for third language is compulsory and it is not an examination subject.

In the secondary schools three languages have to be studied compulsorily. The first language for 125 marks will be any one of the following: Kannada, Tamil, Telugu, Malayalam, Marathi, Hindi, Urdu, or English. The second and third languages for 100 marks each can be any two of the following: Kannada, Tamil, Telugu, Malayalam, Marathi, Hindi, Urdu, English, Sanskrit, Arabic, or Persian. One of these should be Kannada. The students whose mother tongue is not Kannada and the students whose mother tongue is not Hindi will get grace marks up to 15. This will be in vogue for 10 years.

This was challenged by the linguistic/religious minorities, parents associations, children/parents through their educational institutions run by majority etc., vide *Associated Managements of Primary and Secondary Schools in Karnataka vs State of Karnataka and others* [ILR 2008KAR 2895]. This was referred to and adjudicated by the Full bench of the High Court. The questions that the bench answered after examination are:

- a. Is the right to choose the medium of instruction at the primary level, either to study or impart education a fundamental right guaranteed under any of the Articles 19(1)(a)(g), 26, 29 and 30(1) of the Constitution of India?
- b. Whether parents and children have the right to choose the medium of instruction?
- c. Can the State by way of regulation restrict the said right of choice to mother tongue or regional language only?

The full bench ruled that:

- a. Right to education is a fundamental right. It flows from Article 21, right to life. Free and compulsory primary education is guaranteed to all the children in the age group of 6 to 14 years under Article 21 A as a fundamental right.
- b. Right to education includes right to choose a medium of instruction. This is the fundamental right of the parent and the child.
- c. Right to freedom of speech and expression includes the right to choose a medium of instruction. Right under Article 19(1)(g) to establish and administer an educational institution of one's choice, one's choice includes choice of medium of instruction.
- d. Also under the Articles every citizen, every linguistic and religious minority have right to establish and administer educational institution under 19(1)(a)(g), 21, 26, 29(1) and 30(1) and it

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also includes right to choose the medium of instruction which is the fundamental right of the management concerned.

e. The policy that mother tongue or regional language shall be the medium of instruction in primary schools is valid and legal for the schools run or aided by the State.

f. This policy is not valid in case of other recognized primary schools since it will be violative of Articles 19(1)(g), 26 and 30(1).

Here it was recollected that the International Covenant on Civil and Political Rights under the convention of the rights of the child states that “The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print in the form of art, or through any other media of the child’s choice. As per the meaning given by the Supreme Court the freedom of speech and expression is “...freedom of press, propagation of ideas, freedom of circulation, right to publish and circulate one’s ideas, opinions and views, right to speak, publish and express their views as well as right of people to read, right of citizens to exhibit film on Doordarshan, right to express one’s opinion by words of mouth, writing, printing picture or any other manner, right to propagate or publish public opinion, right to air his or her views through the printing and /or electronic media or through any communication method.”

The clauses of the government order that (2) The medium of instruction should be mother tongue or Kannada with effect from the academic year 1994-95 in all Government recognized schools in classes 1 to 4. (3). The students admitted to 1st standard with effect from the academic year 94-95, should be taught in mother tongue or Kannada medium. (6). Permission can be granted to only students whose mother tongue is English, to study in English medium in classes 1 to 4 in existing recognized English schools. (8). It is directed that all unrecognized schools which do not comply with the above conditions will be closed down, was sent to the single Bench for decision in the context of the judgment of the Full Bench. The single Bench after hearing all the parties in the context of the constitutional provisions, quashed these clauses [Daffodils English School vs State of Karnataka and others. ILR 2009 KAR 104. Oct 3, 2008]

The Government of Karnataka did not accept the judgment and file a special leave petition in the Supreme Court requesting for stay of the High Court order. The Council appearing for the state argued that “...the children will imbibe better if the medium of instruction was in their mother tongue. We have to take care of the interest of the children. Learning through mother tongue is the universal law for all.” The Chief Justice Balakrishnan who was hearing in the three judge bench remarked that “It is easy to say things. They are unable to get even a clerical post. How do we survive in this world? Parents are ready to pay Rs.20,000 to 50,000 for admission in English medium schools. This is the real state of affairs. They donot want to send their children

to mother tongue medium schools. The choice should be left to the parents.” The Supreme Court refused to grant the stay. [The Hindu, July 5, 2009]

Implications: The judgments of the High Court and the Supreme Court on the choice of languages in education and medium of instruction have many implications for language education in multilingual India. They are,

1. The three-language formula, which was so far designated as a strategy, and which had no direct Constitutional status and was totally dependent on the governmental and institutional support, has now been given a legal sanction and status from the Apex court of the country for its implementation.
2. Teaching a regional language, the Official Language of the concerned state as a compulsory language in the schools, more specifically at the secondary stage, is recognized as legally acceptable. It may even be considered as a must.
3. Earlier research had claimed that learning more languages is not a load. The same is reinforced by the judgment that teaching more languages as subjects from primary schools is not a burden imposed on the students.
4. A government need not wait up to Vth standard to introduce a second language. It can be introduced from the IIIrd standard itself.
5. The Constitutional safeguard for the linguistic minorities to have education through their mother tongues in the primary schools is made obligatory for all the mother tongue groups, irrespective of their majority or minority status.
6. Kannada is now recognized by the court as the 'second mother tongue' of the indigenous speakers of the minority languages in Karnataka.
7. English can be taught as a subject from the primary school itself.

Medium versus Language as a Subject: The question of language through which education has to be imparted always gets entangled with the issue of language(s) to be taught in the schools. The same thing happened in case of Karnataka too. So, we saw in the case of Karnataka the way the issue started with 'which language to be taught and when' but ended up in getting a judgment about teaching through a language too from the courts of law. The anti-Hindi stand of earlier decades, instead of supporting the regional languages, gave rise to the fast growth of education in the English medium. This gave an added advantage to the linguistic minorities who could opt for English due to their perceived threat from the regional language. Thus, the microscopic minority of English mother tongue succeeded in providing a universal umbrella for all the elites in all categories, the minorities as well as the majority, by creating a common avenue for education through the English medium.

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9.3 Language Education in Tamil Nadu

The Government of Tamil Nadu issued an order on Jan 13, 1999 which directed that "...at least two out of three subjects, that is, Social Studies (History and Geography), Math, and Science shall be taught through the medium of Tamil, apart from teaching Tamil as a subject in Nursery and Elementary Schools... From the ensuing Academic year, Recognition for the Nursery and Elementary Schools which are already approved by this Government will be renewed only to those Schools which teach two out of three subjects mentioned above through the medium of Tamil etc.," On June 7, 1999 the single judge of the Madras High Court dismissed the same and said that order "...is valid only for those students, whose mother tongue is Tamil" The government order was not applicable to the students whose mother tongue is not Tamil.

Justice Mohan Committee: May 3, 1999 constituting a high level Committee headed by Mr. Justice Mohan, a former Supreme Court Judge with four other members, was set up to "...frame guidelines for introducing Tamil as medium of instruction at all levels in the Educational sphere from Nursery to Higher education." On the recommendations of the committee, the Government issued an order on November 19, 1999, summary of the order is that – The First language in all Government aided, unaided, approved and Matriculation Schools shall be specified as Tamil or Mother tongue, in all schools from class 1 to 5 (Matriculation and Schools with the State Board Syllabus), Tamil or mother-tongue shall be the medium of instruction etc.

Contention about What Constitutes a Mother Tongue: Here, what constitutes a mother tongue became an important item for adjudication. On behalf of the government it was argued that "...mother-tongue of a child should only be understood for the purpose of these cases as the language which the child is most familiar with ... mother-tongue need not be the mother's tongue or father's tongue. Generally, the parents are the proper persons who can assess and say as to which is the language, that child is most familiar with." In 1949, the Provincial Education Ministers had resolved and the Central Advisory Board of Education had approved that "the mother-tongue will be the language declared by the parent or guardian to be the mother-tongue."

The Court Order: The court ruled that the order issued by the government was illegal on many grounds like the following:

The constitution of the Justice Mohan Committee was not proper. And it took into account irrelevant matters and did not take into account relevant matters. Also it has acted in haste. Since the matriculation schools had English medium for the past 50 years, now they cannot be forced to change over to Tamil or mother tongue medium. This is arbitrary and violative of the Article 14.

Proper application of mind is not there formulating the order as far as its implications are concerned.

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1. Notion of mother tongue is not properly understood while making the order.
2. Principle of natural justice is not followed.
3. The rule is not uniformly applicable.
4. The rule does not take mobility of parents of the students into account.
5. One will not lose his culture by studying in English medium, etc.

Important Issues Relating to Language Rights as Exemplified in the Court Order: Issues discussed in the judgment from the point of view of language rights are important to us. They are:

1. The mother-tongue will be the language declared by the parent or guardian to be the mother-tongue.
2. The parents have the right to choose the kind of education that will be given to their children.
3. Right to education is a fundamental right, which also includes the right to choose the medium of instruction, and it can be exercised by the parents on behalf of their children, and they have absolute and exclusive right in this regard.
4. Citizens shall have the freedom of speech and expression, which would include the right to educate and to be educated.
5. The fundamental right guaranteed to the minority institutions under Article 30(1) of the Constitution of India includes "... right to teach the subjects in the medium of their own choice." The conditions in the Government Order amount to restrictions of their choice of selecting the medium of instruction.
6. Career opportunities will be more advantageous to those who have studied in the English medium than using the Tamil medium. Compelling the students to study in Tamil will affect their career, and doom their future prospects.
7. The Universal Declaration of Human Rights - is also applicable in the Indian context since India. India is a signatory to the document.

9.4 Pedagogical Implications Ignored

As we saw in both the cases, the pedagogical aspects of language education have taken a back seat and the issues are fought mainly from the legal angle. The issues became very handy for the political parties in some sense. Political interests have counted more than anything else in

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the decision making about language use in education. Practicality of existence of a right and practical utility of such a right under specific socio-economic conditions still remains to be examined. The economic issues are driving the parents and students towards one or the other language normally other than their own mother tongue. Though it looks as if the parents have the right to choose the kind of education they need for their children, the government has the power to decide on the options to be provided about language choice for the parents and children. The parents have to exercise their choice within the broad framework made available to them.

9.5 Languages of Integration

Regional languages as languages of integration: In the course of 50 years or so, Hindi, English at one level and at another level the regional languages have grown as lingua franca of the concerned state and become languages of wider communication. The Government of Maharashtra had made study of Marathi language compulsory in the schools of the State. This resulted in the English medium schools run by linguistic minority schools teaching Hindi, English, Marathi and the mother tongue which is construed to be against the basic assumption of the three language formula. This was challenged by Usha Mehta in the Supreme Court. She had said that the imposition of Marathi language as compulsory subject in the minority schools violates Articles 29(1) and 30(1). The Supreme Court Bench ruled that the policy decision of a state that all schools must compulsorily teach the regional language of the State is not violative of the minority rights. It was stated that “It is not possible to accept the proposition that the people living in a particular State cannot be asked to study the regional language...while living in a different State, it is only appropriate for the linguistic minority to learn the regional language. The resistance to learn the regional language will lead to alienation from the mainstream of life resulting in linguistic fragmentation within the State, which is an anathema to national integration...” About Article 30 the judgment said that the state could impose reasonable regulations on the institutions for protecting the interest of the State and the nation and “The ‘choice’ that could be exercised by the minority community or group is subject to such reasonable regulations imposed by the state. While imposing the regulations, the State shall be cautious not to destroy the minority character of institutions.” [The Hindu. June 6, 2004]. Similar stand is reiterated in case of Karnataka also - it is valid for the government to introduce Kannada as first language to the children with Kannada as mother tongue. And also the students who do not have Kannada as mother tongue shall study Kannada as a subject. Associated Management of Primary and Secondary Schools in Karnataka vs The State of Karnataka and others [2008]

Here is an interesting case where in issue of medium of instruction and choice of medium of instruction were dealt both by the High court and the supreme court .The Government of Bombay and directed on Jan 6, 1954 that “...no primary or secondary school shall from the date of these orders admit to a class where English is used as a medium of instruction any pupil other

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than pupil belonging to a section of citizens the language of which is English namely, Anglo-Indians and citizens of non-Asiatic descent”. At the same time all schools using English as a medium of instruction were advised to open progressively sections with Hindi or other Indian language as medium of instruction from first standard in 1954. As a result of this, children whose mother tongue is not English were not entitled for admission to the English medium class in any school. Under these circumstances Bombay Education Society wanted to “...admit to any standard in the said school any children of non-Anglo- Indian citizens or citizens of Asiatic descent and to educate them through the medium of English language”. Similarly, a Gujarati mother tongue student wanted to join the school and study in the medium of English and pursue his further education in medicine: another student belonging to Indian Christian community claimed to have English mother tongue but due to the said rule unable to get admission in the school made a common cause before the High Court and won the case. The Supreme Court too upheld the decision of the High Court. This is against the fundamental right guaranteed under Article 29(2) and this article is wide and covers all citizens whether they are majority or minority. This “...confers a special right on citizens for admission in to educational institutions maintained or aided by the state”. [State of Bombay vs Bombay Education Society. SC. AIR 1954]

9.6 Higher Education and Medium of Instruction

The question of medium of instruction in the higher education also was debated in the judiciary in several cases. In one of the landmark judgment the full bench of the Gujarat High court has said that “...power at best is only to lay down Gujarati or Hindi as one of the media of instruction and examination and not as the only medium of instruction and examination to the exclusion of other languages and does not extend to forbid the use of English or any other language as a medium of instruction and examination...”. When this decision was challenged in the Supreme Court, the court upheld the decision of the High Court. ”. [State of Bombay vs Bombay Education Society. SC. AIR 1954]

Chapter 10 MINORITIES AND LANGUAGE CHOICE

10.1 Minorities’ Rights and Languages

As already said the Constitution of India recognizes two kinds of minorities-linguistic and religious and provides certain specific safeguards. The religious minorities are products of more than 2000 years of history, culture and society. In the post-independence India, in the historical process of national development, the regional languages formed basis for the

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reorganization of the geographic boundaries of administrative territories. Linguistic minorities are mainly products of this reorganization.

10.2 Epicenter of Language Rights

The epicenter around which the discussion of language rights mainly revolves is mainly the rights of the linguistic minorities. The sources of these rights in general are: the international declarations, constitutions of the countries, legislation, policy statements, and official communiqués issued by the countries for the promulgation and implementation of language-related orders and declarations, reports of the committees or commissions, and the judgments of the courts relating to language use in different domains. Formulation of language policy in this manner, and any modification(s) of the existing policy affect the character of 'language rights of the people'. Language rights have to be discussed in the social, economic and pedagogical contexts and not in isolation.

10.3 Globalization and Language Rights

The wind of globalization blowing across the world is bringing changes in every sphere of life in many countries. The acceptance of globalization as a dominant economic model has introduced certain urgency to modify even language loyalty and identity questions in the minds of the citizens of various countries, because, in these nations, English is fast replacing other languages as the lingua franca. Paulston (1997) writes that- Language rights is an important new topic for us, because their existence usually reveals past and present injustice or exploitation against the weak in the world. Our responsibility as academics is the careful exploration of the nature of language rights and their consequences. Accepting this statement as a general premise, I intend to document, analyze, and interpret the status of language rights in general (inclusive of both the majority and minority populations) as they exist in the statute books and their practice in reality in India. As language rights relate to the status and use of languages, we discuss, from a linguistic point of view, the Rights relating to language education at all levels of education as enshrined in the Constitution of India; Rights bestowed through official orders in continuation of the provisions in the Constitution; the interpretation of the Rights relating to language by the courts of law, and the Rights applicable as part of the declaration of the human rights. These include primarily, the right to learn a language, the right to learn through a language of choice, and secondarily, the rights of users of various languages, the rights of languages themselves to exist and develop in some sense, and the actual language education scenario in India in the context of all these language education rights.

10.4 Majority-Minority Relation

The Majority-Minority relation between populations is an interesting and important factor in the development and nation-building discourse. It assumes different contours at different times

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in any country. At present, India is witnessing a transition. The Indian political plane is so volatile that it may overcrowd, eliminate, submerge, or transform the kind of identity assertions that we have been witnessing for the past half a century or so. It is necessary to capture this transitional process through exploring the linguistic majority-minority relations using statistical, economic, social, political, constitutional, legal, geographical (nation : region), social / religious, ethnic(tribal : non-tribal) and other dimensions. Interdependency of these factors is highlighted. We have to unravel the intention of the nation-builders, and the kinds of safeguards provided to the minorities, even as I identify the use or misuse of such provisions by the 'minorities', and ultimately to assess whether this classification or categorization is healthy, and whether this classification has helped the languages and people groups in any significant way.

While analyzing and describing the relation between the linguistic majority-minority populations, and demonstrating among other things, that the linguistic relation continually evolves and, in reality, is relative to the socio-political and economic conditions. In addition, the recent processes of globalization, more clearly exemplified in the rise of gigantic multi-national Indian corporations, urbanization, focus on English education, zest for jobs abroad, and the growth of a vast middle class spanning across ethnic and linguistic boundaries are also to be seen. These additional processes blunt the focus on the majority-minority relations.

In recent past, the majority-minority language relations have depended upon various factors and diverse issues like the constitutional provisions, population, language use statistics, legal interpretations, and, above all, political compulsions and interpretations. The majority-minority relations are influenced also by factors such as whether the speakers of a language or a group of languages or dialects have a religious or tribal back up support, and whether the context of such identities jibe well with the historical context in which the issue is raised and discussed. An Indian language having a state, i.e., a defined geographic territory for its spread in terms of bilingualism, tri-lingualism and opportunities for its use in more and more functional domains, contributes for development and change of majority and minority relation. We may recall here that Sindhi and Urdu were accorded the status of a Scheduled language in the Constitution of India even when they did not or do not have a defined territory.

The quality and importance of the majority-minority relation at the time of partition of India and in the years after independence of the nation do not exist now; nor is the context during the 1960s and 1970s going to be repeated now. At the same time, the present lack of focus or urgency on maintaining a proper majority-minority linguistic relation may not continue forever.

10.5 Notion of Minority

The notion of majority does not need any introduction or explanation, since it is more or less a self-evident fact, whatever be the measures we adopt in defining it. On the other hand, the notion of minority needs to be defined in every new context due to its multidimensionality. The

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word 'minority' is derived from the Latin word 'minor', '-ity' small in number. The Oxford Dictionary defines minority as "the condition or fact of being smaller, inferior, or subordinate; smaller number or part; a number which is less than half the whole number. Similarly, relation is "an existing connection..., a significant association between or among things." Laponee J.A identifies minority as "...a group of persons having different race, language or religion from that of majority of inhabitants." The Year book on Human Rights (1950) describes minority as "...non-dominant groups having different religion or linguistic traditions than the majority population."

First of all, it is the number count, or the statistical divide between two or more entities under consideration, resulting in majority/minority division. The minor, since it is numerically less, is perceived to be weak and has to be empowered separately through special measures to make it equal to the majority. In this power relation, the minor is supposed to be subordinate to the major.

10.6 Linguistic Minorities in India

The concept of linguistic minority in India is a relational one, and no one definition captures the essence of all kinds of linguistic minorities that the national planning and language planning has thrown up in the country. In the British India, India was perceived to have 'English' 'the Indian vernaculars', 'provincial languages', and other 'dialects'. Then, the word 'minorities' meant mainly the religious minorities. This was inevitable because, for the British, the major power to contend with in the acquisition of Indian territories was the Mughal Empire, which happened to be a Muslim rule over the majority Hindu. Their world view was thus shaped by this dichotomy. The progress of the struggle for the independence of India since the partition of Bengal and even before this point in modern history, revolved around the world view that the India consisted of Hindu-Muslim societies. The Notion of linguistic minorities is largely the contribution of independent India. The British went after their administrative convenience. Moreover, several of the Indian territories they acquired and integrated were already multilingual under some princely rule or the other. They have established themselves in their chosen settlements long before their incessant acquisition of territories began. Their central trading posts had become multilingual, and the empire began spreading out from these factory towns. The English became the language of government; there was no compulsion on them to divide the territories on the basis of the dominant Indian languages used in each of these territories. Growing linguistic identity consciousness among the people of various presidencies and provinces became a focal point for the Indian National Congress in their attempt to mobilize popular support for the struggle for independence. The Congress in many of its resolutions recognized the popular aspirations and thus they could not avoid creating linguistically organized states. Thus, focused linguistic majority-minority concept is mainly the result of the creation of

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linguistic states and choice/categorization of language(s) by the language policy of the Union and the governments of States and Union Territories.

State Reorganization Commission (1955: 260) recommended that Constitutional recognition should be given to the right of linguistic minorities to have instruction in their mother-tongues at the primary school stage subject to a sufficient number of students being available." Hence, after the reorganization of the states in 1956, Articles 350 A and 350 B were included into the Constitution

Article 350 A. Facilities for instruction in mother-tongue at primary stage: It shall be the endeavor of every State and of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.

Article 350 B. Special Officer for linguistic minorities :(1) There shall be a Special Officer for linguistic minorities to be appointed by the President. (2)It shall be the duty of the Special Officer to investigate all matters relating to the safeguards provided for linguistic minorities under this Constitution and report to the President upon those matters at such intervals as the President may direct, and the President shall cause all such reports to be laid before each House of Parliament, and sent to the Governments of the States concerned.

In order to protect their cultural and educational interests in the form of rights, the following are part of the Constitution.

10.7 Cultural and Educational Rights

Article 29. Protection of interests of minorities: (1) Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same. (2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.

Article 30. Right of minorities to establish and administer educational institutions : (1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. (1 A) In making any law providing for the compulsory acquisition of any property or an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause. (2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

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The reorganization of the nation on linguistic lines provided linguistic, geographic and intellectual space for the growth of many regional languages. Now, the states are further reorganized on the lines of issues, like underdevelopment and development of the regions within a state. The demands are on for their further division of linguistic states for social, economic and sometimes for political reasons. These divisions are on the lines of some of the divisions that existed in pre-independence India, such as provinces. These further divisions may not create some more linguistic minorities.

Another important feature in India's linguistic scenario is of layering of linguistic minorities unlike in most of the other countries, and also existence of different kinds of linguistic minorities. Many times, the identification of these kinds is domain-specific, or geography-specific. Speakers of one language are minority at one level, and they are majority at another level. Speakers of some of the languages remain minority at all the levels. Some of them tend to have a religious or tribal affiliation added to their feature as linguistic minority. And hence, the constitution of India does not define as to who the linguistic minorities are and what should be the limitation criteria to be used to identify them. However, as we saw above, the Constitution has provided safeguards for them. Hence, the definition of linguistic minorities is generally taken for granted as a known commonsense fact than a concept to be defined or identified. The definition used to identify them is largely context-bound as we see in the following paragraphs.

State as a Unit

The Supreme Court of India in the matter of TMA Pai Foundation and others vs State of Karnataka [Writ petition (Civil) No.317 of 1995 on October 31, 2002 decided that 'minority' within the meaning of Article 30 which provides right to the minorities to establish and administer educational institutions "...for the purpose of determining the minority, the unit will be the State and not the whole of India. Thus, religious and linguistic minorities, who have been put at par in Article 30, have to be considered State-wise". And at the same time, it said that "Article 30 is a special right conferred on the religious and linguistic minorities because of their numerical handicap and to instill in them a sense of security and confidence, even though the minorities cannot be per se regarded as weaker sections of underprivileged segments of the society." This is not the end of the criteria to identify the linguistic minorities. There are other criteria too.

Taluk as a Unit: For the purpose of the implementation of Official Language(s) Act(s) of different states, the taluk is taken as a geographic territory to decide about whether a language is a minority language or not. If within a taluk a language spoken by more than 15% of the total population of the said taluk, that language is considered as a minority language in that context. The official documents, announcements of the government in the official language of the state have to be translated into those languages too, for use by the speakers of that language.

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School as a Unit: As agreed to in the Chief Ministers Conference in 1961, whenever there are 40 students in a school, or 10 in a class-room, desiring to learn in their mother tongue at the primary level, teaching will have to be done by appointing one teacher. Here normally the mother tongue of the child is different from the regional language and generally a minority language in the numerical sense.

Kinds of Linguistic Minorities: Also, the tag of 'linguistic minority' is not applied normally, mechanically, or automatically. A language needs to be officially recognized or declared as a minority language by the competent authority. As we already saw, that the Official Language Acts of the States recognize a language as the Official Language and identify other minority languages which are permitted for use in the administration in a specific region or regions of a state. Under these circumstances, three different kinds of linguistic minorities could be identified in India and they are:

1. Linguistic minorities
2. Linguistic minorities with tribal affiliation
3. Linguistic minorities with religious affiliation

10.8 A Mosaic of Linguistic Minorities

Indian multilingualism has thrown up a mosaic of linguistic minorities. Apart from this, as we already saw, practically the existence of linguistic minorities officially stretches across different levels. Levels and different kinds of linguistic majorities-minorities in India are:

1. Hindi (including all mother tongues cobbled up within it for creating a statistical majority) vs all other Indian languages [1 vs 121]

If we see the way the statistical majority of Hindi is growing, it is amazing. Different mother tongues are combined to make a linguistic majority. Processes of Census relating to language classification in the last 100 years or more reveals that this cobbling up is not an accident and that this process is applied to other major non-Hindi mother tongues as well.

If this kind of clustering is not done, the linguistic demography of Hindi will be different. It is mother tongue of 22% of population; it has 20.22% of mother tongues clustered under it as a language; it is used as second language by 6.16%; and as third language by 2.60% - totaling to 50.98%. Hindi crosses the magic figure of definition of majority by being above 50% in 1991 Census.

2. Scheduled Languages (all these being considered major languages) vs Non-Scheduled Languages (all these being considered minor languages). [22 vs 100]

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The Scheduled languages constitute 96.56% of the population of India. The rest 3.44% of the people speak non-scheduled languages.

3. Regional languages (recognized as official languages of the concerned states) vs all other languages used in that state including Indigenous languages and other languages (of past or present migrants from other places). The declared 16 official languages in the country are: Assamese, Bengali, English, Gujarati, Hindi, Kannada, Konkani, Malayalam, Nepali, Manipuri, Marathi, Oriya, Punjabi, Tamil, Telugu and Urdu. [16 vs 97]

4. Notified tribal languages vs non-notified tribal languages:

The following have been scheduled as tribal languages by a Presidential Order published in the Gazette of India, Part II, Section 1, on August 13, 1960: Abor / Adi, Anal, Angami, Ao, Assuri, Agarva, Bhili, Bhumij, Birhor, Binija/ Birijia, Bodo including Kachari, Mech, Chang-Naga, Chiri, Dafla, Dimasa, Gadaba, Garo, Gondi, Ho, Halam, Juang, Kabui, Kanawari, Kharia, Khasi, Khiemnungam, Khond/Kandh, Koch, Koda/Kora, Kolami, Konda, Konyak, Korku, Kota, Korwa, Koya, Kurukh/Oraon, Lushai/Mizo, Mikir, Miri, Mishmi, Mru, Mundari, Nicobarese, Paite, Parji, Rabha, Rangkhul, Rengma, Santali, Savara, Sema, Tangkhul, Thado, Toda, Tripuri [The list given here is not complete). [60 vs all other tribal languages]

1. Languages declared as minority languages for specific purposes vs other non-declared languages. In Karnataka Malayalam, Marathi, Tamil, Telugu, Urdu, Kodagu, Tulu, Konkani are declared as minority languages for administrative purposes in specific taluks in the year 2004 as per 1991 Census. But Banjari, Yerava, Soliga etc., are officially neither major languages nor minor languages. Same is the case with other states and the languages used there.

2. Regional languages having majority status in one or more states but having minority status in another state. All the Official languages of the States are major languages in the respective states and minority languages in other states.

3. Languages with the literary tradition and the languages without such a tradition. The languages recognized by the Central Sahitya Akademi and the languages recognized by some of the states for literary purposes vs the languages who have literature but lack such recognition.

4. Recognized linguistic minority's vs unrecognized linguistic minorities. The languages of this later group do not find any place and get included under 'other languages/mother tongues'.

The issues relating to majority and minority situations are discussed by Schermerhorn (1970), Paulston (1978) and Singh (1987). It is demonstrated that a group tries to get a dominant position and push others to back stage; there will be integration, which will be proportionate to percentage of bilinguals, network of institutions, control of resources, character of subordinate group or groups - assimilationist, pluralist, secessionist, or militant; sunflower syndrome - all

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looking towards the sun and for various reasons, none liking the other. However, the above 8 groups of majority minority language situations exhibit different kinds of majority/minority relationships and not uniform relationship which can be analyzed and interpreted along with looking into the extent the minority rights are used or misused.

10.9 Dynamic Elements

In the context of Indian multilingualism, the majority-minority status is not static and permanent, but it is dynamic and ever evolving. The position or status of many of the languages is changing. We have seen such movement of languages within the stock of Indian languages in the past 50 years. Recent movement of Maithili from the status of a mother tongue under the umbrella language Hindi to an independent status of a Scheduled language and movement of Boro, Dogri, and Santali from the status of Non-Scheduled languages to Scheduled languages are such examples. The change of position is always supposed to be towards growth and prosperity of languages and their speakers. To what extent such claims are really achieved is another matter that needs an intensive investigation from different angles. Normally no language has explicitly objected to such progressive movement of other languages, so long as their already designated space is not to be shared. A language having or acquiring majority status (and such type of movement) is the result of a combination of many linguistic and nonlinguistic factors. It affects the language that has moved and does not affect the position that it has left. For the same language, both acquiring the status of a Scheduled language in the country and demanding the status of a minority language in a state, are considered important by the linguistic agenda of speakers of different languages. That the Tulu speakers demand for the status of scheduled language and at the same time they seek the minority language status for themselves in Karnataka is one such example. Contradictions are truly galore in the linguistic scenario. One curious element in the recognition of Indian languages is observed. First, the speakers seek entry for their language into Schedule VIII; then, if the speakers of the language are in a geographically contiguous place, they seek a separate state; and then, seek the status of official language in the concerned state. The case of Konkani and Goa is an example for this phenomenon. On the same lines theoretically one can predict that if proper political leadership for the language emerges one day or the other, recognition of Maithili may lead to creation of the state of Mithila. Recognition of Bodo(Dec 2003) preceded the creation of Bodoland Autonomous Council (Feb 1993).The formation of different autonomous councils (Autonomous Councils for Mising, Rabha, Lalung etc.,) which have a language as a base too may follow the same pattern.

One of the important and well-argued phenomenon of super-ordinate and subordinate relations among the languages is the of spread of super-ordinate languages among the speakers of subordinate languages. Through this, major languages become languages of wider communication. This results, unfortunately, in the non-spread of minority languages among

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majority languages. So, minor language speakers are necessarily more bilingual (38.14%) and trilingual (28%) than the majority language speakers-bilinguals (18.72%) or tri-lingual (7.22%).

10.10 Clubbing Minority and Religion into One Bunch - Consequences

The Constitution did not define the notion of ‘minority’ and it clubbed both ‘language’ and ‘religion’ in to one bunch with the word ‘or’ for giving certain rights to them as opposed to the ‘majority’. As we see them they form part of ‘cultural and educational rights’. The Articles cited above confer special rights to both the linguistic and religious minorities. The questions relating to these rights are debated and adjudicated in the High Courts and in the Supreme Court for more than 5 decades. Important judgments that are relevant from our purpose are discussed here.

Article 30 has been described by different terms like ‘sacred obligation’ [Kerala Education Bill 1957], ‘absolute right’ [Rev. Sidhajibhai Sabhai vs State of Bombay 1963], ‘a special right’ [Ahmadabad /st.Xaviers College Society vs State of Gujarat 1974], ‘an article of faith’ [Lily Kurian vs Sr.Lweina 1979]

Kerala state wanted that in order to claim the minority status the population should be numerical minority in the specific region where the educational institution is situated- locality or ward or town and it has to be taken as unit to treat a community as minority. But the Supreme Court said that since Kerala Education Bill “...extends to the whole of the state of Kerala and consequently the minority must be determined by reference to the entire population of that state”. Kerala Education Bill [1959]

It was argued that the Article 29(1) provides for conserving a distinct language, script or culture of its own and the St.Xaviers College since it is admitting students of other communities also cannot seek protection under Article 30(1) because it is not established to conserve them. This interpretation was not accepted by the Supreme Court and it was decided that “...the width of Article 30(1) cannot be cut down by introducing in it considerations on which Article 29(1) is based. The latter article is a general protection which is given to minorities to conserve their language, script or culture. The former is a special right to minorities to establish educational institutions of their choice. This choice is not limited to institution seeking to conserve language, script or culture and the choice is not taken away if the minority community having established an educational institution of its choice also admits members of other communities. That is a circumstance irrelevant for the application of Article 30(1) since no such limitation is expressed and none can be implied. The two articles create two separate rights, although it is possible that they may meet in a given case.” Rev. Father W. Proost and Others vs State of Bihar and Others [1969]

The Punjabi University had prescribed Punjabi in Gurumukhi script as sole and exclusive medium of instruction and examination for all colleges affiliated to the University. This was challenged by the DAV College Trust and Society which is an association of Araya Samajes since it is against their right to conserve their script and administer their institutions. When this was questioned the Supreme Court ruled that “While the University can prescribe Punjabi as ‘a’ medium of instruction it cannot prescribe it as the exclusive medium nor compel affiliated colleges established and administered by linguistic or religious minorities or by a section of the citizens who wish to conserve their language, script and culture, to teach in Punjabi or take examination in that language with Gurumukhi script” and this violated the right of the Arya Samajis to use their own script in the colleges run by them and affiliated to the university. It was intended that the religious or linguistic minority should be decided on the basis of their population in relation to the country as a whole. The Supreme Court ruled that minority status has to be decided on the basis of the law that is being framed. If it is state law, minorities have to be decided on the basis of their relative population in the state.....Also, “The right conferred on religious and linguistic minorities to administer educational institutions of their choice is not absolute right”. The State has powers to regulate the functioning of the Institutions without affecting the substance of the rights guaranteed in the Constitution. *Bhatinda vs State of Punjab* [1971]

The State of Punjab exercising its powers decided about the affiliation of colleges to the Gurunanak University. Dayanand Anglo-Vedic College Trust and Society challenged the same on several grounds. The Supreme Court in its judgment said that “It is not necessary that that language should also have a distinct script for those who speak it to be a linguistic minority. There are in this country some languages which have no script of their own, but nonetheless those sections of the people who speak that language will be a linguistic minority entitled to the protection of Article 30(1)” *DAV College, Jullundur vs State of Punjab.* [1971]

The Supreme Court said that “The whole object of conferring the right on the minorities under Article 30 is to ensure that there will be equality between the majority and the minority. If the minorities do not have such special protection they will be denied equality”. *Ahmadabad St. Xavier’s College vs Government of Gujarat* [1974]

The two articles, Article 29 and 30 confer four kinds of rights according to the Supreme Court: (1) any section of the citizens to conserve its own language, script, or culture (2) religious and linguistic minorities to establish and administer educational institutions of their choice (3) an educational institution cannot be discriminated in the State aid since it is managed by a religious or linguistic minority, and (4) citizen cannot be denied admission into State maintained or State aided educational institution on the ground of religion, caste, race or language. *St. Stephen’s College vs State of Gujarat* [1974]

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The Karnataka High Court has said that “The imposition of Kannada as the sole medium of instruction cannot be said to be in the interest of the general public and has no nexus to public interest...the policy decision of the State Government are violating of Article 19(1)(a) of the Constitution as the medium of instruction is one aspect of freedom of speech and expression and I do not know of any law which can say that a student should express himself in a particular regional language not in English if he has the inclination to study the curriculum in English in addition to English as the II language or the III language as the case may be.” [Sahyadri Education Trust vs State of Karnataka. ILR 38, 1988]

The Supreme Court has said that in the name of minority institution, commercialization of education or maladministration is not permitted it will be constitutionally valid if the government orders valid restrictions to ensure the same. The right of a minority community to establish and administer an educational institution comes with its right to impart instruction to its children in its own language. That it has right to choose its medium of instruction. St. Stephen’s College vs University of Delhi [1992]

Even a single individual can establish a minority institution. A minority institution need not teach only minority language, culture or religion. But if it is to be treated as a minority institution it should exhibit that it serves or promotes the interests of the community by promoting religion, culture, language or literature. TMA Pai Foundation vs State of Karnataka [1994]

The religious and linguistic minorities are put on par as far as Article 30(1) is concerned have to be considered State-wise. There is no relation/link between language and religion. The professional educational institutions are also covered under the Article 30. TMA Pai Foundation vs State of Karnataka [2003]

An expanded definition for the term minority is provided by the Supreme Court. According to this “Minority as understood from constitutional scheme signifies an identifiable group of people or community who were seen as deserving protection from likely deprivation of their religious, cultural and educational rights by other communities who happen to be in majority and likely to gain political power in democratic form of Government based on election”. Bal Patil and Anr vs Union of India [2005]

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Chapter 11 MASS MEDIA, LANGUAGE AND EMPLOYMENT

11.1 Employment and Language

The Karnataka Official Language Act 1963 recognizes Kannada as the Official Language of the State. At the same time it made provisions for continued use of English for Official purpose and for the transaction of business in the Legislature. As per the Notification No.GAD 55 Pol 71, June 26, 1972 “if the population of linguistic minority in any Taluk is not less than 15 per cent: (i) Petitions shall continue to be accepted in the minority language concerned and replies given in that language as far as possible; (ii) Hand-outs and publicity materials shall continue to be given in such a minority language; (iii) Government Notice shall continue to be published in such a minority language”.

This action of the Government of Karnataka in consonance of the provisions of the Article 345 of the Constitution of India gave a new impetus for the development of Kannada. This has far-reaching linguistic, educational, social, psychological, political, geographical, economic and cultural implications on the framework of the state and its Official Language, Kannada. For the sake of total implementation of the Act, automatically the policy implementation machinery took necessary steps mechanical, human resources development, material preparation and others. But though Karnataka is conceived in theory as a unilingual state it is multilingual in reality. Hence steps to protect people's Rights enunciated in the Constitution towards Equality before law, Equality of opportunity in matters of public employment, Prohibition of discrimination on grounds of religion race, caste, sex or birth of places were also taken. As part of the creation of human resource, persons who were not having knowledge of Kannada prior to their appointment to Karnataka Government service were provided a period of two years to acquire necessary language competence. In due course Kannada came for wider use in taluk and district levels of administration and hence the Government took a policy decision on August 8, 1984 and notified that after August 1986 knowledge of Kannada will be a 'pre condition' for appointment for Group-C posts in Karnataka. So a person seeking selection to any Group-C post was required to pass the Kannada test to become eligible for appointment.

This Policy decision was challenged by the persons having Urdu and Marathi as mother tongues in the Karnataka Administrative Tribunal saying that the decision is discriminating and violate of Article 14 and 16 of the Constitution. And they prayed to declare the prescribing of Kannada language test as null and void and without any effect, etc.

The person with Marathi mother tongue argued that he had passed Secondary School in 1979 with Marathi, English and Hindi as languages of study and has passed some Kannada examination conducted by a private organization. So he made a claim about his adequate

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knowledge of Kannada for his functioning as a government servant. Whereas, the Urdu mother tongue person put forth that she has passed the Secondary School in Urdu medium and Kannada as third language and possess working knowledge of Kannada. These persons challenge was that the rule is discriminatory, because under this only persons selected for Group-C posts have to have prior knowledge of Kannada whereas persons selected for A and B groups can obtain the knowledge of Kannada after a period of two years of joining to service.

However what is interesting is the Court's understanding of the nature of duties of various categories of employees like A, B, C, D and the language competence required by each of them to perform these duties. The Tribunal said that the "Group-D employees are required to perform routine manual work. The ministerial and clerical functions are mostly in the hands of Group-C employees such as clerks, Stenographers and the like. Group-C employees serve in most of the administrative units including the smaller ones. It is these persons who are at the grass-root level come in touch with the common person mostly in the rural areas". And the Tribunal ruled that 'it is not the love of the local language that has the rule' but it is 'the administrative need and requirement that taken into consideration in prescribing this additional qualification.' And concluded that Group-C employees are not discriminated as far as requirement of knowledge of Kannada is concerned.

In this case it is also interesting to note that though there was no question before the Tribunal regarding the Kannada competence of aspirants for group A and B posts since "...they have to function as heads of sections, administrative units, divisions etc., and the jobs though are decision making ones, depend upon materials processed and placed by Group-C employees ...". It categorically made an advice to the government that it can prescribe tests of any standard to these persons also as it done for Group-C posts. Another one important factor to be noted in this case is though the Government has prescribed minimum knowledge of Kannada required for an employee for appointment, the contention made by an appointing agency that a particular post for which a non-Kannadiga is selected needs more competence in Kannada than prescribed in the Rule is also accepted by the Court. That is, when a language related Rule is contested in a Court of law it is subjected to wider interpretation in the form of expansion of the rule application and enhancement of the language requirement.

On matters relating to language requirements and the Government jobs, there were cases questioning 'whether persons promoted to the higher posts despite their not passing Kannada language examination (as prescribed in the Karnataka Civil Service Rules 1974) could be reverted to their original posts?' In this case a Bench of the High Court ruled that persons who had been promoted are not liable to be reverted on the ground of their not passing the Kannada language examination.

So, in order to obtain promotion in the regular course of government service one has to pass the Kannada Language examination of the Karnataka Public Service Commission or Language in India www.languageinindia.com

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equivalent. Passing of the Kannada language examination is made a precondition to the promotion. The same was also challenged in the Court. The court has upheld the rule, and stated that the State is entitled to prescribe the eligibility requirement for conferment of status of higher office. The prescription of the eligibility rule did not result in arbitrary denial of promotion. On promotion the person will become a gazetted officer of the State and as a civil servant he may have to function not entirely confined to the one of his official life. In this way, without affecting the interests of the citizens and without diluting any provision of the Constitution and the Official Language Act, the Official Language Policy of the Government of Karnataka is directed to be implemented.

In a multilingual state/country, the interests of the declared linguistic minorities are protected as their right. But, at the same time the interests of the state are safeguarded in interpreting the language laws framed by the state. Also, knowledge of language is measured in terms of possession of the same through formal education and not by claim of having the knowledge of the language.

In the North East Circle, Shillong had advertised the post of Postal Assistant for the Nagaland and Manipur Divisions which is under the Control of the Chief Post-Master General. The Recruitment Rule for the position had a clause under the essential conditions that: Knowledge of local language of the state concerned. The candidate should have studied the local language as a subject at least up to Matriculation or equivalent level. Two of the applicants to the posts who were not shortlisted for the post on the ground that they do not fulfill this prescribed local language criteria challenged the decision in the Tribunal with the plea that it is violating the Article 14 and 16 of the Constitution of India. One of them was from Bihar. He had studied Hindi and English up to intermediate level in Bihar and then studied in Nagaland. Another person was from Manipur and capable of reading and writing Manipuri. This person had passed the equivalent examination to intermediate level where Hindi was the first language and English was the second language. Their contention was that though they have not studied the local languages they have the knowledge of the local language and English is the official language of Nagaland and they have studied it. Hindi is the official language under the Article 343 and all the departments have to accord equal status to it. The Superintendent of Post Office, Kohima stated that Ao, Lotha, Sema and Tenyidie as the local languages. The Tribunal ruled that that prescribing of local language knowledge as a condition of employment is not violating any provision of the Constitution since the officials have to deal with local customers and the authorities are at liberty to prescribe such qualifications and the knowledge of the local language has to be obtained through proper schooling and educational qualification. [O.A Nos. 111 of 2005 and 112 of 2005 reported in the Swamysnews, December, 2006]

In continuation of its Notification of 1972 regarding reservation of jobs for Marathi people in the industrial establishments at the lowest level 80%, supervisory level 50% the

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government has set up committees to oversee whether this notification is followed or not at the district level through another Notification in Nov 2008. According to this any person who is living the state since 15 years could be considered as local person and he could be given job . [Prajavani Nov 19, 2008]

11.2 Mass Media and Language

The Karnataka Government amended the Karnataka Cinemas (Regulation) Rules 1971 to include a condition that ‘The license shall exhibit Kannada film for a period of not less than twelve weeks in a year’ This was challenged in the High Court on the ground that it is violative of Article 199(1)(a)(g) etc. The litigants averred that this condition may lead them to loss or total extinction of their business, the limit imposed should be reasonable and not arbitrary. Here, the contention of the Government was that the litigants with due license were exhibiting films that fetch maximum profit to them and were systematically omitting Kannada films though Kannada people want to see Kannada films depicting Kannada culture, literature and art. Kannada being spoken by a majority people of the state and it being official language has right for right place in the society. The exhibitions have put forth unreasonable conditions before the Kannada film producers and distributors to exhibit Kannada films. And hence the State has to come to rescue of Kannada people to give encouragement and scope to Kannada art, literature, film dramatics, fine arts etc. so that they will spread. The encouragement to exhibiting Kannada films was in the interest of the majority of people of the State. After hearing both the parties involved the Court advised that the population to which the specific theatre caters to is to be taken into account while asking it to exhibit cinema in a particular language for a specific period. And found no rational to fix 12 weeks period as standard for all the theaters to exhibit Kannada films. So, suggested that depending on the density of Kannada speaking population that licensing authority on rational grounds can fix reasonable period for exhibition of Kannada films as a condition in the license itself.

The Government of Karnataka collects entertainment tax from the cinema theaters for exhibiting cinemas. It was charging at different rates for cinemas of different languages. It was charging – for regional languages, if the cost of the ticket is less than Rs.5 the tax was fixed at Rs.13, if the cost of the ticket is Rs.8-15, the tax was 25, if the cost of the ticket was more than Rs.15 the tax was Rs.38. However, in case of other language films if the ticket cost was less than Rs.5 the tax was Rs.18, if the ticket cost is Rs.5 to 15, the tax was Rs.30 and if the ticket cost is Rs.15-20, the tax was Rs.38 and if the ticket cost is above Rs.20, the tax was Rs.48. This order was challenged by some of the exhibitors and the High court ruled that this kind of tax fixation on the basis of language as unconstitutional. [Prajavani, Sep 18, 2008]. Recently Lucknow Bench of the Allahabad High court received petition from Ashok Pandey, a local advocate that some of the films like Peepli Live, Gangajal, Omkara use abusive and unparliamentarily language which is violative of the Cinematography Act and hence notices are issued to the

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producers and directors of the films as well as members of the Censor Board. The petition intends cancellation of censor certificates and removal of the members of the censor board. [Times of India. Oct 13, 2010]

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Impact of Syllabus on ELT Methodology SAARC Countries' Perspective

Muhammad Saeed Akhter, Ph.D. Scholar

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Abstract

The purpose of the study was to explore the impact of syllabus on English language teaching methodology in SAARC countries. The researchers adopted mix method research approach for data collection. The sample of the study was 1040 students and 340 teachers of English, selected randomly. Instruments of the research were questionnaires, interviews and group discussions. The findings indicated that the present syllabi did not conform to the requirements of the effective methodology for teaching English. In the light of the findings, suggestions were given for process oriented and task based syllabus.

Point of Departure

English language is a postcolonial legacy of the SAARC countries. As long as English-speaking countries have economic and political dominance in the world it is unwise to do away with English – definitely not at the cost of the vernacular languages. At this juncture of history, English should be learnt not only to take and absorb the developments of the West but also to convey the wisdom of the East to the West. Syllabus being the most vital mode of teaching English must be designed to have the potential of most effective teaching of the language. The present study focussed on the evaluation of the present state of affairs of the syllabus and its impact on the English language teaching methodology in SAARC countries with special

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reference to Pakistan. The basic research question is “What is the impact of syllabus on ELT methodology?” The study also aimed at giving recommendations in order to carry out change in the ELT system.

Syllabus

Syllabus is a component of curriculum. It has a pivotal role in the grand scheme of curriculum. It is designed under the guidelines provided by the curriculum. In the plainest words, syllabus is the list of contents of a course of study. Expressed in other words it is a document, which comprises the list of the things to be taught in a certain course of study. The components of the list might be the content items (words, structures, topics) or process items (tasks, methods). (Ur 2006: 176) This is almost traditional to define syllabus in terms of the list of contents. Hutchinson and Waters (1987: 80) share the idea saying the syllabus is “a document which says what will (or at least what should) be learnt”.

As a list of items to be taught, syllabus has allied factors as well. They influence or contribute its formation. Rabbani (2006) refers to the same factors when he says, “A finished syllabus is an overall plan of the learning process.”

Theoretical Basis

Syllabus is designed on certain theoretical grounds. Theoretical aspect is multifarious. Yalden’s words might better sum up the point: “Setting up a new course implies a skillful blending of what is already known about language teaching and learning with the new elements that a group of learners inevitably bring to the classroom: their own need, wants, attitudes, knowledge of the world and so on.” (1987: 03)

Methodology

Traditionally syllabus was considered to be the list of contents. The allied factors only revolved around the same basic idea. With the passage of time syllabus has been taken as inclusive of methodology. Candlin’s view (cited in Nunan 1993: 03) supports this idea. “Syllabuses are more localized and are based on accounts and records of what actually happens at the classroom level as teachers and learners apply a given curriculum to their own situation.” Ur also seconds the view saying, “A particular preferred approach or methodology may also be defined even if the syllabus is content based.” (2006: 176)

Syllabus and Methodology

The developments in the English language teaching have given rise to a controversy of interrelation of syllabus and language teaching methodology. Whether syllabus is significant or language teaching methodology is the debate. Can any type of syllabus, even if quite improper, do, if the teaching methodology is appropriate or do we have to design a befitting syllabus for effective language teaching?

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The debate has taken the form of the question of merger or separation of methodology and syllabus. A flash over both the concepts will reveal that syllabus is the selection and grading of content while methodology is the selection of learning tasks and activities. (Nunan 1993: 05) Some of the linguists believe in the separation of the two concepts, others do not. These are taken as narrow and broad approaches respectively.

Traditionally, the syllabus designers would choose structures and vocabulary items and grade them according to significance or difficulty. The learners' task was to get mastery over them. The idea was to master the building blocks of language and then combine them to make an edifice. The concept of syllabus was generally limited to this scheme. (Nunan 1993:11) The idea marks the narrow approach that maintains a distinction between syllabus design and methodology as it generally aims at the destination and does not chalk out the path.

Among those who believe that syllabus and methodology are different entities is Widdowson. He takes syllabus as the specification of a teaching programme, which defines a particular subject for a particular group of learners. According to him this specification arranges content in a succession of interim objectives. He is of the opinion that structural and functional-notional syllabi, which tend to make the syllabus process oriented, exhaust the possibilities of the syllabus designer. In both the cases, he thinks, the learners might not be able to use the knowledge in real life situations. (Widdowson in Nunan 1993: 52-53) Widdowson proposes problem solving tasks and purposeful activities without the rehearsal requirements. This is meant, according to Widdowson, to make the students 'authentic' or realistic to suit the natural social behaviour.

The followers of the broad view do not believe in separation between syllabus and methodology. They are of the view that with the advent of the communicative language teaching approach, the distinction between content and task is difficult to maintain.

Communicative language teaching approach appeared during 1970's and got popular as well. The focus of the proponents of the approach was language as process, rather than language as product. It implies stress upon the use of language rather than the knowledge about the language. This is the basis of the view "that syllabus content might be specified in terms of learning tasks and activities" (Nunan 1993:11). In Nunan's words:

It would seem, with the development of process, task-based, and content syllabi, the traditional distinction between syllabus design (specifying the 'what') and methodology (specifying the 'how') has become blurred. (1993:52)

Nunan's statement marks the modern trend in syllabus design that combines syllabus design and methodology. The developments in the field of syllabus design during the coming times are evidence over the fact. Task-based syllabus and Communicative Language Teaching approach are some of these developments.

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All that turns out from this discussion is that syllabus and methodology cannot be separated. Syllabus determines the methodology of English language teaching. What the entire methodology dependant upon is the syllabus. The syllabus determines the scope of methodology.

Criticism

Despite the apparent appeal in their philosophy, grammatical syllabi have been failing to produce the desired results. In attempts to probe the case, they have been under focus of the linguists. Therefore, they have been criticized on more than one ground. (Nunan: 1993: 33)

Firstly, structural syllabi misinterpret the nature of the complex phenomenon of language. It is because they focus on one aspect of language, that is, formal grammar. The fact is that language is multifaceted. It has more than one aspect.

Secondly, there is a disjunction between form and function. One structure may indicate more than one function or one function can be expressed by more than one structure.

Thirdly, there is an idea that students learn grammatical structures with a certain sequence (Dulay and Burt; Bailey, Madden and Krashen cited in Nunan 1993: 32). That sequence remains the same with children or adults irrespective of instruction or no instruction. The fact either leads the syllabus designer to grade the structural items with that particular sequence so that learners could comfortably learn with that sequence, or make him free of any kind of sequence because he would involuntarily follow his own mental syllabus.

Fourthly, the structural syllabi are based on the assumption that the learners undertaking the course have the same level of grammatical proficiency and they would improve uniformly. Practically the fact is against the fact.

Fifthly, sometimes the learners need to learn certain structures immediately. These structures might not be matching with the current stage of development of the learners.

Sixthly, the learners may need exposure to grammatical items in different contexts and over an extended period of time rather than at the point when the items become learnable.

Lastly, the grammatical grading of contents of syllabus might hamper language acquisition, which is a global rather a linear process. Different aspects of grammar are mastered simultaneously rather than one structure learnt at a time.

Here it is obvious that despite the fact that grammatical syllabuses have longest history of pedagogical usage they have many complications as well. They do not produce optimum results.

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Research Methodology

The researchers attempted to answer the research question: “What is the impact of the syllabus on English language teaching methodology?” The objective of the study was to evaluate the syllabus as per its capacity to give scope to use modern teaching methodologies and give suggestions for improvement in the state of affairs.

The researchers carried out the study in perspective of SAARC countries. As the entire region would be out of reach, the researchers delimited the study to the syllabus of English for Intermediate level of education in Pakistan. The population of the study included:

- i. Students of Intermediate classes from Pakistani province of Punjab. They were 1040 in number.
- ii. Teachers of English at college level (Lecturers, Assistant Professors, Associate Professors and Professors) from the same province. Their number was 340.

The researchers used convenient sampling technique. This was the only choice in perspective of the large size of the population.

Using mixed method approach they used these tools for data collection. That included:

- i. Questionnaires
- ii. Group discussion
- iii. Evaluation criteria chosen from Richards (2007), Ur (2006), Wallace (1999) and Nunan

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The syllabus of English for Intermediate level of education in Pakistan provided the framework for the researchers to carry out the study to explore the link between syllabus and methodology.

Impact of the Contents

A perusal of the contents will reveal that 70% syllabus is literature based. The same proportion maintains in the assessment and the examinations. This fact compels the teacher to adopt the simple and obsolete methodology of lecturing while the students remain passive listeners.

Another problem of this dominantly literature based content is that the students do not go for skills. They simply cram the summaries and reproduce them in the examinations.

Grammar-Translation as Part of Syllabus

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Despite the beginning and establishment of new trends, Grammar-Translation method still holds the ground. The teachers – especially senior and untrained teachers – have not been able to come out of the influence of the method.

The grammatical syllabuses have been the most common type of syllabuses. They have the longest period of sway in the world of language teaching. The history of grammatical syllabuses goes as far back as the beginning of English language teaching in the Indian sub-continent. Richards (2007: 03) refers back to the 19th century and the years 1930 to 1960 as the periods of its dominance. This is more than obvious that despite the fact that grammatical syllabuses have longest history of pedagogical usage they have many complications as well. They do not produce optimum results. (Warsi: 2004: 03) considers it a great hurdle in the way of effective teaching of English.

Despite all the facts what is concerning is that a faction of teachers is still in the spell of the Grammar-Translation method. They think it a key to success. They resist any change against their idea.

Time Schedule

Time available for the coverage of syllabus is one of the most powerful factors that determine the scope of the syllabus and its impact on methodology. This is evaluation of the syllabus as per theory of resources by Wallace (1999). One of the facts that turned out in the data collection is the duration of the period of English.

Table 1
Duration of a Period of English

Duration	Frequency	Percentage
40 minutes	340	100.00
60 minutes	–	–
More than 60 minutes	–	–
Total	340	100.00

The question was administered for the teachers of English on the duration of the period of English in their institutions. The unanimous answer was the duration of 40 minutes.

The results the 40-minute classes are obvious in many respects. The periods are consecutive. There is no cushion time between the classes. Some of the time is consumed in shifting of the teacher and the students from one class to another. Some further time is consumed in taking attendance. Mostly the teachers are also supposed to check the uniform of the students and take action against the violators. It takes another 05-10 minutes. Even without the last of the responsibilities, nearly 20-25 minutes are left for actual teaching and learning activity. The teachers cannot carry out activities in the class. Even the topics in the traditional lectures are not completed in a single period of 40 minutes.

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Another angle to look at the time factor is the time available to the teachers during the two years session to complete the syllabus. A question administered on this aspect.

Table 2
No of Periods per Class in a Year

No of Periods	Frequency	Percentage
90	38	11.20
100	163	47.90
110	139	40.90
Total	340	100.00
Average		103.00

Table 2 shows the average time available to them after scheduled and unpredictable holidays. The largest group of teachers (47.90%) takes 100 periods per year. The second largest group (40.90%) takes only 110 periods per year. A small number of teachers (11.20%) take 120 or more periods. The average number of periods a teacher teaches becomes 103 periods per year per class.

The total time available to the teacher is 103 periods per year. In two years session the time available is 206 periods. This is to be judged in the backdrop of the syllabus and textbook coverage. The details of the syllabus contents have been given in 5. Here is a brief summary of the contents of the syllabus.

Table 3
Summary of the Syllabus

Components	Items
Letter writing	
Translation from English into Urdu	
Translation from Urdu into English	
Report writing	
Reading comprehension	
Essay writing	
Short stories	15
Plays	03
Poems	20
Essays	15
Novel: <i>Goodbye Mr. Chips</i>	
Grammar	27

A short story cannot be taught in less than 3 periods even if the teacher just goes through it, not to speak of activities. It makes 45 periods for short stories. The same is the case with essays. So it needs 45 periods for essays. A play cannot be taught in less than 05 periods. It makes 15 periods for plays. Poems on average will take 02 periods for a single poem. It is 40 periods needed for 20 poems. The novel *Goodbye Mr. Chips* cannot be taught in less than 15 periods. Grammatical items have various qualitative and quantitative weights. Getting very generous we give 2 periods per item on average – although it would pose great difficulties in terms of time. Letter writing will demand at least 10 periods. Translation techniques and practices could not be covered in less than 10 periods for English into Urdu and 20 periods from Urdu into English. Report writing will deserve no less time allocation than letters, that is, 10 periods. Reading comprehension techniques require no less than 16 periods. Last but not the least, essay writing needs at least 20 periods. Now we stack the data.

Table 4
Time Needed for Coverage of Syllabus

Components	Items	Periods Needed
Letter writing		10
Translation from English into Urdu		10
Translation from Urdu into English		20
Report writing		10
Reading comprehension		16
Essay writing		20
Short stories	15	45
Plays	03	15
Poems	20	40
Essays	15	45
Novel: Goodbye Mr. Chips		15
Grammar	27	54
Total		300

The researchers have been very meticulous in making time allocations for each segment of the syllabus. We were inclined to agree to the no of periods allocated but he is still afraid the period of 40 minutes – with 25 minutes actual time for teaching – would not be sufficient. Now the data gives a very clear picture. The syllabus is so lengthy that it needs at least 300 periods for its coverage while the time available is 206 periods. That is why there are often complaints of non-completion of course from the students, administration and parents. This cannot be overcome, unless there is a metamorphic change in syllabus and the other aspects of the language programme.

Not to speak of the teachers having ELT approach, even for the believers of teaching language through literature would find this time available in a year too short to cover the syllabus. They would rush through the syllabus without using any

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modern teaching methodology. The teachers would be lecturing at the rostrum, and the students would be passive listeners.

Methodologies in Practice

Questions were given on the current methodologies used in the classroom. The questions administered on more than one aspect.

One of the aspects was the scope of speaking English the class. That is how much is the classroom a linguistic island.

Table 5
Teachers Speaking English in the Class

Respondents	Frequency of Speaking English					Total
	Always	Often	Sometimes	Never	Missing	
Students	11.10	19.80	54.30	12.00	02.80	100.00
Teachers	20.90	25.00	54.10	-	-	100.00

Table 5 shows that a small numbers of students (11.10%) expressed that the teachers always spoke English in the class. Likewise a small no of teachers (20.90%) claimed that they always spoke English in the class. The responses seem to be exaggerated. Specially, in case of teachers, they are inflated.

Similarly small groups of students (19.80%) told that the teachers often spoke English in the class. A notable group of teachers (25.00%) asserted that they often spoke English in the class. These responses also appear to be overestimated, especially those of teachers.

Majority of the students (54.30%) students expressed that teachers sometimes spoke English in the class. The majority of teachers (54.10%) teachers confirmed that they sometimes spoke English in the lass. These responses are realistic. The figures could be even bigger.

Tragically 12.00% of the students said that the teachers never spoke English in the class. However, no teachers accepted that they never spoke English in the class. These responses appear to be fair but undesirable. Teachers of English are not expected to never speak English. Despite constraints of the system, they are expected to at least sometimes speak English. This is the way the students could have a model of it and they are inspired to follow it.

The contents of syllabus and textbooks, the nature of assessment and examinations are the impediments for the teachers in the way of always or often speaking English in the class. Specifically, the examination is based on Grammar-Translation Method.

Table 6
Teachers Asking Students to Speak English in the Class

Respondents	Teachers Ask Students to Speak English					
	Always	Often	Sometimes	Never	Missing	Total
Students	01.20	04.30	57.10	35.60	01.90	100.00
Teachers	08.80	21.90	68.00	-	01.30	100.00

Table 6 shows a very small numbers of students (1.20%) indicated that the teachers always asked them to speak English in the class. Similarly, a small no of teachers (20.90%) asserted that they always asked their students to speak English in the class. The responses seem to be realistic.

Likewise, small groups of students (4.30%) told that the teachers often asked them to speak English in the class. A notable group of teachers (21.90%) expressed that they often asked their students to speak English in the class. These responses are quite realistic.

Again majority of the students (57.10%) expressed that the teachers sometimes asked them to speak English in the class. The majority of teachers (68.00%) teachers confirmed that they sometimes asked the students to speak English in the lass. These responses are realistic.

Here it is more tragic that 35.60% of the students said that their teachers never asked them to speak English in the class. Like the previous case, no teachers accepted that they never asked their students to speak English in the class. These responses appear to be fair but regrettable. Teachers of English are not expected to never speak English. Although the conditions are not congenial, they are supposed to at least sometimes ask the students to speak English in the class so that their shyness is removed and at least they could make a start to desirably continue in future.

Here almost the same reasons as discussed in the previous case are working behind the fact of not asking the students to speak English. Syllabus is the major factor.

Table 7
Teachers Translate English Language Texts into Urdu

Respondents	Frequency of Translating English Text into Urdu					
	Always	Often	Sometimes	Never	Missing	Total
Students	38.40	29.70	26.00	02.10	03.70	100.00
Teachers	12.40	22.90	36.50	28.20	-	100.00

Table 7 shows that considerably large groups of students (38.40%) said that the teachers always translated English texts into Urdu. A small group of teachers (12.40%) accepted that they always translated English texts into Urdu.

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Likewise, notably large groups of students (29.70%) told that the teachers often translated English texts into Urdu. A notable group of teachers (22.90%) expressed that they always translated English texts into Urdu. The figures of the responses were expected to be bigger.

Again considerable number of the students (26.00%) expressed that the teachers sometimes translated English texts into Urdu. The largest group of teachers (36.50%) confirmed that they sometimes translated English texts into Urdu. These responses are realistic. These figures of responses are inflated. Most of the responses were expected to have gone to the previous two categories.

Minor groups of students (2.10%) said that their teachers never translated English texts into Urdu. A considerable group of teachers (28.20%) claimed that they never translated English texts into Urdu. The responses of the students are realistic but those of teachers seem to be exaggerated.

Here the sources of the problem are the same as referred to earlier two cases. All the three are interlinked. The biggest reason here is the entire ELT system is based on Grammar-Translation Method, and students are assessed in translation in institutional and Board examinations.

Table 8
Students Do Pair or Group Work in the Class

Respondents	Frequency of Doing Pair or Group Work					Total
	Always	Often	Sometimes	Never	Missing	
Students	06.80	11.70	44.30	33.30	03.90	100.00
Teachers	20.60	29.10	50.30	-	-	100.00

Table 8 indicates that minor group of students (6.80%) confirmed that they always did pair and group work in the class. A notable group of teachers (20.60%) asserted that they always gave pair and group work to the students. The responses seem to be realistic. Only the teachers' response appears to be exaggerated.

Likewise, small groups of students (11.70%) told that that they often did pair and group work in the class. Again a notable group of teachers (29.10%) asserted that they often gave pair and group work to the students. Again, the responses seem to be realistic. Only the teachers' response appears to be inflated.

Here largest groups of students (44.30%) expressed that they sometime did pair and group work in the class. The majority of teachers (50.30%) confirmed that they sometimes gave group and pair work to their student. These responses are realistic.

Notably large group of students (33.30%) said that they never did pair or group work in the class. None of the respondents among teachers accepted that they never gave pair or group work to their students. The responses of the students are realistic but those of teachers seem to be exaggerated.

Many factors justify the comments of the researchers with each category of response. The syllabus is lengthy. The textbook contents are ungraspable. The teachers are answerable to the administration for numerical completion of the syllabus. The students' psyche also matches with that of the administration. They qualify or disqualify a teacher on the basis of numerical completion of the syllabus. No matter how much painstaking the teacher is for enhancing the proficiency of the students, they give no weight to it. These circumstances don't allow the teacher to introduce any activities in the class, and most of the pair or group is linked with activities. It must also be noted that whatever pair or group work the data shows is not really meaningful. Presently that is not based on activities. That comprises meaningless and unguided discussions among students. Generally, not always, it is a pastime for the teacher.

Table 9
Teachers Give Writing Tasks

Respondents	Frequency of Giving Writing Tasks by Teachers					
	Always	Often	Sometimes	Never	Missing	Total
Students	11.80	14.70	44.30	25.30	03.90	100.00
Teachers	30.20	36.90	28.50	-	04.40	100.00

Table 9 indicates that minor group of students (11.80%) confirmed that their teachers always gave them written tasks. A notable group of teachers (30.20%) informed that they always gave written tasks to their students. All of the responses, especially those of the teachers, seem to be inflated.

Almost on the same pattern, small groups of students (14.70%) expressed that that their teachers often gave them written tasks. The largest group of teachers (36.90%) asserted that they often gave written tasks to their students. Like the previous category, the responses, specifically those of the teachers, are exaggerated.

The largest group of students (44.30%) expressed that their teachers gave them written tasks. A considerable group of teachers (28.50%) confirmed that they sometimes gave written tasks to their students. These responses appear to be realistic.

Notably large group of students (25.30%) said that their teachers never gave them written tasks. No teachers accepted that they never gave written tasks to their students. The responses of the students are realistic but teachers' complete negation is a question mark.

Why cannot the teachers most often give the written tasks to their students? The answer is manifold. Firstly, the large classes are a major problem. The reason

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why teachers don't give frequent tests to the students is the answer to this question as well. If the teachers give frequent home tasks, the burden of their evaluation and written or oral feedback haunts them like a ghost. Secondly, the burden of lengthy syllabus does not allow teachers to give them written tasks. Lastly, short duration of the period of 40 minutes is another obstacle in giving the written task in the class.

Table 10
Teacher Asks Students for Oral Presentation

Respondents	Frequency of Asking for Oral Presentation to Students					
	Always	Often	Sometimes	Never	Missing	Total
Students	14.30	09.30	04.00	33.50	02.80	100.00
Teachers	22.60	40.30	34.40	-	02.60	100.00

Table 10 indicates that a notable number of students (14.30%) confirmed that their teachers always asked them for oral presentations. A considerable group of teachers (22.60%) informed that they always ask their students for oral presentations. All the responses, especially those of the teachers, are highly exaggerated.

Following almost the same pattern small groups of students (9.30%) expressed that that their teachers often asked them for oral presentations. The largest group of teachers (40.30%) claimed that they often ask their students for oral presentations. Like the previous category, the responses, specifically those of the teachers, extremely exaggerated.

The largest group of students (40.00%) and a smaller but notable group of Graduation (14.90%) students expressed that their teachers sometimes asked them for oral presentations. A considerable group of teachers (34.40%) confirmed that they sometimes asked their students for oral presentations. These responses appear to be realistic.

Notably large group of students (33.50%) said that their teachers never asked them for oral presentations. No teachers accepted that they never asked their students for oral presentations. The responses of the students are realistic but teachers' complete negation is acceptable with some reservation.

Oral presentations are vitally important. But they are next to impossible for a variety of reasons. Firstly, spoken skill is totally out of course. Students don't take interest in something that is out of course and that is not assessed in the final examination. Despite their proclaimed fondness for spoken English, they demonstrate unrest when oral presentations are going on in the class. Secondly, lengthy syllabus does not allow to spare class time for something alien to syllabus. Thirdly, because of the large classes, it is not expected that every student will be able to present even for a single time in a year. Finally, in certain cases, teachers, especially the newer ones, are not fully proficient in speaking English. These are the grounds for the author to justify his comment with each category.

Use of Technology

Use of technology is one of the indicators of the scope for the use of new methodologies in teaching. The first question in this regard was on the availability of technology in the classroom.

Table 11
Availability of Technology Resources in the Classroom

Respondents	Materials Used in the Classroom									
	Tape recorder	VCP/VCR	Computer printer	Overhead projector	Multimedia ^a	CD/DVD player	Computer	Internet	Television	Missing
Students	01.90	01.10	-	05.60	-	03.90	04.10	-	01.00	04.80
Teachers	03.30	02.30	-	03.10	05.20	-	-	-	03.50	06.20
Average	02.40	02.60	-	03.30	02.10	03.90	04.10	-	03.30	-

Table 11 shows the results of the availability of certain resources in the classrooms for teaching and learning practices.

Tape Recorder

The data shows that 1.90% students, and 3.30% teachers reported the availability of tape recorders in the classrooms. This is an average of 2.40% classrooms of Pakistani colleges where tape recorders were available. This is obviously a very low proportion.

VCP / VCR

The data shows that 1.10% students, 2.30% teachers reported the availability of VCP or VCR in the classrooms. This is an average of 2.60% classrooms of Pakistani colleges where one of these resources was available. This is again a very low ratio.

Computer Printer

No one of all the two groups of respondents reported the availability of computer printer in the classrooms.

Overhead Projector

The data indicates that 5.60% students, and 3.10% teachers reported the availability of overhead projectors in the classrooms. This is an average of 3.30%

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classrooms of colleges where overhead projectors were available. This is again a very low ratio.

Multimedia

The data shows that only 5.20% teachers reported the availability of multimedia in the classrooms. This is an average of 2.10% classrooms where multimedia was available. This is the lowest ratio of all.

CD Player

As per data only 3.90% students reported the availability of CD/DVD player in the classrooms.

Computer

The data shows that only 4.10% students reported the availability of computers in the classrooms. Like others this is a very low proportion.

Internet Connection

No one of all the two groups of respondents reported the availability of Internet connection in the classrooms.

Television

The data indicated that 1.00% students and 3.50% teachers reported the availability of televisions in the classrooms. This is an average of 3.30% classrooms of colleges where televisions were available. This is again a very low ratio.

As per data shown in the table, these resources are almost non-available in the classrooms of Pakistani colleges. There might be numerous reasons of that. They might include economic reasons. But they are out of the compass of the present study. As a student pursuing the present study, the researchers will point his finger at the syllabus, textbooks, assessment system and the entire ELT programme. They don't necessitate them. These resources are basically linked with process of teaching based on activities in a student-centred language teaching. As that is non-existent, these resources are not necessitated. That is why even their presence in the classroom is not necessary evidence of their use.

Table 12
Availability of Technology Resources in the Campus

Respondents	Technology Resources							
	Internet	Computer lab	Video conferencing	Email facility	Language lab	Photocopier	Others	Missing
Students	27.60	46.10	-	-	05.70	11.20	-	09.30
Teachers	40.90	42.60	-	06.20	06.20	15.10	-	12.60
Average	29.70	42.90	-	06.20	05.90	12.60	04.10	-

Table 12 showed the results of the question on the availability of the given technology resources in the campus.

Internet

The data indicated that 27.60% students and 40.90% teachers reported the availability of Internet in the campus. This is an average of 29.70% colleges where the facility of Internet was available. The ratio is considerably fine.

Computer Lab

The data indicated that 46.10% students and 42.60% teachers reported the availability of computer lab in the campus. This is an average of 42.90% colleges where the computer lab was available. The ratio is reasonably fine.

Video-Conferencing

No one of the three groups of respondents confirmed the availability of video-conferencing in the campus.

Email Facility

Only 6.60% teachers reported the availability of the emailing facility in the campus. Why did no student report it? The reason might be that they were not allowed to use it. So it was equal to non-existent for them.

Language Lab

The data indicated that 5.70% students and 6.20% teachers reported the availability of language lab in the campus. This is an average of 5.90% colleges where the language lab was available. This is a very poor ratio. But there is nothing to worry about. The concept of language labs is outdated now.

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Photocopier

The data indicated that 11.20% students and 15.50% teachers reported the availability of photocopier in the campus. This is an average of 12.60% colleges where photocopier was available. The ratio is not compatible with the advancements of the twenty first century.

Other Technology Resources

Only 4.10% teachers reported the availability of the other technology resources in the campus. These resources include computer printer, fax or others. The students might not have reported them for the same reason that they did not have access to them.

CASE STUDY OF INDIA

India presents a mosaic picture of the co-existence of languages. There have been efforts to harmonize English teaching with the new developments in the field. Three-Language formula has been a pivot of the Indian language policy. The formula “seeks to accommodate the interests of group identity (mother tongue and regional languages), national pride and unity (Hindi) and administrative efficiency and technological progress (English).”

English language teaching in the great Sub-Continent of India started with Grammar-Translation method. The syllabus has been literature based. With the passage of time, there has been realization in the country that there must be changes in syllabus. The content syllabuses were replaced with process syllabuses. Tertiary level was especially focused. Biswas highlights the fact in these words:

The earlier curriculum, which was characterized by a heavily content-bases syllabus, has been replaced in terms of skills of listening, speaking, reading and writing, and thus enabling students to acquire the communicative use of English. The traditional anthologies of English poets, playwrights and short story writers, especially prepared to introduce the learners to the best literature, have been replaced with contemporary authentic texts of different kinds, more suitable for functional language teaching. (2004: 109-110)

This is indicative, on the one hand, of the fact that the traditional syllabuses badly affect methodology for proficiency of English, and, on the other, that there is a growing realization of needs of the time in the SAARC countries. This is a sign of great shift in the English language teaching policies.

CASE OF BANGLADESH

The ELT system in Bangladesh has been a zigzag like in other South Asian countries. The form of co-existence of the national language Bangla and foreign language English have been a source of confusion. In 1990, a survey report by

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National Curriculum and Textbook Board revealed, “the majority of students did not have the proficiency required from them by their class textbooks.” (Khan 2004: 116) In the wake of that, the government took successive decisions regarding the level of classes to introduce the teaching of English. In 1992, the government passed another act. “It did this to enhance the employment potential of graduates, and to check the decline in academic standards. The act was implemented two years later with a syllabus based on grammar.” (Khan 2004: 117) This step is a step backward in its potential. It was not likely to improve the situation. The government further introduced many policy shifts as a result of the realization of the lower standards of English.

All the steps taken by the government of Bangladesh are indicative of its concerns but they have not produced the desired results. There has been “no definitive, well-coordinated or well-concerned concerted effort ... to formulate a language teaching policy befitting the country.” (Selim as cited in Khan 2004: 118)

A FLASH UPON SRI LANKA

Sri Lanka is linguistically far less complex country as it has only two major indigenous languages, Sinhala and Tamil. English is the third largest language in use. The language policies in Sri Lanka have also seen shifts like those in Bangladesh.

English is mainly linked with education and employment. A study on English and employment in Sri Lanka shows that English is the working language of 11% people in private sector, and that of 62% people in public sector. (Raheem and Gunsekera 1996 as cited in Raheem and Ratwatte 2004: 99-100) The fact calls for the teaching of English for academic purposes and specific employment purposes. That is for communicative use of language in the world of science, technology and commerce. The teaching of English through the syllabuses that are futuristic is the need of the time.

RECOMMENDATIONS

In the light of the findings of the research, the researchers made the following recommendations.

- i. The syllabus of English might be converted from literature based to language based. There might be some portion of it based on literature for academic purposes. Its adoption might be left on the choice of students.
- ii. Listening and speaking might be included as compulsory part of the syllabus.
- iii. Grammar-Translation method might no longer be part of the syllabus.
- iv. The communicative language teaching approach might be followed.
- v. The syllabus might be dominantly task-based. Other types might be incorporated as per requirement.
- vi. Authentic materials might be supplemented with prescribed materials to make methodology more effective.
- vii. Duration of the period of English might be increased to one hour at least.

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- viii. Necessary technology resources might be provided in the classrooms and campus.
- ix. Online facility might be expanded for the students and teachers in the classrooms and campus.
- x. Projects based on listening, speaking, reading and writing might be included in the syllabus.
- xi. Necessary changes might be introduced in the testing and evaluation system.
- xii. Students' performance in the classroom might be given due weight in the final results of the students.

CONCLUSION

SAARC countries have the closest relationship in this world of regional cooperation and alliances. Their ways and destinations are common. One of the arenas of their cooperation must be English language teaching. They must have permanent official systems of exchanging their experiences in the field at mass level. There might be joint curriculum and syllabus review committees permanently functioning to keep syllabuses of English and ELT programmes abreast of time.

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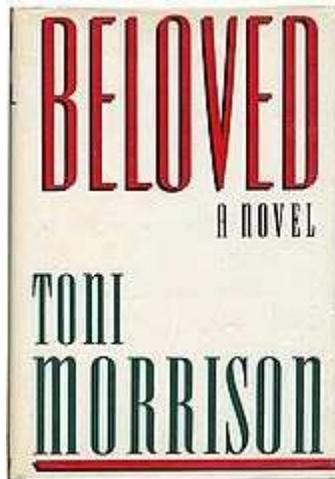
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African American Feminist Consciousness in Toni Morrison's *Beloved*

N. Banumathi, M.A., M.Phil.



Inventive Blend of Realism and Fantasy

Toni Morrison's literary products have opened the eyes of the perceptive readers and have made them become aware of the plights and predicaments of women in general and black

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women in particular. In all her works the principal characters are women and it is through the female protagonists that Toni Morrison creates the right kind of woman consciousness. Cynthia David says:

Toni Morrison's novels have attracted both popular and critical attention for their inventive blend of realism and fantasy, unsparing social analysis and passionate philosophical concerns. Her world and characters are inescapably involved with problems of perception, definition meaning; they direct attention to Morrison's own ordering view and its implications. (322)



Toni Morrison

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

The Novel *Beloved*

Toni Morrison's Pulitzer Prize winning novel *Beloved* reflects African-American feminist consciousness effectively. *Beloved* deals with the life of a female slave, Sethe, who kills her own daughter to prevent her from slavish sufferings. Sethe's is an act of mercy killing, an act performed by a mother out of concern for her daughter and her community.

Though *Beloved* in general is about slavery, it is not a call for the abolition of slavery, as it is a story narrated to a twentieth century audience. It is mainly a story of a black female slave who develops awareness about her own subhuman status on the Sweet Home Plantation, which ultimately awakens and forces her to develop a quest for freedom. It records the cruelty and

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degradation which makes a female slave, Sethe, understand her situation and awaken from a deep slumber.

Sethe, as a slave, has undergone many inhuman insults. In the beginning of the novel, she is brought to "Sweet Home Plantation," which is neither Sweet nor Home to replace Baby Suggs, another slave woman, who is old now. Baby Suggs has given birth to eight children. Her freedom is purchased by her own son, Halle Suggs, with his five years of working on Sundays. Baby Suggs has served as a breeding slave woman and has attended to Mr. and Mrs. Garners.

Slaves to Slave Masters - No Way Different from the Cattle

Morrison shows that for the plantation owners, black slaves were in no way different from their cattle. She describes how Sethe and Halle mate on top of a mattress kept in a cabin. For the first two times, they also used the cornfield like animals. While mating, they were under the impression that they were hidden. In fact, "Halle wanted privacy for her and got public display" (**qtd. in Puri 27**). By the time she is nineteen, Sethe is pregnant for the fourth time. In all, she gives birth to two sons, Howard and Buglar, and two daughters, Beloved and Denver.

The atmosphere in Sweet Home was tolerable when Mr. Gamer looked after the plantation. However, once he dies, Mrs. Gamer is the only white woman on the plantation with the six black male slaves. So she requests her brother-in-law, a school teacher, to come to Sweet Home Plantation. It is after his arrival that Sethe is forced to undergo inhuman experiences and brutality of the evils of slavery.

In due course, Sethe realizes that the school teacher represents the most treacherous kind of institutional evil. Therefore she plans for the safety of her kids. The school teacher maintains a note book. His note book symbolizes the dispassionate and cold-blooded scientific racism that has marked Western culture. Once she realizes what the notebook is about, she experiences the true erosion of her very black female self.

Being a female slave herself and also well informed about the atrocities faced by Baby Suggs and her own mother, she thinks time and again about the future of her own kids. She understands that everyone Baby Suggs knew and loved ran off or was hanged or was rented out, or loaned out, bought up, brought back, stored up, gagged, won, or seized. As a result, Baby Sugg's eight children had six fathers. She had no permanent relation with any man in her life. So Sethe decides to run away from the plantation.

It is only after arriving at 124 Bluestone, Cincinnati, where Baby Suggs is waiting for Sethe, that she understands the length and the power of the hands of the slave-master. 124 Bluestone was the new place of the emancipated Baby Suggs. The sole aim of Sethe to take her children to 124 Blue Stone was to protect her children from the sufferings she has undergone. However, the school teacher ultimately arrives in 124 Blue Stones too.

The novel *Beloved* concerns Sethe's former life as a slave on Sweet Home Farm, her escape with her children to what seems a safe haven, and the tragic events that follow. She lives on the edge of town with her daughter Denver and her mother-in-law Baby Suggs. The novel hinges on the death of Sethe's infant daughter, Beloved, who mysteriously reappears as a sensuous young woman. *Beloved's* spirit comes back to claim Sethe's love. Sethe struggles to make Beloved gain full possession of her present and to throw off the long, dark legacy of her past.

Social-psychological Impact

On a socio-psychological level, *Beloved* is the story of Sethe Suggs' quest for social freedom and psychological wholeness. She struggles with the haunting memory of her slave - past and the retribution of Beloved, the ghost of the infant daughter whom she has killed in order to save her from the living death of slavery.

Legendary Level

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On a legendary and mythical level, *Beloved* is a ghost story that frames embedded narratives of the impact of class, race and sex on the capacity for love, faith and community of black families, especially of black women, during the Reconstruction period. Set in post-civil war Cincinnati, *Beloved* is a womanist neo-slave narrative of double consciousness, a post-modern romance that speaks in many compelling voices and on several time levels of the historical rape of black African American women and of the resilient spirit of blacks in surviving as a people.

Establishing Connections

As in her previous novels, the need for women to re-establish connections with one another is powerfully rendered in Morrison's *Beloved*. It was all the more important in that era of slavery because there was a profound and real need for physical as well as psychological survival. Commenting on her effort to explore a relationship between two women, Morrison says:

We read about Ajax and Achilles willing to die for each other, but very little about the friendship of women, and them having respect for each other, like it's something new. But black women had always had that, they have always been emotional life supports for each other. (qtd. in Puri 32)

When Sethe arrives with her new-born daughter tied to her chest, Baby Suggs welcomes her. Sethe has a powerful culture mentor in Baby Suggs who kindles a desire in her to know her past and to love herself as a person.

Dual Oppression

Sethe, like Morrison's other female protagonists is a victim of both sexist and racist oppression. She is a runaway slave woman, a slave mother, who is brutally treated by white men, the school teacher and his nephews. Morrison explores a black woman's self-conscious protest to the dual oppression. It is not only the sexual exploitation that Sethe feels most oppressed by, but

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the humiliation of her nurturing abilities as a mother- the stealing of her milk.

One of the most damaging effects of the dual oppression of black women, against which Morrison writes, is murder of one's own child. Murder becomes Sethe's act of mother love, which she explains saying, "I took and put my babies where they'd be safe" (qtd. in Sumana 118). She prefers to murder her daughter, Beloved, rather than see her in bondage. According to Deborah Gray White, infanticide represents one of the avenues of resistance on the part of a slave woman.

Balancing the polemics, racial and sexual, that is at the back of every personal outrage suffered by Sethe, is the brilliant, "poetics of the long black song of the many thousands gone" (qtd. in Rao 92). Sethe's back is so hardened that she cannot feel Paul D. pressing against it, "but could not feel, that his cheek was pressing into the branches of her chokecherry tree." (BL 20). Similarly, through another powerful image, that of the truckless quiet forest abruptly appearing after the first dialogue of Sethe and Paul D, the author brings out by implication the metaphysical ambivalences of Sethe, the slave mother. As observed by Bernard W. Bell:

This metaphorical silence is an ingenious, ironic use of the technique of call and response that invites the impelled reader in Wolfgang Iser's words, that "network of response-inviting structures, which impel the reader to grasp the text. (9)

By choosing to narrate the real life and actual experiences of a run-away slave woman, Morrison proves the power of art to demolish stereotype. Sethe's experience is treated with many ironic overtones that point to certain paradoxes and many fundamental intricacies of her quest for freedom. *Beloved* strikes a different and perplexing note because it deliberately avoids chronological development of the narrative and linear structure. Beloved's mother, Sethe, is caught in the ambiguities of a quest that presents itself as a succession of memories. Each recorded incident, act or word further unfolds her story. Sethe's story is presented piece by piece through the act of memory, a pattern of revelation of her past, of recognition of the

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history.

Sethe's black awareness and rejection of white perception and inscriptions of herself, her children, and other slaves as non-human are synthesized with her black sense of self - sufficiency. Sethe reconciles gender differences first with her husband, Halle Suggs, and later with Paul D., in heterosexual, endogamous relationship. Although by implication the author blends racial and sexist consciousness, the structure and style of the text foregrounds the ambivalence of slave women about motherhood that violates their personal integrity and that of their family.

The Feminist Mode of Black Women

The feminist qualities that Morrison advocates through Sethe's portrayal are the traditional beauty, strength, resistance and integrity of black women. She is sensitive to feminist concerns and includes all those elements of black female experiences in her text which are of compelling significance to a woman. In her interview with Rosemarie K. Lester, Morrison expresses her views on an extremely painful and unattractive history of black women in the states where black women have always been both mother and labourer, mother and worker, and have worked in the fields along with men:

They were required to do physical labour in competition with them, so that their relations with each other turned out to be more comradeship than male dominance/female subordination ... Black women are both ship and safe harbor.
(48)

Morrison, thus, uses a beautiful metaphor to emphasize that black women are much more suited to an aggressive role in the mode that feminists are recommending.

Genocidal Elements

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In *Beloved* most forms of isolation are genocidal for the race. For instance, when Baby Suggs labours alone to feed the community, she insults it: "Too much, they thought. Where does he get it all. Baby Suggs, holy? ... And loving everybody like it was her job and hers alone ... Loaves of bread and fishes were His powers" (BL 161). Since it is usually best for all that individual needs and desires be conditioned by those of the collective, Baby Suggs' self-oriented behaviour is tantamount to heresy. Indeed, the repercussions of this God-like action - the attempt to do alone that which should be done together- is felt for two generations. For the community, in spite, refuses to warn Baby Suggs that slave trappers are approaching, setting in motion the conditions under which Sethe murders Beloved:

The good ... news was that Halle got married and had a baby coming (Baby Suggs) fixed on that and her own brand of preaching, having made up her mind about what to do with the heart that started beating the minute she crossed the Ohio River. (BL 173)

Personification of Isolation

Interestingly enough, Beloved becomes the symbol by which Black people are to measure the devastating effect of isolation. Isolation literally tears apart the family. The personification of isolation and all things inherent in it, including selfish individualism, greed and destruction, Beloved succeeds in dividing 124 from the rest of the African community. Denver's isolation in life, 124's isolation in the community, and Beloved's isolation in death, all serve to further divide the Black community, and as a consequence, leave it vulnerable to the oppression and exploitation of the slave society. It is she who drives Howard and Burglar from home and separates Paul D., Sethe, and Denver just when their three shadows hold hands and just when they erect bonds with the Black community:

Paul D. made a few acquaintances; spoke to them about what work he might find. Sethe returned the smiles she got; Denver was swaying with delight. And on -the way home, although leading them now, the shadows of three people still held hands. (BL 59)

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Paul D. seems to be more spirited and determined. He is the son who does not give up but returns to struggle again and again, the Malcolm who teaches his people the value of struggle. His presence sets in motion the necessary purgative confrontation between Sethe, and the Cincinnati Black community. Significantly when he comes, things become what they are, not what Sethe and the Black community have imagined. Once the enemy is identified, the community struggles collectively against that which divides them.

The Role of Collectivism

Thus, the stress on shared relationships, community and race responsibility - the traditional Black principle of collectivism - is the dominant theme of the novel. As we go through the novel, we find that life is hell, but togetherness, shared experience and brotherly love help the characters to survive, if not to forge better lives for themselves. This emphasis on social responsibility, the unselfish devotion of Blacks helping other Blacks, makes Beloved, Morrison's most conscious novel.

In the novel, the character of Beloved, whose haunting presence makes the boundaries between myth and reality disappear, Morrison explores the possibility of the existence of various levels of consciousness. At one level, Beloved's ghost is a manifestation of Sethe's guilty conscience. In a world where whites wish to see black people kept under as if they were dead, it is not surprising that the birth of Sethe's daughter, Denver, is a miracle; that murder of her other daughter Beloved is the subject of so much talk and that the ghost of Beloved appears and disappears among the living like "the sunlit cracks." And the living can become wholly dedicated to the dead - as Sethe and Denver are to Beloved: "But my love was tough and she back now" (**BL 236**). At another level, Sethe's identification with Beloved is very deep: "I AM BELOVED and she is mine" (**BL 248**).

Here you can hear an echo of what the woman in the Bible book of Songs of Solomon says about herself and God, "I am my Beloved's and He is mine" - it is a metaphoric visualization of the devotee and God as the lover and beloved. God is a spirit and maybe

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Morrison uses that fact in bringing the ghost of Beloved to come back and intervene in Sethe's life.

Visions Born of Guilt and Fear

As an individual whose cultural and communal exile is most profound, Sethe is haunted by waking visions born of guilt and fear. Again, Morrison explores the psyche of a slave mother who must deal with haunted life on every level, from the fires of the flesh to the heart-breaking challenges of the spirit:

"Tell me the truth. Didn't you come from the other side?" "Yes. I was on the other side."

"You came back because of me?"

"You rememory me?"

"Yes. I remember you."

"You never forgot me

"Your face is mine."

"Do you forgive me? Will you stay? You safe here now."

"Where are the men without skin?"

"Out there. Way off." "Can they get in here?"

"No." (BL 254)

In the final part of the novel, the roles of mother and daughter are reversed. And the job Denver started out with, protecting Beloved from Sethe, changed to protecting her mother from Beloved:

Sethe no longer combed her hair or splashed her face with water.

She sat in the chair licking her lips like a chastised child while

Beloved ate up her life, took it, swelled up with it, grew taller on it.

(BL 295)

The community watches silently these scenes of madness. And the craziness of the black

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world is only matched by the white world's devices. When the women of the neighborhood assemble outside 124 and make the ghost of Beloved disappear in her final leap. Beloved wheels into her mother's arms and then is left behind alone, she flings herself out, freeing herself.

Gender Oppression – Not a Visible Problem

In *Beloved* gender oppression is not a visible problem that exists between Black men and women, but is one that exists within the context of the economic relationship between master and slave. And race is only a later justification for the oppression of the Black people. Clearly, then, Morrison's choice of setting is germane in crystallizing the nature of the Black's oppression, for the economic source of both race and gender oppression is unobscured in slavery.

The relationship between Black men and women is not always oppressive. Many black men are known to be negative and domineering. In regard to women, Paul D. is characterized as a man who has never mistreated a woman in his life and as a man who is grateful to women for his life. He is described as Christ-like on occasion, at least in his manner toward women: "There was something blessed in his manner. Women saw him and wanted to weep - to tell him that their chest hurt and their knees did too". (BL 23)

Not long after he sees Sethe for the first time in many years, "He rubbed his cheek on her back and learned that way her sorrow, the roots of it; its wide trunk and intricate branches" (BL 23).

It is his presence at 124 Bluestone that forces the necessary purgative confrontation between Sethe, the community, and Beloved. Paul D. is, in fact, the only major male protagonist in the Morrisonian canon who has a positive relationship with a female and, furthermore, who struggles with a female to forge this positive relationship. He believes that "Only this woman Sethe could have left him his manhood like that. He wants to put his story next to hers" (BL 273).

It is a mark of Toni Morrison's heightened consciousness that she depicts the life that Paul D. struggles to build with Sethe as one based on a common history and a common struggle. Sethe is a typical Black woman who is satisfied with the real happiness love brings, not with the artificial contentment bought by status and wealth:

Perhaps, it was the smile, or may be the ever-ready love she saw in his eyes
- easy and upfront, the way colts, evangelists and children look at you;
with love you don't have to deserve - that made her go ahead and tell him
what she had not told Baby Suggs, the only person she felt obliged to
explain anything to. (BL 136)

Unlike Paul D., Sethe struggles to forge a positive life under the most oppressing conditions. Like gender oppression, race oppression is examined as a consequence of the economic exploitation of Black people.

Slavery in America

To accomplish her goal of clarifying the dialectical relationship between race oppression and class exploitation, Morrison documents history by showing that the European slave is represented by Miss Army Denver of Boston. Denver says: "My mama worked for these here people to pay for her passage. But then she had me and since she died right after, well, they said I had to work for 'em to pay it off" (BL 40).

Also, the novel speaks of the bond forged between the Black and the Native American based on their common oppression. Morrison shows the Native Americans' willingness to make a home for run-away Black slaves, allowing them to become part of the tribe or to leave them as they pleased:

Buffalo men, they (the Indians) called them (the runaway slaves) ...
Nobody from a box in Alfred, Georgia, cared about the illness the
Cherokee warned them about, so they stayed, all forty-six, resting,

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planning their next move. Paul D. had no idea of what to do and knew less than anybody it seemed. (BL 132)

Morrison seems to be at her best in documenting slavery and its aftermath. The treatment of slaves as beasts of burden and the sexual exploitation of African woman by European men are driven home to the reader. Perhaps, more important that Morrison's skillful way of bringing to life the facts about slavery is her adeptness at correcting myths about slavery. One such myth is that slave life for some was good. Morrison shows how slavery was slavery, on Sweet Home or any other Plantation. The conditions of slavery were qualitatively indistinguishable whether the slave had a 'good' master or a 'bad' master. For instance, Baby Suggs reveals that life for her has been a continuous cycle of oppression. Her past has been intolerable like her present. Also for a 'free' African American living in a 'slave' society, life is not qualitatively different either.

In *Beloved*, Morrison reinforces her theme of one people, one struggle, and one solution in several ways. First, she begins each chapter in the novel in the present, and then returns to the past in order to bridge the gap between occurrences of the past and those of the present. Second, the beginnings are often structured in such a way that they seem more like middles thereby emphasizing the fact that oppression for the African exists as one uninterrupted continuum.

Morrison further shows that Africans all over the world are one people having the same history and sharing the same plight since they are seen as one by those outside the African nation, no matter what their class status might be. Clearly she wants African people to see themselves as one people, undivided by their class status.

Morrison's greatness as a novelist, however, lies in her extraordinary power of achieving a harmonious fusion of her social concerns and the demands of novel as an art form. What Morrison has worked out in *Beloved* is an extraordinarily effective Gothic blend of post-modern realism and romance as well as of racial and sexual politics. For the characters of the novel as well as the implied author, the scars of racial, sexual, and class oppression are more horrible on the soul than those on the body.

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To Conclude

Thus Morrison has brilliantly succeeded in her attempt to make *Beloved* "unquestionably political and irrevocably beautiful." (qtd. in Sumana 165). It is a beautiful narrative about the survival of the heritage of slavery and the collective memories kept alive through oral tradition. It is also a story of the genesis of a culture and of a people who, living on the edge of life and death, have managed to create that culture and to keep their history alive. Morrison's self-conscious interest in the celebration of black women's strength, their values and beliefs, stems from a desire to correct the wrongs that have been historically leveled against black women. She seeks to celebrate the legends of black women like Baby Suggs and Sethe, and weave their dreams into myths that allow us to recover their past.

By using the kind of narrative pattern in which each character becomes part of his or her own history and must be put together in quilt fashion, Morrison reminds us that the oral tradition is so strong in black culture that it is still alive. The stories of different characters bear witness to the past, to the struggle of black slaves to survive and escape to freedom. The reality and fantasy of their lives create history. Thus, in form and content, *Beloved* is about gaps which must be imaginatively filled in and intelligently interpreted by the reader. Thus, *Beloved* is as artistically appealing as it is socially and politically gratifying. It is full of beautiful prose, dialogue as rhythmically satisfying as music, living characters and scenes so clearly etched.

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The Issues Involved in ESP Course Design

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Abstract

English for Specific Purposes (ESP) has grown in leaps and bounds in the last decade. Course design is one of the key stages in ESP. Hutchinson and Waters see ESP as an *approach* rather than a *product*, by which they mean that ESP does not involve a particular kind of language, teaching material and methodology. Language varieties are self-contained entities which extend from a common core of language. This paper has highlighted some of the issues involved in ESP curriculum development. The main focus is on the topic of language varieties and on the type of investigation ESP curriculum developers use to identify the gap between what learners already know and what they need to know in order to study or work in their specific target environments. Apart from this it examines the topic of wide- versus narrow-angled course designs.

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Key Words: Language Variety, English for Specific purpose, Wide angle, Narrow angled, course design.

Introduction

English language is deemed significantly important in almost every area of discipline especially in this globalised era where communications among individuals all over the world are borderless and through a variety of channels. With the globalization of trade and economy and the continuing increase of international communication in various fields, the demand for English for Specific Purposes is expanding, especially in countries where English is taught as a foreign language (Gao, 2007). Johns & Dudley-Evans (2001, 115) state that, '*the demand for English for specific purposes... continues to increase and expand throughout the world.*' The '*internationalism*' (Cook, 2001, 164) of English seems to be increasing with few other global languages, i.e. Spanish or Arabic, close to competing with it. Belcher (2006, 135) states that '*ESP assumes that the problems are unique to specific learners in specific contexts and thus must be carefully delineated and addressed with tailored to fit instruction.*' Mohan (1986, 15) adds that ESP courses focus on preparing learners '*for chosen communicative environments.*' Learner purpose is also stated by Graham & Beardsley (1986) and learning centeredness (Carter, 1983; Hutchinson & Waters, 1987) as integral parts of ESP. Lorenzo (2005, 1) reminds us that ESP '*concentrates more on language in context than on teaching grammar and language structures.*'

Focus of This Paper

This paper highlights some of the issues involved in ESP curriculum development. It emphasizes that language varieties are self-contained entities, based in and extend from a common core of language. Needs analysis is an entirely pragmatic and objective endeavor to help course developers identify course content that is truly relevant to the learners, the syllabuses should specify content and method. Apart from this it also focuses on the ESP courses should be as narrow-angled as possible.

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Concern with Designing Appropriate Courses

ESP teachers are concerned more with designing appropriate courses for various groups of learners (Hutchinson and Waters, 1986). There are three factors affecting ESP course design: Language descriptions, Learning theories, Needs analysis. The interdependence of these factors in the course design process is very important. The course design must bring the learner into play at all stages of the design process.

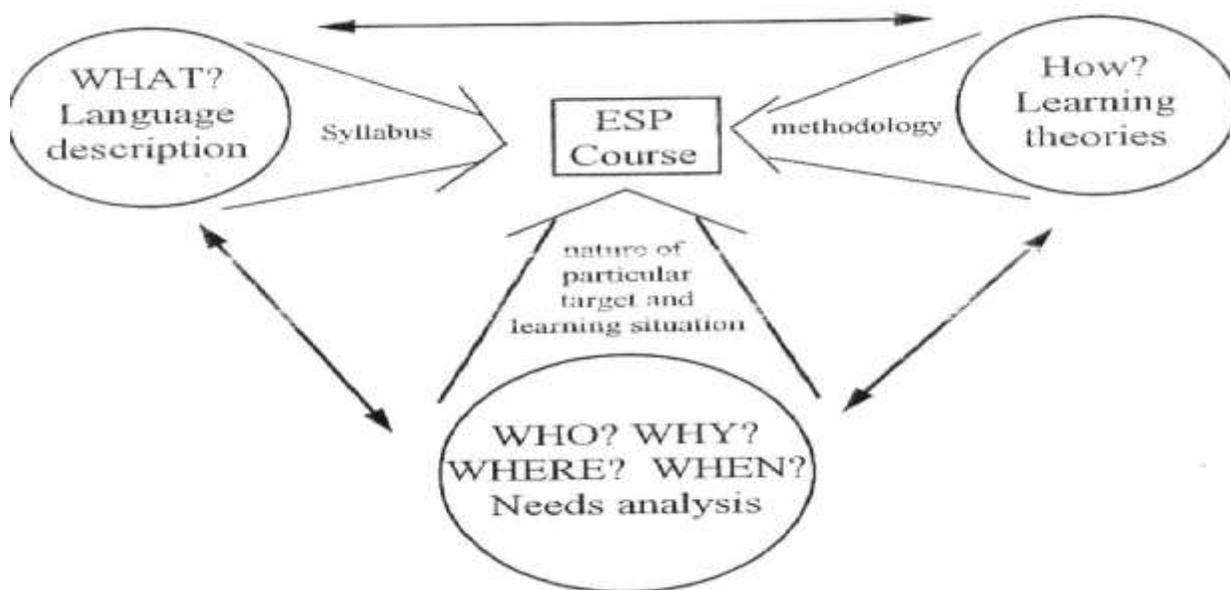


Fig 1. Factors Affecting ESP Course Design

The task for the ESP developer is to ensure that all three of these abilities are integrated into the syllabus. This is a difficult task due to the incredible amount of research required. Because ESP requires comprehensive needs analysis and because the learning-centered syllabus is not static, it is impossible to expect that the developer be in a position to identify the perfect balance of the abilities noted above for any particular group of learners.

Varieties of Language

According to Widdowson (1978), scientific discourse is "a universal mode of communicating, or universal rhetoric, which is realized by different scientific texts in different languages by the process of textualization." Many attempts have been made to make a deliberate

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choice of a variety of language which is most relevant to particular groups of learners. The so-called ESP is in part application of this view of language variety in language pedagogy. The linguistic factor has tended to dominate the development of ESP with an emphasis on the analysis of the nature of specific varieties of language use. Probably, this has been a necessary stage, but there is a need for a wider view. ESP should properly be seen not as any particular language product but as an approach to language teaching which is directed by specific and apparent reasons for learning. According to Bloor and Bloor (1986), there are two perspectives for the term *language for specific purposes*. One is that a specific-purpose language is based on and extends from a basic core of general language. The second is that all language exists as one variety or another and that there is no basic core language. The idea that different varieties of English are based on a common set of grammatical and other linguistic characteristics has been widespread (Bloor & Bloor, 1986). Quirk, Greenbaum, Leech, and Svartik (1972), who argued that learners need to come to grips with basic English before they study English for specific purposes.

All language learning is acquired from one variety or another, even if it is 'classroom English' variety. A language learner is as likely to acquire 'the language' from one variety as from another, but the use of language, being geared to situation and participants, is learned in appropriate contexts. This view supports a theory of language use as the basis of language acquisition theory.

(Bloor and Bloor 1986)

All English exists as some variety or another. In short, 'basic' language is what is present in all varieties of English, where the varieties overlap. All languages are learned in some context or another. There is thus no 'basic' variety-less English, there is no 'general English' or English for no specific purposes.

Teaching a Specific Variety

A second perspective is that there is no common core of language preexisting to varieties. The core is, rather, an essential part of any one of the innumerable varieties of the language (Bloor & Bloor, 1986). Teaching a specific variety of English (ESP) can start at any level including beginners. Moreover, learning from the specific variety of English, is highly effective Language in India www.languageinindia.com

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as learners acquire structures in relation to the range of meanings in which they are used in their academic, workplace, or professional environments.

Needs Analysis

Needs analysis is the corner stone of ESP and leads to a focused course (Brown, 1995; Chambers, 1980; Dudley-Evans & St. John, 1998; Ellis & Johnson, 1994; Jordan, 1997; West, 1994). It plays a vital role in the process of designing and carrying out any language course, whether it be English for Specific Purposes (ESP) or general English course, a key feature of ESP course design is that the syllabus is based on an analysis of the needs of the students. Dudley-Evans and St John (1998: 126) state as:

First, needs analysis aims to know learners as people, as language users and as language learners. Second, needs analysis study also aims to know how language learning and skills learning can be maximized for a given learner group. Third, needs analysis study aims to know the target situations and learning environment so that data can appropriately be interpreted.

It is obvious that needs analysis is a very crucial first step prior to designing and developing a language course, producing materials for teaching and learning, and developing language test.

Perspectives of Needs

Perspectives of needs vary and the needs analyst has to decide whose perspectives to take into account in designing ESP courses. Different approaches to needs analysis attempt to meet the needs of the learners in the process of learning a second language. Not a single approach to needs analysis can be a reliable indicator of what is needed to enhance learning. A modern and comprehensive concept of needs analysis is proposed by Dudley-Evans and St. John (1998: 125) which encompasses all the above-mentioned approaches. Their current concept of needs analysis includes the following:

Environmental situation - information about the situation in which the course will be run (means analysis);

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- Personal information about learners - factors which may affect the way they learn (wants, means, subjective needs);
- Language information about learners - what their current skills and language use are (present situation analysis);
- Learner's lacks (the gap between the present situation and professional information about learners);
- Learner's needs from course - what is wanted from the course (short-term needs);
- Language learning needs - effective ways of learning the skills and language determined by lacks;
- Professional information about learners - the tasks and activities English learners are/will be using English for (Target Situation Analysis and objective needs);
- How to communicate in the target situation – knowledge of how language and skills are used in the target situation (register analysis, discourse analysis, genre analysis).

Today, there is an awareness of the fact that different types of needs analyses are not exclusive but complementary and that each of them provides a piece to complete the jigsaw of needs analysis. All the works done in ESP have sought to promote the communicative nature of language teaching, because starting with register analysis, ESP teachers have been very concerned with the needs of students as they used the language, rather than language *per se*. For this reason, today needs analysis should not be (and is not) of concern only within the field of ESP, but also that of General English because the needs of the learners is of paramount importance in any language process.

A Rigid View

Therefore, Language Use in Specific Situations is simply too unpredictable to be identified in any certain terms. ESP has sometimes produced a rigid view of language needs and failed to take account of the variation of language use that exists in any target situation.

A striking example of a rigid approach to analysis of language needs is seen in Munby's Communicative Needs Processor (1978). This approach involved the attempt to identify not only the English language functions that would be needed (for example, by a waiter working in a

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Spanish tourist resort) but also the actual linguistic formula for realizing these functions. Need analysis has its Issues and drawbacks.

- Language needs are not learning needs. Although learners will need to use certain language structures or features in their target environments, this does not mean that they are ready to acquire them (Hutchinson & Waters, 1987).
- Asking learners about their language needs can be problematic because they may lack awareness or Meta language to describe these needs in any meaningful way. It is improbable that students with unsophisticated knowledge about language would make sound decisions about their needs (Chambers, 1980).
- Objective needs are not necessarily the same as subjective needs or wants. For example, engineering students may objectively need to deal with written texts concerned with technical matter but may want to read topics in English on other general interest subjects. Using technical texts, topics, or tasks may turn out to be de-motivating.

Deficiency Analysis

Jordan (1997) maintains that deficiency analysis can form the basis of the language syllabus because it should provide data about both the gap between present and target extralinguistic knowledge, mastery of general English, language skills, and learning strategies.

This paper attempts to present an assessment of students' language "*deficiency analysis*". Hutchinson and Waters (1987) believe that it is lacks rather than needs that come to determine curriculum since what we are really interested in is the gap between the target proficiency and the present proficiency of the learners. They also state that ESP is not "a product but an approach to language teaching which is directed by specific and apparent reasons for learning." Therefore, what learners should be taught are skills that enable them to reach the target, the process of learning and motivation should be considered as well as the fact that different learners learn in different ways (Dudley-Evans and St. John, 1998).

Needs analysis in ESP often focuses on the skills learners need to study or work effectively in their target environments. In analyzing needs, ESP curriculum designers identify which micro skills from a general pool of skills used across a range of environments are important for a particular group of ESP learners. However, if a course aims to develop language

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skills, instruction needs to offer more than practice opportunities. Finally based on assessments of learners' needs and genre analysis, a syllabus is drawn up, a curriculum is designed and an assessment or evaluation of students' progress subsequently follows.

Types of Syllabuses

Definitions of 'syllabus' vary between very general definitions that are similar to some of the definitions of 'curriculum' already mentioned to very specific ones. One of the first types of definitions is that of Breen's who sees in a syllabus: the meeting point of a perspective upon language itself, upon using language, and upon teaching and learning which is a contemporary and commonly accepted interpretation of the harmonious links between theory, research, and classroom practice. Since different educational theories and approaches differ on syllabus goals and functions, a universal definition for "syllabus" seems impractical. What can be said is that syllabi tend to be representations, reflecting the originator's ideas about language learning: every syllabus is a particular representation of knowledge and capabilities. And this representation will be shaped by the designer's views concerning the nature of language, how the language may be most appropriately taught or presented to learners, and how the language may be productively worked upon during learning (Breen, 1987a: 83).

Graves (1996) discusses the language curriculum and syllabus as a broad statement of the philosophy, purposes, design, and implementation of the entire language teaching program and the syllabus as a specification and ordering of content of a course. One of the fundamental questions for language teaching is what language is to be taught. In this respect, syllabus is aligned to the overall 'philosophy' of the course or courses. The teachers and course developers specify as course content and how they organize them reveal their ideas of the nature of language and learning. If they interpret language as a set of communicative purposes, they would probably list various pragmatic functions (speech acts) of language (such as request, report, and describe) as course content.

Syllabuses can be synthetic or analytic. Those who embrace the view that learning occurs when learners acquire individual items of language one by one and later combine them might opt for a synthetic syllabus that lists the linguistic items to be learnt. Those who embrace a view that learning occurs when learners perceive patterns in language samples and induce rules from them

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might opt for an analytic syllabus and list items that do refer not to language units but to some other sort of unit, such as task, situation, or topic. Components of language are not seen as building blocks which have to be progressively accumulated. Much greater variety of linguistic structure is permitted from the beginning and the learners task is to approximate his behavior more and more closely to the global language. Analytic approaches are behavioral they are organized in terms of the purposes for which people are learning languages and the kind of language performance that are to meet those purpose.

Hutchinson and Waters (1987), who claimed that specifying course content was value laden and revealed the notions of what language is and how language is learned. In short, the selection of course content reflects our ideas of language learning.

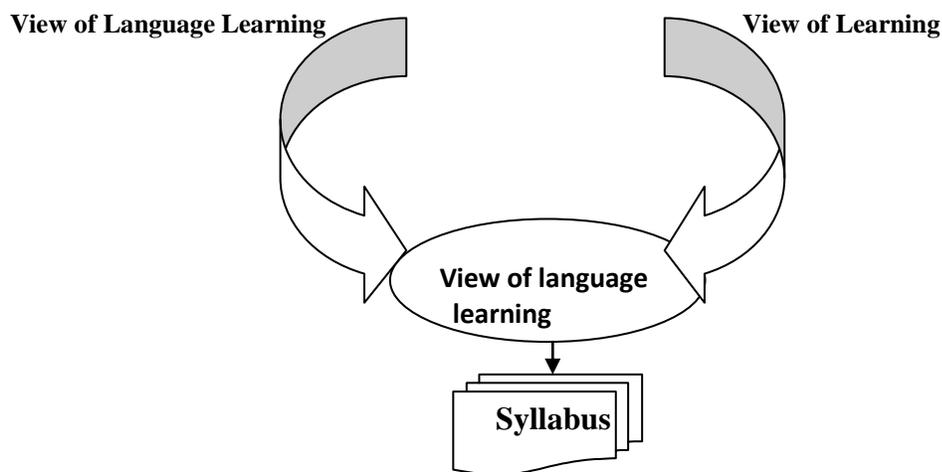


FIG. 2. Views of learning and course content.

To teach all of the languages is not possible; teachers and course designers must be selective. It is often by selecting what to teach that language teachers show their notions of what language is and their beliefs as to what is important in language learning.

Based on their observations of general English language courses, Brown (1995) and Richards (1990) list the following types of syllabuses. They also point out that courses are often based on a combination.

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Structural (organized primarily around grammar and sentence patterns).

Functional (organized around communicative functions, such as identifying, reporting, correcting, and describing).

Notional (organized around conceptual categories, such as duration, quantity, location).

Topical (organized around themes or topics, such as health, food, and clothing).

Situational (organized around speech settings and the transactions associated with them, such as shopping, at the bank, at the supermarket).

Skills (organized around micro skills, such as listening for gist, listening for specific information, listening for inferences).

Task- or activity-based (organized around activities, such as drawing maps, following directions, following instructions).

In EAP teaching, Flowerdew and Peacock (2001a) list the following types of syllabus:

Lexico-grammatical (organized around structures and vocabulary).

Functional-notional (organized around language functions and notions).

Discourse-based (organized around aspects of text cohesion and coherence).

Learning-centered (organized on what the learners have to do in order to learn language items and skills, not the items and skills themselves).

Skills-based (organized around particular skills).

Genre-based (organized around conventions and procedures in genres) as units of analysis).

Content-based (organized around themes).

Some syllabus types (structural, functional, notional, discourse- and genre-based) list the language to be taught. White (1988) identified three options, listing content (forms, situations, function, and topics), skills (language or learning), or methods. One methods option is the task-based syllabus, it comprises a list of tasks (for example, giving instructions or following directions) that the students will perform. It is argued that tasks provide a purpose for using language meaningfully and that through struggling to use language to complete the task, the students acquire language. Long and Crookes (1992) argued that task-based syllabuses in ESP specify ‘real world tasks.’ In general English language teaching the precise definition of the tasks is not a primary concern. In general English language teaching tasks are chosen for the Language in India www.languageinindia.com

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pedagogical value; in ESP they may be chosen for their relevance to real world events in the target environments.

Narrow- and Wide-Angle Course Designs

The Concern that often arises in the design of ESP courses is the level of specificity that should be adopted. The issue is related to what Bloor and Bloor 1986 refer to as the common core hypothesis in applied linguistics. According to proponents of this hypothesis there is a common core of grammatical and lexical item that predominates in any linguistic register. Thus, in all types of text we may analyse, a common set of linguistic structures run through them. When applied to language teaching, it follows according to this position, that before embarking on any specific purpose, learners may master the basic set of linguistic items which make up the common core.

There are number of Issues with the common core hypothesis. The common core is a formal system, separated from meaning and use. As meaning is determined by context, if it has to be incorporated it cannot escape from the notion of specific varieties. Mastery of any language system is claimed to be a part of the common core, must take place within the context of a specific variety.

Proponents of narrow angle can argue that, as common core is found in any variety, then it is possible to learn the common core simultaneously while learning the specific variety. Such an approach is more cost effective as mastery of the specific language of the target discipline can begin at any level of overall competence.

In its application to pedagogy another problem with the common core hypothesis is that it assumes an incremental model of language acquisition. Learners can first master the common core and then go to the variety specific features. Finally, with its focus on language items, a common core approach neglects language skills. An EAP discipline is defined as much by its typical language forms and meanings. Its needs to prepare learners to read textbooks, listen to lectures, write essays and do library research etc. Curriculum planners cannot wait until mastery of common core is complete before focusing on these disciplines specific activities. Some

remedial measures have to be taken on common core items at the same time as developing the discipline- specific skills.. How specific, or narrow angled, ESP courses should be.

Some approach it as a practical problem related to the specificity of needs. Dudley-Evans and St. John (1998) state that where needs are limited, a narrow-angled course may be appropriate and the course can legitimately focus on a few target events and use content or topics from one discipline. Where the needs are more general, the course can focus on a wider range of target events and use content and topics from a range of disciplines.

Some practitioners have argued for wide angle EAP/ ESP on general pedagogic grounds. Widdowson (1983) has claimed that narrow angle ESP is a type of training as opposed to education.ESP to have broader competency has to play a major role as a part of the educational process which focus on purposeful activity than specific language. On the same Hutchinson and Waters (1987) argue, claiming that competency in the skill required in target situation is more important than the specific language of those situation. Therefore the ones who reject the common core hypothesis argue that the specific language associated with the specific skills might just as well be the target of learning than a register.

Conclusion

ESP is today more vibrant than ever with a bewildering number of terms created to fit the increasing range of occupations that have taken shelter under the ESP umbrella. It seems with increasing globalization and mobility of the world's workforce that the demand for specific courses will not decrease but only rise. This paper has highlighted some of the issues involved in ESP curriculum development. It can be argued that language varieties are self-contained entities. Needs analysis can be seen as an entirely pragmatic and objective endeavour to help course developers identify course content that is truly relevant to the learners. It also states that syllabuses should specify content (what is to be taught). Or they should specify method (how language is to be taught). According to some analyst the ESP courses should be as narrow-angled as possible. Others argue that this is not practical or that it is unnecessary as learners can transfer what they learn from a more general course to their own highly specific area at a later stage. Designing an appropriate ESP course that suits target groups in an academic setting is not easy task for course designers/ESP practitioners.

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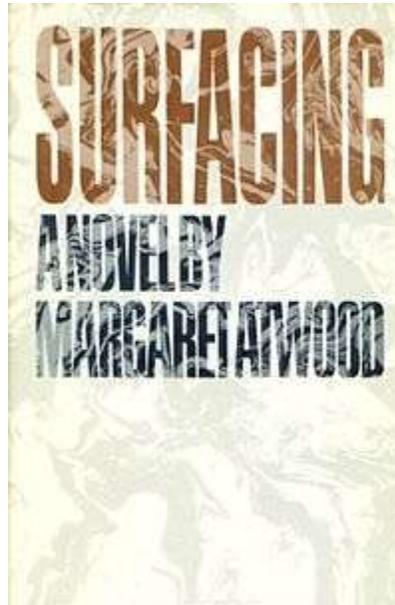
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Atwood's Feminism in *Surfacing*

S. Banurekaa, M.A., B.Ed., M.Phil.



Abstract

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S. Banurekaa, M.A., B.Ed., M.Phil.

Atwood's Feminism in *Surfacing*

This is an attempt to analyze the suppression of women as portrayed in Margaret Atwood's *Surfacing*. Atwood analyses the inner conflict of the protagonist and their quest for survival. Remarkably a good writer of Canada, Margaret Atwood is the most prominent figure in Canadian Literature. She not only reflects society but also aims to reform it.

Feminism, a theme in many of Atwood's novels, is explored through the perspective of the female narrative, exposing the ways women are marginalized in their professional and private lives. Margaret Atwood's second novel, *Surfacing* (1972) pursues and develops further the feminist themes of *The Edible Women*- the protest against the female sex role and the predatory and aggressive attitude and behaviour of men towards women anti-capitalist, anti-American and ecological concerns continue to be part of the author's radical, perhaps revolutionary message of these early novels. The theme of the heroine's dilemma as an artist/writer is also ever present. In Surfacing she involves herself in a search for, among other things the roots of her creativity, buried within her and relating to her past and childhood. *Surfacing* predates the environmentalist movement, but the narrator's reverence for the Canadian wilderness is a pro-environmentalist one. Thus these environmental concerns still resonate today given continuing trends toward over consumption and the prevalence of technology that relies upon natural resources.

Canadian Literature

Canadian literature is an active field now. The word "Canada" is believed to have originated from two Spanish words "Aca and Nada", which means "nothing here". This notion of absence in the name has been a haunting presence in Canada throughout its socio-cultural history. Despite such an absence, Canada has bewildering variety of literatures. They do not follow the maxim that literature must reflect the social, political and historical reality of their age. On the other hand, the reality they created was more or less independent of the impersonal reality around. Their choice of characters from common folks and a less traditional aspect of mythology are clearly described in Canadian literature.

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Though Douglas Le Pan perceives that Canada is a country without any mythology, the Canadian writers have been attempting to discover its roots and to trace and interpret its growth. Thus by examining the history of its inhabitants, the achievements of its pioneers, and its society, they are creating a mythology. Among this mythmakers who seeks knowledge about the origins, Margaret Atwood establishes her own stand.

Margaret Atwood



Margaret Eleanor Peggy Atwood is a novelist, poet, critic and a pioneer Canadian writer. She is noted for her feministic ideas and mythological themes. Atwood's work has been regarded as a barometer of feminist thought. She is acclaimed for her talent for portraying both personal and worldly problems of universal concern. Though widely accepted as a fiction writer Atwood has published poetry also. Her poems are often short and witty like epigrams. Novels of Atwood and short stories project her as a skilled and versatile stylist capable of working with success in a variety of genres. Critics appreciate her fiction as they found her poetic versatility and her venture into prose style to be a happy combination.

A weaver uses fragments of silk, wood, raw yarn and even feathers and twigs to make a tapestry of colours, shape and form. Atwood selects individuals, images and ideas to create new, fascinating, believable pictures from which stories can unfold and weaves stories from her own

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life in the bush and cities in Canada. In an attempt to focus on Canadian experiences, she populates her stories with Canadian cities and its people.

Humanism

Atwood is known for her humanism and her insight into the landscape of the country as well as into the landscape of human mind. She focuses on feminist issues and concerns, problems of family, sexuality and political identity, and examines these through multiple branches such as science fiction, comedy, ghost stories. One of the recurring themes in Atwood's fiction is the search for the identity and survival of the self in a society whose public and personal relationships are characterized by alienation, exploitation and domination.

Female Protagonists

Atwood's protagonists, usually female, are often a kind of every woman character, a weaker member of society. Atwood creates situations for these protagonists who, burdened by the rules and inequalities of their societies, realize that they must discover and reconstruct courage, self-reliant person in order to survive; they struggle to overcome and change the systems that inhibit their security and survival. Through her novels, Atwood symbolizes her concern for the status of women in society and to assert a distinctive Canadian identity for them.

The Novel *Surfacing*

Surfacing created waves in Canadian literature. It is partly a psychological thriller and partly a deductive novel; it surveys human foibles; gives many glimpses of the urban and rural scenes in Canada. The novel's concern is with the psychic tension of the woman striving for a discovery of an identity and finally rediscovers herself during a mythic journey to a remote island in Northern Quebec in searching for her missing father. The protagonist's search for her father symbolizes the Canadian search for their roots and her rediscovery constitutes her search for human identity. The novel "records a woman stripping her of social mask, defences and ideas to discover her essential self" (Reddy 26). The feminists found the novel as Woman's

novel, while the nationalists found a Canadian classic. Atwood's feminist and nationalist concerns, her socio-political vision are all expressed in *Surfacing*.

Surfacing pursues and develops further the feminist themes of *The Edible Woman*, Atwood's first novel. The protest against the female sex role and the predatory and aggressive attitude and behavior of men towards women-anti-capitalist, anti-American and ecological concerns continue to be part of the author's radical, perhaps revolutionary message of these early novels. The theme of the heroine's dilemma as an artist/writer is also ever-present. In *Surfacing* she involves herself in a search for, among other things, the roots of her creativity, buried within her and relating to her past and childhood.

Portrayal of the Male, Economic/Technological Power Structure

In this novel, the enemy is even more clearly outlined, the male, economic/technological power structure that dominates and exploits everyone and everything, women, people in general, nature and its resources. The heroine opposes this structure, or hierarchy, setting out on a search for the values inherent in unspoiled nature. She also explores her psychic depths with an intensity not seen in any other of Atwood's novels. But *Surfacing* is still similar to the other books in that it also constructs a set of opposites, or dichotomies, indicating a clash of values. On the one side are the forces of darkness, so to speak, the capitalist monster, the U.S.A., its technology, corruption, violence, war and death. On the other side we find the victims: women, nature, Canada, animals, peace and life.

The Meaning of the Title

The title indicates the nature of the narrator's progress. She comes up, surfaces, at the end of the story after having dived into a lake, literally and symbolically. The pattern suggests a rebirth, or even baptism, from which she emerges as new woman, or potentially so. She goes in search of her father, who is missing, and ends up in a kind of visionary, trancelike state in which she communicates with the spirits of nature. On the way, she is guided by Indian myths, but goes

past even these, finding or envisaging her own spirits, or symbols, which is appropriate for a creative artist.

The narrator travels into the Canadian backwoods with her boyfriend Joe and another couple, David and Anna, sixties radicals who themselves suffer from the alienation from nature that they accuse Americans of having. On their expedition an ironic reversal of sex roles occurs immediately. The narrator is the only one who has any experience of the wilderness beforehand, and she teaches the men how to fish and how to cope in this new environment. Later, she begins to identify to her body with the wilderness, threatened by the encroachment of male technology. This thread is seen as a sort of disease that creeps up from the south, destroying everything in its path. But where the narrator and her party are going, there are still some unspoiled areas left. The lake where her parents' cabin stands is especially significant, "Blue and cool as redemption" (15). Salvation is somehow to be found in its murky depths, where the father seems to lie drowned. She follows his trail, which leads her to what can perhaps be called the mysteries of a religion of nature. Somehow, her father's spirit is there.

Sexism of the Traditional Religion

As a contrast, the sexism of traditional religion is pointed out as the narrator recalls the old priest of her childhood who had seen to it that the women always wore clothes that covered their bodies. Many of them never learnt to swim because they have been ashamed to put on bathing suits, around naked in the bush, rejecting these anti-female attitudes according to which men give themselves the authority to decide what women can and can't do. Before she met Joe, her boyfriend, the heroine had had an affair with a married man and had become pregnant. He didn't want to live his family for her sake, urging her to get an abortion. This she did, leaving her hurt and despairing, feeling guilty towards the aborted fetus and betrayed by the man. She feels compelled to deal with the trauma of the abortion in some way and goes in search of a necessary process of healing and renewal. In the end she allows herself to be impregnated by Joe, and the growth of this new life within her becomes her compensation for the loss of the other child, indicating her saying yes to life again, on more than one level.

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A Different Kind of Feminism

One might argue that this is not typically feminist line of thinking, but it may be that she has to have it both ways, in a sense, a baby and a new freedom and self-definition. Also, Atwood does not shy away from the reality of guilty feelings in a woman who, however justifiable her decision, chooses to abort a fetus. But the heroine's pregnancy is also symbolic of artistic creativity that is part of her development. She has been the failed commercial artist who returns to the wellspring of serious art, which is also a form of knowledge. In contrast, David and Joe are mere amateurs and observers, making a film about Canada, or so think. As so often in Atwood, cameras symbolize a hostile detachment, and the narrator eventually throws both the camera and film into the lake in a symbolic act indicating her rejection of the men's attitude.

Diving into the lake, she is re-enacting her childhood, even going back to the womb to be reborn herself. At the same time she is beginning to create a new life within herself. Thus, both rebirth and atonement occur. Life struggles against death, everywhere. The novel contains chains of image of the many victims of modern society and its rapacious mentality. There are frogs and other small creatures, imprisoned in jars, then killed, worms for bait, fish caught, herons crucified, landscapes ravaged, a brother nearly drowned, the fetus imprisoned in the womb, then killed at the abortion. All are victims of the same inhuman forces, but at the end, the protagonist takes a firm stand against it all: "This, above all, to refuse to be a victim" (191).

Her quest is originally for the father, but the mother is also important and may have bequeathed something to her daughter in the cabin: "There might be something for me, a note, a message, a will. I kept expecting that after my mother died word of some kind, not money but an object, a token" (36). Eventually she does discover and receive the legacies from her parents and uses them for the purposes of her own regeneration. This is achieved in her final regression into what can be called a sort of constructive or healing madness where she communes with the sprits. A frog, for example, she can now see as one of her "ancestors". In Indian fashion, the border between humans and animals is open, so to speak. This "broke down" is also her final, real act of mourning the loss of her parents, and the lost child, by giving expression to her grief.

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Essentials of the Narrator's Quest

What are the essentials of the narrator's quest? It is a search for identity, the influences of the deceased parents, the forces that have shaped her, the influences of the deceased parents, the forces that have shaped her. The father represents nature, Indian myth, the simple, pure life. The mother stands for love, nurturing, as in the vision of her feeding the birds outside the cabin. The descent into the lake is symbolic of the breakdown, the penetration into the deepest layers of the psyche. Emerging, surfacing into sanity, the heroine has achieved redemption, transformation. There is a pattern of dissolution followed by reintegration on another level. The protagonist finally emerges as a kind of shaman, arriving with new knowledge. The rediscovery of the deities of nature indicates a movement away from the existing, patriarchal religious terms and mythologies. The father-son image is replaced by earth, water, animal life. The narrator imagines herself as an earth-goddess, feels united with the land. She also struggles against the old sex role, the expectations of men. She rejects David's chauvinism, as well as Anna's compliance with it, and Joe's conservatism. She demands respect and equality, and real change from her partner. Joe is seen as being redeemable, and her relationship with him may become successful. At least, such a possibility is hinted at the end.

Equality in Relationship

There are no superiors or inferiors in the relationship. There is only a mutual corporation for the only universe. That is what Atwood wants to talk about in the book when she mentions it in her conversation.

There is an objective world out there; I'm far from being a solipsist. There are a lot of things out there, but toward any object in the world you can take a positive or negative attitude or, let us say, you can turn it into a positive or a negative symbol, and that goes for everything. You can see a tree as the embodiment of natural beauty or you can see it as something menacing that's going to get you, and that depends partly on your realistic position toward it; what you are doing with the tree, admiring it or cutting it down; but it's also a matter of your symbolic orientation toward everything. Now I'm not denying the reality, the existence of evil; some

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things are very hard to see in a positive light. Evil obviously exists in the world, right? But you have a choice of how you can see yourself in relation to that. And if you define yourself always as a harmless victim, there's nothing you can ever do about it. You can simply suffer.

Looking from a different angle, everything will be different. The borders between women and men and nature and civilization are not that hard to cross.

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The Role of Nature in Susanna Moodie's *Roughing It In The Bush*

Hamid Farahmandian

Shima Ehsaninia



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

Abstract

The word *nature* has the ability to cover numerous concepts like landscape, geography, climate, flora and fauna which are thoroughly tangible in Canadian literary works especially in Susanna Moodie's 'Roughing it in the Bush'. Susanna, with the experience of emigration from England into new land (Canada) by the great expectations in mind of the new life, has

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obtained the required ability to write about the deep effect of nature in the people; however, she concluded all those colourful dreams and the new land are all in fake and counterfeit.

In *Roughing It in the Bush*, Moodie refutes the common Romantic assumption that living in a wilderness area, far from the corruption of cities, makes a person both spiritually and morally stronger. Although upon her arrival she delights in Canada's natural beauty, her enthusiasm later wanes as she becomes increasingly disillusioned with nature as a source of moral and spiritual rejuvenation. She depicts nature, instead, as “red in tooth and claw,” offering little security to the middle-class female immigrant like herself, who is constantly fearful of the known and unknown dangers of the woods.

Moodie refers to the bush as a “green prison,” a description that surely expressed the thoughts of many other women immigrants. Living closer to nature fails to offer the immigrant a heightened experience of the sublime, as described by such Romantic poets as Wordsworth, Keats, and Shelley; instead, the middle-class woman is confronted with the sordid actuality of daily life in the backwoods, a reality that seems impossible to change.

Key Words: Nature, Ecocriticism, Canada scenery, Bush

Introduction



Courtesy: <http://www.thecanadianencyclopedia.com/articles/roughing-it-in-the-bush>

Roughing It in the Bush

The original title page (courtesy Bruce Peel Special Collections/University of Alberta).

The word *nature* in the title of my article has the ability to cover numerous concepts like landscape, geography, climate, flora and fauna which are thoroughly tangible in Canadian literary works especially in Susanna Moodie's 'Roughing it in the Bush'. She, with the experience of emigration from England into new land (Canada) with great expectations in mind of the new life, has obtained the required ability to write about the deep effect of nature

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in the people. However, she concluded that all those colourful dreams and the new land were all in fake and counterfeit.

Literature of Canada – Role of Nature

With this opinion and point of view, in the following there is going to be a brief introduction to nature in the history of Literature of Canada, significantly in the nineteenth century contemporary to this manuscript done by Susanna Moodie. Many scholars and researchers have attempted to concentrate on a special aspect of nature seen through human eyes. The term 'nature' covers the overall environment, physical reality of the land which the early explorers encountered a few centuries before and which still keeps on haunting the Canadian imagination.

Based on Konrad Holleis's idea, a scholar from the University of Wien, when we have a surface glimpse at the background of nature in Canadian literature in recent years, a bizarre triangle of mutual influence will be observed. It is out of the question to speak of the Canadian nature without reference to literary representations of settlers and explorers, simply because they were the only witnesses to the land that was not developed by Western civilization and was unexplored at that time. It is also impossible to write about Canadian literature without paying attention to the emergence of the search for a national identity that commenced in the late nineteenth century. Furthermore, it does not make any sense to speak about national identity regardless of the impact of nature on the Canadian imagination and self-perception. Therefore, without an identity in a discussion of the nature, literature in Canada is just as senseless as excluding the nature or literature from the other two following elements.

Nature was in existence first. It was there when Jacques Cartier and Samuel de Champlain cruised up the St. Lawrence River. It existed there when the fur trade commenced. It was there when the leading European settlers strained to found a colony. All these people gathered in a country still largely unexplored with a harsh climate and incredible scenery. They faced a huge presence of nature, and had to encounter it in different ways. They endured to survive in a hostile environment; they were impressed by the strangeness of landscape, and finally they utilized the land's resources to build an economy that worked for them and guaranteed their survival. They cultivated the land, and soon started to exploit and destroy it. The people, who had not been in the true north, even they had to have their living outside the community alongside the enormous presence of nature.

A simple glimpse at the map, the vastness of the country reveals that the people were fully engaged with nature, and the oral news of the adventurers in the border or in the north, or any other part of unexplored country, had a strong influence. The country was settled only sparsely as numerous early accounts propose. Large tracts of uninhabited land, where researchers were exposed to a natural environment were easily seen. Even now Canada is the second largest country in the globe with only thirty three million inhabitants, making it one of

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the least populated countries in the world. The land was there from the start, and was a massive area. Settlers had to face many challenges. So, the nature of Canada had a profound influence on its occupants from the early beginning.

Beginnings of Canadian Literature

Inspired by its natural environment, people began to write about their own experiences in the new land. The pioneers of English literature in Canada were the researchers who came from Europe and attempted to deal with the unknown country and wrote long travel reports often in the form of diaries or notes. It is worth mentioning Samuel Hearne and Alexander Mackenzie in this issue. In a few decades later, Catherine Parr Traill and Susanna Moodie came to write about their experiences as incomers in the Upper Canada. Traill appears to be a curious and flexible woman, who acclaimed the pioneer life in 'The Backwoods of Canada'. Moodie, on the other hand, represented the nature of Canada as a deception and warned the women in her class of a trip to Canada in her memoir *Roughing It in the Bush* published in 1852.

Canadian novel came into being by the late nineteenth century; therefore, the only few which were written at that time were mostly adventure stories dealing with garrison life. Of course, all these stories were a sort of response to the nature of Canada in some way.

Search for National Identity

Finally the search for national identity with the British North America Act of 1867 commenced. Starting this year, it was quite obvious that a country that was threatened by the invasion of the United States of America and that was still very deeply dependent on Britain did its best to strengthen its national identity. From the outset there was great deal of tension between French and English Canada, and this continued until the 20th Century.

The ambition of a national identity originated primarily from the English side, and the shaping factors for the cultural identity were rather ethnic and religious than political. The fact that Canada as a country, directed its troops to Europe, gave a great increase to the confidence of Canada. In the years of the post-World War II Canada was more politically independent of Great Britain, which gave legislative independence to Canada and gave it its own decision making in foreign policy. What has mostly shaped Canada's national identity which is fairly significant in recent years is the policy of multiculturalism. The celebration of various identities in the country has become a determinant for Canadian identity.

Moodie's Works

Mrs. Moodie's masterpiece, *Roughing It in the Bush*, appeared in the year 1852, and a slightly less prosperous follow-up of this work, *Life in the Clearings versus the Bush*, a year later. Susanna Strickland, born in Bungay, Suffolk, England, married J. W. D. Moodie, an English officer in the army. They both together immigrated in 1832 to Upper Canada (now Ontario) and settled for the first time on a farmland next to Coburg. In 1834 they moved to an area of

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backwoods in the municipality of Duero and cleared a farm from the wilderness. Captain Moodie was involved in the suppression of the rebellion failed in 1837, led by William Lyon Mackenzie, and soon became the Sheriff of the County of Hastings. Thereafter, they lived in Belleville, where Moodie made the most of her literary works. She passed away in Toronto.

Author's Own Experience

The Canadian classic 'Roughing It in the Bush' has been written as a narrative in which the author is the raconteur of her own experiences as an emigrant from Britain, in her expedition to the New World, and her challenges to settle and her sense of life in the "Bush" of Canada. We encounter every character with her and learn the details in their secret thoughts, as we get to discern every one of them. We start, naturally, with the first impression of physical detail. We understand the peculiarities, habits or idiosyncrasies peculiar to that specific character and the description of the character makes him or her more memorable. The different information given about each character puts him or her into a sort of role that might be a stereotypical mirror image of Victorian sensibilities and prejudice of Susanna Moodie. After filling her character, Mrs Moodie makes several comments that lead the reader to know what impressions she has had to date by that specific individual, what conclusions she has obtained. This is significant for the story, and predicting how the story will react and interact with the character.

Based on Eco-Criticism

This paper analyses the novel based on eco-criticism which can be applied to most of Canadian literary works as well as Susanna Moodie's *Roughing It in the Bush*. This paper is based on the aspect of eco-criticism theory that deals with nature and/versus human being. Here in this paper the main character is the author herself as a woman immigrant.

Eco-criticism

Academically disciplined Eco-criticism started seriously in about 1990s, even though its origins are traced back to the late 1970s. Since it is a kind of new and fresh field of study, researchers were involved in giving definition to the scope and purposes of the field. Cheryll Glotfelty, as a pioneer in this area of study, has described ecocriticism as "The study of the relationships between literature and the physical environment" and Laurence Buell says that this study must be "Conducted in a spirit of commitment to environmentalist praxis." David Mazel declares "it is the analysis of literature as though nature mattered." Through this field, we get a deep understanding of the nature's crises of recent times and a grasp of personal and political activities. In its origin the theory assumed a form of activism. Numerous scholars put their focus on the interdisciplinary environment of the enquiry that is learnt by ecological science, politics, ethics, women and American studies and history among other research fields.

The term “ecocriticism” was invented by William Rueckert in 1978 in his paper “Literature and Ecology: An Experiment in Eco-criticism.” A great deal of enthusiasm in covering nature writing and studying literature with an emphasis on “green” issues cultivated through the 1980s, and shortly after that decade ecocriticism arose as a special discipline within literature departments of American universities.

Although scholars in the field of ecocriticism look at literature obtained throughout history and take out its connection to nature, a lot of studies was actually concentrated on American and British works from the nineteenth and twentieth centuries. The nineteenth century basically made some advance in literature which ecocritics see as important; Victorian realists described industrialization that was shifting the landscape; explorers and natural historians commenced to speak about places that were affected by industrialization, and wildlife and pioneers and other immigrants spoke about their own experiences with a stress on setting.

American authors of the era whose writings have been observed as significant by critics include William Cullen Bryant, James Kirke Paulding, James Fenimore, Nathaniel Hawthorne, Walt Whitman and some lesser known authors who spoke about Wild West. Several scholars have reported that most of the attention of ecocriticism has been on nature writing by white men. They understood that the reply to the environment is quite varied in works of African Americans (such as Fredrick Douglass), Native Americans, and women. A relevant but distinct area of literature study, ecofeminist literary criticism, inspects the views on environment by women and shows how the usually overturn dominant male images and points of views towards nature.

American Naturalists and adventurers of the nineteenth century are usually valued by ecocritics as having begun the conversation movement. These authors vary from literary writers since their works concentrate mainly on scientific depiction and speculations about environment. However, as numerous critics have illustrated, their works are saturated with poetry which gets their ideas available to lay readers.

The two awesome nineteenth century American naturalists, most of the critics approve, are John Burroughs and John Muir. After studying Charles Darwin and John Fiske, Burroughs resorted to scientific speculation about environment and then in life took a more spiritual aspect. Muir, a Scotland aborigine, journeyed broadly around the United States of America and reported his notes in several essays and papers and ten significant books. He had a major activity in thwarting the destruction of nature, and he has been valued as being chiefly in charge for preserving the Yosemite Valley in California, that turned out to be the second national park in the United States of America.

In Great Britain, in the nineteenth century, the romantic poets coined novel methods of uttering their ideas and feelings. William Wordsworth, nominated as the spokesperson of the

movement by numerous scholars, celebrates the gorgeousness and secret of nature in some of his most celebrated lyrics including “Michael” (1800) that describes a naïve shepherd who is intensely linked to the natural world around him. The poems of Samuel Taylor Coleridge, John Keats, Lord Byron, and Percy Shelley also comprise emotive portrayals of the natural world and characterize several of the famed nature poetry in English. The romantic enthusiasm in environment is especially important to ecocritics since these poets were innovative in their politics and the conservancy of the natural world.

Even though ecocriticism launched its formal start as a discipline in the 1990s, significant critical papers which engulfed the ecocritical mold came to surface even by the 1800s, most of them influenced by works of authors like Thoreau and Emerson. Two significant works of criticism from the mid-twentieth century comprises Henry Nash Smith's “Virgin Land: The American West as Symbol and Myth” (1950) and Leo Marx's “The Machine in the Garden” (1964). These works suggest that ecological criticism is not a novel occurrence and that literature through its analysis offers answers to the crucial issues of the day. As scholars have uttered, one of the reasons for the continuous growth and extension of eco-criticism as a discipline is the existence of universal environmental problems. The crucial goal of ecocritics is to indicate how the works of authors on the environment could play a part in resolving true and tenacious ecological anxieties.

Discussion and Analysis

In *Roughing It in the Bush*, Moodie refutes the common Romantic assumption that living in a wilderness area, far from the corruption of cities, makes a person both spiritually and morally stronger. Although upon her arrival she delights in Canada's natural beauty, her enthusiasm later wanes as she becomes increasingly disillusioned with nature as a source of moral and spiritual rejuvenation. She depicts nature, instead, as “red in tooth and claw,” offering little security to the middle-class female immigrant like herself, who is constantly fearful of the known and unknown dangers of the woods. Moodie refers to the bush as a “green prison,” a description that surely expressed the thoughts of many other women immigrants. Living closer to nature fails to offer the immigrant a heightened experience of the sublime, as described by such Romantic poets as Wordsworth, Keats, and Shelley; instead, the middle-class woman is confronted with the sordid actuality of daily life in the backwoods, a reality that seems impossible to change. Longtime Canadian settlers tell Tom Wilson, the Moodies' friend and fellow immigrant, that it is “impossible to be nice about food and dress in the bush; that people must learn to eat what they could get, and be content to be shabby and dirty, like their neighbors in the bush” (72).

Susanna was not exempt from dutiful care of the creatures about their childhood home in Reydon, but her writing reveals that her relationship with nature was a romantic one, articulated in poetic language. In “Tom Wilson's Emigration” Susanna recalls her unwillingness to leave the landscape around Reydon Hall, saying, “It was while reposing

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beneath those noble trees that I had first indulged in those delicious dreams which are a foretaste of the enjoyments of the spirit-land. In them the soul breathes forth its aspirations in a language unknown to common minds; and that language is Poetry (35).”

Susanna may sometimes fear the land's brutality, but accepts it without embroidery. “We beheld the landscape, savage and grand in its primeval beauty” (373) says Susanna from her canoe in Stony Lake. She loves the “strange but sadly plaintive” cry of the whip-poor-will (517). Her own quick-changing temperament responded to the flash and flow of fast water: “By night and day, in sunshine or in storm”, says Susanna, “water is always the most sublime feature in a landscape, and no view can be truly grand in which it is wanting. Sometimes Susanna can make the sublime her own, moving beyond convention, fitting it to her own psyche.

Astonishing Panorama Giving Way to Loneliness

In Susanna's case, the exultation that she experienced on first seeing the "astonishing panorama" of Québec City and the St. Lawrence River soon gave way to loneliness and homesickness, and she sometimes viewed the landscape as a prison. Such feelings did not prevail for long, however. *Roughing It in the Bush* more often reveals Susanna's romantic enthusiasm for the "sublimity" and "grandeur" of the Canadian landscape. She also begins to take note of the particular features of her surroundings, recalling in "Phoebe H____, And Our Second Moving" that with the arrival of spring "gorgeous butterflies floated about like winged flowers, and feelings allied to poetry and gladness once more pervaded my heart." *Roughing It in the Bush* records such feelings in prose and in poetry. Many of the chapters in the book begin and end with poems celebrating the powerful forces of Canadian nature and the human activity that goes on in its midst.

The Poem Quebec

While closely connected in mood and focus to the immediately preceding prose, however, “The strains ...” seems to reverse the warm sentiments of the chapter's opening poem “Quebec” (35) where Moodie speaks of Quebec in glowing terms and looks to the future greatness of its inhabitants. Yet the sense of opposition created by the bracketing poems emphasizes the sketch's prose structure—a general movement from praise to dejection, as the tears of joy elicited by the sublime beauty of Quebec, “a second Eden” (36), become tears of regret occasioned by memories of the lost Eden. Moreover, upon closer examination, it seems that even in “Quebec” the voice of the emigrant predominates.

Quebec, or Paradise Regained, is evoked as a standard, unsurprising sublime scene featuring height (mountains), power (storms), speed (rushing water), and strength (rocks). The awe-inspiring situation is far from unique, and could call forth any European mountain setting. Thus, while positive in tone, this is not a ringing endorsement of Canada. The praise of

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Canada is further made tentative by future conditional verbs in the final two stanzas where the poet has moved from a depiction of the sublime setting to a contemplation of the city's inhabitants: if Quebec flies the British flag, it "should be, / The mountain home of heaven-born liberty!"; its "children may defy" the malice of others; the residents "may rest securely in their mountain hold." In this manner Moodie injects a note of caution, not to say warning, and withholds absolute approbation. Not overtly looking back at England, she nevertheless covertly holds to preconceived ideas in this picture of Canada. The beauty of the Canadian setting is acknowledged, and the future greatness of Canadian people is hypothesized—but only as these connect with standards set in the English Eden.

The Lament of a Canadian Emigrant

One of the longest laments in *Roughing It*, "The Lament of a Canadian Emigrant" (85) has an interesting textual placement. Chapter Four starts with a two-line commentary on oddity, pointing to the comic sketch of Tom Wilson which follows. The sketches, and others like it, display the strength of Moodie's prose; her comic/ironic/critical observer's eye is at work as she delineates the people around her. Yet in the centre of the chapter, the focus shifts as Moodie muses on her enforced departure from England, typically mixing together Nature, England, the Creator, and May flowers (72-3). The ending of the prose sketch reverts to laughter with the return of Tom Wilson to the foreground. Then, coming as it does at the end of "Tom Wilson's Emigration," "The Lament ..." echoes back to the chapter's melancholy centre.

At first glance, the poem summons up a limited amount of, if not praise, then at least grim, teeth-clenched acceptance of pioneer life. The unhappy female speaker fondly remembers "distant" England and then mounts a weak defense for emigration, chiefly the over-riding needs of the family—the husband and the child. She may have obeyed the "stern voice of duty," but the "deep pang of sorrow" is only "repress'd," and the tears and "useless repining" are merely "check'd." Stanza three drops all pretext of defense, as the poet juxtaposes a Canadian hell⁹ to an English Eden. Exiled from the "Bless'd Isle of the Free" the emigrant is "cast," Crusoe-like on a "far distant shore." The emigrant poet (the English songbird) complains: "In the depths of dark forests my soul droops her wings." The final stanza turns from the present hell of Canada to a dream of "lovely England," the lost paradise, and of "dearest Nature."¹⁰ In a somewhat confusing conclusion, the poet asserts that her love for Mother England will last as long as her love for Mother Nature,¹¹ and she abandons the poem's closed couplets to demonstrate through expansion the strength of her devotion. The poetic gaze is once again turned back to the lost Eden. Without the poem, the chapter ends as comedy and as prose of settlement; with the poem, the chapter finishes on a despairing note as elegy of emigration.

There is, of course, some backsliding in the poem, as is consistent with Moodie's life-long preoccupation with her decline in social standing: "Our hut is small and rude our cheer." In

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addition, five out of ten lines in the last stanza feature Moodie's fears of the wilderness: she mentions wolves, a "felon owl," the wintry "blast"; she contrasts the frightening noises of the woods with the merry sound of her husband's sleigh bells. Even so, some unspecified danger seems to be averted by her husband's arrival, and the poem ends joyously. The emigrant's complaints are subdued, over-ridden in this case by the settler's joy. There is no backward glance at England, nor is there an extended look at the emigrant's fears.

The Otonabee

"The Otonabee" (271-2) ends "A Journey to the Woods" and is the first in a series of chapter-ending poems of settlement. "I love thee, lonely river!" says the poet of the Otonabee River. Ever the minor poet, Moodie cannot rid her work of the poetic commonplace, addressing the river as "thee" and employing such lines as the following: "No longer shall rejoice / The woods where erst it rung!" But Moodie chooses a Canadian subject and includes one native Canadian word, the river's Indian name "Katchawanook."¹⁴ As in "Quebec" the poet appreciates present beauty and anticipates future greatness. The Otonabee's "furious headlong" motion will be tamed into a "glide" when certain "improvements" are made to the Trent River system (see Moodie's footnote to the poem). At some point the Otonabee will be part of a direct water route to England:

And many a bark shall ride
Securely on thy breast,
To waft across the main
Rich stores of golden grain
From the valleys of the West.

The envisioned link reverses the emigrant's desire to return to England; here something of value will be sent by the settler to England. Also of interest in the above passage is the imagery connecting Mother Nature to Canadian nature.

The Maple Tree

The last poem in *Roughing It*, "The Maple-Tree" (489-91), praises Canada and Canadian nature. While there has been a general movement in the poetry towards settlement and leading up to this final poem, the prose is less consistent. In fact, "The Maple-Tree" follows hard upon Moodie's stern prose warning:

If these sketches should prove the means of deterring one family from sinking their property, and shipwrecking all their hopes, by going to reside in the backwoods of Canada, I shall consider myself amply repaid for revealing the secrets of the prison-house, and feel that I have not toiled and suffered in the wilderness in vain.(489)

Adieu to the Woods

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The chapter “Adieu to the Woods” begins with “the bitter pangs of parting” expressed in the sorrowful verse “Adieu!—adieu!” (478) and the following prose gives vent to Moodie's conflicting emotions upon her departure from the bush (her escape from the prison-house), ending with her warning to emigrants. Juxtaposed to this and changing the direction of the text's ending¹⁶ is Moodie's celebration of the maple tree, the “pride of the forest.”

The forest here remains dark but is less foreboding than in many of the poems placed earlier in the text. For one thing, the setting sun is able to penetrate the “bosky forest shades” and can “brighten the gloom below.” Moreover, the forest lights up from within during maple sugar season with the “ruddy glow” of the sugaring-off fires. The winds have lost their power to terrify as well; now the “sad winds” merely utter “a tender plaint of woe.” While Moodie mentions loss, she looks to the future (rather than to the lost English home) to regret the imminent disappearance of native Canadians: “But soon not a trace / Of the red man's race / Shall be found in the landscape fair.” For the most part, the poem emphasizes the here and now of settlement: “The busy rout ... talk of the cheer / Of the coming year.” Although some “brave tales of old / Round the fire are told,” these appear to be Canadian in origin rather than stories of brave deeds from a heroic English past. Finally, in the last stanza the poet counts herself as Canadian; may the maple tree “grace our soil, / And reward our toil,” she says. (In “Quebec” Canadians are “them.”).

The Fate is Sealed

On June 1st, 1833, after Uncle Joe's grumbling departure from Melsetter, the Moodies move in. By now Susanna is beginning to resign herself to the fact that her “fate is seal'd! 'Tis now in vain to sigh, / For home, or friends, or country left behind / Come, dry those tears” (241). There will, in fact, be many more tears, but the Canadian Susanna is beginning to emerge, to enjoy her adopted country. She has survived “the iron winter” of 1833 with its extreme cold and deep snow, and as spring wildflowers fill the woods, Susanna walks abroad, and feels her spirits lift. She is soon forced, however, eight months later, to move again. Moodie can't make a go of the farm, even though it is already cleared and producing, and they decide to leave Cobourg for a backwoods lot near the Tralls, on Lake Katchawanook. Susanna is now sorry to be leaving: “It was a beautiful, picturesque spot; and, in spite of the evil neighbours, I had learned to love it. ... I had a great dislike to removing (269).”

Conclusion

The land is not only an accurate picture of Canada scenery, but Moodie's reflexion as response to it, as a sentimental heroine, expressing her own taste and sensibility in strongly reminiscent 18th century Gothic romance, such is the description of Quebec, the fishing in a canoe, night walking in terror of a visitor red in tooth and claws', emphasizing the fact that natural world is not benevolent and her sense of being

alone in a dangerous and foreign place as she mentioned a stranger is a strange land', suggesting, as it seems, the author's own alienation.

Life in the bush was a disgusting picture, in which Man had the main part; people made noise, riots, drunken meetings, violent quarrels ended in bloodshed whose mind was toughed in hunting and fishing as the sole aim and object of life. The new world enables the object to escape the old limits and the author is resentful at sizing such things throughout her writing. Moodie's sharp gaze focused over the lack of education of her neighbours she had to deal with and appreciated the friendly Indian and American families who had always been of much help to her and her family.

Mrs Moodie's descriptions are laden with sociological key terms containing a polysemous quality of her landscape aesthetics, including human material, view of nature and economic prospects. She advises the emigrants to wait a few years, because the sun of hope will rise and beautify the landscape, and they will proclaim the country one of the finest in the world! The introductory or interspersed poetry contains the author's intense message dealing with the sequel event without metaphors, as evidence of her naïve and romantic vision of the 18th century genteel woman; her style is simple and direct, mostly warning to build the new Canadian identity.

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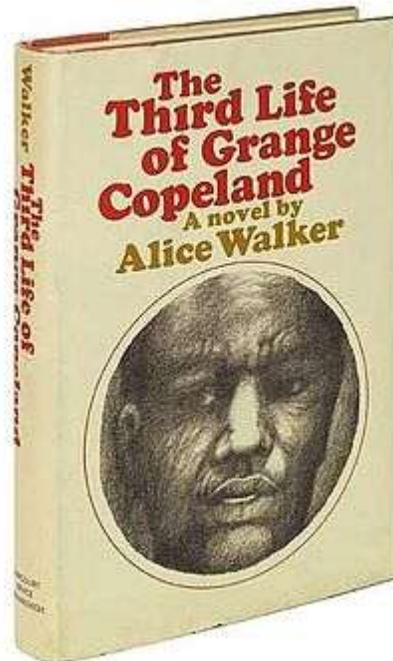
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The Vicious Cycle of Violence in Alice Walker's *The Third Life of Grange Copeland*

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The Vicious Cycle of Violence in Alice Walker's - *The Third Life of Grange Copeland*

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

Abstract

The object of psychoanalytic literary criticism can be simply defined as the psychoanalysis of the author or a particularly interesting character in the novel. Existentialism, maintains that the individual is solely responsible for giving his or her own life meaning and for living that life passionately and sincerely, in spite of many existential obstacles and distractions including despair, anger, absurdity, alienation, and boredom. It also magnifies the importance of freedom of choice and responsibility for the consequences of one's acts.

Homi K. Bhabha argues that cultural identities cannot be credited to pre-given, irreducible, scripted, ahistorical cultural traits that define the conventions of ethnicity. Nor can "colonizer" and "colonized" be viewed as separate entities that define themselves independently. Bhabha argues that the "liminal" space is a "hybrid" site that leads to the production of a culture that may be mutual or has mutations. The concept of "otherness" is also integral to the comprehension of a person, as people construct roles for themselves in relation to an "other" as part of a process of reaction. It often involves the dehumanization of groups also. The character of Grange Copeland in Alice Walker's first novel *The Third Life of Grange Copeland* lends us the space to study these theories, based on Walker's concept of womanism.

Introduction

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Literature is splitting into distinct and separate grouping because of the rise of identity politics in the United States and other parts of the world. Today African American literature has been accepted as an integral part of American Literature. Womanism is a symphonic elegy woven on the theme of the oppressed. Womanist theory exposes the quagmires of racism, sexism and classism in the lived experiences of the African American community. Walker's womanism holds well in its goal which believes in the educational, moral and spiritual progress of the African American community which in turn will improve the general standing of the entire community.

Identity and Womanism

This leads to first define man and woman and their relation to each other to understand these essential concepts that are being used to unravel the characters of Walker's novel *The*

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Third Life of Grange Copeland. Identity plays a vital role to understand the concepts of psychoanalysis, hybridity, liminal and otherness. A person without an identity is considered a non-entity. To understand one's identity the supreme virtue of psychoanalysis is potential. It investigates the very aspects of the nature of men and women with which the great writers are preoccupied. A woman's identity as a female, a woman, and a heterosexual does not make life a complacent love affair with sexism. A woman needs respect and space from men. Womanism is a celebration of who a woman is as a person, and as an individual. It enhances a woman's cultural and social identity, diversity and inclusiveness of womanism. Yet, this same womanism includes men in its circle also, which certainly makes it uncompromisingly different from feminism.

Psychoanalysis

Psychoanalytic literary criticism is based on the psychoanalysis or Freudian psychology, which is a body of ideas developed by the Austrian neurologist Sigmund Freud. It studies the human psychological functioning and behaviour, and according to many literary theorists and critics like Homi K. Bhabha can also be applied to societies also. It is a form of applied psychoanalysis, a science concerned with the mental process, specifically the interaction between the conscious and the unconscious and the laws of mental functioning. The psychoanalytic approach to literature not only rests on the theories of Freud; it may even be said to have begun with Freud, who was interested in writers, especially those who relied heavily on symbols. Such writers regularly cloak or mystify ideas in figures that make sense only when interpreted, much as the unconscious mind of a neurotic disguises secret thoughts in dream stories or bizarre actions that need to be interpreted by an analyst.

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Interpretation

The emotional and the unconscious are partly comprehended by one's behaviour. Literature shows that it is concerned with the non-rational forces that play an important role in determining our destiny and also one's very being and also tries to control and direct them. A critic or reader understands a novel's secret significance, and this is because of the reader's reaction which are often intuitive, fugitive and often non-verbal. They supply the key elements in the story. It helps a person to understand and interpret what we find in a literary work and our responses to it. Berger considers it 'an interpretive art', as it hunts for the meaning in the behaviour of people and the arts they create.

Constructive Criticism

This criticism can be applied to understand how the psychological works and learn how to interpret the hidden significance of what the characters in the various novels do. It contends that a literary text is like a dream that expresses the secret unconscious desires and anxieties not only of the author but also the characters in the literary work. The artist may also unknowingly express his/her own neuroses in the work. The characters may also be a projection of the author's psyche. One method of applying psychoanalytic theory is by appreciating how the psyche works and discovering the knowledge on how to interpret the hidden significance of what people and characters in fiction do. The symbols used by the authors stand for a mode of thought, an idea, a wish or many other things. Even heroes and heroines are often be symbolic and can be interpreted in terms of all the things they stand for. Hinsie and Campbell (1970) define symbolism in psychiatry as a 'defense mechanism'.

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Forerunners

Like psychoanalysis, this critical effort tries to find evidence of unsolved emotions, psychological conflicts, guilt, ambivalences and community tensions also. The author's own family life, emotional disturbances, fixations and sexual conflicts may be reflected in the behaviour of different characters in their works. This method has, therefore, developed into a rich and heterogeneous interpretive tradition. Freud's disciples such as Carl Jung and Jacques Lacan were avid readers of literature and used literary examples as illustrations of important concepts of their work. Lacan remarks that "the unconscious is structured like a language". Michel Foucault and Gilles Deleuze claim that psychoanalysis has become the centre of power and that its confessional techniques resemble the Christian tradition. They also consider it as a sociological analysis. Though psychoanalysis has been denounced as patriarchal or phallogocentric by some proponents of feminist theory, there are other feminist scholars who have argued that Freud has opened up the society to female sexuality, with French feminism based on psychoanalysis. Homi K. Bhabha has commended the practice of psychoanalytic literary criticism and recommends the use of it not only for the individual but also for the community (Huddart, 1, 2).

Hybridity

Hybridity is an explicative term that has recently become a useful device in forming an authentic discourse of racial mixing that arose during the end of the 18th century. The ending of the colonial mandate has led to significant social transformations, rising immigration and economic liberalization. This has led to the deeply altered use and understanding of the term

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'hybridity'. Homi K. Bhabha, Gayatri Spivak and Paul Gilroy are well known exponents of this concept. Bhabha's *Location of Culture* significantly studies the liminality of hybridity as a paradigm of colonial anxiety. Hybridity has become more concerned with challenging essentialism and has been applied to sociological theories of identity, multiculturalism and racism.

Postcolonial Context

Hybridity is considered as an invention of post colonial thought, an extreme substitute for hegemonic ideas of cultural identity like racial purity and nationality. Bhabha argues that cultural identities cannot be credited to pre-given, irreducible, scripted, ahistorical cultural traits that identify the conventions of ethnicity. Nor can "colonizer" and "colonized" be viewed as separate entities that define themselves independently. Instead, Bhabha recommends that the negotiation of cultural identity involves the continual interface and exchange of cultural performances that in turn produce a mutual and mutable recognition (or representation) of cultural difference. Bhabha contends that this "liminal" space is a "hybrid" site that witnesses the production--rather than just the reflection of cultural meaning.

Bhabha's Contention

Bhabha uses the symbol of the stairwell to describe the "liminal space". In the museum installment by African-American artist Renee Green, Bhabha describes the exhibit's postmodern stairwell as a liminal space, a kind of in-between, that evolves as a symbol of interaction, the link between the "upper and the lower, black and white". Bhabha has developed his concept of hybridity from literary and cultural theory to illustrate the creation of culture and identity within

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conditions of colonial hostility and disproportion. (Bhabha 1994; Bhabha 1996) For Bhabha, hybridity is the process by which the colonial governing authority undertakes to transform the identity of the colonized (the Other) within a singular universal framework, but then fails producing something familiar but new. Bhabha contends that a new hybrid identity or subject-position emerges from the interweaving of elements of the colonizer and colonized challenging the validity and authenticity of any essentialist cultural identity. In postcolonial discourse, the notion that any culture or identity is pure or essential is disputable. (Ashcroft et al 1995) Bhabha posits hybridity as such a form of liminal or in-between space, where the 'cutting edge of translation and negotiation' (Bhabha 1996) occurs and which he terms the third space.

Liminal Space

Psychologists call \"liminal space,\" a place where boundaries dissolve a little and we stand there, on the threshold, getting ourselves ready to move across the limits of what we were into what we are to be. Building on Mircea Eliade's concept of division of human experience in sacred and the profane, Victor Turner introduced the concept of 'liminal space': a space of transformation between phases of separation and reincorporation. It represents a period of ambiguity, of marginal and transitional state. Similarly, does Arnold van Gennep, while describing rituals of transition. For Gennep, the liminal or the threshold world is a space between the world of status that the person is leaving and the world of status into which the person is being inducted. In post-colonial studies, for Edward Said, but especially for Homi Bhabha, the liminality is important as a category strongly related to the concept of cultural hybridity. For Bhabha, liminal as an interstitial passage between fixed identifications represents a possibility

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for a cultural hybridity that entertains difference without an assumed or imposed hierarchy. The concept of liminality as a quality of "in-between" space and/or state is of the utmost importance in describing some of the most interesting and highly specific social and cultural phenomena: the transcultural space, the transgeographical space, the transgender space etc. The liminal is often found in particular social spaces, but also marks the constant process of creating new identities. Hybridity and Liminality do not refer only to space, but also to time.

Otherness

Otherness is a western philosophical concept that post colonial theory has sought to critique and repudiate. In recent times the concept of otherness which was so far silent and obliterated has now been voiced and not only claims to speak but also speak back, disturbing the sphere of politics in radical ways. The 'other' is very much fundamental to our contemporary apprehensions. Who is the 'other' historically and symbolically? How is the 'other' known? Is knowledge of the 'other' a form of colonization, domination, violence or can it be pursued as a disinterested truth? Can the 'other' know or speak for itself? The concepts of hybridity, liminality, and otherness occupy important positions in the post colonial discourse and in African American women literature.

Gender and Race

Gender and race are considered as intersecting, rather than discrete aspects of identity. Race moulds the experience of being a woman. In contrast to most social – psychological treatments of identity, some feminist writers like hooks and Spelman have affirmed that race and

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gender intersect to form experience. A black woman's perception of discrimination can be qualitatively different from that of a white woman or that of a black man. Alice Walker's definition of womanism and the novels of Alice Walker have the rare quality of bringing out these views of the women of colour not only in Africa and America, but also in every continent and nation where women of colour exist.

The Other

A person's definition of the "other" is part of what defines or constitutes the self – the psychology, philosophy and the self concept and other phenomena and cultural units. Even Simone de Beauvoir calls the "other" the minority, the least favoured one and often a woman when compared to a man. Nevertheless, Walker's womanism includes men also in this category. Existentialism maintains that the individual is solely responsible for giving his or her own life meaning and for living that life passionately and sincerely, in spite of many existential obstacles and distractions including despair, anger, absurdity, alienation, and boredom. It also magnifies the importance of freedom of choice and responsibility for the consequences of one's acts.

Copeland – A Man

Alice Walker's *The Third Life of Grange Copeland* is her debut novel and considered by many as an autobiographical one. The Copeland family can be considered as a microcosm of their community and the American society. They belong to a community that has been for long time marginalized, devalued and demeaned. In her novel, Walker tells the story of Grange Copeland, a man who lives a life full of degradation and oppression, and accepts it as a natural

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state. However, because of some extraordinary changes he made in his life, he is able to break out of the rut of socially and personally accepted oppression, and changes his life for the better.

Grange - The Other

The existential problem is reflected in the story from the beginning. Communities are divided by some aspects of identity and cannot create a sense of collective purpose or meaning. In the family circle, Grange Copeland permits the overwhelming pressure of oppression to divide them. The story begins in rural Georgia during the 1920's. Grange is a Black share cropper, living in destitution with his wife, and son, Brownfield. From the outset, it is plain that they live miserable lives. Grange works all day in an atmosphere of oppression. He is expected to act as though he is the social inferior of his employer, the man drives the truck, Mr. Shipley. Grange feels totally dehumanized. He sees himself as a "stone", a "robot" and a "cipher". These symbolic images are incapable of autonomous decision making or self determination. His own concept of his "otherness" is revealed here. This "otherness" also comes as a result of the social construction of oppression and subjugation due to racism prevailing in the society.

'When the truck came[Grange's] face froze into an unnaturally bland mask...A grim stillness settled over his eyes and he became an object...Some of the workers laughed and joked with the man who drove the truck, but they looked at his shoes...never into his eyes.'(9)

This passage shows just what kind of racial tension Grange and the others have to live under. To his boss, he truly is an object, and he knows this, 'he worked for a cracker and...the cracker owned him' (5). His reaction, to freeze, is one of fear and rage. The fear was Shipley's

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superior air, which Brownfield described, made him seem like something alien, ‘the man was a man, but entirely different from [Grange],’ (10). The rage is over that fear, and the feelings of inadequacy that come with it.

Grange’s Feelings and Acts

Margaret and Brownfield are forced to play the submissive role to make up for Grange’s feelings of lack of manhood around Shipley, and the whites in general. Brownfield states, ‘his mother was like their dog in some ways. She didn’t have a thing to say that did not...show her submission to his father,’ (6). Grange, at regular intervals, ‘would come home lurching drunk, threatening to kill his wife and Brownfield, stumbling and shooting off his shotgun’ (15). It is a way to gain some feeling of power through his feelings of subjugation. He needs to seem powerful to someone. Grange is physically, verbally and psychologically abusive towards his wife, and his son, Brownfield, as the mechanisms of oppression have dehumanized him. The family is unable to connect in a shared optimism for a better future and in their search for an assertion of identity. The Copelands and their community are entities in an existential crisis.

Escape

At the end of each drunken tirade Grange would roll out of the door and into the yard, crying like a child in big wrenching sobs (15). His weeping is his only release. In the end it is too much for him, and he flees north, to New York. In the North, Grange is overcome by his first change. To the Southern Blacks, the North represents some kind of Promised Land. “He had come North expecting those streets paved with gold,” (206), but soon receives a rude awakening. Where the South looked contemptuously down on him, in the North “to the people that he met

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and passed daily he was not even in existence,” (206). From this hostile setting came the catalyst for moral change.

The Revelation

While begging in Central Park in the dead of winter, during his third year in New York, he comes upon a pregnant woman, a White. He watches her, and is soon joined by her lover, a soldier. They speak, and exchange “chaste kisses...as befitted soon-to-be parents,” (299). This is a kind of human intimacy that he had not experienced while in the city, and naturally it touches him. After such a long period of isolation in the North, this closeness between the woman and the soldier opens his mind to new ideas.

The woman, at this point in the story, comes to symbolize to Grange a kind of unselfish, pure high emotion. She represents exactly how Grange believes, through his oppressive experiences, that Whites behave, in a way higher than blacks. “Grange had watched the scene deteriorate from the peak of happiness to the bottom of despair. It was honestly the first human episode he had witnessed between white folks,” (210).

Because it is the first time, the woman becomes symbolic, and her actions influence his views on Whites as a whole. Her transition from a symbol of pure love into something horrible and human destroys Grange’s early misconception that Whites were somehow more than human, and forces him to reevaluate his life. It mirrors the aggressive patterns that have characterized his entire life. Grange Copeland is no longer afraid of oppression and he has now turned the tools of the oppressors against them in order to wrest meaning from their hands. The death of the woman liberated him. He wants to live again. This drives him back to his home again in the South to

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reclaim his life and take all efforts to create possibilities for his granddaughter, Ruth, to make it possible for her to dream of defining the meaning of her own life, free from the influence of institutionalized oppression.

According to existential philosophy, all people want to make meaning out of their own lives. This is often thwarted by social conditions, where one's free will is robbed; thereby creating an environment that is conducive to create a vicious cycle of violence. At this point, the life changing epiphany takes place. The pregnant woman had symbolized to Grange all that was good in the Whites. Her contemptuous actions towards him destroyed all of that, making her, and all Whites symbols of corruption. Her symbolic transformation and death represents his loss of fear, and of love, "her contempt for him had been the last straw; never again would he care what happened to any of them," (217).

Homeward Journey

Grange is now in his second life, his fear of the Whites has disappeared, his rage, intensified but different. After the Central Park incident, he spends weeks fighting with any white he sees. He now blames them for the evils he did to his family, 'every white face he cracked, he cracked in his sweet wife's name,' (221). He is a different man from the poor sharecropper. With his newfound philosophy, he returns home to Georgia. Brownfield has married, and has fallen into the same trap of oppression and domination that Grange did; setting into a more violent, but otherwise identical, pattern to his father's a few years before. Grange marries a woman Josie, with money, and buys an isolated farm, self-sufficient and free of Whites, free in his hatred and isolation.

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Ruth

Ruth finds a place in Grange's heart. Ruth's story is existential in outlook. Her story is a flight from twentieth century forms of Southern bondage. She does not grow up in the kind of spiritual and emotional vacuum which blighted Brownfield's life. Ruth is raised by a mother. She considers her as a "saint" who makes heroic efforts to meet her human needs (126). Mem literally gives up her life opposing Brownfield's acceptance of his "place" in Southern society. After Mem is murdered literally by Brownfield and symbolically by the Southern society, Grange Copeland comes to love Ruth, his granddaughter. He takes care of her and becomes her surrogate father. Grange sees Ruth as a unique and beautiful person in the midst of a harsh and ugly environment which did not nourish him. Grange nourishes her mind and soul (Butler, 93-94). Like the pregnant woman in the past, Ruth is the catalyst of Grange's transition into his third life, a transition that leads him to an opposite conclusion to his previous one. Ruth is young and new to the world; she has no set ways or bigotries, unlike the white pregnant woman. Where the woman inspires hate, Ruth inspires love. He treats her the way he wished he had Brownfield. She is his second chance, and he attempts to make up for his mistakes, and begins to change again.

Transformation

Grange's meaning of life begins to change, 'the older Grange got the more serene and flatly sure of his mission he became. His one duty in life was to prepare Ruth for some great and herculean task...some harsh and foreboding reality' (279). He begins to doubt his hate philosophy. Words and intelligence and not raw violence have power to transform the world experience by creating understanding and control over life. Grange connects Ruth to the life

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giving tradition of the Black folk art of the South. Folk art and the Holy Ghost give her vital access to an imaginatively rich, emotional potent world, which the psychologically under developed Brownfield never becomes aware of. Grange helps her achieve independence from her father and the Southern life in general (Butler, 94- 95). Towards the end of the novel, he says to Ruth, ‘I know the danger of putting al the blame on somebody else for the mess you make out of your life. I fell into the trap myself!’(288)His admission of this shows a metamorphosis of thought and leads him close to a third life of selflessness. He continues, ‘he gits...the feeling of doing nothing yourself....and begins to destroy everybody around you, and you blameit on the crackers,’ (288).

Oppression = Violence

The varied fates of the Grange family members and other characters in the novel demonstrate how the very dynamics of oppression turns into a vicious cycle of violence. The oppressed characters go through their lives desperately and mechanically. Margaret chooses a violent end and chooses to kill herself – not as an act of free will and thoughtful choice but simply to escape the unbearable conditions, abandoning the fifteen year old Brownfield, who imitates the behavior of his parents. The wheel goes turning round and round. Mem marries Brownfield though she knows that he is ignorant, no-good and illiterate. She teaches him how to write his name. Hope falls to the ground in the rural South. Twenty years later, the pernicious system that claimed Grange Copeland claims his son also:

He thought of suicide and never forgot it, even in Mem’s arms. He prayed for

help, for a caring President, for a listening Jesus. He prayed for a decent job in

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Mem's arms. But like all prayers sent up from there, it turned into another mouth to feed, another body to enslave to pay his debts. He felt himself destined to become no more than an overseer, on the white man's plantation, of his own children (46).

Brownfield - A Victim

In time, like his father, Brownfield also becomes a victim of the system and he vents his rage against a black woman who comprehends and endeavors to calm his pain. The worse he treated her, the more she was compelled to save him. He blamed Mem for his failures and his inability to produce a crop at the end of the farming season. He beat her. He did not fear her as he did the white men whose power choked him and refused him his manhood and who gave him dried potatoes and sickly hogs at the end of the year. Brownfield had to hit back at something, and his mission was to pull his wife down 'beneath him so his foot could rest easy on her neck'.

Brownfield complained about her refined speech: 'Why don't you talk like the rest of us poor *niggers*?...Why do you have to always be so damn proper? Whether I says 'is' or 'ain't' ain't, no damn humping off your butt' (482). His trampled ego and pride makes him pull down Mem also from being a school teacher to his level. His rage could and did blame everything, everything, on her' (55). He advises his friends that the only way to keep a black woman down is to beat her. He tells his friends, 'Give this old black snake to her...and then I beats her ass. Only way to treat a *nigger* woman' (56). Mem took his ill treatment and fell down on her knees, grew ugly, gave birth to her babies in cold damp rooms all alone because, more often Brownfield would be too evil and drunk to get a midwife for her.

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Mem's weakness is representative of a steady stream of suffering throughout Walker's fiction. She carries the burden of guilt and it is a heavy and cumbersome load on her back (483). Mem wants Brownfield to 'quit wailing like a seedy jackass' (59). Mem understands that it is the white racists who are responsible for Brownfield's degradation, but she rejects it as an excuse for his transgressions against his family. Walker writes that Brownfield did not have the courage to imagine life without the existence of white people as a prop' (4). Brownfield is beyond reach. Bitter and self consumed by self-hatred, he chooses to punish his father than assume responsibility for his life and family. He chooses sorrow over joy, and revenge over responsibility (Wades-Gayles, 307). Once she took advantage of his drunken state, and tried to overturn her weakness, placed the shotgun to his head, and reminded him:

I put myself to the trouble of having all these babies for you... To think I let you drag me around from one corncrib to another just cause I didn't want to hurt your feelings... And just think of how many times I done got my head beat by you so you could feel a little bit like a man... And just think how much like an old no-count dog you done treated me for nine years...(125-127)

Mem – Liberation

Mem's liberation is short-lived. She does not understand what is evil and all the sunshine, comfort and cleanliness that she brought into the house is destroyed. Brownfield plans for her destruction. He takes her back to his shack, where she has to abide by her rules. Her role is clearly defined. She is a woman. He is lord. She must please him. He is free to please only

himself. His cruelty seems too harsh to believe. But Walker knows men like him. They exist and there is no way to avoid them.

Grange's woman, Josie is also a victim of sexist culture that causes Margaret's suicide. Disowned and humiliated by her father, she vows never again to be dependent on any man for anything. 'like a phoenix who rises from the ashes with unfurled wings, she soars above male control to become the richest and most powerful black person, male, female, in the community. Her liberation from male control does not put her in touch with her personhood. As a prosperous prostitute, she is still confined to a role that requires woman's service to man (Wade-Gayles, 304).

Bettye asks a few interesting questions. Mem had an identity as a school teacher and why did she accept such violent treatment against her body and the 'violent expressions that chiseled away at her soul? What kind of lethargy was it that allowed her to take beatings, even the threat of them, time after time? How many bitches could she be?'(483) The women in *Third Life of Grange Copeland* are brutally victimized and they go about silently exposing their humiliation and indignity to themselves and their world. Mem and Margaret seem to love the others but not themselves. The impact of unemployment on the African American family, and particularly on the black male, is the least understood of all. There is little analysis because there has been almost no inquiry.

Women and the White Employer

The women seem to understand their husband's predicament in the hands of the White employers and silently bear the humiliation. They fail to stand up against the violence and allow their men to have their space in their own home, which is revealed only through violence. They

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don't want to victimize the men. Frustration and violent pent up anger could be directed only towards the people who knew them and on whom they could exert some power. It is not only the women who suffer, but also the children. Walker and many African American women writers depict how slavery and subsequent racist social structures have stripped black men of paternal authority and ensured that they have not a proud cultural heritage but an unresolved and often inarticulable history of trauma and suffering to pass on (Read, 527).

End - The Message

Walker's message shown through the progression of Grange's thoughts is that it is possible to lift themselves out of their constraints, to make a change so drastic that they become seemingly different people. The possibility of reclaiming one's agency, autonomy, and decision making power is possible though not an easy one. The simple binaries that made up imperial and post-colonial studies have in some way become redundant with regard to literature. Copeland embraces his hybridized position "not as a badge of failure or denigration, but as a part of the contestational weave of culture."

Robert Young comments on the negativity that is associated to the term "hybridity". On the other hand Ashcroft focuses on the hybrid nature of post-colonial culture as strength rather than a weakness and the same is true in Grange Copeland's life. It is proof that even when a person is caught in the vicious cycle of violence that is a product of racism, he can come out of it and survive and become an integral part of the new formations which arise. This what Bhabha refers to as "liminal" space. Ashcroft also mentions that hybridity is a means of evading the

replications of the binary categories of the past and develop a new hybrid identity as Copeland's transformation shows in his third life.

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Folktales, Translation and Glocalisation

Daisy, Ph.D.

Meanings of Globalisation – Not Confined to Just Trade – English, a Global Language

The language which has become synonym of all progress today and stands like a window to the world is none other than English. Needless to say that it has become the language of news, business, information, opportunity, employment, science, entertainment, radio, diplomacy and communications in most of the countries. In short, it has become the global language.

Now, Globalization has different meanings and connotations in different parts of the world. It's a multidimensional phenomenon which involves different domains of activities such as economic, political, cultural, social and linguistic. A global consciousness has also started emerging with globalization. Not confined to just trade, it now describes the growing interdependence, integration and interaction among people and countries. And as the world of shared interests needs a bridge in the form of a language, English has appeared to play that role becoming the *de*

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facto language of the choice of international communication. Years back, interaction and communication between countries increased with the discoveries in transport, industries and scientific inventions. Gradually, with the said discoveries, today people are becoming global citizens by having good command on English language. Even the Universities are changing their syllabuses to suit market conditions rather than having literary English courses for fear of being marginalized. Some linguists believe that it is no longer the exclusive cultural property of ‘native English speakers’, but is rather a language that is absorbing aspects of cultures worldwide as it continues to grow.

Translation from Regional Languages into English

As a result of the growth of this language, much literature has been translated from English into other languages of the world, but a vast body of works in regional languages still awaits for English translations, to get recognition beyond their small regions, because English has emerged as the one and only language which is being used as the common medium of expression irrespective of the countries. According to a statement by the influential US-based online literary journal *Words without Borders*:

Few literatures have truly prospered in isolation from the world. English-speaking culture in general and American culture in particular has long benefitted from cross-pollination with other worlds and languages. Thus it is an especially dangerous imbalance when, today, 50% of all the books in translation now published worldwide are translated from English, but less than 3% are translated into English. (Merrill, 25)

English in India

In India, English has become the second language. After Hindi it is the most commonly spoken language and probably the most read and written language in India. Looking at the status of English in India and all around the world, we must benefit ourselves from the stock of knowledge in English to serve our country by translating our Indian stock of literature.

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Of all nations, India can boast of having the richest and most diverse literature. This is not a recent phenomenon. It has been so since time immemorial – long before the written word came into existence. Regional literature in India is an integral and inseparable body of writings, which was the precursor of this enriched past, laced with the potential orators (in case of oral literary tradition) and writers (in case of written literature).

Regional *Kathas*

A strong characteristic of Indian regional literature is the sublime influence of regional *kathas*, fables, stories and myths, which later developed as a distinct genre and were termed as the `regional literature`. There are scores of writers who write in a variety of regional languages, but even the excellent ones among them are devoid of reaching a good number of audience. This is all due to very less number of translations of Indian regional texts in English. This is shocking if we consider that the country has 20-odd officially recognized languages, including Hindi, Bengali, Urdu, Tamil, Gujarati, and Marathi. Not only that, there are almost 2000 odd dialects in use today in various Indian states. In the words of poet and critic Vinay Dharwadker:

“Indian-English literature by itself is inadequate to represent who we are to the rest of the world. Only a broad representation of the full range of Indian literatures, translated into a world language such as English, can do what is needed.” (Choudhury, 2010)

Some Recent Good Translations

Unfortunately, Indian literature remains surprisingly short on quality translations of works from its own rich repertoire of regional languages into English and much of the regional literature does not reach beyond the original language. Consequently, the goldmine of India’s literature remains largely unexplored. But it comes as a breath of fresh air when a good English translation of a regional work appears on the scene. Some recent such publications include Vijay Dan Detha’s *Chouboli and other Stories*, Kusum Budhwar’s *Where Gods Dwell: Central Himalayan Folktales and Legends* and Mohan Gehani’s *Seven Heroines of Sindh Folklore*. Such good

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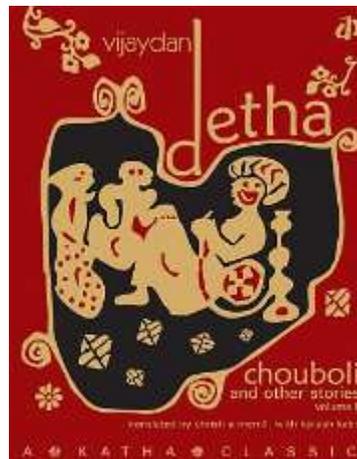
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English translations of the works of regional writers do not only enrich India's national literature, but also contribute substantially to world literature.

Delightful Translation of Folktales

Let's explore this fact by taking one such collection. The recent and latest translation of the Nobel nominated (2011) Rajasthani writer Vijaydan Detha is *Chouboli and other Stories* (2 volumes) which is an anthology of 25 delightful folktales of Rajasthan. These tales are carefully selected, translated and presented from the vast body of Detha's work by Christi A Merrill, in association with Kailash Kabir.



The folktales in the collection have their own rustic charm and lead the readers into a world of make-believe where animals talk and conspire, kings are nincompoops, lowly subjects smart, ghosts intervene in worldly affairs and princesses marry only when someone makes them talk or smile. They are often reflections on human frailties and mock the ways of the world. However, they dole out extra-ordinary wisdom to ordinary folks in an entertaining manner. Detha does all this with aplomb in his engaging narrations. People of Rajasthan may be familiar with many of the stories, but for others the book is a treasure house of rollicking tales.

Lessons of Folktales

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Whereas some of the stories (such as *The Dilemma* and *Press the sap, light the lamp*) mock at the misplaced priorities of men who pursue business and wealth at the expense of family life and happiness, while others (like *Untold Hitlers* and *Two Lives*) have contemporary themes to appeal to the modern mind. Many others have similar, fascinating story lines to keep the reader riveted.

Christi A Merrill's Work

Christi A Merrill's representation of these tales into English is a commendable work and a yeoman service to not only Rajasthani, but Indian literature. In fact she spent several years studying Detha's work intensely interacting with him and Kailash Kabir, who had translated several of Detha's stories into Hindi. As a scholar of comparative literature and cross-cultural studies, Christi has done a rigorous academic work.

In a detailed 29 page Preface, she elaborates on the rich oral traditions of Rajasthani folklore, and the challenges of translating it into written word without losing its vitality so that the stories 'be reborn again, and find new readers and new listeners age after age' as the Rajasthani narrator prays. One can imagine the challenge of translating from a language having no dictionary of Rajasthani-English words and no grammar book one could use to learn the language. Not only this, she had to take much care in translating Detha's stories which depend very much 'on the ability to combine local oral and cosmopolitan literary narrative styles in a way that rejects the colonial-era hierarchies'. (Merrill, 13)

The result of Christi's hard work is that though translated into English from Rajasthani, the book retains the colourful and compelling style of the author's narrative. Detha is himself very happy with the translations. He gives full credit to his translators Christi A Merrill and Kailash Kabir. Kabir has, in fact, translated much of Vijaydan Detha's works into Hindi and is the recipient of the National Sahitya Akademi Award for Translation. Merrill translates postcolonial writing from Hindi, Rajasthani and French, and writes on the practice and politics of translation. Her recently published work, *Riddles of Belonging: India in Translation and Other Tales of*

Possession extensively refers to Detha's works, among other Indian writers. Detha is thrilled that translations ensure his stories get a wider audience.

Vijaydan Detha



Vijaydan Detha

Courtesy: http://www.dnaindia.com/lifestyle/report_vijaydan-detha-the-nobel-contender-from-rajasthan_1596594

Known as the Shakespeare of Rajasthan, Vijay Dan Detha has become a living legend with his path-breaking research and archival work revitalizing oral literature of Rajasthan. Among other prestigious recognitions, he was inducted as a fellow of India's Sahitya Akademi in 2004, was awarded a Padma Shri by the government of India in 2007 and he received a Nobel Nomination in 2011. One of the most prolific and widely respected short-story writers, Detha is credited with over 800 stories which brought to prominence not only the richness of the storytelling traditions of Rajasthan, but the inventive forms of locution characteristic of Rajasthani. A narrator par excellence, his stories are lively, witty and often irreverent. The stories, known and admired worldwide for their wit, sarcasm, mockery and contempt for traditional structures are fantastic retellings of traditional folk stories from Rajasthan.

Folktale – A Traveling Metaphor

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A.K. Ramanujan, the famous poet, translator, linguist, and folklorist once said that a folktale is infinitely adaptable as there is ‘a travelling metaphor that finds a new meaning with each telling’ and in Detha’s work, the folktale, at times, seems to find in itself the energy to find not just a new meaning but a new self. This point can be proved by the following instance which occurred in 2002 in Michigan, U.S.A. Shankar Singh, a social activist from Mazdoor Kisan Shakti Sanathan, while speaking on how hard it is to achieve democracy, told stories to the audience to make his point clear. One of the stories was Detha’s *Weigh Your Options*. The story is of a thief who is caught stealing. He is asked by his ruler to choose his own punishment for his crime: either endure a hundred shoe lashes, or eat a hundred raw onions. He goes from one punishment to the next, back and forth, until he ends up inflicting double the penalty upon himself. Shankar Singh concluded with a mischievous flourish – ‘that’s how democracy works in India. We are given two bad choices and then told that we have total freedom ...’ (Translating as a telling praxis,19) This way, the stories of Detha while depicting the peculiar nuances of the local culture, also rise above the merely local, to reflect in full measure something that is universal in character.

The Nobel nomination of a translated work like *Chouboli and other Stories* awakens in us all the truth that our folklore can reach to the top if translated in English and makes us realize that regional literatures must NOT be ignored and neglected.

The Need to Focus on Glocal

If being Global is what we need today, being Glocal is the need of this very hour. One way of doing this can be by taking the local literary heritage we have and make it Global by translating it in the Global language English. Offering our service by more and more translations, we can preserve, protect and expand this treasure of our regional heritage and honour the deserving literary masters of Indian Folklore. Also, by adopting English language for this purpose, we’ll make this global language an agent of spreading our opinions, morals, tastes and intellect to the outside world. Only then we can be responsibly committed to the cause of nation building.

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Freedom through English!

Just as we live no more in the colonized society, English has also become free from its earlier colonial boundaries. Let's decolonize the colonial English too and use it to fit in the multicultural and multilingual world. But surely we need many talented translators to come forward and help India's outstanding regional literature emerge from its closet not only to bridge the multi lingual India, but bring her literature to an international audience. I say talented translators because there are 'ideological challenges one faces when translating from a post-colonial language into the language of the former colonizer' (Devy, Trivedi, 14). It is also to be taken care of that the word for translation in Hindi is *anuvad* which means that the text should not be treated as a singular piece of property to be 'carried across' (as the latin etymology of trans-latus implies) but it should be treated as one of many ongoing performances, as a 'telling in turn.'(Merrill, 15)

The Indian scholar Ganesh Devy points out that for a translator, 'the true test is the author's capacity to transform, to translate, to restate, to revitalize the original.' (Devy, 15) This can be seen in the new versions of our mythological texts where previous literary masterpieces are reworked to make them relevant to the new generations. Similar is the case with folk tales of a particular region. They have no single origin, so the concern of the translators should not be whether the work is faithful to the original; rather it should be to 'craft the stories to make them vivid and relevant for the intended audience, so that someone else would want to pass them on.' (Detha, 16)

Need for Sharing Folktales across Cultures

Every human being has the urge to be known and recognized. In addition, the inner self of every human gets the deepest satisfaction when his/her culture gets recognition worldwide. Now, folk literature is a rich source of information on popular culture of a society and 'folktales' is a general term for different varieties of traditional narrative. The telling of stories appears to be a cultural universal, common to basic and complex societies alike. Even the forms folktales take are certainly similar from culture to culture, and comparative studies of themes and narrative ways have been successful in showing these relationships. Also it is considered to be an oral tale

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to be told for everybody. Naturally, one would like to share one's own stock of traditional folk literature with other such literatures around the world. Even if one becomes global by adopting the global customs living in various foreign countries, it brings always a deep satisfaction to see and hear something local, something that sprouts from your own roots.

The Role of Translation

Translation has always been an integral element of globalization because translation connects cultures. At the time when the process of globalization continues to move faster and doesn't seem to be slowing down, localization combines with globalization to increase its value manifold. It's not less than a miracle that the Indian mythological heroes like Hanuman and Ganesha are getting popular worldwide as the children watch animated movies (based on these) translated into their own languages. 'The glory of mainstream literature in English studies in India rests not by marginalizing but by accepting the oral or folk as its complimentary' says Dr. Nandini Sahu whose book *Folklore and the Alternative Modernities*, was released in February this year (Sahu, Feb 2012). In the book, she endeavors to sensitize the readers towards the preservation of folk culture.

Importance of Indian Folktales Translated into English

It is said that true art not only speaks of life but is also the source of living truth. So is with our Indian folk tales which are entertaining, enriching and an enduring testament to the timeless magic of storytelling. Lively, lyrical subversive, yet deeply humane, these stories gift us with searing insights on the human predicament and blur the lines between rural and urban, ancient and contemporary, to pose riddles that find echoes across languages, cultures and ages. The folk tales of India are embedded in the Indian psyche and form a part of the value structure of the masses. The said regional books translated into English will be of much use to those too who due to Indian Diaspora across the globe have not been able to learn their languages and are trying to find their roots. It becomes the responsibility of all of us - the Indian writers and translators, to build a bridge for them so that they know what lies back home.

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Errors in the Writing of English at the Degree Level: Pakistani Teachers' Perspective

Muhammad Iqbal Butt, Ph.D.

Sarwet Rasul, Ph.D.

Abstract

Teaching of English has always occupied a special place in the education system of Pakistan. English language is taught in Pakistan as a compulsory subject from grade six (and in some cases from grade one onwards) to degree level. However, students fail to acquire the required competence in the area of writing skills due to the absence of any systematic process and lack of implementation of error analysis system. Students blamed the education system and the teachers for their inability to write grammatically correct English even at degree level. However, the teachers have their own part of the story. In this backdrop the current paper examines the perspective of teachers on the existing situation of writing skills of degree level students of the University of Punjab (Pakistan) in four selected districts of the province of Punjab. For this purpose semi-structured interviews are used as tool and ten teachers (five male and five female) teaching English at degree level in different Government Degree Colleges are

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interviewed. The interviews are divided into two parts: part 1 provides demographic details of interviewees whereas part 2 provides insights into the problem under four sub-themes related to current practices, problems of the teacher, teachers' viewpoint, and overall suggestions. The research is mainly qualitative in nature though some quantitative dimensions are also explored that support the qualitative claims. It is expected that the research will explore the teachers' voices and experiences; and will provide insight into the issues of errors committed by the students and need for error analysis at degree level in Pakistan.

1. Introduction

Errors are natural and basic ingredient of human beings as Richards (1974:100) claims, "it is matter of common observation that even the most intelligent, motivated learners do make errors even when learning under the best possible conditions." Language learning is a complicated process whether a child is acquiring his first language or an adult is learning a second or third language, both go through the same hit and trail process. In Pakistan, students barely get acquainted with the nature of writing process and teachers also hardly make any conscious effort in this regard. Consequently, students start committing errors and mistakes in writing and these errors/mistakes are not rectified by the teachers using proper EAS. Finally, these errors and mistakes become permanent feature of their writing. The writing of essays, précis, letters and dialogues is also generally not taught as such. The students are usually given a short list of essays and letters and they further make a selection of these essays and letters and cram a few of them hoping to find one of those in their examinations. The factual position in our institutions is that the students find précis writing very difficult and as a result this writing skill area remains very poor. As for as essay is concerned, the students show a very poor performance in essay writing even after having a list of important essays for the examination. If a student is asked to write an essay on his own, he finds it almost impossible to write even a few sentences which are relevant to the topic or grammatically correct. In our institutions, the success of the teachers is measured in terms of the number of students which the teachers can help to pass. As a result they also work under instrumental motivation and encourage rote learning among their students. The students, ultimately, resort to cramming because the teachers do not properly help them in developing different writing skills.

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The present decline in the standard of writing skills is due to many reasons as one of them is described by Siraj (2000:19) “the teaching of writing is carried out in the most disappointing and discouraging manner.” Another observation about writing in EFL/ ESL classrooms is that writing is often “writing to learn” the language rather than “learning to write” i.e. writing as a channel rather than a goal. Moreover, in-use methodology of making corrections of errors and mistakes does not come-up to the level of standard evaluation/assessment. The nature of evaluation of English language is a test of memory as knowledge subject like History and not like skill subject as swimming or cycling. As a result of this approach, students reproduce the crammed/memorized material in the exam but on their own they cannot produce even a single paragraph without errors and mistakes. If we look at the outcomes of this failure, the answer would be that our methodology of EAS is out-dated, incorrect and deficient. Thus, the lack of awareness of EAS on the part of English language teachers may be the root cause for poor writing progress of students in English.

2. Literature Review

Different linguists have defined linguistic errors in different ways. Hendrickson (1978:p.387) defines an error as “An utterance, form or structure that a particular language teacher deems unacceptable because of its inappropriate use or its absence in reading discourse.” Richards (1972), Dulay, Burt and Krashan (1982), Norish (1983), Corder(1967) and Klassen (1991) also see errors as deviations from a standard form of the language. James (1998:p.78) defines error as being an instance of language that is unintentionally deviant and is not self-correctible by its author.

A mistake can be the result of carelessness, rashness or lack of concentration on the part of the learner. According to Brown (1980:p.165) a mistake is a performance error, “that is either a random guess or a slip in that. It is a failure to utilize a known system correctly.” Usually the inconsistent deviation is called ‘mistake’. Sometimes a learner ‘gets it right’ but sometimes he makes a mistake and uses the wrong form (Norrish 1987:p.8). According to James (1998:p.78), a mistake is either intentionally or unintentionally deviant, but self-correctible.

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2.1. Difference between error and mistake

It is important to distinguish between different types of anomalous language behaviour: the error, the mistake and the lapse. Generally error and mistake are taken as synonyms. There is, however, a considerable difference between the two. The ELT makes an important distinction between mistakes or performance errors and true errors marks of the learner. A child acquiring his own language sometimes consistently makes the same error. In the same way, when a learner of English as a second or foreign language makes an error systematically, it is because he has not learnt the correct form. Davidson (2009:p.57) differentiates between errors and mistakes in the following way:

I have tried to show my students that the latter may well result from carelessness, a slip of tongue, or a momentary lapse in thought. Consequently, correction is possible, given a learning strategy for approaching it. Correction is less straight forward with errors, which would appear to demonstrate a fault at a deeper level-something that has not been learnt or assimilated or whose correct version is unknown. Indeed, an error may have become so ingrained that a student may not even have perceived it as such and is thus condemned to repeat it.

The researchers have made important distinctions between mistake and error. According to Brown (1980:p.165) a mistake is performance error, “that is either a random guess or a slip in that. It is a failure to utilize a known system correctly.” It means that a native speaker could make a mistake in his native language but an error is a problem that a native speaker would not have. A native speaker can recognize his mistakes. His mistakes are not the result of deficiency in competence but the result of imperfection in the system of language.

According to Edge (1989:p.20) mistakes can be corrected by the learner himself but errors need guidance of some competent person for correction. Corder (1981:p.139) interprets performance errors as mistakes. Chomsky classifies mistakes as errors caused by factors such as fatigue and inattention or lack of memory. He calls it performance errors too. He elaborates errors by saying that errors result from lack of knowledge of the rules of the language. He calls

them competence errors. The errors of performance will characteristically be unsystematic and error of competence will be systematic.

Writing skills are a very important area of language learning. It is very essential that our students of degree level become proficient in writing essays, letters, reports, paragraphs, dialogues, précis, and other texts. Writing has great importance from psychological point of view as well. It gives confidence to the students who find a tangible proof of their abilities in the form of their own written work. It is also a proof of student's linguistic competence, proficiency and knowledge. The learners have to learn 'writing' as it is their academic as well as social need. Besides this, effective communication at the international level is the need of the time as our students will need these skills in the world which is fast changing into a global village.

3. Error Analysis and its Importance in Pakistani Context

Error analysis is a type of linguistic analysis that focuses on the errors made by the learners. It is a process based on analysis of learner's errors with one clear objective: evolving a suitable and effective teaching learning strategy and remedial measures, necessary in certain clearly marked-out areas of foreign language. It is a multidimensional and multifaceted process which involves much than simply analyzing errors of the learners.

We can also say that error analysis is the examination of those errors committed by students in both the spoken and written medium. Corder, who has contributed enormously to error analysis, asserts:

The study of error is part of the investigation of the process of language learning. In this respect it resembles methodologically the study of the acquisition of the mother tongue. It provides us with a picture of the linguistic development of a learner and may give us indications as to the learning process.

A sound knowledge of errors and EAS can help a lot to minimize the errors committed by learners at degree level. Corder (1986:p.1) says:

There have always been two justifications proposed for the study of learners' errors: the pedagogical justification, namely that a good understanding of the nature of error is necessary before a systematic means of eradicating them could be found, and the theoretical justification, which claims that a study of learners' errors is part of the systematic study of the learners' language which is itself necessary to an understanding of the process of second language acquisition. We need to have such knowledge if we are to make any well-founded proposals for the development and improvement of the materials and techniques of language teaching.

4. Aim of the Study

The current study aims at exploring the perspective of Pakistani college teachers on the existing situation of writing skills of degree level students of the University of Punjab (Pakistan) in four selected districts of the province of Punjab.

5. Research Questions

The current research examines the following research questions:

- Q. 1. What is teachers' perspective on the causes of errors committed in written English by the students at degree level in Pakistan?
- Q. 2. According to the teachers what are the current practices of correction of errors in Pakistani college classrooms?
- Q. 3. What are the experts/teachers' perceptions about the use of error analysis system in the context of Pakistani classroom?
- Q. 4. What are the problems that the teachers face in this regard and what measures can be suggested?

6. Significance of the Study

The present research is significant for the examiners, paper setters, ELT practitioners, researchers, material writers, teacher trainers, language planners and policy makers as it gives insight into errors in written English at degree level. It is expected that both the students and ELT practitioners can benefit from this study and can remove these errors. It is further hoped that the

present study will help in bringing about changes in syllabus designing, teaching methodology and error analysis system. It will also help in empowering the teachers to discover the causes of errors and mistakes committed by the students, and devise remedial work.

7. Nature of the Research Design

The researchers explored the teachers' voices and experiences regarding the issues of errors committed by the students at degree level, and for this purpose ten teachers teaching English at degree level in different Government Degree Colleges were interviewed. To include both the genders in the study five male and five female teachers were interviewed. Qualitative research utilizes the experiences of the respondents and produces descriptive data in their voices, therefore, participants' interviews were selected as relevant tool to be used. It is generally believed that multiple realities exist which are not observable and can only be accessed through talking with the participants. The researchers selected semi-structured interviews that provided the room to modify or alter the sequence of the questions in order to go deeper into the thoughts of the respondents.

8. Interviews of the Teachers

The researchers conducted the interviews of the teachers teaching at degree level to have an access to their views about the actual practice of correction of the errors committed by the students of degree level. Eisner (1991:183) supporting the importance of interviews says that they "focus on concrete examples and feelings rather than on abstract speculations".

There are three kinds of interviews: structured, semi- structured and non- structured. Structured interviews follow the pattern of pre-specified questions and sequences; unstructured interviews follow the conversational style, and semi-structured interviews provide the room to modify or alter the sequence of the questions in order to go deeper into the thoughts of the respondents. Semi-structured interview suited the researchers as it gave him an opportunity to get the maximum out of the respondents in the form of their actual practice and views about the issues under study.

For the present study the researchers selected five male teachers and five female teachers of English teaching at degree level. The interviews were conducted by getting the prior permission of the interviewees. And the access to the interviewees, especially the female teachers, was gained through the principals of the colleges. Time and location was adjusted in a manner which could suit the interviewees. The location was mostly the staff rooms, the retiring rooms of the principals, and in some cases the principal offices. The time was adjusted during the college hours so that the respondents could feel easy and relaxed. Prior permission for the audio recording was also taken from the interviewees. The interviewees were given an understanding of the purpose of interviews and the objectives of the research. This made them familiar with the significance of the research and they responded freely to the questions of the researchers. It is also important to document here that the total number of the interviews was ten and recording of each interview was about ten to twelve minutes but in a few cases it took more than the usual time as sometimes the respondent would side track and go for details.

9. Transcription of the Interviews

Conducting interviews was a hectic activity but more so was the transcription of the recorded data. For recording NOKIA E71 was used, and although it was of a very good quality for recording yet when the time for transcription came the researchers realized how difficult it proved for him to make the transcription. The recording was shifted to the computer where it was played and replayed time and again to get the actual views of the respondents. The difficulty of transcription would increase when at times the recorded voice was inaudible or very low. Although care was taken to get a peaceful and quiet place for recording yet sometimes it was not possible and occasionally the noise of the fan would affect the quality of recording. According to Eisner (1991) “note-taking and audio-taping are crucial tools in conducting any qualitative research because they provide the researcher with reminders, quotations, and details for both descriptions and interpretations”. However, by repeated and intensive listening the researchers were able to complete this arduous task. The transcription of the interviews not only authenticates the research but also tells us a lot about the degree of linguistic competence of the teachers involved in teaching English at degree level. This transcription was used to determine the causes of errors committed by the students in written English at degree level. The interviews

of the teachers included in the present study not only present valuable information about the nature of errors committed by the learners but also give suggestions for the rectification of these errors.

10. Data analysis

At the stage of analysis, all the collected data was read thoroughly and especially questions and answers to the questions. The digitally recorded interviews were transcribed, coded, and then categories were developed from these interviews. These categories helped-out the researchers to produce themes which later on facilitated data analysis and then, finally conclusions were inferred on the basis of these developed themes. Moreover, with the help of these developed themes, the researchers tried to address the research questions of the study.

11. Discussion of results and implications

The findings of the interviews highlighted the issues related to EA, rectification process, language policy, feedback strategies, and role of teachers in helping out the students. The emerged themes of the interviews are discussed as follows:

This part of the paper mainly deals with the presentation and analysis of data related to the interviews of the teachers teaching at degree level. This interview had two parts. Part-I of the interview was structured. The interviewee was asked 6 questions. The researchers filled in the points on the check list. Part-II of the interview was semi structured. It was because the researchers had certain objectives to achieve through this semi-structured interview. The most important thing before the researchers was to have real insight into the current practices of teaching about errors and their correction. The data in this part of the paper is analysed qualitatively. For the purpose of analysis of data, this part of the interview was further categorized into four types of questions, each type having 4 to 6 questions.

12. Presentation and Analysis of Data of Part I of the Interviews

Part I of the interviews of the teachers was structured and the interviewees were asked six questions to collect information relating to their academic qualification, nature of appointment,

experience, work load and size of the classes they taught. The data thus gathered was presented in the form of a table and then analyzed to gain insight into the existing situation in our institutions.

Basic Bio Data and Quantitative Information Table

Interviewe e No.	Qualificatio n	Nature of Appointmen t	Teaching Experienc e	Training Course	No. of Classe s	Size of Classes
1	MA English	Permanent	17 years	Not yet	4 classes	Around 60
2	MA English	Permanent	15 years	EOT,6day s	4 classes	150 students
3	MA English, TEFL, B.Ed.	Permanent- (lecturer)	14 years	No	4	Overcrowde d 150 (4 sections)
4	MA English, TEFL, PGD	Contract	5 years	7 days From FAST	4	About 100
5	MA English lecturer	Contract	Only 4 months	No	3	110
6	MA English	Contract	4 to 5 months	6 months	3 classes	100 to 120s
7	MA English	Permanent	23 years	3weeks refresher course from UGC	4 classes	60 to 70 students
8	MA English	Retired, now on contract	44 years	No	4	60

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9	Master in English	Permanent, lecturer	11 years+2 yrs contract	No	5 to 6 classes	110-135
10	MA English, BEd	Permanent, lecturer	15 years	No,	4 to 5	140 to 160

The above table gives us personal information about the interviewees. We see that not even a single teacher has a higher education like M. Phil or Ph.D. Two teachers out of ten have the credit of completing their Diploma in TEFL. This means that our teachers are not motivated to improve their education. It could be that the teachers are not satisfied with their profession and find no incentive in improving their education which can be time taking and expensive as well. From the column of experience we can see that 5 teachers have 11 to 17 years of experience and they are still lecturers, waiting for the time when they would be promoted. This situation may demotivate the teachers and make them feel dissatisfied with their profession. Interviewee no.5&6 have just four to five months experience and are on contract job. They are teaching to degree classes as no permanent and experienced teacher is available in that college. This is again an alarming situation of the shortage of English teachers which ultimately is going to affect English language teaching in our institutions. As the above mentioned table shows that there are four teachers out of ten on contract appointment and their services can be terminated any time. This insecurity of job also leaves negative effect on the teachers' performance in the classroom. It can also be noted from the aforementioned table that 6 teachers have no teacher training, 1 teacher got training for 6 days and the other teacher got training for 7 days which again indicates the very little contribution in the professional life of the teachers. It is quite ironical that the persons relating to very sensitive job of teaching have no training either pre-job or at job. Most of the teachers felt 'sorry' and 'unfortunate, for having no chance of getting teacher training or refresher course. It means that the teachers are left to themselves to adopt whatever method of teaching they like. The result is that most of the teachers follow traditional methods of teaching. They do not know anything about the latest methods and techniques of teaching. They do not introduce innovations in teaching methodology and ultimately they cannot motivate their

students. Their lessons usually remain dull and boring and the students feel no interest to participate in their lesson. Similarly, almost all the teachers who were interviewed followed the traditional method of dealing with the errors of their students. Their traditional way of correcting the errors cannot produce the desired results in this very important area of English Language Teaching.

As for as the work load is concerned most of the teachers had to teach at least four classes per day, and in some cases 5 to 6 classes per day. Sometimes the teachers had to do extra work as well. The problem of overcrowded classes further added to their difficulties. Usually the teachers complained that they had to teach large classes often more than a hundred students in a class and sometimes more than 150 students in a class. This was the main reason of not following EAS in their classes. Many teachers complained that 40 minutes time was not sufficient for a class as about 10 minutes were consumed in class shifting and calling the rolls of more than a hundred students. The teachers could do but little in the remaining short time. Some teachers were of the opinion that time allotted for the teaching of English should be at least one hour.

13. Presentation and Analysis of Data of Interviews, Part-II

Part-II of the interview was semi structured. It was because the researchers had certain objectives to achieve through this semi-structured interview. The most important thing before the researchers was to have real insight into the current practices of teaching about errors and their correction. As mentioned earlier this data is qualitative. For the purpose of analysis of data, this part of the interview was further categorized into four types of questions, each type having 4 to 6 questions.

Type 1 was related to current practices.

Type 2 was related to the problems of the teacher.

Type 3 was related to the teacher's viewpoint.

Type 4 was related to overall suggestions.

13.1 Presentation and Analysis of Data of the Interviews, Part II: Type 1

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The following six questions were included in part II, type 1 of the interviews of the teachers.

- Q1.** How often do you check/ correct the written work of your students?
- Q2.** How do you deal with the errors of your students? Do you follow a specific approach or strategy? (If the answer is not detailed the researchers would probe further to know what the process of checking or correction is.)
- Q3.** What do you think are the benefits of correcting the errors of students, the way you correct them?
- Q4.** Do you analyze the errors of your students according to Error Analysis System?
- Q5.** Do you ever try Contrastive Analysis for teaching certain items while doing remedial work?
- Q6.** Do you get feedback from the students after correcting their written work? What is their response to the correction?

Type 1 questions of the interview were related to the current practices adopted by the teachers for the purpose of correction of errors. In this type of the interview six questions were asked. Question no.1 was: How often do you check/correct the written work of your students? This was a very vital question to the whole activity of correction of errors in the class. And the responses to this question can be divided into three categories. In category no.1 we can place interviewee no. 3, 5 and 9 who said that they seldom checked the written work of their students. Category no. 2 consists of interviewee no. 1, 4, 8 and 10 who claimed that they daily checked the written work of their students. To the researchers, it is not possible to check, every day, the written work of at least four classes, each class having more than 100 students, and that also within 40 minutes. Naturally, in large classes, it is not possible to correct the written work of every student. Also there is the problem of maintaining discipline in the overcrowded classes when the teacher is busy in correcting the written work of the students. Besides this why should a teacher undertake an extra burden when it can be avoided easily? Even when some teachers claimed to correct the written assignments of the students, it was not practicable to do so in such a limited time. When the researchers, after the interview, discussed this issue with them, they confessed that occasionally when some student came to them they would correct it. One teacher

from college no. 7 who claimed to daily check the home work of the students, later told the researchers that it was only one student who came to him to get his home work checked.

In response to question no.2 of type 1 mostly it was the practice to do correction in the class on the black board. Interviewee no. 1 and 7 used grammatical method to deal with the errors, whereas interviewee no. 2, 5 and 10 confessed that they didn't use any specified strategy for the correction of errors. Interviewee no. 3, 4, 6 and 9 said that they used blackboard to deal with errors. Interviewee no. 10 also said that he used the traditional method of dealing with the errors. If we critically look at the situation we shall come to know that most of the teachers used the traditional method for the correction of errors. Sometimes students were asked to come and do the required correction on the black board. This was an easy way to deal with correction of errors. So there was very little participation of the students in the process of dealing with the errors. That is the reason that the students are not motivated in the teaching learning process and as a result they show poor performance in their writings.

The response to the question relating to the benefit of correction was invariably "YES". After all they must believe in the system they follow in the classrooms. According to all the teachers there are a lot of benefits of correcting errors. All the teachers believed in correction and to them all the errors were important. This response was very significant because if they believed in correcting all the errors, it meant that there was no priority of errors before them. This shows that the teachers are not aware of the priority of errors while dealing with different kinds of errors. This is also because of their traditional approach towards errors, and it is also indicative of their lack of training and lack of information about the latest developments in the field of Error Analysis. Most of the teachers were not familiar with the terms Error Analysis System and Contrastive Analysis and when the researchers explained these terms to them, they said that they followed these systems for the purpose of correction of errors in the class. According to 6 teachers, they used both EAS and CA for the purpose of correction of errors. Two teachers said that usually used EAS and rarely used Contrastive Analysis (CA), and the other two teachers said that they used only EAS for the purpose of correction of errors. Here the researchers would like to share his information and observation. The researchers himself has been teaching English at

degree level for the last twenty two years and he knows well that most of the teachers follow the traditional method of dealing with errors and set no priority of the gravity of errors while doing the task of correction in the classrooms. The researchers also had some discussions with their colleagues to know about their way of dealing with the errors in the classrooms and came to the conclusion that the whole affair of correction of errors was dealt with least planning. It was done haphazardly and no system of EA was followed by them. The result is obvious in the form of poor performance of the students even after about fourteen years of coaching in the subject of English.

The last question of type 1 was also confusing to many of the teachers as they were unable to understand the meaning of ‘feedback’. However, reluctantly they said that they got feedback from the students and that the students were very happy with the teachers for helping them in the correction of errors. Five of the teachers said that response of the students with regard to correction of errors was positive, three of the teachers said that the response of the students towards correction was passive, and two of the teachers said that they rarely got any response from the students. This is again the result of lack of training on the part of the teachers and following the beaten track of traditional teaching without any innovation. This is also in conformity with our hypothesis that no EAS is observed by the teachers while dealing with the correction of errors at degree level in our institutions.

13.2 Presentation and Analysis of Data of the Interviews, Part II: Type 2

The following four questions were asked in part II, type 2 of the interviews of the teachers.

- Q1.** Do you think that time allotted in time table is sufficient for teaching English? Explain why for yes or no response.
- Q2.** What are the difficulties in teaching writing in college classes and ...Why do students find it difficult to overcome their errors even after college studies?
- Q3.** What is the role of teacher’s competence/ incompetence in causing errors in the writing of students?
- Q4.** How far do you find L1 interference as a cause of errors in written English of students?

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Majority of the teachers was of the view that the time (40 minutes per period) was not enough to teach and complete syllabus of English. However, there were a few teachers who said that the 40 minutes were sufficient for the teaching of English, although they complained of the large size classes and that about 10 minutes were wasted in shifting of classes and taking the roll call of such large classes. Keeping in view the large size of the classes, some teachers were of the opinion that the period for teaching English should be of one hour instead of 40 minutes.

In response to question no.2 of type 2 almost all the teachers claimed that the students they got were very weak in English. 70 % of the teachers complained that the base of English of the students was very weak. According to them the teachers at school level did not improve the language of the students and ultimately the students remained weak in English in the college as well. According to the majority of teachers most of the students at degree level do not have the basic knowledge of grammar of English which was the main source of errors in their written English. They were of the opinion that the teachers at school level should help students to develop both linguistic competence and performance. According to them school teachers are responsible for the poor or weak base of English language of the learners. They may be right in their opinion but it is observed that teachers are only one factor in this regard. There are other factors as well which are responsible for the poor performance of students of all levels and particularly of degree level. Now it becomes the responsibility of the college teachers to do everything possible to improve the situation. The college teachers will have to take into consideration the individual differences as well as the difficulty level of every student and then devise ways to help them overcome their difficulties in learning English language.

To the next question every interviewee replied that the competence of the teacher plays a great role and is really important in helping the students improve their English. It is very ironical that the competence of most of the English teachers at all levels is not satisfactory. This can easily be proved by listening to the audio recording of the interviews of the teachers. According to 80 % of the teachers, L1 interference was responsible for causing errors in the written English of the students. They asserted that L1 had a strong impact on the bearing of the learners and that

even the teachers who used GTM (Grammar Translation Method) were also responsible for this sad state of affairs. This is another thing that most of the teachers use GTM for teaching English even at degree level. When the majority of teachers complain that the students of degree level have very poor knowledge of the basic grammatical rules of English, how can they use the Direct Method or Communicative Approach for teaching them English? Besides this our most of the teachers are not trained or highly qualified for teaching English language at different levels. The easy way out for them is to use GTM for teaching English. And they do not follow any proper system while teaching correction of errors. Only 20 % of the teachers were of the opinion that L1 interference was not a problem in learning English as a second language but they were unable to support their point of view when they were questioned in the later discussion.

13.3 Presentation and Analysis of Data of the Interviews, Part II: Type 3

Type 3 of Part II of the interview consisted of the following six questions.

- Q1.** To what extent, do you believe, is correction of errors important? And what are the main causes of written errors?
- Q2.** What type of errors do you find are really problematic for your students?
- Q3.** Are you satisfied with the methodology and ELT materials being used at degree level?
- Q4.** Do you believe in more remedial teaching or more exposure to the target language? Why?
- Q5.** How can motivation factor and interest of students in writing minimize written errors?
- Q6.** Do you feel all errors are equally important and need to be corrected at same time? What particular approach do you adopt for the correction of errors? Why?

Type 3 questions were related to teacher's view point. Question 1 of this type had two parts. To the first part of the question, all the teachers replied that correction of errors was important. To the second part of the question the majority of teachers replied that the students had a weak base of English and English grammar was their main hurdle for writing good English. Some teachers pointed out that parts of speech were difficult for the students to learn and they committed so many errors while writing English. To question no. 2 of type3, again they said that parts of speech, especially verb, preposition and pronoun were the weaknesses of the

students. It is interesting to note that most of the teachers stressed that the students were mostly weak in grammar and had problem with the parts of speech. They further said that the usage of verb was the problematic area of grammar for the students. Sixty percent of the interviewees were not satisfied with the ELT materials being used for teaching English at degree level. Twenty percent interviewees were of the opinion that the syllabus and the methodology were out worn and needed up gradation and improvement. 40 % of the interviewees (interviewee no. 1, 2, 3 and 5) expressed their satisfaction with the ELT materials and said that they used both GTM and the Direct Method of teaching. Question no.4 was difficult for the teachers to understand as many teachers could not properly understand the meaning of ‘remedial work’ and ‘more exposure to the target language’. After some explanation on the part of the researchers, 50% of the interviewees answered that exposure to language was more important than correction of errors. 30% teachers said that both correction of errors and greater exposure to the target language were equally important. However, 20% teachers spoke in favour of remedial work and said that correction in the target language was more important than further exposure to language. All the teachers were of the view that motivation and interest in learning positively affected the teaching learning process and hence were helpful in minimizing the errors. Most of the teachers were of the opinion that all the errors were equally important and mostly they would prefer their correction then and there. This is important to point out here that they never set any priority in the correction of errors. It further indicates that they follow the traditional approach in dealing with the errors. However, some teachers were of the mind that the use of ‘verbs’ should be minded well. They adopted the approach which they thought was suitable for the correction of errors of their students. Only one interviewee was of the opinion that all errors were not important and, therefore, do not need immediate correction. According to interviewee no. 1, 6 and 9, all errors are important but they should be corrected step by step.

13.4 Presentation and Analysis of Data of the Interviews, Part II: Type 4

The following five questions were included in part II, type 4 of the interviews of the teachers.

Q1. What do you suggest to minimize the written errors of your students?

- Q2.** What should be the place of remedial work or re-teaching in ELT programme at degree level?
- Q3.** What suggestions do you offer regarding ELT materials and policy of correction of errors?
- Q4.** What should be the attitude of the learners and the teachers towards errors?
- Q5.** What suggestions do you offer to improve the overall ELT situation in Pakistan?

In this part of the interview they passed general remarks as they were a little bit tired of answering the questions in English. Some responses were mere repetitions of their former responses to other questions. They suggested that the students should improve their grammar and increase their readability. In response to question no. 2 of type 4, 60% of the teachers suggested that more and more practice of written work on the part of the learners would minimize their errors. Another 30% of the interviewees suggested that grammatical learning was required to minimize the errors. Just one teacher (10% of the teachers) said that errors could be minimized by motivating the students. All the teachers were of the opinion that there should be some sort of remedial program to help the students to correct their language. The response for question no. 3 was a mixed one as to some teachers the material for teaching English at degree level is good and suitable while some said that they would like a change in the materials of teaching. Two of the teachers suggested that attention should be paid to the need of functional English. About the attitude towards English, they would put a good word for the positive attitude towards English although some confessed that they felt really angry at the errors of their students. There was a great variety of responses for the last question which invited suggestions to improve the overall situation of ELT in Pakistan. Interviewee no. 1 suggested that there should be more incentives for the teachers and also refresher courses should be arranged for the English teachers. Interviewee no. 2 and 3 proposed that there should be reasonable size of the class and syllabus should be revised. They further suggested that refresher courses should be made compulsory and the students should be given more practice on written work. Two teachers (interviewee no. 5&6) spoke on the need of creating a suitable environment conducive to promote the cause of teaching and learning. According to two interviewees AV aids and other attractions should be introduced

to make the lecture interesting and effective. Interviewee no.8 and 10 suggested the syllabus from primary to degree level should be changed.

All the given suggestions are good in their own way but the important thing is what to do within the existing situation. The teachers can change their attitude towards teaching by showing more professional commitment and working hard with their students. They themselves should do whatever they suggest for their students with regard to motivation and hard work. They should be serious in their profession and improve their own knowledge of English and methodology. More suggestions are presented in chapter no. 8 where findings of the research and recommendations are given.

14. Overall Interpretation of Data and Conclusion

From the quantitative and qualitative analysis of the data a lot of information is provided about the causes and nature of errors committed by the students learning English at degree level. English teachers were of the view that L1 interference, large classes, and lack of motivation were responsible for the greater number of errors. They suggested that eclectic approach should be adopted for the correction of errors, and the basic knowledge of English of the students from school level should be improved. Above all the interviewees were of the view that the teachers must have more and more teachers' training courses.

The study gives us significant information about the nature and causes of errors committed by the students at degree level. The study also reveals the approach of teachers towards errors and their rectification. Most of the errors were found to be the result of lack of motivation in students as well as teachers. The other causes were the Lack of teacher training and lack of knowledge of EAS. The non use of EAS was a major factor for the poor show in English teaching/ learning process. English teachers were of the view that L1 interference, large classes, and lack of motivation were responsible for the most of the errors committed by the students at all levels and especially at degree level. Teachers in their interviews complained that the students of degree level were really weak in English as they had no sound base of English language from school level. They shifted the responsibility to the school education for the poor

knowledge of English of the students. The study further revealed that students had basic problem with parts of speech, and that the use of verb, preposition and pronoun were the weak areas of the students. Also students had a lot of problem with spellings and punctuation. The interviewees suggested that eclectic approach should be adopted for the correction of errors and the base of English language of the students from school level should be strengthened. It was surprising to note that the teachers who suggested eclectic approach for teaching English and making correction did not practise it in their classes otherwise the situation could have improved considerably.

Most of the teachers followed traditional method of correcting the errors and had no information about the latest approaches in the field of EA. The reason for this ignorance is obvious that after doing their M.A. in English most of the teachers did not join any higher degree programme or any teacher training programme. We can support this point from the interview of a very senior teacher who had 44 years experience of teaching English but had no teacher training or refresher course to his credit,(see table, interviewee no. 8).

Most of the interviewees pointed out that their students faced difficulty in the area of tenses and especially the use of verb. In short, the teachers do not use EAS, their attitude towards errors is negative, they lack motivation and have no professional training, cannot make effective correction because of large and over- crowded classes. They use traditional and defective methods for teaching and correction of errors, and they themselves are not really competent for the job. They believe in correcting all the errors having no priority for different types of errors. The students have a very weak base of English language for which school teaching is responsible. The system of paper setting and marking also needs improvement.

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Discriminated Even in Death: Blacks in Nadine Gordimer's "Six Feet of the Country"

Gulab Singh, Ph.D.
Divija Kumari, Ph.D.



● Nadine Gordimer

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Gordimer's Short Stories

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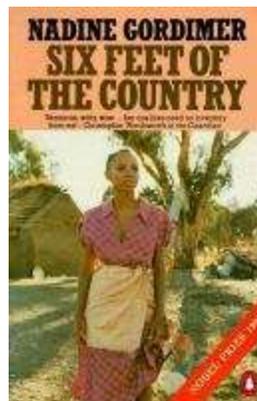
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Gordimer's short stories at once capture the interest of the readers and transport them into the South African way of life. As Clingman holds, "Gordimer's short stories, while often rooted in an identifiable social world, turn in general on human intricacies of a psychological or emotional nature...." (*Head* 162). Usually Gordimer's short stories focus on a single concern and generally she picks up just one thread from the pattern of life of South Africa. But some stories address more than one problem concurrently. "Six Feet of the Country" (1956) is one such story, which takes up multifarious issues related to apartheid in South Africa. Perhaps it is for this very reason that Head considers this story as "one of Gordimer's best stories" (*Head* 172).

Exploring the Theme of Maltreatment of Blacks



Gordimer has repeatedly and tirelessly explored the theme of maltreatment of blacks in her fiction. Through her writing, she has laid bare all sorts of discriminations against the blacks in their day to day life. Through her story, "Six Feet of the Country," she has made efforts to expose the inconsiderateness of the whites in authority, who become an instrument of discrimination against blacks, even after their death. The blacks, as the story suggests, are denied even six feet of the country, for burial at the hands of their relatives.

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The story revolves around very few characters. It takes up the life of a white couple that stays in a farm house, some miles away from Johannesburg. Lerice and her husband keep black servants for their assistance. However, things get complicated, when one of the servant Petrus' brother, comes to stay with him, in search of a job. Since Petrus' brother was an illegal immigrant from Rhodesia, therefore, Petrus' family and friends had to conceal his presence and they had to keep him underground. But soon after his arrival, Petrus' brother dies of Pneumonia. The servants feel obliged to inform the master, who in turn informs the authorities, who take the dead body for postmortem. When the servants bring the dead body back for burial, they realize, to their utter disappointment that the corpse has been replaced.

Apparently, the story seems to deal with a very simple mistake committed by the white authorities. Yet it brings to surface, many other issues related with the identity of races, discrimination, law, poverty and culture.

South African Politics and Laws

The very first characteristic of South African politics and laws, which the story throws light upon, is the fact that every black citizen was forced to carry a pass or permit with him. The Group Areas Act prohibited the free movement of the natives from one place to another without the pass or permit issued by the government. Without that particular pass or permit, an individual was not allowed to stay at the place of his choice. Being an illegal immigrant from Rhodesia, Petrus' brother was not legally allowed to stay at Johannesburg. But the scarcity of money and quest for job drove him to his brother's place. But although he was not feeling well and was suffering from pneumonia, his family members felt scared of consulting any doctor and of

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informing their master. It was only when the man died, that the servants felt obliged to disclose the fact to their masters, as it was not possible to cover up the fact any longer.

The story uncovers the harsh reality that the South African laws often became a villain for the natives. The blacks, in the present story, let their brother die, rather than consulting a physician for his improvement. The absence of pass led to the dearth of medicines and prescriptions. Later, even the father of the dead man is obliged to carry a permit with him in order to attend the funeral of his son. Without that piece of paper in his hand, he too could not imagine to have a last look of his son.

Poverty among the Blacks

Gordimer has also examined the poverty of the blacks in South Africa through the present story. The workers were very poor and they could not live a respectable life. When Petrus demanded the dead body of his brother back, he was told that it would cost twenty pounds. The amount was so high that Petrus could have provided clothes for his whole family for one complete year in that amount. By comparing the cost of the exhumation of the dead body with the amount sufficient for the clothing of Petrus' relations, Gordimer seems to suggest that the poor find it difficult to live decently as well as die graciously.

An Empathic White Writer

Black culture has always fascinated Gordimer. She has often taken up the culture of blacks as the theme of her works. In fact, "one of the truly admirable things about this great woman is the actuality of her engagement with Africa's cultural and political conundrums..."(Gordimer,

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Pitzer). But Gordimer has often been challenged for her version and her interpretation of the black culture:

“Many critics have questioned the ethics of Gordimer writing about black South Africans when she is from the dominant culture. However, Gordimer has always maintained that her work is only the view from her own social and cultural perspective, and does not try to communicate any other perspective.”(*Academics’ Web Pages*)

Description of Culture

Through the present story, Gordimer seems to emphasize the faith of black people in the burial rites. Proper funeral of the dead used to be an integral part of the black culture. The black Africans considered the dead ones and the ancestors quite close to the supreme God. The importance of proper burial in black culture is quite evident through the following passage:

“Death, although a dreaded event, is perceived as the beginning of a person’s deeper relationship with all of creation, the complementing of life and the beginning of the communication between the visible and the invisible worlds. The goal of life is to become an ancestor after death. This is why every person who dies must be given a “correct” funeral, supported by a number of religious ceremonies.”(*Encyclopedia*)

The black people associated many fears with the negligence in performing the burial rites.

They believed:

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“If this is not done, the dead person may become a wandering ghost, unable to “live” properly after death and therefore a danger to those who remain alive. It might be argued that “proper” death rites are more a guarantee of protection for the living than to secure a safe passage for the dying. There is ambivalence about attitudes to the recent dead, which fluctuate between love and respect on the one hand and dread and despair on the other, particularly because it is believed that the dead have power over the living.” (*Encyclopedia*)

Petrus, like his fellow Africans, cherishes a strong desire in his mind, to bury his dead brother, by giving him the appropriate burial. It is for this very reason that while his master considers it a total wastage of money on Petrus’ part to arrange twenty pounds to get the dead body of his brother, Petrus is quite determined that his brother should get a proper funeral. And to realize his wish, he arranges the money the very next morning:

“There it was, the twenty pounds, in ones and halves, some creased and folded until they were soft as dirty rags, others smooth and fairly new- Franz’s money, I suppose, and Albert’s, and Dora the cook’s, and Jacob the gardener’s, and God knows who else’s besides, from all the farms and small holdings round about.” (*SFC* 15)

An Instrument to Contrast Cultures

Gordimer seems to make the story an instrument to contrast the white culture and the black one in terms of funeral rites. While the white master considers it a complete wastage of

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money on Petrus' part to take the burden of twenty pounds on himself, for one who is already dead, Petrus considers the interment even more precious than money. Petrus' master gets irritated and tries to restrain himself from assisting Petrus financially. He believes:

“Certainly I should not offer it to him myself. Twenty pounds- or anything else within reason, for that matter-I would have spent without grudging it on doctors or medicines that might have helped the boy when he was alive. Once he was dead, I had no intention of encouraging Petrus to throw away, on a gesture, more than he spent to clothe his whole family in a year.”(*SFC* 14)

Thus, while for his master, it was nothing but a gesture, for Petrus, it was something which had religious and emotional connotations. Petrus' master feels “an irritation at the waste, the uselessness of this sacrifice by people so poor.” He reflects:

“Just like the poor everywhere, I thought, who stint themselves the decencies of life in order to ensure themselves the decencies of death. So incomprehensible to people like Lerice and me, who regard life as something to be spent extravagantly and, if we think about death at all, regard it as the final bankruptcy.” (*SFC* 15)

Thus while the master seems to embody a rational attitude, his servant appears to represent the emotional and cultural conditioning of the black Africans. Not only Petrus but his father also represents black culture, and he rushes to Petrus' dwellings in no time, to attend the funeral. Just

like Petrus, he too willingly takes up the expenses of the journey and seems to foster and promote the African notions. For Petrus and his father a funeral was something that could not and should not be avoided:

“African funerals are community affairs in which the whole community feels the grief of the bereaved and shares in it. The purpose of the activities preceding the funeral is to comfort, encourage, and heal those who are hurting.”(Encyclopedia)

Focus on the Funeral – Crisis in the Story

Gordimer has provided very vivid description of the proceedings of the funeral ceremony of the black community, as observed by the owner of the farm. By providing the details through a white man’s eye, she seems to wash her hands off the responsibility of misrepresenting the culture of the natives. Petrus’ white master observes:

“Petrus, Franz, Albert and the old father from Rhodesia hoisted it (the dead body) on their shoulders and the procession moved on, on foot.” (*SFC* 16)

As a skillful story writer, Gordimer creates the crisis in the story, just before the burial rites were about to commence. The old father finds the corpse too heavy and to the horror and utter dismay of the mourners, they discover that the person, whom they were carrying for burial, was not the brother of Petrus but some other person, who had mistakenly been handed over by the white health authorities. Even after paying twenty pounds for the corpse of their own brother, they were handed over the body of a complete stranger. For the black people, it was a bolt from

the blue. Despite all the maneuvers of the black servants and their white masters, Petrus' family could not get the body of their brother, and in a way they were denied of their customary rites to be followed for the dead. The dead black was also denied a proper burial at the hands of his own people. He was discriminated by the laws while he was yet alive and even death could not make him an equal of whites.

When Petrus lost all hopes of getting his brother's corpse, he hesitantly demanded the money back, but he neither got the body nor the money. Such incidents in their day to day life made blacks feel helpless as well as bitter.

Difficulty in Justifying Traditional Practices

Through this story, Gordimer seems to suggest that even liberal whites find it hard to justify their deeds and actions. Petrus' master tried his level best to recover the actual body and later Petrus' money, but all his efforts were made in vain. He felt quite embarrassed. He guessed that Petrus would never believe that he has made the best of efforts, as black people strongly believe that, "white men have everything, can do anything; if they don't, it is because they won't."(*SFC* 13)

Thus through the story, Gordimer has also addressed one of her favourite themes, that white people find themselves in a very awkward situation, when they endeavour to help the black out. They lose more than they hope to gain in the process.

The masters of Petrus had made efforts to facilitate him, but they land themselves in a situation of self-accusation and a sense of guilt creeps in their heart. Eventually they try to

compensate the loss of Petrus' family by providing Petrus' father with an old suit for the winter. The irritation and agony which the white couple undergo, can best be described in the words of the narrator himself:

“I tried to get the money; Lerice tried. We both telephoned and wrote and argued, but nothing came of it. ...So the whole thing was a complete waste, even more of a waste for the poor devils than I had thought it would be.”(*SFC* 20)

To Conclude

Thus the story reinforces Gordimer's belief that the laws of South Africa had strongly affected the lives of all people in South Africa, be they whites or blacks. But the blacks were all in loss Even their death could not release them from the inhuman laws. They stood discriminated even after their death.

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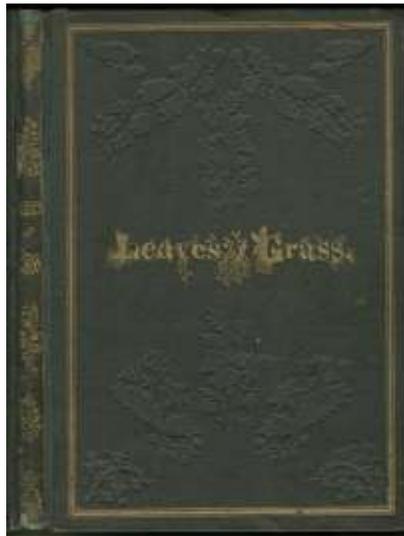
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Immortality in Whitman's Philosophy and Art

Julia Devardhi, M.A., M.Phil., Ph.D.

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Abstract

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Immortality in Whitman's Philosophy and Art

Walt Whitman gives us much insight into himself and others in his poetry, and gives his readers a great deal to think about. His poetry resounds with echoes of freedom and integrity. Whitman believed in the individual and felt that the inner strength of a human being could be utilized and manipulated into something meritorious. Whitman's masterpiece "Leaves of Grass" is "the most extraordinary piece of wit and wisdom that America has yet contributed" in the words of Emerson.



From <http://www.whitmanarchive.org/published/LG/1855/images/leaf003v.html>

Within each poem we find that Whitman portrays a heroic and national poet who can extract the essence of what he sees and experiences; who is a would-be mediator between the extremes and the contradictions that he beholds in his world, and who desires to become the inspired spokesman of his world and of his nation(Reynolds,2005). This paper attempts to explore the Immortality of Whitman's Philosophy, Transcendentalism, Democracy, and Individualism as seen embedded in the democratic framework of his Art—his Poetry.

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Immortality in Whitman's Philosophy and Art

Key words: Whitman, Philosophy, Transcendentalism, Individualism, Democracy.

Introduction

Whitman's poems sound as if Whitman is speaking through them directly to the reader.

One's-self I sing, a simple separate person,
Yet utter the word Democratic, the word En-Masse.

(One's Self I Sing, lines 1-2)

In the above lines it is clear that Whitman acknowledges his own individuality and also remembers that he is part of the human race. The use of "I" the first person pronoun speaks of the 'I' as I and the "I" in each individual human being. No man is an island and this is remarkably expressed in the two lines that became his signature lines. This effect was one of Whitman's strengths and one of the reasons his poetry has remained forceful and engaging over the years. Whitman grows out of engaging in a dialogue with his poetry. Perhaps more than any other poet, Whitman's poetry speaks from Whitman's life and his experience of America.

Whitman's adult life was spent in experiencing America in its urban environment of Brooklyn and Manhattan. His journalism took him into the world of democratic politics. He was an earnest and strong believer in the power of democracy, but he was disillusioned when he noticed that politicians were unable to live up to their promises and this in turn was leading the nation towards political chaos. Perhaps more than any other poet, Whitman's poetry speaks from Whitman's life and his experience of America. His poetry would absorb all aspects of American life and transform it into something positive" (Reynolds, 1995).

Whitman took the vocation of the poet seriously. He did not believe poetry should be an academic activity, removed from the world. Rather, he believed the poet played a

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very public role and that poetry could serve the nation. He believed in the role of poet as healer, as one who can transform grief and loss into spiritual insight. He believed the poet could transform national and political problems and resolve them in and through poetry. Whitman's beliefs inform most of "Leaves of Grass". He chose the image of grass to express man's transcendent relation to the universe and to all things.

Whitman's Philosophy

Human philosophy is an inherent sense of what life honestly means to each one of us. Part of it is got from books and colleges and universities but most of it is how each individual perceives and understands the world around himself or herself. However, Whitman's philosophy on life is an almost perfect description of the poet. In his poetry, he expressed independence, interdependence with other living creatures and the conflicts that are dealt with by him and others in order to gain freedom. He strongly recommended that human beings had to stand up for the things they believe in. Every individual is individual and yet a part of the great cosmos. H/she possess the inner strength that can be manipulated into meritorious things.

Whitman creates a unified, democratic persona in the text. Whitman's poetry makes indirect references to American transcendentalism, as well as to European romanticism. Much of his work, for example, seems to address the thinking and the worldview of transcendentalists like Emerson. However, Whitman's main philosophical interests were twofold. First, he was deeply interested in civics and government, and second, he was deeply concerned with determining the meaning and purpose of art. From his poetry, readers are able to develop a great sense of freedom and integrity and avoid conforming due to the mass amounts of sameness among the rest of civilization. Through his writings, Whitman struggled with the rest of the world between the powers of "one's self" and "en masse", as he states in his poem, "One's-Self I Sing": "One's-self I sing, a simple separate person, yet utter the word Democratic, the word En-Masse (Whitman 1)."

Transcendentalism

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Transcendentalism is a word which has been variously interpreted, and even misinterpreted, by various writers and critics. ‘Transcendent’ means ‘beyond’ and ‘above’, hence a transcendentalist is one who believes in the existence of a divine world, beyond and above the world of the senses. Transcendentalism flourished at the height of literary and aesthetic Romanticism in Europe and America. Romanticism was marked by a reaction against classical formalism and convention and by an emphasis on emotion, spirituality, subjectivity, and inspiration. Transcendentalism, inspired by English and European Romantic authors, was a form of American Romanticism.

Transcendentalism arose when it did for several reasons. First, it was a humanistic philosophy—it put the individual right at the center of the universe and promoted respect for human capabilities. The movement was in part a reaction against increasing industrialization in the late eighteenth and early nineteenth centuries, and against the dehumanization and materialism that frequently accompanied it. Secondly, in the early nineteenth century, in the period preceding the rise of Transcendentalism, dissatisfaction with the spiritual inadequacy of established religion was on the rise. A third reason for the rise of Transcendentalism was the increasing interest in and availability of foreign literature and philosophy after 1800. The Transcendentalists expressed their idealistic philosophy in a variety of ways.

Romanticism in the form of ‘*Transcendentalism*’ was communicated foremost through the writings of the faithful such as Emerson, Thoreau, and Fuller. Romanticism permeated American literature between 1820 and the end of the Civil War in 1865. It was expressed not only in the writings of the Transcendentalists, but also by their literary contemporaries—James Fennimore Cooper, Edgar Allan Poe, Henry Wadsworth Longfellow, Nathaniel Hawthorne, Herman Melville, and **Walt Whitman**—who worked in a variety of genres. Further, the intuitive philosophy of Kant influenced Romanticism.

The Romantic writers perceived literature as an outpouring of the inner spirit, and saw imagination as the means of summoning this spirit. They reacted against classical formalism and symmetry, against rationalism, and against other restrictions on individual expression and imagination. Further, they celebrated the freedom of the individual and placed the individual at the centre of life and art, and the expression of personal emotion. All physical objects were considered representative of spiritual, moral and intellectual reality. Thus, the flowering of Transcendentalism was only one American expression of Romanticism—albeit the strongest one—in the period between 1820 and 1865.

However, Whitman's transcendentalist beliefs came naturally to him. They arose out of his own temperament, even more striking and paradoxical than those of his predecessors. Whitman believed there was something more to the universe than could be conveyed in scientific proofs, something transcendental, which eluded exact measurement or quantification. Whitman finds evidence for the transcendental aspect of the universe in his own direct and unique personal experiences with the natural world, in which everything he experiences can be seen as performing the function for which it was originally intended. His poetry reflected the relativistic perspective in science that tells us that any subject can only be rightly understood in its relation to everything else. From this perspective, nothing in existence seems out of place to Whitman, but is instead justified in its very being, as we see in "Song of Myself" Section 16:

The moth and the fish eggs are in their place,
The bright suns I see and the dark suns I cannot see are in their place,
The palpable is in its place and the impalpable is in its place.
(Song of Myself, 352-54).

In this way, his writing may be seen as reflecting the relativistic perspective in science, which holds that any subject can only be rightly understood in its relation to everything else. The simple fact that life renews itself, as symbolized by "the moth and the fish eggs," suggests to Whitman that all things "are in their place," or are as they

should be, as dictated by the design of nature. Whitman felt a strange sort of 'identity' with both the small and the great. This can be seen in a number of sections of the 'Song of Myself'.

In section 5 he tells us:

And I know that the hand of god is the elder hand of my own,
And I know that the spirit of God is the eldest brother of my own,
And that all men ever born are also my brothers, and the women my sisters, and
lovers,
And that a kelson of the creation is love. (Lines 92-5)

In yet another section of the same poem the poet, early one morning, climbs a hill and looks at the paling stars and asks his soul:

When we become the enfolders of those orbs and the pleasure and
knowledge of everything in them, shall we be filled and satisfied then?
And my spirit said No, we leave that life to pass and continue beyond.
(Section 46, lines 1219-20)

From the above discussion we see that Whitman accepted the Darwinian concept of evolution but he never lost his faith in an intelligence or power at work behind the material, a power which referred to as God. He always believed in the divine act of creation and the divine ordering of the creation. He went beyond science and materialism, he went beyond them into the realm of the unknown, and these mystical experiences were conveyed in his poetry.

Whitman's beliefs vary from monotheistic to pantheistic and we can truly say that his poems are constantly exploring the realm that exists beyond human understanding. Nature, man and God all traveled through the great cosmos of space and time as one.

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Whitman attempted to show that the things which he wrote were not exclusive of one and other, but were intertwined to the very core of each one's existence. It was that idea which stated the true ideals of transcendentalism. Above all, these things existed within the grand cosmic structure of the universe and all moved in harmonious conjunction. In this way, Whitman's transcendentalism differs from his predecessors.

Whitman's Individualism (Personalism)

Whitman also considered the practicality of his poetry. He believed the rhythm and sound of it would have the effect of bringing the listener back toward the Self. Whitman saw his *Leaves of Grass* as literally unifying his personality with his higher self. This union, he felt, acted as a model for the spiritual integration of both the individual and the nation. A strong perception runs through transcendentalist writings that Nature and human consciousness are not two separate entities. Whitman said that the main intention of *Leaves of Grass* was "To sing the Song of that law of average Identity, and of Yourself, consistently with the divine law of the universal" ("Preface," 1982, p. 1010). The greatness of the aesthetic experience is finally the transformative potentiality it has for the reader.

Whitman's "Personalism" and the Transcendentalists' self-culture together form a visionary model for the full development of the individual to fulfill the goal of democracy. However, that goal will forever remain unfulfilled without a pragmatic means to transform the individual—the kernel of society—through a verifiable method to experience the basis of life, the state of self-referral consciousness. The Transcendental Meditation technique and the advanced Transcendental Meditation-Sidhi SM program have been proven in countless scientific studies to bring a practitioner to self-referral consciousness, and Maharishi Vedic Science is the most complete and far-reaching intellectual elaboration on Self-knowledge in modern history (see Dillbeck, 1988; Wallace, 1986).

Whitman believed the fulfillment of both individual and society was by means of a spiritual democracy that could be achieved through language and poetry, through “competent readers” who could fathom the depth and unity of themselves as well as the diverse but unified text of their culture. In his theory of Personalism, Whitman predicted that a science would someday emerge that would expand its vistas to include the subtler forces of Nature, including God, and that such a science would be the true foundation of America (“Preface,” 1982, p. 1003).

The last major poetic element to discuss is the poetic persona of *Leaves of Grass*. Whitman created a poetic “I” that is both individualistic and communal. Although autobiographical in structure, the “I” served as a fusion of the personal and the national so that the voice of the poet could switch between asserting individual authority and the national and political ideal that empowered individuals. There is a sense of reciprocity between the “I” and everything it encounters, an attempt to represent equality and balance. Betsy Erkkila (1989) described this strategy, arguing that “Whitman’s democratic poetics, his attempt to create a democratic language, form, content, and myth commensurate with the experimental politics of America, to embody in his poetic persona America’s unique political identity and to engage the reader as an active participant in the republican politics of his poem may best be understood in relation to the aesthetic thought that emerged from the American Revolution”.

During a lecture in 1907, William James said "the philosophy which is so important in each of us is not a technical matter; it is more or less dumb sense of what life honestly means. It is only partly got from books; it is our individual way of just seeing and feeling the total push and pressure of the cosmos" (Bartlett 546).

Individuality has been a prevalent theme in every type of literature for quite some time. Whether it is a character discovering his/her individuality or the author expressing his, literature is full of distinctness. The term *individuality* changes meaning with each person it meets. That is what makes the dynamic word so great. Throughout many of his

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works individuality has been the foundation for several of them. Walt Whitman takes his newfound ideas and Quaker background and introduces American Literature to a totally different meaning of individuality in "Song of Myself."

Whitman's "I" can be interpreted in at least five ways. The "I", in the first place, refers to the poet himself. In the second place, it includes all the Americans in their social context and with their heritage. Thirdly, it refers to the natural man who loafs and invites his soul to loaf with him, and who lies down with animals since they, like him, are guided by instinct. Fourthly, the "I" refers to everyman, represented by the poet. Finally, it symbolizes the biological race of man.

I celebrate myself, and sing myself,
And what I assume you shall assume,
For every atom belonging to me as good belongs to you.
I loafe and invite my soul,
I lean and loafe at my ease observing a spear of summer grass.
(Section 1, "Song of Myself")

Whitman burns with great sympathy and brotherhood for all, high and low, rich and poor, noble and vile, thief, drunkard, and others. He chants of evil and good alike or rather acknowledges them alike, feeling that everything which has the vitality to exist has therein the right to exist.

Whitman's Democracy

Whitman had a messianic vision of himself as the quintessential democratic poet who could help cure the many ills of his materialistic, politically fractured society.

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Immortality in Whitman's Philosophy and Art

Having absorbed America, he expected America to absorb him and be mended in the process. “The proof of the poet is that his country absorbs him as affectionately as he has absorbed it.” At his best, he was the democratic poet to an extent never matched, gathering images from virtually every cultural arena and transforming them through his powerful personality into art. By fully absorbing his time, he became a writer for all times.

Whitman believed democracy could be found in all of culture, not just in a specific political structure. Democracy was just as present in city streets or farmer’s fields as in the halls of Congress or the White House. His poetry sought to present the highest form of American ideals, purified of the strife that was dividing the American community. Whitman was a nationalist poet.

Whitman's political ideas can be traced from a rather standard artisanal position in the 1840s, to the rather stunning mix of liberalism and democracy evident in *Leaves of Grass*, first published in 1855, and to an increasingly stale and out-of-touch version of that same position in the early 1870s. His was always a balancing act on the razor's edge of liberal democracy. One pivotal force for this democratic pressure came from the artisan community of the day. Artisans, those who worked with skills, such as shoemakers, or bricklayers, stood socially above day laborers, who had to rely completely upon their brawn for a living. Politically, in the United States, artisans were the principal expositors of more radical visions of democracy. This was the culture Walt Whitman came from.

Whitman not only celebrated the people but celebrated them in all their magnificent diversity. He not only praised the individual, he sang of how the individual made him- or herself. And the manner in which we each make ourselves is the crucial link between the individual and the crowd. The democratic soul invents itself not by discipline, as the liberals hoped nor is it given to simple selfishness or sensuality. Instead, the democratic soul is born through a wondrous receptivity to other people and things.

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Democratic egoism happens by respecting the whole universe. It is an enormously attractive vision, generous, inquisitive, and respectful. One we can still learn from. Finally, we see that Whitman was led away from the ‘political’ aspect of Democracy towards transcendental, pantheistic democracy. He is also a spiritual democrat for he sees in democracy the possibilities of universal peace, tolerance, and brotherhood. In short, Whitman can be called the “voice of democracy”.

Conclusion

Much has been said and written on Whitman and his works, yet even after one hundred and fifty seven years after his *Leaves of Grass* has been published his poetry has not lost its mystery for those who are purely democratic and humane in their interaction with themselves and those around. Whitman is like an ocean that holds its secrets in its deep. The more we get to know him, the more there is to know about him. His philosophy of life and art is immortal. Whitman’s language and style of expression ascribes immense value to each individual and the world as a whole. His philosophy is simple and straightforward and compels all human beings to consider their individual place in the universe. He never loses sight of the underlying unity that exists among mankind. Whitman’s works emphasize the importance of the individual in accepting responsibility and accountability for his or her own choices. He emulates the Italian humanists in that each human being is endowed with an inherent intuitive wisdom to choose the right path that could lead the world into peaceful co-existence.

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Developing Literary Competence – The Role of Reading: Implications for Classroom Teaching

S. Gayathri, M.A. (English)

Language and Literature

A language exists in full actuality in literature. It is there as idioms, phrases, words and so on with the meaning, intention, force, etc. Language provides an analogue for a culture. Literature is a mode or manifestation of language.

In this paper, an attempt is made to highlight the inter-relatedness of language and literature and to identify the strategies that can be used to develop in the learner both linguistic and literary competence. The paper also attempts to find out how 'Reading' as a skill can be developed and used for realizing the objectives of both literature and language.

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Literary Competence

The term *literary competence* is used in this paper to refer to the development of the following abilities:

Understanding plain sense

Understanding context

Learning to empathize

Learning to appreciate

Learning to be creative

All the above constitute literary competence.

All the issues stated above are discussed in relation to the prevailing system of language education at the first year degree level in terms of the classroom methodology, content prescribed and so on.

Acquisition of Communicative Competence

English has been taught as a second language in a multilingual context in India. The objectives of teaching English vary from level to level. However the ultimate objective has been to develop communicative competence and thus acquiring the target language.

Communicative competence can be acquired through getting exposed to language in different situations and to the different models of language. The different models of language include the language of literature which could be deviant. This implies the need

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on the part of the learner to acquire certain skills required to understand the language of literature and thus become literary competent.

Literary Competence

The term *literary competence* is used in this paper to refer to learner's ability to understand and comprehend the language of literature which includes the stylistic features of the language, the ability to understand the emotions that the language gives rise to and the skill to appreciate and become creative to express the emotions and display the sensitivity to the emotions and feelings expressed. The language of literature has also the potential to perform the aesthetic function of language. The language learner then has to acquire both language competence and other nuances of language to facilitate the development of literary competence.

This will be possible only if the learner is exposed to texts which have both the language of the society (for social interaction) and the particular language required for expressing emotions and other related issues.

Importance of Reading for Developing Literary Competence

Of the four skills the skill which requires focus to realize the objective of becoming communicatively competent and display literary competence is "reading".

This paper thus attempts to demonstrate how reading can be an effective tool to understand the role of literary texts and acquire literary competence.

The term *reading* is used to refer to a process which ends in comprehension of a text at different levels. While in the process of comprehending a text the reader involves

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himself/herself in interpreting the language in relation to the context around which the text is built using different meaning-extracting strategies. That is the learner negotiates with the language for meaning. Through the use of interpretative procedures the learners (readers) supply meanings and impute underlying patterns even though the surface content will not reveal the meanings to an observer unless his model is directed to such elaborations (Cicourel 1973).

Application of Strategies

The process of reading requires the application of Meta cognitive, cognitive and socio affective strategies for effective comprehension. The learner thus interacts with the print using his/her own schemata. In other words, the learner uses his/her past experience to find the meaning that is not explicitly stated.

While dealing with literary texts the learner is assumed to have comprehended the texts only if the learner has

Understood the plain sense of text

Understood the content

Learnt to empathize

Learnt to appreciate

Learnt to be creative

Learnt the critical framework (Jane Spiro, 1990)

Understanding the Plain Sense of the Text

Understanding the plain sense of the text includes getting the general gist of the text and the specific meaning that can be related to culture, through the understanding of

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the use of lexical items and find if the lexical system is related to different values or attitudes.

Understanding the Context

Understanding the context includes the understanding of author's life, the socio-historical cultural and geographical background in which the text is woven.

Learn to Empathize

As has been mentioned in the beginning, learning to empathize is another aspect of literary competence. This involves understanding the feelings, characters, events, scenes, settings, personalizing, comparing experiences and feelings, and sharing them if need be.

This includes the ability to appreciate the language and the different stylistic features of the text.

Language Deviance in Literature

Once the learner is done with understanding of these things, the learner proceeds further to be creative in expressive feelings and moods, describing characters, settings and events and in using the figurative language in context. The language in literature deviates from the language of everyday communication in the choice of lexical, grammatical forms, phonological deviations and the syntax in English.

Need for Need-based Instruction

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All these can be achieved only by making instruction in reading more need-based and task oriented. For every stage in the process of acquiring literary competence different types of tasks can be thought of.

The following are some of tasks suggested in the objectives of teaching literature.

- True/False Questions
- Paraphrase
- Summary
- Using Dictionaries
- Time Charts/Diagrams
- Reorganization Of Events/Lines
- Identifying Author/Content
- Research
- Looking At Newspaper,Biographies
- Dramatisation
- Role Play
- Drawing Costumes
- Drawing Stage Sets
- Drawing Settings
- Predicting Events
- Personalising Scene,Events,Feelings
- Comparing Expression
- Comparing Feelings
- Resetting Story
- Listening To Music
- Tapping Rhythms

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- Making Sounds
- Making Background
- Singing
- Comparing Texts
- Comparing Topics
- Gap Filling
- Rewriting
- Comparing Picture/Text
- Comparing Music/Text
- Comparing Text
- Inventing Sounds
- Building Up Rhyme
- Building Up Lexical Sets
- Making Comparisons
- Building Up Images
- Describing Pictures, Music
- Changing Point Of View

Examples

1) The language of literature deviates in semantic relation

The yellow fog that rubs its back upon the window paints inanimate things that are sometimes prescribed as if they were living.

2) Items received to contradict each other or put together

The child is the father of man

3) Abstract things are described as if they were concrete.

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The box of truism shapes like a coffin.

4a) Look at the following words and then write the words that you think can be associated with them.

4b) Look at these inanimate words.

What animal could you imagine them to be?

Night

Sky

Fog

Look at the word fog and the animal you have chosen in (a) above. Then list the similarities you find between them.

5) Developing creative expression (asking the learners to use the above words and images in writing few lines of verse or slogan and so on)

Learner Behaviour

In all these processes and tasks the learner is using the language present (i.e., the existing linguistic competence in him/her) and incidentally acquires the ability to communicate more effectively and thus he/she learns to use the acquired language both in social and academic contexts in fulfilling the purposes that language intends to serve.

To Conclude

To sum up it can be observed that literary competence can be developed by promoting reading and designing tasks that enable the learner to understand and acquire the language of literature.

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Role of Gender and Teaching Experience on Teachers' Self-Efficacy

Naushaba Atta, Ph.D.

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Abstract

Present study was aimed at assessing the level of self efficacy in elementary and secondary school teachers. It was hypothesized that there is no significant difference in the mean scores on "Teacher Self Efficacy Scale" between male and female teachers, and there is no significant difference in the mean scores on "Teacher Self Efficacy Scale" among teachers having different total job experience. Sample was consisted of 58 teachers out of which 30 were male teachers and 28 were female teachers. Sample was conveniently selected. Self efficacy was measured using Teachers Self Efficacy Scale developed by Bandura. t-analysis showed that female teachers have better self efficacy than male teachers. It was also concluded from results that higher the job experience, higher is the self efficacy of teachers. With increase of total job experience, Efficacy to create Positive School Climate also increases.

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Introduction

The task of establishing learning environments conducive to the development of cognitive competencies in students relies heavily upon the talents and self-efficacy beliefs of teachers (Bandura, 1997). Person's ability to deal effectively with specific task or belief about his competence in particular situation is defined as Self-Efficacy (Woolfolk 1998). Teachers' efficacy has been considered as teachers' beliefs in their ability to have a positive effect on students' learning. Teachers with higher teaching efficacy find teaching meaningful and rewarding, expect students to be successful, assess themselves when students fail, set goals and establish strategies for achieving those goals, have positive attitudes about themselves and students, have a feeling of being in control, and share their goals with students (Ashton, 1985). There exist significant moderate positive relationship between emotional intelligence and personal teaching efficacy. It was found that high levels of emotional intelligence are related to high levels of personal teacher efficacy. There were also significant direct effects due to length of teaching experience and current status (Penrose, Perry & Ball, 2007).

Soodak and Poodell (1997) looked at how teaching experience influenced teacher efficacy among 626 elementary and secondary pre-service and practicing teachers. They found teaching efficacy was initially high for elementary teachers during the pre-service teaching years but in the first year of teaching, this sense of personal efficacy decreased dramatically. However, with more years of teaching experience, their personal efficacy gradually increased but their sense of own effectiveness could never reach the levels achieved by secondary-level teachers. Secondary teachers had homogeneous and stable efficacy beliefs. Comparing the self-efficacy beliefs of novice teachers with to experienced teachers, results showed somewhat lower mean self-efficacy beliefs among the novices than among the experienced teachers. The experienced teachers were found to have higher self-efficacy beliefs than the novice teachers in: Efficacy for Instructional Strategies and Efficacy for Classroom Management. No differences were found between novice

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and experienced teachers in Efficacy for Student Engagement (Moran & Hoy 1998). A study aimed to investigate the effect of gender and university grade level on pre-service teachers' mathematics teaching efficacy belief and academic performance showed that there was a significant effect of gender and university grade level on performance. There was a significant mean difference for gender, where females (M = 2.7) score significantly higher than males (M = 2.36), $p = 0.00$ (Isiksal & Cakirogio 2005)

Teachers' years of experience showed nonlinear relationships with Self-efficacy factors, increasing from early career to mid-career and then falling afterwards. Teachers with greater classroom management self-efficacy or greater instructional strategies self-efficacy had greater job satisfaction. Female teachers had greater workload stress, greater classroom stress from student behaviors, had lower classroom management self-efficacy (Klassan & Chiu). Experience is one of four sources of Self-Efficacy identified by Bandura. Woolfolk (1998) considered teaching efficacy as teacher's belief that he or she can reach even difficult students to help them to learn is one of the few personal characteristics of teachers that is co-related with student achievement. Personal efficacy beliefs of teachers influence their point of reference and their teaching strategies in educational process (Pajares, 1010).

In Pakistani culture teachers' effectiveness is becoming a challenge for educationists. Teachers' efficacy is one of the important factors of their effectiveness. Visualizing importance of Self-Efficacy for teachers, researchers were instigated to ascertain the impact of Experience and gender on teachers' efficacy in Pakistani culture. It is important to know how teachers' efficacy develops, which factors enhance teachers' efficacy.

Objectives of the Study

The objectives of the study were:

1. to find the difference in the level of self efficacy between male and female teachers

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2. to determine the effect of total job experience on self efficacy of the teachers

Null Hypotheses of the Study

- Ho1. There is no significant difference in the mean scores on “Teacher Self Efficacy Scale” between male and female teachers.
- Ho2. There is no significant difference in the mean scores on “Teacher Self Efficacy Scale” among teachers having different total job experience.

Population of the Study

In this study population was consisted of all male and female teachers at elementary and secondary level of all Islamabad Model Colleges of Islamabad.

Sample of the Study

Four Islamabad Model Colleges were selected two for boys & two for girls Data was collected from 58 teachers (elementary and secondary) in total whereas convenient sampling was done to collect data. Out of 58 teachers 28 female teachers were selected from Islamabad Model College G-10/2 and Islamabad College for Girls F-6/2. 30 male teachers were selected from Islamabad Model College G-11/1 and Islamabad model College G-10/4. Instrument was delivered personally.

Instrument Used in the Study

In order to check the self efficacy level of teachers, a 30-itemed instrument with seven subscales: efficacy to influence decision making, efficacy to influence school resources, instructional efficacy, disciplinary efficacy, efficacy to enlist parental involvement, efficacy to enlist community involvement, and efficacy to create a positive school climate developed by

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Bandura(1994) was used. Each item is measured on a 5 point scale anchored with the notations: “nothing, very little, some influence, quite a bit, a great deal.”

Reliability of Instrument

The reliability of teacher self efficacy scale was calculated through Alpha Reliability on data collected for pilot study. Sample consisted of 20 teachers (other than main study sample) from elementary and secondary schools. The reliability of the scale comes out to be 0.842. It tells us that instrument is a reliable measure for self efficacy.

Analysis of Data

Data analysis was done by applying t-test and ANOVA (Analysis of Variance) on hypotheses.

Table 1

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Difference in the mean scores on “Teacher Self Efficacy Scale and its subscales” between male and female teachers.

SCALE	N		Mean		t	df	P-value
	Male	Female	Male	Female			
TSES	30	28	99.17	112.86	3.21	56	0.002
Efficacy to Influence Decision Making	30	28	5.30	8.04	4.66	56	0.000
Efficacy to influence school Resources	30	28	2.63	3.14	1.68	56	0.098
Instructional Self Efficacy	30	28	32.50	34.89	1.73	56	0.088
Disciplinary Self Efficacy	30	28	11.40	12.14	1.25	56	0.217
Efficacy to Enlist Parental Involvement	30	28	10.47	12.21	2.17	56	0.034
Efficacy to Enlist Community Involvement	30	28	8.13	10.29	2.74	56	0.008
Efficacy to Create Positive School	30	28	28.73	32.14	1.69	56	0.096

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Table 2

Difference in the mean scores on “Teacher Self Efficacy Scale and its subscales” among teachers having different total job experience

SCALE	Mean			df	F	p-value	
	Less than 5 yrs	6-10 yrs	11-15 yrs				More than 15 yrs
TSES	107.03	94.69	124.33	125.00	3	4.42	0.008
Efficacy to Influence Decision Making	6.88	6.31	5.67	5.00	3	0.567	0.639
Efficacy to influence school Resources	30.08	2.31	3.33	2.00	3	2.03	0.120
Instructional Self Efficacy	33.63	32.00	38.33	38.00	3	1.684	0.181
Disciplinary Self Efficacy	11.65	11.23	14.00	14.00	3	1.981	0.128
Efficacy to Enlist Parental Involvement	11.50	9.92	12.33	15.00	3	2.007	0.124
Efficacy to Enlist Community Involvement	9.48	8.23	8.00	11.00	3	0.866	0.464
Efficacy to Create	30.83	24.69	42.67	40.00	3	8.048	0.000

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Conclusions

Following conclusions are drawn:

1. Gender, level of teaching and total job experience affect self efficacy of teachers.
2. Female teachers have better self efficacy than male teachers.
3. Female teachers have higher self efficacy than males on Efficacy to Influence Decision Making, Efficacy to Enlist Parental Involvement and Efficacy to Enlist Community Involvement subscales.
4. Higher the job experience, higher is the self efficacy of teachers.
5. With increase of total job experience, Efficacy to create Positive School Climate also increases.

Discussion

Results of the hypothesis 1 showed that there exist significant mean differences between males and females on Teacher's Self Efficacy Scale. Females showed higher self efficacy as compared to male. Same results were shown by previous research done by Isiksal & Cakiroglu. However, some other researches showed no gender differences among males and females on self efficacy (Penrose, Perry & Ball, 2007).

In Pakistani society, teaching is considered as a female job. Females are more welcomed and hired in teaching profession. Females in Pakistani society feel more competent and proficient in teaching. That is why females score is higher on self efficacy in teaching as compared to males.

Analysis of subscales of Teacher's Self Efficacy with gender revealed mix results. Females scored higher on Influence in Decision Making, Enlist Parental Involvement and Enlist Language in India www.languageinindia.com

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Community Involvement as compared to males. Reason for higher female scores on Influence in Decision Making, Enlist Parental Involvement and Enlist Community Involvement can be attributed to motherly nature/brought up of females in collectivistic society. They feel more attached and secure in teaching profession rather than any other profession. Female teachers understand the importance of parent's and community's participation in children's educational life. On the other hand it is a common observation that males do not feel comfortable with teaching profession. Teaching is not a famous among males as a profession in Pakistan. Therefore, they feel difficulty in making an effective bond with students.

Significance of total job experience with efficacy to create positive school climate could be attributed to the fact that people create belonging with the organization in which they work. With the passage of time teachers also start creating sense of belonging with the school and participate actively in creating a positive school climate.

Recommendations

1. Teaching at primary or secondary levels is not considered a male profession. Males do not incline towards teaching. Education ministry should launch such incentives or policies which attract males to join teaching as a profession at elementary as well as higher levels.
2. Experience in any profession enhances self efficacy. Experienced teachers should be given preferences in selection and for novice teachers training or internship programs should be launched to help them in gaining experience. The Government has launched one such program with the name of National Internship Program (NIP) which is giving a chance to fresh graduates to gain experience.
3. More research is needed to explore this area. More schools and colleges should be incorporated in order to enhance generalizability of this research. This research can be further taken to university teachers.

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Iconic and Echoic Memory in Children with Learning Disability

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Abstract

The present study compared the iconic memory and echoic memory in children with learning disability (LD). A total of 35 subjects participated in the study. The subjects were divided into two groups. Group I consisted of fifteen children with LD and group II consisted of twenty normal children. All the subjects belonged to an age range of 8-12 years. Standardized line drawn pictures of frequently occurring nouns were taken as stimuli from Early Language Training Kit (Karanth, 1999).

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Iconic and Echoic Memory in Children with Learning Disability

The study consisted of two tasks; first task was to check iconic memory, while the second task was to check echoic memory. For task one, fifteen slides were made with each slide having one picture. The participants were instructed in Kannada as “We will show you some pictures on the computer screen one after the other. At the end you have to name all the pictures which you have seen”. A score of '1' was given for each correct verbal response and '0' for an incorrect response. For task two, the names of the nouns (which were used in the task one) were uttered by a female native speaker of Kannada and were recorded using a SONY Digital IC recorder (ICD-P320). The recorded sample served as the stimulus. Scoring was similar to that of the task one. Results revealed that children with learning disability performed poorly in both iconic and echoic memory task compared to normal. Hence, the presence of poor memory should be considered during assessment, therapy and also while making therapeutic prognosis of children with learning disability.

Key words: Learning Disability, Iconic memory, Echoic memory.

Memory

Memory is an active system that stores, organizes, alters and recovers information (Baddeley, 1996). There are three major processes in memory: encoding, storage and last one is retrieval. During every moment of an organism's life, sensory information is being taken in by sensory receptors and processed by the nervous system. Humans have five main senses: sight, hearing, taste, smell, and touch.

Sensory memory (SM) allows individuals to retain impressions of sensory information after the original stimulus has ceased. Cognitive studies on memory in normal individuals, functional neuro-imaging studies and neuropsychological investigations of individuals with memory loss indicate that memory is not a unitary phenomenon (Giovanello & Verfaillie, 2001). Rather, it has several functional systems which help in a unique way to encode, store and retrieve information.

Two Types of Memory

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The generally accepted classification of memory is based on the duration of memory retention and identifies two types of memory: short term memory or working memory and long term memory. Short-term memory allows one to recall something from several seconds to as long as a minute or a day without rehearsal. Its capacity is also very limited. Short term memory can be either in the form of verbal memory and nonverbal memory. Based on the type of stimuli it can be further classified as visual short-term memory and auditory short-term memory.

Iconic Memory (Visual Memory)

Visual memory (iconic memory) involves the ability to store and retrieve previously experienced visual sensations and perceptions when the stimuli that originally evoked them are no longer present (Cusimano, 2010). That is, the student must be capable of making a vivid visual image of the stimulus in his mind, such as a word, and once that stimulus is removed, to be able to visualize or recall this image without help. Various researchers have stated that as much as eighty percent of all learning takes place through the eye with visual memory existing as a crucial aspect of learning (Farrald & Schamber, 1973). Auditory memory involves being able to take in information that is presented orally, process that information, store it in the mind and then recall what is heard (Cusimano, 2010). Basically, it involves the task of attending, listening, processing, storing, and recalling.

Cusimano (2010) stated that children who have not developed their visual memory skills cannot readily reproduce a sequence of visual stimuli. They frequently experience difficulty in remembering the overall visual appearance of words or the letter sequence of words for reading and spelling. They may remember the letters of a word but often cannot remember their order, or they may know the initial letter and configuration of the word without having absorbed the details, that is, the subsequent letters of the word. When teachers introduce a new word, generally they write it on the chalkboard, have the children spell it, read it and then use it in a sentence. Students with good visual memory will recognize that same word later in their readers or other texts and will be able to recall the appearance of the word to spell it. Students with visual memory problems often will not. Without a good development of visual memory these

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students fail to develop a good sight vocabulary and frequently experience serious writing and spelling difficulties.

Learning Disabilities and Visual Memory

Learning Disabilities (LD) is a generic term that refers to a heterogeneous group of disorders manifested by significant difficulties in the acquisition and use of listening, speaking, reading, writing, reasoning, or mathematical abilities. These disorders are intrinsic to the individual and presumed to be due to central nervous system dysfunction. Children with learning disability face a variety of memory problems (National Joint Committee on Learning Disabilities 1980).

It has been reported that many dyslexics have poor visual sequential memory, i.e., a poor ability to perceive things in sequence and then remember the sequence. This in turn affects their ability to read and spell correctly. Individuals with poor visual memory find it difficult to recall visual images immediately or after a long period of time. A large number of memory studies undertaken with children exhibiting reading deficiencies have shown consistently that these children, relative to their peers without disability, have difficulty with short term verbal memory tasks. Verbatim, sequential memory appears to be one area of primary deficit. These children exhibit difficulty on a large number of short term memory tasks that require recall of letters, digits, words or phrases in exact sequence (Corkin, 1974; Lindgren & Richman 1984; McKeever & VanDeventer, 1975; Ritchie & Aten, 1976).

Students with LD will often experience difficulty in developing a good understanding of words, remembering terms and information that has been presented orally. Bradley & Bryant, 1981; Hulme, 1981; Watson & Willows, 1995, reported that poor readers perform more poorly than younger typical readers on tasks requiring the recall of serial verbal information, list of words, and multisyllabic names. Merry Elizabeth Roy, Sara Paul and S.P. Goswami (2009) compared verbal memory span and sequential memory both in forward and backward order in

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children with LD and reported that the verbal memory span was better than the sequential memory and forward ordered tasks were easier than backward order.

The review of literature suggests that the children with LD show deficits in memory. This in turn affects their ability to read and spell correctly. It has also been proposed that variations in stimuli i.e. auditory and/or visual stimuli are also important variables that can influence the performance in this clinical population. Hence, the present study attempts to study the iconic and echoic memory in children with LD.

Method

Subjects: A total of 35 subjects were taken up for the study. All the participants were in the age range of 8-12 years. They were having Kannada (L-1) as their mother tongue and English (L-2) as the medium of instruction in their school. The participants were divided into two groups. Group 1 consisted of fifteen children with LD (8 males and 7 females) and group 2 consisted of 20 normal children (10 males and 10 females).

Stimuli: In order to check the iconic memory 15 line drawn pictures of frequently occurring nouns were selected from Early Language Training Kit (Pratibha Karanth, 1999). Microsoft Power Point (2007 version) slides were made with one picture on each slide. Each stimulus was displayed for duration of 30 seconds as it requires a minimum of 30 seconds to form a visual imagery. To check for echoic memory the same nouns which were used to test iconic memory was considered. A female native speaker of Kannada named these 15 pictures with an inter-word duration of 3 seconds and these were recorded using a SONY Digital IC recorder (ICD-P320). The stimulus was played using a DELL laptop and was presented through headphones.

Procedure: Each participant was seated comfortably in a quiet room in front of the computer screen. The environment was made as distraction free as possible by removing the potential visual distracters. All the participants were given the verbal explanation regarding the nature of Language in India www.languageinindia.com

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the test. The test consisted of two tasks; task1 was to check iconic memory, and the task 2 was to check echoic memory. For task 1, the participants were instructed in Kannada as “We will be showing you some pictures on the computer screen one after the other. Each picture will be displayed for 30 seconds. At the end you have to name all the pictures which you have seen”. A score of '1' was given for each correct verbal response and '0' for an incorrect response. For task 2, the instruction given was “You will be hearing few names, after listening you have to repeat all the names which you have heard”. Scoring was similar to that of the task 1.

In order to avoid the familiarity effect, each task was carried out on two different days. Statistical analyses were done using SPSS software (Version 17). Univariate analysis of variance was carried out to compare the difference in performance between normal children and children with LD.

Results and discussion

The scores obtained for task 1 and task 2 in both the groups were subjected to statistical analysis using SPSS version 17 software. Mean scores were calculated for both task 1 (iconic) and task 2 (echoic) for both normal and children with LD. Scores obtained for task 1 and task 2 were compared between the two groups using univariate ANOVA. The results are as follows.

	Mean	Standard deviation	Sig.Value
Normal children	12.55	1.538	0.000
Children with learning disability	9.63	1.496	

Table1: Mean values for task1 for LDs and normal

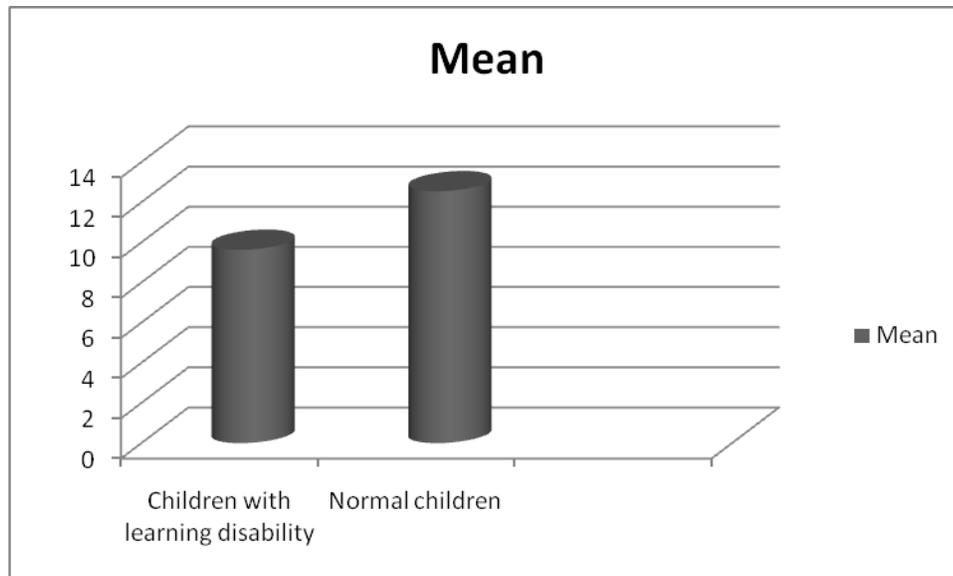
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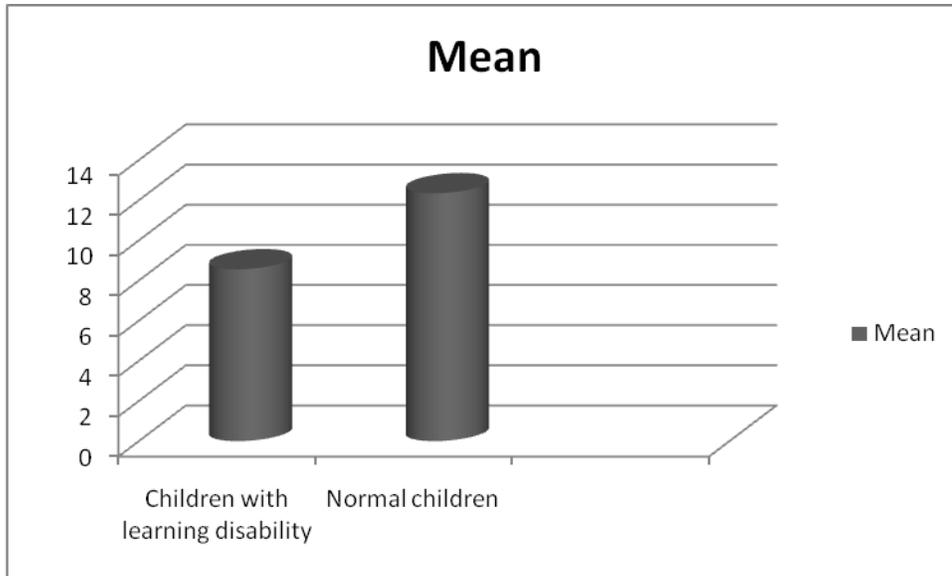


Graph1: Mean values for task 1 for LD and normal.

Table 1 and graph 1 reveals that, the mean score for task 1 in normal children were better than in children with LD. i.e. mean score for normal children for task 1 is 12.55 and for children with LD is 9.63. Results of Univariate ANOVA shows a significant difference in task one between normal children and children with LD i.e. $p < 0.01$

	Mean	Standard deviation	Sig. Value
Normal children	12.35	1.663	0.000
Children with learning disability	8.56	1.355	

Table2: Mean values for task 2 for LD and normal



Graph2: Mean values for task 2 for LD and normal.

Table 2 and graph 2 depicts the mean score for task 2 in normal children and children with LD. Similar trend was noticed in task 2 i.e. normal children had a better mean score compared to that of LD. The mean scores obtained for normal children are 12.35 and for children with LD are 8.56. Univariate ANOVA revealed a significant difference in task 2 between normal children and children with LD i.e. $p < 0.01$.

The above results indicated that children with learning disability performed poorly in both iconic and echoic memory task compared to normal. Studies by Beneventi (2010) also reported working memory deficits in dyslexics. Short term memory (working memory) and long term memory systems for task that require the processing of information, appear to be clearly deficient in individuals with LD as compared to non learning disabled peers (Swanson, 1998).

Hulme and Snowling (1992) also reported poor auditory short term memory in children with LD. Bradley and Bryant (1981), and O'Shaughnessy and Swanson (1998) also reported that children with learning disability performed more poorly than typically developing children

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on tasks requiring the recall of serial verbal information, lists of words, and multi-syllabic names.

Conclusion

Children with learning disability face a variety of memory problems. It is observed both in iconic and echoic memory. These are crucial aspect of learning, thus, memory problems lead to problems in reading and writing. Hence, the presence of poor memory should be considered during assessment, therapy and also while making therapeutic prognosis of children with learning disability.

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Social Castration of Munia, a Third-world Woman, in Geetanjali Shree's 'The Reflection'

Md. Maruf Ul Alam, M.A.



Geetanjali Shree

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

Focus of Geetanjali Shree's "The Reflection"

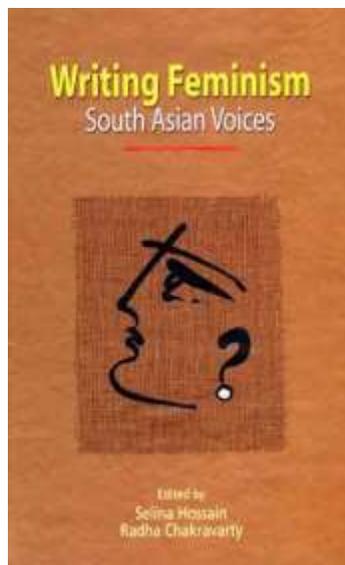
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Geetanjali Shree is a Hindi novelist and short story writer. She has written four novels and published two collections of short stories. Munia is the central character in her short story 'The Reflection' which was originally written in Hindi and was translated later in English by the author. The story has been included in *Writing Feminism: South Asian Voices* edited by Selina Hossain and Radha Chakravorty. The story deals mainly with 'social castration' of Munia in postcolonial patriarchal society. We notice Munia's struggle for establishing her individual identity. Her husband Rahul, a typical representative of postcolonial patriarchy, does not allow her to work outside. He wants to confine her indoors. He transforms her into a mere tool for his sexual pleasure. He denies her financial, sexual and psychological freedom.



<http://www.newslinemagazine.com/wp-content/uploads/2010/12/Feminism12-10.jpg>

Castration Complex

What is 'castration complex'?

A central concept in psychoanalysis, the castration complex occurs during the pre-oedipal stage of infantile development and is closely connected to the oedipal complex which follows and signals its resolution. It refers to the child's acknowledgement of castration and therefore the supremacy of the phallus. According to Freud, 'castration' functions differently for girls and boys: the girl must accept her absolute inferiority because she lacks a penis, while the boy must

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accept his relative inferiority, the father's castrating injunction against his incestuous desire for the mother, and the possible loss of his organ. (Andermahr 31)

A Counter Argument

Kate Millet expressed sharp opposition to this Freudian view of 'castration' in her *Sexual Politics*. Millet says,

As the Freudian understanding of female personality is based upon the idea of 'penis envy', it requires an elaborate, and often repetitious, exposition, beginning with the theory of 'penis envy', the definition of the female is negative—what she is is the result of the fact that she is not a male and 'lacks' a penis.... The answer would seem to lie in the condition of patriarchal society and the inferior position of women in this society. But Freud did not choose to pursue such a line of reasoning preferring instead an etiology of childhood experience based upon the biological fact of anatomical differences. (Millet, 179-180)

A Social, not a Biological Problem – Social Castration

So 'castration' can be seen as a social phenomenon rather than a biological one. Women are marginalized entities in postcolonial third-world patriarchy.

In so far as women are defined as marginal by patriarchy, their struggle can be theorized in the same way as any other struggle against a centralized power structure. (Moi, 163)

'Social Castration' (Barry, 135) in postcolonial society is a kind of denial of female desires by postcolonial patriarchy. Assuming that Munia in 'The Reflection' is a third-world woman, let us try to define 'third-world'.

'Third-world' commonly refers to those states in Africa, Asia and Latin America which called themselves 'non-aligned', that is to say, affiliated with neither the western (capitalist) nor the eastern (communist) power blocks. (Eagleton, 396-397)

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Munia and Her Destination

Here, Munia is an Indian Woman and India can be seen as a third-world country according to the above definition. In a postcolonial South Asian society a girl does not know what her destination is.

Marriage of Munia with Rahul is the social reason for her social castration. “The marriage ‘inexorably locks her into a social system which denies her autonomy’” (Barry, 136). Marriage confines a woman in a household. Her world gets smaller than her male counterparts. Society demands roles of wife and mother from her. Very few women can go beyond these social expectations and can establish their own individual identities. Marriage can be seen as a tool for social castration of women in South Asian patriarchy.

Rahul in the story is not an exception to that. Rahul thinks that her principal duty is to make herself a ‘goodie’ (Shree, 40) for him. According to Rahul, she needs to ‘eat drink make merry’ only. She needn’t be involved in serious affairs of the world. Munia feels that she’s having a perpetual sleep; she’s never awake. At the very beginning of the story “she woke up to find Rahul was carrying her in his arms.” (Shree, 40) When Rahul asks her when has she woken up “Munia mumbled drowsily ‘Am I...at all...’” (Shree, 40) This shows that Munia is completely aware of her situation that her whole existence has become a perpetual sleep. She has become a sex-tool for Rahul. Rahul wants her to be a goodie for him ‘yum-yum, slurp-slurp’ (Shree, 40).

Self-denial

For a kind of so-called security women choose the path of self-denial in postcolonial society. Munia feels ‘thoroughly secure in her husbands’ arms’ but she is aware of the opposite facet of the coin. To her this security is ‘like a bubble that has never felt a breeze’ (Shree, 40). In postcolonial patriarchy, dominant males think that the household chores the females do are ‘idling’. They expect from the females that they should blush when a sexual allusion comes. After telling Munia to read ‘first Erickson, then erection’ (Shree, 41), Rahul waits for her to blush. Munia doesn’t dishearten him. She blushes out of habit or rehearsal.

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Munia's Desperation

Rahul gives her freedom to do 'anything' but she shouldn't fool herself. She can't work outside. She can send write-up journal sitting in peace at home. But Munia's desperation is obvious here. She asks herself, "Was this all she was waiting for? These doors and walls and floors?" (Shree, 42) Her question 'what shall I do' seems to be a disease to Rahul. He plans immediate treatment of the 'malady'.

Getting Pregnant for a Reason – Freedom of Womb Denied

In South Asian patriarchy, 'woman is a womb' (Schneir, 6) and women are usually cast as mothers or wives, and are called upon to literally and figuratively reproduce the nation.' (Loomba, 180) Rahul thinks that the solution to Munia's wild fantasies regarding doing a job outside is making her pregnant. He says, "A baby must be put in there! Now, right this moment' and 'not one. A whole troupe' (Shree, 43) to keep her idle mind busy.

Freedom of choosing sex partners and freedom of womb are denied in postcolonial patriarchy. Women can hardly decide whether they want children or not. The husbands or in-laws decide whether a woman should 'conceive' or not. Giving birth is the most painful job in human territory. Still women have very little to say regarding this. They should have the opportunity to decide whether they want to undergo the pain or not. But, Rahul, here in the story, doesn't bother for Munia's consent. He wants to make her pregnant as many times as possible. He doesn't care for the pain she will undergo during her giving birth to children. Such is the miserable existence of women in postcolonial patriarchy.

A Patriarch Delighting in Women Well-padded

Rahul is a typical South Asian patriarch. He likes 'women well-padded' or else there is no fun for him. He tells Munia, 'come on get rounder here and plumper here' (Shree, 43) indicating her rounded flesh. He wants her to be a seductive body only, no mind. But women of other houses, in their backyards make Munia restless 'much as a cripple sees another and becomes more intensely aware of her limp'. (Shree, 43) She gets aware of her crippled existence.

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She wants to get rid of reflections of herself. Munia is restless to enjoy the experiences of ‘a world existed elsewhere’. She wants to experience ‘a whole range of triumphs and defeats in that world’. (Shree, 44) But she knows that it is difficult for her to experience that world. She’s completely bored of her ‘purposeless state’. She softens herself and makes herself smell good for Rahul. “She scrubbed herself like she was stirring up the juices”. (Shree, 45)

A Mere Seductive Body

Munia turns herself into a mere seductive body for Rahul. She thinks of only making herself look sexy enough so that Rahul is ‘turned on’ easily. Probably she tries to get rid of her ‘wild’ desires so that she can protect her marriage. In the name of giving protection, postcolonial patriarchy restricts free movement of women. When Munia asks Rahul ‘insanely’ to get her a raincoat to go out in the rain, Rahul tells her that going out is purposeless, and all she’ll do is ‘attract nasty attention’ and there are ‘Too many wolves on the roam, out for a grab of flesh or other booty.’ (Shree, 46)

The Extent of Freedom – Limited Domains

The condition and extent of freedom of women in postcolonial patriarchy can easily be understood here. In male dominated society of Munia, women are subdued to such an extent that they sometimes forget their own voice. When the milkman comes, before his ringing the bell, she opens her mouth to say something but she discovers that no sound comes out. It is because she’s been ‘too long silent, her tongue has forgotten her job’. (Shree, 46) She’s only made herself a ‘perfect doll, super soft, flawless’. (Shree, 47) Probably she’s the desire to have an affair with the milkman. ‘The erect, proud, bearing, the animal grace of his body, the robust glow on his face’ make the doll melt.... Even ‘her full house and body and love’ (Shree, 47) grows rather hollow suddenly.

Third-world patriarchy denies women right to their own body and their own pleasure. In this connection Toril Moi says,

Women’s form is repressed by patriarchal phallocentrism, which systematically denies women access to their own pleasure... Male pleasure, she claims, is seen

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as monolithically unified, represented as analogous with the phallus, and it is this mode that is forcibly imposed upon women. (Moi, 142)

A Faint Protest

Munia makes a faint protest saying ‘always you shall take me out?’ Rahul is probably afraid of Munia’s attaining financial security because if she attains that he will not be able to exploit her the way he does. So it can be said that Munia is a perfect symbolic portrayal of social castration of third-world women by postcolonial patriarchy.

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The Decoding Skill of Sherlock Holmes in Detection

A. Kayalvizhi, M.A., M.Phil., Ph.D. Scholar



A Legendary Detective

Sherlock Holmes is a legendary detective who is well known for his skills such as observation, inference, and logical reasoning. His profession as a crime investigator makes demands on him to be competent so as to identify and catch the criminals. His competency is the outcome of his brilliant reasoning power that leads him in his quest for truth and pursuit of offenders.

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The Criminal Trade and Codes

The trade of the criminal society involves illegal activities. So, they try to take all care to keep them away from the hold of law. This cautiousness alerts them to be secretive at times of communicating with their fellow gangsters, and the formation of secret codes is the product of such effort. The detective, whose work is to unravel every secret of the criminals, must have the capability to decipher their codes.

Sherlock Holmes, using his proficient reasoning power, never fails to see through the criminals' enigmatic messages. His confidence to succeed in such affairs is well expressed when he says, "What one man can invent another can discover." (Doyle 365)

Definition of Decoding

Dictionaries generally define decoding as the process "to extract meaning from spoken or written symbols." It is "a process to translate (data or a message) from a code into the original language or form" (<http://dictionary.reference.com/browse/decoding?s=t>).

Closely related to decoding is the process of deduction. It is generally described as "a process of reasoning in which a conclusion follows necessarily from the premises presented, so that the conclusion cannot be false if the premises are true"

(<http://dictionary.reference.com/browse/deduction?s=t>).

Decoding in *The Adventure of the Dancing Men*

Holmes's brilliance in decoding the ciphers is clearly seen in *The Adventure of the Dancing Men*. In this story, Mr. Hilton Cubitt approaches Holmes with a problem that someone drew the pictures of dancing men outside his house at night. The pictures frightened his wife Elsie to a dead faint and kept her always in a terror. She, an American woman, married him a year before only on a condition that her past life must not be enquired about. Thus, unable to get information from her, Mr. Cubitt seeks the help of Holmes to save her from danger, if any. And Holmes instantly recognises that the hieroglyphics is a cipher, and decides to wait until he gets more messages for the analysis of finding the meaning. After having gathered those sufficient data, Holmes, with his powerful reasoning and analytical

ability, sets out for scrutinising the pictures in order to find the corresponding letter every picture represents.

The way Holmes decodes the cipher and discerns the meaning is strikingly portrayed in the story. His deciphering of the messages clarifies that the lady was threatened by a man Abe Slaney to leave her husband and go with him. Furthermore, Holmes's communication with the American police notifies him that Abe Slaney is the most dangerous crook of Chicago. Hence, Holmes hurries to warn the couple about the looming danger and protect them; but before he reaches, Mr. Hilton Cubitt was murdered by Abe Slaney.

Sherlock Holmes turns his attention to assure justice done. So, he decides to make use of his knowledge of the secret code in catching the murderer. He writes the message 'Come here at once' using the same hieroglyphic language, and sends it to the address of the murderer which was also discerned from the cipher. Abe Slaney, in the belief that none but Elsie could write such message, hurries immediately to her house, and falls into the trap of Holmes to get arrested.



The Adventure of the Dancing Men ("The Complete Sherlock Holmes")

The First Case of Sherlock Holmes

The very first case Sherlock Holmes ever involved is presented in the story *The "Gloria Scott"*; and it comprises a problem that demanded the deciphering ability of Holmes even before he thought of becoming a professional detective. The event happened during Holmes's college days. Trevor senior, the father of Holmes's college friend Victor Trevor, received a letter that drove him out of his senses, caused stroke, and finally killed him. Holmes read the letter which made such an abysmal impact on the old man. The message of the letter was as follows: "The supply of game for London is going steadily up. Head-keeper

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Hudson, we believe, has been now told to receive all orders for fly-paper and for preservation of your hen-pheasant's life" (219).

Though the message seemed grotesque, its impression upon old Trevor made Holmes to consider it seriously. He was certain that the message was enigmatic that implied some different meaning, and so he tried to decode it. He later narrates to Watson how he deciphered the meaning from the message:

I daresay my face looked as bewildered as yours did just now when first I read this message. Then I reread it very carefully. It was evidently as I had thought, and some secret meaning must lie buried in this strange combination of words. Or could it be that there was a prearranged significance to such phrases as 'fly-paper' and 'hen-pheasant'? Such a meaning would be arbitrary and could not be deduced in any way. And yet I was loath to believe that this was the case, and the presence of the word Hudson seemed to show that the subject of the message was as I had guessed, and that it was from Beddoes rather than the sailor. I tried it backward, but the combination 'life pheasant's hen' was not encouraging. Then I tried alternate words, but neither 'the of for' nor 'supply game London' promised to throw any light upon it.

And then in an instant the key of the riddle was in my hands, and I saw that every third word, beginning with the first, would give a message which might well drive old Trevor to despair.

It was short and terse, the warning, as I now read it to my companion:

'The game is up. Hudson has told all. Fly for your life.' (Doyle 220)

In this way, Holmes's deciphering found the cause for the sudden death of old Trevor. The complete revelation of old Trevor's past was known from a statement written by himself before his death. It disclosed that he had been a convict in his youth, and was sent to Australia for penal servitude in a ship in which a mutiny had broken out and some prisoners

including him had escaped. Hudson, who was in the ship then, had found him and other prisoner Beddoes after thirty years, and had been blackmailing of exposure of truth. The warning message was from Beddoes informing about Hudson's disclosure, and it had a devastating effect upon the old man who feared for the loss of honour.

Discovery of Truth via Understanding Signals

The Adventure of the Red Circle exhibits Sherlock Holmes's thorough understanding of signal message that plays its part in the discovery of truth. In this story, a landlady approaches Holmes complaining about her tenant's seclusion and his alertness to remain unseen by anyone. The indications direct Holmes to consider that the person inside the room may not be the man who took the room; and his verification proves him right, since the one who is inside the room is a woman. The tenant's getting *Daily Gazette* every day suggests Holmes that she is being communicated through that newspaper, and his perusal of it enables him to find the enigmatic messages. One of the messages informs the lady the spot and time for receiving a signal message. The flash of light is used for signalling the message; and Holmes, who is also awaiting it on time, easily interprets the cipher which is warning her of danger. The sudden stop of the signal steers him to the spot where he finds the dead body of a huge man Gorgiano, a notorious criminal who is pursued by an American policeman. Since Holmes knows that the lady in the room can provide explanation for it, he exploits the same signal to bring the lady to the scene of crime. As he expected, the lady rushes to the spot; and from her, the truth is learnt that the dead man Gorgiano was a member of the secret criminal society "Red Circle" and he was on pursuit of the couple to kill the man and own the woman for his amorous desire. Gennaro, the husband of the woman, after safeguarding her secretly in the room, committed justifiable homicide to ensure their safety; and the lady feels proud of her husband for killing such an infernal villain.

Strange Catechism of the Ancients

The decoding ability of Sherlock Holmes can also be appreciated from the way he deciphers the content of the Musgrave Ritual in the short story *The Musgrave Ritual*. Here, Holmes is to solve the problem of inexplicable missing of Mr. Brunton, the butler, inside the house of Reginald Musgrave. Since Brunton showed interest in reading a document called

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Musgrave Ritual, Holmes believes that the mystery of Brunton is entangled with the mystery of the Musgrave ritual. Therefore he decides to unravel the secret of the strange catechism of the ancient Musgraves which is as follows:

‘Whose was it?’

‘His who is gone.’

‘Who shall have it?’

‘He who will come.’

‘Where was the sun?’

‘Over the oak.’

‘Where was the shadow?’

‘Under the elm.’

‘How was it stepped?’

‘North by ten and by ten, east by five and by five, south by two and by two, west by one and by one, and so under.’

‘What shall we give for it?’

‘All that is ours.’

‘Why should we give it?’

‘For the sake of the trust.’ (Doyle 232)

Sherlock Holmes, by his cerebral analysis, deciphers the meaning, and finds that the cellar is the spot mentioned in the document. As he presumed, the mystery of the missing Brunton also gets solved that he is found dead in the cellar where he went for stealing the crown of Charles I.

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Decoding, a Vital Element of Detective Work

Thus, it is apparent that decoding is a skill of vital importance for detective work. Unless Sherlock Holmes has the knack in deciphering, he could not have achieved success in some of his cases.

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A Study on Mobile Learning Possibilities at AIOU

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ABSTRACT

Practice and experience of distance education is working from more than one hundred year which main characteristic is time separation between instructor and trainee. Then e-learning offered new means which are based on computer and net technologies. Now m-learning comprise the ability to learn everywhere at every time without permanent physical connection to cable networks. This paper explores the possibilities of mobile learning at AIOU. It was revealed that mobile learning is effective for the improvement of distance learning and at higher level of

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studies there are many possibilities to start m. learning at AIOU. Many students at MS/ M.Phil. level have mobiles and internet connections and they have positive attitude in adopting mobile learning so it was recommended that AIOU may take initiative to train the tutors and staff for launching m. learning. It is also suggested that mobile phones and laptops may be provided to the distance learners at cheaper prices and installments with the collaboration of different companies. Internet connection may be provided to students at cheaper rates with the cooperation of PTCL broadband. AIOU may start alert text messaging system along with the official letters and documents through club texting website.

Keywords: Study, Mobile Learning, M. Learning, Possibilities, AIOU.

INTRODUCTION

M. Learning can be achieved by the use of portable devices such as moveable computers, notebooks, palm tops, cell phones, PDA and Tablet PC. They must have the ability to connect to other computer devices, to present educational information and to realize mutual information exchange between the teacher and the student. ”. According to (Georgieva, 2006). “Today the more and more rapid development of the ICT contributes to the increasing abilities of the mobile devices (cell phones, smart phones, PDAs, laptops) and wireless communications, which are the main parts of the mobile learning. On the other hand for the implementation of mobile learning it is necessary to use a corresponding system for the management of such type of education”.

In the United States the PDAs have already been used in schools and for workers on the move and this thing had significant results in terms of improved learning effectiveness. In Europe, mobile learning is beginning to develop, and telecommunications companies such as Nokia and Vodafone have already integrated these technologies into their training and development system. “The use of new technology for educational purposes has always been focused by distance learning approach. Technology-supported teaching and learning has helped in covering the physical distances between teachers and students, to enable the flexible delivery of education at a distance, anyplace and anytime. Today, the use of mobile devices to enhance

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distance learning systems is being utilized. The emerging technologies, such as Mobile learning can be an effective tool for learning or enhancing the teaching-learning process, because it increases access and do provide strong support to underpin different types of learning” (Naismith, et.al., 2005). According to (Yousuf, 2007). Distance learners can use mobile phones/ MP3 players to listen to their course lectures, and for storage and data transfer. New technologies especially mobile technologies are now challenging the traditional concept of Distance Education.

D. LEARNING

D. learning stands for distance learning. “The field of distance education has changed dramatically in the past ten years. Distance education, structured learning in which the student and instructor are separated by place, and sometimes by time is currently the fastest growing form of domestic and international education. What was once considered a special form of education using nontraditional delivery systems, is now becoming an important concept in mainstream education. Concepts such as networked learning, connected learning spaces, flexible learning and hybrid learning systems have enlarged the scope and changed the nature of earlier distance education models. Web-based and web-enhanced courses are appearing in traditional programs that are now racing to join the “anytime, anyplace” educational feeding frenzy”.
(<http://ocw.metu.edu.tr/file.php/118/Week10/Gunawardena-McIsaac-distance-ed.pdf>)

EFFECTIVENESS OF DISTANCE EDUCATION:

The importance of education can not be neglected in 21st century and distance education is contributing to enhance the literacy rate all over the world at large scope “research comparing distance education to traditional face-to-face instruction indicates that teaching and studying at a distance can be as effective as traditional instruction, when the method and technologies used are appropriate to the instructional tasks, there is student-to-student interaction, and when there is timely teacher-to- student feedback (Moore & Thompson, 1990; Verduin & Clark, 1991).

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EMERGING TRENDS IN DISTANCE EDUCATION

Most of the emerging trends in the field of distance education are related to computer and internet e.g. blended Learning, ICT, cloud computing, adaptive learning environments, e-learning web 2.0, emailing, class chat rooms, connecting classrooms and e-portfolios. Open CourseWares are providing opportunity to the distance learner to get free knowledge and courses through Learning management system like moodle.com. Educational websites like 4Shared, slideshare, HowStuffWorks, educational blogs and wikis are also very much helpful for getting information related to different topics. E-Books, online Journals and digital libraries have solved the problems of carrying heavy books or buying expensive journals, Social networking sites like facebook, twitter, linkedIn, skype, oovoo and teacher tube are amazing in their educational use; students can fill the gap between learner and tutor in distance education system by using social networking sites. Use of telephone as alert text messaging system and mobile learning are also connecting the distance learners any time and anywhere. Usage of ipads in the classroom, podcasts, course casting, iTunes U, webquest, open-source network, RSS FEEDS, dasher, eType, fax and digital TV are also emerging trends in education which can smooth the progress of distance education system. The use of new instructional methods helps to maintain student's interest and make the learning procedure more encouraging and fruitful.

E. LEARNING

E- Learning stands for electronic learning it consisted of all forms of electronic support to teaching and learning process. "e-learning is a broader concept [than online learning], encompassing a wide set of applications and processes which use all available electronic media to deliver vocational education and training more flexibly. The term "e-learning" is now used in the Framework to capture the general intent to support a broad range of electronic media

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(Internet, intranets, extranets, satellite broadcast, audio/video tape, interactive TV and CD-ROM) to make vocational learning more flexible for clients.” (ANTA 2003b, p. 5)

M. LEARNING



<http://alana6705.blogspot.com/2010/04/what-is-mobile-learning.html>

According to Fleischman (2001), “In the word m-learning “m” stands for “mobile”, representing the back- stage mobile delivery technology. It is obvious that for the expansion of the idea of learning and the creation of learning schemes that are based on the effective use of motivation that arises when a student is faced with the stimuli, mobile devices with Internet access can offer significant advantages. Mobile technology actually offers the appropriate educational environment to assist learning activities both inside and outside the classroom”. Similar to e-Learning, mobile technologies can also be interfaced with many other media like audio, video, the Internet, and so forth. Mobile learning is more interactive, involves more contact, communication and collaboration with people (Vavoula, 2005). So Mobile learning is defined as the provision of education and training on mobile devices: Personal Digital Assistants

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(PDAs), smart phones and mobile phones. One of the characteristics of mobile learning is that it uses devices which citizens are used to carrying everywhere with them, which they regard as friendly and personal devices, which are cheap and easy to use, which they use constantly in all walks of life and in a variety of different settings, except education.

“Opposite to the limitations of working and learning only in the classroom or in the lab, mobile technology offers access to learning material regardless of location and time. In this framework mobile learning is translated into flexibility in accessing learning materials but also classmates and teachers anytime, anywhere. Mobile learning is the ability to enjoy an educational moment from a cell phone or a personal digital assistant” (Harris, 2001).

M. Learning is the acquisition of any knowledge and skill through using mobile technology, anywhere, anytime that results in an alteration in behaviour. The following points are to be noted from this definition the term ‘mobile technology’ refers to any device that is designed to provide access to information in any location, or while on the move. Specifically this would include, but not be limited to mobile phones, personal digital assistants (PDA), tablet computers and laptops. Mobile learning can improve the complete system of distance education by improving ways of interactions among Instructors and distance learners. The plus point of this technology is that it’s easily accessible to large number of distance learners and it can be used anytime and anywhere.

According to Attewell (2005), there are several advantages inherent in mobile learning:

- helps learners to improve literacy and numeric skills
- helps learners to recognize their existing abilities
- can be used for independent and collaborative learning experiences
- helps learners to identify where they need assistance and support
- helps to overcome the digital divide
- helps to make learning informal
- helps learners to be more focused for longer periods
- helps to raise self-esteem and self-confidence

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The term mobile learning (m-learning) refers to the use of mobile and handheld IT devices, such as Personal Digital Assistants (PDAs), mobile telephones, laptops and tablet PC technologies, in teaching and learning. As computers and the internet become essential educational tools, the technologies become more portable, affordable, effective and easy to use. This provides many opportunities for widening participation and access to ICT, and in particular the internet. Mobile devices such as phones and PDAs are much more reasonably priced than desktop computers, and therefore represent a less expensive method of accessing the internet (though the cost of connection can be higher). The introduction of tablet PCs now allows mobile internet access with equal, if not more, functionality than desktop computers.

(<http://www.excellencegateway.org.uk/page.aspx?o=135556>)

Alert Text messaging system

Mobile Learning via SMS helps reduce the transactional distance of psychological and communication space often faced by distance learners who are separated in terms of geographical distance and time (Moore, 1997, p.22). It also enables the academicians to reach out to learners outside of conventional communication spaces, and it helps to keep learners connected to the university, their peers, and their tutors.

(<http://www.irrodl.org/index.php/irrodl/article/view/926/1738>)

Now on internet many websites are there which are providing emergency SMS text messaging alert systems for colleges, universities, & schools. Such as Club texting website, according to them “Our emergency messaging system allows colleges, universities and other educational institutions to instantly communicate with an entire campus in minutes. Our text messaging services is used by hundreds of educational institutions to send out campus-wide text alerts, which are delivered to students' phones immediately. More than just an emergency SMS Language in India www.languageinindia.com

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Broadcast system, our software allows students to respond to SMS alerts, providing you with a vital stream of first-hand information in the event of a crisis.

(<http://www.clubtexting.com/education/education-sms-alerts.html>)

IPADS IN THE CLASSROOM

Apple's tablet computer, the iPad, has proven to be popular with not only everyday consumers but educators as well. Grants from both public and private sources have allowed schools across the nation to provide them to students. These tablet devices are easy-to-use and perfect for classrooms involving a wide variety of learning styles. Students can complete assignments on the iPad, share their work with teachers and peers, read textbooks, take notes, blog, play educational games, write papers and much more. Teachers are also able to easily monitor progress and even grade papers right through their device, saving time, paper and allowing for better feedback. Students who take classes outside of the school setting, or who are homeschooled, may also find the gadget useful in learning, as it is incredibly portable and powerful. There are some who criticize the use of iPads in the classroom, but with hundreds of thousands of them available to students, they're unlikely to go anywhere anytime soon.

(www.snhu.edu/13052.htm).

PODCASTS

"A podcast can be defined as being an audio and/or video broadcast that has been converted to an MP3 file or other audio file format for playback in a digital music player or computer (PC Magazine). The greatest advantage of a podcast over webcast is that it can be viewed anywhere or while doing anything. There is confusion about podcasting; it is thought that

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A Study on Mobile Learning Possibilities at AIOU

a podcast is solely an ongoing broadcast. This may be true but anything prerecorded that can be downloaded and played back is also considered to be a podcast.

(Distance Web Education using I Podcasting AFisher_DTEC6850_Paper 22-09-207.doc)

FLEXIBLE LEARNING

According to Anta (2003) “Flexible learning expands choice on what, when, where and how people learn. It supports different styles of learning, including e-learning. Flexibility means anticipating, and responding to, the ever-changing needs and expectations of VET clients - enterprises learners and communities.” In one sense there is a continuum between these terms, online is a subset of elearning and e-learning is a subset of flexible learning. However there is also a distinction between technology and approach. Online and e-learning are about specific technologies. Flexible learning is a philosophy and an approach, of which the use of technology is one, albeit very important, component.

MOBILE LEARNING POSSIBILITIES AT AIOU

●Aiou online programs

DCS initiated E-learning activities in 1999 and the idea of Open Learning Institute of Virtual Education(OLIVE) was approved in 2001. this was first milestone towards E-learning. The work was started to establish infrastructure and facilities required for E-learning. Initially course materials and Learning Management System(LMS) were developed for E-education. Online classes were conducted at AIOU main campus, Lahore region and from other places during four semesters from spring,2002 to autumn 2003. Based on the experiences, DCS decided to offer PGD(CS)in online mode from spring, 2005 semester due to effectiveness of E-learning low cost, fast communication methods and automated performance measurement mechanisms that enhance the quality of learning.

●Internet users in pakistan

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Pakistani internet users have been on the rise at an accelerated pace, crossing the 20 million benchmark as a greater percentage accessing the internet via mobile phones, said Freedom on the Net in its 2011 annual report.

(<http://tribune.com.pk/story/283253/internet-users-in-pakistan-cross-20-million-mark>)

●**Mobile users in pakistan**

66.5 % of the total population is using the mobile phone in Pakistan. In the month of January 2012 more than 1.7 million mobile SIM cards were sold out. The mobile phone users in the country are growing with speed. According to PTA (Pakistan Telecommunication Authority) mobile is in the reach of more than 114.6 millions peoples of Pakistan.

(<http://www.mobileszoo.com/mobile-users-pakistan>)

Allama Iqbal Open University is one of the Mega University of the world and like other distance universities of the world it has started many online programs, as far as mobile learning is concerned we may say that at M.phil and Ph.D level it is possible to launce because almost all the distance learners at that higher level of education have their laptops and mobile phones with internet connections, and there are many websites who may provide alert text messaging system to AIOU. Atleast short messages system (SMS) can be started easily which are cheap and easy to use and distance learners can get the important information immediately and may response anywhere. In Pakistan internet users and mobile users are growing dramatically and this ratio shows that possibilities of mobile learning are increasing in Pakistan and at AIOU as well.

OBJECTIVES

The objectives of the research work were:

1. Highlight the significance of mobile learning in distance education system.
2. Explore the possibilities of M. learning at AIOU.

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PROCEDURE OF THE STUDY

The study was descriptive in nature so questionnaire was used as instrument for this study; in the questionnaire five point likert scale was developed for collecting the data from the population of the study. For purpose of data collection 205 MS/ M.phil Scholars semester spring 2011 and 2012 of AIOU was taken into account. The questionnaire was developed on five point likert scale ranges from strongly agreed to strongly disagree.

DATA ANALYSIS

Table 1: Highlight the significance of mobile learning in distance education system.

S.No	Statements	SA	A	UNC	DA	SDA	%	Mean
1	Mobile learning is easily available anytime.	92	36	2	0	0	98.5	4.69
2	Mobile learning is easily available anywhere	81	45	4	0	0	96.9	4.59
3	Mobile learning offers instant support to distance learners.	79	47	4	0	0	96.9	4.58

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4	Mobile learning improves the communication between tutor and learner.	105	25	0	0	0	100	4.80
5	Portable devices are easy to carry.	76	52	2	0	0	98.5	4.57
6	Quick feed back in Distance learning is possible through mobile learning.	68	52	10	0	0	92.3	4.45
7	Mobile learning is affordable for distance learners.	12	20	14	40	44	24.6	2.35
8	Mobile technologies are easy to use for distance learners.	88	40	2	0	0	98.5	4.66
9	Feedback about assignments can be given on mobiles.	84	46	0	0	0	100	4.65

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10	Timings of tutorials can be sent on mobiles.	78	52	0	0	0	100	4.60
11	Schedule of Workshops may be informed on mobile phones.	102	28	0	0	0	100	4.78
12	Date sheets from university may be quickly obtained on mobile devices.	92	36	2	0	0	98.5	4.69
13	Results from university are easy to get on mobiles.	70	46	10	4	0	89.2	4.40
14	Print material and study guides may be easily accessed in mobile learning system.	96	28	0	6	0	95.3	4.65
15	Mobile learning helps to raise self confidence.	102	28	0	0	0	100	4.78

Scale value for this table is SA (Strongly Agree) =5, A (Agree) =4, UNC (Uncertain) =3, DA (Disagree) =2 and SDA (Strongly Disagree) =1

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The Table 1 shows that most of the respondents (98.5% with mean score 4.69) agreed that mobile learning is easily available anytime and (96.9% with mean score 4.59) easily available anywhere. Sufficient majority of the respondents (96.9% with mean score 4.58) supported the statement that mobile learning offers instant support to distance learners. Maximum respondents (100% with mean score 4.80) opinioned in favour of the statement that mobile learning improves the communication between tutor and learner. A significant majority (98.5% with mean score 4.57) of the respondents agreed that portable devices are easy to carry. Similarly a majority of the respondents (92.3% with mean score 4.45) agreed that quick feedback in distance learning is possible through mobile learning. Mobile learning was declared affordable for distance learners by 24.6% respondents whereas mean score found was 2.35 for this statement. Maximum respondents (98.5% with mean score 4.66) were on the view that mobile technologies are easy to use for distance learners. 100% respondents (with 4.65 mean score) were agreed that feedback about assignments can be given on mobiles. Similarly 100% respondents (with mean score 4.60) supported the statement that timings of tutorials can be sent on mobiles. All of the respondents (100% with 4.78 mean score) opinioned in favour of the statement that schedule of workshops may be informed on mobile phones. Maximum respondents (98.5% with 4.69 mean score) were on the view that date sheets from university may be quickly obtained on mobile devices similarly Majority of the respondents (89.2% with 4.40 mean score) agreed that results from university are easy to get on mobiles. A significant majority (95.3% with mean score 4.65) of the respondents agreed that print material and study guides may be easily accessed in mobile learning system. 100 % respondents agreed (with 4.78 mean score) that mobile learning helps to raise self confidence.

Table 2: Explore the possibilities of M. learning at AIOU.

S.No	Statements	SA	A	UNC	DA	SDA	%	Mean
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1	I have cell phone to attend the call from tutor.	105	25	0	0	0	100	4.80
2	I can receive and send SMS to my teachers.	102	28	0	0	0	100	4.78
3	I may send voice mail from my cell phone.	50	36	6	24	14	62.2	3.65
4	I may do audio & video recording on my mobile phone.	79	47	4	0	0	96.9	4.58
5	My mobile have MMS facility/function.	36	40	10	28	16	58.5	3.40
6	I often use MP3 on my mobile phone.	16	24	16	40	34	30.8	2.60
7	For searching material I use search engine on my cell phone.	22	34	22	36	16	43.1	3.08
8	Maximum learners at AIOU have mobile phones.	105	25	0	0	0	100	4.80

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9	Most of the students have internet connections on their cell phones.	16	24	16	40	34	30.8	2.60
10	Most of the M.phil scholars have laptops.	12	20	14	40	44	24.6	2.35
11	Distance learners are ready to adopt flexible learning via portable devices.	34	30	20	32	14	49.2	3.29

Scale value for this table is SA (Strongly Agree) =5, A (Agree) =4, UNC (Uncertain) =3, DA (Disagree) =2 and SDA (Strongly Disagree) =1

The Table 2 shows that all of the respondents (100% with mean score 4.80) agreed that they have cell phones to attend the call from tutors. In the same way 100% respondents (with 4.78 mean score) are agreed that they can receive and send SMS to the teachers. A sufficient majority of respondents (62.2% with mean score 3.65) supported the statement that they may send voice mail from cell phones. A significant majority (96.9% with mean score 4.58) of the respondents agreed that they may do audio & video recording on their mobile phones. 58.5 % respondents (mean score 3.40) are on the view that their mobiles have MMS facility/function. Some of the respondents (30.8% with mean score 2.60) agreed that they often use MP3 on their mobile phones. For searching material 43.1% respondents (with 3.08 mean score) agreed that they use search engine on their cell phones. 100% respondents (with 4.80 mean score) agreed that learners at AIOU have mobile phones. Only 30.8% respondents (with 2.60 mean score) agreed that most of the students have internet connections on their cell phones. Some of the respondents (24.6% with 2.35 mean score) agreed that most of the M.phil scholars have laptops. 49.2 % respondents (with mean score 3.29) agreed that distance learners are ready to adopt flexible learning via portable devices.

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FINDINGS

The efficiency of distance education is enhancing through flexible learning and this flexible learning is possible via mobile learning. In this study most of the respondents agreed that mobile learning is easily available anytime and easily available anywhere. Sufficient majority of the respondents supported the statement that mobile learning offers instant support to distance learners. Maximum respondents opinioned in favour of the statement that mobile learning improves the communication between tutor and learner. A significant majority of the respondents agreed that portable devices are easy to carry. Similarly a majority of the respondents agreed that quick feed back in distance learning is possible through mobile learning. Some of the respondents agreed that mobile learning was declared affordable for distance learners and maximum respondents were on the view that mobile technologies are easy to use for distance learners. 100% respondents were agreed that feedback about assignments can be given on mobiles. Similarly 100% respondents supported the statement that timings of tutorials can be sent on mobiles. All of the respondents opinioned in favour of the statement that schedule of workshops may be informed on mobile phones. Maximum respondents were on the view that date sheets from university may be quickly obtained on mobile devices similarly Majority of the respondents agreed that results from university are easy to get on mobiles. A significant majority of the respondents agreed that print material and study guides may be easily accessed in mobile learning system. 100 % respondents agreed that mobile learning helps to raise self confidence. All of the respondents agreed that they have cell phones to attend the call from tutors. In the same way 100% respondents are agreed that they can receive and send SMS to the teachers. A sufficient majority of respondents supported the statement that they may send voice mail from cell phones. A significant majority of the respondents agreed that they may do audio & video recording on their mobile phones. More than half percent respondents are on the view that their mobiles have MMS facility/function. Some of the respondents agreed that they often use MP3 on their mobile phones. For searching material some of the respondents agreed that they use search

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engine on their cell phones. 100% respondents agreed that learners at AIOU have mobile phones. Only 30.8% respondents agreed that most of the students have internet connections on their cell phones. Some of the respondents agreed that Most of the M.phil scholars have laptops. 49.2 % respondents agreed that distance learners are ready to adopt flexible learning via portable devices.

CONCLUSION

The small and portable technological gadgets make possible to get the knowledge and to access the educational material anytime and anywhere and it facilitates the students and tutors at large extent. Majority of respondents in this study confirmed the importance of mobile devices for its flexible availability, improving the communication between students and tutor. The short message (SMS) is highly cost-effective and very reliable method of communication in distance learning where teacher and student are separated to each other by time and space. Distance learners may also employ cell phones/ MP3 players for storage and data transfer and may listen the course lectures as well. Mobile learning can also provide good support to inform various schedule of university regarding conformation of admission, schedule of workshop; assignments feed back, date sheet and results as well. The student may get immediate help and the teachers may get instant feed back in mobile learning system. As far as the possibilities of mobile learning at AIOU is concerned it is concluded that maximum students at MS/ M.phil level have mobiles and internet connections and they have positive attitude in adopting mobile learning and AIOU may easily launch mobile learning as it is not expensive and just need proper planning. So it is proposed that AIOU may take initiative to train the tutors and staff for launching m. learning. It is also suggested that mobile phones and laptops may be provided to the distance learners at cheaper prices and installments with the collaboration of different companies. Internet connection may be provided to students at cheaper rates with the cooperation of PTCL broadband. AIOU may start alert text messaging system along with the official letters and documents through club texting website.

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Myth Revived in *Hayavadana*

K. Mangaiyarkarasi, M.A., M.Phil.

Use of Indian Mythology and Its Adaptation

Karnad's adaptations of myths and legends in his plays are more an act of impulse rather than intention. Karnad himself says in his "Introduction" to *Three Plays*: "The myth had enabled me to articulate to myself a set of values that I had been unable to arrive at rationally" (TP 11).

Though Karnad makes use of Indian mythology, he does not take them in their entirety. He takes them only in parts that are useful to him and the rest he supplements with his imagination. Thus the story in the main plot of *Hayavadana*, as Dhanavel remarks, "... gives expression to the Indian imagination in its richest colours and profound meanings" (9). In his 'Note' to *Hayavadana*, Karnad unambiguously states:

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Myth Revived in *Hayavadana*

... the central episode in the play, the story of Devadatta and Kapila is based on a tale from the *Kathasaritsagara*, but I have drawn heavily on Thomas Mann's reworking of the tale in *The Transposed Heads* ... (TP 68)

In his "Introduction" to *Hayavadana*, Kirtinath Kurtkoti writes: "The source of the plot of *Hayavadana* comes from *Kathasaritsagara*, an ancient collection of stories in Sanskrit". (11)

Vetala Panchavimsati and Somdeva's *Brihat Kathasaritsagara* basically relate the same tale of the transposition of heads. Only certain characters and places have been given fresh names in the latter.

The Story

In both these works, the story runs thus:

In a temple in the city of Shobhavati, through the favour of Goddess Gauri, Prince Dhavala marries Madanasundari, the daughter of the king named Suddapata. Svetapatta, Suddhapata's son, one day proceeds to his own country along with his sister and her husband. On the way they come across another temple of Goddess Gauri. Dhavala goes into the temple to pay homage to the Goddess. There he happens to see a sword, gets obsessed to offer his head to the goddess and does the same. When he does not return for long, Svetapata enters the temple and gets stunned to see Dhavala dead and his head presented to Goddess Gauri. Through some irresistible urge he also cuts off his head and presents it to the Goddess.

After waiting for a long time for her husband and her brother, Madanasundari goes in to beg something of her. She requests the Goddess to restore her husband and her brother. Hearing this Goddess Gauri asks her to

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set their heads on their shoulders. But out of excitement Madanasundari puts the head of her husband on the body of her brother and that of her brother on the body of her husband. Both of them come back to life as such.

Madanasundari then realizes her mistake, but what has been done cannot be undone. At this stage Vetala asks Vikram, 'Who is Madanasundari's husband, the man with her husband's head, or the man with her husband's body?' The King's reply is that the person with Dhavala's head on his shoulders is the husband.

In the 'Vetala story' the problem seems to have been solved thus, but in Karnad's *Hayavadana*, the problem begins from this point.

Thomas Mann's Reworking of the Story

The same story has been retold by Thomas Mann in *The Transposed Heads*, which Karnad revives to create his *Hayavadana*. *The Transposed Heads* is about Shridaman and Nanda who are very intimate friends. The former is a Brahmin by birth and the latter is a cow-herd and blacksmith. Shridhaman falls in love with Sita whom he happens to see when he and Nanda are travelling together. He asks Nanda to act as a messenger between him and Sita. First, he laughs at the idea, but for the sake of his friend Nanda agrees to do so. Sita consents to the proposal and marries Shridaman. After sometime, when they (the couple), accompanied by Nanda, are travelling through the forests so as to reach the house of Sita's parents, they lose track. Finding a temple of Kali they take shelter for the night.

Shridaman goes into the temple, sees the Goddess and under some unknown influences cuts off his head and offers it to Kali. Waiting long for Shridaman's return Nanda comes out in search of his friend, goes into the same temple and finds him dead. Out of fear of being accused with the

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murder of his friend for the sake of Sita whom he also loves, Nanda kills himself too. When Sita finds both Shridaman and Nanda missing, she reaches the inside of the temple, sees the situation and prepares to put an end to her life. Preventing her from doing so, Goddess Kali appears before her and asks her to beg what she wants. Sita demands of her to fix the heads on their bodies. Sita out of her excitement puts the head of Shridaman on the body of Nanda and that of Nanda's on Shridaman. Both of them are restored to life to create a great problem to Sita to decide who her husband is: the man with Shridaman's head or the one with his body? They seek the advice of sage Kandaman who gives the verdict in favour of Shridaman's head. The man with Nanda's head and Shridaman's body becomes a hermit. Shridaman and Sita live together and she gives birth to a boy baby and named Andhak. After some times Sita suddenly decides to see Nanda, and she, taking her son, reaches Nanda. She spends the day and the night in his company. The next morning Shridaman reaches the place where Sita and Nanda are enjoying heavenly bliss. He challenges Nanda. They fight and kill each other. Sita performs 'Sati' on the funeral pyre of her husband and her friend, Andhak is left behind with improved social recognition as Sati's son.

In *Hayavadana* Karnad projects the story of the transposition of heads through characters with different names and identities. The sub-plot of *Hayavadana* is purely his own invention which adds to the total impression and significance of the play. Kurtkoti says:

The sub-plot of *Hayavadana*, the horse-man, deepens the significance of the main theme of incompleteness by treating it on a different plane. The horse-man's search for completeness ends comically, with his becoming a complete horse. The animal body triumphs over what is

considered to be best in man, 'the uttamanga', the human head (102).

Using Myth to Portray Modern Man's Anguish and Dilemma

Karnad delves deep into the traditional myths to spell out modern man's anguish and dilemma. By his effective use of the myths, legends and stories he interprets the age-old human situation with reference to contemporary experience. In *Hayavadana*, he seems to play with the theme of incompleteness through Padmini's strong quest for unattainable perfection.

According to Chakravartee:

... in *Hayavadana*, the theme of the play is an old one --- man's yearning for completeness, for perfection. It is this yearning which makes people restless in their ordinary existence and makes them reach out for extraordinary things... (37)

Karnad's *Hayavadana*

Karnad's *Hayavadana* opens with the projection of the myth of Lord Ganesha who himself being an 'embodiment of imperfection', of incompleteness', is worshipped as the destroyer of incompleteness. The Bhagavata sings verses in praise of Ganesha, accompanied by his musicians:

O Elephant headed Herambha whose flag is victory and who shines like a thousand suns, O husband of Riddhi and Siddhi, seated on a mouse and decorated with a snake O single-tusked destroyer of incompleteness... (TP 73).

The Central Theme – Completeness and Incompleteness

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The Central theme of incompleteness is foreshadowed in Bhagavata's worship. Karnad is seized of the theme of incompleteness and depicts the protagonist Padmini's yearning for completeness and perfection. K. Narasimhamurthy writes:

Hayavadana is a Brechtian kind of play employing native folk theatre strategies to present through a folk tale man's tragically futile aspiration for perfection (81).

Superficial and Deeper Levels - Psychological Thrust

There is a covert suggestion that women are manifestations of 'divine energy' or 'life force' and it is they who hold the centre stage. Into the basic fabric of the stories which he has taken from myths, Karnad weaves new patterns. In *Hayavadana*, the thrust is made more psychological, and thereby the mythic content of the transposed heads is given a turn of the screw.

On the superficial level, it is the tale of three lovers, Devadatta-Padmini-Kapila. Padmini who is initially very happy after her marriage with Devadatta, is gradually attracted by Kapila's strong physique. However, her inner urge must remain repressed and her fidelity as a good Hindu wife must never be in question. The irony lies in the fact that neither dramatist has ever taken strides beyond the basic story material.

It seems difficult to blame Padmini, the protagonist who yearns for completeness and perfection. She, in a state of paroxysm, attaches the heads to the wrong bodies. She is unnerved, by the sequence of events. It is not surprising that when she rushes to attach the severed heads as soon as her prayers are answered, she would commit such an error in the darkness of the temple. As soon as she realizes the mistake that is too late to mend, she cries repeatedly in helplessness and despair:

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What have I done? What have I done! What have I done?
Mother Kali, Only you can save me now-only you can help
me-what have I done? (TP 104)

Predicament and Partial Fulfillment

Whereas Devadatta and Kapila rejoice that they have now become one, Padmini realizes the complexity of the situation: Who would now be her husband? The three unfortunate seek the help of a rishi in search of a solution to their problem. The rishi, remembering perhaps what king Vikrama had said, gives the solution: "... the man with Devadatta's head is indeed Devadatta and he is the rightful husband of Padmini". (TP 110)

Not only is Padmini's desire for Kapila's body fulfilled, Kapila's body also finds the pleasure of joining with Padmini. It is demonstrated by Devadatta's (with Kapila's body) 'joyous dance and amatory utterance' (TP 111).

Ideal-Real Conflict, Nature-Culture Conflict

While such an incident is possible within the dramatic world of make-believe, everyone is aware that it is not possible in the everyday world. Society functions within the frame work of certain norms that have to be followed by all its members. If Padmini represents the erotic principle or the life force, her nature may not easily accept the curbs put on the instinctual urges.

Karnad's play refers to the complex human predicaments that can have no easy solutions. Mankind cannot bear too much reality. A myth helps to dramatize the ideal-real conflict, or the nature-culture conflict.

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Padmini is enabled with the opportunity of having the best of the two men, Devadatta's head and Kapila's body. This extraordinary situation helps Padmini to breach the moral codes framed by society. She wants Devadatta's mind and Kapila's body while the society forces her to seek these qualities in one man. But since such a perfect man does not exist, she creates such a man by transposing the heads.

Thus, for a short while, she succeeds in having both brain and body, the spirit and flesh. "My celestial bodied Gandharva...my sun-faced Indra". (TP 111) She is overjoyed to have her 'Fabulous body – fabulous brain–fabulous Devadatta's (TP 113), and so is her revived husband. Kapila retires to the deep forest with his friend's body.

Psychological Problem Still Remains

Though the moral problem of identity crisis is solved, the psychological problem remains. Further biological transformations take place in both Devadatta and Kapila, as they reach their former self of distinct head and body. Gradually Padmini's disenchanted with her transposed husband. In fact, she speaks to Devadatta about the increasing loss of Kapila's vitality in him. He brushes aside the question but she becomes obsessed with the memories of Kapila.

Karnad has significantly introduced the two dolls to express effectively the feelings of Padmini.

DOLL II : I know I've noticed something too.

DOLL I : What?

DOLL II : His stomach. It was so tight and muscular.

Now ...

DOLL I : I know. It's loose... (TP 116).

The Question of 'Artha' 'Kama', 'Dharma' and 'Moksha'

Padmini once again finds herself in a predicament. The urge in her, to find a complete being as a partner, motivates her actions. She goes again in search of Kapila. In the framework of these emotions related to 'artha' and 'Kama', the playwright raises questions about 'dharma' and 'moksha'.

The four '*purusharthas*' (values/goals of life): *dharma*, *artha*, *kama* and *moksha* play a significant role in various degrees and become either intrinsic or instrumental to the causation of action and effect in myths and tales. The play presents the conflict between the *adhama* and the *Uttama* values. *Artha* and *kama* considered as lower values are termed *adhama* while *dharma* and *moksha* are considered *Uttama* or higher values.

Padmini's dilemma of choice between Devadatta and Kapila is akin to such a movement. It is the ever-present existential conflict of a human mind to overcome pain and suffering that leads to the gradual movements of *adhama* towards *Uttama*. On the one hand, the human mind reveals itself as rational and self-conscious, while on the other hand it exhibits characteristics that are animal-like and instinctive. Human reasoning and instinct go together; whereas in other creatures, instinct is the only motivation of their choice. Although there is in both man and the beast the instinct to be comfortable, it is only man who can reach out to the values of

dharma and *moksha*, 'Reason', a specific and a special characteristic of man, is also the cause of his pain and suffering.

In Pursuit of Perfection That Is Short-lived

The animal-like instinct in Padmini makes her go in search of Kapila inside the deep and dark forest; She finds him at last. She also takes her son along with her. At first Kapila is upset by Padmini's arrival; Kapila begs her to go back - "... I had buried all those faceless memories... Why should one tolerate this mad dance of incompleteness?" (TP 126)

But he accepts her to become a complete man as suggested by Padmini. However, their happiness is short-lived, as Devadatta comes after them to put an end to their unsettled triangular life. Devadatta and Kapila realize that they love Padmini deeply but cannot live together 'like the Pandavas and Draupadi' (TP 129) Hence they fight with each other and kill themselves. Padmini stands a mute spectator to this deadly fight because she also knows in her blood that they cannot live together. Inevitably, she enters the funeral pyre as a sati. The identity crises of Padmini, of Devadatta as well as of Kapila lead all of them to find liberation in fire. Their "mad dance of incompleteness" (TP 126) comes to an end.

Karnad strongly projects that Padmini needs 'a man of steel' (TP 90). Devadatta is not the man for her. Even the transposed Devadatta loses charm for her. The two men change to their 'original self' but Padmini remains in her primordial procreative self. Karnad examines the psychological and sociological identity of these characters but has no method to cure them. She hands over her son to the Bhagavata to whom she says:

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Give him to the hunters who live in this forest and tell them it's Kapila's son.... When he's five take him to the revered Brahmin Vidyasagara of Dharmapur. Tell him it's Devatta's son (TP 131).

Even as she enters sati, Padmini is painfully aware of her identity crisis. She prays to her prototype:

Kali, mother of all nature, you must have your joke even now. Other women can die praying that they should get the same husband in all the lives to come. You haven't left me even that little consolation. (TP 131)

The Sub-plot

The tragic identity crisis of Padmini is presented in the main plot. The sub-plot unravels the comic identity crisis in Hayavadana. The identity crisis in Hayavadana, the horse-man of the sup-plot, is physically manifested as an objective correlative for Padmini, in a strange and distorted form. He has a horse's head on his human body. Hayavadana is strikingly similar to Lord Ganesha "who has an elephant's head on a human body, a broken tusk and cracked belly" (TP 73). Hayavadana's interference is as meaningful as that of the presence of Ganesha. For instance, Hayavadana is mistaken to have been put on a mask by the Bhagavatha, who soon realizes that" ... this isn't mask. It's his real head" (TP 78). The mask is reality in the case of both Hayavadana and Ganesha. In contrast, the human beings exhibit no such correlation between physical appearance and reality.

Hayavadana

Hayavadana is the offspring of a celestial being in the form of a horse and the Princess of Karnataka. Not surprisingly then, he is born with a horse

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head and a human body. Perhaps there is a biological association between male and head on the one hand, and female and body on the other. Such an association seems to be true in the case of Padmini's son who is as sulky and morose as his father but as lively and exuberant as his mother. Nevertheless, the sexual symbolism is obvious but it has a mythical base. After fifteen years of having the human love of the princess, the celestial father who had been cursed by the God Kubera to be born a horse for some act of misbehaviour becomes a celestial being again. He wants his wife to go with him to Heaven but she urges him to be the same horse. Disappointed, he curses her to be a horse and disappears. The cursed princess joins the horse family. Only Hayavadana is left alone to search his completeness. Not belonging to any group of his own in his problem of identity, he is more than compensated for that with his intelligence.

Despite the physical identity crisis and the sense of alienation, Hayavadana seems to be superior to all the major and minor characters in the play. The horse head appears to symbolize plain common sense. He asks intelligent questions and points to several loopholes in the individual and social systems. His actual problem seems to be that he is not adequately aware of his superior intelligence. As a result, he is carried away by the deceptive figure of a complete man and finally changed into a complete horse, but with human voice with the blessings of Goddess Kali. The dramatist emphasizes the way our desires are fraught with anxiety and lack proper articulation that often complicates the human situation further. "Mother, make me complete!" She said, 'so be it', and disappeared even before I could say 'Make me a complete man!' I became a horse!" (TP 136).

By a strange coincidence, finally Padmini's son, grave and unresponsive to human questions and requests, gladly responds to Hayavadana and sings a song that he had learnt from his mother. He even

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laughs in the company of Hayavadana, who is apparently uncorrupted by avarice, greed, lust and human frailties.

Reconciliation – The Best Course

Karnad had plainly suggested that reconciliation with one's self and one's environment is the best course of action for the incomplete and insatiable human beings. For the attempts of persons to achieve completeness and perfections usually end tragically or comically. However, the pathetic and ludicrous results are caused by certain external agents who may be described as supernatural beings, for they stand for superstitious beliefs. An examination of the catalytic agents of transformations in *Hayavadana* points to Karnad's humanism and his valuable solution to the problem of human identity crisis.

The Supernatural

In *Hayavadana*, the elements of the supernatural play a significant role. The dramatist employs the conventions of folktales and motifs of folk theatre - masks, curtains, mime, songs, the narrator, dolls, horseman, the story within a story, facilitating a mixture of the human and non-human to create a magical world. It is a realm of incomplete individuals, magnanimous gods, vocal dolls and mute children, a world apathetic to the longings and frustrations, ecstasies and miseries of human beings.

Karnad begins his play with *nandi* (singing of benedictory verse) and concludes it with the *Bharatavakaya* (valedictory verse) recalling the tradition of ancient Sanskrit drama. The ritualistic invocation of Lord Ganesha, the elephant headed God in the *nandi* and the *Bharatavakaya* fulfill the traditional prescription and assume symbolic significance. The play revolves around the myth of Ganesha which operates at several levels.

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Lord Ganesha, the embodiment of imperfection suggests a major development in the action as well as in the central theme of completeness of beings.

The mythical figure of Lord Ganesha representing a perfect blend of three different worlds of experience – the divine, the human and the animal – becomes central within the frame of the sub plot too, since it foreshadows the character of Hayavadana. (Jacob 10)

Complex Seeing, Perception

Karnad says that the use of myths and folk techniques allow for ‘complex seeing’. Although the myths have traditional and religious sanction, they pave the way for the questioning of human values.

The play reveals the essential ambiguity of human personality which is apparently shaped or shattered by the human environment. Fundamentally incomplete and imperfect, human beings search and yearn for attaining the unattainable ideal of completeness and perfection. They usually tend to seek the support of some supernatural beings or the other to succeed in their endeavor. However these external agencies, in their effort to help, seem to cause and complicate the identity crisis of the seekers further. It leads the seekers to tragic or comic ends. Padmini, for instance ruins herself and all her relations. Even the child that she leaves under the Bhagavata’s care is not normal because of her own compulsions. Hayavadana, for another instance, does not bring destruction to himself as Padmini does, but suffers the drastic consequences of his search for completeness by going down the ladder of existence from man to horse.

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Humans Need to Help Themselves

A close examination of Karnad's presentation of the supernatural beings, especially that of Kali, in *Hayavadana*, points to the playwright's suggestions that they cannot help human beings unless the latter help themselves by accepting the psychological limitations imposed by nature. The best solution for the problem of identity crisis then, according to Karnad, is reconciliation with one's own self and the environment.

Thus the myth requires new dimensions in the creative hands of Karnad, and the play unfolds rich strands of meaning. As M. K. Naik says:

Hayavadana presents the typical existential anguish, but does not stop at the existential despair. Going beyond it, the play suggests a strategy for the achievement of integration in a world inevitably cursed with absurdity and irrationality. (197)

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Personal Relations in E. M. Forster's *A Passage to India*

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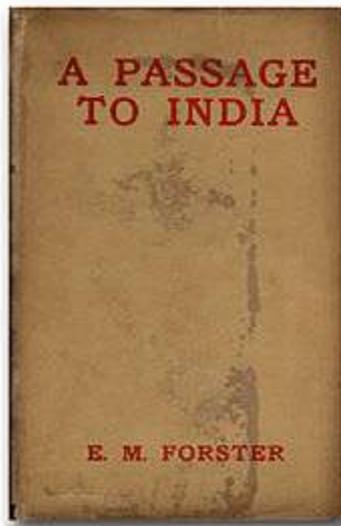
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E. M. Forster is interested in the study of personal human relationships. F. R. Leavis calls him "pre-eminently a novelist of civilized personal relation" (*Mr E. M. Forster* p.102). All the five novels of Forster are studies in personal relationships. Margaret Schlegel, one of Forster's characters, says:

I've often thought about it, Helen. It's one of the most interesting things in the world. The truth is that there is a great outer life that you and I have never touched--a life in which telegrams and anger count. Personal relations, that we think supreme, are not supreme there. There love means marriage settlements, death, death duties. So far I'm clear. But here is my difficulty. This outer life though obviously horrid, often seems the real one---there's grit in it. It does breed character; do personal relations lead to sloppiness in the end?" (*A View without a Room*, p.134)

Forster is primarily concerned with matters of human conduct and especially with the dark places in the human heart which make for unhappiness and confusion, not only between individuals, but between races and nations:

Passage to you, your shores, ye aged fierce enigmas! Passage to you, to
mastership of you, ye strangling problems!

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You strewed with the wrecks of skeletons that, living, never reached you. (Walt Whitman: "Passage To India")

Perhaps Forster's purpose is the lofty aim ascribed by Whitman to the artists of the future:

Personal relationship is an essential Ingredient of his philosophy of 'connecting', As Helen, in *Howards End* writes to her sister: "Personal relations are the important thing forever and ever..." (p. 35)

Fielding in *A Passage to India*, similarly believes that "the world... is a globe of men who are trying to reach one another and can best help of goodwill plus culture and intelligence." (Ch.7, p.64)

Recurrent Theme: Friendship

The recurrent theme in Forster's novels is that of friendship, of intimate relationships between members of different cultures, or communities, or two ideological groups. An intimate relationship between individuals is possible only, when men are able to cross the barriers of culture, religion, and national prejudices. Such an ability can be acquired by the cultivation of goodwill, tolerance, and sympathetic understanding. Forster believes that majority of social and political atrocities and blunders are committed because of the absence of personal relations. Forster attached to personal relationship the seriousness and authenticity of religion. For him personal relationship is not a side issue, rather it is the central issue and solution to the various problems in the modern world. It lies in the establishment of personal relationship as a sacred creed, which when followed sincerely would sanctify men. In the East he felt at home because he found that the Orientals attach great importance to personal relationships.

Problems Encountered

The central issue of *A Passage to India* is friendship, equality and fraternity. In this novel Forster explores in a strong manner the efficacy of personal relationship and the difficulty of realizing it in India, a land where synthesis among different social groups of people is less common, and where life is divided life into separate compartments based on social traditions and social hierarchy determined at birth. Forster's central creed meets a tremendous challenge in India because

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it has to combat, not only cultural and religious barriers, but also an insurmountable political barrier - the imperial rule, the antagonism between the subject and the ruling races, between masters and slaves.

The Novel

The novel characteristically begins with the question posed by the Indians: "Whether or not, it is possible to be friendly with the Englishmen". Forster questions the very foundation of the English rule in India. What shocked him most was the corruption of personal relationship produced by imperial rule. He blames the Englishmen more than the Indians. He was against the English attitude of "holding India by force". Such an attitude, he regarded, was a consequence of the lack of valuable human qualities principally 'the developed heart' in Britishers. In his essay, 'Notes on the English Character', he strongly voiced his disapproval of the English character. For him an Englishman is an 'incomplete man' because his heart is not developed, he is 'afraid to feel' and bottles up his emotions. He writes:

And they go forth, into a world that is not entirely composed of public school men or even Anglo Saxons, but of men who are as various as the sands of the sea, into a world of whose richness and subtlety they have no conception. They go forth into it with well-developed bodies, fairly developed minds, but underdeveloped hearts. And it is this under-developed heart that is largely responsible for difficulties of Englishmen abroad. ("Notes On English Characters"-p.3)

Because of such defects in the character of the rulers, the English rule in India became very much complicated. Forster traces back the insensitivity, rudeness and unkindness of the members of the ruling class towards Indians - the defects which make happy human intercourse impossible. In the 'Bridge Party' scene (Ch.5, p.19)

Morbid Superiority Complex

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Forster's point of attack is the callousness and the habit of resistance of the English people who suffer from a morbid superiority complex. This scene is full of ironic significance. The chapter begins with the words, "The bridge party was a failure". The failure is mainly caused by the Englishmen's attempt to keep themselves aloof from the Indians, their suspicion, hatred and lack of sympathy which together act as a confusing 'echo'. The best way of being kind to the Indians, as an English lady suggests, is to let them die. Ronny strongly puts forward his view that India is not a drawing room, and Englishmen are not here to be pleasant and civil to the Indians; there cannot be any intimacy between the ruler and the ruled as between two individuals. He informs his mother "I am not a missionary or a labour minister of a vague sentimental, sympathetic literary man" (Ch.5, p.30).

Ronny – An Example of the Ordeal of Englishmen in India

When (in Ch.7) he angrily enters Fielding's house to admonish his mother and Adela, he takes no notice of Aziz and Godbole who are sitting in the same room. Forster comments: "He did not mean to be rude to the two men but the only link he could be conscious of with" an Indian was the official, and neither happened to be his subordinate. As private individuals, he forgot them" (page 87). This failure on Ronny's part explains the ordeal of the Englishmen in India. Since the Anglo Indian officials are themselves dehumanized, they fail to regard Indians as private individuals. This is the root of all trouble. Both Mrs. Moore and Adela are shocked by Ronny's lack of civility.

Fielding

Forster, through Mrs. Moore suggests: "One touch of regret – not the canny substitute but the true regret from the heart – would have made him a different man and the British Empire a different institution." (Ch. 5, 50) She opposes the unkind and unimaginative attitude of the English. It is Fielding who tries to translate Forster's ideal of goodwill, tolerance and sympathetic understanding into action and responds to Aziz's longing for kindness and more kindness. What makes him strikingly unique vis-à-vis the Turtons and the Ronnys, is the power to retain, his personal integrity, his capacity to resist the strong tendency to become a typical Anglo-Indian. He firmly believes that the best way of knowing a country is to know its people. He is not partisan or blindly patriotic, rather

he is balanced, rational and objective. As a practical philosopher, he is committed to the cause of truth and justice.

Fielding is a member of the new aristocracy, "an aristocracy of the sensitive, the considerate, and the plucky" (*Two Cheers for Democracy*). The worth of Fielding's philosophy as it has been demonstrated in the novel lies in its potency for good in human relationship, its capacity to overcome misunderstanding and prejudices without which the establishment of true friendship is not possible.

Aziz

It is Fielding's fundamental goodwill that draws Aziz towards him. The same Aziz who refused to attend Turton's bridge party, fearing humiliation and uncivil words and gestures, responds warmly to Fielding's invitation - because Fielding's letter convinces him. Fielding is capable of true courtesy and civil deed. From this point of the story, the novel takes up a new adventure: the development of genuine friendship between Aziz and Fielding and the contraction of their personal relations. Alan Friedman prefers to describe the theme of personal relations in Forster's novel as a 'marriage of true minds' (the phrase is borrowed from Shakespeare's famous LXVI sonnet).

The maximum satisfaction in Fielding's life comes when Aziz's good name is restored after the trial. The Indians regard him as their savior. Here the progressive current of Aziz and Fielding's friendship reaches the point of warmth of intimacy. After the trial is over a counter current reversal settles which shakes the very foundation of their friendship. This is caused by Fielding's determination to protect Adela; since he regards it his moral duty to protect her; he fails to join the victory procession for Aziz. But this impediment is overcome in that scene where Aziz and Fielding lie down at night, on the roof under the open sky - here their Friendship is almost complete, characterized as it is by trust, restfulness, and peace of mind. The conflicting issues are resolved and Aziz and Fielding's friendship is nearly perfect.

But any further deepening of their friendship is not possible. The narrowing current sets in circumstances and emotional differences which almost destroy this hard-won friendship. Aziz starts suspecting Fielding's motives in protecting Adela; he is almost convinced that Fielding has some devious designs on Adela and her money. They part not as friends but as foes. When Fielding leaves

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India their friendship is totally ruptured. Fielding himself thinks, "It was the end of a foolish experiment." His letter to Aziz is cold and unfriendly. Aziz feels he has been badly cheated because he believes that Fielding has married Adela. Though in the last section, Aziz's misunderstanding gets removed and he and Fielding come closer again helped by the memory of Mrs. Moore and the presence of her children, their reunion looks true and warm. The final conclusion "not yet, not here" gives us the impression that personal relations are possible of expansion, but not of completion. Forster himself said. "It is the experience of most of us that personal relations are never perfect, but that, they hint at perfection."

Nirad Chaudhuri in his article entitled 'Passage to and from India' attacks the description of personal relationship between British and Indians. In making this point, however, Mr. Chaudhuri is not attacking Forster's basic positions. But his other argument that it is misleading to see the Indian question in terms of human relationships, carries more weight. It is a practical solution of the Indian problem as it existed at that time.

Foster's Belief in the Value of the Inner Life

"Personal relations," says Dr. Shahane (*Focus On E.M. Forster* p.2) "are almost an article of faith with Forster". Forster's strong belief in the values of the inner life and of the arts gives him an insight into the immaterial and the infinite. Forster's belief that "one is certain of nothing but the truth of one's own emotions" clearly reveals the value he attaches to the inner life and its depth of perception. Helen's words addressed to Margaret truly represent his creed: ... I knew it (union with Paul) was impossible because personal relations are the important thing forever and ever, and not this outer life of telegram and anger." (*Howard's End*, p. 184).

In his treatment of personal relations, Forster's main preoccupation is with sincerity and emotional vitality—with the problem of living truly and freshly. The tone characterizing the treatment of personal relations in *A Passage to India* is fairly represented by this:

A friendliness, as of dwarfs shaking hands, was in the air. Both man and woman were at the height of their powers -sensible, honest, and even subtle. They spoke

the same language, and held the same opinions, and the variety of age and sex did not divide them. Yet they were dissatisfied. When they agreed, 'I want to go on living a bit,' or, 'I don't believe in God. The words were followed by a curious backwash as if the universe had displaced itself to fill up a tiny void, or as though they had seen their own gestures from an immense height - dwarfs talking, shaking hands and assuring each other that they stood on the same footing of insight. (*A Passage to India* p.160)

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Demanding Role of Open Education Resources for Distance Education Universities in Pakistan

Nazar Abbas Nazar, Ph.D. Scholar

Kaneez Fatima, M.S. Leading to Ph.D. Scholar

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Abstract

In this age of technology, Information technology has surpassed all others in the race of technological development. Internet is called a superhighway which made the global knowledge accessible for all. In this speedy age it is necessary for the survival of every individual to equip itself with latest knowledge so as to remain update to meet the current needs of time. In distance education, open education resources play a significant role in providing easy access to latest educational material. Every individual, teachers and even self-learners can get maximum benefits from it. In this age, access to books is difficult as well as expensive so the concern for OERs (Open Education Resources) has increased as these are less expensive and easily accessible, and so these sources prove to be a blessing for the learners in their research as well as in their studies. This study was conducted to (i) identify the need of open education resources in distance education, (ii) explore the role of open education resources in distance education universities.

A sample of 110 students of M.Phil / Ph.D. of AIOU Islamabad was taken conveniently. A questionnaire was used as a research tool for the collection of data and instrument reliability was checked. Collected data was analyzed by mean score and percentage. Main findings of the

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study revealed that OERs have positive effect on distance education students' learning, research and professional development. Hence proper utilization and availability of OERs are needed in Distance Education to facilitate its learners in best way. Open universities may take initiative to develop such repositories in every department.

Key words: OERs, Significant, Awareness, Positive, Learning

Introduction

Distance education (DE) is a mode of education in which students and teachers are separated by time and space. They have no daily face to face interaction like in the formal system of education but are connected through correspondence and other Media like internet, radio, television, etc. Distance education institutes provide great educational services to those learners who are deprived of getting education through formal system. This system is making great contribution to nation building as well as in increasing literacy ratio. Distance education universities facilitate and equip their learners with latest knowledge to a great extent in order to compete in this world of competition. And for this purpose different mediums are used to bridge the gap between the teacher and the learner.

According to Sangi, (2005) Distance Education is a non-traditional system of education in which learners and teachers are separated by distance and sometimes by time. Similarly, Simonson (2000, P.5) defines distance education as, "Institution-based formal education where the learning group is separated geographically and interactive telecommunication systems are used to connect learners, resources and instructors".

Students in distance learning situations are now active participants in learning, which is not always true in traditional settings. As active participants, there must be a sense of ownership as to the learning goals, establishing a sense of autonomy, self-control and interdependence (Savery and Duffy, 1995). As an active learner, the students will put forth the effort if they believe in the relevance of the material and it has meaning to him or her (Saettler, 1990). A national survey of teachers involved in distance learning (Clark, 1993) demonstrates a fairly strong negative attitude of faculty directly involved in face to face teaching, while those not directly involved were more positive.

In this era, Internet is playing a superb role in education especially in distance education. It has brought abrupt, speedy and revolutionary changes in the field of education and research. Innovations in education occur due to technology with such a speed which we cannot expect few decades before. Desmond Keegan believes that distance learning must do everything possible to recreate the teacher-learner model as an interactive experience (Keegan 1986). According to Sherry (1996, p.346) "this is the basis of the Iowa Model that does everything possible to create traditional, face-to-face instruction using teleconferencing combined with audio-visual interaction." All the development in education is due to the use of internet. Internet and technology has made the access of every individual pretty easy to latest knowledge all over the world. Internet also make possible to explore speedy ways of sharing knowledge and information from universities and colleges to a wide range of users and specially open

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education resources have great significance in easy access to different modules, textbooks, lectures, videos, so that to get maximum benefits by whole world's educational sources. Open Education Resources is a relatively new phenomenon which may be seen as a part of a larger trend towards openness in higher education. Open Educational Resources (OERs) is a term used for any educational material that is freely available on the Internet. Open education resources have great significance in facilitating the distance education system.

According to (Rowntree, 1994), "Open learning materials are materials put together in such a way that users can learn from them satisfactorily with less shelf than useful for a teacher." There is not any authentic definition for OERs, it is described as:

"Digitized materials offered freely and openly for educators, students and self-learners to use and reuse for teaching, learning and research" (J, Hylén, 2007).

According to another definition Open Educational Resources (OER) is a term used to describe:

"Teaching and learning resources that reside in the public domain or have been released under an intellectual property license that permits their free use or re-purposing by others. OERs include full courses, course materials, modules, textbooks, streaming videos, tests, software, and any other tools, materials or techniques used to support access to knowledge" (William and Flora Hewlett Foundation, 2009).

In 2002 UNESCO held a Forum consist of some people who "wished to develop together a universal educational resource available for the whole of humanity". (<http://opencontent.org/blog>)

Further, OER is said to include:

Learning Content: Full courses, courseware, content modules, learning objects, collections and journals

Tools: Software to support the development, use, re-use and delivery of learning content including searching and organization of content, content and learning management systems, content development tools, and on-line learning communities.

Implementation Resources: Intellectual property licenses to promote open publishing of materials, design principles of best practice, and localization of content. (OECD, 2007)

Open ERs are very helpful for the researchers and the student in their studies. The students can get easy and quick access to latest educational material in no cost through OERs. Open education resources (OERs) are the resources where educators and learners have free access to high quality educational resources, independent of their location. There are no territory boundaries and other restrictions in using these resources. Anyone anywhere can use these resources easily, only one needs an internet connection.

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Keeping in mind the current needs, there are four major ways that OERs can be used and changed as described by (Wiley, 2007)

“Reuse — use the work accurately, just exactly as you found it.

Rework — alter or modify the work so that it better meets your needs.

Remix — combine the (verbatim or altered) work with other works to better meet your needs.

Redistribute — share the verbatim work, the reworked work, or the remixed work with others.”

Looking by future perspective OERs have great importance because this is the age of competition and without adopting the current trends no one can move further. Only those nations and individuals survive in this world who emphasis on adopting latest trends. Internet has made the world a global village, anyone anywhere can access thousand miles away a person and can share and take benefit by knowledge available over net. It is difficult, expensive and time consuming to move to libraries and to buy books so OERs help greatly in facilitating the knowledge searchers to access the latest educational material to satisfy their thirst in less time and low cost. So in this respect OERs are like great blessing for the teachers and learners to access the learning content of the whole world’s educational contributors for quality education and the basic objective of OER initiative is to have open movement worldwide to explore the effective and efficient systems to create, share and evolve open educational learning materials.

In open educational resource initiatives, resources like the ones listed above are made widely accessible across the globe with low and no cost. The impact of open educational resource initiatives is potentially huge for learners, educators and educational institutions in the next years.

Purpose of the study

The study was designed to identify the need of open education resources and to explore the role of open education resources in distance education universities.

Research Methodology

Sampling

The study was descriptive in nature so survey was considered appropriate for this study. 110 students of M.phil / Ph.D. of AIOU Islamabad were taken as population.

Development of instrument

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In this survey a questionnaire on five points (Likert Scale) was used for the collection of data. In the questionnaire items were asked about the need of OERs, uses of OERs, role of OERs in distance education system so that to elicit the valuable opinions of the respected respondents.

Administration of research tool

The questionnaire was administered personally to the students who were present in their workshop at AIOU main campus Islamabad and some by mail. The researcher received 108 questionnaires back out of 110 which were finally analyzed.

Analysis of data

The data collected through questionnaires was analyzed by applying percentage and mean score.

Table 1: Need of open education resources

S. No	Statements	SA	A	UNC	DA	SDA	%	Mean
01	Open education resources (OERs) are the need of existing time.	36	66	03	03	0	94.6	4.25
02	OERs fulfill the research requirement of distance learners.	48	54	06	0	0	94.5	4.39
03	To some extent OERs are the alternate of teacher for distance learners.	21	45	18	24	0	61.2	3.58
04	OERs are helpful in professional development.	42	57	06	03	0	91.7	3.89
05	OERs generate sense of competition in distance learners.	15	54	18	18	03	63.9	3.56

Scale value of this table is SA (Strongly Agree) =5, A (Agree) =4, UNC (Uncertain) =3, DA (Disagree) =2, SDA (Strongly Disagree) =1

Table 1 shows that open education resources are the essential need of the present time, and these fulfill the study and research requirements and are helpful in professional development and generate sense of competition among the distance learners. Majority of the respondents agreed that open education resources are helpful for distance learners to fulfill their specific needs. Mean score for all the statements is above than 3.56 which support the statements.

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Table 2: Role of OERs

S. No	Statements	SA	A	UNC	DA	SDA	%	Mean
01	OERs are excellent source of sharing knowledge.	33	60	09	03	03	86.2	4.09
02	Open education resources enhance the learning of students.	15	72	15	06	0	80.6	3.89
03	OERs equalize the knowledge among the learners.	30	60	15	03	0	83.4	4.06
04	OERs results in meaningful learning.	33	48	12	12	03	75.1	3.89
05	OERs increase competition among the self learners.	21	73	05	09	0	87.1	3.98

Scale value of this table is SA (Strongly Agree) =5, A (Agree) =4, UNC (Uncertain) =3, DA (Disagree) =2, SDA (Strongly Disagree) =1

Table 2 indicates that OERs are excellent source of sharing knowledge, enhance the learning of students, equalize the knowledge among the learners, results in meaningful learning and also increase competition among the self-learners. Majority of the respondents agreed that open education resources play a significant role in distance education universities and facilitate the students by different angles. Mean score for all the statements is above than 3.89 which support the statements.

Conclusions

Open education resources are of great importance with respect of distance education. Open education resources are the essential need of existing time, and these fulfill the study and research requirements as well as helpful in professional development and generate sense of competition among the distance learners. OERs are excellent sources of sharing knowledge. These enhance the learning of students, equalize the knowledge among the learners, results in meaningful learning and also increase competition among the self-learners. So OERs play a significant role in distance learning system. The need is to adopt this trend for flexible learning.

Recommendations

It may be very essential to acknowledge the OERs movement to meet the contemporary educational requirements in DE universities. University planners may suggest developing repositories in various departments for students' easy access. Distance education universities may also provide the facility of e-library to their students via OERs. University authorities and planners of distance education may make effort to implement this trend in order to provide

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online latest materials to the students and teachers. Similarly awareness campaign about the benefits of OERs may also help to promote the implementation of OERs trend. Distance education universities may accept OER movement for flexible and quality learning as well as it may be very essential for DE universities to acknowledge the OERs movement to meet the contemporary educational requirements.

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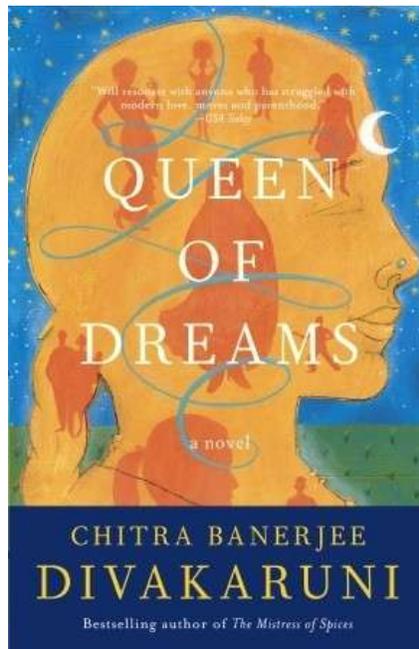
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Quest for Identity in Chitra Banerjee Divakaruni's *Queen of Dreams* and Jhumpa Lahiri's *The Name Sake*

R. Malathi, M.A., M.Phil.



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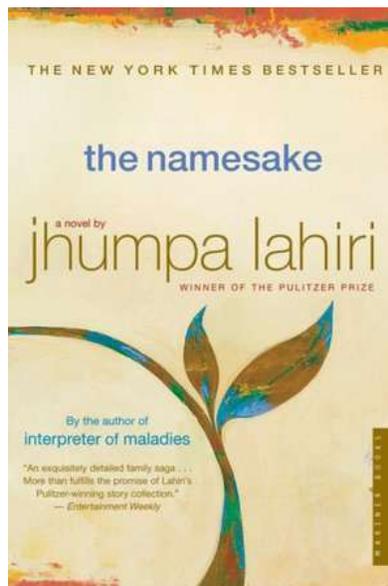
Quest for Identity in Chitra Banerjee Divakaruni's *Queen of Dreams* and Jhumpa Lahiri's *The Name Sake*

Focus of This Paper

This paper is based on my M.Phil. dissertation entitled *Quest for Identity: In the novels of Chitra Banerjee Divakaruni's Queen of Dreams and Jhumpa Lahiri's The Name Sake*. The initial part of this paper (as presented below) maps out the stream of Indian Diaspora fiction in English and the biographical details about Chitra Banerjee and Jhumpa Lahiri and their literary works. The later sections deal with the theme of *Identity Crisis* as depicted in *Queen of Dreams* and *The Name Sake*. Finally, the paper also discusses Chitra Banerjee Divakaruni and Jhumpa Lahiri's innovative use of narrative techniques employed in these novels. A summing up of the research findings is presented at the end.

Introduction

Indian English Literature refers to the body of work by writers in India who write in English language and whose native or co-native language could be one of the numerous languages of India. It is also associated with the works of members of the Indian Diaspora, such as V.S. Naipaul, Kiran Desai, Jhumpa Lahiri and Salman Rushdie, who are of Indian descent. Diasporic literature comes under the broader realm of Post-Colonial Literature - the production from previously colonised countries such as India.



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The Concepts of *Exile*, etc.

In Post-Colonial literatures, the concept of ‘exile’ involves the idea of a separation or distancing from literal homeland or a cultural and ethnic origin. Migrant literature is a topic which has commanded growing interest within literary studies since the 1980s. ‘Migrants’ are defined as people who have left their homes to settle in countries or cultural communities which are initially strange to them.

The terms ‘migrant’, ‘expatriate’, ‘exile’ and ‘refugee’ have been replaced by the term “Diaspora” in recent days. The term ‘Diaspora’ literally refers to a scattering, carrying within it the ambiguous status of being both an ambassador and a refugee; one anticipates the projection of one’s culture and the other seeks refuge and protection and relates more positively to the host culture.

The South Asian Diaspora

The South Asian Diaspora, shaped by dispersions of people, goods, ideas and beliefs that flowed from and through the Indian subcontinent, is currently one of the world’s largest Diasporas. India, Pakistan, Bangladesh, Nepal, Sri Lanka, Bhutan and the Maldives all anchor a sense of home for people who have moved outside the region through the centuries. These territories evoke emotional, Social, political, economic, cultural and literary affiliations as well, which find expression in multiple ways.

Part of the American and English Literary Traditions

The Indian Diaspora has become a part of the American and English literary traditions. Some of the Indian English writers, notably, Raja Rao, became an expatriate even before the independence of the country; Indian-English writers like Anita Desai, Bharati Mukherjee, Shashi Tharoor, Amitav Ghosh, Viram Seth, Sunetra Gupta, Rohinton Mistry, Jhumpa Lahiri, and Hari Kunzru have all made their names while residing abroad. Their concerns are global concerns as today’s world is afflicted with the problems of immigrants, refugees and all other exiles.

Diaspora – A Past Indian Tradition

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It is interesting to note that the history of diasporic India writing is as old as the Diaspora itself. The first Indian writing in English is credited to Dean Mahomed, who was born in Patna, India, and after working for fifteen years in the Bengal Army of the British East India Company, migrated to “eighteenth century Ireland, and then to England” in 1784. His book *The Travels of Dean Mahomet* was published in 1794. It shows that the contribution of the Indian Diaspora to Indian writing in English is not new.

V.S. Naipaul’s characters, like Mohun Biswas ‘from *A House for Mr. Biswas* or Ganesh Ramsumair from *The Mystic Masseur*, are examples of individuals who are generations away from their original homeland, India, but their heritage gives them a consciousness of their past.

Modern Diasporic Indian Writers

The Modern diasporic Indian writers can be grouped into two distinct classes. One class comprises those who have spent a part of their life in India and have carried the baggage of their native land offshore. The other class comprises those who have been bred since Childhood from outside India. They have had a view of their country only from the outside as an exotic place of their origin. The writers of the former group have a literal displacement where as those belonging to the latter group find themselves rootless. Both the groups of writers have produced an enviable corpus of English literature.

Focus of Diasporic Indian Writers

The diasporic Indian writers have generally dealt with characters from their own displaced community but some of them have also taken a liking for western characters and they have been convincing in dealing with them. Two of Vikram Seth’s novels *The Golden Gate* and *An Equal Music* have as their subjects exclusively the lives of Americans and Europeans respectively.

Two of the earliest novels that have successfully depicted diasporic Indian Characters are Anita Desai’s *Bye –Bye Blackbird* and Kamala Markandaya’s *The Nowhere Man*. These novels depict how racial prejudice against Indians in the UK of the 1960s alienates the characters and

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aggravate their sense of displacement. Bharati Mukherjee's novels like *Wife* and *Jasmine* depict Indians in the US- the land of immigrants, both legal and illegal-before globalization got its impetus.

Salman Rushdie in the novel *The Satanic Verses* approaches the allegory of migration by adopting the technique of magic realism. Amitav Ghosh's novel *The Shadow Lines* has the character Lla whose father is a roaming diplomat and whose upbringing has been totally on foreign soils.

Prize-Winning Recognition

The diasporic Indian writers of the first generation have already established their credentials by winning numerous literary awards and honours. But recently the ranks of the second generation of Indian writes in the West have swelled enormously and many among them have won international recognition.

Identity Crisis

Identity crisis or search of identity has received an impetus in the Post-Colonial literature. Indian English fiction deals at length with the problems, rising due to multi-culturalism and intercultural interactions. Man is known as a social animal who needs some home, love of parents and friends and relatives. But when he is unhoused, he loses the sense of belongingness and thus suffers from a sense of insecurity or identity crisis.

Identity crisis is the central theme of this comparative study between Chitra Banerjee's *Queen of Dreams* and Jhumpa Lahiri's *The Name Sake*. Both Chitra Banerjee and Jhumpa Lahiri belong to Indian Bengali descent.

Divakaruni's Works



Chitra Benerjee Divakaruni

From <http://www.chitradivakaruni.com/>

Divakaruni's work has been published in over fifty magazines including *The Atlantic Monthly* and *The New Yorker* and her writing has been included in over fifty anthologies including the *Best American Short Stories* the *O. Henry Prize Stories* and the Pushcart Prize anthology. Her fiction has been translated into twenty languages, including Dutch, Hebrew, Indonesian and Japanese. Her works include: **Arranged Marriage** (1995), **The Mistress of Spices** (1997), **Sister of My Heart** (1998), **Vine of Desire** (2002), **The Unknown Errors of Our Lives** (2001), **Neela: Victory Song** (2002), **The Brotherhood of the Conch** (2003), and **The Queen of Dreams** (2004), **The Palace of Illusion** (2008), **One Amazing Thing** (2010).

Divakaruni's novel **The Mistress of Spices** was released as a film of the same in 2005. In addition, her novel **Sister of my Heart** was made into a television series in Tamil and aired in India, as **Anbulla Snegithiye** (Loving Friend).

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Jhumpa Lahiri's Works



Jhumpa Lahiri

www.bookforum.com

Jhumpa Lahiri is the daughter of parents who emigrated from India. Her debut work, **Interpreter of Maladies**, won several awards, including the Pulitzer for fiction in 2000. Her second Publication, *The Namesake* was her first novel and spent several weeks on the **New York Times** best seller list. Lahiri's second collection of short stories, **Unaccustomed Earth** was released on April 1, 2008.

Identity Crisis in Chitra Banerjee Divakaruni's *Queen of Dreams*

Divakaruni's literary output treats all shades of *Identity Crisis* such as alienation, marginalisation, despair, nostalgia, readjustment, assimilation, adaption or adoption. As a woman writer her writings are autobiographical. She portrays a kind of cultural in-betweeness. Such 'marginal' people are found in ever communal group, where a cross fertilization of cultures takes place. The United States of America, a land of opportunities and a culturally pluralistic society, is no exception to it. She also contrasts the lives and perceptions of first-generation immigrants with that of their children born and raised in a foreign land. And, inevitably, it includes the Indian-American experience of grappling with two identities.

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Synthesis of Indian and American Experience

While depicting the common experiences of the Indian diasporic community, *Queen of Dreams* synthesizes an Indian – American experience with magic realism. The major problems faced by the immigrants are those of their search for identity and a sense of emotional fulfillment.

Wakefulness and Subconscious

The narrative of *Queen of Dreams* explores the connection between wakefulness and subconscious. The author has spun an enchanting story of a second generation immigrant trying to divine her identity, with her dream-interpreting mother contributing to the mystery and magic. The picture of ancient India and contemporary America is simultaneously projected through the mother, who migrated from India with her husband and her daughter Rakhi. Rakhi, a young artist and divorced mother living in Berkeley, California, trying to find her footing in a world which is alarmingly in the process of transition, torn by Violence and horror.

The Queen of Dreams

Mrs. Gupta, the ‘queen’ of dreams, retains much of her Indianness. It is imperative she does so, in order to retain the powers she had acquired in India-the power of interpreting dreams- which otherwise would desert her. To let the dream-spirit invade her, she is forbidden to squander her body in search of physical pleasures. Nevertheless she falls in love, marries and moves across the oceans to America with her husband. Meantime, Rakhi is born and the tinsel sheen of her marriage no longer holds her attention. Her beautiful dreams are contrasted with her husband’s bloody ones which end their nuptial life. She mourns for the price she had to pay, lonely nights without her husband’s physical touch. Thus, from then on she leads the life of a wife without being a wife. The dreams- the other people’s lives-descend on her, warned her to warn them and help them because to her, “a dream is a telegraph from the hidden world”

(Divakaruni, QD 34).

The Strategy of Segregating and Integrating

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Mrs. Gupta maintains her culture by mostly cooking Indian foods. Raki Says,

At home we rarely ate anything but Indian, that was the one way in which my mother kept her culture (**Divakarui, QD 7**).

Mrs. Gupta Clad herself as Indians do either a Saree or Salwarkameez. She usually restricts herself within the confinement of her house and only ventures out to pass the message of her dreams to her clients.

Mrs. Gupta follows both the strategy of segregating and integrating in order to enforce an existentialist sense of identity. To her, her identity is no great an issue as she maintains most of her Indian culture and tradition. She adjusts and accommodates expediently though her sense of up rootedness disturbs her peripherally. Mrs. Gupta remains tender accepting most of the changes revolutionizing America and adapting to it, not so much affected by it. She creates an identity for herself which revolves around her dream world which none dares enter, not even her husband or daughter.

Malfunctioning Family

The dream-teller's distance from her husband and daughter creates a malfunctioning family in which the daughter vainly strives for her mother's attention and the father periodically sinks into the oblivion of drinking. Rakhi's relationship with her father is largely dysfunctional throughout her childhood. Moreover, Rakhi experiences herself as an abandoned child when she cannot follow her mother to the realm of dreams. She is unable to trust her and is haunted by the feeling that her mother's priorities lie in the realm of mystery rather than with her own family.

Unfathomable Past and Clandestine Working of the Present

Mrs. Gupta's unfathomable past and her clandestine working of the present is brought to light through her dream journals posthumously. Her dream journals are only her nostalgic reminiscences of her past life in the caves with the elders which actually establishes her cultural identify. In her journal, the mother describes herself as an integral part of a group; she uses the

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first person plural pronoun to describe her own and other dream-teller/students' reaction to their teacher's speech. She Says,

She looked at us as though she saw things we did not know about ourselves. We realized then that living here, in these caves that were in the world but not quite of it, would change us beyond recognition. And some of us-including myself-were frightened and focused all our attention on holding back tears (**Divakaruni, QD 232**).

The Interpretation of the Dream

The pivotal of the whole novel rests on the words of Mrs. Gupta as she elucidates the dream and interprets the meaning of it.

The journal appears to be the mother's last chance to reach her family by telling them the truth about her. As the father translates the journals to Rakhi, the daughter comes to terms with her mother's death and slowly rediscovers her father's unique characters and talents. Although at first, Rakhi blames her father for her mother's death, when the father and daughter start cooperating to save Rakhi's Coffee shop, the daughter learns to trust her father and gradually relinquishes her anger. Sitting late into the night and sharing ideas, the father and daughter realize that it is the first time they have spoken to each other directly, without the mother's mediation.

Story-telling, which Rakhi craves, remains out of her reach. When as a child, Rakhi asks her mother to tell her a bed time story; the mother encourages the daughter to tell a story herself. Although these stories develop the daughter's imagination, they do not provide her with the sense of belonging or identification with her mother or her ethnicity, Rakhi, says,

Would have preferred the stores to have come from my mother, and to have been set in India, where I grew up, a land that seemed to me to be shaded with unending mystery (**Divakarui, QD 4**).

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While the mother's journals reveal her secrets to understand herself for her daughter. The Father's stories contribute to Rakhi's basic need for ethnic belonging, mutuality and continuity thus helping her to reconstruct her sense of ethnic identity.

Devastating Experience

Sonny, a DJ in a famous night club, invites Rakhi to come and hear him play. The evening ends in a disaster. Rakhi is drugged and raped; the loud music and the commotion prevent Sonny from hearing his wife's cries for help. When a week later, Rakhi tells her husband about the rape, Sonny refuses to believe her. Sonny's dismissal infuriates his wife; they have a fight and she decides to divorce him.

Characterized by secrecy and isolation from society, Mrs. Gupta's lifestyle cannot serve as a constructive example for her daughter. Thus, when Sonny attempts to contact his wife to prevent their divorce, Rakhi does not answer his phone calls and endless messages until, one day he simply stops calling. The gap of silence Rakhi intentionally creates between herself and her husband parallels her detachment from her mother that Rakhi has experienced throughout her life. This dysfunctional pattern of communication replicates itself with Rakhi's daughter, Jonaki, who inherits her grandmother's dream-telling talent.

While with her mother, Rakhi romanticized her mother's talent and aspired to become a dream-teller, with her daughter, she realizes that the gift Jonaki possesses is also "a terrible weight she'll have to carry... by herself" (**Divakarui, QD 283**). The process Rakhi undergoes as a daughter coming to terms with her mother's peculiar life style enables her to accept her daughter's separateness. By helping her daughter recognize and exercise her talent, Rakhi facilitates the construction of Jonaki's identify as a dream-teller, thus amending the mistakes of her relationship with her own mother and creating harmonious balance between the past and present.

Trapeze between Two Cultures

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Having imbibed the American culture by birth and Indian culture through blood Rakhi trapezes between the two cultures. Rakhi does not know who she actually is or where she actually belongs to. Born and educated in America Rakhi perceives America as her home, and she wants to be accepted on her own terms. She “faces a sense of alienation in the sense of ‘insider’, ‘outsider’ (Divakaruni, QD32). Though ignorant she constantly bickers after her non-existent past, and contemplates a visit to the mysterious land-India-which she would never make. Devoid of any knowledge about her ancestral home, she possesses only a warped sense of what is Indian.

After the death of her mother in the mysterious car accident, her father volunteers to help resuscitate the Chai House into “an Indian Snack Shop, a ‘chaer dokan’, as it would be called in Calcutta” (Divakarui, QDS185). The intermingling of two cultures is strongly felt in the new emergence of the resplendent coffee shop under the banner ‘Kurma Shop’. By sharing the culinary secrets with his daughter, the father not only strengthens their connection, but also transmits cultural knowledge and customs.

Living in a Perpetual State of Tension

Rakhi desperately wants to succeed as a painter or as a lucrative shop owner. Rakhi as a diasporic Subject is compelled to live in a perpetual state of tension and irresolution because she is unable to sever her ties with the imaginary homeland though she has accommodated into the host culture.

After the catastrophe of fire in the ‘Kurma Shop’ she realizes her mother’s words that, “calamity happens so we can understand caring” (Divakarui, QD 237). The bond of affinity develops after the calamity. Disaster makes the customers more informal in their relationship to Rakhi. The fact that they all belong to one country makes them relate and they form a distinct ethnic group and community.

The customers begin to flock around the ‘Kurma Shop’ to hear Gupta who sing their cherished old, loved Hindi songs. The father’s affirmative response also brings a crowd of ethnic

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musicians to the store. Rakhi notices that, “while some wear western clothes, and some are in kurta-pajames” (QD 217). Although these people are her countrymen and they “share the same skin colour, the word foreign comes to her again, though she knows it’s ironic” (Divakaruni, QD 194). They rediscover the joy like an “unexpected oasis tucked into an arid stretch of dunes” (Divakaruni, QD 196) a pleasure they thought they would never find in America.

The Aftermath of 9/11

In the US, the devastation caused by the terrorists on September 11, 2001 shattered all complacency and Chitra Banerjee had felt a need to narrate about it. The violence unleashed in the American Society on account of the bombing of the World Trade Center takes a great toll on the lives of the immigrant. In *Queen of Dreams* Rakhi and her customers were attacked by the native people called ‘patriots’ in the Kurma shop.

Branded as terrorists for keeping the shop open they are thrown into a nightmare where they start to question their identity. Obscene words are hurled at them,

Looked in the mirror lately? One of them spits. You ain’t no American! Its fuckers like you who planned this attack on the innocent people of this country. Time someone taught you faggots a lesson (Divakarui, QD 267).

“But if I wasn’t American then what was I?”

Ruminating over these words Rakhi reflects “But if I wasn’t American then what was I?” (271). All the built in feeling of being American is lost on that day of great loss to many people as they realize that,

And people like us seeing ourselves darkly through the eyes of stranger who lost a sense of belonging (Divakaruni, QD 272).

Rakhi, thus suffers from multiple stresses and is forced to construct a gender identity where she has to locate herself.

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Though born in America, America does not offer her the passport of being an American. By adopting American ways, Rakhi moves towards success and stability in life, although temporarily she suffers a setback due to doubts about her sense of belonging and identity.

Her mother's writing and her father's stories, as well as the band's cosmopolitan music and the Indian-American paintings provide Rakhi with alternative ways of self-definition. It is therefore through these meaningful exchanges with others that she realizes that there is more than one legitimate way to be ethnic or Indian American.

A Tale of Self-discovery

Thus, Chitra Banerjee's sixth novel *Queen of Dreams* depicts a pleasant typical tale of self-discovery which is spiked with elements of mystery, suspense and supernatural elements.

Identity Crisis in Jhumpa Lahiri's *The Name Sake*

Jhumpa Lahiri's debut novel *The Name Sake* explores the themes of expatriate painful experiences and cultural dilemmas of the first and second generation Indian immigrants. Loneliness is one of the burning problems of the expatriate community in the nation of their choice. In this novel *The Name Sake*, the Bengali Indian couple Ashoke and Ashima Ganguli experience this issue in plenty on landing in Cambridge or Massachusetts; of the two, it's the wife who undergoes this trauma more than the husband.

In America, Ashima cannot imagine giving birth to a child in the hospital without being surrounded and cared by her mother, grandmother or aunt. Lying in the hospital, she wonders, "If she is the only Indian person in the hospital..." (3). She feels lonely. Most of the time, she remains lost in the memories of Calcutta, her home town, thinking of the activities going there by just to get rid of American culture.

Having obtained a Ph.D. in Boston, Ashoke has been researching in the field of fiber optics. Lahiri portrays the emotions of Ashima and Gogol Ganguly. Gogol is the first born in Ashoke's family. After the birth of her son Gogol, she longs to go back to Calcutta and raise her child there in the company of the caring and loving family members but decides to stay back for

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Ashoke's Sake. It takes at least two years for Ashima to cope up with the American culture. Though Ashoke had been there for years, he is totally ignorant about American norms and rules applied for a newly born child. Unlike in India, a newly born child needs a name to be given in the hospital. This compels Ashoke to name his son, Gogol, the name of the famous Russian writer Nikolai Gogol. Ashoke's miraculous escape in an Indian train crash is credited to a bulky copy of a Nikolai Gogol novel so that the parents decide that Gogol is the perfect name for their first born boy; not knowing the consequences that their son is going to face later in life and eventually leading up to his identity crisis.

Training in Bengali Language and Culture – Preserving the Home Culture

Ashima, first generation immigrant, trains Gogol in Bengali language, literature and exposes him to Bengali customs, rites, beliefs, food tastes, habits and mannerisms. Like immigrants of other communities Ashima and Ashoke too make their circle of Bengali acquaintances, get known through one another. These Bengali families gather together on different occasions like the rice and name ceremonies of their children, their birthdays, marriages, deaths and Bengali festivals like Navratras and Poojas. They celebrate these as per Bengali customs, wearing their best traditional attires, trying to preserve their culture in a new land.

While making efforts to preserve their “home culture” in their new homes, the first generation immigrants train their children in the Bengali language they also groom them to cope with the way of life in America. Ashima teaches Gogol,

to memorize a four-line children's poem by Tagore, and the names of the deities adorning the ten-headed Durga during puja (**Lahiri, TNS 54**).

At the same time, being a progressive mother she also makes Gogol,

“watch Sesame street and The Electric Company, the English programs on TV in order to keep up with the English, he uses at nursery School” (54).

Observing Contrasting Cultural Practices

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Lahiri shows the very contrasting cultural practices of the two different countries through the problems faced by Ashoke and Ashima. Initially Ashoke does not like the celebration of Christmas and Thanks giving, but as Gogol recalls, “it was for him, for Sonia, and that his parents had gone to the trouble of learning these customs” (Lahiri TNS 286).

A Second Generation Attitude

Gogol, like a typical second generation Indian-American makes a conscious effort to be different from his parents. He wants to live in a world free from the Bengali culture, from the traditions that tie him down to a country and culture that he does not know. He experiences a cultural dilemma on numerous occasions during his life. He experiences the feeling of in-betweenness and belonging to no one nation quite intensely throughout his life. As Gogol grows up, his identity crisis begins soon when the school principal finds his name very awkward and strange to pronounce. Exploring what goes on in Gogol’s mind Lahiri says,

He hates that his name is both obscured that it has nothing to do with who he is, that it is neither Indian nor American but all things Russian. He hates having to live with it, with a pet name turned good name, day after day, second after second (Lahiri TNS 176).

Gogol has strong need to assimilate, amalgamate and be one of them in America. He does not want to be known as an outsider. He feels that he is an American and he wants to distance himself from everything which is Indian or Bengali. He has seen throughout his life how the natives treat his parents with distrust and disdain. The parents are humiliated and segregated by the hosts. Gogol wants to avoid such circumstances in his own life and to achieve a sense of belongingness. He is ready to disown what is his own and assimilate into a culture that he wants to make his own.

Solving the Identity Problem

Gogol tries to solve his identity problem by becoming Nikhil once he is going to join the University. The new identity gives him a sense of freedom and he is able to shed his earlier

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inhibitions. Changing his name is like a rite of passage to adulthood for Gogol. Gogol like a typical American dates with one girl after the other and Sonia Ganguli dates with an American. When he becomes friendly with Ruth and Maxine he starts dating with them and Gogol enjoys premarital sex with Ruth. The freedom of premarital sex seems quite acceptable to American parents, who would come as blasphemy to his own parents. Sonia and Gogol can understand each other and share their confidence of having a girl friend or a boy friend with each other but cannot share it with their parents. This is not due to a generational gap alone but partly due to a cultural gap as well. Ashima is terribly upset at seeing her children becoming cultural orphans in the US. She has never imagined that this would happen to her children.

Dating

Dating has been a way of life to the children in America until their marriage and for many it continues even after the marriage. Americanized Indian children and their American counterparts are not at all in a hurry to marry and settle down. As premarital sex is a socially permitted necessary evil, there is no urgency in children to settle down. In the novel *The Name Sake* Gogol, even though he is approaching thirty, there is in him no symptom of settling down in marriage.

Heart-to-Heart Chat between Father and Son - Revelation

In India, parents, especially the fathers share some important secrets of their life with their children especially the first born male children just before their impending death. This especially happens whenever parents have a premonition of their impending end. It happens in the life of Ashoke and Gogol too. The heart – to – heart chat that ensues throws more light why Gogol was christened Nikolai Gogol, after the Russian short story writer. Ashoke's grandfather had presented a hard bound collection of short stories by Nickolai Gogol to Ashoke.

Ashoke recalls the train accident that took place 209 kilometers from Howrah in October 1961. He tells Gogol about the night that had nearly taken his life, and the book that had saved him. Gogol listens and stunned by his father's profile. Lahiri narrates the mood of Gogol,

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Though there are only inches between them, for an instant his father is a stranger, a man who has kept a secret, has survived a tragedy; a man whose past he does not fully know. A man who is vulnerable, who has suffered in an inconceivable way. He imagines his father, in his twenties as Gogol is now, sitting on a train as Gogol had just been reading a story, and then suddenly nearly killed. He struggles to picture the west Bengal countryside he has seen on only a few occasions, his father's mangled body, among hundreds of dead ones, being carried on a stretcher, past a twisted length of maroon compartments. Against instinct he tries to imagine life without his father, a world in which his father does not exist (Lahiri, TNS 123).

When the train accident had occurred it was two-thirty in the morning and everybody was deep asleep except Ashoke who was still reading, rather re-reading the last story of the book, "The overcoat". If he had not been reading Nikolai Gogol at that time, he would have been killed. Ashoke had been waiting for the right moment to reveal this secret to his son. Gogol now knows why his father is limping and asks his father why he had not told him all those years. Ashoke simply says, "I didn't want to upset you" (Lahiri, TNS 123).

Marriage within Ethnic Group – Separation

After the death of Gogol's father, Gogol ends the relationship between him and Maxine and accepts his mother's words that his marriage with Moushumi another Bengali immigrant girl. Gogol and Moushumi live for a year as husband and wife and as they move into the second year of their married life, they lose interest in each other. Their marriage does not work for their degrees of assimilation vary and their expectations of each other vary. When Moushumi is back with her friend Astrid and Donald, Nikhil begins to notice a change. She starts drifting from him using her studies as an excuse.

The final straw comes when she goes to Paris for a Paper presentation; she meets her former friend and goes to bed with him. Gogol comes to know the relationship between Moushumi and Dimitri, he feels chill of her secrecy numbing him. Lahiri describes it,

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like a poison spreading quickly through his veins. He cannot blame her much, for they had both acted on the same impulse (Lahiri, TNS284).

Without much argument they both agree to divorce. After the formal divorce, she moves to Paris. Gogol is thus labeled as a divorcee.

Dejection Caused by Bi-cultural Identity –Another ABCD

Ashima on seeing her son, feels may be Gogol would have been better off with someone other than Moushumi. Gogol, Ashima's Son, having experienced many emotional setbacks because of his 'bicultural' identity is towards the end dejected, distressed, displaced and lonely. He does not know what to do after his father's death, his wife's desertion and his mother's impending departure to India. His identity as Indian is questionable. But his desires to settle a home, have a family, and a son and rise professionally in other countries hint his quest for the new 'route' which will dawn on him after his reflections in the company of the stories by his namesake, Nikolai Gogol-gifted to him by his father. For the time being there is just emptiness in him and this emptiness upsets him. No doubt, he is yet another ABCD. (American-born Confused Deshis).

Perplexing and Difficult Journey

Thus, Lahiri brings out the perplexing and difficult journey an emigrant family makes in order to have a better life in a land, which offers numerous opportunities to anyone willing to try. The novel, *The Name Sake* offers a glimpse into the harsh realities that immigrants have to face while they try to incorporate into the culture of a foreign country, as well as not forgetting their own values and traditions.

Narrative Techniques

This section is an attempt to analyze the techniques employed by diasporic writers Chitrabanerjee and Jhumpa Lahiri in their novels *Queen of Dreams* and *The Name Sake*.

Enigmatic and the Magical

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Queen of Dreams, following the success of *The Mistress of spices*, unfolds its plot through the inexplicable, the enigmatic and the magical. *Queen of Dreams* travels along two story lines; the one of Mrs. Gupta, told through her dream journals and the other of her daughter Rakhi. The first is a more powerful story than the second. While the story of Mrs. Gupta centers on her relationship to herself, the story of Rakhi deals primarily with relationships with others- ex-husband, father and diseased mother.

Queen of Dreams opens with Mrs. Gupta's premonition of her own impending death, facilitated by a vision of a snake. Mrs. Gupta's story literally gives credence to the magical, the mysterious and the supernatural. It argues that in portraying this dream reader, Divakaruni offers two valuable things. First, she offers a glance at a prehistoric time and a space where women's transforming powers of healing, oracles, fertility, mediation, and destruction were exercised daily without question. Secondly, she offers her reader a critical energy to read the story against the long history of masculine delegitimation of such feminine powers and knowledge that have now been labeled witchcraft, superstition and primitivism.

Hindu Symbolism

Divakaruni's choice of snake as a messenger evokes the snake symbol in Hindu tradition. In *Queen of Dreams* the snake is the symbol of the feminine divine. For example, the novel's very first line is, "Last night the snake came to me" (**Divakaruni, QD 1**) and the snake is immediately associated with the caves where women dream-readers live. Another instance of the Snake's symbolic connection with female deities is achieved through Rakhi. After 9/11, when her life has become ashes, Rakhi receives four paintings from an unknown sender that finally inspire her to resume her life as an artist. One of these paintings depicts

A many-armed purple being with a moonlike face floats above a nest of serpents. Is he (she? it?) a god or a human? (**Divakaruni, QD 244**).

This image is undoubtedly that of Mother Durga, who is often portrayed with ten arms, a quarter-moon on her forehead and a meditative smile. Divakaruni portrays Goddess Durga with a

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nest of Snakes which floats above her instead of riding a tiger or a lion. Here Divakaruni evokes the living tradition of India and its relationship to the diasporic Hindu community in the U.S.

Man in White - No name, No history and No Voice

The biggest puzzle in this novel is the man in white who has no name, no history and no voice. His first appearance signals mystery. Rakhi notices two surprising things on the morning when she finds this man in the eucalyptus grove practicing Taichi.

The second time, Rakhi sees the man in the grove, it is raining again and the man seems to have appeared and disappeared like magic. Inspired by this experience, Rakhi does her best work in painting the presence/absence of the man practicing Tai chi in the eucalyptus grove. The mysterious man purchases this painting from the gallery where Rakhi has a show, and the gallery manager takes down his name as Emmett Mayerd. Only much later does Rakhi realize that his identity is “Dream Time”, “Emit Maerd” spelled backward. **(Divakaruni QD 156-157).**

This is the being who, as a Snake, prophecies Mrs.Gupta’s death; who, as a Tai chi master, instructs Rakhi to surrender herself to forces of nature; who as policeman, protects Rakhi and her friends from the skinheads after 9/11; and who, as a driver of a black sedan, leads Mrs. Gupta to her death.

Chitra Banerjee uses the words like, Ice-Cream sellers’ song “pista kulfi chahiye, pista kulfi” **(QD 150)** “Cha”**(QD 159)**, “pakoras” **(QD 160)** “Chaer dokhan” **(QD 165)**, “gawjas”, “rasogolla syrup” **(Q.D.185)**, “Brihat Swapna Sarita” **(QD 52)**, “beta”,**(QD 188)** “beti”**(QD 188)**, “Chhaiya Chhaiya” **(QD 304)**, etc.

Crisscrossing the Boundaries of Prose, Prose and Lyricism

Crisscrossing the boundaries of prose and poetry Divakaruni adds lyricism to the prose which enhances the style of the narrative.

Narrative Techniques Employed by Jhumpa Lahiri

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In this section I discuss the narrative techniques employed by Jhumpa Lahiri in her select novel. Lahiri used her own craft, technique, style, format and structure. Her narrative voice is elegant, bitter sweet and gentle. Her novel talks of Indian culture, traditions, including food and festival, clothes and customs. In *The Name Sake*, Ashima, Gogol's mother practices Indian cultural values at her new home in Boston.

Food as Metaphor

Lahiri emphatically utilizes "food" as a metaphor for differentiating the experiences of first and second generation immigrants having divided identities and loyalties. On the very onset of the novel, the pregnant and lonely Ashima is shown making a spicy Indian Snack- 'Jhalmuri' using American ingredients . Lahiri in her own words,

Rice crispies and planters peanuts and chopped red onion in a bowl. She adds salt, lemon juice, thin slices of green chili pepper, wishing there were mustard oil to pour into the mix (**Lahiri, TNS 1**).

The absence of "mustard oil" reminds Ashima of her Calcutta where it was easy to find it.

Garments

Ashima also wears Indian dress, the sari which is a key example of the maintenance of cultural identity. She clings to her six-meter dress until the end, challenging even the coldest temperature of Massachusetts. The bindi, that usually adorns the forehead of an Indian married woman, is another cultural possession that Ashima adheres to daily.

Contrasting Indian and American Traditions

Lahiri shows the cultural tradition of India in a contrasted style to the American tradition. For example, the readers can find out in the opening chapter that Ashima doesn't call her husband, Ashoke by his name. This cultural tradition is contrasted to the American tradition where they publicly show affection to one another.

Arranged Marriage

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Ashima and Ashoke's marriage was an arranged marriage and it shows how in the Bengali custom they marry first and then learn to belong to each other. The technique of contrast and comparison has been used again here to show the differences between the Bengali custom and the American custom. It is an American tradition to belong to one another first, and then marry after time. This cultural tradition of arranged marriages is a barrier preventing Ashima from belonging and therefore is causing her to feel as if she doesn't belong in society?

Indian Names

In Lahiri's novel, Indian names, the Indian identity of her characters, become potent symbols and tools to highlight the immigrant identity. Names are closely linked to identity and can help or hinder a sense of belonging. But in Gogol's circumstance he struggles to fit both in the American society and his Bengali home as he feels his name does not belong to either culture.

Gogol's name is also another symbol that speaks of Ashoke's saved life and the life that he himself could give. The book **The Overcoat** written by Nikolai Gogol symbolized Ashoke's saved life. If it wasn't for the book page in Ashoke's hand acting like a flag, his crumpled body would have been left behind. Lahiri's words,

Warmth spreads from the back of Gogol's neck to his cheeks and ears. Each time the name is uttered, he quietly winces (**Lahiri, TNS 91**).

Thus, the skilled employments of narrative techniques by Chitra Banerjee Divakaruni and Jhumpa Lahiri in their novels guide the readers through the lives of immigrant Bengali families in U.S.

The next section will sum up the research findings.

To Conclude

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This paper presented a study of Chitra Banerjee Divakaruni's novel *Queen of Dreams* and Jhumpa Lahiri's *The Name Sake* and investigated the theme of Identity Crisis in both the novels.

The basic problems of diasporic writings are the feeling of dislocation without roots. The diaspora feels homelessness alienated in the foreign land. Dispersal of roots involved pain, alienation, identity crisis and other feelings towards the acculturated ones.

When a person visits the unknown land, he is an outsider in a no man's land and there he has to struggle a lot for his survival, conquering these new feelings of nostalgia. He craves out a new territory and threads himself totally with the lure of the west. He recreates himself into a new personality and forms emotional ties with the place he lives in. The living 'in-between' condition is very painful and marginalizing for the diaspora people. They face cultural dilemma and stand bewildered and confused. In the following generations these confusions, problems and yearnings become less intense as they get influenced by the culture of their host country and also adapt themselves to it.

This is true in the case of both Chitra Banerjee Divakaruni's *Queen of Dreams* and Jhumpa Lahiri's *The Name Sake*. Both the novels explore the ideas of isolation and identity, not only personal but also cultural. The characters in both the works frequently encounter crisis of identity, which is tied to inability to reconcile the American identity with their Indian identity.

In the novel *Queen of Dreams*, Rakhi, the off spring of immigrants, is born to the hyphenated existence - Asian American. Before Rakhi discovers the dream journals of her mother, she has been creating a sense of 'homeland' through photos of India and other images available through globalized networks of communication. The daughter has never been to India but is determined to identify her "roots" so that she understands her identity as an Asian American.

Rakhi has forgotten her hyphenated identity and thinks of herself as American - an inevitable lot of the second generation "diasporics". Rakhi does not understand why Java café

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would put up the American flag or she would be advised to close shop early. On the one side, the people who have formed an imagined community in her Kurma House seek a sense of belonging in her café but at the same time, they come outfitted in western gear and feel insecure. At the end of the novel Rakhi and her friends and their families go through the harrowing experience with the racial riots in the aftermath of 9/11. Rakhi observes how she has suddenly become an outsider in a land that she was born and brought up in.

Like Rakhi in Chitra Banerjee Divakaruni's *Queen of Dreams*, Gogol, the central character in Jhumpa Lahiri's *The Name Sake* struggles hard to find his roots with his immigrant parents while adapting to American society in different contexts.

Gogol despises his name and grows up as American as he can while his parents cling to their Bengali past while living what appears to be a typical American suburban life style. For Gogol reconciling his ethnic background with American culture presents a crisis of identity. The issue of naming is a pervasive theme throughout the novel. Gogol struggles first with his unusual name and later with the traditions that which his parents insist on upholding that embarrass Gogol in front of his American friends. Gogol towards the end accepts his identity as it is two names, two cultures, half-Indian and half-American. He realizes that he cannot escape from his name and from his hyphenated identity. Towards the end he recognizes that being an immigrant, his fractured self is his only reality. He accepts that he neither changes his destiny nor his name.

Thus, Chitra Banerjee Divakaruni's *Queen of Dreams* and Jhumpa Lahiri's *The Name Sake* confess the problems of people who have migrated to America and their quest for their identification in their migrated land.



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A Comparison of Students' English Language Classroom Anxiety in Single-Sex and Coeducational Schools

Safdar Hussain, Ph.D. Scholar & Shirin Zubair, Ph.D.

Abstract

This study examines the difference in the level of anxiety associated with English language learning for students in single-sex and coeducational schools. It is a *causal comparative study* based on a sample of 576 students from secondary schools. The data were collected from 14 schools; 4 girls' only schools, 3 boys' only schools and 7 coeducational schools, located in a relatively small area of Multan. Horwitz's Foreign Language Classroom Anxiety Scale (FLCAS) was used to measure students' level of anxiety in English language classes. The data were analysed using t-test, analysis of variance and regression method.

Results of the study indicate that level of anxiety associated with English language learning is higher in coeducational setting for both the sexes and its value is higher for girls in both types of schools even after including different individual, school and family related

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factors. It is also indicated that a higher number of students in a class also increase the level of anxiety among students.

Keywords: anxiety, school type, gender, English language

Rational Thinking and Emotions

Our rational thinking and emotions are not two separate things and our emotions play an important role in our rational thinking and learning (Damasio, 1994). Under the same idea, a number of variables related to learners' psychology such as motivation and anxiety associated with foreign language learning have been a focus of research for many years (e.g. Ellis, 1994; Skehan, 1989). However, a very small amount of work has been done to find out their association with different school related factors such as language classroom settings (single-sex /coeducational) etc. Present research is an attempt to see any difference in students' level of English language classroom anxiety in different classroom settings (single-sex /coeducational).

Anxiety

Anxiety has been defined as “a subjective feeling of tension, apprehension, nervousness, and worry associated with an arousal of the automatic nervous system” (Horwitz, Horwitz & Cope, 1986).

It is believed that anxiety consists of two components:

- Cognitive anxiety is the mental aspect of anxiety experience in which person loses self-confidence, has some worries about the performance and concerns about others' perceptions.
- Somatic anxiety is the physiological aspect of the anxiety experience that is reflected in such responses as high pulse rate, lack of breath, upset stomach, sweating and tense muscles. (Morris, Davis & Hutchings, 1981)

Foreign Language Classroom Anxiety

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Horwitz et al. (1986) were the first who introduced the concept of foreign language classroom anxiety as a separate phenomenon. They have given a comprehensive description of behaviours related to anxiety in the context of the foreign language classroom setting. There are three main types of foreign language anxiety:

- communication apprehension
- test anxiety
- fear of negative evaluation

Communication apprehension is a form of shyness because of which student fears to communicate with class fellows and teachers. Test anxiety originates from the fear of failure and worries about the performance in the test. Mostly, anxious students have some unachievable expectations from themselves. Fear of negative evaluation, is another cause of anxiety in which students have worries about evaluation from others and they avoid any situation where they expect any evaluation process because they have fear that others will evaluate them negatively. MacIntyre and Gardner consider foreign language anxiety as one of the social anxieties because in all these causes of anxiety it appears that foreign language anxiety originates mostly from the social and communicative characteristics of language learning (MacIntyre & Gardner, 1988).

Dale (1969, 1971, and 1974) has produced an extensive work on the subject of single-sex / coeducational schooling. After the work of Dale, a large number of studies were conducted by different researchers and most of them fall in these categories:

- a) A comparison of the academic attainment of pupils from both systems.
- b) A comparison of the social atmosphere of the two types of school, or
- c) The administration of opinion surveys of various types.

An account of these studies is available in ‘Single-sex versus Coeducational Schooling: A Systematic Review’ (Mael, Alonso, Gibson, Rogers & Smith, 2005).

Focus of Present Study

In most of these studies different academic, psychological and social issues are discussed in general with relation to school type (single-sex /coeducational). Present study is a new addition in this field of research as it explores the difference between students' level of anxiety associated with English language learning in single-sex and coeducational schools with an idea that presence of students of opposite-sex in a foreign language class may have some effect on this psychological issue of anxiety associated with foreign or second language learning.

The main objectives of the study are:

- 1) To examine the effect of school type (single-sex /coeducational) on students' level of English language classroom anxiety.
- 2) To find out, how far the effect of school type on students' level of English language classroom anxiety is varied with child gender.

METHOD

It is basically a causal comparative or *ex post-facto* research, which literally means after the fact. This approach was adopted to “explore possible causal relationships among variables that cannot be manipulated by the researcher” (McMillan & Schumacher, 1997).

Kerlinger (1970) defines *ex post-facto* as a type of research “in which the independent variable or variables have already occurred, and in which the researcher starts with the observation of a dependent variable or variables.” (cited in Cohen, Manion and Morrison, 2001:204)

Because of this research design it was required to include different school and family related variables which may have some effect on dependent variable (English language classroom anxiety). For this purpose school related variables: medium of instruction, number of students in the class, gender of the teacher, educational year group of the student and family related variables: age of the student, economic status of family were also considered in this study

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along with main independent variables school type (single-sex or coeducational) and gender of student and dependent variable students' level of anxiety.

PROCEDURE

The data were collected from 14 schools; 4 girls' only schools, 3 boys' only schools and 7 coeducational schools, located in a relatively small area of Multan. Only students of 10th year group from English medium schools were considered to minimize the number of background variables in this study.

Horwitz's Foreign Language Classroom Anxiety Scale (FLCAS) was used to measure students' level of anxiety in English language classes. FLCAS is frequently used in research as a valid and reliable scale of Foreign Language Anxiety and its reliability in terms of internal consistency is $\alpha = 0.93$ (Horwitz, 1986). Scores on this scale have a wide range, from a maximum 165 to a minimum 33, where a high score indicates a high level of anxiety related to English language learning.

The data related to background variables were collected from school administration on a personal data sheet. The data related to student's mother tongue were also collected and it was found that none of the students has English language as mother tongue so variable related to students' mother tongue was not included in statistical analysis. Economic status of student's family was reported on three levels; lower, middle and upper class.

FLCAS was administered in class time with cooperation of the class teachers. However, students were told before the administration of FLCAS that their responses will not be revealed and will be used only for research purposes. The researcher was available to help in case of any query from students. Table 1 below shows the overall composition of the data.

Table 1:

		School Type		
		SS*	CoEd**	Total
Sex	Girls	140	122	262

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School Type			
	SS*	CoEd**	Total
Boys	156	158	314
Total	296	280	576

*SS = Single-sex , **CoEd=Coeducational

Students' scores on FLCAS were compared using t-test of independent samples, taking school type as a grouping variable (0 = single-sex schools, 1 = coeducational schools) for girls only, boys only and combine (pooled) samples separately.

Table 2:

Dependent Variable: FLCAS										
		Pooled			Girls-only			Boys-only		
		SS	CoEd	t	SS	CoEd	t	SS	CoEd	t
N		296	280		140	122		156	158	
FLCAS Mean		89.95	107.90	-15.432*	94.25	115.61	-13.812*	86.09	101.94	-10.822*
S.D.		12.940	14.844		12.028	12.999		12.539	13.390	

* p < .001

It can be seen from t-test of independent samples that students from co-educational schools had a significantly higher level of anxiety on FLCAS than their counterparts in single-sex schools (mean difference = - 17.947, p < .001). Both for girls-only data (mean difference = - 21.365, p < .001) and for boys-only data (mean difference = - 15.847, p < .001) level of anxiety in English language classes was higher in co-educational schools.

Ideally, for t-test, the subjects should have been assigned to two groups randomly, so that the difference in response is due to independent variable only and not because of other factors. This is not the case in present research, as students were not randomly assigned to single-sex or co-educational schools. Therefore, it was mandatory to ensure that differences in other factors were not enhancing or masking a significant difference in means.

Results from t-tests of independent samples indicated significantly better overall educational environment in single-sex schools. However, there was a possibility that these differences were a result of other individual, school or family related factors because study was based on causal comparison of different samples. Therefore, these possible confounding variables were analysed against school type (single-sex/co-educational) students attended using t-test of independent samples (2-tailed) for continuous variables (age of student and average number of students in each class) and chi-square test of independence (2-sided) for categorical and ordinal variables (economic status of family, education level of mother, education level of father and sex of the teacher). These analyses were also repeated for both sexes separately taking girls-only sample and boys-only sample.

Results of t-test of independent sample in analyses of background variables indicated significant differences in average number of students in each class not only with pooled sample but also for separate samples for both sexes. Single-sex schools had a comparatively high number of students in each class. Perhaps, the reason behind this was that school administration tends to separate classes for girls and boys when they have a high number of students for any year group. The mean of students' age was not significantly different in any of these comparisons.

Table 3:

		Pooled			Girls-only			Boys-only		
		SS	CoEd	Δ	SS	CoEd	Δ	SS	CoEd	Δ
Students	Mean	30.93	21.89	9.036***	30.61	22.17	8.435***	31.22	21.68	9.541***
	S.D.	7.159	3.411		5.921	3.461		8.120	3.368	
Age	Mean	15.41	15.39	.019	15.40	15.32	.080	15.42	15.44	-.026
	S.D.	.717	.809		.632	.836		.787	.786	
% within School Type										
Economic Status	Low	4.0	.3	***	5.0	0	***	3.2	.6	***

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	Middle	32.8	18.4		34.7	15.3		31.2	21.0	
	High	14.6	29.9		13.7	31.3		15.3	28.7	
	Low	20.6	19.6		19.7	18.1		21.4	20.8	
Education level of father	Middle	26.3	27.9	**	26.6	26.6	*	26.0	28.9	-
	High	4.6	1.1		6.9	1.9		2.6	.3	
	Low	20.4	23.0		22.8	20.5		18.3	25.1	
Education level of mother	Middle	23.9	22.1	**	22.0	22.4	-	25.4	21.9	*
	High	7.5	3.2		8.9	3.5		6.4	2.9	
Sex of the Teacher	Female	24.3	22.2	-	53.4	20.6	***	0	23.6	***
	Male	27.1	26.4		0	26.0		49.7	26.8	

* p < .05, ** p < .005, *** p < .001, Δ = Mean difference

Results of chi-square test of independence indicated significant differences for economic status of the family in all the comparisons. Both types of school had a very low percentage of students from working class for variable ES (economic status of family) and a relatively high percentage of students from the upper class in co-educational schools. This suggested that choice of school is related to economic status of the family. English medium schools usually attract students from the upper and upper-middle classes. Among them single-sex English medium schools have a comparatively high percentage of students from the middle class and co-educational schools have a comparatively high percentage of students from the upper class. The data in the present study lack students from the working class, who usually join single-sex Urdu medium schools, run by the government. Education level of father was significantly different for girls-only and pooled sample as was education level of mother. Sex of the teacher was significant only with separate sample for boys-only data and girls-only data. In single-sex schools, teachers are appointed in accordance with the type of school i.e. male teachers for boys-only schools and female teachers for girls-only schools.

These significant differences highlight the importance of these background variables in the data analysis for better interpretation of the difference of the students' level of anxiety in English

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language classes in co-educational and single-sex schools, observed in t-tests of independent samples. All the background variables which were significantly different in any of the comparisons were included in further analyses. To understand the effect of background variables on this relationship between school type and dependent variables, the data were analysed using linear regression method to identify predictors for dependent variables. Linear regression is used to calculate the coefficients of linear equation, involving one or more independent variables that can predict the value of the dependent variable (McBurney & White, 2004; Mertens, 1998). Each regression analysis was repeated for girls-only and boys-only data, excluding SexStudent as factor.

β = Standardized Beta Coefficients; Err = Std. Error; B = Unstandardized Coefficients

Table 4:

Dependent Variable: FLCAS

Pooled				
	B	Err	β	t
(Constant)	107.746	5.475		19.679
Schooltype	20.484	1.263	.629***	16.217
SexStudent	- 11.511	1.106	-.352***	- 10.404
Students	.214	.089	.095*	2.411
Edufather	- 6.160	.849	-.220***	- 7.258
Edumother	- 3.758	.742	-.151***	- 5.067
ES	- 4.336	.928	-.153***	- 4.672
SexTeacher	- .491	1.123	-.015	-.437
Girls-only				
	B	Err	β	t
(Constant)	109.754	7.754		14.155
Schooltype	24.070	2.158	.743***	11.153
Students	-.096	.144	-.038	-.672
Edufather	- 7.443	1.107	-.285***	- 6.724
Edumother	- 5.682	.981	-.236***	- 5.790
ES	- 3.310	1.304	-.119*	- 2.537
SexTeacher	- 6.494	2.043	-.175	- 3.178
Boys-only				
	B	Err	β	t
(Constant)	99.162	9.698		10.225

Schooltype	16.916	1.995	.573***	8.478
Students	.167	.115	.089	1.447
Edufather	- 4.640	1.231	- .171***	- 3.768
Edumother	- 2.201	1.054	- .096*	- 2.088
ES	- 7.586	1.351	- .290***	- 5.615
SexTeacher	- 3.365	1.967	- .096	- 1.711

* p < .05, ** p < .005, *** p < .001

In the regression analysis for dependent variable FLCAS,

- Schooltype emerged as most important factor ($\beta = .629$, $p < .001$) with covariate SexStudent, Edufather, ES and Edumother in pooled sample.
- In girls-only data Schooltype appeared as most important factor ($\beta = .743$, $p < .001$) with covariate Edufather, Edumother and ES.
- In boys-only data Schooltype again appeared as most important factor ($\beta = .573$, $p < .001$) with covariate ES, Edufather and Edumother.

Estimated Marginal Means

Estimated marginal means of FLCAS were calculated with ANCOVA taking SexStudent, Edufather, Edumother and ES as covariates.

i) Unadjusted

ii) Adjusted for Covariates identified in regression analysis

Schooltype	Mean	
	i	ii
Single-sex	89.97	89.359 (a)
Co-educational	107.36	108.009 (a)

Covariates appearing in the model are evaluated at the following values: SexStudent = .54, Edufather = .66, Edumother = .67 and SES = 1.40.

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The analysis was repeated for girls-only and boys-only data, excluding SexStudent as factor.

Schooltype	Mean	
	i	ii
Single-sex	94.32	94.471 (a)
Co-educational	115.22	115.046 (a)

Covariates appearing in the model are evaluated at the following values: Edufather = .72, Edumother = .68 and SES = 1.40.

Schooltype	Mean	
	i	ii
Single-sex	86.09	85.165 (a)
Co-educational	101.16	102.096 (a)

Covariates appearing in the model are evaluated at the following values: Edufather = .61, Edumother = .66 and SES = 1.40.

Results of the present study suggest that both boys and girls attending single-sex schools have a considerable advantage compared to their counterparts attending coeducational school. Detailed analyses showed that school type variable was associated with different school and family related factors. Statistical analysis for the effects of these confounding variables that differentiated single-sex and coeducational school students revealed that relationship between school type and students' level of anxiety related to foreign language learning could be explained by taking these variables in account. However, even after including these confounding variables, students in single-sex schools have significantly a lower level of anxiety related to English language learning.

This difference can be explained in terms of social and gender environment in these schools. Students' high score on FLCAS in coeducational environment suggests that they feel anxiety in the presence of students of opposite-sex. This may be because of gender-segregated society in Pakistan where boys and girls are kept separate in most of the domains of life and when they are exposed in coeducational schools they feel extra pressure and uneasiness which are the characteristics of anxiety. In the same way, overall high level of anxiety in girls may be a result of high social pressure on them.

It is possible that the lower anxiety level in single-sex schools may not reflect the influence of school type, but rather different other aspects of school climate which are not discussed in this study like teachers' attitude, available resources, school policies regarding discipline and control etc. So, a detailed study school type (single-sex /coeducational) effect may be justified using experimental design.

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A Comparison of Students' English Language Classroom Anxiety in Single-Sex and Coeducational Schools

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A Study on Testing the Proficiency of Discourse Knowledge in Engineering College Students in Coimbatore, Tamilnadu, India

P. Mangayarkarasi, M.A., M.Phil., M.Ed.

Abstract

The different aspects of discourse are Structure, Meaning, Style, Function and Situation. The focus of this questionnaire is to investigate the proficiency level of the respondents in the area of discourse knowledge with special reference to Structure. Knowledge about discourse may be structural, conceptual and functional. Structural knowledge about discourse incorporates knowledge about words, sentences and their organization. While imparting writing skills, teaching grammar related to the sentence level alone is not sufficient Writing requires both grammatical competence and discourse competence. Since English is multifaceted, awareness should be created among L2 learners about micro- level and macro- level aspects of discourse: syntax and semantics on a sentential level, cohesion and coherence on a textual level and so on.

Key Words: Discourse Knowledge, Aspects of discourse, Structure, writing skills, Cohesion.

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Introduction

Students writing in second language are acquainted with social and cognitive challenges that are related to second language acquisition. Writing skills must be acquired through experience. Enough practice can help students acquire proficiency in the use of the language as well as writing strategies, techniques and skills. Writing also involves composing, which implies the ability either to tell or retell pieces of information in new texts, as in expository or argumentative writing. Perhaps it is best viewed as a continuum of activities that range from the more mechanical or formal aspects of 'writing down' on the one end, to the more complex act of composing on the other end. (Omaggio Hadley, 1993).

One of the important advances made in the cognitive theory of discourse processing has been the recognition of the fundamental role of knowledge in production and comprehension. Whether at the level of words or sentences or at the level of whole discourses, language users need vast amount of knowledge in order to be able to produce or understand meaningful text and talk.

Scholars like (Cumming 2006), Ferres (1999), Hyland (2003), and Kepner (1991) insist that in L2 context, the ability to construct meaning in discourse and the fluent expression of ideas are the most important aspects of English writing that should be developed right from the beginning. Despite years of language education in schools, second language learners have deficiency in specialized knowledge about discourse, (pragmatic) meaning of words (semantic) and knowledge about word order and other grammatical phenomena. The knowledge about the various levels or dimensions of language including discourse, which is supposed to be coming under structural or grammatical knowledge, is important for engineering students to fair well in their technical writing. Researchers like as Hasan and Halliday provide an exhaustive list of cohesive elements that make the text more cohesive and understandable. But students fail to use complex grammatical cohesive devices efficiently because of lesser awareness and exposure.

Cohesion

Cohesion is a semantic property of a text (i.e.) used to link sentences of a text together semantically. “Cohesion refers to the range of possibilities that exist for linking something with what has gone before, since this linking is achieved through relations in meaning” (Halliday and Hasan 1976:10). Cohesion refers to the grammatical and /or lexical relationships between the different elements of a text, and the relationship may be between different sentences or between different parts of a sentence (Richards, Platt & Platt, 1992). Kilfoil and Van der Walt (1997) define cohesion as the linking of sentences and paragraphs to form a meaningful text, and not a mere collection of unrelated sentences.

Discourse Knowledge Testing

To examine the proficiency level of the Engineering students’ written technical discourse, a test was conducted making use of a questionnaire. For the construction of discourse, knowledge about i) the grammatical nature of sentences ii) construction of sentences of one grammatical forms into another and iii) linking of such grammatical forms of sentences in a unified way etc are required. Hence sentences and manipulation of the sentence forms are required for the construction of discourses.

- In order to test the knowledge about sentence and sentence conversion which is required for discourse comprehension and production, 4 tests of sentence conversion were administered to the students. They are:
 1. Conversion of the voice of sentences.
 2. Conversion of modality (positive, negative) of sentences.
 3. Combining the sentences using appropriate linking devices.
 4. Reorganizing sentences in appropriate structural forms.

Sentence Level

Sentence conversion: (Active to passive)

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The sentences and sentence patterns used in technical writing are absolutely different from those found in a literary text. Actually, technical writings are meant for exposing scientific analysis, enunciation of theories/ data, experiment, etc. Technical writing is objective and this objectivity enables the deciphering of information quickly and precisely. Use of sentences in passive voice makes the text objective and impersonal. Impersonal passive structure is found to be predominant in technical writing. The omission of the 'by' agent in the passive voice sustains the impersonal passive structure. In order to emphasize the role of passive and agentless passive construction in science texts and to create awareness about the function of passives, a test was conducted to assess whether students are capable of converting active sentences into appropriate passive forms.

[The first question in Questionnaire-I was meant for this sentence conversion.] It consisted of 10 active voice sentences to be converted into impersonal passives. Through this test, the knowledge level of the students in converting active voice into passive voice was tested. In the conversion of active voice into passive voice, the 'subject' and 'object' are permuted, the verb pattern changes into passive structure, and permuted subject gets the agentive marker 'by'. For example, the active sentence, 'We examined the mixture under a microscope', when converted into passive undergoes the following changes. The subject, 'we' and object' the mixture' are permuted, the verb 'examined' is converted into 'was examined' and 'by' is added with the permuted subject. Usually in the impersonal passive structure the 'by' agent is omitted and 'the doer' is not evidently shown. Thus the passive form "the mixture was examined (by us) under the microscope" is obtained.

In the analysis it was found that, 24% of respondents had successfully converted more than 5 active sentences, 44% had converted less than 5 sentences and 32% had given incorrect converted forms. This test exhibited errors in all the three steps of conversion of voice namely, interchanging the subject and object, changing the verb pattern without changing the tense and omission of 'by' agent to impersonalize the sentence. These errors reflect that the students are not up to the mark in voice conversion practice and in general deficient in their grammatical competence. Since knowledge about the grammar of sentences is a prerequisite for production

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of grammatical discourse, training is required to be given to students about the grammar of sentences.

Affirmative to Negative

[The second question in questionnaire- I] is again focused on sentence conversion but from affirmative to negative. Totally 15 sentences were given for conversion. Through the analysis of the data, it was found that only 20% had succeeded in converting more than 8 sentences and 44% had succeeded in converting less than 8 sentences and 36% had not given any answer. It is true that the negative sentences are harder to process than affirmative ones.

Affirmative sentences can be turned into negatives without altering the sense by following certain processes. One process involves putting a negative prefix or a word having the opposite meaning after a negative word. For example, “God will remember the cry of the poor”, according to the above said process, it will be converted into “God will not forget the cry of the poor”. *But the respondents had given their answer as “God will not remember the cry of the poor”, “God will forget the cry of the poor”.*

Some affirmative sentences should be changed by substituting certain words. For example “*As soon as the thief saw the police, he ran away*” is converted into negative by substituting ‘No sooner---than’ for ‘as soon as’. The resulting sentence is “*No sooner did the thief see the police, than he ran away*. Since respondents were not exposed to this type of conversion, they had written sentences like, “*The thief saw the police but he didn’t run away*”. Also they were not more familiar with the use of the word ‘but’ to change from affirmative to negative as in the conversion of the sentence “*Only a fool would act like that*” into “*None but a fool would act like that*” The respondents had given the answer as “*No fool would act like that*”. Another method of conversion involves removing ‘too----to’ in a given sentence and using instead the phrase so--- that’. For example, “His writing is too bad to be read”, can be changed as “His writing is so bad that it cannot be read”. *The respondents had given the answer as “His writing is so good to read”.*

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Combining Sentences

Although the primary goal of second language teaching was to develop the students' discourse proficiency enabling the production and comprehension of English texts of varying length and complexity it was also important to improve their ability in the production of sentences in isolation and in combination. The rationale for addressing sentence skills is to introduce the students to the subtleties of sentence formation and combination that enables them to achieve focus, clarity at every level of writing. Thus sentences though introduced for practice in isolation, students should be aware of the role as constructing elements of clear and effective paragraphs. The students are to be exposed not only to common sentence formation processes but also sentence combining processes for creating discourses and the problems related to the choice of sentence fragments, key words, appropriate cohesive devices, etc.

[In the third question of Questionnaire I], 5 sentences were given to check whether the respondents have knowledge in linking ideas and thereby utterances using appropriate discourse markers. They were also provided instruction to use the connectives or markers of purpose and function, time sequence, etc. Even though they were instructed about the type of cohesion markers they had to use, only 17% had linked all the sentences correctly. 17% had given wrong answers. Remaining 66% had linked less than 4 sentences. Majority of the students had made mistakes in combining sentences making use of markers representing 'temporal' and 'contrast' relationship.

Sample Answers

1. George likes to read science fiction. Paul likes to read poetry. (Students were supposed to use markers representing contrast). They had answered it by using 'and'.
"George likes to read science fiction and Paul likes to read poetry".

2. Finish your assignment. Come to the class. (They had to use temporal markers to link sentences). Instead of using the marker representing temporal connectors, they had written with conditional marker as “If you finish your assignment, come to the class.
 - i) *Sentence Given: Finish your assignment. Come to the class*
 - ii) *Expected Answer: Finish your assignment then Come to the class*
 - iii) *Given Answer: If you finish your assignment, come to the class.*
3. He does not like to write. He enjoys reading. (They had to answer by using a marker representing contrast). They had written with the marker representing causal relationship “As he enjoys reading, he doesn’t like to write.

The aim of testing was to find out the extent of the use of cohesive devices, the type of cohesive devices that are widely used and to see whether they are appropriate or not. Explanation is also provided as to why some cohesive devices are used and why they are inappropriate. The responses show that the use of ‘but’ to express contrast was the predominant, because it was easy for them to use without searching for other markers such as ‘in fact’, ‘although’, ‘in spite of’ and ‘where as’ which also in a way reflect the function of contrast but are less frequent in the respondents use. Students use the marker ‘in contrast’ very often instead of the other adversative cohesive devices. The results also show the extended use of markers ‘because’ and ‘so’ respectively. It seems that students prefer to use one device which was ‘because’ to express causality and the use of ‘so’ to express the results. Hence the other causal cohesive devices are not found in their writing.

Students seemed to have problem in using, cohesive devices particularly those representing cause. We come to a conclusion that students have difficulty in using grammatical cohesive devices. Thus the more grammatical cohesive devices are used, the more they are inappropriate and when the less grammatical cohesive devices are used, the less they are inappropriate. The research was conducted to gain more insights in the use of cohesive devices in general and grammatical cohesive devices in particular and to focus on the use of grammatical cohesive devices to strengthen students’ writing from discourse point of view. The conclusion

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we draw from this question is that when students use appropriate devices, they will achieve cohesive discourse; however, the overuse of some grammatical cohesive devices and use of inappropriate devices make the discourse unacceptable.

Rearranging Sentences

Proper sequencing of concepts and utterances make the discourse coherent. Writing techniques and strategies with importance given to conceptual organization help students to develop both cognitive and rhetorical abilities of English discourse. Writing practice with coherence under focus enables students to perceive the communicative purpose in their writing rather than seeing the writing exercises as isolated pedagogical tasks. Through text sequencing practice, students can involve in a series of smaller writing assignments, gradually move to build more complex ones. Furthermore, the recursive nature of sequencing encourages students to return again and again to bolster and build upon earlier skills so as to achieve perfection. For enhancing the discourse organization and sequencing skills, the students will have to be provided with information and arguments and the knowledge for organizing information. In text construction activities, students are encouraged to show their knowledge of combining sentences, text organizing principles and practice their writing skills in fulfilling complex writing tasks.

[The fourth question of Questionnaire I], is meant for testing the knowledge about concepts and their coherence. A set of utterances exposing the process of a person becoming the Prime Minister were given in jumbled order. Students were directed to rearrange them properly so as to make the utterances a coherent paragraph. In this question, 86% of students had rearranged the utterances correctly and written them in proper order. The remaining 14% had failed in bringing the order.

A Sample of Correct Answer

In the beginning, you need to become a leader of a political party. Then you must win a seat in the House of Common. After winning the seat in the House of Common, you must make

sure you have a majority of seats. Finally, after all these steps, you can call yourself the Prime Minister.

A Sample of Wrong Answer

In the beginning, you need to become a leader of a political party. Winning the seat in the House of Common, you must make sure you have a majority of seats. Then you must win a seat in the House of Common .Finally, after all these steps, you can call yourself the Prime Minister.

Discourse is a sequence of words in terms of structure. In terms of surface conceptual organization, it is a sequence of propositions or concepts which are any way reflected by the sentences. The coherence of a discourse lies not only in the organization of the proposition but also the linking and combining of these propositions. Moreover long discourse whether micro or macro will have central or peripheral proposition. The central proposition is the core or the kernel which may be neglected by certain sentences called “topic sentences”. In order to test the knowledge about conceptual organization of a text, knowledge about the proposition is important. Three tests were administered to students to test their knowledge in discourse conceptual dynamics or propositional organization. They are

1. Identifying the topical sentence reflecting the central proposition in a text.
2. Identifying the parts reflecting central theme (proposition) of the text.
3. Identifying the conceptual (propositional) sentence.

Sentence Identification (Semantic)

[The fifth question in Questionnaire –I] that was given for testing was to identify to which relationship the given sentences reflect. 10 different sentences reflecting spatial and temporal, cause and effect, comparison and contrast, specialization and generalization relationships were given in a mixed form. In this sentence identification task, 63% of students had identified more than 6 sentences correctly and 37% had identified less than 6 sentences. In general, they had difficulty in identifying sentences which are related in terms of addition, spatial

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and temporal and specialization and generalizing relationships. This is mainly due to their lack of knowledge in the fundamental perspective of sentences in discourse. . Since they had studied about connectives or markers that are used for representing relationships such as cause and effect, compare and contrast, etc in between sentences in school, they are aware of these markers and had identified them easily. They are not well exposed to the use of the other markers representing spatial, addition, temporal and generalizing relationships and so they were not able to identify and they had interchanged these markers.

Samples of Wrong Answers

- i) *Many companies are located near Toronto. (Instead of writing it as 'spatial', they have identified as temporal)*
- ii) *She is the new Prime minister. Previously, she worked as a lawyer in California. (Instead of writing it as 'temporal', they have written it as 'spatial'.*
- iii) *On the whole, English is acclaimed as the global language. (No student has identified it as 'Generalizing'. Instead they had written 'spatial', temporal and 'addition', etc.)*

Students are aware of the grammatical pattern of sentences. But they are not aware of the conceptual relationship between sentences in a discourse. They were not taught to identify such propositional relationships. Hence this area has to be given importance while imparting discourse knowledge.

Remedial Measures

- i) The list of different kinds of discourse markers and their functions should be given to the students before giving any writing work. They also should be made to understand that overuse and misuse of discourse markers will result in the distortion in the meanings of the discourse.

- ii) In the conversion of sentences from active to passive, the grammatical processes like interchanging the subject and object, changing the verb pattern and omission of 'by' agent can be taught over and again.
- iii) Their self-confidence level can be increased.
- iv) In the engineering syllabus, discourse can be incorporated so that discourse oriented teaching will enhance their technical writing.

Conclusion

From the results of the analysis, it was found that 30-40% of the students were good at conversion of sentences (from active to passive) and combining sentences and the remaining 50-60% did not have knowledge about the conversion method involved in active and passive constructions. On the other facet, students were extremely poor in conversion of sentences (from affirmative to negative). They were not able to change into negative without altering its sense or meaning. They were not aware of the different methods of conversion.

In the combining sentences and sentence identification only 50% of the students fared well. Remaining students need rigorous training and continuous practice. In the reorganization of sentences it was a simple question with just five sentences. 80% of the students were able to reorganize the first question as it was easy. In the analysis it was found out that when students use appropriate devices, they produce cohesive discourses. On the whole, these tests have proved that respondents have very limited exposure and training related to discourse knowledge. Unless the respondents have enough knowledge about discourse, they cannot exhibit their skills in comprehension and production which will be the next stage or the stage of discourse performance.

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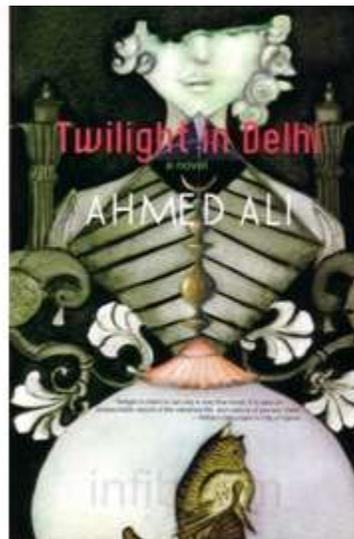
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The Twilight of Muslims in Ahmad Ali's *Twilight in Delhi*

Shabnum Iftikhar, M.A. (Political Science), M.A. (English Literature, ELT)



Introduction: Father of Modern Pakistani Literature

Novelist, translator, poet and critic Ahmad Ali died on 14th January 1994, thus
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concluding a most important and eventual chapter of sub-continent cultural and literary history. Ahmad Ali, popularly known as Professor Ahmad Ali, was an epoch-making personality. He was the father of modern Pakistani literature. In fact, his work helped shape twentieth-century South Asian literature in both English and Urdu.

Born and brought up in Delhi in 1910 and educated at Aligarh Muslim University and Lucknow University, Ali started his writing career as a poet and playwright and soon found himself becoming a bilingual (English and Urdu) writer who wrote most of his short stories in Urdu, but his plays, poems and novels in English.

Ahmad Ali's *Twilight In Delhi*

Ahmad Ali's "*Twilight In Delhi*" is not just an ordinary book or a critical commentary on the decline of Muslims of India in the previous century, rather this novel is the first two decades of the twentieth century, when Muslims' culture was taking its last breaths. This decline was a decline of a great culture as it had belonged to that nation who ruled over sub-continent for centuries. This is Ali's great artistic subtlety that he describes this gradual downfall and retrogression of his own culture and traditions without any sentimentality. This novel gives a clear impression that Ali's purpose is not to justify the decline of his culture. As a matter of fact, he narrates a simple story of a Muslim family resides in Delhi, surrounded by its rich traditional and cultural values and how these values are destructed by the advent of a new foreign culture and force. By telling a story of central character Mir Nihal, a middle-aged Muslim business man of Delhi, Ahmad Ali covers each and every aspect of Muslims' lives of that time. Thus, Mir Nihal doesn't remain an individual character but he is a representative of a whole Muslim culture, through which Ali does focus on every nook and corner of individual as well as collective lives of Muslims.

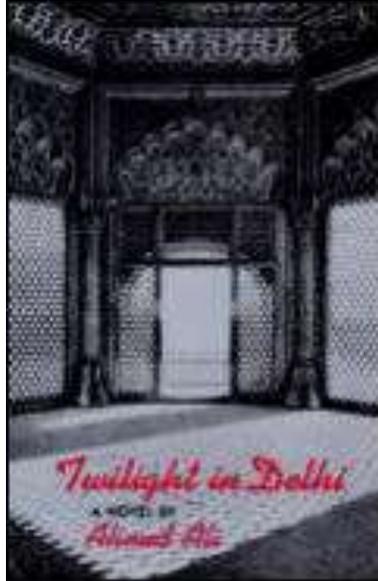
Background of the Novel

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The Twilight of Muslims in Ahmad Ali's *Twilight in Delhi*



“*Twilight In Delhi*” re-captures the gradually declining twilight of not only Delhi but of the whole Muslims’ culture, which began to derail with the death of Mughal emperor Aurangzeb in 1707 and finally went off track in the aftermath of 1857. The novel narrates the effects of imperialism during the chaotic years of 1857-1919 with the help of novelist’s minute observation of the decaying Muslims’ life and culture. How imperialism does undermine or can undermine the existing or native culture, Ali describes with great honesty. He wrote what he observed as a native of his culture, of his values and of his traditions of that sub-continent where Muslims saw their heyday and then the decline and death of their power and culture. All these compelled Ahmad Ali to record that havoc and downfall in his novel.

A Fine Piece of Art – Evoking Pathos

In the form of “*Twilight In Delhi*”, Ali has created a fine piece of art in English language in the literary history of the sub-continent. His descriptions of Delhi, of Muslims’ life, of day-to-day dying culture and social values and descriptions of gradual but strong after-effects of imperialism are truly matchless. Delhi, the center of Muslim civilization, where Mughals ruled with grandeur and where Delhi itself was an eye-witness of Mughals’ great magnificent regime, to see the decay of that very city of Delhi had been a poignant experience for the people of that era, Ahmad Ali is no exception. He feels free to portray the true picture of that cataclysmic Delhi and the pathetic conditions of Delhiets. In this respect, he has been successful in evoking pathos in the hearts of his readers with his dismal and desperate descriptions. His writing is immensely visual. He has, consciously or unconsciously concentrated on re-creating a world that is real, vivid and close to the actual traditional ways of Delhi.

Ali’s Dark Descriptions

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The Twilight of Muslims in Ahmad Ali’s *Twilight in Delhi*

Ahmad Ali's dark descriptions of Delhi, human beings, their lives, the dilapidation of their social and cultural values and finally their conflicts with themselves and with their innermost thoughts are the master-strokes in this novel. His capacity to paint pictures through words is Ali's most powerful quality as a novelist. He has made it possible for the readers of every age, of any region that they could visualize the twilight of Delhi of that time. This is the reason that "*Twilight In Delhi*" has been regarded a classic piece of literature and has been appreciated by a number of critics throughout the world. From the very outset, the mood of the novel is clearly established by the novelist.

Night envelops the city, covering it like a blanket. In the dim starlight roofs and houses and by-lanes lie asleep, wrapped in a restless slumber, breathing heavily as the heat becomes oppressive or shoots through the body like pain..."

The opening line is evident enough to reveal that twilight has prevailed already in the lives of the Delhiets and the novelist is going to bring that twilight in the lime-light by focusing the central character of Mir Nihal, his life style, his ideology, his innermost thoughts and his approach towards life and towards other people. Ali reveals existing stark and harsh realities of life experienced by the whole Muslim community. In this perspective, he mentally prepares his readers that what he is going to describe about and what they are going to read about. Definitely, he has no intention to describe the splendid past of Muslims, the magnificence of Delhi or the massive empire of Mughals where they ruled over for centuries, rather, he discloses the current plight conditions of Muslims, the decay of their culture, and how do they feel or react, being victims of imperialism.

Mir Nihal

Through the character of Mir Nihal, he crafts his novel step by step that what Mir Nihal does feel and react when he sees the decay of his social and cultural values which he had been cherished throughout his life, when he sees his son Asghar's changing attitude, his adaptability to this new culture, his rebellious nature, which is the result of arrival of British in the sub-continent. When his son does fashion like English men and feels proud to wear English dress and shoes, does insists to marry a girl of his own choice, Mir Nihal attributes all these evils to the arrival of the imperialism. All these happenings together cause a mental shock for him and cause cracks in his individual and family life. Although the novelist reveals Mir Nihal's own flaws of his individual character, the way he deals with some of his personal matters and his incapacity to accept the changing time, Ali's primary purpose remains the same that whenever an individual encounters imperialism, encounters colonial forces, his rigid mentality and his rigid adherence to his values don't let him accept the realities and ultimately bring a catastrophe in his life.

It doesn't mean that Ahmad Ali in this way does favor imperialism. In this scenario, he reveals the reality that individual's inability to create a balance in his thoughts and his

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inflexibility in his approach are the things through which he suffers, Mir Nihal does the same. The adverse effects of imperialism can't be denied and can't be considered favorable at any rate, but Mir Nihal's individual's attitude towards these things is also responsible for his ultimate destruction. Consequently, he experiences paralysis in his last days.

“He lay on the bed in a state of coma, too feeling less to sit up or think.”

Ali's Realism

Ali's dark descriptions combined with realism make a culture of Delhi alive in the novel. He is at his best in showing the bitter realities of that time to his readers with great concentration, he presents positive as well as negative aspects of his characters in the face of odds of life. Obviously, this is Ali's realism that he presents some real characters, belong to last Mughal emperor Bahadur Shah Zafar, whose lives cut a sorry figure this much that their circumstances compel them to beg. These characters are not Ali's imagination, but they are real people wandering in the streets of Delhi, whose lives and dignities are ruined by the ravages of time. The ironies of life faced by that time, faced by the Muslim class of that particular time of history and overall desperation have never been captured as convincingly and powerfully by any other novelist except Ali.

As a great realist, his power to present his protagonist Mir Nihal, his family members with all their flaws and weaknesses has made it possible for him to create his characters with their innate idiosyncrasies. It was inseparable for Ali to avoid these facts on the basis of which he was going to create a realistic novel, the genuine people, their genuine emotions, their genuine sorrows and their genuine downfall in the genuine city of Delhi, therefore, nothing is described by Ali randomly or haphazardly as he was fully aware of the fact that he is going to re-create a history, in which there is no choice of error. His novel *Twilight In Delhi* is an immaculate historical novel without any conscious effort to exaggerate. This is his very realism that he exposes some of the hidden facts of his characters' personal life, which were considered taboos of that time. His protagonist Mir Nihal is habitual of going to prostitute, his son Asghar also has a keep with whom he develops intimacy. Notwithstanding the fact, these type of activities are not a part of Muslims' culture, socially or religiously, but in that era, it was a part and parcel of Delhi culture. Ahmad Ali's access to these latent aspects of individual life of Delhi catches the nuances of Delhi very successfully and gives this novel a significant place in the works of realistic literature. Delhi and Delhiets have been as immortalized by Ali in “*Twilight In Delhi*” as Egdon Heath by Thomas Hardy in “*The Return Of The Native*”.

Sex/Sense of Diffidence

Sex is another important theme of the novel. Ahmad Ali handles with great care. The fragility of this aspect demands a careful and mature handling on the part of the novelist, especially by keeping in mind that orthodox society of which Ahmad Ali was a part. He

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throws a light on some of the double-standard behaviors of the culture. Ali with relentless honesty does expose these facts that his characters are deeply depressed and have been going to prostitutes to give exposure to their curbed feelings. He doesn't feel a need to keep up appearances and shows a real face of his society, which is a Muslim society apparently, but to go to prostitutes and have keeps (mistresses) like traditions have been assimilated in the culture.

The major factor behind this double standard was a cultural and social structure of the society where domestic women were not able to express their sexual feelings as they were not trained on these patterns. To fill this vacuum of their lives, males were compelled to visit prostitutes by disregarding all their social and moral values. Therefore, Ali shows that individual's domestic life is devoid of domestic calm and peace.

It is shown in the novel that Mir Nihal and Asghar both have keeps (mistresses). Mir Nihal's world is deranged on the death of his beloved. He feels a kind of flux in his life that can't be fulfilled. Asghar's domestic life remains disturb even after his love marriage, simply because his wife remains unable to remove the gulf between them as she is a domestic lady and is unaware of the tactics of the dancing girls. This is another side of Delhi's personal life of individuals, suppressed and curbed altogether, Ali describes in the novel.

Theme and Structure

"*Twilight In Delhi*" provides a real and accurate portrait of the static and decaying culture of Delhi while the British arranged the coronation durbar of 1911 and drew up plans for imperial city, Delhi. Ahmed Ali's vehement use of symbolism and metaphors does transform "*Twilight In Delhi*" into a motion picture. The decay of culture, passing away of old civilization, ruin of life both individually and collectively and the regrets of the protagonists are conveyed powerfully with all the paraphernalia of narrative mastery by Ahmed Ali.

On a surface level, the novel revolves around Mir Nihal and his family, the day-to-day happenings of their lives but on a symbolic level, *Twilight In Delhi* records of what's going on in the streets of Delhi, what Delhi has lost as a city after the British advent and if we read between the lines, *Twilight In Delhi* is an elegy on the departure and death of Muslim civilization and Muslim era with the frequent use of Urdu poetry by Ali, which conveys the ethos of Indian Muslims.

I am the light of no one's eye,
The rest of no one's heart am I.
That which can be of use to none,
Just a handful of dust am I.

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The Theme of Regret

These kinds of couplets carry the theme of regret for a dying culture directly. The self-pity in the poetry creates a sense of nostalgia - nostalgia of the protagonist, Mir Nihal and of Muslim culture, nostalgia of Delhi itself and finally nostalgia of the novelist but Ali writes less from romantic than from classical stand point. His rich descriptions of his culture don't reduce the intensity of poignant feelings of Mir Nihal and the grief-stricken regrets for the Mughal past, rather the sense of despair and disenchantment goes parallel throughout the novel. His *Twilight In Delhi* chronicles accounts of time with great accuracy. So, passing away of Muslim civilization in India is one of the major themes.

According to Hassan Askari,

Ahmed Ali has not written a story of a few individuals alone, but of a people, a city, a particular culture, a period of history. His theme is not confined to a few characters and their biographies, but to an entire city. This is in reality, a collective novel, whose hero is the city of Delhi. (Chapter11, Page106)

Significance of the Title

Critics have rated "*Twilight In Delhi*" as one of the finest novels written in English language. Its plot, structure, theme, characterization - everything is remarkable, but what is more remarkable is its title - with a magnetic and significant attraction, the title catches the attention of the reader promptly. It is not merely a title but the sum and substance of the entire gamut of Muslims' era which Ahmed Ali has presented in this memorable novel. The word "Twilight" means the time of day just after the sunset or before dawn, when the sun is below the horizon. As the novel is aimed at writing about the fall of Mughals and the death of a culture, this word has a close relation with the story, telling in one word, the condition of the inhabitants of Delhi in the earlier part of the 20th century.

This twilight was not only experienced by Mughal's kinship but also by any common man who went through this disastrous phase of history. Mir Nihal as a common man was also the victim of this disaster, born and brought up in Delhi, proud of his culture and traditions, felt himself strange in his own city after the advent of colonial forces, when Delhi, the cynosure of the sub-continent was occupied by the Britishers. As his son Asghar gets impressed by this foreign culture, his pride and hopes get shattered altogether. His wife gets blind. The death of his keep (mistress) proves a severe shock for him. Mir Nihal finds himself unable to bear these vicissitudes of life. As a consequence, he gets paralyzed and a permanent twilight prevails in his life. The twilight element seems to engulf every aspect of his individual life. This twilight is symbolic in the context of the novel as through the character of Mir Nihal, Ali presents the sketch of the whole of Muslim society. So, Mir Nihal's paralysis symbolizes the paralysis of a culture, of an entire era and paralysis of Muslim reign. The vary paralysis is all pervading in other

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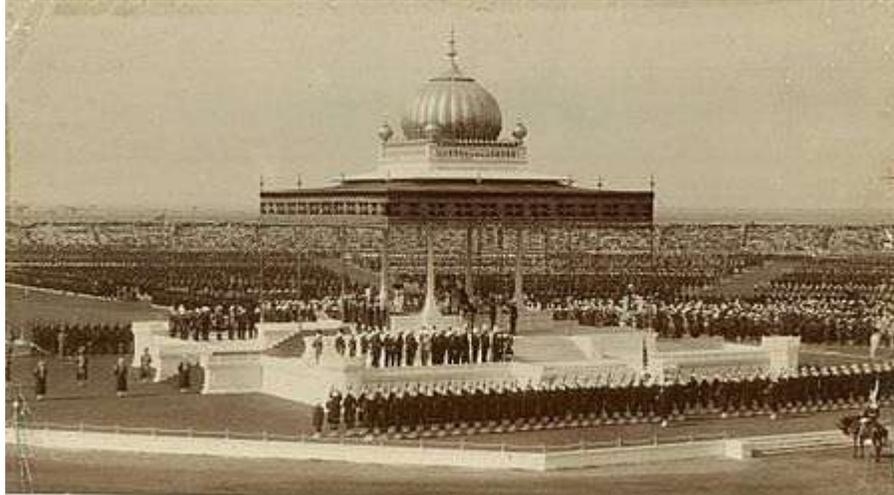
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characters also whom Ali depicts in the novel. Delhi faces this twilight when it loses its cultural hegemony that has been cherished since centuries. Delhi, the evident of grand Muslim past, is being demolished by pulling down the old Mughal walls as the Britishers prepare the city to hold the great coronation for King George V.

Delhi Durbar of King George V



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

This historical-cultural scenario is used by Ali as a background to emphasize the ‘twilight’ of Delhi and how Mir Nihal and his family goes through this ‘twilight’ as the story of great decay unfolds. Ahmed Ali by grasping the crux of his novel in a single word ‘twilight’ has created a novel in which an individual life, culture and Delhi are at their low ebb.

According to Khademul Islam, (Chapter13, Page 118)

“Delhi, the symbolic centre of Mughal power got it the worst in the aftermath of 1857. The sons and grandsons of the last emperor, the sorrowful Bahadur Shah Zafar, who had taken refuge in Humayun’s tomb, were shot dead in front of him. An estimated 30,000 people died in the reprisals. Muslim nobles and commoners alike fled the city. The Jamia Masjid was used as a barrack of Sikh Soldiers. All houses, mosques, bazaars-including the legendary Khas Bazaar and Urdu Bazaar within 448 yards of the Red Fort were demolished. In short, Mughal Delhi was wiped out.”

It is that decline, eventual death and twilight, Ahmed Ali has packed in just three words -- -- “*Twilight In Delhi*”.

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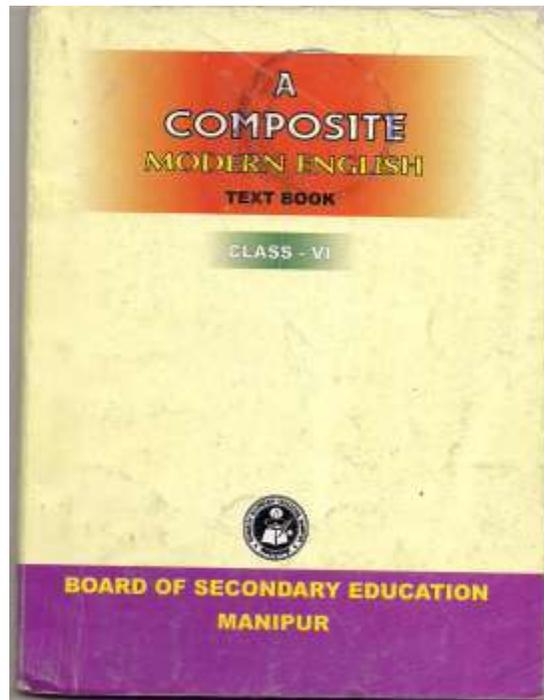
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Revisiting English Education amidst Various Local Languages: Situation in Manipur State

Thenkhogin Haokip, Ph.D. Scholar



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Abstract

Modern education started by the colonial powers during nineteenth century in the state of Manipur has made tremendous progress. It has also led to the introduction of English language and English education in the state. The present article looks into the present status of English Education in the state – the governmental as well as the private institutions, and the use of English language in the state. This paper deals with the state of English language in the state of Manipur through the study of English education along with the educational status of various languages in the state. While deeper observation revealed the pathetic conditions of some governmental schools, the gaps were mended by the private schools. English has played an important role in the written languages of the different communities in the state. It has acted as a link language for most tribals in the hills. The diversity of languages in Manipur has also favored English to be in the vital spotlight both in written and spoken. Despite many difficulties, English education is still in demand and is progressing both in the hills and the valley. English as a subject as well as a medium of instruction has gained best preference in the state. Governmental reports, articles, write-ups including the author's own personal observations and experiences beside various other secondary sources have been consulted as sources in formation and analysis of this article.

Key words: English Education, English Language, Tribal Languages and Dialects, Meiteilon, Manipur.

Introduction



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Language constitutes a basic element of Human Development. Language constitutes the common thread and means that links all the aspects of human development¹. Educational status clearly depicts the level of development of the people. Education is one of the best tools to attain language skill. This paper deals with the state of English language in the state of Manipur through the study of English education along with the educational status of various languages in the state. To Anvita Abbi (2004)², the most important language from the Socio-economic and educational point of view is English, which ironically, is not listed in the Eighth Schedule of the Indian Constitution. Cynthia Groff (2003)³ had stated that the question of which language to use for the new nation sparked much discussion during the move for Indian independence in the light of the linguistic diversity in India. Continuing the use of English for official purposes was one option and many colonized nations have chosen that route at independence.

The problem of language in India went back to 1835, when Macaulay recommended English as the main language of study and the medium of instruction after the primary stage. In 1844, knowledge of English was declared essential for entry into government services by Lord Hardinge. Thus, the reason for the introduction of English in India was purely for the convenience of the British rulers and for political loyalty. It had no ideal aim of education but the manufacture of clerks for the colonial offices⁴. So, in most part of India including the state of Manipur English language and English Education was highly esteemed and preferred.

Language Situation in Manipur

Manipur, although a very small state in the Indian Union, is having the very nature of diversity in every aspect similar to that of the whole country. Besides its flora and fauna, geographical regions and varied cultures⁵, the diversity in language is one notable character of its inhabitants, which consists of various communities and tribes speaking their own dialects and languages. The total population of Manipur according to provisional Census 2011 is registered at 27,21,756, among that males have registered at 13,69,764 and females at 13,51,992 and the Literacy rate (%) is at 79.8%, where male is at 86.49% and female is at 73.17% .⁶ The various communities of Manipur can be broadly classified into three broad categories, viz., the Kukis, the Nagas and the Meiteis. First, Kukis consist of many sub-tribes speaking their own dialects,

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who can still communicate with each other using their own dialects⁷. For instance, a Thadou-kuki⁸ man uses Thadou-kuki dialect and talk to a Vaiphei⁹ man who understands and gives the reply in Vaiphei dialect which again is understood by the Thadou-kuki man. Secondly, the Nagas consist of different tribes with completely different languages who had to either use English or Manipuri to speak to one another. Linguistically, they are not mutually intelligible to each other when they use their own Naga dialect. Thirdly, the Meiteis - Manipuri-speaking community consists of the dominant group in the state. There are different dialects in the Manipuri language as well, although the variations are only in the phonology and tones, and not in the basic lexical level. These diversifications are found among the Scheduled Castes.¹⁰

Geographically, the Meiteis who are the majority in the state occupy the central valley while the tribals occupy the hills surrounding the central valley in the state of Manipur. In some hill districts Head Quarters like Churachandpur, etc., until recently, the tribal dialects dominated the town. According to the Annual Report 2007-08 of the Tribal Research Institute Manipur, the list of recognized tribes with the number of speakers of the tribes' dialect in Manipur are given as below:

SI No.	TRIBE	POPULATION	SI No.	TRIBE	POPULATION
1	Aimol	3,643	18	Monsang	1,635
2	Anal	13,853	19	Moyon	1,710
3	Angami	650	20	Paite	44,861
4	Chiru	5,487	21	Purum	503
5	Chothe	2,675	22	Ralte	111
6	Gangte	15,100	23	Sema	25
7	Hmar	42,690	24	Simte	7,150
8	Kabui	62,216	25	Sukte	311
9	Kacha Naga	20,328	26	Tangkhul	1,12,944
10	Koirao	1,200	27	Thadou	1,15,045
11	Koireng	1,056	28	Vaiphei	27,791
12	Kom	15,467	29	Zou	19,112
13	Lamgang	4,524	30	Poumai	78,249
14	Mao	38,350	31	Tarao	600
15	Maram	10,510	32	Kharam	1,000
16	Maring	17,361	33	Any Kuki Tribe	
17	Any Mizo	10,520			

Source: Annual Report 2007-08, TRI Manipur

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Looking at the above table, one can imagine what difficult thing it is to let the mother tongue of each tribe be the medium of instruction even at the primary level. Since, the tribal population does not definitely concentrate each tribe in a particular region or division or district, it is a hard thing to make one particular tongue to be the medium of instruction. In such situation, Manipuri can be an option but the tribal people do not prefer it. So, English became the final and binding option accepted by all the tribes.

The state of Manipur has approved nine tribal languages to study as Modern Indian Languages (MIL) up to the tenth standard. They are: 1. Hmar 2. Kom 3. Mao 4. Mizo 5. Paite 6. Tangkhul 7. Thadou-Kuki 8. Vaiphei and 9. Zou. Besides the above 9 tribal languages, Manipuri, Hindi, Bengali and Assamese are also offered as Modern Indian Languages (MIL) in the state.

In the Eleventh and Twelfth standards, six tribal languages have been introduced. They are 1. Hmar 2. Mizo 3. Paite 4. Tangkhul 5. Thadoou-Kuki and 6. Zou. Besides these tribal languages, Manipuri, Hindi, Nepali, Assamese and Bengali are also included totaling the number to eleven.

It would be worthwhile to mention that all these tribal languages have no written script of their own so far. Therefore, they all depend on the English Roman Script for their written language.

Manipuri (Meiteilon)¹¹ has its own script and has been included in the Eight Schedule of the Indian Constitution. An organization called 'MEELAL'¹² has been striving to popularize Meitei script by propagating it that it should replace the Bengali script textbooks in the schools. It has been taking strong steps to promote the script among the masses. And it was a success in the valley districts where the majority communities speak the language. However, the imposition of Meitei script is not accepted in the hill districts among the tribals.¹³ They prefer English education in all its forms rather than either Bengali or Meitei-Mayek (Meitei script). As such many free textbooks distributed under SSA are lying in the hill districts headquarters because the medium of the book is Manipuri (Meiteilon). This has always made division between the tribals Language in India www.languageinindia.com

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and the non-tribals and a source of contention bringing in even political interference sometimes. However, in recent developments, the authorities have modified their attitude to provide education according to the local needs and preferences of the people concerned. Mother Tongue, being considered as the best medium of instruction in primary education, could not materialize in many areas of Manipur; neither could the three language formula work. The probable reasons are lack of sufficient teachers, appropriate students' strength, textbooks in the mother tongue and many different languages with small number of users at a school. When the students are mixed-up in the classes, English or Manipuri serves well as the medium of instruction. This is one good reason why Private schools thrive well in Manipur despite Governmental persuasion through free textbooks, mid-day meals, etc. It is said that Multilingual Education is distinctly seen as offering an effective and innovative alternative to the current submersion forms of early education that involves neglect of the home language and cultural experiences of children, subtractive language learning, large scale school failure and high 'push out' rate. The urgent need for revitalization of endangered languages also compels a rethinking of our current educational practices in imposed dominant languages.¹⁴ Multilingual education may seem to solve the problem but sufficient numbers of teachers with multilingual capacity to teach still remain as a major problem in Manipur.

The Annual Report 2007-08 of the Tribal Research Institute (TRI), Manipur stated that the Commission of Linguistic Minorities, Government of India is pressing the TRIs to take up necessary measures to develop tribal languages. The TRI, Manipur is taking up the job of publishing approved textbooks in the tribal languages. So far, 192 text books in different tribal languages had been published for use as textbooks in Schools. The tribes of Manipur adopted Romanized script as none of them presently possessed scripts of their own. Roman Script is used to suit their language needs. The writing system in most of the tribal languages has not yet been systematized except that of the Paite till 2007-08.¹⁵ More efforts are being made to systematize the writing system of the languages of the tribes in order to inculcate knowledge and help to improve reading habits of the people. Efforts are still on to prepare primer books in the tribal dialects. The languages in Manipur except Manipuri (Meiteilon) are in very delicate state of existence, some may be even at the point of extinction due to less number of users and speakers.

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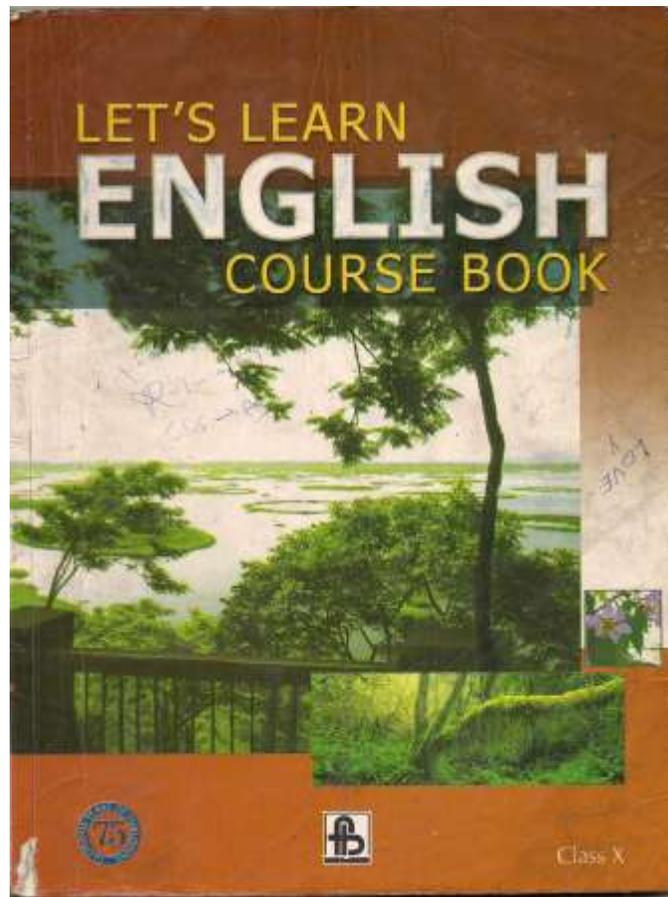
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Tribal literature societies had been complaining lately that the government does not allot funds for the development of the tribal languages. This worsens the delicate condition of these languages. There are not enough financial resources to make proper study to preserve and develop them. Research and scholarly work needs to be the focus in these areas.

English Education in Manipur



English education in Manipur was started first by the colonial officers in the later part of 19th century. It was Major General NE Nuthall, who started the first Primary school in Manipur in the year 1872, followed by Sir James Johnstone in 1885.¹⁶ Some of the efforts of these officers failed due to lack of attendance from the local people. The lack of co-operation of the local folks was mainly due to the perception of the Hinduised Manipuri people who were concerned that Christianity, which was the religion of the colonial powers, might be imposed upon them. It took years to catch the positive vision of the early educationists and to participate fully in the

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educational process initiated by the colonial power. For decades, the schools in Manipur had used textbooks written in Bengali script. Meanwhile, many individuals as well as societies and missionaries and visionaries started establishing English medium schools. Finding the advantages enjoyed by the students of these schools, many started preferring the English medium schools. Thus, mushrooming of private English schools has been witnessed throughout the length and breadth of the state. This trend had gone to such an extent that even many government schools which had earlier used Bengali script have started shifting their focus to the English (Roman) script. Evidence of this is found in the fact that the very subject of Manipuri had been romanized in the script, although the medium remains the same. This way English gains popularity in the state in regards to education. According to the Report of National Institute of Educational Planning and Administration, New Delhi 2012, the total enrolment of elementary students in the state in 2010-11 session was 5, 11,876. Out of this strength, about 3, 42,315 students were in schools of English Medium of instruction.¹⁷ This indicates the popularity of English as a medium of instruction preferred by school children as well as their parents. Having seen the better outcome of English Schools in many parts of Manipur, in relation to better performance in examinations and later careers, even the once Manipuri medium schools have started to adopt English medium of instruction in most schools. This, indeed, in some sense, is a sad situation. There is no medium better than the mother tongue or regional language to teach primary school students.

At present, English occupies a very high position in matters of reading materials and as a medium. It has become the medium of instruction in almost every institutions of repute, the language of the educated, the symbol of globalism and a pride for the affluent. English has gained a very important place in that English coaching and phonetic classes have been seen attracting large crowds in recent years. In Manipur, a person who speaks English well is regarded and respected, even though; no one uses it as mother tongue. It has occupied the second most important language next to the mother tongue for many people.

The importance placed on the English education in the state of Manipur can be easily understood from the number of English medium schools mushrooming up in different parts of

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the state within a very brief period of time. For instance, one of the most notable contributors of education in the state is the Catholic Church, which started English Schools from the year 1956, and by 2008, there are about 60 English schools to their credit, besides many other institutions.¹⁸ Some of the leading schools in the state are schools run by the Catholic Church. It will be appropriate to state here that all the recognized privately run schools in the state are English medium schools, except for one or two schools run in the mother tongue.

Knowing well about the emphasis place on English education by the people, the policy makers gave priority to English in the conduct of common examinations in the state despite the government schools using the Bengali script or Manipuri script. Moreover, it is obvious that language proficiency plays a part in employability in our country. Language proficiency is also linked to the level of education, especially since tertiary education is conducted in English in our country.¹⁹

English is a subject that is the major part of study right from primary to post graduate level in the state. English as a subject deals with learning of English language through stories, poems, drama, etc., including grammar and composition. It is considered one tough subject among the students mainly because of the difficulty in securing good marks in the subject. While many subjects except the language-subjects are printed in the English language and also taught through English medium, one cannot deny the viability and applicability of English language as a means of educating the different learners in Manipur. One may call it language or cultural colonialism but one fact stands out tall that English has been an open window to the world to many of the educated persons in Manipur.

Major Difficulties in English Language Education in Manipur

Learning English, both speaking and writing in the state of Manipur has had a lot of difficulties right from the start of modern form of education in the nineteenth century. Although much is there to hinder, it has made a good progress steadily. Some of these difficulties are briefly discussed below.

Negative Attitude of the People and Government

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English was the language of the colonizers. It was a language of a completely different people. The negative attitude toward the Britishers and their form of education was the main reason for the lack of attendance in the first primary school established by the Englishmen which eventually failed the school²⁰. The people who used the language had come to the state and fought battles against the people of the land. They were the people who forcibly occupied and ruled the land. They had completely strange religious practices to the ones already practiced in the valley among the Meiteis as well as in the Hills of Manipur among the tribals. In the initial period, it was believed that learning or speaking English and even schooling was considered a plot of the colonizers to Christianize the Manipuris. This attitude persists even after Indian independence among the common folks in the state. In the past, especially in the hills, schooling was considered the work of the lazy and good-for-nothing persons.²¹ One of the most important reasons for the poor attitude of the folks in Manipur was due to the non-recognition of the usefulness and merits of school education. In recent years, there has been development of better attitudes toward English education which is now on the progress mode. It is no doubt, however, that an expert in the English language may be highly esteemed among the people in the state.

Beside the people's negative attitude toward English, the government also seems to encourage only Manipuri medium in the government schools. It has indeed introduced some tribal dialects to some levels of learning but most are confined still to primary and secondary levels of education. In the move against such acts of the government, some hill districts have not accepted the books like the Romanized Manipuri Sahitya, etc. of the free text books issued by the government through Sarva Shiksha Abhiyan (SSA), Manipur.²²

Cultural and Mother Tongue Influence

The influence of the mother tongue among the learners is so great that it often make English sound like the native language of the speaker, such as Meitheilon. Mother tongue is developed and structured according to the culture of the people and the concepts they have. English presents a different picture which is very unlike of the local mother tongues. So there is some linguistic interference from the mother tongue when learning English. The difficulty lies in the difference of the local culture to the culture of the English speaking people. Sentence

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structures are different and pronunciation tends toward the more fluent mother tongue. For instance, Thadou-Kuki language has very few, almost none, sound of the letter R. So, it poses a problem when a Thadou-Kuki speaking novice starts practicing English, because he will begin to use R for D and vice-versa. The same is with the other communities. Meiteis usually make the pronunciation of L for N, V for Bh, vice-versa, etc. The Tangkhuls, on the other hand, could not make the differences in pronouncing P and B and so the list goes on. These difficulties, of course, can be overcome by right and timely proper drills. This problem seems to have been overcome in younger generation except for a few students who could not get over with it yet. Besides the structure of the mother tongues, which are influenced by the respective culture, the situations and concepts as understood and meant by the English language are not the same with those experienced by the people in Manipur. This makes the learning of English very difficult unless it was introduced to the child early while he or she develops language skills. And for this proper atmosphere of learning with a positive attitude learning English is necessary.

Lack of Specially Trained Teachers

The most acute problem of English language teaching-learning is the lack of special training to teachers who teach English in the schools. Well, it may be argued that trained teachers were employed in the schools. However, in several areas these trained teachers do not practice as they were trained to teach for various reasons such as lack of resources, etc. There is also proxy teaching carried out in the state, especially in the hill areas.²³ In proxy teaching, trained teachers do not teach the students but their substitutes do, who do not have the essential training. In cases, where the trained teacher teaches, lesson plans and pupil cumulative records were not maintained well. So, the students are asked to cram some information and some answers without knowing how they may benefit from it. This way the teaching-learning of English has been carried out on similar to the process adopted in teaching the mother tongue. This produces a variety of English languages. Many English-speaking persons we come across could not understand the English we use and many of us are not able to have a conversation with English speaking people within the country. However, students studying outside the state have lesser possibility of such problems. The situation has of course improved a lot in years in the state also. With the introduction of

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Right to Education Act 2009 in the state from April 2010, it is hoped and expected that positive changes will bring a paradigm shift and better practices of teaching will prevail.

Right Motivation is Needed

We need to motivate the students to be creative and innovative in learning and using English in the school and outside of the school. Students need to take more responsibilities and make use of the learned knowledge in English.

Concluding Remarks

The present system of education was introduced first by the colonialists in the later part of nineteenth century. It was first carried out through the medium of Bengali script. However, gradually the importance of English education is recognized, even as the level of education goes up. Now, nobody could deny the role played by the English medium schools in the promotion of intellectual growth in the state of Manipur. English-language education became all the more significant in that it had played tremendous role in the development of various fields and aspects of languages especially tribal languages. All the tribal languages use the English Roman script to write their languages as they do not possess the written script of their own language. Although, English education has not resulted in significant proficiency in all of us, it has been one of the remarkable areas of achievement in the educational field. Most teaching in the classes are carried out through the medium of English right from primary levels in private schools. English has such a big influence on the people and their attitudes that the most legible form of communication among the different communities in the state is through English, next to Manipuri especially when the situation arises where more than two or more communities gather. English has become the language of the intellectual community too. English has become an effective instrument for many educated people to express themselves through the mass media as well. Despite the Secondary Education Commission²⁴ and the Right to Education Act 2009, focusing on mother tongue as the medium of instruction at the elementary education, it will not be wrong to say that English education as well as English as a subject of study is still on the progress mode especially in terms of preferences and opportunity. No doubt, obstacles are everywhere but English

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education is one that promises growth, shapes personality and opens a hydra of career opportunities. English Education has made many in the state global and international.

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NOTES AND REFERENCES

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⁷ See, Pauthang Haokip, The Languages of Manipur: A case study of Kuki-Chin languages, Linguistics of Tibeto-Burman Area, Volume 34.1-April 2011. The Kuki-Chin Languages being similar to each other and being mutually intelligible has made communication quite easily possible among them.

⁸ There has been a controversy over the name, while some who uses it called it Thadou, there are others who would like to called it Kuki. So, finally the government decided to call it Thadou-Kuki. But it should be noted that both this name meant the same language.

⁹ One of the kuki-chin language spoken by the Vaiphei tribe which is one of the recognized tribes. For the tribe list

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you can see the Annual Report of TRI Manipur 2007-08, p.22.

¹⁰ The cases of the Sekmai, Andro, Pheiyeng, Kakching can be cited for instances.

¹¹ M.S ningomba : Manipuri dialects, Manipur University.

¹² Short for 'Meetei Erol Eyek Loinasillon Apunba Manipur' (MEELAL), a non-governmental organization that promote Meitei Mayek (Manipuri Script).

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¹⁴ Minati Panda & Ajit Mohanty: concept note on MOTHER TONGUE BASED MULTILINGUAL EDUCATION: FRAMEWORK, STRATEGIES AND IMPLEMENTATION (Concept Note for an International Meet & Strategy Dialogue), NMRC, JNU.

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¹⁷ See, State-wise enrollment by medium of instruction , NIEPA, New Delhi 02 March 2012, p.25

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²⁰ Opcit, J. devi(1989)

²¹ Interview with Pi Neijalhing Haokip, 70 plus years old daughter of the late General Tintong Haokip of the Anglo- Kuki war 1917-1919. She resides at present with her children and grand children in K.Salbung village, Churachandpur, Manipur. Interview with Pu Shumthang Haokip of T Lajiang village, who is 60+ years old narrated a similar attitudes in the past.

²² A report on Free Text book Distribution in Senapati district by the District Programme Manager states the details of the non acceptance of some books in the district. English had been preferred by the people and so, the Manipuri medium text books had not been collected as the locals refuse to take it.

²³ All Manipur Tribal Students Union Manipur (ATSUM): Unresolved Problems in the Hills; a pamphlet distribution of the All Tribal Students Union Manipur which highlighted the major unresolved issues Pertaining to the hill districts, where proxy teaching was an acute problem.

²⁴ Also known as the Mudaliar Commission's Report 1952-53 (The Secondary Education Commission 1952-53) recommended that mother-tongue or the regional language should generally be the medium of instruction throughout the secondary school stage, subject to the provision that for linguistic minorities special facilities should be made available.

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Environmental Concern: An Attitudinal and Behavioural Analysis of Working Women in Coimbatore

M. Nagesh Kumari, Ph.D.

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Need for the Study

Human life depends on the environment for its survival. Environmental Economics mainly builds its theoretical foundation on Welfare Economics. Economists have considered environmental degradation as a market failure. Externalities can cause market failure. The environment has got a very close relationship with economics. This relation deals with the welfare of the society and the growth theories of economics. Economic growth and environmental balance both oppose each other. To achieve a higher economic growth, resources have to be exploited and environment has to be harmed. Environmental balance can only be obtained, if resources are not exploited and pollution is not formed. This leads to low economic growth. It can be seen that both of them are needed for the economy and they oppose each other.

The only solution is controlling the scale of pollution and optimal use of the resources. Since consumers themselves are major contributors to environmental degradation and pollution, any environmentally responsible behaviour on the part of society can go a long way in integrating the problem of depletion of natural resources and bringing down pollution levels. This increasing

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concern for the environment will result in demand for green products and life with quality environment which leads to sustainable development.

According to the United Nations Environmental Programme's (UNEPs) Global Environment Outlook –3 (GEO-3) report released in the year 2002, over 70 per cent of the earth land surface could be affected by the impact of road, mining, cities and other infrastructure development in the next 30 years unless urgent action is taken. The potential for doing irreparable environmental harm is increasing with the increase in world population. It is projected that world population will increase to 9 billion by 2050 from the current 6 billion.

The World Wildlife Fund's (2000) *Living Planet Report*, found that the state of the earth's natural ecosystems have declined by about 33 per cent in the last 30 years, while the ecological pressure of humanity on the earth has increased by about 50 per cent. All of this led to the realization that the current behaviour of people toward their environment needs to change, implying that people need to learn how to behave in an environmentally responsible way.

Just as the discrepancy between attitudes and behavior is problematic in coping with the environment, it is an important issue whether indeed individuals bear the environment in mind in their day-to-day life activities even if their awareness is high. Environmental awareness has been increasingly studied over the last 30 years. As nations become economically developed, they are able to afford more environmental quality, which is considered to be a normal good. The ability to purchase environmental quality with increasing affluence is the logic behind the Environmental Kuznets Curve (EKC). The EKC hypothesis suggests an inverse U-shaped relationship between economic well-being and environmental degradation. Post-industrialized western countries have become concerned with nonmaterial values, such as environmental attitudes and behaviour, and not solely with material gain. Human concern for the quality and protection of the natural environment forms the basis of successful environmental conservation activities and the social sciences have considered this concern as an area of research activity. Woman is part and parcel of environment. Woman contributes a lot in so many ways for the environmental protection. Women revolutions in developed countries are helping so much to protect the environment. When compared to men, women have more direct relationship with their immediate environment.

India's Environment

India has 2.4 per cent of the world's land but supports 16 per cent of the global population. India has a population density of 300 people per square kilometer. Combined with rapid population growth, this has led to environmental degradation of natural resources. Much of the environmental legislation recognizes the relationship of human beings with their environment.

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While the developed world is guilty of over consumption and unsustainable life styles, Indians with enormous population, with 40 per cent of them living below the poverty level are over-exploiting their natural resources. Environmental degradation is one of the major issues facing India in the 21st century. India is predicted to become the world's important consumer market powerhouse. In recent years, environmentalism has caught up in India. India, with a sixth of the world's population and an annual increase of almost 16 million has an enormous responsibility in protecting the environment. Coimbatore, also known as Kovai, is the second largest city in the Indian state of Tamil Nadu with a metropolitan population of over 2 million. It is a major commercial centre and an educational hub of the region.

According to the Central Pollution Control Board (CPCB) report (December 2009) Coimbatore ranks 34 in the polluted zones of India. In Tamil Nadu it is No: 4 amongst the Industrial clusters of Tamil Nadu. Vellore stands first with an 81.79 score on Comprehensive Environment Pollution Index (CEPI), i.e., air, water and land pollution. Cudallore (77.45) and Manali (76.32) are ahead of Coimbatore. Coimbatore scores 72.38 in CEPI.

With this background the researcher proposed a study on

“ENVIRONMENTAL CONCERN: AN ATTITUDINAL AND BEHAVIOURAL ANALYSIS OF WORKING WOMEN IN COIMBATORE” with the following objectives.

Objectives of the Study

1. To know the general environmental concern of the selected respondents towards sustainable growth.
2. To assess the personal environmental concern
3. To study the personal environmental behaviour

Research Methodology

(i) Nature of Research Design

The research design adopted for the study is both descriptive and analytical in nature. The study describes the socio-economic background of the respondents, analyses the general concern of respondents towards environmental concern, attitudes and behaviour of the respondents. It also explains the perceptions of the respondents and suggests the ways and means to protect the environment with sustainable growth.

(ii) Period of Study

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The study was conducted from the year April 2008- March 2011. The data was collected from the respondents during September 2009 to March 2010.

(iii) Nature of data

The study is based on primary and secondary data.

(iv) Sources of Data

Though the study is mainly based on the primary data and was collected from the sample of working women in Coimbatore, secondary information was also collected from various books and journals relevant to the environment.

(v) Scope of the Study

Studies on environmental concern, attitudes and behaviour, and green consumers have been carried out in developed countries, and only a few of them originate from developing countries. Such studies are conspicuously lacking in the Indian context. Findings of the few studies undertaken in this respect in India are not publicly accessible because they are proprietary. This study widens the scope for understanding the Indian working women's concern about environment, and their attitude and behaviour.

(vi) Locale of the Study Area

The study is restricted to the Coimbatore city as it is assumed that the level of environmental awareness and social / public participation in environmental issues is rather high in cities and more so, in a city like Coimbatore which has Non-Governmental Organisations already taking steps to conserve the environment.

(vii) Selection of the Sample

The sample was selected from the infinite population of working women in Coimbatore. Data was collected through a structured questionnaire. Based on the questionnaire a pre-test was conducted with 20 samples and was subject to reliability and validity tests in order to check the reliability and validity of the questionnaire. After modifying the questionnaire the Pilot survey was done with 50 respondents (5 per cent of the total sample size). Thousand respondents were selected through purposive sampling method from non-probability sampling. The study covered the services sector which is providing more employment to the people.

Limitations of the Study

1. The study area was limited only to Coimbatore city.

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2. The researcher focuses only on working women's environmental concern, attitude and behaviour.
3. The findings of the study may or may not be generalized.

Data Analysis and Interpretation:

Table 1: KMO and Bartlett's Test Measures

Table 1: KMO and Bartlett's Test Measures

Measure	Value
KMO Measure	.738
Bartlett's test of sphericity	
(i) Appropriate Chi- Square	1990.225
(ii) Degrees of Freedom	105
(iii) Significance Levels	.000

Interpretation

Factor analysis was used to analyse the general environmental concern of the selected respondents. In order to identify the underlying pattern of relationship between various environmental factors, which contribute towards environmental concern and to determine the appropriateness of applying factor analysis, the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity were computed and the results are shown in table 1.

The KMO static varies between 0 and 1. A value of 0 indicates that the sum of partial correlations is large relative to the sum of correlations, indicating diffusion in the pattern of correlations. A value close to 1 indicates that patterns of correlations are relatively compact and so factor analysis should yield distinct and reliable factors. Kaiser (1974) recommends accepting values greater than 0.5 as acceptable. Furthermore, values between 0.5 and 0.7 are mediocre, values between 0.7 and 0.8 are good, values between 0.8 and 0.9 are great and values above 0.9 are superb. In the present analysis, the value is 0.74, which falls into the range of being good. Hence, it is confident to say that the data is appropriate for factor analysis. KMO Statistics was

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high indicating a high level of adequacy in sampling. The Bartlett's test of Sphericity was also found to be significant at 1 per cent level providing evidence of the presence of relationship between variables to apply factor analysis.

Table 2: Communalities

<i>Factors</i>	Initial	Extraction
1.India's Environment is a major concern	1.000	.738
2. I have knowledge about sustainable development	1.000	.517
3. I am very confident about the correctness of my judgements about environmental issues	1.000	.583
4. I rarely form an opinion about an environmental issue until I have thought about the issue thoroughly	1.000	.444
5. I worry too much about the future of the environment and not about other issues	1.000	.543
6. Almost everything we do in modern life harms the environment	1.000	.555
7. I get frustrated and angry if I think about the ways the industries are polluting the environment	1.000	.531
8. Irrespective of the number of vehicles I own, I would like to maintain the environmental standard	1.000	.478
9. I would like to participate directly and indirectly in environment cleanliness with Residents' Association	1.000	.494
10. Conscious about protecting health from pollution	1.000	.555
11. Incensed about harm to plant and animal life	1.000	.514
12. Taken environmental protection from young	1.000	.414
13. Good listener to environmental talks	1.000	.540

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14. Gathering awareness relating to Environment legislature	1.000	.663
15. Rational on views about environment	1.000	.525

Extraction Method: Principal Component Analysis

Interpretation

The communalities for each variable were assessed to determine the amount of variance accounted by the variable to be included in the factor rotations and the results are shown in Table 2.

All the fifteen variables had a value greater than 0.5 signifying substantial portions of the variance in the variables are accounted by the factors.

Table 3: Factor Loadings

Variables	Component				
	1	2	3	4	5
Conscious about protecting health from pollution	.733				
Participate in environment cleanliness	.646				
Incensed about harm to plant and animal life	.644				
Like to maintain environment standard	.528				
Almost everything we do harm the environment		.716			
I worry too much about future of the environment		.676			
I get angry about pollution by industries		.616			
Gathering awareness relating to Environment legislature			.801		
Rational views about environment			.712		
Good listener to environmental talks			.678		
Knowledge on sustainable development				.713	
I rarely form an opinion until thought about thoroughly				.520	
Taken environment protection from young					
India's Environment is a major concern					.863
confident about my correctness of judgement					.553

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Eigen Value	3.067	1.581	1.310	1.154	1.030
Percentage of variance	20.445	10.541	8.734	7.693	6.864
Cumulative Percentage	20.445	30.986	39.720	47.413	54.277

Rotation Method: Varimax with Kaiser Normalisation.

Interpretation

Table 3 shows the Eigen value, their relative explanatory powers and factor loadings for 15 linear components identified within the data set. The Eigen value greater than one alone is considered for inclusion in the analysis.

The above results indicate that the Eigen value for first five components alone was greater than one and these factors together accounted for nearly 54 percent of the variations in the General concern / attitude towards environmental issues.

Factor 1 had significant loadings on four dimensions namely (i) conscious about protecting health from pollution, (ii) participation in environment cleanliness, (iii) incensed about harm to plant and animal life and (iv) liking to maintain environmental standard. Factor 1 accounted for nearly 21 per cent of the variations and signifies “Protective Measures” towards safeguarding environment.

Factor 2 has significant loadings on three dimensions namely (i) almost everything we do harm the environment, (ii) worry too much about future of the environment and (iii) getting angry about pollution by industries, which together accounted for nearly 11 per cent of the variance and signifies “Environmental Awareness”.

Factor 3 has significant loadings on three dimensions namely (i) gathering awareness relating to Environment legislature, (ii) rational views about environment and (iii) being a good listener to environmental talks. These factors can be labeled as “Legal and Intellectual Awareness” and accounted for 9 per cent of the variations.

Factor 4 had significant loadings on two dimensions, namely (i) knowledge on sustainable development and (ii) I rarely form an opinion until thought about thoroughly, signifying “Intellectual Awareness”.

Factor 5 had significant loadings on 2 dimensions, namely (i) India's Environment is a major concern (Awareness about environmental issues) and (b) confident about correctness of judgments (Awareness about legal issues).

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Table 4: Correlation Between Attitude and Behaviour

S.No.	Variables	Co-relation Coefficient Value
1.	Protecting natural resources is must for sustainable development.	.137**
2.	Environmental quality in India can be improved.	.202**
3.	Practice what I preach about environmental issues.	.142**
4.	Willing to pay a pollution tax for decreasing the smog problem considerably.	.175**
5.	Go door to door to distribute the literature on environmental awareness if it is required.	.194**
6.	Donate a day's pay to a foundation (NGO), which help to improve the environment.	.089**
7.	Attending the meetings of the environmental organizations will be helpful in bettering the environment.	.086**
8.	Subscribe published materials on environmental aspects.	.092**
9.	Willing to write to local newspaper concerning ecological problems.	.095
10.	Important to raise environmental awareness among people to protect the environment.	0.036
11.	Decision has to be taken to keep the environment clean.	.123**
12.	Interested in planting and preserving the green trees and vegetation to promote green living in India.	.088**
13.	Participate in environmental issues.	0.028
14.	Use both sides of paper and put waste papers in to recycle bins.	.098**
15.	Avoid using disposables such as plastic cups and plates.	.144**
16.	Bottles and tins should be reused.	.187**
17.	Plastic bags should not be used.	.048
18.	Choose to buy products that are eco –friendly even if they are more expensive.	0.001
19.	Wait for the next time to buy things when there is no own bag.	.184**
20.	Consume food produced by organic farming methods.	.182**
21.	Prefer to go shopping without motor vehicles.	.276**
22.	Switch off the engine at traffic signal.	.130**
23.	Support speed limits of freeways across residential areas.	.148**
24.	Prefer to drive only if needed and offer lift for others.	.255**
25.	Keep the lights off if they are not needed.	.138**

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Interpretation

The above table 4 shows the correlation between respondents' attitude and behaviour. The variables, viz., (i) go shopping without motorcycle (.276), (ii) drive only if needed, (.255), (iii) environmental quality in India can be improved (.202), (iv) distribution of literature door to door (.194), (v) reuse of bottles and tins (.187), (vi) Buy things using own bags (.187), (vii) consume food produced using organic method (.182), (viii) willing to pay pollution tax (.175), (ix) follow speed limit (.148), (x) avoid plastic cups (.144), (xi) practice what I preach (.142), (xii) switch off lights when not needed (.138), (xiii) protecting natural resources is must for sustainable development (.137), (xiv) switch off engine at signals shows (.130) and (xv) decision to keep environment clean (.123) shows a positive correlation between the attitude and behavior. The correlation is significant at 1 per cent level for all the fifteen variables.

*The variables viz., (i) should use both sides of paper (.098), (ii) willing to write to newspaper about environmental issues (.095), (iii) subscribe to environmental materials (.092), (iv) donate a day's pay to NGO (.089), (v) planting and preserving trees shows (.088) and (vi) attending meetings of environmental organizations (.086) shows a low positive correlation between attitude and behaviour and the correlation is significant at 1 per cent level for all the six variables.

**The variables viz., (i) not using plastic bags (.048), (ii) raise environmental awareness among people (0.036), (iii) Participate in environmental issues (0.028), and (iv) buy eco-friendly products (0.001) shows that there is no correlation between the attitude and behaviour and the correlation is not significant for all the four variables.

The overall results reveal that that there is no high correlation between the attitude and behaviour of the respondents.

Suggestions

Women resources are an integral part of "Human resources" and they are part and parcel of environment. Women have an important role to play in balancing environment on the one hand and development on the other. They are producers of income and assets in every society. Women revolutions in developed countries are helping so much to protect the environment. Even in developing county like India there are action oriented women environmentalists viz., Vandana Shiva, Medha Patkar, martyr Amrita Devi, Chandi Prasad Bhatt, Sunderlal Bahuguna, Mrs. Vanitha Mohan and others. But the awareness level is very limited on environmental problems among working women in a city like Coimbatore.

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□ Social and institutional constraints may prevent working women from acting pro-environmentally regardless of their attitudes. The constraints are like lack of time, lack of money and information and social factors such as familial pressures and cultural norms. Hence, at individual level proper time, financial and stress management and emotional balance are essential.

□ Firms with their inspirational vision towards green environment should ensure the availability of eco-friendly products in the markets by highlighting their mere features.

Women in 21st century are playing an important role in shaping India's future. It is concluded that with the co-operation of the stakeholders of the environment, with pro-environmental perceptions and practices, feel of social responsibility, edge of knowledge on environmental problems and issues, with a positive attitude and behavior towards the environment, the working women along with their counter parts can pave the path for green economy by 2020.

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Looking at Assamese Journalistic Language vis-à-vis the Linguistic Style - A Bird's Eye-view

Dinee Samad, M.A.

Introduction

The linguistic evolution requires the people's urge to adapt language. The newspaper, representing a sub-variety of language, occupies a special place in our day-to-day information about the happenings around us. While bringing about a comparison of different genres it is found that the journalistic language has its own style and manner of presenting the news reports, informal articles, etc., in an organized way. Not only does it throw light upon the happenings of the surroundings as well as of the world, but also bears evidence to a variety of structure and style of language it is written in. Here, we would focus upon the developmental stages vis-à-vis the linguistic changes of Assamese newspapers since their inception.

Assamese Journalism

Assamese journalism started its onward march in the first half of the 20th century. It has now achieved a stage where it is interesting to study how language in its written form (which is basically meant to inform) imparts knowledge and entertains people on a day-to-day basis, has developed a style of its own. In fact, newspapers evolving in different periods of history also serve as authentic documents of the various stages of language development, in terms of style, word-usage, etc. The journey from *Orunodoi* (**Sunrise**) till today would reveal how Assamese journalism has enriched itself with a good number of newspapers. It is also equally important, at

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the same time, to investigate the level of change and its development in relation to other national newspapers.

Significance of *Orunodoi*



<http://en.wikipedia.org/wiki/Orunodoi>

The kick-start of Assamese journalism was done with the initiative of British missionaries, in the form of newsletter-cum-magazine *Orunodoi*. In the hands of non-native speakers, the written Assamese language took a form which is in stark contrast to the standard written form today, so far as newspaper language is concerned. In fact, the language of this proto-type Assamese newspaper, rather, randomly selected and incorporated the language variety of the area that the missionaries got access to. It is however, said that *Orunodoi* language was closer to the old Assamese poetry, prose, history and Katha Charit. It's most significant contribution was the effort to establish Assamese language as an independent language and not an offshoot of Bengali, as was believed then. Therefore, *Orunodoi* today tends to be an important record of how Assamese language and literature gradually developed and has achieved today's so-called 'standard' written form. Some examples are cited below-

i)*inglond dexor karlail nogoror osorot eta manuhe 6 disemboror rati motoliya hoi relrodor oporot xui tuponite aasil,tate ekhan kol roth aahi rothor ghilai tar mur eke beli singi pelale....*

(Vol I, Sibsagor, Asam, March 1846, No.3)

(.....near Carlyle town in England one person on December 6th night laid asleep in drunken state, there a coal train came and its wheel completely stripped off his head.)

In this example the use of terms like - *inglond* (England) *dex* , *rothor ghila* (cart-wheel), *eke beli* (completely), etc., are no longer used in Assamese newspapers, nor are they used in any other kind of written expression and therefore can be called dead terms. Moreover, *dex* (as in

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inglond dex) succeeds the name of the country, which is today omitted, rendering it as un-requisite.

The headline in Orunodoi appeared in both Assamese and in English with the latter in a smaller font .An example is given below.

(ii)

নায়াগৰা আদি নদি পতন

Account of celebrated Cataracts

prithibir oporot ji ukho porbot ase prai ataibilak oti puroni tan xilor hoi. Kono thait matir tole puroni xil thake kono matir xil noya; ei rupe bhumi bidh bidh ase.

(March 1851, Vol VI, No 3)

(The referred hill that is above the earth is mostly of very old rock. In some places, under the ground there exists old rock while some ground has new rock; in this form there are different types of soil.)

The spellings do not equate with that of standard spelling system of today as is shown below.

<u>Orunodoi spelling</u>	<u>Modified spelling</u>	<u>Meaning</u>
সিংগ (singi)	চিঙি	having torn
এখন (ekhan)	এখন	numeral classifier for one
প্ৰিথিবি (prithibi)	পৃথিবি	earth
প্ৰাই (prai)	প্ৰায়	almost
সিল (xil)	শিল	rock

Following the footsteps of the first Assamese newspaper there were other newspapers that evolved and to name some were - *AsamBilasini*(1871-83), *AsamNews*(1882-85), *AxamBondhu*(1885-86), *Axam*(1894-1901), *TheAssamBanti* (1900-44), *Oxomiya*(1918-58), *Batori*(1930-35), *Tarun Asom* (1939-42), *Bihlongoni* (1947-80), *Janambhumi* (1947), *Natun Asamiya* (1949-82), *Dainik Asam* (1965-), *Ajir Asom* (1987-), *Asomiya Pratidin* (1995-), *Dainik Agradoot* (1995-), *Amar Asom* (1997-), etc.

Eventual Change in the Style and Structure

There was an eventual change in the style and structure as well as in the use of vocabulary. Different Assamese newspapers from time have tried to be innovative by adding a native flavour to the language. The features of different newspapers are given below-

Newspapers & Features:

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19th c.

Orunodoi: Language based on 'spoken form' and closer to old prose and poetry, unmodified spelling system, usage of non-standard variety of the vocabulary, usage of less Assamese letters and indifference of long and short vowels. In addition, there was usage of block picture and English like syntax, style and language.

Assam Bilasini: Influence of Sanskrit, use of Bengali letter instead of modern Assamese, detailed information with the use of formal language and short sentences. Use of unmodified spellings, similes and information appeared in small clauses.

The block of this newspaper comprised two Sanskrit *slokas* - one on inner side and another on the outer side.

Asam News: Modification of spelling system put forward by missionaries especially the prosaic language and getting rid of the inappropriate use of idioms. Special emphasis was given on the syntax vis-à-vis the native flavour and thereby arriving at a standard form.

Axam Bandhu: Carelessness regarding spellings and the grammatical pattern, retaining Bengali, satirical writings on female education and their liberty.

Axam: Each issue comprised 8 pages only. Use of short sentences with compact meanings. The language opened a way to a modern style of journalistic prose.

The Assam Banti: A new style was introduced here with the naming of the special columns with typical Assamese terms. Letters and articles were written both in Assamese and English.

Oxomiya: Special emphasis was given on using indigenous or Assamicised terms.

20th c.

Tarun Asom: It had a logo with a symbolic representation of Assam. The masthead was written in Roman. Moreover, a nationalist poem, divided into two, appeared on its either side. For the first time a puzzle game (like crossword puzzle) was introduced. Emphasis on usage of domestic terms, idioms and more interestingly the English loan words were translated into indigenous terms.

Bihlongoni: Its masthead, which was a magical chant, reflected its objectives. i.e voicing against the social evils, corruptions etc. Its editorial declared its objectives.

Janambhumi: Writings on and by women, children's column found a place.

21st c.

Asomiya Khabar: In this newspaper, while reporting a story by a correspondent, the dateline is preceded by the term *aamar khabar* (*our news*). It uses standard form of written Assamese.

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Janasadharan : It has a punch line like “ *itibasok sintare rusixomponno pathokor babe*”(with positive thoughts for interested readers). In headlines generally the object is placed at the end of the sentence and the verb precedes it, meant for emphasis of the happening or information conveyed.

AdinorSambad: Following the 5W&H(**who?,where?,what?,when?,why? &how?**) theory the opening sentence of a report begins with generally three categories like where-what-when, etc.

Niyomiya Barta: A standard written Assamese is used here. The headline of the most important story appears with a bigger font and is accompanied by two or more subheadings.

Experiments and Impact:

From the available old Assamese newspapers that came up at different periods, it can be safely stated that the educated section experimented with the style and structure of newspaper language. In other words, the process of simplification of Assamese prose, post-*Orunodoi*, in the hands of eminent writers like Anandaram Dhekial Phukan, Hemchandra Barua, Gunabhiram Barua, Laxminath Bezbaruah, and others not only innovated the old classical form of written speech but also further opened up new possibilities in this genre. Therefore, newspapers became a strong medium of reflecting this new change.

The pioneers, who took up the task of giving a form of written presentation of facts or reports, also tried to be innovative and therefore the style differed from newspaper to newspaper. In fact, the pursuit of the missionaries in establishing Assamese as a separate language through *Orunodoi*, further opened up new paths of incorporating indigenous elements in the written language.

Prosaic Style

In newspapers like **Asam News** and **Asam Banti**, some stories attracted the attention of the British. While talking about the style the most significant is the prosaic language which varies with other writings of the same genre. This difference is due to certain norms, i.e., compactness, informative, instructing and, in addition, of entertaining the reader that a newspaper follows. The reader grasps the story the way the reporter, correspondent or a casual writer presents, coloured by subjectivity and choice of words pertaining to the story.

The Journalese

Though the straightjacket newspaper norms is supposed to avoid all sorts of ornamental or extra words, yet journalists are found to be attracted towards figures of speech, clichés or jargons - a style commonly known as journalese. Given below are some examples commonly found in Assamese newspapers.

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Newspaper terms taken from four Assamese dailies:

Clichés

xeuj xongket (green signal), *bhoyawoh* (dreaded), *preron* (send), *rokhyonabekhyon* (safeguard), *ontorgoto*(under), *bhosmibhuto* (burnt into ashes), *totha* (like that), *gobhir xongkot* (deep trouble), *rajpoth kopa* (shake main road), *jolonto udahoron* (burning example), *xukor sã* (shadow of condolence), *bisphurok tothyo* (explosive data), *pholot* (as a result), *logote* (along with), *xodori* (make public), *xehotiya* (recently), *nissidro nirapotta bestoni* (nonporous security barricade), *xondorbho* (about), *jonoxomudro* (sea of people).

Simile

Alauddinor saki xoddrix (like Alauddin's lamp), *Kathphular dore* (like mushroom).

Idiom

jiyatu bhoga (suffer), *uttom modhyom* (best assault, beat up), *ronga phitar mepes* (wrapping with red ribbon; red tapism), *mure kopale hat diya* (put hand on forehead; regret), *trahi modhuxudhon xuwora* (remember Krishna for help), *axat sesapani pora* (spill cold water onto one's wish; disappointed), *rohosyor ãar kapor* (cover cloth of mystery), *mukh thekesa khowa* (get mouth thrashed; greatly disappointed).

Common Features

Based upon different topics or categories of news reporting there is some commonality among Assamese newspapers so far as usage of some terms is concerned. Some are categorically shown below.

Sports

<i>Duronto prodorxon</i>	Indomitable performance
<i>Kheluwoidoi</i>	Players duo
<i>Taroka opener</i>	Star opener
<i>Ranor ogrogoti</i>	Progress of run
<i>Point</i>	Point
<i>Oporajit</i>	Not out

Obituary

<i>Xex nissax tyag</i>	Leave last breath
<i>Xukor sã</i>	Shadow of condolence

Health

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Akranto Afflicted
Arugyor pothot In the path of recovery

Legislation

Dumukhiya niti Two-mouthed policy
Amola Subject
Bolowot Implement
Greptari porwana Arrest warrant
Zamin Bail
Ponjiyon Registration
Atok Arrest/capture

Religious words

Photuwa zari An Islamic verdict
Puspanjoli orpon Floral libation
Xotkar Cremate
Pourohityo Be the priest/ preside

Learned words

Prohoxon A farce
Nirongkux Unperturbed
Ohupuruxarttho Try hard
Xouharddopurno With intimacy
Smortobyo Memorable
Mophsoliya Outskirts
Protyawortton return

Foreign words

Dabidar Claimant
Sorzomin On the spot
Hazir present

Grammatical Style

As far as grammatical style is concerned, like any language newspaper, Assamese newspapers also are found to apply *journalese* that may include clichés, jargon, or figures of speech. The difference of style, especially in the same news report, in different newspapers could be traced from the choice of words as in the following examples.

Headline

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(i) *BCCI re sukti batil* (Amar Asom)
(Contract with BCCI cancels)

(ii) *BCCI r xoite thoka dirghodiniya sponsor batil.* (Asomiya Pratidin)
(Longterm sponsor with BCCI cancels)

While comparing both the headlines it is found that the first headline uses more words compared to that of the second. Amar Asom uses the Assamese term for ‘sponsor’ but Asomiya Pratidin retains the English term for the same. The difference of language in terms of reporting common news in these two newspapers could be marked in the following two examples.

i) *biswa ti tiloi Tridib (Tridib to world TT)*

Guwahati, 17 March: *Prakton antorastriya kheluwoi totha bharatiya tebul tennis federationor zutiya xompadok aru axom tebul tennis xonthar xompadok Tridib Duwerak biswa tebul tennis protijugitar babe bharotor purux aru mohila dolor manajer hisape nirbasito kora hoise.....*(Asomiya Pratidin, 18th March 2012)

(Former international player and Joint Secretary of Indian Table Tennis Federation and Secretary of Assam Table Tennis Federation, Tridib Duwera has been selected as manager of India’s men and women Table Tennis teams for World Table Tennis Competition.....).

ii) *xosthobaroloi biswa table tennisot bharotiyo dolor manager Tridib Duwerah (Tridib Duwerah, manager of Indian team of world table tennis for the sixth time).*

Staff reporter, 17 March: *Antorrajatik khyatixomponno table tennis kheluwoi Tridib Duwerah Germanit hobologiya bishwa table tennis championshipor bharatiya dolor manajer hisape nijukto hoise.....* (Amar Asom, 18th March 2012)

(Internationally acclaimed table tennis player Tridib Duwerah has been appointed as manager of the Indian team of World Table Tennis Championship to be held in Germany.....)

The headline in Asomiya Pratidin (AP) is comparatively shorter to that of Amar Asom (AA). AP uses acronym of Table Tennis and also doesn’t give full name of the person (Tridib Duwerah) as is given in (ii). Amar Asom has a longer, detailed headline. In the story AP uses the term *protijugita* (competition) whereas AA uses the English term ‘championship’.

The difference of presentation in these two newspapers could be seen in the use of the expression ‘*.....manajer hisape nirbasito kora hoise*’ (selected as manager) in AP and ‘*manajer hisape nijukto hoise*’ (appointed as manager) in AA . Again the word ‘*protijugita*’ in (i) is replaced by the word ‘championship’ in (ii).

To Conclude

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Therefore, the emergence of the newspaper language, owing to the differences of language and style as shown above, has become a source of investigation today. Further, with the addition of Assamese newspapers from time to time and the sense of competition of the regional (Assamese) newspapers with those of the national, a new genre has developed, thus building a scope for analyzing the features of language development/change vis-à-vis imparting information to the masses .

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Scientific Attitude Development at Secondary School Level: A Comparison between Methods of Teaching

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ABSTRACT

This is a pre-test, post-test, experimental control group design study. It aims at finding out the effects of inquiry method of teaching versus traditional method in scientific attitude development of the students. Science students were the population of the study. 120 science students were selected through purposive sampling and were equally assigned to experimental group and control group on the basis of scores using the observation rating scale. Sample selection was based on matching, homogeneity and randomization. Each group comprised of 60 students. Both groups were given pre

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treatment of selected Biology topics. The control group was taught by traditional method and experimental group was taught by inquiry method. To observe the scientific attitudes of the students during teaching two observers were appointed. The data were analyzed by using t-test. It was found that inquiry method is more effective for teaching biology in developing scientific attitudes as compared to traditional teaching method.

Key Words: Development, Scientific Attitudes, Behaviour, Inquiry Method, Secondary School, Teaching

Introduction

Teaching is the main part of educational process. Teaching is a set of activities which is designed and performed to achieve certain objectives in terms of changes in behaviour. It is the process of helping others to achieve knowledge, attitudes and skills. Knowledge can be used, i.e., use of scientific knowledge for further constructing the knowledge. Shrivastava (1983) defined “scientific attitude as “Open-mindedness”, a desire for accurate knowledge, confidence in procedures for seeking knowledge and the expectation that the solution of the problem will come through the use of verified knowledge”. Involving the students in different activities/inquiries, they gain facts, concepts along with attitudes. The use of knowledge assists in describing various objects, events and systems. The focus of education is to enable children to use and apply their knowledge and experiences to solve their problems at their own. Performing scientific activities, students collect new information and experiences, which result in to construction of new knowledge. Another advantage of using science activities is that these facilitate the teaching learning process. These activities discourage rote memorization instead emphasize understanding.

Similarly, Edigar, M. & Baskara, Rao (2003, p.62) state that “the most useful scientific attitudes are open mindedness, critical mindedness, respect for evidence, Language in India www.languageinindia.com

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suspended judgment, intellectual honesty, willingness to change opinion, search for truth, curiosity, rational thinking etc". These scientific attitudes are essential not only for the progress of individuals and nations but also even for their survival. It is, therefore, very necessary not only to know how to inculcate these qualities in our school students, but also how to evaluate their existence in the student's thinking and behaviour. If positive attitudes are promoted amongst the students, then they will be able to make adjustment in their practical life better. Otherwise they will fall a lot of problems and difficulties.

In Pakistan, the syllabi of science are not updated. The students were taught the history of science and that in a manner, which emphasized factual knowledge with unnecessary details. Students did not grasp concepts and process of science and little effort was made to generate spirit of inquiry of independent thinking among students. Biological science is very productive in achieving the scientific attitudes. But conventional teaching methods in Pakistan are not appropriate in this direction. The traditions of conventional ways of science/biology teaching have become out dated and are seldom helpful for the development to scientific attitudes in the students. Teaching of science subjects especially Biology teaching at secondary level is technical task.

Inquiry Method

Farenga, Joyce and Dowling (2002, p.34) describe inquiry-based learning in terms of identifying a question, designing investigation, developing hypothesis, collecting data, answering and modifying the original question and communicating the results. There is very careless thought here. These are the processes of science as research moves forward. It is important that learners in the science disciplines are introduced to these, illustrating the ways by which science makes its findings. However, this is very different to the suggestion that this is a way to teach.

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Hurd (2000) asserts that the inquiry method is important because it builds ability to reason from concepts and theories and use them in unfamiliar situations, with students becoming able to use techniques of scientific method and interpret experimental data. Similarly, Franklin (2003) asserts that inquiry teaching improves learning because students enjoy doing inquiry activities; students build their own knowledge and retain information best. It creates better critical thinking and problem solving. It also develops better attitude towards science especially biology and also promotes academic achievements.

Different forms of inquiry for the laboratory include structured inquiry, guided inquiry and open inquiry (Wikipedia, 2008; Farenga, Joyce and Dowling, 2002).

Reid (1978) saw the attitudes under five headings:

- (1) Directed Curiosity
- (2) Logical Methodology
- (3) Creative Ingenuity
- (4) Objectivity
- (5) Integrity

According to Iqbal (1980, p.17), “Much of the interest can be created in the students if science is taught with a view of developing scientific attitudes. Further that attitude of curiosity in deduction can be developed in science students by a purposeful preparation of teaching unit and by putting the students in activities, involving them in discussion and designing the interesting experiments in a novel manner. It is possible to develop the attitude of curiosity and skill in deduction to a significant extent”.

Mohanty (2001, p.181) recommended that “Science education is to be strengthened in order to develop in the child well defined abilities and values such as the spirit of inquiry, creativity, objectivity, the courage to question and an aesthetic sensibility.” Similarly, Saribas and Hale (2009) observed better attitude towards the course after inquiry based teaching. Although, the students reflected very positive feedbacks for the last interview form, results of the t-test analysis showed that no

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significant gain could be achieved either in control or experimental group in terms of their attitudes towards chemistry.

The literature and the research conducted in materially advanced countries provide innumerable sign to the present study, out of which, some of the findings like improvement in science achievement scientific attitude may be mentioned. It was proposed to study the inquiry approach on these variables in Pakistani schools to see if their effects would be similar to that of the studies reviewed of advance countries.

Objectives of the study

The main objectives of the study were to:

1. Measure the effect of inquiry lab teaching method on the development of scientific attitudes among students studying biology in 9th grade.
2. Measure the effect of traditional lab teaching method on the development of scientific attitudes among students studying biology in 9th grade.
3. Find out comparative effectiveness of both traditional lab teaching and inquiry lab teaching method regarding the development of scientific attitudes among secondary schools students.

Hypotheses

Ho1: There is no significant difference between the mean scores of scientific attitudes of the students of control group on pre and post observation rating scales.

Ho2: There is no significant difference between the mean scores of scientific attitudes of students of experimental group on pre and post observation rating scales.

Ho3: There is no significant difference between the mean scores of scientific attitudes of students of experimental and control groups on post observation rating scale

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Delimitations of the study

The study was delimited to:

1. The methods, i.e., inquiry teaching method and traditional teaching method for lab activities.
2. 12 topics of the biology course for class 9th from the scheme of study.
3. Only boy students of 9th class were included in the study.

Procedure

As the study was experimental, it was aimed at exploring the effect of teaching biology through inquiry method (independent variable) and developing scientific attitudes (dependent variables) through this method. Pre-test and post test equivalent groups design was used in this study. In this design, subjects were randomly assigned to experimental and control groups.

Population

This study focused upon the development of scientific attitudes in secondary school biology teaching through inquiry method. Therefore science students studying biology subject at the secondary level in Rawalpindi constituted the population of the study.

SAMPLE

Purposive sampling technique was used for the selection of the sample. One hundred and twenty students of the 9th class of Govt. Comprehensive High school, Dhoke Kashmirian, Rawalpindi were selected as sample of the study. The participants were selected from that school which represents population of typical government schools in Pakistan, i.e., large classes, spacious rooms, learners from families with low to medium socio-economic and educational backgrounds. The experimental group included 60 participants who studied according to the dynamics of inquiry method. Meanwhile, 60 participants in the control group the same material with traditional method. All students from all three sections of science group of 9th class of the school.

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These students were separated into two groups of experimental and control group on the basis of result of pre-test (observation rating scale) score. The score of the pre-test was used to equate the groups i.e. each student of experimental group was equated with the corresponding student in the control group. Students were allotted randomly to control and experimental groups.

Equal environment for the both groups was maintained. All facilities i.e. the time of day, treatment length in time, physical facilities etc. was equally provided to both the groups. The study was continued for the period of fifty six days. The material of both the groups was same only difference that experimental group was taught by using inquiry method and control group was taught by using traditional cook book method. Same science teacher was selected to teach both the groups to avoid the potential factor. The teacher who agreed to participate in the study was trained to apply the elements of inquiry method. For the observations two teachers were also trained to observe the students on observation rating sheet with the help of class teachers to execute the programme smoothly.

The duty of these observers was to observe the students according to the criteria as given in the observation sheet. Half the students were allocated to each observer from each group. This was done facilitate the observation procedures. The observers were given having of how to use observation-rating scale. They had to assess the students' performance on scientific attitudes on observation sheets. Each observer had an observation record sheet, he assessed the work and performance related to scientific attitudes of the particular students when he was involved in different assigned activities. They were also advised to note date and time of observation, when the experiment was completed, the researcher collected all observation record sheets from the observers and then compiled the behavior-based cumulative / assessment record of each student.

Instrument

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An observation rating scale was used for measuring scientific attitudes in this study. This package was given the name of scientific attitudes scale (SAS). This scientific attitudes scale was used as pretest and posttest in this study. The researcher with the help of experts constructed this package. Scientific attitude considered as a totality of different behaviours. In this observation scale, different behaviours were categorized under six components. They were six scientific attitudes, namely, curiosity, intellectual honesty, open mindedness, persistence, suspended judgment and creativity. These were selected for this study. The final format of the test comprised of 36 items, with six items under each of component. An initial pool of 42 statements on scientific attitudes was prepared. These statements and items were given to 10 experienced and qualified educationists after getting its language approved by experts. The experts were requested to rate each statement/ item on three categories by answering the under mentioned questions:

Does this item/ statement measure the attitude?

- Essential?
- Useful but not essential? Or
- Not necessary?

After collecting the experts' opinions on every statement/ item, content validity ratios (CVR) were calculated. Statements whose CVRs were more than or equal to 0.62 was significant at 0.05 level of significance.

Calculating reliability coefficients was estimated. For this purpose SPSS programme was used for calculating the reliability. Cronbach's alpha statistic was used. The total reliability of scientific attitude was 0.956, while factor wise reliability of scientific attitudes, namely, curiosity, intellectual honesty, open mindedness, persistence, suspended judgment and creativity were 0.824, 0.786, 0.808, 0.819, 0.790 and 0.816 respectively.

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In the experiment groups, the teacher involved the students in different phases.

1. **Introduction phase:** In this stage teacher briefly introduced the topic.
2. **Motivational phase:** It was the pre-activity discussion phase, where students were prepared to improve and explain their ideas related to their previous knowledge.
3. **Exploration phase:** It was the student centered phase, where teacher played the role of the facilitator, observing, questioning and assisting students as needed. During this phase the students interacted with materials and they were actively involved in inquiry, with the teacher who played the role of the facilitator. The students were given opportunities to explore particular phenomena and generate their own exploration.
4. **Concept invention phase:** In this phase the teacher function was to gather information and the teacher worked with the students to develop new concepts.
5. **Concept application phase:** This phase is student centered and allowed students to apply freshly learned information in new situations.

The traditional method was wholly centered on the teacher. This method largely depends on lecture and demonstration techniques. The students were instructed with cookbook practical in notebook. The teacher stressed on notes delivering. The students only have to verify the results. Traditional method stressed the direct lectures given by teachers. Textbooks and other materials and explanation of concepts of students' occasional demonstration and review of the textbook were also used. It was teacher-oriented teaching. Practical work was practiced with given cookbook instructions. The teacher under took the task of transferring knowledge.

Data that was obtained as scores of both groups on the pre and posttest (rating and attitudinal scale) were compared and tabulated. To find the difference in the development/performance of the experimental group and control groups, SPSS programme was used.

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Results

Table 1: Significance of difference between mean scores of scientific attitudes of experimental group and control group on pre-observation scale

Group	N	Mean	SD	t-value	Table value
Control	60	28.23	5.99	0.89	1.96
Experimental	60	28.33	5.88		

Table 1 indicates that the mean score of control group was 28.23 and that of the experimental group was 28.33 on post observation rating scale. The difference between the two means was statistically insignificant at 0.05 level. Hence, both the groups were found to be almost equal.

Ho1: There is no significant difference between the mean scores of scientific attitudes of students of control group on pre and post observation rating scales.

Table 2: Significance of difference between mean scores of control group on pretest and posttest

Control group	N	Mean	SD	t-value	Table value
Pre-test	60	28.23	5.99	13.85	1.96
Post-test	60	32.70	5.26		

Table 2 shows that the calculated value of t (13.85) was greater than table value (1.96) at 0.05 significance of level. Hence, null hypothesis that there is no significant difference between the mean scores of control group on pre and post observation rating scales was rejected.

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Ho2: There is no significant difference between the mean scores scientific attitudes of students of experimental group on pre and post observation rating scales.

Table 3: Significance of difference between mean scores of Experimental group on pretest and posttest

Experimental group	N	Mean	SD	t-value	Table value
Pre-test	60	28.33	5.88	26.83	1.96
Post-test	60	37.83	5.24		

Table 3 shows that the calculated value of t (26.83) was greater than table value (1.96) at 0.05 significance of level. Hence, null hypothesis that there is no significant difference between the mean scores of scientific attitudes of students of experimental group on pre and post observation rating scales was rejected.

Ho3: There is no significant difference between the mean scores of scientific attitudes of students of experimental and control groups on post observation rating scale

Table 4: Significance of difference between mean scores of scientific attitudes of experimental group and control group on post observation scale

Group	N	Mean	SD	t-test	p
Control	60	32.70	5.26	5.43	1.96
Experimental	60	37.83	5.24		

Table 4 indicates that the mean score of control group was 32.70 and that of the experimental group was 37.83 on post observation. The difference between the two means was statistically significant at 0.05 level. Hence, the null hypothesis “there is no significant difference between the mean scores of scientific attitudes of students

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of experimental and control groups on post observation rating scale” Was rejected because, treatment of inquiry teaching method had better effect on scientific attitudes of students of experimental group.

Discussion

As can be seen from table 2 and 3, both the groups show a significant difference in their means from pre-test and post-test. The difference is in favour of post-test. This indicates that there is development of scientific attitude in both the groups in fifty six days. However, the higher mean is obtained by the experimental group on the post test than control group. Similarly Mao and Chang (1998) concluded that inquiry instructional method significantly improved the student learning of earth science concepts compared to the traditional method. It may be observed from Table 1 that there is no significant difference between the means of the two groups on pre-test.

On the contrary, significant difference existed between the two groups with respect to post test scores (observation scale) in biology. This was due to the treatment of inquiry teaching method given to experimental group. Similarly Ornstein (2006) found that open ended experimentation and inquiry produced more positive students’ attitude.

Similarly Qamar, Waheed, Cheema and Abdullah, (1984) observed the effectiveness of inquiry method as compared to traditional method. Findings of the study were; inquiry method was significantly better than traditional method, inquiry method is better for average and above average students, students rated inquiry method as the better method, as it facilitated development of thinking skills paced according to students’ ability.

Sola and Ojo (2007) found that inquiry models of teaching were very effective in enhancing student performance, attitudes and skill development. They reported that student achievement scores, attitudes, and process and analytic skills were either raised or greatly enhanced by participating in inquiry programs”. The application of Language in India www.languageinindia.com

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inquiry method in teaching biology was found to be more effective because in this method involving students both hands on minds on in different activities. In this way this method increased the interest and enhanced the motivation level of the students. During the treatment, the students taught through inquiry method were found more attentive and enthusiastic because the concepts were explained with the help of concrete examples and relevant activities, played significant role in teaching learning process. The misconception was cleared and remedies were suggested. This practice was very effective in developing various scientific attitudes among students. Inquiry method is more effective in developing scientific attitudes. They were involved in-group activities. This process provided the students in developing attitudes of curiosity, intellectual honesty, open mindedness, persistence, suspended judgment and creativity.

CONCLUSIONS

The present study has resulted in drawing the following conclusions, which may be utilized in improving the present state affairs in school science education.

Students in the experimental group (inquiry method) showed better performance than that of control group (traditional method). Statistical analysis of the data also showed that inquiry method is more effective for teaching biology for the development of scientific attitudes as compared to traditional teaching methods.

This study provided a base and picture about the emphasis that our science teachers should give on the development of behavioral outcomes (scientific attitudes) which is one of important aspects of today's science teaching throughout the globe. Present practice of experimentation at the end of year is affecting science teaching adversely.

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Continuous experimentation and laboratory work is urgently needed. Dichotomy of theory and experimentation should be stopped forthwith. Students' manual at this level of education may prove a good remedy to the alarming situation.

Scientific attitudes and skills can be developed in science/biology students by a purposeful preparation of teaching unit and by putting the students in activities, involving them in discussion and designing the interesting experiments in a novel manner. This should be made part of classroom teaching.

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Importance of English in India

Nilanjana Syam, M.A. (English), M.Ed., Ph.D. Scholar

English is Used in Many Fields

Many years have passed since the commencement of the Indian Constitution. Still it has not been possible to replace English by Hindi as it was envisaged in the Constitution. English still enjoys an important position in our country and as the matters stand at present it is obvious that it will continue to enjoy this position for a considerable period of time to come. It is still used and would continue to be used as the associate official language as long as the non-Hindi speaking people want it. It is also used in administration, law courts, legislature, and communication between the provinces, commerce and for all international purposes. It is still the medium of instruction in medical, engineering, technical, nursing and some other professional education.

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Importance of English in India

A Generally Accepted Lingua Franca among the College-educated

English is the *lingua franca* in a vast country like India where too many languages are spoken and so many diverse cultures and ethnic groups co-exist. English fulfils a large number of utilitarian purposes including acquisition of knowledge of all kinds in a fast moving world of informatics and knowledge. This is not possible through any other language of India. It can be safely said that English with its almost two hundred years of co-existence on our soil cannot be called a foreign language. We have, over the years, adapted and mastered it, and have made it our own. We have learnt a great deal through the acquisition of this language and we have taken advantage of English being a language of our legacy of two hundred years.

A Window

Nehru said that English works as a window for us to discover and learn about the outside world, and we have definitely recognized at once the practical approach of a man who is otherwise often charged of being an idealist. Gandhi too expressed himself in English in order to reach a wider number of people, and was well aware of the fact that in order to build public opinion, he was using English as a medium to achieve an end – that was getting India freed from the British yoke. Gandhi recognized the usefulness of English to spread his ideas in the minds of those who mattered.

Some Important Decisions and Declarations

On 27.7.67 the then Education Minister Mr. Triguna Sen announced in the Lok Sabha that the mother tongue should be the medium of education ‘at all stages and in all subjects.’ But afterwards it has been resolved in the Vice-Chancellor conference that “English should be retained as the medium of instruction at the university stage.” In the great majority of cases the knowledge of English has become indispensable for securing well-paying jobs.

The Indian Education Commission (1964-66) has also recommended the continuance of English in the interest of national integration and for higher academic work. It is therefore apparent that English may continue as a national link language for quite some time to come.

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Renewed Enthusiasm for Learning and Using English

As a result, a growing tendency to master the language with renewed energy is noticed in recent years among the educated people of our country. Of course the growing popularity of English all over the world is also responsible for it.

English is learnt by the people in order to acquire a higher social status. The advantage of having sufficient knowledge of English always puts one in an advantageous position, and one's value for the purpose of employment also goes up. The graduates without English language normally find it difficult to get suitable jobs.

The Original Motive for the Introduction of English

It is generally held that the British introduced English in our educational system in order to produce cheap clerks for their colonial administration and to produce what Lord Macaulay called "a class of people, Indian in blood, and colour, but English in taste, in opinions, in morals and in intellect."

Subsequent Motives

In the first place English helped the growth of nationalism which ultimately helped free the country from the British yoke. Our national leaders drew their inspiration from the writings of the great thinkers like Ruskin, Carlyle, Abraham Lincoln and others who wrote in English. It is also interesting to note that the founder of the Indian National Congress, Allen Octavian Hume was British.

Even now, English is playing this important role as the national link language for the purpose of inter-state correspondence and as the language of trade and commerce between different parts of the country.

Enriching Indian Languages

Study of English has enriched the Indian languages and literature. All the Indian languages have freely borrowed words from English and have coined words and phrases on Language in India www.languageinindia.com

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English models to enrich their vocabulary. The influence of world literature on the vernacular literature of India is also directly attributable to the popularity of English literature in India.

English has also greatly contributed to the growth of knowledge in India, particularly in the fields of science and technology. It has brought home to us the different developments in the international scene and helped us in properly understanding the world situations.

Besides being the Associate Language for inter-State communication and communication between the state and the Centre, English is the only language which is understood by the educated people all over the country. Without English both official and private communication between many parts of the country will be completely cut off.

Simultaneously International and National

English is the most widely spoken language in the world. It is the mother-tongue of more than 320 million people and another 200 million use it as their second language. English is an important second language almost everywhere in the world. Even in India, it is not only a popular second language but also the mother-tongue of a small Indian community, the Anglo-Indians. Besides quite a few Indian States and Union territories, viz., Nagaland, Meghalaya, Arunachal Pradesh, Mizoram and Sikkim have adopted English as their official language. Mr. M.C. Chagla, when he was chief justice of the Bombay High court, once ruled that English was an Indian language and the Supreme Court upheld this judgment. The Sahitya Academy of India recognizes English as one of the Indian languages and Jawaharlal Nehru even wanted to include it in the VIIIth Schedule of the Constitution, thus giving it statutory recognition as an Indian language.

An Effective Library Language

Perhaps the most important role that English has to play in India today is a *library language*. This term was used by the Kothari Commission. Commission has said that no student should be awarded a university degree unless he has acquired some proficiency in English. This is as it should be, for English can be rightly regarded as a key to the store-house of knowledge.

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Books on all branches of knowledge are available in English. Besides, more than 60% of the world's technical journals, newspapers, periodicals, etc. are published in English. It might be possible to translate some of the books into the regional languages of the country, but not even the richest country with the most sophisticated translating machine will be able to cope up with the ever growing stream of knowledge that is being spread through these publications. Therefore, to keep themselves abreast of the latest developments in the field of science and technology, our students will have to acquire a reasonable amount of proficiency in English.

The importance of English as library language can be best described in the words of the Radhakrishnan Commission **year**.

English however must continue to be studied. It is a language which is rich in literature-humanistic, scientific and technical. If under sentimental wages we should give up English, we would cut ourselves from the living stream of ever-growing knowledge. Unless to have access to this knowledge our standards of scholarship would first deteriorate and our participation in the world movements of thoughts would become negligible.

Position of English in School Curriculum

For almost 200 years, English dominate the school curriculum. It was the medium of instruction not only at the university level but also at the school level until the early thirties of this century. Even when it ceased to be the medium of instruction, maximum number of periods was devoted to it and the students' main preoccupation was the impossible task of acquiring a mastery of the kind of English written by the great English writers of the past. Needless to say, this was a highly frustrating situation and except in the case of a very few brilliant students the standard of achievement in English was extremely poor. It is now realized that this state of affairs cannot continue and that the teaching of English should be made more practical and language-oriented in order to achieve the limited objective of learning this important foreign language. The Official Language Commission **year** appointed by the Government of India clearly indicates the position of English in our educational system:

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Since we need knowledge of English for different purposes, the content and character of that language as well as the method of imparting it have to undergo a change. English has to be taught hereafter, principally as 'language of comprehension' rather than as literary language so as to develop in the students learning it a faculty for comprehending writing in the English language, more especially those relating to the subject matter of their specialized fields of studies. No doubt, to a limited extent, a capacity for expressions would also accrue and may usefully be cultivated along with the faculty for comprehension.

The three-language formula, first suggested by the National Integration Commission (1962) and later recommended by the Indian Education Commission (1964-66), envisages compulsory study of English either as a second language or as a third language for a duration of six years or three years respectively in non-Hindi speaking areas, and as a second language of six years duration in Hindi speaking areas. The Regional Language or the first language is to be taught from class I to class X and the second and the third languages are to be introduced in class V and class VII respectively. In Hindi speaking area, the third language should be a modern Indian language other than Hindi. The mother tongue or the regional language should be the medium of instructions at all levels of education. All the states except Tamilnadu have accepted the three language formula with necessary modifications to meet local requirements. Though most of the universities have switched over or are switching over to regional languages, they have retained English as a compulsory subject of study up to the graduate level.

Freedom to Frame the Syllabus

Education being included in the concurrent list of the constitution, the states got the liberty to frame their own academic syllabus keeping their indigenous needs in view, but they are mostly not in conformity with the national curriculum. In different states of India, English is, therefore, introduced from class IV-VI and is made compulsory up to degree level. But there is little uniformity regarding this language in school curriculum from state to state in respect of duration and intensity of the programme of instruction and in designing text books and syllabus, etc. Somewhere it is optional while somewhere else it is compulsory.

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Importance of English in India

The following table shows the overall position of English teaching-learning conditions in different states and in the union territories.

TABLE 1.

POSITION OF ENGLISH TEACHING IN INDIA

Name of states/ Union Territories	English is taught from	Compulsory up to	Duration
Asaam, Orissa	Class I	Degree 1 st year	13 years
Arunachal Pradesh	Class I	Degree level	15 years
Andhra Pradesh, Delhi,	Class V	Class XII	8 years
Maharashtra ,Bihar	Class V	Class XII	8 years
Nagaland	Class I	Degree level	15years
West Bengal & Goa (UT)	Class III	Class XII	10Years
Tamilnadu & Mizoram	Class III	Class X	8Years
Himachal Pradesh, Jammu&Kashmir	Class VI	Class XII	7Years
Kerala,Punjab, Uttar Pradesh	Class VI	Class XII	7Years
Madhya Pradesh,	Class VI	Class XII	7Years

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Importance of English in India

Rajasthan	Class VI	Degree level	8years
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Recent developments indicate that most states prefer to start teaching English from Class I in every school.

In view of the present position of English in the new setup of India, the Conference of Professors of English (1953) recommended:

- (a) That English should continue to occupy an important place in the curriculum of Secondary schools;
- (b) That the aim should be the attainment by pupils of a good working knowledge of English at the end of the secondary stage;
- (c) That the course in English should consist of detailed study of texts of simple modern English prose written within a vocabulary of about 2,500 'essential' words; non-detailed study of books in prose and verse with a larger vocabulary for rapid reading and simple composition;
- (d) At present English should be taught as a compulsory subject for a period of six years at the Secondary stage, but with improvements in the training of teachers of English, it should be possible to curtail the duration of the course by one year, provided, however, that English is taught for six periods of Fifty minutes each per week.
- (e) That pupils may, at their option, offer an additional course in English; and
- (f) That facilities should be given for the training of administrators & diplomats in the use of English, both spoken & written.

Increasing Demands of Mother Tongues and Regional Languages

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Importance of English in India

The increasing demand of mother tongues and regional languages happen to be one of the primary causes of divided opinion and focus on the place of English in Indian curriculum. Though considerable efforts are being made to prepare Hindi as the national language it is widely felt that sudden banishment of English without sufficient and careful preparation would not only bring down the standard of higher education, but would also deprive the country from the fruits of ever growing knowledge explosion.

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Reading Strategies, Metacognitive Awareness and L2 Readers in Language Class Shamim Ali, Ph.D.

Introduction

The teaching and learning of English language has acquired a very important position in recent times. The 20th and 21st centuries have witnessed multifaceted advancement in science and technology, commerce and industry and internet-based mass communications; with English emerging as the dominant vehicle of communication-the prima donna and lingua franca of global communications and commerce. English is now being taught as a second language in almost all

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countries of the world. It is taught in all schools of Pakistan as a compulsory subject, from lower secondary to upper secondary levels. Despite its exceptional importance and official patronage, the level of proficiency in English leaves a lot to be desired. This study constitutes a very modest, but necessary step to help educators understand the underlying causes and problems impacting effective teaching and learning of the English language. Whilst concentrating on the ethnicity-oriented student's learning methods/strategies, this study has also tried to note the differences in learning techniques adopted by students coming from rural and urban school systems with their relative scholastic differentials.

Rural-Urban Learning Differential

Rural-urban learning differential is the unfortunate product of variable scholastic standards and the relative difference in the competence and linguistic proficiency of respective teachers. Students educated in rural areas of Pakistan are manifestly less proficient in spoken English as compared to students educated in urban schools. Students are taught English through **Grammar-Translation Method (GT)**. This method makes students dependent on their mother tongue. Whatever they read, they translate into their own vernacular and they cannot even write one original sentence.

Impact of GT

GT Method inhibits the development of linguistic styles and concepts and limits vocabulary. Even after studying for 14 or 15 years, their linguistic proficiency remains poor. Students desirous of higher education often feel the need for specialized English language courses. Urban students have relatively better exposure of English language as compared to the rural students. Cultural influences that mould, shape and enrich the process of learning are denied to rural students. They do not have adequate opportunities to converse in English. Secondly, rural students are taught in Urdu or in their vernacular languages, by teachers of questionable ability. Consequently, rural students tend to treat English as any other subject- not as a language to be used as a vehicle of communication. For higher education or for better paying jobs, rural students, more often than the urban students, feel obliged to join language courses.

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Different Learning Strategies

Students face many challenges in language classrooms. To overcome these challenges they devise different learning strategies-both conventional and unconventional. Interestingly, there are notable differences in strategies/techniques adopted by rural and urban students. Cognitive strategies are used more frequently by rural students, whilst Meta-cognition is more commonly used by urban students. For learning English, the use of memory, meta-cognitive and affective strategies are relatively more preferred by urban students. On the other hand, rural students show greater preference for cognitive, compensation, and social strategies as compared to urban student. Given the political baggage presently accompanying the English language, the potential impact of Cognitive Dissonance on learning poses an interesting challenge for teachers and students.

Objectives of Research

The aim of this research was to find out the relative differences in the meta-cognitive learning strategies adopted by students of different ethnicities and rural-urban backgrounds. Therefore, there was a great need for the language teachers to gauge the overall characteristics of the students' learning strategy. This study can help teachers to formulate their learning strategies and to improve their learning efficiency. This study will highlight the differences that exist between them.

Literature Review

For the past couple of decades, Pakistan has paid greater attention to the teaching of English as a foreign language owing to its primacy in business and commerce; higher education in the fields of science and technology; and in internet based mass communications. However, the learning and teaching of English as a foreign language still faces numerous problems and challenges arising from the inadequacy of teaching materials and aids and of teaching methods or instructional techniques.

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Different strategies have been mooted to respond to the problems arising from institutional drawbacks at Teacher training courses and workshops, and via some forms of academic offerings. This is clearly not enough and the whole business of teaching and learning English remains essentially “work in progress”.

However the National University of Modern Languages which began as an institute helps people to learn different languages, it acts as a springboard for emerging disciplines. The Functional courses department of English offers different levels of English courses .These courses are based on all four skills of language .Department has skilled teachers who apply most modern methods for teaching. All skills are very important for learning but Reading Skills has great importance.

Role of Reading

According to Grabe (1991), reading is an essential skill and probably the most important skill for second language learners to master in academic contexts.

Research in second language reading suggests that learners use a variety of strategies to assist them with the acquisition, storage, and retrieval of information (Rigney, 1978). Strategies are defined as learning techniques, behaviors, problem-solving or study skills which make learning more effective and efficient (Oxford and Crookall, 1989). In the context of second language learning, a distinction can be made between strategies that make learning more effective, versus strategies that improve comprehension. The former are generally referred to as learning strategies in the second language literature.

Comprehension or reading strategies on the other hand, indicate how readers conceive of a task, how they make sense of what they read, and what they do when they don't understand. In short, such strategies are processes used by the learner to enhance reading comprehension and overcome comprehension failures. Reading has been specifically important for the first and second languages. Hence reading strategies are of interest in the field of reading.

Brown (2001) holds the view that language learning strategies are techniques that the language learners apply to improve their own progress in second language (L2). Whilst institutional improvements are being devised, the Learner's personal efforts continue to play a vital role in learning of languages. Brown (2001) further notes the significance of investment of time and effort by the learner himself/herself in learning of language; by which efforts the student greatly extends the range of his learning in formal class rooms. In Brown's view, Learners employ different strategies-such as memory, cognitive and compensation or indirect strategies- meta-cognitive, affective, and social strategies.

Oxford (1993) says that effective learners actively associate new knowledge with their prior knowledge; these learners often apply meta-cognitive strategies such as evaluating, organizing, and planning their learning along with cognitive strategies like analyzing, reasoning, transferring information, taking notes and summarizing. Learners often use compensation strategies such as guessing or inferencing. Memory strategy indicators are also often used by competent learners in the form of grouping and structured reviewing (Brown, Bransford, Ferrara, and Campion 1983 in Oxford 1993).

The use of language learning strategies by students is influenced by many factors such as motivation, gender, age, ethnic background and learning style. Students from urban background apply different strategies as compare to students from the rural background. They are not aware of social strategies, because of their socio-economic and educational background. They have environmental limitations as well.

Focus of This Research

This research will try to explore the differences in the meta-cognitive learning strategies employed by students hailing from urban and rural areas, duly recognizing the differences of culture and ethnicity on their learning behavior. It has been noted that trained teachers do not insist upon one kind of good learner profile. These teachers do not demand that students act in class in a rigidly uniform fashion irrespective of their diverse learning backgrounds. Knowing their differences, the teachers don't take the risk of imposing a uniform methodology on the Language in India www.languageinindia.com

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students that is unfavorable to their learning. Experienced language teachers try to incorporate the students' previous knowledge in the teaching matrix of the new language, conforming to Oxford's (1993) view that effective learners actively associate new information with existing information.

The Environment of the Classroom

The environment of the classroom helps learners to devise learning strategies, because large classes allow students to work in groups which optimize the use of the communicative approach. This gives them a chance to employ and learn different strategies from their peers. Basically, the use of language learning strategies is also influenced by the class room environment.

Donato and McCormick (1994:462) re-conceptualize the classroom as an emerging and dynamic culture which plays an important role in fostering strategic learning. The social life of the classroom is central to the issue of choice of individual strategy by a learner. Investigations dealing with the use of learning strategies applied outside the L2 field have also shown the power of learning strategies in the process of gaining knowledge. Almost all learning strategies categorized by Oxford (1990), whether direct strategies, such as memory, cognitive and compensation; or indirect strategies like meta-cognitive, affective and social are employed by learners. Therefore the present research is conducted in order to find the answer of the following question .This question is related to their awareness of reading texts for comprehension: and to discover the differences between Urban and Rural learners in their use of reading strategies in Reading class.

Research Questions

Q. What are the different meta-cognitive learning strategies applied by the Rural and Urban students in Reading Skills' class?

Q.How do meta-cognitive learning strategies vary between rural & urban students in Reading skills class?

Delimitation

The researcher has delimited her work to the National University of Modern Languages. This research is focused on the teaching/learning process in a classroom. However, no broad generalization has been made rather the researcher has focused mainly upon specific **Meta-cognition strategies** applied by learners in the Reading Classes.

Theoretical Framework & Research Design

Many researchers have defined the term “language learning strategy”. Wenden and Rubin (1987:19) define learning strategies as "any sets of operations, steps, plans, routines used by the learner to facilitate the obtaining, storage, retrieval, and use of information.”

According to Rubin, learning strategies are of two main types, these are: Cognitive Learning Strategies and Meta-cognitive Learning Strategies. He identified six main cognitive learning strategies contributing directly to language learning. It involves Clarification / Verification, Guessing / Inductive Inference, Deductive Reasoning, Practice Memorization and Monitoring. Whereas meta-cognitive are used to regulate or self-direct language learning. It involves various processes as planning, prioritizing, setting goals, and self-management. The amount of information to be employed by language learners is quite sufficient, learners employ various language learning strategies in the classroom. According to Rubin(1987) Language learning strategies are good indicators of how learners approach tasks or problems encountered during the process of language learning, and how teachers helps them in developing the communicative competence. Teachers who train students to use language learning strategies can help them become better language learners.

(Lessard-Clouston 1997:3) accentuates that helping students understand good language learning strategies and training them to develop and use such good language learning strategies can be considered good characteristics of a good language teacher. Research into the good language learning strategies revealed a number of positive strategies .Therefore, the descriptive part of the study is based on past research especially the theories of Rubin(1987:19),

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Flavell (1976) who pioneered much of the work in the field of strategies, made the distinction between strategies contributing directly to learning and those contributing indirectly to learning. Meta-cognition, the term, was first used by Flavell in the mid-1970s. Byrd and Carter, (2001) also classified it as a self-awareness of mental process.

Oxford (1990) believes that meta-cognitive strategies provide a way for learners to coordinate their own learning process; therefore three aspects, (a) Global Reading Strategies (b) Problem-Solving Strategies and (c) Support Reading Strategies of meta-cognition were chosen for this study.

Quantitative Component of This Research

The second part of this research is quantitative in nature. There are different ways of assessing the different aspects of meta-cognition. Therefore I have applied MARSII (Meta-cognitive Awareness of Reading Strategy Inventory), developed by Mokhtari and Reichard (2002). It has all features which cover various aspects of meta-cognition. As mentioned earlier that this research only used quantitative method for data collection therefore a questionnaire was developed and distributed to the students of Certificate level at the National University of Modern Languages. These learners were from varied ethnic backgrounds. The purpose of this questionnaire was to find out the significant differences in the use of meta-cognitive language- learning strategies among rural and urban students. The feedback of the questionnaires was evaluated. There were 30 statements for them to consider. The statements were set with reference to the learners' common features and learning styles. The researcher considered this questionnaire to be very effective in gathering the data, to analyze and to evaluate the result.

Questionnaire

Meta-cognitive Awareness of Reading Strategies Inventory

Directions: Following are different kinds of reading strategies, read the corresponding statements carefully and mark your response.

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S.No	Strategy	Statement	Yes	No
1	Global Reading Strategy	When I read, I have a purpose in mind		
2	Support Reading Strategies	I take notes during reading		
3	Support Reading Strategies	I usually summarize the text after reading		
4	Problem-Solving Strategies	When I lose concentration, I try to remain on track		
5	Support Reading Strategies	I highlight information in the text		
6	Support Reading Strategies	I look up difficult words from dictionary		
7	Global Reading Strategy	For increased understanding, I use tables		
8	Global Reading Strategy	For better understanding I use context clues		
9	Support Reading Strategies	I re-paraphrase the concepts while reading		
10	Problem-Solving Strategies	I infer the meaning of unfamiliar words		
11	Global Reading Strategy	I develop my thinking skills for good understanding of the text.		
12	Global Reading Strategy	I read the headings and sub headings		
13	Support Reading Strategies	When I don't understand the text I read aloud		

14	Problem-Solving Strategies	I don't read without purpose		
15	Problem-Solving Strategies	I read carefully for better understanding		
16	Support Reading Strategies	I like to discuss the text with peers to check my understanding		
17	Global Reading Strategy	I preview the text		
18	Problem-Solving Strategies	I adapt the text according to my reading speed		
19	Global Reading Strategy	I read important details and try to omit irrelevant details.		
20	Problem-Solving Strategies	If/when text becomes difficult, I still give proper attention		
21	Problem-Solving Strategies	I think about the text while reading		
22	Problem-Solving Strategies	I try to visualize information while reading		
23	Global Reading Strategy	I notice at once the boldface and italics to identify important information		
24	Global reading Strategy	I analyze and evaluate the material of the text		
25	Support Reading Strategies	I read again and again to find out the relationship among ideas		
26	Global reading Strategy	I check my understanding when a difficult concept arises		

27	Global Reading Strategy	I try to guess what the text is about		
28	Problem-Solving Strategy	I re-read if the text becomes difficult		
29	Support Reading Strategy	I ask W/H questions myself, If I don't get through the text .		
30	Global reading Strategy	I always check my guesses about the text		

. Data Collection & Analysis

The National University of Modern Languages is considered to be the most suitable university for data collection for this research because learners come here from all over Pakistan to learn English. Students from the remote areas of Punjab, Khyber-Pakhtunkhwa, Sindh and Baluchistan. Demographic characteristics of learners varied in the classes observed. As mentioned earlier pursuant to the empirical design of this research, a questionnaire in the form of statements was given to students. It is pertinent to mention that these students come from a wide variety of ethnic and cultural backgrounds.

Meta-Cognitive Reading Strategies Used by Urban Students

S. No	Strategy	Statement
1	Global Reading Strategy	When I read, I have a purpose in mind
2	Support Reading Strategies	I usually summarize the text after reading
3	Problem-Solving Strategies	When I lose concentration, I try to remain on track
4	Support Reading Strategies	I highlight information in the text .

5	Global Reading Strategy	For increased understanding, I use tables
6	Global Reading Strategy	For better understanding I use context clues
7	Support Reading Strategies	I re-paraphrase the concepts while reading
8	Problem-Solving Strategies	I infer the meaning of unfamiliar words
9	Global Reading Strategy	I develop my thinking skills for good understanding of the text.
10	Global Reading Strategy	I read the headings and sub headings
11	Global Reading Strategy	I preview the text
12	Global Reading Strategy	I read important details and try to omit irrelevant details.
13	Problem-Solving Strategy	I think about the text while reading
14	Global reading Strategy	I notice at once the boldface and italics to identify important information
15	Global reading Strategy	I analyze and evaluate the material of the text.
16	Global reading Strategy	I check my understanding when difficult concept arises
17	Global reading Strategy	I try to guess what the text is about
18	Support reading strategy	I ask WH questions myself if I don't get through the text
19	Global reading Strategy	I always check my guesses about the text

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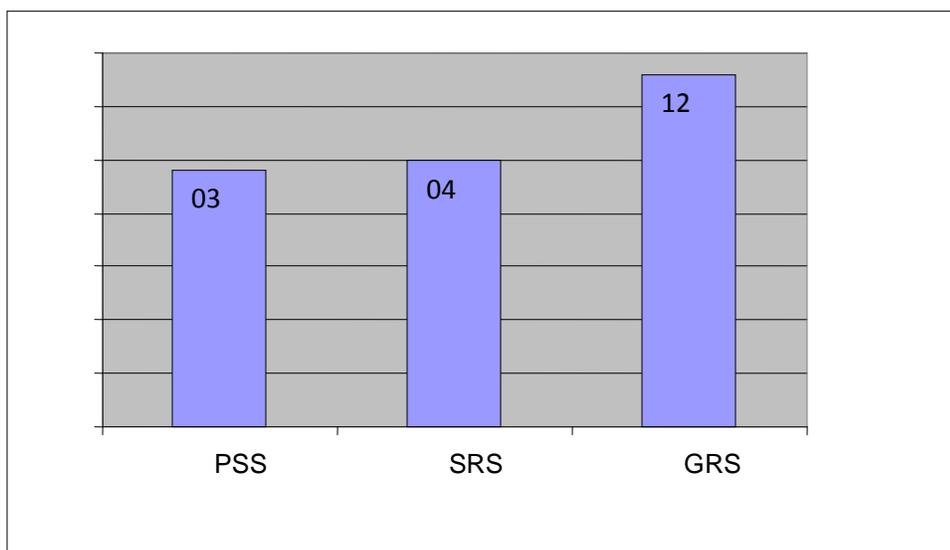
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Total Meta-Cognitive Strategies Used by Urban Students

Total Meta-Cognitive strategies used	19
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GRS	Global Reading Strategy	12
PSS	Problem-Solving Strategies	03
SRS	Support Reading Strategies	04

Discussion/Analysis

The teachers of NUML apply the communicative approach, and they strongly believe that the best way to develop students' English language skills is to immerse them in an all-English environment in which they hear, repeat, read and write English only. They get an opportunity to analyze and evaluate the text. The data indicates that urban students apply Global Reading strategy very often. It

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shows that they direct their own learning process. They have an ability to adjust themselves to their own learning processes. They have a clear concept of self-regulation. They can monitor their own learning without external guidance. They always maintain and make use of these strategies on their own. They select, employ, monitor, organize and evaluate the usage of these strategies effectively. After reading a text, students usually question themselves about the concepts discussed in the text. Learners' cognitive goal is to get through the text. They apply Self-questioning to comprehend the text strategy; it is supporting reading strategy. If the learner thinks that he cannot answer his own questions, or that he does not understand the text, he must then determine what needs to be done to ensure that he meets the cognitive goal of understanding the text. It happens very often in the language class that learners re-read the text with the aim of being able to answer the questions. Global reading strategy helps them to meet the cognitive goal of comprehension. All of these strategies are sequential processes, and help to regulate and formulate learning. Students plan and monitor cognitive activities, and check the outcomes of those activities.

Meta-Cognitive Reading Strategies used by Rural Students

S. No	Strategies	Statements
1	Global Reading Strategy	When I read, I have a purpose in mind
2	Support Reading Strategies	I take notes during reading
3	Support Reading Strategies	I usually summarize the text after reading
4	Problem-Solving Strategies	When I lose concentration ,I always try to be on the track .
5	Support Reading Strategies	I highlight information in the text
6	Support Reading Strategies	I look up difficult words from dictionary
7	Support Reading	I re-paraphrase the concepts while reading

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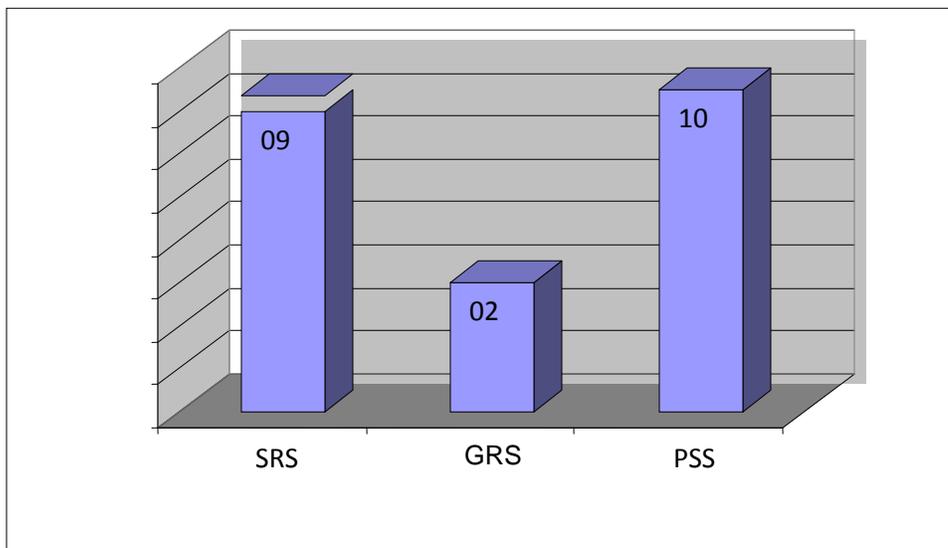
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	Strategies	
8	Problem-Solving Strategies	. I infer the meaning of unfamiliar words.
9	Global Reading Strategy	I develop my thinking skills for good understanding of the text.
10	Support Reading Strategies	. When I don't understand the text I read aloud
11	Problem-Solving Strategies	I don't read without purpose
12	Problem-Solving Strategies	. I read carefully each and every word for better understanding
13	Support Reading Strategies	I like to discuss the text with peers to check Understanding
14	Problem-Solving Strategies	I adapt the text according my speed
15	Problem-Solving Strategies	If text becomes difficult, I give proper attention
16	Problem-Solving Strategies	I think about the text while reading.
17	Problem-Solving Strategies	I try to visualize information while reading.
18	Support Reading Strategy	I read again and again to find out the relationship among ideas
19	Global Reading Strategy	I try to guess what is text about
20	Problem-Solving Strategies	I re-read the text if it becomes difficult
21	Support Reading Strategies	I ask WH questions myself if I don't get through the text

Total Meta-Cognitive Strategies Used by Rural Students

Total Meta-Cognitive strategies used	21
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GRS	Global Reading Strategy	02
PSS	Problem-Solving Strategies	10
SRS	Support Reading Strategies	09

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Discussion/Analysis

The result showed that rural students apply Problem Solving Strategies and Support Reading Strategies very often as compared to Global reading strategy. These two strategies helped them to overcome knowledge gaps; therefore the intensity of the usage of problem solving and supporting strategies by Rural students were noticed higher than that of Urban students. While using these strategies they have to compensate for limitations in their language. Usually Rural students are overwhelmed by new experiences, such as learning English language, starting the new place or being in a new classroom with different class fellows. As rural students apply supporting reading strategy, so the use of bilingual dictionaries is very common among them. They develop volitional control over various cognitive routines related to problem solving and they have an ability to monitor their understanding and progress. They have good recognition of their goals, and they can clarify their misunderstanding when they have a problem in comprehending the text. They usually have awareness of the text because they re-read the text, rephrase it and the students whose meta-comprehension is good, means that they have conscious control over their understanding. They look for topic sentence, find the relationship between ideas, relate different parts for comprehension and relate the new information to prior knowledge. They read carefully each and every word for better understanding and discuss the text with peers to check their understanding. If the text becomes difficult, they give proper attention and adapt the text according to their speed .

The Common Strategies Used by Both Types of Students

S. No	Strategy	Statement
1	Problem-Solving Strategy	When I lose concentration, I always try to remain on track
2	Problem-Solving Strategy	I think about the text while reading
3	Global Strategy	When I read, I have a purpose in mind
4	Global Strategy	I develop my thinking skills for good

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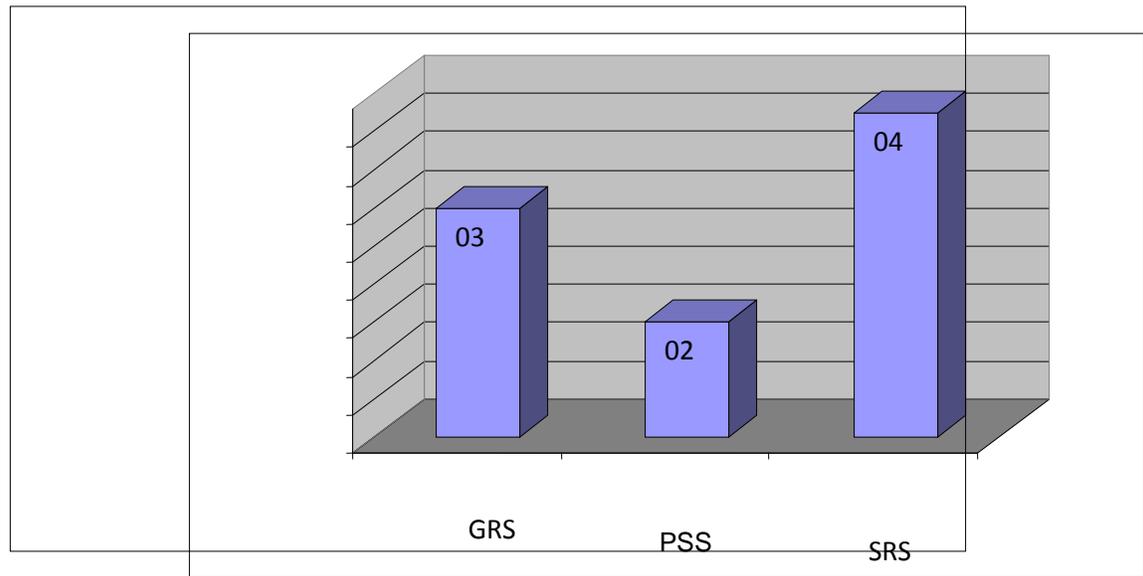
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5	Global Strategy	I try to guess what the text is all about
6	Support Reading Strategy	I usually summarize the text after reading
7	Support Reading Strategy	I highlight information in the text.
8	Support Reading Strategy	I re-phrase the concepts while reading
9	Support Reading Strategy	I ask W/H questions myself If I don't get through the text

Similar Learning Strategies Used by Both types of Students.



GRS	Global Reading Strategy	03
PSS	Problem-Solving Strategies	02
SRS	Support Reading Strategies	04

Discussion/Analysis

The results of the study showed that both groups display almost similar learning strategies. Regarding the differences between both groups, urban students used Global Reading Strategies more often than rural students. Both Rural & Urban learners develop their thinking skills for good understanding of the text. The research findings suggested that some learning strategies, such as Problem Solving Strategies and Supporting Reading Strategies were most commonly used by Rural Learners .However it was noticed that rural students were also frequent users of Support reading strategies. They use various kinds of reference material such as using dictionaries to re-phrase the concepts while reading. In fact, it is most commonly used learning strategy at Certificate level by both categories of students. The findings also indicated that students applied different strategies consciously or unconsciously to encounter problems during reading. The last was the usage of problem solving strategies, which was reported highest among rural learners. Majority of the rural learners applied problem-solving strategies for performing different activities in the language classroom. Learners faced different challenges in language classroom it is almost like a problem–solving academic atmosphere. Students from rural areas were the highest users of the Problem solving strategies because they wanted to find the easiest way to handle difficult task in the class. Nevertheless Urban students were also engaged in problem solving strategies during the process of language learning.

Conclusion

The researcher has explored the differences of learning strategies between Urban & Rural students. Learning strategies have a great importance in language classes and play a pivotal role in second language teaching methodology as well. Students can develop better learning with proper instructions. They can monitor their performance and identify their learning issues with the help of teacher's teaching methodology. Being a language teacher, the researcher believes that it is our duty to create awareness in our students of these learning strategies through explicit-implicit instructions, because students belonging to urban area have different learning styles to those who are having rural background. Students from rural area do not have good exposure, and their rural educational system does not offer any advanced courses .They do not have specialized

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trained teachers and they still follow old grammar translation method They have very unsupportive academic environment which hinders their process of learning, As the data revealed that in reading class they did not apply advanced meta cognitive strategies instead they applied problem solving strategy and supportive reading strategy. Good training and proper class room management would be beneficial for such students to learn and apply Global reading strategies, which is more advanced than other two strategies; it would help students to conceptualize the text in a proper manner.

Classroom Implications & Future Research

Based on the findings, recent research in the area of reading comprehension has focused on reading-related strategies, and application of strategies. For the most part, such studies have found that strategy application leads to better reading performance. On the basis of strategy-application learning, the following guidelines for effective strategy instruction in classrooms are offered for teachers.

1. Teachers must care about the processes involved in reading, and must devote instructional time to students through direct strategy.
2. Teachers must guide about how a particular strategy is best applied and in what contexts. Teachers can help students as they read in order to determine students' strengths and weaknesses in terms of strategy use.
3. Teachers must present strategies as applicable to texts
4. Strategies learning/training should be the part curriculum.
5. Teachers must provide students with opportunities to practice strategies they have been taught.

The classrooms can become an ideal classrooms if strategy instruction wholly-intertwined with content-areas. Moreover, teachers should lead their students' attention towards all aspects of meta-cognitive strategies. Introducing new skills, teaching meta-cognition and giving students practice at applying them - improves students' learning in the language classroom

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as well as securing good grades in examination. All learners have diverse learning strategies, all of them learn at different rates and level; and they have varying socio-economic backgrounds. The teachers should not expect the same results from every student because of their diverse intellectual strengths. Teachers should develop their own model that targets the diversity issues of language class. The teaching methodologies applied in language classrooms should incorporate the learning styles of both rural & urban students.

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Rhythm of the Rattling Rootless with Reference to Neela Padmanabhan's *Generations*

Preetha. C., M.A., M.Phil., Ph.D. (Scholar)



Neela Padmanabhan

www.neelapadmanabhan.com

Neela Padmanabhan's Novel

The paper discusses Neela Padmanabhan's *Generations*. Neela Padmanabhan is a distinguished Tamil novelist. The discussion here is based on the translation of the original in Tamil, *Thalaimuraigal*. The translator Ka.Naa.Subramaniam is a celebrated writer of Tamil novels, short stories and

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literary criticism. The theme of the novel is to make one's way independent of the tradition and yet the impact and influence of tradition will always be there. Changed circumstances may dislodge tradition and may set us free as a wind might loosen a seed stuck in a dry spot.

The Central Character

Diravi is the central character in this novel. He was shocked (and individually awakened from within) when his older sister Nagu Akka who was married six months back to Sevantha Perumal was sent back home calling her unfit for marital life. He felt that it was Nagu Akka's singular misfortune that all this had happened to her. Some made fatalistic remarks such as "She was fated to live like that, what we can do? The sins of the past life". (64) When Nagu Akka lay on her stomach, most of the time weeping either in the dark inner room or in the passage, Diravi's anger turned towards his brother-in-law who has not considered his sister's feelings. Nagu Akka is an example of some women in our society, who suppress their emotions within themselves, to maintain their family bonds.

The Tradition of Suppression of Sad Feelings

When Diravi and his family tried to forget what had happened, others enquired of them, expressing sorrow, but some were just curious which portrays the intention of the people living in our society. Even when their nightmares came to dire reality, when his brother-in-law Sevantha Perumal secretly married, each one in the house tried to hide their feelings including Nagu as they felt that their burden must not make the other persons' heart feel heavier.

Brother's Burden

Diravi was aware of the situation at home. The sentimental attachments and enmities he had felt were now taking shape as real problems and challenging him to fight to a finish. Watching Nagu Diravi's heart ached. It was a problem, a challenge to him. Sometimes he would see Sevantha Perumal in the town. He no longer thought of him as brother-in-law. He used to avoid him but these days he sought to hold that fellow's eye with his own and tried not to give way to him. He thanked Kuttalam for giving him this courage. Kuttalam was older than Nagu and he was very much concerned about Nagu.

Second Marriage Ends as an Unhappy Wedlock

In due course they came to know that Sevantha Perumal is not happy with his second wife and that they were now reaping the harvest of their wrong doing. It pleased Diravi but did not profit Nagu in any way. Sevantha Perumal had charged Nagu Akka with not being a female. "But it was more than two years since he married Vadivu and no sign of a child yet...did it not prove that it was Sevantha Perumal who lacked manhood... (10). But will the society answer to this?

To Prove to the World Around

Diravi wanted to prove to the town that his Nagu Akka was not what her husband had accused her of being. There was gossip about Sevantha Perumal's manly prowess, rather lack of it. But would he be right in putting Nagu akka in the public eye again, thought Diravi. He wanted to do it but was afraid of the psychological burden he would be placing on himself and on his sister.

Now, A School Teacher

Diravi managed to get appointed in Karingal Government School. The guidance of Moses at this point of time to take his sister to a doctor seemed very much impossible for Diravi as Nagu Akka has not come out of the house all these years after she got separated from Sevantha Perumal.

Nagu Akka

Nagu Akka hardly spoke with anyone. Diravi was old enough to guess for himself what was going on in her mind. Shortly after puberty she had been married to Sevantha Perumal, not knowing anything about marriage except that it was a change of dwelling. Within six months, she had been sent back home. She was a year or two older than Diravi and like him, not mature enough to understand her own plight.

Nagu Akka's ill health was the right time when Diravi decided to take her to the hospital with the permission of the elders, where he was confirmed that there was nothing wrong with his sister. Perumal had wronged Diravi's family immensely but Nagu Akka was not progressive enough to say that she would not consent to live with him. Even so, he could not afford to think only of his feelings and his self-respect when it was a matter which affected his family and his sister Nagu. He was sure that he could defend himself competently now. But only when he spoke to Sevantha Perumal regarding this matter, did he realize that his brother-in-law was fully aware of the mistakes on his side and was never ready to accept the true self of Nagu.

A Revolutionary Idea – Against Tradition

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It was here where Diravi decides that he should bring a change in his sister's life by getting her married to Kuttalam. He knew that it is not an easy task but he was ready to overcome any number of obstacles for the sake of his sister. He knew that Nagu was silently thankful to him. But things did not go well as Diravi expected. Sevantha Perumal and his wife decided to kill Kuttalam and succeeded in their plan. Everything was like a bad dream. Nagu Akka, Father and Mother and of course Diravi himself left the house and decided to go to another place where Diravi was working. They were more dead than alive.

The Texture of Years, Events, Characters and Situations

The texture of years, events, characters and situations connecting the dying Unnamalai Aachi and her youthful grandson Diravi emerge as a tapestry of truth. The awakening of the individual's consciousness - to the limits his community will permit is a theme of the novel. Though Diravi has no pretensions to become a crusader or a social reformer, he does become his sister's defender. Brotherly chivalry, a common theme in Indian fiction and cinema is handled convincingly here, without a trace of sentimentalism.

But in the whole novel Nagu remains a mute sufferer whose life was rattling from the beginning till the end. She is, indeed, rootless. Though there are one or two people like Sevantha Perumal, there are many like Diravi who, in spite of their own burdens, understand and help to uplift the female sufferers in our society. Now we can see that there is a generational change and both the males and females have taken a different approach towards life and are trying to understand their companions' feelings. Everything lies in the eyes of the beholder.

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Assessing the Diachronic Etymology and Lexical Collocations in Nizami's *Khamseh*, *The Quintuplet*

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Ferdowsi University of Mashhad



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

Abstract

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Assessing the Diachronic Etymology and Lexical Collocations in Nizami's *Khamseh*, *The Quintuplet*

Lexical collocations, which occur based on semantic relevance between lexicons, are of considerable importance in any language and in close relation to morphology and semantics. Nizami's innovative and creative use of lexical collocations in syntagmatic axis makes his work different from other poets' works.

Due to the fact that recognizing the poet's style and his way of applying the lexical collocations can elucidate his attitude towards life, the present study aims to assess the reasons underlying lexical collocations and etymology in the Nizami Ganjavi's *Khamseh*.

To achieve this goal, lexical collocations have been investigated on the basis of lexical relations, references to the Holy Quran and Persian mythology. Considering the criteria which have been used in evaluating the *Khamseh*'s lexical collocations, the reasons of most lexical collocations in other poets' works can be perceived; therefore, the research's findings can be helpful in different researches appraising the Persian collocations.

Key words: collocation, lexical relations, syntagmatic axis, diachronic etymology

1. Introduction



Courtesy: http://www.parstimes.com/events/khusrau_throne.jpg

One of the fundamental issues of linguistics is lexical collocation which indicates the existence of lexical relations and relevance between the vocabularies. Lexical collocations are of

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considerable importance between the speakers of a language mirroring their attitudes, thoughts and customs in using their language and literature. Prevalent collocations of Persian language are also of great importance in structuring this language.

Collocations refer to the arrangement or juxtaposition of words which commonly co-occur, and no generalized reason can be given for their grouping and functioning. There is no specific and universal criterion for collocations and we, as researchers, can only assess the collocations' causes and investigate how and based on which linguistic elements a poet created lexical collocations in his/her work.

Generally speaking, lexical collocations define a sequence of two or more words which are used by native speakers as common as any other linguistic element. Some collocated pairs are so often repeated and associated which it is expected to see them always with each other or one of the pairs reminds us of the other.

One of the most dominant characteristics of poets' compositions is the way they benefit from the lexical collocations. Owing to the fact that eleventh and twelfth centuries occupied the highest position in Persian literature and since Nizami took much advantage of lexical collocations to make his poetry more coherent, the Nizami's *Khamseh* - a collection of five narrative poems composed in twelfth century- was chosen to be investigated both historically and comparatively. One of Nizami's strategies in composing this work was citing the Holy Quran which created more subtlety and elegance. He applied this method in a very coherent and homogeneous way which caused no damage to his poetry and can be regarded as the indicator of his special skill in using lexical collocations and taking advantage of lexical relations.

To investigate the diachronic etymology of the vocabularies and lexical collocations existing in this work, we chose more frequent ones. The present study aimed to find the diachronic etymology of these collocations and the underlying reasons of appearing together. The lexical relations also were appraised.

It should be pointed out that this study can be an opening for other debates concerning more attention to the diachronic etymology of lexical collocations and the reasons of grouping with each other.

2. Statement of the Problem

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Since some of the linguistic compositions, due to the lack of collocational capabilities, are not frequent between the speakers of a language, they may be omitted after some time. These compositions are personally made pseudo-collocations which are unpopular with most of the people. There are some other frequent collocations which can be accepted by most of the speakers.

There are various reasons for the co-occurrence of two words. This article has assessed the lexical collocations according to their diachronic etymology and lexical relations. It means that some sequences of words and collocations are just the result of their social application and repetition in different periods of time; therefore, they cannot be regarded as the consequence of syntactic reasons or they have not had any origin in the past, so they have not been transferred from a generation to the other.

The present study has classified different collocations into different groups on the basis of their etymological origin. It aims to clarify various reasons of lexical collocations which have become commonplace in speaking. To achieve this goal, lexical collocations which exist in Nizami's *Khamseh* and are accepted by majority of the people have been investigated.

3. Review of Literature

Collocations are universal issues in all languages. Widespread researches in this field can be an indication of its significance. But in spite of all these researches, there is no universal definition for collocation and different linguists have presented several definitions for it.

The concept of collocation was firmly grounded by Structuralist-linguists and this term was first introduced by J. R. Firth (1957) in his semantic approach¹ arguing that "you shall know a word by the company it keeps" (Palmer, 1971, p. 161). Palmer simply stated that each collocation must be learnt as an integral whole or independent identity, rather than by the process of piecing together their component parts.

Lyons (1997, p. 261) also believes that a collocation cannot be meant by separating its components but it should be considered as a whole.

¹ - by J. R. Firth in his paper *Modes of Meaning* published in 1951 according to <http://www.chilton-computing.org.uk/acl/applications/cocoa/p010.htm>
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According to Halliday and Hasan (1976, 284), collocation is “cohesion that is achieved through the association of lexical items that regularly co-occur”. They believe that lexical cohesion, again the grammatical cohesion, cannot be predicted. It means that no prediction can be made to why two certain vocabularies combine with each other in creating a lexical collocation.

According to Cruse (1986, p. 24), the term collocation refers to “sequence of lexical items which habitually co-occur, but which are nonetheless fully transparent in the sense that each lexical constituent is also a semantic constituent.” Moreover, collocations, owing to their semantic constituent, can be recognized easier than idioms.

Other researchers like M. Hoey (1991) and M. Lewis (1997, 2000) define collocation as sequence of words or terms which co-occur more often than would be expected by chance (Sung, 2003, p. 17). It seems that this definition has been more accepted by most of the linguists especially Iranian linguists and they recognize two following words as a collocation if those words are juxtaposed with each other most frequently. But in this research, the authors believe that the criterion of high frequency cannot be adequately enough to meet the required information for determining the lexical collocations in Persian language.

Sharifi and Namvar have presented a new classification of lexical collocations and assessed both linguistic and metalinguistic elements in shaping collocations. They have proposed eight criteria for determining lexical collocations in Persian language which are as follows: pivot word, feature percolation and inseparability, juxtaposition, number and the type of vocabularies, linguistic and metalinguistic features of lexical collocations, upward and downward collocations, simple and multi-word collocations, semantic collocations, contextual collocations, etc.

Eight following criteria have been chosen as the yardsticks to consider the collocates of words as a collocation:

1. Frequency: Just those groups can be regarded as collocations whose repeated co-occurrence is not by chance and accidental.
2. Pivot word: Pivot word in a collocation should be a lexical morpheme.
3. Feature percolation: Semantic features in a lexical collocation are percolated from the pivot word to the associate words.

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4. The notion of upward and downward collocations: If associate words are closely linked to each other, they can be regarded as collocations. But if a grammatical item occurs between them, they cannot be considered as collocations.
5. Characteristics of semantic choice: Semantic features of associate words should not be contrary to the semantic feature of pivot word. For example, the terms “mountain” and “eating” cannot be regarded as a collocation even if they follow each other several times.
6. Separability: This criterion has been used to make a difference between compound words and collocations. It suggests that if the components of a group of words are not used separately in other contexts, they cannot be considered as collocations.
7. The capability of expanding: This criterion has also been used to differentiate between compound words and collocations. A group of words can be considered as a collocation only when the pivot word can be expanded at least with a word; otherwise, they cannot be regarded as collocations.
8. Linguistic intuition: Although linguistic intuition is considered no longer as a criterion, some scholars still use it. In the present study, it is applied only when there is no other acceptable criteria to determine the collocates of words as collocations (Sharifi & Namvar, 2010, pp. 5-8).

It should be noted that the concept of collocation is a relative concept, rather than an absolute one; therefore, it differs from language to language. By and large, no specific criterion can be determined for classifying a group of collocates as collocations.

The present article has investigated lexical collocations of Nizami’s *Khamseh* through diachronic etymology and on the basis of the following classifications: lexical relations between the vocabularies such as synonymy, antonymy and hyponymy, and also historical origins which are derived from the Holy Quran’s verses and Persian mythology.

4. Research Analysis

One of the most prevalent ways of assessing lexical collocations is corpus-based analysis. Frequency is the most important criterion in corpus-based studies, but it should be considered that some restrictions are always accompanied with these studies. So, using some other criteria besides frequency can be efficacious in determining lexical collocations to decrease these

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restrictions (Cook & Widdowson, 1998). In this research, corpus is in the form of a literary text in which Nizami's *Khamseh* has been appraised to find the lexical collocations.

To analyze the data, first, a definition has been represented for lexical relations between vocabularies and then, analysing the assembled data from the Nizami's *Khamseh*, the diachronic etymology of collocations and the reasons of their gathering have been assessed. It should be pointed out that owing to the huge volume of data, just those collocations have been appraised in which there has been a close linkage between their components and have a high frequency.

5. Collocations and lexical relations at lexical level

Lexical relations are patterns of association which exist between lexical units in a language and affect the speakers' attitudes and interpretations of a sentence. Based on the old tradition of studying meaning, there are some concepts in the semantic system of a language which may seem to be independent at the first sight, but in fact, they are in close relation with each other and cannot be easily distinguished (Safavi, 2000, p.99).

In Persian, most of the collocations are grouped on the basis of existing lexical relations between the vocabularies; therefore, lexical relations and their types are involved in this article. Then, the data, which is assembled through lexical relations existing between the vocabularies, have been analyzed.

5.1. Synonymy

Synonymy is one of the most popular lexical relations. Synonymous forms are two or more forms which are in close relation with each other in a way that can be interchangeably used in a sentence without damaging to the semantic structure of the sentence. It should also be considered that no synonymous words are absolutely the same.

Collocations which are created through synonyms are consisting of two synonymous words connected to each other by the conjunction "and" to demonstrate its importance and prevent from repetition. These synonymous words can make a collocation which is known and used in people's casual speech. In other words, the poet was not satisfied with using only one word to describe an issue and made his explanation more complete through using a synonymous word along with the first vocabulary. In the Nizami's *Khamseh*, the poet did not directly use two synonymous words with each other, but he used some vocabularies which one of them reminds

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us of the other and makes it complete. In this way, each word helps the other one's meaning and creates both synonymy and lexical collocation. For example:

5.1.1 Promise and loyalty

همچو الف راست به عهد و وفا
اول و آخر شده بر انبیا (ص: 8)

CT²: He keeps his promise and loyalty, and is considered as the first and the last of the prophets. (p.8)

“Promise” and “loyalty” are collocations, since keeping the promise means being loyal. So, collocating these two words indicates the poet's emphasis on “keeping the promise”.

5.1.2 Sugar and sugar cube

چو ما را قند و شکر در میان هست
به خوزستان چه باید در زدن دست (ص: 184)

CT: Until there are sugar and sugar cubes available for us, there is no need to go to Khuzestan (one of the 31 provinces of Iran in the Southwest of the country. (p.184)

Both “sugar” and “a sugar cube”, in this collocations in general convey sweetness, so they can be considered as synonymous words, since expressing one of them, the other comes to our mind.

5.1.3 Path and custom

ره و رسم شاهان چنان تازه کرد
که هندوستان را پر آوازه کرد (ص: 926)

CT: He set up the new ways and customs of kings, in a way that all people of India heard of it. (p.926)

In this collocation, both “path” and “custom” express the same meaning. Both of these vocabularies refer to the Persian tradition. This collocation has been used widely in other poets' works as well.

5.1.4 Thorn and thistle

گر بر دین او رغبت کند شاه
نماند خار و خاشاکی در این راه (ص: 331)

CT: If the king becomes interested in his religion (manner), no thorn and thistle can be remained in this path. (p.331)

² Couplet Translation

In these couplets, the poet used two synonymous words “thorn” and “thistle” to prevent from repetition.

5.2 Collocation and hyponymy

Hyponymy, which is a kind of lexical relations, is a specific term used to designate a member of a class. It refers to the relationship between a specific word and a general word when the former (hyponym) is included within the latter (superordinate) (Safavi, 2000, p.100). This linguistic system has been widely used to make various lexical collocations. For example:

5.2.1 Saba’s Wind

و آن گه مژه را بر آب کردی با باد صبا خطاب کردی (ص:390)

CT: Then you have called Saba in tears. (p.390)

In these couplets, “Saba” is a kind of “wind”, so it is a hyponym of the superordinate “wind”. Poetically speaking, most of the writers use this collocation to refer to the spiritual feeling with regard to the East (Dehkhkoda Encyclopedia, 3rd volume).

5.2.2 Flower and plant

چو ما را چشم عبرت بین تباه است کجا دانیم کاین گل یا گیاه است (ص:337)

CT: Since we get advice from nobody, telling the difference even between a flower and a plant is impossible for us. (p.337)

In this example, the poet created a nice collocation through using flower and plant side by side, which are hyponym and superordinate, respectively.

5.2.3 Prayer and fast

بی روزه و بی نماز و بی نور بیگانه ز عقل و از ادب دور (ص:494)

CT: He who does not fast or say prayers is neither polite nor wise. (p.494)

“Prayer” and “fast” can be both hyponyms of the superordinate “to worship”. This is an exquisite collocation which is nowadays used between people even in dialogical speech.

5.2.4 Wheat and barley

از سر تا پای دهن باز کرد (ص:37) گندم و جو خوردن تو ساز کرد

CT: He (it) started to eat wheat and barley, and opened his mouth as much as he could.

(p.37)

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“Wheat” and “barley” are both hyponyms of the superordinate “grain”. The poet took advantage of hyponymy to create lexical collocations.

It should be mentioned that the hyponyms like “wheat”, “barley”, “fast” and “prayer” are also named as “co-hyponym” due to the fact that their value is equal in the hyponymy.

5.2.5 Sun and moon

گرم شو از مهر و زکین سرد باش
چون مه و خورشید جوانمرد باش (ص:43)

CT: Be warm, kind, empty of hatred, and gracious like the sun and the moon. (p.43)

“Sun” and “moon” are considered as hyponyms, since both of them are of celestial bodies. These two hyponyms are mostly used side by side as a collocation, but they can be also regarded as antonymy owing to the fact that the sun shines in the sky during the day but the moon shines at night. This feature of antonymy can also change them into a collocation. In other words, collocation of “sun” and “moon” can refer to “day” and “night”.

5.2.6 Snow, rain, and cloud

ز هر سو قطره‌های برف و باران
شده بارنده چون ایر بهاران (ص:280)

CT: Raindrops and snowflakes are so much that it's similar to the spring cloud. (p.280)

The vocabularies “snow”, “rain” and “cloud” are mostly collocated with each other. They are so associated that hearing one of them can remind us of the other ones. In this example, “cloud” is the superordinate, and “snow” and “rain” are the hyponyms as well as “co-hyponyms”.

5.2.7 Water, fire, wind, and earth

اگر چه خاک و باد و آب و آتش
کنند آمد شدی با یکدیگر خوش (ص:102)

CT: When four elements of water, fire, wind and earth gathered together, they made a happy and tireless community. (p.102)

“Water”, “fire”, “wind” and “earth” are four elements which are associated with seven major planets: Venus, Jupiter, Mercury, Mars, Saturn, the Moon and the Sun. Upon these four elements, the constitution and fundamental powers of anything such as plants, inanimate objects and animals are based. According to traditional beliefs, these elements were used in describing the human body with an association with the four humours of human beings. Most of the poets

have applied them in their poems (Yahaghi, 2007, p. 3). Considering the aforementioned collocation, a close linkage has been created between the four elements which are regarded as hyponyms.

In Nizami's poetry, water and fire are primarily the symbols of coldness and excitement. "Pouring water on the fire" means quenching some body's agitation and pacifying him/her. Nizami also took much advantage of this collocation. The mentioned collocation can also mean changing the situation from quarrel to peace and stop fighting.

نخواهم آب و آتش با هم افتد
کز ایشان فتنه ها در عالم افتد (ص:268)

CT: I don't want to combine water and fire with each other, since these two have made many tempting and intriguing stories in the world. (p.268)

5.3. Collocation and antonymy

When two words are the opposite of each other, they are called antonymous. Antonymy is of considerable importance in making a determination of lexical collocation at a poem or any other work. Through collocating two antonymous words in a collocation, a unified meaning is conveyed, and this is the exact reason of semantic relevance between lexicons. A large number of antonymous words have been found in the Nizami's *Khamseh*, since the poet benefited from antonymy to make new collocations and emphasized on some concepts. It should be pointed out that this method is sometimes used to show the importance of some vocabularies. The following examples indicate antonymy in the Nizami's *Khamseh*:

5.3.1 Night and day

ای شب گیسوی تو روز نجات
آتش سودای تو آب حیات (ص: 12)

CT: Your black locks rescue me and bring me a bright day, and my wild desire for you is described as the fountain of life. (p.12)

درِ نومیدی بسی امید است
پایان شب سیه سپید است (ص:404)

CT: Even in Great despair, a tinge of hope can be found, since the end of the black night will be the bright day. (p.404)

The existing antonymy between "night" and "day"; "blackness" and "whiteness"; and "twilight" and "dawn" indicates the opposition between "darkness" and "lightness"; and

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“goodness” and “badness”. By and large, using the antonymous vocabularies side by side provides the opportunity of presenting both semantic aspects of the words; in this way, the poet can accentuate both of them.

5.3.2 Goodness and badness

ای نیک و بد مزاجم از دردم ز تو و علاجم از تو (ص: 473).

CT: You are the reason of both my goodness and badness; you give me both pain and relief. (p.473)

تا خدایی که خیر و شر داند بر من این کار سهل گرداند (ص: 648)

CT: God who knows my goodness and badness, and will help me. (p.648)

5.3.3 Angel and demon

این دو فرشته شده در بند ما دیو ز بد نامی پیوند ما (ص: 92)

In Persian literature, “angel” is the symbol of goodness, elegance and beauty, and “demon” is the symbol of badness, evilness and filthiness. The above-mentioned collocation shows the antonymy between goodness and badness.

The concept of duality can be also seen in Islam. Muslims believe that God has created pairs of everything both between the natural elements (Hajar, 28, 29) and supernatural ones. The opposition between “God” and “Devil” is of the latter. Some contemporary poets have taken advantage of this device and have used antonym as an instrument to create collocation in their works.

It should be mentioned that there is a verbal root in some of antonymous words. To put in another way, a collocation can be also created through combining two antonymous verbs.

5.3.4 Verbal root collocations

اول و آخر به وجود و حیات هست کن و نیست کن کائنات (ص: 3)

CT: You’re the first and the last of existence. You’re the source of both creating and destroying. (p.3)

چون بستانی ببایدت داد کز داد و ستد جهان شد آباد (ص: 452)

CT: If you ask me something, I have to give you, since giving and taking (trading) are the sources of flourish. (p.452)

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6.1 Noah and typhoon

نوح که لب تشنه به این خوان رسید چشمه غلط کرد و به طوفان رسید (ص:15)

CT: When Noah reached here thirstily, the stream got ashamed and changed into a typhoon. (p.15)

The collocation of “Noah” and “typhoon” is one of the first examples. Nizami benefited from this collocation by referring to the Holy Quran, seventh chapter, Sura Al-A’raf.

6.2 Gharoon’s treasure

گنجم و درکیسه قارون نیم با توام و از تو به بیرون نیم (ص:27)

CT: I’m a treasure, but I’m not in Gharoon’s coffer; I will be always with you. (p.27)

The name “Gharoon” was repeated in the Holy Quran for four times in suras “Ghesas”, “Al-Ankaboot” and “Momin”. In Persian literature, “Gharoon’s treasure” is a phrase which refers to a huge unprofitable amount of money. Most poets use this collocation as a piece of advice for those people who just try to achieve monetary goals in their life.

6.3 Yusuf’s collocations

روزی از این مصر زلیخا پناه یوسف خوش خلق برون شد ز چاه (ص:28)

CT: Once in Egypt- Zulaikha’s birthplace- very beautiful Yusuf had emerged from the well. (p.28)

آه بخور از نفس روزنش شرح ده یوسف و پیراهنش (ص:32)

CT: Narrate the story of Yusuf and his shirt while you’re sighing deeply. (p.32)

چو یوسف گم شد از دیوان دادش زمانه داغ یعقوبی نهادش (ص:162)

CT: When Yusuf had been lost, Ya’qub became depressed and distressed. (p.162)

The narratives of Yusuf (Joseph in Bible) are told in Qur'an 12.4-102. Yusuf was one of the God’s Prophets and lived all his life confronting conspiracies developed by the closest people to him. His brothers plotted to kill him, but they amended it to exiling him. Then they killed a sheep and splashed Yusuf’s shirt with its blood and told their father, Ya’qub (Jacob in Bible), that Yusuf had been eaten by a wolf. This happened to him while he was a boy. He was sold to the slave market in Egypt, where he was sold at a low price. Then he fell victim to Zulaikha’s seducing attempts (wife of chief minister of Egypt, Al-aziz (Potifar in Bible), when her plot was

foiled, was sent to prison in order to save the royal family's respect. In spite of all these disasters, he at length approached close to the Egyptian throne and became the king's chief minister

6.4 Salih and Naghe

صالح مرغی چو ناقه خاموش
چون صالحیان شده سیه پوش (ص:432)

CT: The hen was silent like Salih's Naghe and it was dressed black so similar to Salih's supporters. (p.432)

The synopsis of the story of "Prophet Salih and the camel Naghe" has been stated in sura Al-Araf, verses 73 and 79. This camel is called "Naghe Allah" in Sura Ash-Shams, verse 13 (Yahaghi, 2007, p. 538). Owing to the fact that this camel is one of the Prophet Salih's miracles, these two names together make a collocation.

6.5 Israfil's Trumpet (Blast of Trumpet)

سر برون زد ز مهد میکائیل
به رصدگاه صور اسرافیل (ص:542)

CT: He expanded his land wider than Mikaeil's fatherland and Israfil's trumpet. (p.542)

The story of "Israfil's Trumpet" has been mentioned 10 times in the Holy Quran. It is perceived that there will be two blowings of the trumpet. First, when the trumpet will be blown, all will die and this has been referred in Sura An-Naml and Sura Az-Zumar which are respectively named as "faza" which means a fear and horror that fills the whole heart. Second, the trumpet will be blown again which will cause all to become alive. The collocation of two words "Israfil" and "Trumpet" refers to the Resurrection Day and people's awakening.

6.6 Paradise and Hell

عذابم می دهی و آن ناصواب است
بهشت است این و در دوزخ عذاب است (ص:159)

CT: Torture received from you is pleasant for me; and paradise without you is nothing but a hell. (p.159)

Twenty two names have been stated in the Holy Quran for the paradise. Suras "Mohammed", "Al-Rahman", "Waqiah" and "Hajar" have discussed some material qualities of the paradise. In Persian literature, paradise is the symbol of peacefulness, happiness, completeness and elegance. Hell is described in the Holy Quran with seven doors from each door a group enters. According to the mystics and sages, hell refers to a place of inner punishment,

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overcoming lusts and deprivation of God (Yahaghi, 2007, p. 229). It is clear that “Hell” and “paradise” are two antonymous vocabularies.

6.7 Yunus and fish

و گر کرد ماهی ز یونس شکار زمین بوس او کرد ماهی و مار (ص:1022)

CT: When Yunus was hunted by the fish, he was prostrated by three fish, earth and snake. (p.1022)

The story of “Prophet Yunus and the fish” has been told in Sura Ambia in the Holy Quran Prophet Yunus (Jonah in Bible) was one of the greatest prophets of Allah. His story is mentioned in 21 and 10 chapters of Quran. Yunus boarded a small ship in the company of other passengers. The ship sailed all day in calm sea with gentle winds blowing at the sails. When night came, the sea suddenly changed. A horrible storm blew as if it were going to split the ship into pieces. Behind the ship, a large whale was splitting the water, waiting for his prey with his mouth open. A command had been issued from Almighty Allah to one of the greatest whales of the sea to surface. The whale found Yunus floating on the waves and swallowed him into its furious stomach. Yunus continued praying to Allah, repenting this invocation. Allah Almighty saw the sincere repentance of him and commanded the whale to surface and ejects Yunus onto an island. Allah told Yunus that if it had not been for his praying to Him, he would have stayed in the whale’s stomach till the Day of Judgment

Due to the fact that this amazing story and the way Prophet Yunus went into the fish’s mouth has had much effect on the Persian literature, Nizami also used it as a collocation in his work.

7. Collocations which are derived from the Persian mythology

Sometimes the reasons of making a collocation can be found at the root of mythology and many poets such as Nizami have taken advantage of it which is shown in the following examples:

7.1 Al-Khider collocations

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ای چشمه خضر در سیاهی

پروانه شمع صبحگاهی (ص:468)

CT: You're the Al-Khidr's fountain of life in the land of darkness; you're the burnt butterfly of the dawn. (p.468)

چرخ روش قطب ثبات از تو یافت

باغ وجود آب حیات از تو یافت (ص:6)

CT: Earth's cycles have gotten balance on your power; and you have bestowed life on every creature. (p.6)

ز آهنی گر سکندر آینه ساخت

خضر اگر سوی آب حیوان تاخت (ص:551)

CT: if Iskandar built a mirror from iron, and if Al-Khidr looked everywhere for the fountain of life. (p.551)

The Fountain of life of the Fountain of living waters is a symbol shown as a fountain which restores the life of anyone who drinks of its waters. Al-Khidr, one of the prophets of the Bani Isra'il could drink from the fountain of life and get eternal life. The name of Al-Khidr has not come in the Holy Quran but it is alleged that Sura Al-Kahf verse 65 refers to him. Based on Islamic beliefs, if a person drinks from the fountain of living waters, he/she will put an end to the transience of life. When Al-Khidr and Iskandar were looking for the fountain of life in the land of darkness, Iskandar got lost but Al-Khidr could find it and gain eternal life; therefore, the fountain is also called "Al-khidr water" or "Al-Khidr fountain". Nizami (p. 1022) also benefited from this story in his *Iskandarnamah*. There are popular collocations in Islamic mysticism vis-à-vis the story of fountain of life. According to the mystics, this fountain is the origin of love and kindness and anyone who drinks from it will be immortal (Yahaghi, 2007, p. 12).

7.2 The cup of Jamshid (Jam-i-Jam)

یعنی که چو با حروف جامم

شد جام جهان نمای نامم (ص:465)

CT: It means that my name – Jam-e-Jahanbin- has been made based on the letters of my cup- Jam-i Jam. (p.465)

There is a relationship between the story of "Al-Khidr and Iskandar" and the Persian mythology of Jam-i Jam (the cup of Jamshid) or Jam-e-Jahanbin (the mirror of the universe).

7.3 Fereydoun and Zahhak

می که فریدون نکند با تو نوش

رشته ضحاک برآرد ز دوش (ص:18)

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CT: Although Fereydoun doesn't drink wine with you, he will defeat Zahhak and his snakes. (p.18)

"Fereydoun" is a mythical figure which is of great importance in Iranian mythology and has been narrated in the epic of Shahnama by Ferdowsi. Fereydoun lived at one of the Alborz Mountains in Damavand and led the people against "Zahhak". Fereydoun did not kill him, but chained him up and imprisoned him on the mythical Mountain Damavand to be killed by Gashtasb at the end of the world.

7.4 Leyli and Majnun

لیلی بودم و لیک مجنون ترم از هزار مجنون (ص:466)

CT: I was Leyli but now, I'm thousand times madder than Majnun³. (p.466)

"Leyli and Majnun" is a love story in which Majnun falls in love with Leyli- a representation of undying love. In Persian literature, Leyli is the symbol of divine and mystic love and Majnun is the symbol of restless soul of humankind that has become mad of great pain and agony. Thousands of adaptations have been written on the basis of this story (Yahaghi, 2007, 732). Nizami popularized and portrayed this story in one of his books, completely devoted to these famous lovers.

7.5 Khosrow, Farhad, and Shirin

حدیث خسرو و شیرین نهان نیست که زو شیرین تر الحق داستان نیست (ص:118)

CT: The story of Khosrow and Shirin is not unknown, since no other story is sweeter than that. (p.118)

که فرهاد از غم شیرین چنان شد که در عالم حدیثش داستان شد (ص:219)

CT: Farhad has died of Shirin and his story became popular with all people around the world.(p.219)

"Khosrow and Shirin" is a famous tragic romance which depicts the love of Khosrow toward Shirin, Khosrow's intimacy with another woman named Shekar in Isfahan, and also the love of Khosrow's love-rival, Farhad, toward Shirin. Lots of poets were inspired to use this story in their compositions and created novel and exquisite themes. The collocation of these two names side by side refers to the notion of a lover and a beloved.

³ - The word majnun means a crazy person.

7.6 Vamegh and Azra

جمله و بزم اینک تنها شده و امقش افتاده و عذرا شده (ص: 44)

CT: She is alone in the party, she has lost her Vamegh and her destiny is similar to Azra's. (P.44)

Vamegh and Azra are the names of two lovers, who have been depicted by the poet Onsoni, but unfortunately the written form of this story has been lost and what is left is just a clutter of disordered lines (Yahaghi, 2007, p. 748). Vamegh's burning love toward Azra has been clearly manifested in Persian literature and their names have become a collocation which means love.

In addition to these stories, Nizami has used the following collocations to indicate love in his poetry:

7.7 Candle and butterfly

تو هستی شمع و او پروانه مست چو شمع آید شود پروانه از دست (ص: 235)

CT: You're the candle and he's the butterfly; when candle is there, butterfly is willingly burnt. (P.235)

The collocation of "candle and butterfly", which is an indication of love, is a popular one with different poets and myths. This story shows that the butterfly revolve around the candle as many times as it can until it is burnt. Candle and butterfly are symbols of lover and beloved in poetry.

7.8 Flower and nightingale

طبع نظامی که به او چون گل است بر گل او نغز نوا بلبل است (ص: 12)

CT: Nizami's heartfelt effort of composing poetry is akin to a flower, it motivates him to sing like a nightingale. (P.12)

Nightingale's singing can be interpreted as an indication of its love for the flower, so there is a semantic relevance between two vocabularies "nightingale" and "flower" and they can be collocated with each other to convey love. The way Nizami has used this collocation is obvious in the aforementioned example.

Conclusion

Lexical collocations and their underlying reasons are of considerable importance in any language. Nizami's creative use of lexical collocations and his innovative way of combining them in syntagmatic axis has made a significant semantic relevance in his works. This feature, which has been chosen based on the existing semantic relevance between the lexicons, has made lexical collocations which are classified in the present article. By and large, the literary strategies which have been more significant in creating lexical collocations in the Nizami's *Khamseh* have been recognized as synonymy and antonymy. The Quranic verses and mythological stories have also taken a consequential role in creating lexical collocations.

On the basis of the achieved results of assessing lexical collocations, it can be concluded that when we are collocating two vocabularies, we should pay more attention to the reasons of collocation, semantic relevance and lexical relations.

Due to the fact that there can be various reasons for lexical collocations and their popularity with Persian language, researchers can take more advantage of the presented classifications in determining lexical collocations.

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Colophon

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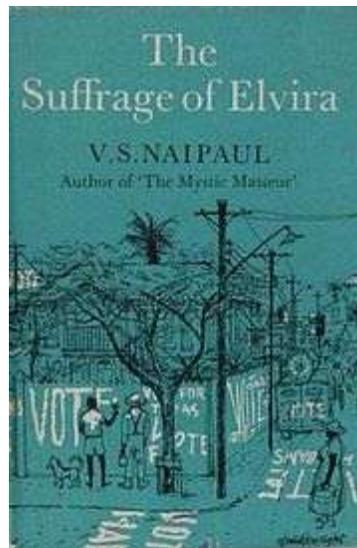
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The Suffrage of Elvira: A Post-Colonial Study

K. Ramajeyalakshmi, M.A., M.Phil.



The Suffrage of Elvira - Conventionally Plotted

The Suffrage of Elvira tells the story of an election campaign in the place called Elvira in the West Indies. Baksh and Chittaranjan are the leaders of the Muslim and Hindu communities

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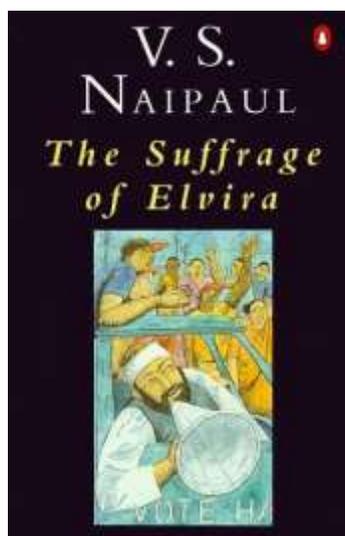
respectively. They have been bribed into a temporary alliance against the Caribbean Black candidate.

The Suffrage of Elvira has been described as the most conventionally plotted of all Naipaul's novels. This probably refers to the fact that the novel seems to be much like a comedy of errors in which the action is advanced by a series of hilarious accidents. Politics in *Elvira* is clearly not the result of comic errors, but of the mentality of the inhabitants of Elvira, which have been conditioned by the environment and history of Elvira.

A Remote Place

Elvira is made doubly isolated by the remoteness of Trinidad in which it is situated. The reference to isolation and deprivation in *The Suffrage of Elvira* are appropriately associated with politics. There is a considerable truth in Foam's assessment of the politics described in this novel: "In Trinidad democracy is a brand new thing. We are still creeping. We are a creeping nation" (SE: 14). Perhaps Trinidad's unimportance to the rest of the world is underlined most heavily by Beharry's explanation when Ganesh wishes that Hitler would bomb Trinidad: "But you forgetting that we is just a tiny little dot on some maps. If you ask me, I thank Hitler ain't even knowing it have a place called Trinidad". (SE: 112)

Making the Past More Concrete



The Suffrage of Elvira makes an elaborate attempt to make the past more concrete. Very early in the novel, the readers are told the origin of the name Elvira. The village is “named after the wife of one of the early owners” (SE: 10-11) of the cocoa estate. Although the estate is only a shadow of its former self, many villagers still survive by working on the estate. Mahadeo, for instance, “worked on what remained of the Elvira Estate as sub-overseer, a ‘driver’ (not of vehicles or slaves, but of free labourers), and as a driver he could always put pressure on his labourers”. (SE: 42)

Prejudice and Politics

Elvira of the present is haunted and controlled by its unsavory history. The election, which is what the main action of the novel concentrates on, is contested on the basis of prejudice and of the superstition of the electorate. Harbans, the candidate, never mentions a policy for a platform, and his strategy is to get the Hindus to vote for him, and to persuade the Muslims to do so as well. He accepts the Negroes will vote for the Black candidate. Although there is much talk of unity, religious and racial chauvinism is taken for granted.

The bitterness that exists between Hindus and Muslims is closely akin to racial prejudice. The prejudice is being brought out, because it has been there a long time. It is not new. Just as Elvira buried the child, the symbol of the uniting of the people of two races and classes to avoid scandal, so the present Elvirans only pay lip service to racial unity, and bury it when they stand to lose or gain.

Superstition and Other Practices from Homelands

Superstition, brought from their homelands and exacerbated by the sufferings brought on by slavery, is another method used to control votes. When Foam uses five dead black puppies to play on the superstitions of the voters of Cordoba, and to win back their votes from two American Jehovah Witness ladies, who have persuaded them not to vote, it is simply a matter of black magic outdoing White magic in terrifying the people. “The dogs cancel out the witnesses” (SE: 133) as Chittaranjan puts it.

Reincarnating the Ghosts

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The dogs, the black bitch, and her five dead puppies, are most important. Tiger, the puppy that lives, plays an important part in *The Suffrage of Elvira* not only because it affects the people's votes as has been indicated above, but also because the dogs are Naipaul's device for making the past concrete and for reincarnating the ghosts of Elvira, and of the past of the village. On two separate occasions in the novel Harbans shouts at the village of Elvira as he is leaving it : "Elvira, you is a bitch" (SE: 147, 206). These cannot help but associate Elvira, the village and the woman, with the black bitch which Harbans meets just before he enters Elvira for the first time in the novel.

When Foam finds the dead bitch in the cocoa-house, he buries it in exactly the same spot where Elvira is said to have buried her child. Furthermore, he keeps Tiger, the sole surviving puppy, in the cocoa-house and Tiger becomes the ghost of the dead baby made flesh to haunt the Elvira of the present. People passing the cocoa-house claim to have "often heard the baby crying". (SE: 116) The starving Tiger at the cocoa-house can only manage "a ghost of a whine, a faint mew". (SE: 116)

Haunting

Tiger does a good job haunting Elvira. Not only does he terrify Baksh and the whole village who see him as Obeah, he also causes a modern re-enactment of the original Elvira's act of indiscretion. Foam wishing to find someone to take care of Tiger offers it to Nelly, the daughter of Chittaranjan, Her attitude to him when they meet for the first time is significant. She insists on "calling him Foreman, and refers to herself as his better" (SE: 75) She is nevertheless secretly trying to get the dog from him. Being a romantic girl, she cannot help fantasizing about the meeting, and she looks forward to even though she feels "it was more than wrong" (SE: 84) for her to have romantic interest in Foam. She is more than disappointed when they meet and she discovers that Foam does have a black dog to give her.

Creating a Microcosm

The scandal humiliates Chittranjan who packs Nelly off to Port of Spain. It means the end of her engagement to Harbans son, and is the direct cause of Chittranjan's violent quarrel, full of

racial and religious slurs, with Baksh, the Muslim. All the elements of the original scandal are present in this second one. The lady of the Big House, a Hindu of pure blood, meets surreptitiously a boy from the overseer's house, a Muslim, who is no different in her father's opinion, from a Negro. He gives her the black puppy which Naipaul has taken care to associate with the Ghost Elvira's baby.

By isolating Elvira, Naipaul manages to create a microcosm of Trinidad and even of the whole West Indies in which history is used to explain the shortcomings of the present. But the individual can overcome his fate occasionally when he ceases to be selfish as Ganesh does when he identifies with the black boy out of a strong desire to save his life. In *The Suffrage of Elvira* Chittaranjan and Ramlogan deny the standard of jealousy and enmity which surround them when they become reconciled after a long and hostile estrangement. "It have some good in everybody" (SE: 140) says Mrs. Chittaranjan and these two men prove it. And fate is kind to Nelly. As a result of the scandal, she escapes into a wider world.

Not a Popular Novel

The Suffrage of Elvira has never been as popular a novel as *The Mystic Masseur*, possibly because it has no central character as fascinating as Ganesh. John Theine comments "It is, however, a richer and more complex treatment of the same theme as that explored in the first novel of V.S. Naipaul, that the environment and history of the West Indies have created standards so far from the norm of Western standards that is ridiculous to expect democracy to work there as it does in Europe".

The Suffrage of Elvira

Here in this novel, there is no narrator distancing the characters and shaping the reader's critical response. According to White Landeg "The characters themselves are given vitality, inventiveness, and a resilience, that make their world seem much more palpable to the reader". What distancing there is in the novel is effected through the absurd which makes Naipaul's representation rather larger than life. It is this sort of inflation, and the sheer sense of fun in the novel, that limits serious involvement in the lives of the characters. Elvira's travesty of adult

franchise is treated merely as the ‘damn funny thing’ (SE: 148) that it is. So high is the effect of comic exaggeration that one cannot take the book as a serious, realistic indictment of a colonial society, but as a superbly humorous blow-up of human flaws and fetishes.

Baksh supposedly in control of the Muslim vote makes the most out of the election. Three times he is bribed; first to support Harbans, and Chittaranjan; then to stand for himself and, finally, to withdraw in favour of the allocation of election symbols. The new candidate gets Harban’s symbol; Harbans must now use his first opponent’s symbol and slogan. The highly comic situation becomes yet another example of the early narrative observation that ‘things were crazily mixed up in Elvira’ (SE: 74).

Baksh’s transparent roguery as he vigorously pursues short term benefits from the election is one of the sources of comic delights in the novel. Chittranjan, however, aims at a long-term goal. For the marriage of Harban’s son to Nelly, Chittranjan is the price which the Indian goldsmith asks for his Hindu and Spanish votes. The bargaining itself is a humorous example of understatement. Yet, it is soon evident to the readers that Harbans has no intention of fulfilling his part of the deal, and this makes Chittranjan’s subsequent efforts all the more farcical. To preserve his daughter’s ‘honour’, Chittranjan goes to comically grotesque lengths. It is one of the ironies in the novel that the only worthwhile thing to come out of the election, Nelly’s escape from the static, decaying world of Indian customs, results only from the frustration of Chittranjan’s objective.

Functions of Characters

To some extent, what characters like Harbans and Baksh take to be supernatural elements in the election gives the action of the novel an aura of inflation that ironically mocks the essential pettiness of activity in the society. That the skinny black bitch and half-dead pup do in a sense influence the course of the election, merely adds to the farce of the campaigns. The droll irony of the novel, however, culminates in the role of the ‘popular candidate’, Harbans. It is in all sincerity and with much justification that his Management Committee suggests that his presence in Elvira is immaterial to the campaign. Naipaul’s mode of portrayal itself suggests how little the candidate features in Elvira’s politics. As the characterization of Harbans is superficial; he never

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becomes a really palpable figure in the reader's imagination. His moods, for example, are usually indicated by brief narrative statements; his distinguishing mannerism is referred to only in the first chapter and as a result is soon forgotten by the readers.

In contrast, the portrayal of Old Sebastian is conspicuously impressionable. Sebastian shows no interest in the election and remains remote from the bustle of campaigns, but though he contributes little to the development of the actions, he is so vividly drawn that he attracts greater attention than his contribution really warrants – at least on one level. The unexpected vividness with which the character is drawn, however, seems a deliberate attempt to underline all the farcically grotesque, barren, and absurd elements of life in Elvira. Embodying these elements, the old, decrepit, and fragile Sebastian's portrayal leaves one wondering if he represents much more than any requirement of plot, for it clearly suggests that the social condition which to some extent Sebastian reflects is equally unchangeable - that there is no possible escape from a very limited, grotesque and absurd existence. V.S.Naipaul himself says “ It is this implication that creates a sense that all life is meaningless in *The Suffrage of Elvira*”.

Naipaul's obtrusive characters then would perhaps be not impressive, if the old man were absent from the novel. Yet such a response hardly diminishes one's delight in the richly comic presentation of self-interest and petty ambitions and fetishes.

Racial Loyalties in Election

Harbans is banking on racial loyalties. What he achieves at the end is the power over others. He spends the campaign signing cheques as his 'entrance fee', but his first action, once he is sure of winning, is to note the number of the taxi driver who caused trouble over the motorcade. Meanwhile, although he was elected through a Hindu- Muslim alliance, he is glad to be handed a reason for breaking his promise to Chittaranjan - his son couldn't possibly marry a girl who walked out with Muslims. Baksh, too, is sufficiently free of racial feeling to be able to exploit it in others. He demands a loudspeaker van before he will support Harbans, but when Chittaranjan offends him by saying even Negroes can be Muslims, he seizes the opportunity of racial affinity to preach back to his people. Harbans, in panic, has to bribe him again to stand as a

Muslim candidate, and a third bribe - that he should stand down, which is only averted by Mr. Cuffy's death.

Dhaniram, by contrast, stands to gain little from Harbans' election, only some contracts for the tractor of which he is part-owner. No one in Elvira is more excited by the modernity of the election than he is. But he is a broken man when the Doolahin runs off with Lorkhoor.

Modernity cannot compensate for the loss of a girl of the right caste to do his cooking and housework. Chittaranjan, too, is a good Hindu. He lives in a two-storey concrete house which proclaims his wealth, and he lets Nelly take lessons in shorthand and typing. Curiously, he has status too as a bad john; his proudest boast is of his appearances in the Supreme Court for stick-fighting. But the effect of his alliance with Muslims is to bring out his deepest prejudices. His three-year quarrel with Ramlogan ends abruptly as they trade tales of the ingratitude and laziness of Muslims and Negroes. Nor do Foam and Lorkhoor, the new generation, offer much contrast. Foam betrays no racial feeling and he is scornful about Obeah. But he involves himself in the election for strictly private reasons - he wants his own back on Lorkhoor and Teacher Francis, and he sees democracy simply as a means of bribing oneself into a position where eventually one will be able to demand bribes. Lorkhoor preaches the unity of races and creeds in the modern age, but his object from the beginning is to sell out to Harbans a week before the election.

Ironic Detachment

The tone of ironic detachment as well as the third person's omniscient point of view that Naipaul adopts, serve to expose the vices of the society in Elvira. The Elvirans' propensity for money is revealed in their priorities. Money is placed topmost, even above religion. Finally, it is Harbans who wins the elections, but it leaves a bitter taste in his mouth. His brand new Jaguar is set on fire when Harbans comes to Elvira for the first time after becoming a member of the legislative council to give away the case of whisky, which Ramlogan had promised the committee of the winning candidate.

East Indians in West Indies

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This shows the acculturation of the East Indians in the West Indies. In a society dominated by materialistic values, it is inevitable that conventional customs should also yield to political interests. Hamner says “The whole novel becomes a good deal of caricature as irony is tinged with good humour”.

A Comedy of Errors

Likewise, *The Suffrage of Elvira* is a comedy of errors. It has all the Post-colonial elements like racism, politics, segregation, identities, and beliefs in supernatural elements and so on. It presents the chaos of the present to suggest a very disordered past. It is the Harbans who shouts in a rage as “Elvira, you is a bitch” (SE: 147)

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Factors Influencing Students' Academic Performance at Higher Secondary Level: Teachers' Perception

Sabahat Usman, M.S. Research Scholar

Abstract

The study examined the perception of the teachers' on the factors influencing student's academic performance (positively or negatively) at higher secondary level in Rawalpindi District. Subjects for the study were ninety (90) teachers randomly drawn from seven colleges in Rawalpindi city. Percentages and frequencies were used to analyze the research questions. Responses of the teachers showed that good study environment, regularity in the class, teachers' good behavior, proper methodology, teachers' professional educations, high motivations, high Socio economic status, curricular activities and large school size enhance students' achievement. Lack of communication skills, overcrowded classes, traditional thinking of the parents and selective

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study habits, distance from home to school and lack of the school resources decrease student's performance. Through mutual cooperation of parents and teachers students' deficiencies can be triumphed over and can polish their skills and abilities for better results.

Key words: Academic performance, Teachers' perception, Student achievement.

Introduction

Determinants of students' performance are discussed widely. Teachers and parents are more concerned about the student's outcomes. Education is a best legacy a nation can give to her citizens especially the youth. It is a lifelong process in one's life and that process transmits its values, tradition, and knowledge generation to generation. The study of the student's achievements is of the great importance not only for the teachers as well as for the parents. Secondary education is very critical stage in student's life there is dire need to educate the student in such a manner that they must be successful in future for this purpose it is necessary to investigate those factors which can influence the student's academic performance. Pakistan is developing country and wants to come in the race of developed country for this purpose it is needed to achieve the certain education standard, give the more attention to their students and try to overcome all the hurdles and obstacle which students are facing directly or indirectly. Higher secondary education is imperative phase of students' life as it representing the terminal point for the formal schooling. This adolescent period of one's' life when personality and its components are growing, conflicting, examining, imitating, challenging, giving, getting and sharing on this stage it is vital to investigate each and every aspect which is negatively or positively associated with the students achievement (Glasson, 2009).

This study is designed to explore the factors which prove as a hurdle for their achievements and to explore such factors which are helpful for their motivation as well as satisfactory academic achievement. teacher are very closed to their students and they keep an eye on their every matter of the students, so the teachers have their own perception about hindering and enhancing factors for students' academic achievement.

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This study will be helpful for students as well as for the teachers for the best understanding of students academic needs and to overcome their shortcomings , this study will equally helpful for parents to understand their children academic problems and strengths.

Literature Review

Education is consider as road to success in operational world as there is much effort has been done in education to identify, evaluate, track and encourage the progress of students in the school. Tracking of academic performance of the students have number of objective which need to be fulfilled. Stephen (1966) concluded in his study that educational growth pointed the forces that affected the educational output of the children in school. Family background and school atmosphere, socio-economic and cultural differences played important role in this regard.

Academic achievement

In a common words education results or outcome is known as academic achievement, where teacher, students and institute set their goals and after the process they achieve their already set goals. Academic achievement normally assessed by the examination and continuous assessment. Academic achievement is commonly measured by examinations or assessment. Academic achievement defined as level of expertise attained in the academic work in the school. (Kohli, 1975).

Gauthier et al. (1984) concluded in their study that academic achievement mostly enhanced by the three socializing factors; peers, teachers, and families, and by the use of these three socializing agents (peers, teachers, and parents) academic achievement can reinforce. There is another concept for academic achievement and that is related to students' self concept. Which is usually known as Academic Self Concept: it is student perception about their academic position. McCombs and Marzano (1990) concluded in their study student outcomes considered as a function of two characteristics "will" and "skill" and both of these functions must be considered as separately as possessing will doesn't ensure success without skill

Academic Failure

Academic failure is relative concept. According to Good (1973), “failure pupil implies lack of success on the part of pupil in accomplishment of school work”. The meaning of academic failure got variety in different context. Major factors which contribute for academic failure are intelligence, personality, motivation and adjustment, home background and school background etc. Plowden (1967) reported in his study that the home environment plays more powerful role than school for the determinates of students achievements as in the home background family income socio-economic status, number of children, parents education which mostly studied and yield fruitful results for the studies .

Factors Influencing Students’ Performance

Several studies have been conducted to highlight factors which motivate students towards high achievement and some of the studies also showed how these factors leads towards the success. There is also plentiful studies have been conducted to explore the factors which hinder the student’s performance and students show poor academic results.

Socio- Economic Status

A family socio- economic status considered as average income of family, parents level of education, occupation and social status in the society. It is noticed the parents who have high level of socio-economic status they remain successful in preparing their children as they normally have more success to the resources to support their children academic process and development process .They are able to provide great care books, toys to encourage their children learning. They have easy access to that information which is vital for their children health, social, emotional and cognitive development. Slocum (1967) observed that (a) educational aspiration and expectation of students tended to be positively related to the socio-economic status of their parents; (b) students from families with intellectual traditions would tend to have higher educational aspiration and expectation than other students. Ramey and Ramey (1994) describe in their study the relationship of family socio-economic status to children’s readiness for school:

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"Across all socioeconomic groups, parents face major challenges when it comes to providing optimal care and education for their children. For families in poverty, these challenges can be formidable. Sometimes, when basic necessities are lacking, parents must place top priority on housing, food, clothing, and health care. Educational toys, games, and books may appear to be luxuries, and parents may not have the time, energy, or knowledge to find innovative and less-expensive ways to foster young children's development" (P 24).

Families with low socioeconomic status often these parents have deficiencies in social, financial, educational support for their children poor families children have less readiness for school that's why their children do not enjoy the facilities. As these parents have inadequate resources skills and abilities that why they do not facilitate their children for social, emotional and physical development and these aspects negatively affect the family decisions, children learning and development. Khan and Ashfaq (1967) they mentioned that student performance negatively affected by the large family size and its low level of education at high secondary level. Large size of the family less attention for each child and difficulties for the parents to encounter their children needs.

Communication Skills

Communication is an important aspect of human life. Communication skills have significant place in all the spheres of human life. Effective communication means that we can express our self reasonably both verbally as well as non-verbally. It means one able to express his/her opinion, ideas and desires. It is essential for the success; a student must acquire integrated set of communication skills: writing skills, listening skills, speech skills, non verbal skills. One must possess all these kind of skills to communicate with various group of people, government, officials, bankers and family members etc

Students who do not have communication skills they show poor results in exams. It is equally important on the part of the teachers if they are able to communicate effectively they will

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consider a good teacher. Hovland and Janis (1953) emphasized in their study that an effective communication in the school caused high academic achievement of the students.

School Resources

School resources have distinct role in students learning. Learning is impossible without school resources. Lack of these resources means that deficiency in students' growth and development. When we examine factors which are associated with students academic performance ,school resources are very important to be examined (types of schools, percentage of poor performance students ,school library and laboratory, services for the parents and students) average student academic performance , and support provided to teachers and school safety.

School library programs and other school resources play significant role in development of information literature students. The school library and laboratories provide innovative ideas to the students make them creative and successful functioning in today's information and knowledge based society. Rauf (1970) concluded that a good school library and reading room can go long way in creating academic type of atmosphere. Conference held by the (Bell, 2004) emphasize laboratory investigation holds important promise. For being able to support conceptual and epistemological learning when facilitating conditions are put in the place for the students.

Teacher's Behavior and Methodology

Teacher behavior counts a lot in the success of the students. Effective teacher always behave nicely with his/her students. He/she must appreciate and accommodate the similarities and differences among the students' culture, Build relationships with students. Focus on the way students learn and observe to identify their tasks orientation and teach students to match their behaviors to the setting and learning styles. Effective teacher always choose best teaching methodology and strategy which is best match of learning style of the students. If teacher do not match teaching method with students learning ability the students will not learn what they have

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to learn. Akiri and Ugborugbo (2009) explored that effective teachers and better teaching methodology produced better performing students. A study by Asikhia (2010) concluded the reason of students' poor academic performance as (a) teachers' qualification, (b) teachers' method of teaching and learning materials performance, and teachers' method of teaching and learning materials performance, (c) study environment affect their academic performance.

There are some factors which related to students' behavior and attitude which play an important role for the students' failure or success. Sirohi(2004) concluded in his study that 98.7% underachiever tends to possess unfavorable attitude towards the teacher and 100% have poor study habits.

Teachers' Qualification

Highly qualified teacher can be defined as one who meets the following criteria:

1. Holding teaching certified and/or licensed by the state
2. Possessing at least a bachelor degree from a four-year institution
3. Teacher must possess the high level of competences in subject area in which the teacher teaches

A teacher must have professional qualification research prove that teacher who have professional qualification their performance is better than who do not have professional qualification therefore it is important to have professional qualification for teaching profession. Teachers who follow the professional standard of teaching they lead their students towards success. Pakistan ministry of Education passed following are the standards which are help for the professional growth and development of the teachers: Subject Matter Knowledge, Human Growth and Development, Knowledge of Islamic/Ethical, Values/Social Life Skills, Instructional Planning and Strategies, Assessment , Learning Environment, Communication and Advocacy, Collaboration and Partnership , Continuous Professional Development and Code of Conduct, Proficient use of Information Communication Technologies. In Pakistan public sector of the

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education is suffering a lot just because the teacher are not professionally qualified and they are not equipped with modern skills.

School Climate, Size and Activities

The study environment in which a student is learning is very important. Concern is with the physical and social class room environment where students learn a lot, it is teacher duty to manage the class room with proper technique and build constructive study environment to enhance the socialization process in the class and to enhance the communication power of the students. In good and healthy class room environment students build constructive relationship with students and with their teachers. If the school and class environment is not friendly for students and for teachers they cannot show the good performance and that lead towards the failure. Studies by Crow and Crow (1963) revealed that school and college students who succeeded were concerned about the environment in which they studied. Mostly they felt comfortable in loneliness the other important factor was their time scheduling for work and rest to avoid fatigue.

Large school size hold both the number and the variety of extracurricular activities in which students participate than the small school, so the school size large or small also effect students performance. Co-curricular activates are equally important for the students growth and development those school which arrange these activities frequently they find their students more active towards their studies

Study Habits

There are some factors which related to students' behavior and attitude which play an important role for the students' failure or success. As mention above Sirohi (2004) concluded in his study that 98.7% underachiever tends to possess unfavorable attitude towards the teacher and 100% have poor study habits. Ansari (1983) in his research on study habits and attitude of students observed that (a)study habits are positively correlated with the quality of classroom teaching;

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and(b)the study habits centered around shortcut methods like test and guess papers cannot ensure the desired level of success in an examination.

It is often happen with students they are having poor study habits that are why they show poor academic performance. there is number of cases highlighted which showed that students even don't know where to start , what to study , how much time they must give to the study, how much they should spend for each subject according to subject requirement. Due to these reason they do not develop good study skills and show poor performance in the school.

Sorenson and Lemon (1942) found it is essential to set the criteria and time table for study but some time inner intellectual capacity plays very important for good performance. Number of the people treats the studying as the thing to do whenever you want to do. But if one schedule the study just like as the class time is scheduled he/she will find it becomes much less hassle in the long run. Instead of last minute cramming session, one will be better prepared because he/she have not put off all the studying into one 12 hour marathon.

Other bad habits are excessive use of mass media like T.V. and radio also reduce the student study hour and affect negatively students performance Alexander (1990.P.8) described the role of mass media like listening radio and watching T. V. having adverse effect on study timing and performance in examination.

Parents' Involvement and Thinking

It is extensively familiar that if we want to maximize the pupils potentials in school for these purpose pupils will demand more support from their parents. It is expected that parents must play an important role not for their children's promotion and development but also parents must provide support for the school improvement and for the democratization of school governance of school governance. For example in Europe the Europe commission keeps the parental participation on significant place for better quality of the school. parents involvements takes many forms like parenting in home providing safe, comfortable and secure environment in the

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home for their children , parent child discussion, parents encouragement , intellectual stimulation, inspirational motivation for their children, participation in school events, participation in school work and participation in school governance. The extent and the form of parental involvement is strongly influenced by family social class , parental level of education, parental psycho-social health and single parents status and to lesser degree, by family ethnicity (Desforges, & Abouchaar, 2003).

Parents traditional thinking often resulted failure the students in the exam. Moreover they expect from their child a lot and combination of their traditional thinking lead the high secondary students towards failure.

Distance from School

There is number of the schools in mostly Asian and African countries have not kept velocity with population growth. Students have to travel long distance for their schools sometimes. In primary and secondary school when the children are too young the long distance from their school reduces the children productivity since they arrive in the school already tired. So they do not participate in any subject actively specially those subjects which are taught at the Moring time. These students missed number of lessons as they arrive in school late. Du to long distance from the institute they lose their energies, students get tired and students can't do any meaningful studies in the home as well. When students are studying in the schools which are having long distance from their homes, these students can't take additional classes or tuition or they can't discuss their homework assignments with other fellows as they are in hurry to leave the school and reach the home before darkness fall. All of these problems and hurdles frustrate them most of them leave these school and those who left they just show very poor performance in the exam. Long distance from school promotes lateness and absenteeism in the students. In some of the primary schools must punish for their lateness which is painful for the students. It is difficult for the students to have the missed lessons later and most of the school aware of this situation and they are not willing to change the as remedy of this problem (Torto, 2007).

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Evening Classes

It is generally presumed that the students in the evening classes performed lower than the students in first shift. A study conducted by Souza et al. (2010) for the introductory management courses they concluded that the performance of the students in introductory finance courses was not affected by class size, duration and day time class meetings. But students in evening classes performed lower than their day time counterparts. At evening classes most of the students already lose their energy and the teacher sometime unable to give their best both of them are tired as the result students show poor performance than morning students.

Teacher Students' Interaction and Relationship

Less number of the teacher with huge number of the classes and students creating mess in the class rooms. In Pakistan where there is dire need to set the student teacher ratio. Students are more and teachers are less. A study conducted by Ijaiya (2006) concluded that overcrowdings abolish the quantity and quality of teaching and learning with serious implication for attainment of educational goals. If teachers and students interact properly they have positive and good relationship the relationship between students must be reflective, maximum productive, and it must reflect certain attitudes. If teacher and students does not build positive relationship they can't move together on the same way.

Those school which have less number of the students in the school and teacher are dealing with less students, these teachers remain successful in interaction with teacher which is essential for the social and academic development of the children, for this reason students and teacher build good relationship with each other and this process support socialization process in the school and class room on the other hand overcrowded class creates confusion among students.

Objective of the Study

The primary purpose of the study is to explore the factors influencing the students' academic performance at Higher Secondary level. The specific purpose of the study:

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1. To highlight the factors which enhance the student's academic performance at higher secondary level
2. To highlight the factors which hinder academic performance of the students at the higher secondary level

The study was designed to answer the following research questions in order to fulfill the study objectives. (1) What are the teachers' perceptions about the factors which enhance the students' academic performance? (2) What are the teachers' perceptions about the factors which reduce the students' academic performance? This study is limited to the higher secondary level in Rawalpindi city, further the study is delimited to the seven intermediate colleges of Rawalpindi city.

Method and Procedure

The research is descriptive by nature as it is measuring the current beliefs and perception of the teachers regarding the factors hindering and enhancing the student's academic performance at high secondary level. The researcher used the quantitative approach to answer the research question and to achieve the objective of the present study.

Population and Sample

Seven colleges from Rawalpindi city were selected as the population of the study. Sir Syed College for boys, Sir Syed college for girls (SSCG), Khatija Umer Government college for Women (KUG), Govt. Gordon College (GGC) , Govt. Post Graduate College For Women Satellite town (GPG), Federal Govt. College for Women (FGCW) , Commerce College for boys (CCB) are the selected institute for the study. All the teachers in these seven colleges were the Population of the study. Ninety teachers were selected as a sample of the study. Random sampling technique was used to select the sample, as simple random techniques provide equal chance to the whole population to select and participate (Gay, 2000). Researcher personally visited all the institutions for the data collection. Reason for the personal visit was to get complete and valid data for the study. Researcher got complete data from the respondents

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(teachers), the questionnaire was personally presented by the researcher, the purpose and significance of study was also explained by the researcher. Demographic information of the respondents is given in table1.

Table 1: Profile of Respondents/Participants

Lecturers Description	-----	SSCB	SSCG	KUG	GGC	GPG	FGCW	CCB
Specialized area	Economics	2	2	1	2	----	2	4
	English	2	2	3	3	2	4	1
	Urdu	1	1	----	1	1	4	----
	Islamiat	1	2	1	2	2	----	1
	Biology	3	3	4	1	5	----	----
	Computer	2	1	4	2	2	2	3
	Mathematics	2	2	----	1	1	1	4
Academic rank	Professors	2	4	1	2	3	2	1
	Sr. lecturers	3	4	5	5	4	4	3
	Lecturers	8	5	7	5	6	7	9
Experience (year)	1year	4	2	4	4	5	3	2
	2 – 3years	4	3	4	2	3	5	6
	4 – 10years	3	4	4	4	4	3	4
	10-15years	2	4	1	2	4	2	1
Gender: Male	38	13	----	----	12	----	----	13
Female	52	----	13	13	----	13	13	----

Research Instrument

For the accomplishment of research objectives, the researcher administered a Questionnaire for the teachers of seven colleges. Survey Questionnaire was designed for data collection from the teacher. Items of the survey questionnaires were developed on the basis of factors influencing student's academic performance. Questionnaire divided into two sections "A" deals with bio data and section "B" has twenty two (22) statements which respondents had to mark according to their views. *Pilot testing* of tool (survey questionnaire) was conducted after the careful considerations in Commerce college for girls and Askari college for girls with selected sample of twenty teachers. Two university teachers were requested to evaluate the validity (content validity) of research tool. It was implemented into real life situation of research. Corrections were made according to the feedback of the university teachers and pilot testing results.

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Result Analysis

After the data collection from the selected colleges, data were analyzed with great care and consideration, the data were analyzed in three steps, first of all data were divided in suitable themes, assigned to similar statements and put these statements in one category, and like this the researcher has made 5 categories or themes (exterior factors, interior factors, social factors, other factors and school and teachers related factors). Further these themes were and statements shifted in tabulation form, each frequency and percentage against each statement counted with great care and consideration. The data were presented in frequency of “Agree” and “Disagree” and calculated the percentage of obtained frequencies given in tables 1 to 5. The data were analyzed and interpreted in the light of the study to answer the research question in order to achieve the research objectives.

Table 2: Exterior factors

Sr. No	Statements	Agree		Disagree	
		Freq.	%	Freq.	%
1.	Well educated families.	48	54	42	46
2.	Socio economic status.	54	60	36	40
3.	Traditional thinking of parent.	72	80	18	20
4.	School size.	48	54	42	46

The researcher concluded from the respondent’s opinion about the given statements that students from well educated families perform well in exam 54% teachers were agreed with this statement and 46% disagreed. 60% teachers agreed that socio economic status positively related with students performance and 40% disagreed with this statement. Traditional thinking of the parents proves barriers for their achievement 80% agreed and 20% disagreed. 54% teachers agreed from this statement that school size play important role in student academic career whereas 46% disagreed from this statement.

Table 3: Interior factors

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Sr. No	Statements	Agree		Disagree	
		<i>Freq.</i>	<i>%</i>	<i>Freq.</i>	<i>%</i>
5.	Motivation.	53	59	37	41
6.	Selective study habit.	69	77	21	33

59% teachers agreed from the statement that motivation play very important role to enhance the students' academic performance but 41% disagreed from the statement. Selective study habits of the students reduce their academic performance 13% disagreed and 87% agreed with this statement.

Table 3: Social factors

Sr. No	Statements	Agree		Disagree	
		<i>Freq.</i>	<i>%</i>	<i>Freq.</i>	<i>%</i>
7.	Communication skills.	87	96	03	04
8.	Students teacher relationship	81	90	09	10

Lack of the communication skills reduce student's performance 96% teachers agreed from this statement and 4% teachers disagreed from this statement. Good Student teacher relationship proves helpful for student success 90 % agreed from this statement and 10 % disagreed from this statement.

Table 5: Schools and teachers related Factors

Sr. No	Statement	Agree		Disagree	
		<i>Freq.</i>	<i>%</i>	<i>Freq.</i>	<i>%</i>
9.	Teachers' behavior and	77	86	13	14
10.	Teaching methodology	81	90	09	10
11.	supportive school climate	90	100	00	00
12.	professionalism	78	87	12	13
13.	Co-curricular activities	65	72	25	28
14.	Lack of the resources	87	97	03	03

Teachers' good behavior play important role for improving student's performance 86% agreed from this statement and 14% disagreed from this statement. Teaching methodology effect positively

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student performance 90% agreed from this statement but 10% teachers disagreed. A conducive study environment is very important to improve the students' achievement and to sharp their skills. 100% teachers agreed that study environment and regularity in the class are helpful to achieve good marks in exams. Teacher professional educations helpful for students' good result 87% teachers agreed and 13% teachers disagreed for professional qualification. 87% teachers favor that co-curricular activities increase the student's performance and 13% disagreed from this statement. 97% teachers agreed lack of the resources like library, class room equipment and laboratories reduce the academic performance, 3% were against this statement.

Table 6: Other Factors

Sr. No	Statement	Agree		Disagree	
		Freq.	%	Freq.	%
15.	Test paper and guess paper	77	86	13	14
16.	Distance from school	57	63	33	37
17.	Overcrowded class room	90	100	00	00
18.	Time schedule	84	93	06	07
19.	Attendance of the students	89	99	01	01
20.	Use of electronic devices	72	80	18	20
21.	Home tuition	66	73	24	27
22.	Evening classes	60	67	30	33

Test paper and guess paper influence the student academic performance negatively 86% teachers agreed and 14% disagreed with this fact. Long distance form the institution reduced the student performance. 63% teachers agreed and 37% disagreed. Overcrowded class room shows the poor results, 100% teachers were in the favor that overcrowded classes are the barrier for the students. Modern technologies like; T.V., internet and mobile increase students learning 80% agreed and 20% disagreed from the statements. (Students) regularity in the class helpful in obtaining good marks in exams 99% teachers agreed and only 1% disagreed from the given statement. 73% teachers agreed that joining tuition centers and academies are helpful for the students but 27% teachers were against this statement. Sometime evening classes do not yield fruitful results but it is not happened always, 67% agreed and 33% teachers disagreed from the statement.

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Findings

This section enumerates the major findings of quantitative analysis used in the study. Using the research questions as a guide, research question one sought to find out those factors which enhance students' academic performance. Complete detail of those factors is given in table 7. The second research question asked about those factors which hinder the student's academic performance findings of this question is given in table 7. The researcher concluded some factors (internal external, social, school and teachers related) enhance the students performance and they performed better in exams. On the other hand some factors hinder students' academic performance.

Table 7. Summary of the Factor Influence Students' Academic Achievement

<i>Factors</i>	<i>Enhance Students' Performance</i>	<i>Hinder Students' Performance</i>
<i>Exterior</i>	Well educated families. Socio economic status. School size (large).	Traditional thinking of parent.
<i>Interior</i>	Motivation (High).	Selective study habit.
<i>Social</i>	Student's teacher relationship (Good).	Communication skills (Lack).
<i>Other</i>	Time schedule. Attendance of the students. Use of electronic devices. Joining tuition centers and academies.	Test paper and guess paper. Overcrowded class room. Distance from schools. Evening classes.
<i>Teacher and School</i>	Teachers' behavior and Teaching methodology. Supportive school climate. Professional education (teacher). Co-curricular activities.	Lack of the resources (laboratory, library and class room equipment).

Discussion

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This section is providing information regarding results with reference to the research questions. Findings of the study concluded the answers of both research questions. Researcher concluded from the teacher's perception there is some factors which enhance and some factors which reduce student's performance

Discussion of research questions 1. What are the teachers' perceptions about the factors which enhancing the students' academic performance? The first research question as stated investigates the factors which enhance the students' academic performance at high secondary level.

1. Exterior Factors: a family socio-economic status is based on high level of income of the parents, parents level of education, occupational and social status in the society. Those families which are having socio-economic status they have more access to the resources and have skills to teach their children and provide each and every support either academic or non academic these parents provide support for the development and promote of their children. The study findings showed that 60% teachers agreed that high socio economic status positively associate with students' success. Highly educated parents coach their child well and they can understand their children feelings and guide them on the way of their children choice. 54% teachers were in the favor of this statement. Large school size as large size of school give more place the students to enjoy extracurricular activities' in the school and large school prefer more and effective activities in the school for the students to sharp their skills and enhance their knowledge. 54% teachers in the favor that large school enhance students performance and conducive study environment.

2. Interior Factors: motivation is played very important role in students life. Students get motivation from their parents, society, friends and teachers. Those who highly motivated and follow the instruction of teachers and parents they lead towards success. 59% teachers were in the favor of this statement. 41% disagreed from this statement.

3. Social Factors: socialization is very important aspect in one's life. Those students who are more socialize and they have better communication skills and better students teacher relationship and relation with other students which prove fruitful for good learning environment. More teachers were agreed for good students teacher relationship enhance students performance. 96% teachers agree that lack of the communication skills reduce the students performance.

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4. Other Factors: Time schedule is essential to enable a learner to organize his studies effectively; therefore one should carefully choose the timing for study. 93% teachers were in favor of this statement and 7% were against. But there are number of the students who have no schedule for study they get good marks but those who make the schedule for their study they not only successful in their studies also they can organize and manage their important works along with studies. Student's attendance in the class is another factor which need to be discus those who have high attendance they learn more than those who have short attendance 99% teachers agreed that attendance of the students is essential. It is become a trend now a day parents prefer to send their children in the tuition center, they want to make their children more competent and skillful teacher 73 % respondents agreed that home tuition prove fruitful to make the students skillful and knowledgeable and 23% were disagreed from the statement.

5. Teachers and School related Factors: Teacher good behavior, attitude and proper methodology play a significant role in improving the student's achievement in class and in examination as Attitude is an abstract concept and Behavior is the result of many complex factors. Teacher who behaves irrationally with their students, they cannot build positive relationship with their students, positive relationship and conducive class environment is crucial for student's academic development as well as cognitive development. Those teachers who match teaching methodology with learning styles of the students they are called efficient and effective teachers which impact positively on student's performance. 86% teachers agreed that good behavior and methodology enhance student's performance. Co-curricular activities are essential part of curriculum and are very important in students' life for the physical, mental growth and development. 72% teachers favor that co-curricular activities increase the student's performance and 28% disagreed from this statement. There should a balance between co-curricular activities and curricular activities. A conducive study environment is very important to improve the students' achievement and to sharp their skills. 100% teachers agreed that study environment and regularity in the class are helpful to achieve good marks in exams. Only healthy environment enable students mental, emotional, physical and social growth and development. Studies by Crow and Crow (1963) revealed that school and college students who succeeded

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especially well were concerned about the environment in which they studied. Teachers who have professional education and experience in relevant field performed better than those who do not have any professional education; therefore it is important to have professional qualification for teaching profession 87% teachers agreed and 13% teachers disagreed for professional qualification.

Discussion of research questions 2. What are the teachers' perceptions about the factors which reducing the students' academic performance? The second research question as stated investigates the factors which reduced the students' academic performance at high secondary level

1. Exterior Factors: Parents' involvement plays very important role for their children's studies but traditional thinking hinders the child performance. It is concluded that traditional thinking of the parents for their children prove barriers for their achievement. 80% agreed and 20% disagreed. There is dire need to educate and counsel the parents as well as to remove such type of obstacles

2. Interior Factors: Poor study habits of the student do not yield fruitful outcomes. Selective study habits of the students reduce their academic performance 233% were against this statement and 77% agreed with this statement. Students should study the whole content of the relevant material not only to get the good marks in exams but also to increase their knowledge and to sharp their reading skill. Ansari (1983) concluded in his study that study habits effect the student performance at any level of education he find out the reason how the student develop the bad or good study habits.

3. Social Factors: Lack of communication skills in teachers as well in students prove major factors in reducing the students' interest in the class room. 96% agreed but 4% disagreed. Students must increase their communication skills and teacher must adopt such type of affective strategies to overcome this issue in the class room. Involve the students in class discussion; give them chance to speak in the class.

4. Other Factors: Long distance form the school reduced the student performance and their productivity as the students are tired and do not perform well in class work and homework. 63%

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teachers agreed. Baluchistan, a province of Pakistan, has a number of schools which are distant from the cities and villages of the students. So students face problems. Overcrowded class room shows the poor results, so there is need to maintain the teacher student ratio and increases the qualified teachers in schools and colleges otherwise teachers and students can't interact with each other. 100% teachers agree that overcrowded class room hinders students' performance. Students who are enrolled in the evening classes performed usually low compared to the students who are enrolled in morning classes. 67% agreed and 33% teacher disagreed from the statement.

5. Teachers and School related Factors: School resources are very important for rich knowledge and smooth learning process but the lack of these resources affects the performance of the students. 96% teachers agreed that resources like library, classroom equipment and laboratories are the main motivating elements for the students and increase their academic performance.

Recommendations

Recommendations for practice

Through the mutual cooperation of the parents and teachers in school and out of the school, factors that hinder the students' performance can be reduced. School and college administration should arrange parents-teachers meeting. From this meeting parents will know the strength and weaknesses of their child and teachers will know the family background of the students. Moreover this information is not for the sake of information. Such information enhances one's learning capabilities. Students should keep an eye on this fact and take interest in studies wholeheartedly and study the whole content of the material.

Hopefully above mentioned factors which are positively or negatively related to the students' performance will be helpful for the teachers and students to overcome the negative factors and to get more benefits from positive factors.

Conducting seminars and workshops for parents will prove helpful for the parents in changing their thinking about their children's education. Parents strictly check their children while they

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use internet and other computer-based activities. Otherwise children may indulge in harmful activities.

Another factor which reduced the students' interest in studies is the irregularity of presence of the teacher in the classroom. One of the basic principles of professionalism is regularity and punctuality. Professional education is essential for teachers not only for maintaining regular attendance but also for many other reasons. Professional teacher will adopt proper methodology for teaching and polite to his/her students and try to know their issues and problems related to the studies as well as other social issues and factors which reduce their academic performance. When teachers give importance to the students, they will take interest in studies. Learning is impossible without school resources, but learning can be taken to the next level with the use of fun activities for the students to do during the lesson. So, teachers need to design interesting activities for students. It is the responsibility of the provincial and federal governments to construct additional classrooms and provide furniture. This should be a priority in their educational planning to meet the basic requirements of more classrooms.

Recommendations for future research

Researcher also gives some suggestions for future studies. In future, researchers may highlight specific factors related to some specific subjects like Mathematics, English, Biology, and Economics. Moreover to make the results more authentic and valid they need to collect data from teachers, parents as well as from students. As for data analysis, they analyze the data with more than one technique, both qualitative and quantitative.

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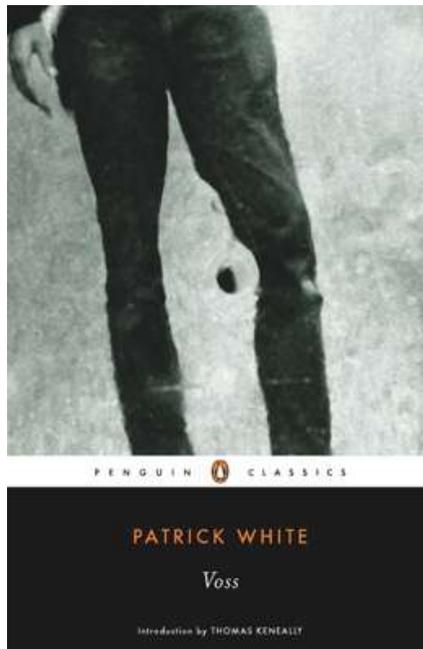
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Quest Motif in Patrick White's Novel *Voss*

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Abstract

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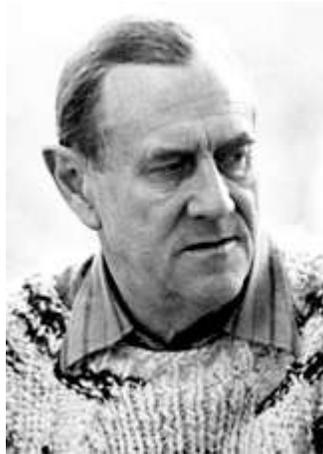
B. Siva Priya, M.A., M.Phil.

Quest Motif in Patrick White's Novel *Voss*

Patrick White (May 28, 1912- September 30, 1990) was the first Australian to receive the Noble Prize for Literature. Though Patrick White writes on many themes to suit his purpose, his novels revolve mainly around one major concern, the quest for self. Quest plays a vital role in knowing the true purpose of life. The reward of quest is gaining the deeper understanding of one's True Self and the discovery of a new and different way of being. Quest can be fulfilled only through prolonged suffering and by experience. Patrick White's central characters, male and female, typically struggle through several layers of experience and finally achieve their identity. This paper entitled Quest Motif in Patrick White's Novel *Voss* presents how Voss, a German explorer, undergoes a quest for self and finally achieves his identity.

Keywords: suffering, humility, salvation, fulfillment

Patrick White, a Nobel Prize Novelist



http://www.nobelprize.org/nobel_prizes/literature/laureates/1973/white-autobio.html

Australian Literature, like all great literatures, is dynamic. It is the response of creative writers to the condition of life in Australia. Patrick White (May 28, 1912- September 30, 1990) was an Australian author who is widely regarded as one of the greatest novelists of the twentieth century. He was the first Australian to receive the Noble Prize for Literature. Patrick White is concerned with three major themes in his novels: the obvious and influencing isolation of the individual, the quest of an individual

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Quest Motif in Patrick White's Novel *Voss*

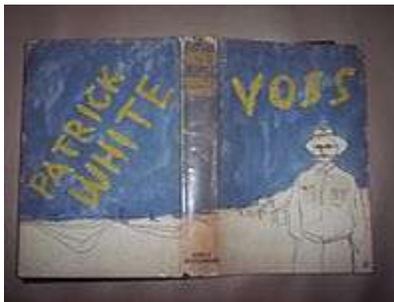
for identity, integrity and fulfillment, the ironic contrast between the elite outsider and the philistine society. Though Patrick White writes on many themes to suit his purpose, his novels revolve mainly around one major concern, the quest for self.

The Quest for Self

Quest plays a vital role in knowing the true purpose of life. The reward of quest is gaining the deeper understanding of one's True Self and the discovery of a new and different way of being. Quest can be fulfilled only through prolonged suffering and by experience. Patrick White's central characters, male and female, typically struggle through several layers of experience and finally achieve their identity. This paper entitled Quest Motif in Patrick White's Novel *Voss* presents how Voss, the German explorer develops a quest for self and finally achieves his identity.

Voss is based upon the life of the nineteenth-century Prussian explorer and naturalist Ludwig Leichhardt who disappeared during his expedition into the Australian desert in 1848. Later he is found dead in the Australian desert.

Voss



Patrick White's *Voss* (1957) is the product of the common experience of human suffering and isolation. Adrian Mitchell in an article entitled "**Patrick White: in pursuit of doubtful onion**" considers *Voss* as White's "crowning achievement" (61). White here presents the quest for illumination and the search for knowledge of the true nature of mankind. The setting of the novel, Colonial Australia is used as the climatic metaphor of

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the human psyche. It is the launching ground for a mythical voyage of exploration into the vast space of the human self.

The Story

In the novel, Johann Ulrich Voss, a German explorer goes through a process of self-realization, and in the end experiences illumination, realizing his own true nature. Johann Ulrich Voss, a German, sets out on an expedition in 1845, to explore the uncharted territories of the Northwest of Australia:

He was an uncouth, to some he was a nasty man. (26)

Voss is sponsored by Mr. Bonner, Mr. Sanderson and Mr. Boyle. He is accompanied by Palfreyman, an ornithologist, Frank Le Mesurier- a young man who is looking for the purpose of life, Harry Roberts- a physically strong simple English boy, Turner- a drunkard, Judd, an ex-convict, Ralph Angus, a landowner, Dugald, the old man, and Jackie, the younger one. Voss has met Mr. Bonner's niece, Laura Trevelyan and he has struck up a strange friendship with her. During his expedition, Voss writes to Laura, proposing marriage, and she replies with a letter of acceptance.

After travelling for a few days, Dugald complains about his old age and decides to return to Jildra. Frank Le Mesurier, one of the members in the expedition thinks deeply about life and writes poetry secretly in a notebook.

Everyone in the expedition is sick and weak and the compulsory rest during the rain returns some of their strength. After the rain, the party emerges from the cave, in spring. They encounter a group of aboriginals who might have stolen their equipment. As Palfreyman goes across to them to ask about the equipment, they stab him. After Palfreyman's funeral, Judd announces his decision to break away from the party and return. Turner and Angus join him.

New Direction for the Story

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Voss moves ahead with Harry Robarts, Le Mesurier and Jackie. He has a vision of Laura with her hair shove off. In Sydney, Laura falls ill. She keeps constantly thinking about Voss. Jackie has disappeared. When Le Mesurier finds that Voss cannot do anything for him, he cuts his own throat, though Voss trusted in God. Harry dies of exhaustion in the hut of twigs. Voss grows closer to Laura in his mind. As the aborigines compel Jackie, he kills Voss with the very knife Voss has given him. In Sydney, Laura's fever breaks and simultaneously she cries because Laura guesses that something must have happened to Voss:

'O God', cried the girl, at last, tearing it out. 'It is over. It is over'. (395)

At Potts Point, Colonel Hebden who helps Laura in finding Voss, introduces to Judd that Laura is Voss' friend. Judd tells Laura that Voss has "left his mark on the country" (443). The blacks talk about him to this day. Judd finally concludes that, in the honest opinion of many of them, Voss "is there in the country, and always will be" (443).

Voss – Aggressively Romantic and Unrealistic about Human Limitations

Voss, the hero, a half-crazed German explorer is aggressively romantic and unrealistic about human limitations in the world. He is possessed with too noble a conception of himself, resisting even a momentary lapse into normal humanity. He has rejected the choices of salvation and fulfillment offered by religion and society to every human being. He bluntly rejects the healing forces of love and faith in realities of life and weakness. He is ambitious of achieving the Absolute. He considers himself to be God. In the words of Judd:

He was never God, though he liked to think that he was. (443)

Though he does not have much spiritual faith, Laura offers to pray for him at all times. He worships with pride more than with God. He himself agrees:

... I worship with pride. (89)

To him exploration is inevitable. He wishes to endure everything that comes across in his life. By his endurance he thinks that he can assert his ambition throughout the torturous journey in the desert. For Voss, the long journey in the desert is a “search of human status” (393).

Voss has admiration for the Australian desert which also conjures up the German nostalgic feelings of his childhood. He feels the inevitability about his exploration. Replying to Frank Le Mesurier, a companion in the expedition, Voss states:

‘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. (33)

So faithful and honest Voss is. His shocking immersion in his private world brings him daemonic powers towards self-humiliation and the humiliation of their relations.

Super Human Qualities

Voss assumes superhuman qualities and expect others to admire him in the process of realizing his ambitions. For Voss, humility is detestable, repentance, a weakness. He himself says:

Ah, the humility, the humility! This is what I find so particularly loathsome. (89- 90)

He claims that one’s will is his destiny. He asserts himself in his reply to Laura, on an occasion:

‘Your future is what you will make it. Future’, said Voss, ‘is will’. (68)

Inner Exploration and Transformation

Voss undergoes future transformation on his personality. His inner exploration is metaphorically represented by the terrific journey through the desert. The influencing relationship between the protagonist and the other characters, especially the love-link

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between Voss and Laura act on the rapidly shrinking selves of Voss and lead him through a series of epiphanies to the final denouement.

Gradual Change

The love relationship between Voss and Laura brings a gradual change in the life of Voss. Voss chooses to be the leader of an expedition financed by Mr. Bonner, a rich businessman. It is at this time he happens to meet Laura Trevelyan, cousin of Mrs. Bonner and falls in love with her. Voss initially does not see any physical beauty in Laura. Nor she is attracted to him physically. On the contrary she is, rather, detested by his physical ugliness like thin body, ugly hairs and beard and even awkward gait in peculiar trousers. But the most important irony is that both of them are awakened to each other's spiritual beauty though rather slowly. They meet only four times, and for very short periods, hardly enough to establish the kind of bond that they seem to share. Yet they feel married to one another. The communication between them is founded on a fine blending of telepathic awareness and dream sequences.

Prophetic Voice

All four meetings take place within the first quarter of the novel. Laura recognizes Voss' exceptional gift at their very first meeting. While the Bonners discuss the expedition, voicing their doubts about his knowledge of the terrain, Laura states emphatically:

It is his by right of vision. (29)

This prophetic voice that Laura has in the first part of the novel is borne out by later events. During their second meeting at a picnic, while Voss talks of his expedition, she tells him that she has realized that his expedition is a 'pure will'. Their third meeting takes place during the party which the Bonners give for the members of the expedition. When Voss and Laura attend the meeting arranged by the Bonners, they happen to meet each other privately on the terrace in the dark. It is exactly there when they try to understand each other's deeper problems and emotions. Laura tells him, "You are so vast

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and ugly, I can imagine some desert with rocks, rocks of prejudice, and yet, even hatred. You are isolated. That is why you are fascinated by the prospects of desert places” (87-88). But at the same time she says, “ I am fascinated by you... ‘You are my desert’” (88). Likewise Voss senses in her a deep spiritual passion in spite of her apparent atheism, “You are an apostle of Love masquerading as an atheist for some inquisitorial purpose of your own” (90).

Relationship, Metaphor

Thus both of them feel a spiritual attraction for each other, which is confirmed by physical intimacy. They have understood and sympathized with each other. Their wavelengths have been almost the same although Voss has not declared his love for her yet. Voss reads aloud from the book of German poems that Mrs. Bonner gives him and though she does not understand the language, Laura feels she has united with him.

Voss wishes to know what her imagination would make of him. She describes his character to him with remarkable accuracy: his isolation, his predilection for selfishness, even hatred. There is no doubt that she catches him on the raw:

Do you hate me, perhaps, asked Voss, in darkness (88)

Laura’s answer describes the precise nature of her role, both with regard to Voss himself, and with regard to the action of the novel:

I am fascinated by you, laughed Laura Trevelyan with such candour that her admission did not seem immodest. ‘You are my desert’. (88)

This metaphor of the desert that Laura imposes on Voss lies at the heart of her double vision. While she explores her personal desert, which is the spirit of Voss, he traverses the physical desert, taking her with him into its harsh interior. She is thus able to share his journey and its sufferings. He does not know this yet, but she seems to be aware of it. Significantly, in his evocations of her presence in the desert, there are often water images: rain, a river. She is ultimately his life-giving oasis.

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During one of his conversations with Laura, Voss admits:

The humility, the humility: this is what I find so particularly loathsome. My God, besides is above humility. (90)

His declaration is a turning point for Laura, for Voss' overweening pride awakens her pity and love and she realizes the overwhelming need to save him. Her faith, which had been wavering, returns to her, secure now in having a positive goal towards which it must function. She tells him:

I will learn to pray for you. (90)

They meet one last time, the morning when he leaves for the expedition. They do not speak to each other but there is an instant of wordless communication.

For an instant their minds were again wrestling together and he experienced the melancholy pleasure of rejecting her offered prayers. (112)

Role of Prayers

These prayers are a significant leitmotif in the novel. Moments before his death at the hands of the aboriginal boy, Jackie, Voss is to "taste" these very prayers, and the nourishment they give him till the end.

At the very start of the expedition, while he is in a jubilant mood, singing aloud, the thought of her prayers haunts him. As the expedition gets under way, Voss and Laura establish a communication of which the tangible links seem tenuous, but it is unmistakably powerful in essence. The nature of this communication is beautifully conveyed through the image of the butterflies which Voss sees, while camping in the desert. Voss and Laura communicate in many ways. They write letters; the fact that these letters do not, all of them, reach their destination that does not affect the course of action.

This is because other avenues of communication are open to them. They share dreams

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and because of their telepathic dimension, these dreams ultimately take on the force and clarity of visions, and intersect reality. Their love in separation grows more and more intense than it is in union. Voss begins to dream about Laura when he reaches Newcastle.

The woman with the thumping breasts, who had almost got trampled, and whose teeth had been currying black horsehair, began to shout: Laura, Laura... Laura is smiling. They are sharing this knowledge. (140)

As Voss seems to be obsessed with Laura, his desire to communicate with her becomes irresistible. He therefore writes a letter to her,

Dear Miss Trevelyan, do not pray for me, but I would ask you to join me in thought, and exercise of will, daily, hourly, until I may return to you, the victor. (153)

He expects from her intellectual and spiritual companionship. In that letter, Voss asks Laura to get permission from her uncle for her hand in marriage. Its tone is flattering, it describes her as “a companion of strength and judgment” (153), but she is not easily swayed. Her reply is honest and sincere. She feels that they owe their mutual recognition of each other to the fact that they are both arrogant. Her condition for acceptance is unequivocal:

Only on the level, let it be understood, that we may pray together for salvation, shall you ask my uncle to accept your intentions, that is, if you still intend. (186)

Voss is gladdened by the word “together”. His first two dreams of Laura have been vague and inconclusive, but this time, after he receives her letter, he has a dream which has explicit sexual connotations:

Now they were swimming so close they were joined together at
The waist, and were the same flesh of lilies, their mouths,
Together, were drowning in the same love-stream. (187)

He tells her, in this dream: “I do accept the terms” (188), but she is stronger than he:

You are in no position to accept. It is the woman who unmakes
Man, to make saints. (188)

Voss feels very happy. His second letter, which is a reply to hers as well as to this dream, tells her that he has acquired some degree of humility. He calls her “my dearest wife” (216) and is confident that she is with him, sharing his dream life:

You see that separation has brought us far, far closer (216).

But Laura never reads this letter, since the old black, Dugald, who carries it, tears it up on the way. Laura continues to bear him company through his journey, reassuring and protective, a guardian spirit. He feels her with him all the time.

Voss has one last dream of her before the final section opens. In this section, real life and dream are so closely interwoven that they flow smoothly into each other. The last dream is also the last evidence of separateness. It occurs after he has read Le Mesurier’s poems and is exhausted.

She came to him, and held his head in her hands, but he would
not look at her... So Laura remained powerless in the man’s
dream (297-298)

The mutual understanding between Voss and Laura involves as much critical evaluation as self-scrutiny. Both of them are aware of their own arrogance and hatefulness, which together helps them achieve a sympathetic reapprochement and kinship. That is why Laura in her reply to Voss’ letter says:

Arrogance is surely the quality that caused us to recognize each other...
So Mr. Voss, we have reached a stage where I am called upon to consider
my destroyer as my saviour! (185).

Laura's Realization of Her Frailty and Consequence

The letter shows, it is the arrogance of Voss, which shocks Laura into an awareness of her own frailty. That is why; the destroyer of her egotism happens to be an evangelist as it were for her. Her respect for his spiritual superiority slowly matures into love for him over a long stretch of time. The emotion of love at once helps Voss to tone down his arrogance and Laura to bolster up her diffident self.

Laura who is not able to meet Voss physically, tries to seek some consolation by taking care of Rose Portion's illegal child Mercy on humanitarian ground. For a while she enjoys the pleasure of vicarious motherhood in the company of the child. But she is not allowed by the circumstances to continue to have that pleasure. Her need for the emotion of love makes her confess it in her letter to Voss, which she could not send at all to him. Gradually she suffers from a brain fever. She enters into a state of delirium. Her intense love and commitment to Voss express themselves in her delirious talk, "You need not fear. I shall not fail you. Even if there are times when you wish me to, I shall not fail you" (358). It is indeed interesting to know that what Laura promises to Voss seems to be telepathically heard by him in spite of a great geographical distance between the two.

Telepathic Vision and Redemption

When Voss is riding with the members of the expedition, he happens to have a telepathic vision in which he sees Laura riding a horse along with him.

'I shall not fail you' said Laura Trevelyan, 'Even if there are times when you wish me to, I shall not fail you'. (363)

A little later he asks her, "You will not leave me then?" (366), to which she answers, "Not for a moment ... Never, never" (367). The communication between the two lovers takes place spiritually and telepathically which perhaps offer them a new strength to bear the pain of physical separation.

Laura's love for Voss is also clearly seen at the time when Laura at her sick bed says, "that man is so shoddy, so contemptible, greedy, jealous, stubborn, ignorant. Who will love him when I am gone? I only pray that God will" (386).

It is this relationship that saves Voss from losing his human identity. Laura is intellectual and is provided with a rare insight into life. She realizes the rocklike ambitions of her counterpart and prepares herself to save him even risking her own identity. She senses the arrogance of Voss who is a step closer than her towards damnation through intellectuality. She converts herself into a love-force to heal him and redeem his soul from the fires of hell.

In Sydney, Laura performs the rituals of spiritual union between herself and Voss, away in the desert towards harmony and fulfillment. This she does through the restoration of love, humility and faith in Voss. Ironically enough, though Voss rejects love, in the beginning, it is the visions of love, in which Laura participates as a faithful companion that brings him closer to realization and thus nearer to salvation.

Towards the end of the novel, Judd praises Voss to Laura that Voss is more than a man because he helps to reduce the sufferings of men in the expedition:

He would wash the sores of the men. He would sit all night with them when they were sick, and clean up their filth with his own hands. (443-444)

Forever Laura Loves

Even after twenty years, when people erect a statue of Voss in memory of his sacrifice, Laura refuses to believe in his death. She says, "I am convinced that Voss had in him a little of Christ like other men. If he was composed of evil along with the good, he struggled with that evil. And failed". (445) She further believes that Voss is not dead. But "he is there still, it is said, in the country, and always will be. His legend will be

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written down, eventually, by those who have been troubled by it” (448). Laura’s love for Voss is truly sublime, as it has transcended the physical and geographical barriers.

Trust in God

In the beginning, Voss considers himself to be divine, but towards the end, he feels that “he was ready to meet the supreme emergency with strength and resignation” (393). When all the members of the expedition leave except Harry Robarts, Le Mesurier and Voss, Le Mesurier asks Voss about his plan. Voss replies:

‘I have no plan’, replied Voss, ‘but will trust to God’. (379)

Voss is a man who firmly believes that “to make yourself, it is also necessary to destroy yourself” (34). He stands and sticks firmly to his words till the end.

Frank’s Poems – The Process of Self-revelation for Voss

Voss’ relationship with his companions in the expedition is diverse. Palfreyman’s suspicion of his own faith is mocked by Voss. This gives lessons of humanity to the leader of the exploration even in his death. Voss learns the strength and value of humility from this honest ornithologist. Frank Le Mesurier, who is also the alter ego of Voss, carries the evil demon of ambition. This keeps Voss’ conscience alert and mirrors the disastrous future of Voss’ ambition. It is through his symbolic world that Voss recognizes himself and the destructive demon inside him. Judd, the ex-convict is seen by Voss as a potential rival. His physical strength and rationality and logic are seen as a threat to Voss’ leadership. This reminds Voss of the human limitations. Besides these, there are Turner, Harry Robarts, Sanderson, Boyle, who all educate Voss in the futility of isolation. This brings Voss nearer to the realization of his human inheritance. In fact, Frank Le Mesurier is the conscience keeper of Voss.

Frank’s prose-poems give a shocking self-revelation to Voss. Frank shares the common daemon with Voss. He is inspired to write and record the progress of Voss’ journey from the beginning of the ambition to the ultimate possible destiny. In the poem Language in India www.languageinindia.com

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named “Conclusion”, Frank records the four phases of Voss’ quest story. The first section of the poem describes how man turns himself into God through sheer intellect and ambition:

Man is King. They hung a robe upon him, of blue sky. His crown was motten. He rode across his kingdom of dust, which paid homage to him for a season, with jasmine, and lilies, and visions of water. They had painted his mysteries upon the rock, but, afraid of his presence, they had run away. So he accepted it. He continued to eat distance, and to raise up the sun in the morning, and the moon was his slave by night. Fevers turned him from Man into God. (296)

This is the picture of Voss at Sydney with all his restlessness and ambition. Voss assumes divinity with all the dignity and superiority of a leader of the historical expedition.

The second section records the arrogance of the man who acknowledges his own divinity:

I am looking at the map of my hand, on which the rivers rise to the North-east. I am looking at my heart, which is the centre. My blood will water the earth and make it green. Winds will carry legends of smoke; birds that have picked the eyes for visions will drop their secrets in the crevices of rock; and trees will spring up, to celebrate the godhead with their blue leaves. (296)

Voss is shown at the height of his arrogance as he starts from Sydney by the repeated use of “I” (23) and the self-centred approach. At the time, when Mr. Bonner questions Voss whether he consulted the map, Voss replies arrogantly that he himself “will first make it” (23). He feels that he can “lead an expedition into the interior...” (34).



Brigalow (acacia) Tree, also known as Umbrella Thorn Acacia

In the third section of the poem, there is the transformation of man by accepting “the visions of love” (296) and the power of humility:

Humility is my brigalow, that must I remember: here I shall find a thin shade in which to sit. As I grow weaker, so I shall become strong. As I shrivel, I shall recall with amazement the visions of love, of trampling horses, of drowning candles, of hungry emeralds. Only goodness is fed. (296)

This shows Voss’ acknowledgement of the powers of love and humility. It covers his journey from Rhine Towers to Jildra and into the desert.

The fourth section is the important and prophetic one, since it projects Man as accepting his own humanness and praying to God for redemption:

O God, my God, I pray that you will take my spirit out of this my body’s remains, and after you have scattered it, grant that it shall be everywhere, and in the rocks, and in the empty waterholes, and in true love of all men, and in you, O God at last. (297)

Voss protests against this poetic estimate of his own character and destiny, since he is not yet convinced of his “successful” failure. But his self-assertion and self-pride

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are deeply affected after this self-revelation. He accepts love and humility in the visions of love but his “will” (297), the “royal instrument” (297), is yet to be freed from the delusions of divinity. The silent Frank writes poems which strike and lead Voss towards self-recognition.

Explorer Finally Explores

Voss presents an ecstatic fulfillment and humbled soul of an individual by persistent torture. It prophesies the ominous future of the scientific civilization. Behind the romantically exaggerated aspirations of a maniacal man, Patrick White exposes modern man’s existential crisis. In a way, Voss is the summation of man’s intellectual aspirations, doubts, convictions and the extremity of self-pride in isolation. White’s intention is to exemplify Voss as an answer to this prevailing negation, turbulence and doubt. The grotesque figure of Voss, whose destructive expedition is like a pagan ritual, and whose ironic ambivalence embodies the restlessness of rational wisdom, represents the extreme phases of the individual’s alienation.

Governed by his glorified selfhood, Voss, the mystic, starts his quest with a devastating false step. In the beginning as an exalted romantic individualist, Voss could evade the real by seeking refuge in the unassailable anatomy of his self. For him, the laws of religion, and moral and spiritual conventions are mere outside forces acting on man to devalue his stature. But, in the end, the same man moves towards a position of deep humility, accepting the mystery as not only inevitable but also redemptive.

Through suffering and his love for Laura, Voss intends to reveal his true nature. Achieving knowledge through suffering is emphasized by Laura at the end of the novel:

Perhaps true knowledge only comes of death by torture in the country of the mind. (446)

Voss, the German explorer suffers humiliation in the desert before he is illuminated. He finally exemplifies the statement:

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When man is truly humbled, when he has learnt that he is not God, then he is nearest to becoming so. In the end, he may ascend. (387)

K.R. Srinivasa Iyengar in an article entitled “**Commonwealth Literatures: Themes and Variations**” that appeared in *Two Cheers for the Commonwealth* concludes with a tribute to Patrick White’s *Voss*:

... there is no doubt that this Australian novelist has created in *Voss* a character endowed with elemental human dignity, and with powers of leadership and endurance quite out of the common. In this novel, both eternities- the immensity without and the immensity within- are fully explored and are finely fused into a reality that we experience everyday as life and love and suffering and death- and life’s renewal and life everlasting. (43)

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Verb Entries in the Dictionaries in Indian Languages

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Differences in the Order of Verb Entries in Dictionaries

Every Indian language has its own way of giving the verb entry in its dictionary. A look at the dictionaries reveals that they do not have any uniformity in giving a verb entry in the dictionaries available in the Indian subcontinent. Though there are some language-specific reasons for doing so, many languages do not provide any valid reasons/objectives for giving entries with variations in their dictionaries. These features have lots of implications for the learning of verbs both by first and second language learners. Some dictionaries give verb root as the entry, some give verbal noun as the entry and some others give the hortative or a kind of imperative form as the entry. The reason for giving these kinds of entries is not made clear. This article tries to find out these features in different Indian languages.

Need for Some Grammatical Knowledge to Use a Dictionary

This analysis begins from Tamil entries since I have learnt it as a second language, which has helped me to observe the changes in the entries in different languages including my mother tongue, Manipuri. The complementary nature of grammar and dictionary is a well established factor. However, an analysis of the entries in dictionaries of different Indian languages reveals that the dictionaries presuppose the need for the users to have some grammatical knowledge for using a dictionary. While some dictionaries give grammatical information for the use of lexical entries, some do not bother to give the usages but give only the meaning(s). If any dictionary expects pre-knowledge of grammar to use a dictionary, it is felt that those dictionaries are not good enough to guide the users with necessary information.

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Verb Entries in the Dictionaries in Indian Languages

‘Verbs are usually marked verb, vb., v. or in any similar fashion. Here again, information can be incorporated into the parts of speech indications ... Another case of incorporated sub-classification of verbs occurs in German dictionaries ... as st.V. ‘strong verb’ and sw.V ‘weak verb’ or rather strong conjugation and weak conjugation respectively (Svensen, B., 2009).

Tamil Dictionary – Indirect and Direct Insistence on Grammatical Knowledge

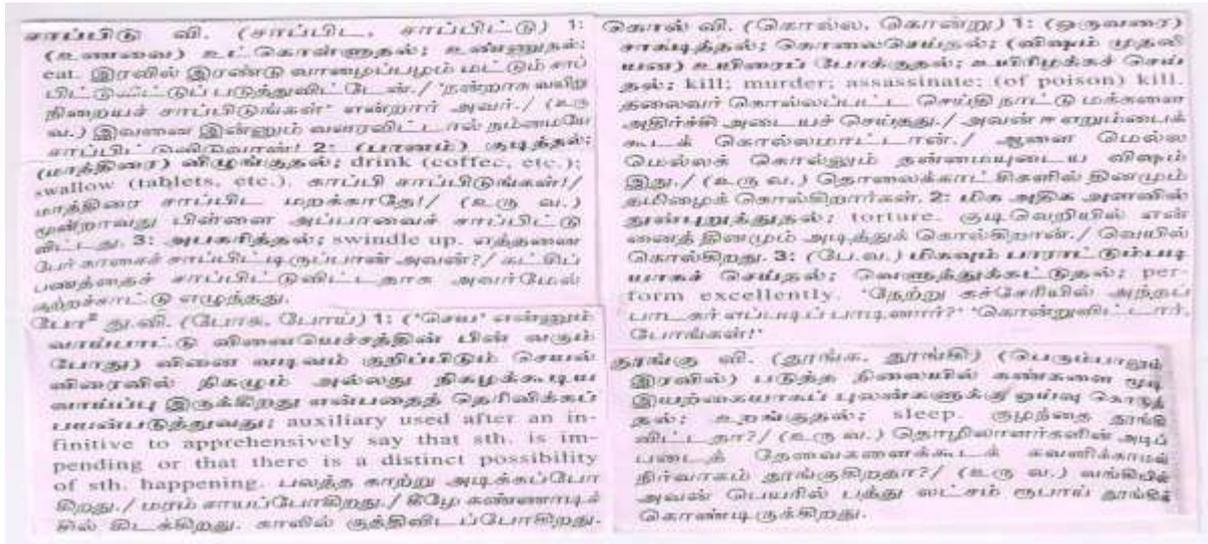
The Tamil dictionary *‘kriyaavin tarkaalat tamizh akaraati’* (Tamil-Tamil-English) by Cre-A (1992) gives the verb root which is the imperative form of the verb as the entry, followed by /v/ for vinaiccol ‘verb’ in Tamil script, the infinitive and the verbal participle forms of the verb given in parentheses, Tamil and English meaning(s) and citations. The dictionary does not give the transitive or intransitive feature of the verb separately. However, it expects the users to know the feature from the usage of the verbs in the citations. The other possibility is to know this feature by the tense marker it takes which can be known from the infinitive or the verbal participle form of the verb given in parentheses. This means that the dictionary presupposes that the user knows the grammar of the language to a certain extent.

This knowledge of grammar is necessitated because Tamil has two kinds of verbs, viz., weak and strong verbs. This classification is done based on the conjugational behaviour of the verb. The verbs which take /-kka/ as the infinitive marker or which take /-kkir-/ as the present tense marker are considered as strong verbs and the others which take /-a/ as infinitive marker and /-kir-/ as the present tense marker are weak verbs (Nadaraja Pillai, 1986 and 1992). To use a verb in a sentence, the learners should know which they belong to, namely, strong or weak.

For example, the features of strong and weak of the verbs paTi ‘to study’ and ezhutu ‘to write’ can be drawn from the infinitive form as given below.

paTi. (paTikka, paTittu)- strong verb; ezhutu (ezhuta, ezhuti)- weak verb

The infinitive form of the verb given in the dictionary helps to have the knowledge of negative conjugations: paTikka+villai ‘present and past negative’, paTikka+maTTeen ‘future negative’, paTikka+aatu ‘neuter future negative, paTikka+aamal ‘negative verbal participle’, paTikka+aata ‘negative relative participle, etc. In all the forms of conjugation the infinitive form of the verb is involved. The verbal participle form gives the information as to how to use that verb in past conjugation (There are nine past tense markers in Tamil) and other conjugations such as conditional, /vantaal/ ‘if somebody comes’; the concessive form, /vantaalum/ ‘even if somebody comes’, etc., which take past tense in their usage; it will be useful to help in conjugating the affirmative forms as well. Hence, giving these two grammatical forms along with other details such as verb transitive or verb intransitive, etc., solves the maximum number of the complexities involved in the use of the verbs. Some of the verb entries are given below.



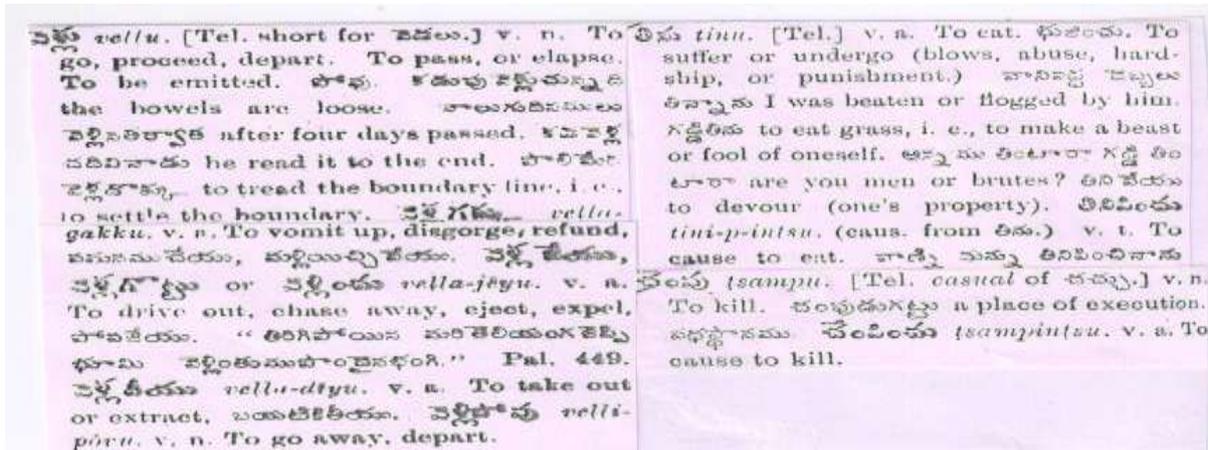
Some other dictionaries like Winslow's 'A Comprehensive Tamil and English Dictionary' (1862) differ from the modern dictionaries and give the verb root as the entry (if there is a variation in spelling and sometimes the spoken conjugated form, if any, are also given.) followed by its conjugation in present, past and future tenses and the infinitive form of the verb. The problem of learning the strong or weak verb feature is solved by this. However, these alone will not solve the complexities concerned with the use of Tamil verbs. Though the learner can derive the tense markers from the conjugations, it helps to use the verb even without knowing the tense markers. However, knowing the markers will help to conjugate the verbs belonging to particular groups. Some of the verb entries are given below.



Kannada

'Kannada-Kannada-English Dictionary' by Kittel, F. (2007) gives the root of the verb as the entry in Kannada script with Roman transliteration followed by an entry number, the marker '=' (equals to) giving older form or variant form(s), then /v/ for verb, etc. and lots of information for the use of the verb with citations. Sometimes the roots in other major Dravidian languages are also given. Some of the verb entries are given below.

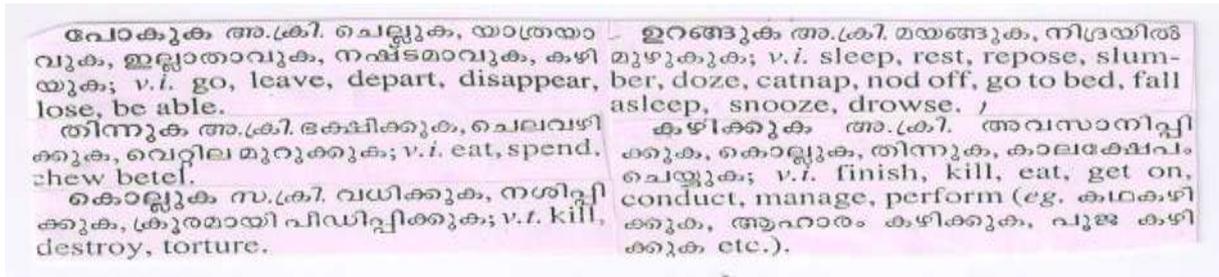
'Telugu-English Dictionary' by Brown (2011) gives the verb root (imperative) as the entry in Telugu script followed by Roman transliteration of the verb, some information regarding the different forms of the verb in parentheses, /v.a./ or /v.n./ or /v.t./ for the features of the verb such as verb active, verbal noun, transitive, intransitive, causative, etc., and the meaning(s) in English. In addition to these, Brown gives the etymology of the verb which particularly distinguishes the Telugu verbs from the borrowed verbs and gives the language from which it is borrowed. It is observed that there are inconsistencies in giving the verb features. Some of the verb entries are given below.



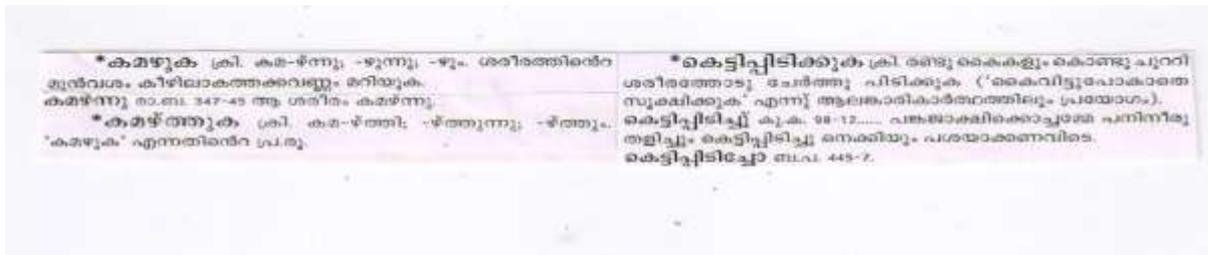
Malayalam

Among the four Dravidian languages, Malayalam alone has a different form as verb entry. The conjugational behaviour of Malayalam verbs is similar to that of Tamil. But the problem one faces is not fully solved in the Malayalam dictionaries (Warrier, et al., 1999 and CDAC Online). The classification of verbs as weak and strong (or any name can be given for this dichotomy) is expressed by the entry itself. The hortative form of the verb (which is also used as a kind of imperative form) is given as entry. This form gives the user the information about the above dichotomy but they do not give other information, such as tense markers, necessary for the conjugation. There is no reason why this form is given as the entry. Incidentally, the Malayalam grammar 'keralapaaNiniyam' mentions this as a 'vinaiyaccam' which is considered as a non-finite verb form, which is a controversial definition. The entry in Malayalam script is followed by /a/ for /akarmak/ or /sa/ for /sakarmak/ in Malayalam script to denote the feature of intransitivity or transitivity followed by /kri/ for /kriya/ 'verb' and the synonyms in Malayalam. This is followed by /v.t./ or /v.i./ for verb transitive and verb intransitive and the English meaning(s).

Take for example, the verb entry 'kolluka' /kollu+ka/ or /kol+uka/, /the verb root +the hortative marker/ '(you) kill' shows that it is a weak verb (as in Tamil) or /paTi+kkuka/ or /pati+kk+uka/ '(you) read' which shows that the verb is strong because of the presence of the marker /-kk-/. As in Tamil, Malayalam also has approximately nine past tense markers and this information is not provided in the dictionary. This means that the information necessary to conjugate the verbs is incomplete in Malayalam dictionaries. Some of the verb entries are given below.



The Malayalam Dictionary 'C.V. Vyaakhanaa Koosam' edited by Balakrishna, B.C. et al. (1997) gives the hortative form of the verb (which is also used as a kind of imperative form) is given as entry followed by /kri/ 'verb' in Malayalam script, the past, present and future conjugations, meaning(s) and usage(s). Some of the verb entries are given below.



Other Indian Languages

Among the other Indian languages, Assamese, Bodo, Sanskrit and Santhali dictionaries give verb root as the entry with different information given along with them. On the other hand, Manipuri and Oriya dictionaries give verb root as well as verbal noun as the verb entry.

Assamese

'Hemkosha: The Assamese-English Dictionary' by Barua, H. (2007) gives the verb root as the entry; the information as to whether the verb is transitive 'sakarmak dhatu, abbreviated as /sa.dha./ or intransitive 'akarmak dhatu, abbreviated as /a.dha./ followed by equivalents in Sanskrit, Hindi and Bengali written in Assamese script are given in parentheses. The synonyms in Assamese and the meanings in English are given. Some of the verb entries are given below.

<p>খা স. ধা. (সং. খন্দ্, হিং. খানা, বং. খাওন, ভক্ষণ কৰ) ভোজন কৰ, ভক্ষণ কৰ, গিল; যেনে, ভাত খায়, পানী খায়, to eat, to swallow; ভোগ কৰ; যেনে, মাটি খায়, বিষয় খায়, দুখ খায়, to possess, to enjoy; অধীন হ বা পা; যেনে, কিল খায়, গালি খায়, to suffer, to be subjected to; কামোৰ, দংশন কৰ; যেনে, সাপে খালে, কুকুৰে খালে; ছলেৰে বিদ্ধ; যেনে, বৰলে খালে, কোনোৱে খালে, to bite, to sting; ধ্বংস বা নষ্ট কৰ; যেনে, 'কানিয়ে খালে অসম দেশ', to ruin; গ্ৰহণ কৰ, ল; যেনে, ভেঁটা খায়, to take or receive, as a bribe; অ. ধা. মিল, লাগি ধৰ (যেৰে সৈতে মিলি জৰ্হ হয়, সি সপ্তমীত থাকে), যেনে, চোলাটো গাত খাইছে, খুটাটো মাৰলীত নেখালে, to fit or suit; শৃংগাৰ কৰ, অভিগমন কৰ, to engage in sexual liaison; জীৱিকা উলিয়া, উপজীৱা কৰ (এই দুই ভাৱত কৰ্তাৰ এ বিভক্তি নুওতে), যেনে, মগনীয়াই মাগি খায়, to subsist.</p>	<p>মাৰ স. ধা. (সং. মাৰণ—মৃ, মৰ্; হিং. মাৰনা; বং. মাৰণ, বধ কৰা) বধ কৰ, প্ৰাণ ল; যেনে, পুখ মাৰে, to kill; আঘাত বা প্ৰহাৰ কৰ; যেনে, মাৰ মাৰে, কিল মাৰে, to strike; টঙনিয়া, কিলা; যেনে, গৃহস্থে চোৰক মাৰে, to beat; এছাৰিৰে কোৰা; যেনে, অধ্যাপকে ছাত্ৰক মাৰে, to whip; নিষ্ফেপ কৰ, বলেৰে দুৰ্বলৈ পেলা; যেনে, দলি মাৰে, আছৰ মাৰে, to throw with force; অস্ত্ৰ চলা; যেনে, হিলে মাৰে, কাঁড় মাৰে, to shoot or fire; কোৰ আদি ব্যৱহাৰ কৰ; যেনে, কোৰ মাৰে, কুঠাৰ মাৰে, বঠা মাৰে, to wield as a hoe &c.; বন্ধ কৰ; যেনে, বাট মাৰে, to block completely, to put an end to; জঁপা; যেনে, দুৱাৰ মাৰে, to shut, to close; বঠাৰে চলা; যেনে, নাও মাৰে, to propel by an oar; পেট পূৰাই খা (নিন্দাৰ্থত), যেনে, জৱত কেঁকাই থাকে, তেওঁ দুয়ো বেলা ভাত মাৰে, to eat or drink one's fill (in ridicule); টঙনিয়াই সুমা বা পোত; যেনে, গজাল মাৰে, খুঁটি মাৰে, to drive, as a nail &c.; মুখেৰে উচ্চ শব্দ কৰ; যেনে, বিং মাৰে, কাহ</p>
<p>ঘা অ. ধা. (সং. যা, গতি কৰ) গতি কৰ, স্থানান্তৰ হ, to go</p>	
<p>শো অ. ধা. (সং. শী, শয়ন কৰ) শয়ন কৰ, নিদ্ৰা ভোগ কৰ, ঘুমটি মাৰ, to sleep, to slumber, to lie down.</p>	

'Adhunik Asamiya Shabdakosh' by Chaliha, S. (1991) gives the verb root as the entry followed by /dha./ for dhatu 'verb', Assamese meanings and the English meanings in infinitive form of the verb in parentheses. Some of the verb entries are given below.

<p>যা - ধা: গতি কৰ; গমন কৰ [to go.] দি: যাতন, যোৱা বি: যাওঁতা বিণ: যোৱা - গত; গ'ল; হৈ যোৱা [gone; past.] শো - ধা: (১) টোপনি যা; নিদ্রিত হ [to sleep.] (২) দীঘল হৈ পৰ; কাতি হ [to lie down.] মাৰ - ধা: (১) প্ৰহাৰ কৰ; মৰিয়া; কোৰা [to beat; to strike.] (২) বধ কৰ [to kill.] (৩) নষ্ট কৰ; অন্ত কৰ; নাইকিয়া কৰ [to ruin; to put to an end.] (৪) বন্ধ কৰ; দুৱাৰ জপা [to stop; to close.] (৫) শস্যৰ গোন্ধৰপৰা হুটি সৰুবা [to</p>	<p>খা - ধা: (১) ভোজন কৰ; গিল [to eat; to swallow.] (২) ভোগ কৰ [to possess; to enjoy.] (৩) অনুভৱ কৰ (ভয় খা) [to experience; to suffer.] (৪) পা (গালি খা) [to be subjected to.] (৫) কামোৰ বা বিদ্ধ (কুকুৰে খালে, বৰলে খালে) [to bite or sting.] (৬) ধ্বংস কৰ; নষ্ট কৰ (দুৰ্নীতিয়ে দেশ খালে) [to ruin.] (৭) গ্ৰহণ কৰ (ভেঁটা খা) [to receive.] (৮) আঘাত হৈ মাৰণ কৰ (দোনটোৱে অস্ত্ৰ দুটিতেৰে বধ দান খান) [to hold.] (৯) মিল; লাগি ধৰ (ভৰিটোত</p>
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Bodo

'The Bodo- English-Hindi Dictionary' by Brahma, P.C. (1996) gives the verb root as the entry in Devanagari script followed by Roman transliteration, /ni.bim./ for nimaavajaa bimaav 'verb intransitive' or /ma.bim./ for maavajaa bimaav 'verb transitive', meanings in Bodo, meanings in English (infinitive form of the verbs), meaning in Hindi. Some of the verb entries are given below.

धाँ [thán] नि. विम. लौर; to go; जाना। — धार, नि. विम. धा धा धाँ, गमादी धाँ; to go positively; जरूर जाना।
 सिधार [sithár] मा. विम. फोथै, जिउ फोजोब; to kill, to put to death; हत्या करना, (जान से) मारना।
 उन्दु [undú] 1. नि. विम. मेगन मोसेबनानै दो धाँ, निद्र धाँ; to sleep, to nap; सोना, झपकी लेना। 2. नि. विम. गोलां, गोलैनादै धा, सलादै जानानै जिराय; to repose, to lie down, to take rest; आराम करना। — ओंखार, नि. विम. उन्दुनो गोसो जा; to feel drowsy, to have tendency of sleep; नींद लगाना। — गादुरा, विन. बारा उन्दुग्रा, उन्दुबाय धाग्रा, उन्दुसुला; sleepy; ज्यादा या बराबर सोनेवाला (जी). — गादुरी। — ग्लेम, नि. विम. उन्दुनादै गेलेम, दाब्ले उन्दु; to lie down flatly; सीधा शोना। — धार, 1. मा. विम. उन्दुनादै सिधार; to kill somebody by lying over it; किसी पर लेट कर उसे मारना। 2. मा. विम. उन्दु गुबै; to sleep surely; निश्चित रूपसे शोना। — बहर, वि. उन्दुफुनाय, बहर उन्दुनाय; deep sleep, sound sleep; गहरी निद्रा। — रोमा रोमि, विन. उन्दुलांहां जानाय; drowsy, having nap; झपकी, निद्रालु। — सन, नि. विम. आन्दाज गैयिये उन्दुलां, धद मोनाजासे उन्दुलां; to go to sleep unconsciously; बेहोश सा शोना। — सि, नि. विम. उन्दुनादै सि जा, उन्दुलांजोब; to sleep and be silent, to be in deep sleep; घोर रूप से सो जाना।

जा [zá] मा. विम. खुगाजोँ मन', खुगायाव सो, आहार मन'; to eat, to consume, to take food; खाना, भोजन करना। — खा, मा. विम. जाना लाखा, जानानै लाखा; to have food beforehand; पहले खा कर। — खान्दा, विन. खालाय, जानायनि उनाव धालांनाय; remaining, leaving; जूठा। — खानाय, वि. जानाया जोबनाय, जानाय खामानिया जोबनाय; completion of eating; खाने की समाप्ति।
 — खल, मा. विम. गेजेराव जा, गेजेरनिप्रताय जा, बासिना जा; to single out and eat; बीच में से खाना, चुनकर खाना। — खलाब, मा. विम. हरखाब जा, अखलाबना जा; to eat from the whole; आंशिक खाना। — खु, मा. विम. जालु, खुसा खुसि जाबाय धा; to eat this and that thing often or frequently; बारम्बार खाना, हरेक तरह की चीजें खाना। — खुब, मा. विम. जोबोर जा, गोबां जा; to eat much; ज्यादा खाना। — गुल, जाजोब, बुर्जा जा; to eat in a large scale; ज्यादा खाना। — गार, मा. विम. जाफू, जाजोब; to eat up, to consume completely; पूरा खा डालना। — गुबै, मा. विम. जाधार, गमामादै जा; to eat really; सचमुच खाना। — ग्रं, मा. विम. जानानै गरं खालाम; to eat or effect deep into (like a sore); (फोड़ा जैसा) भीतर में खा जाना। — ग्रोम, मा. विम. इसे जा, जारोम, जाग्रिद; to eat slightly; थोड़ा सा खाना। — जोब, मा. विम. गसिबो जा; to eat completely; पूरा खाना। — धाव, विन. जानो गोनां, जानो हाथाव; eatable, edible:

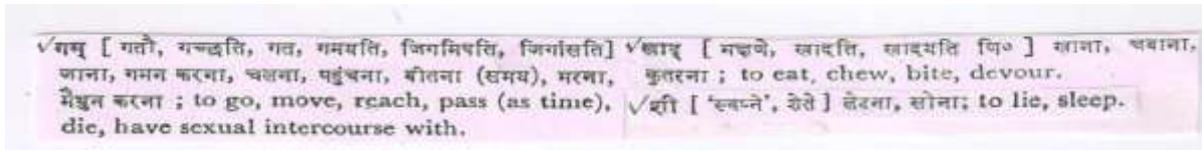
Sanskrit

'The Students' Sanskrit-English Dictionary' by Apte, V.S. (2008) gives the verb root as entry in Devanagari followed by /A/ for Atmanepada 'passive word' or /P/ for Parasmaipada 'active word', different conjugations in parenthesis, meanings in English mostly or the infinitive form or gerundial forms in some places. Some of the verb entries are given below.

<p>खाद् 1 P. (खादति, खादति) To eat, devour, feed ; to prey upon, bite ; प्राद्वपाद्वीः पतति खादति पृथनासं H. 1. 81 ; खादन्ति न भुवन्ति Ma. 5. 32, 53 ; Bk. 6. 6 ; 9. 78, 14. 87, 101 ; 15. 35. खाद्यक a. (खाद्य) Eating, consuming. — कः A debtor. खादुलः 2 Food. — ३ Eating, chewing.</p> <p>धा 2 P. (धति, धतः ; pass. धयते ; दास्यते ; दास्यति-से ; desid. जिघांसति) 1 To kill, slay, destroy, strike down ; बध्न दूषण-सराभिधुपानिं सौ हवाः U. 2. 15 ; धनानि च हृद्विच मदनः Bh. 3. 18. 2 To strike, beat ; बन्दी बन्धे दतुमन्वयता मां पिडुदाभा नेवराजीवन्ति M. 3. 20, Si. 7. 56. 3 To hurt, injure, afflict, torment ; as in कामत. 4 To put down, abandon ; Bu. 2. 77. 5 To remove, take away, destroy ; जन्तोन्निवीवनिवासाध-शाननेव ईमव हन्ति निवर्तं ह्वन्ति निवासा Bh. 2. 18. 6 To conquer, overthrow, defeat.</p>	<p>धा 2 A. (धति, धयति ; pass. धयते ; desid. जिघांसति) 1 To lie, lie down, recline, rest ; इत्य दृष्टान्तिनः शिष्याणां मन्तः शरते Bb. 2. 76. 2 To sleep (Bg. also) ; नि निद्रांके शेषे शेषे बभरः सभागतौ शृणुः । अथवा, हर्षे शर्याया निकटे जागर्ति जा-हती जवनी Bv. 4. 80 ; Bh. 3. 79, Ku. 5. 12. — Caus. (शायति-ने) 3 To cause to sleep or lie down. — With सति 1 to precede in sleeping. 2 to sleep after or longer than one ; अहं पदीशानिदधे Mb. 3 to excel, surpass ; पूर्वान्दामाग-तयातिशये R. 5. 14 ; चरितेन चातिशयेता मुनयः Ki. 6. 32 ; Bk. 7. 46. (— Caus.) to cause to excel ; भाष्यातिशययति धाम बहुधाम्नः Mu. 3. 17. — अधि (with acc. of place) 1 to lie or sleep on or in, rest upon ; दृष्टयशयिष्ठ मां Bk. 15. 14 ; अहं ध्यातिनित्येभ्यनिदः बह्व्य लोकात् प्रद्वीः-पिद्वी R. 13. 6, 16. 49, 19. 32 ; Ki. 1. 38. 2 to inhabit, dwell in ; Bk. 10. 35. — ड्य to sleep or lie near. — ३-</p>
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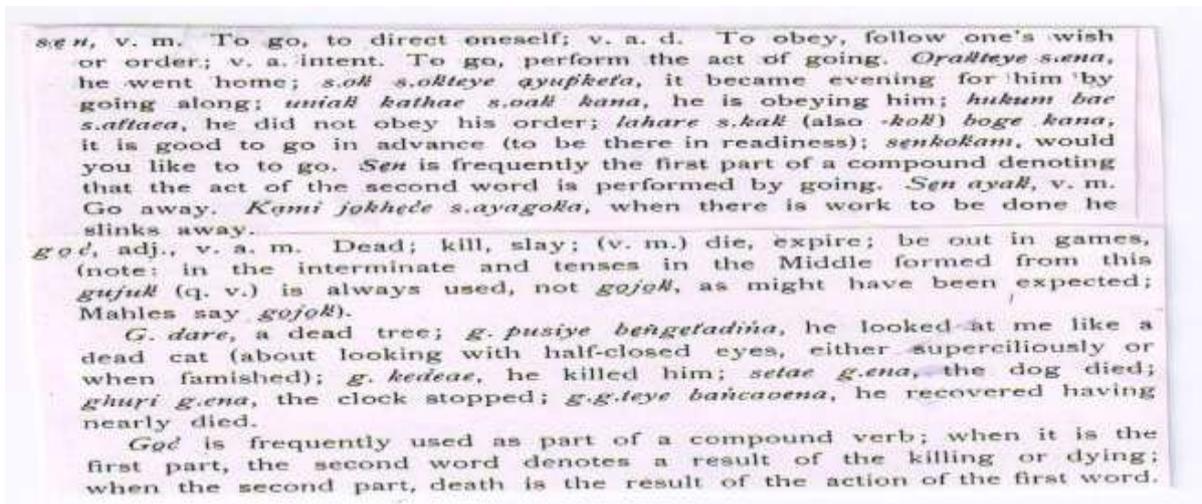
'The Sanskrit-Hindi-English Dictionary' by Suryakanta (2008) gives the verb root followed by conjugations in parenthesis, meanings in Hindi and English (infinitive form of

the verb). No other grammatical or usage information is given. Some of the verb entries are given below.

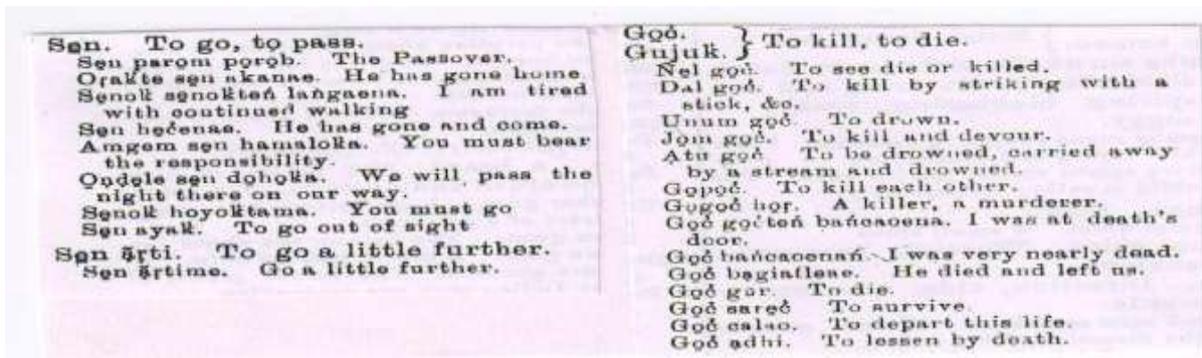


Santali

'A Santal Dictionary' by Bodding, P.O. (2002) gives the verb root in Roman transcription followed by /v.m./ or /v.a.d./ or /v.a./ or /v.a.m./ or /v.f./, etc., to denote different features of the verb such as 'verb medium/masculine/passive', 'verb constructed with indirect object in the active', 'verb active', 'verb constructed with indirect object in the passive, and 'verb feminine', etc.; the English meanings in infinitive form of the verb and different usages of Santali sentences in Roman script are also given. Some of the verb entries are given below.



On the other hand, 'Santali-English Dictionary' by Campbell (1988) gives the verb root in Roman transcription followed by English equivalents given in infinitive form of the verb and different usages of the verb in sentences with English meanings. Some of the verb entries are given below.



The dictionaries in languages like Bengali, Dogri, Gujarati, Hindi, Kashmiri, Konkani, Maithili, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sindhi and Urdu give the verbal noun, which is in fact, a gerundial noun form of the verb, as the entry.

Verbal noun and gerund are not synonymous. Verbal noun denotes the noun derived from the verb, for example, the verb ‘educate’ the verbal noun derived from it is ‘education’, whereas, the gerund is ‘educating’ an action noun derived from it. It should be mentioned that the verbal nouns take adjectives and the gerunds take adverbs as modifiers. However, they are being used as synonyms in many dictionaries and mark the entry as /v.n./, abbreviation of verbal noun, which are in fact gerundial forms. These forms may also be used as infinitive form of the verb in some languages like Hindi.

A question arises as to why this verbal noun form (in fact, it is a gerund) is preferred to the verb root, which will help the users. The entry in verbal noun would mean that the user must have a good knowledge of the morphology of the language.

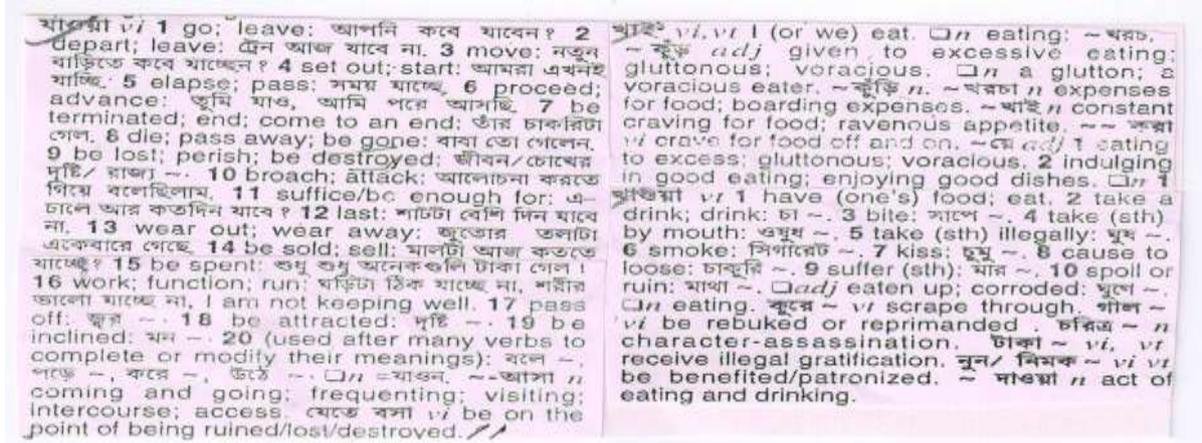
Take for example, the Hindi verb /maarnaa/ ‘to kill’. The meaning should have been given as ‘killing’ and not ‘to kill’ in English; the former is the gerund and the later is an infinitive form of the verb. The user has to drop the marker /-naa/ of the verb and conjugate in tenses and other grammatical forms.

Bengali

‘The Bengali-English Dictionary’ by Rahman, L. and Tareque, J. (2010) gives the verbal noun form of the verb in Bengali script followed by vi or vt for verb intransitive or transitive respectively; meanings in English (verb root), usages in Bengali language, and other derivations. This dictionary gives a lot of grammatical information to help the learners. Some of the verb entries are given below.

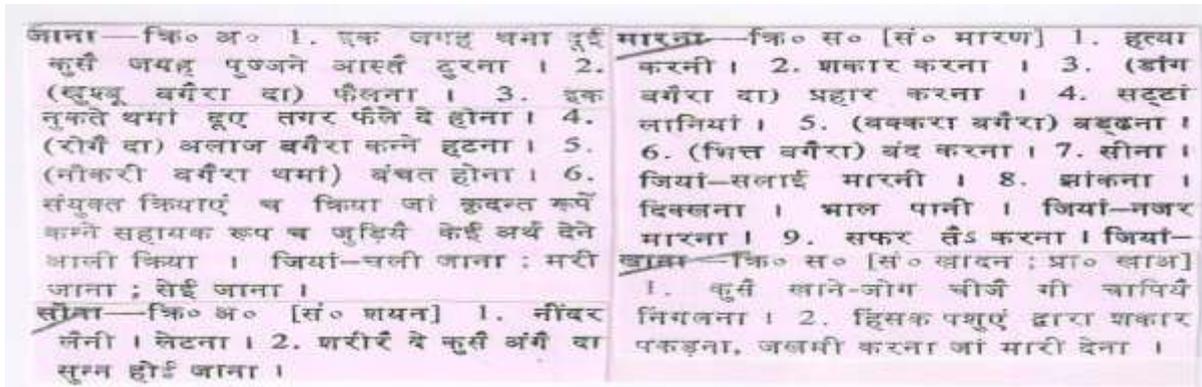
<p>যাওয়া ক্রি- বি- ১ গমন করা (স্কুলে যাওয়া, বাড়ি যাওয়া); ২ অতিবাহিত হওয়া, কেটে যাওয়া (দিন যায়, বেলা যায়); ৩ দূর হওয়া (‘ভয় কেন তোর যায় না’ : রবীন্দ্র); ৪ নষ্ট বা ধ্বংস হওয়া (জীবন যায়, মান যায়); ৫ ব্যয়িত হওয়া (জলের মতো টাকা যাচ্ছে); ৬ অপ্রত্যাশিত বা অপ্রতীকর কোনো কাজ ঘটা (টাকা ছুরি গেছে, মরে যাওয়া, হেরে যাওয়া); ৭ টেকসই হওয়া (কলমটায় গেল অনেকদিন); ৮ কোনো অবস্থায় আসা বা থাকা (বাদ যাওয়া, খোয়া গেল); ৯ করতে বা চলতে থাকা (খেলে যাও, বলে যাও মুখ যখন আছে, চালিয়ে যাও)। [বাং- √ যা]। --আসা বি- যাতায়াত (দুটো পরিবারের মধ্যে তেমন যাওয়া-আসা নেই)। যান্ন-মায় বি- বিপ- মরার বা গত হওয়ার উপক্রম (প্রাণ যায়-যায় অবস্থা)। যেতে বসা ক্রি- নষ্ট হবার উপক্রম করা।</p> <p>খাওয়া ক্রি- ১ ভোজন করা, আহাৰ করা; ২ পান করা (চা খাওয়া); ৩ সেবন করা (হাওয়া খেতে বেরিয়েছি); ৪ ভোগ করা, সহ্য করা (মার যাওয়া, গালি যাওয়া); ৫ উৎকোচ বা খুব নেওয়া (পরমা খেয়েছে, খুব খেয়েছে); ৬ দর্শন করা (সালে খেয়েছে); ৭ নষ্ট করা, কলঙ্কিত করা (চোখের মাথা খেয়েছ নাকি? ছেলের মাথা খাচ্ কেন?); ৮ গ্রাস করা (আমার সব সম্পত্তি মহাজনে খেয়েছে); ৯ শেষ করা, বিনষ্ট করা (স্বামী-পুত্র বেয়ে এখন বাপের বাড়িতে এসে উঠেছে); ১০ টেনে নেওয়া, শোষা (ফড়টা বেশ তেল খায়); ১১ (চুখন ইত্যাদি) নেওয়া (চুখু খাওয়া); ১২ (আদব) পাওয়া (মায়ের আদব খাচ্ছে); ১৩ খাটা, উপযুক্ত হওয়া (খাপ খায় না)। □ বি- ভোজন। □ বি- খাওয়া হয়েছে এমন। [বাং- √ খা + আ]। --মাওয়া বি- পানভোজন; আহাৰদি। --সো ক্রি- (অন্যকে) ভোজন বা পান করানো। □ বি-</p>	<p>মারা ক্রি- বি- ১ বিনাশ করা বা বধ করা (সাপ মারা); ২ প্রহার করা (ছাত্রকে মারা); ৩ বধ বা আঘাত করার উদ্দেশ্যে প্রয়োগ করা (ছুরি মারা); ৪ নষ্ট করা (বিশ মারা, ভাত মারা); ৫ শৃঙ্ক করা (রস মারা); ৬ প্রতিষ্ঠ করানো, ঠুকে বসানো (পেরেক মারা); ৭ জুড়ে বা এটে দেওয়া (তালি মারা, টিকিট মারা); ৮ প্রয়োগ করা, মুদ্রিত করা, লাগানো (লেবেল মারা, ছাপ মারা); ৯ অপহরণ করা (পকেট মারা); ১০ অসদুপায়ে লাভ করা, আত্মসাৎ করা (টাকা মেরে দেওয়া); ১১ বন্ধ করা, ভোগ করতে না দেওয়া (ভাত মারা); ১২ অবশুদ্ধ করা, রোধ করা (পথ মারা); ১৩ ধারণ করা (মালকোচা মারা); ১৪ প্রদর্শন করা (চাল মারা, চালাকি মারা, ফুটানি মারা); ১৫ (কথা) খুব খাওয়া (মুচিমাংস মারা); ১৬ দেওয়া (উঁকি মারা); ১৭ উপভোগ করা (ফুটি মারা, মজা মারা)। □ বি- ১ নিহত (লাঠি দিয়ে মারা সাপ); ২ বসানো লাগানো বা এটা হয়েছে এমন (পেরেক-মারা জুতো, টিকিট-মারা খাম); ৩ বধকারী (মাছিমারা, বাখমারা); ৪ নষ্ট, মৃত (মারা যাওয়া)। [সং- √ মৃ + শি + বাং- আ]। মারা পড়া, মারা যাওয়া ক্রি- বি- ১ প্রাণ হারানো; ২ নষ্ট হওয়া (টাকা মারা যাওয়া)। --মারি বি- ১ পরস্পর প্রহার; ২ দাঙ্গা, লড়াই। মেরে-কেটে ক্রি- বি- অন্য-বাদ দেওয়া বা কাটাকুটি করা সত্ত্বেও, অস্তুতপক্ষে (মেরেকেটে তিন হাজার টাকা পাবে)। মেরে দেওয়া ক্রি- বি- আত্মসাৎ করা; চুরি করা। মেরে কেবা ক্রি- বি- হত্যা বা খুন করা; আত্মনাশ করা। পেটে মারা, ভাতে মারা ক্রি- বি- ১ না খেতে দিয়ে দুর্বল করে ফেলা; ২ জীবিকার উপায় নষ্ট করে দেওয়া।</p>
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'The Bengali-Bengali Dictionary' by Biswas, S. (1957) gives verbal noun form of the verb as entry followed by /kri.bi./ for kriya bisheshya 'verbal noun' or /kri./ for verb, and many meanings/ usages, Bengali verb root or verb root in Sanskrit are given in the middle along with illustrations. Some of the verb entries are given below.

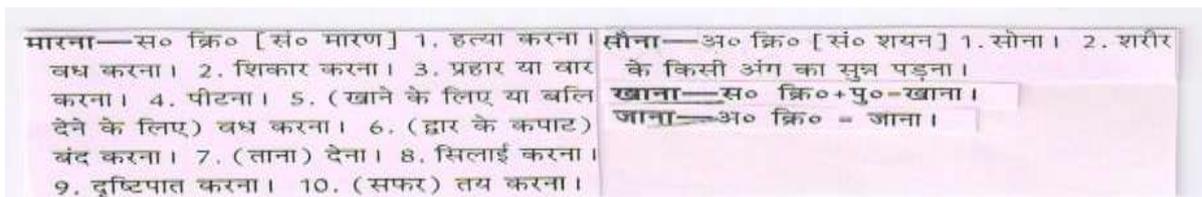


Dogri

'The Lauhka Dogri Shabda Kosh' by J & K Academy of Arts, Culture and Languages (1992) gives verbal noun form of the verb as entry followed by /kri. a./ for kriya akarmak 'verb intransitive' or /kri. sa./ for verb transitive, and many meanings/ usages in Devanagari script; Sanskrit and sometimes Prakrit etymology of some of the verbs are also given. Some of the verb entries are given below.



'The Dogri-Hindi Shabdakosh' by J & K Academy of Arts, Culture and Languages (2000) also gives verbal noun form of the verb as entry followed by /a. kri./ for akarmak kriya 'verb intransitive' or /sa. kri./ for verb transitive, and meaning(s)/ usage(s) in Devanagari script; this dictionary also gives Sanskrit and sometimes Prakrit etymology of some of the verbs. Some of the verb entries are given below.



Language in India www.languageinindia.com

12 : 9 September 2012

Soibam Rebika Devi, M.Sc. (Biology), M.A. (Linguistics), M.A. (Translation), Dip. in Tamil Verb Entries in the Dictionaries in Indian Languages

Gujarati

'The Gujarati-English Dictionary' by Deshpande, P.G. (2002) gives verbal noun form of the verb in Gujarati script as entry followed /v.i./ or /v.t./ for intransitive or transitive, meanings in English; usages in Gujarati and English meanings for some of the verbs are also given. Some of the verb entries are given below.

<p>ખારણું, v.t. beat, hit, strike; kill, destroy; push back. ward off; overcome, vanquish; destroy active qualities (of); attack and plunder (village); flourish, wave violently; brow, hurl, at; use in order to produce an effect (words, taunt, spell, etc.); dash; knock; (of mind, hunger) restrain, control; (of metal) reduce to ash; [fig.] steal, misappropriate, pilfer; stick, apply; drive, thrust.</p> <p>જવું, v. i. go, move; move away from, depart; proceed; pass; decrease, become less; lose, sustain loss; perish; used as auxiliary verb it shows the certainty of occurrence or continuance.</p> <p>સૂવું, v.i. lie down, sleep. સૂઈ જવું, become still, stop; be ruined owing to excessive expenditure; lose courage or heart; weaken; (of flying kite) come down and fall on roof, etc. [ing.]</p>	<p>ખાણું¹, v.t. eat; take food; dine; suffer, get, (of beating; e. g. ખાર ખાવો); enjoy, experience, (e. g. હવા ખાવી); take, cost; misappropriate, embezzle, (e.g. પૈસા ખાવા); omit; corrode. ઉધરસ ખાવી, cough. બગારું ખાવું, yawn. ઊંઝ ખાવી, sneeze. રમ ખાવો, take rest, pause. ખાઈ જવું, gulp down the throat; forget or be forgotten; be left; leave; misappropriate; take (sb). to task. ખાઈને ખાઈવું, be ungrateful. ખાઈની ભિરવું, have done with the enjoyments of the world. ખાઈ ખીને મંડવું - પાછળ પડવું, ખાઈખપૂરીને મંડવું, persevere vigorously. ખાઈ ખીને પાછળ પડવું, persecute or harass continuously. ખાવા ધાવું, (of a desolate place) terrify. ખાણું-ધીવું, eat, drink and make merry, live in comfort.</p> <p>ખાણું², n. catable; sweet dish; viaticum, provisions for journey.</p>
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'An Etymological Gujarat-English Dictionary' by Belsare (1981) gives verbal noun form of the verb in Gujarati script as entry followed /v.i./ or /v.t./ for intransitive or transitive, sometimes Sanskrit roots for the entry in parenthesis, meanings in English; Some of the verb entries are given below.

<p>ધ્રુવ-વ-વું, v. t. To cause trembling; to make one tremble; to create horror. 2. To make a loud sound and wild uproar.</p> <p>ધ્રુ-વ-વું, v. i [S. ધ્ર, ધ્ર-વ.] To quiver; to shake. 2. To be under a demoniac influence causing a violent shaking of the head.</p> <p>ધ્રુ-વ્યા-વ-વું, v. t. To shake; to nod. 2. To fleece a man of his money by tricks.</p>	<p>ધ્રુવ-વું, v. i. [S. ધ્ર.] To shake; to quiver; to tremble. 2. To lose one's wits; to be overawed or overwhelmed.</p> <p>(ધ્રુવિર-વું, v. t. To treat scornfully; to despise; to slight; to contemn; to scorn. 2. To abhor; to loathe; to disdain; to hate.</p>
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Hindi

'The Oxford Hindi-English Dictionary' by McGregor, R.S. (2009) gives verbal noun form of the verb in Devanagari script as entry followed by Roman transliteration, Sanskrit and sometimes Prakrit etymology of some of the verbs in parenthesis, /v.i./ or /v.t./ for 'verb intransitive' or 'verb transitive' respectively, meanings in English and usages in Hindi with English meanings. Some of the verb entries are given below.

<p>जाना <i>jānā</i> [yāti], v.i. 1. to go; to depart, to travel; to issue (from, से); to go, to lead (to: as a road); to be sent, despatched (as a telegram); to go on, to continue; to turn (to, पर: as the thoughts); to act, to proceed. 2. to pass, to pass away; to elapse; to be lost; to be spent; to be destroyed or ruined. हमारा क्या जाता है? what have we to lose? what does it matter to us? 3. to diminish, जाता रहना, to dwindle, to evaporate (as courage, patience), to vanish; to be gone for good. 4. euph. to die. 5. to be forgotten, or passed over; to be overlooked (as an offence). 6. to be without, or deprived (of, से). — जा निकलना, or पड़ना, to turn up, to appear (by chance, or suddenly). जाने देना, to allow to go, &c.; to drop (a matter); to overlook (an offence, &c).</p> <p>सोना <i>sonā</i> [svapati, and *supati: Pa. supati], v.i. 1. to sleep; to lie down. 2. to die. 3. to cohabit (with, के साथ). 4. to lose feeling, to go to sleep (a limb). — सोने का कमरा, m. bedroom. सोने बसें, let's go to bed. सो जाने से पहले, adv. before going to sleep; before going to bed. बह सो गया, he fell asleep; = next. बह सोने गया, he went to bed (intending to sleep). — सो-सोकर उठना, to keep waking from sleep; to doze intermittently.</p>	<p>खाना <i>khānā</i> [khādati], v.t. & m. 1. v.t. to eat. 2. to consume; to swallow; to inhale; to devour. 3. to take, to take in, to accept. कसम -, to swear an oath. रिश्वत -, to take a bribe. 4. (esp. खा लेना) to embezzle. 5. to suffer, to endure. मार -, to suffer a beating. सर्दी -, to endure the cold. मुंह की -, to suffer shame for one's damaged reputation. 6. m. eating; food. — श पचना (का), fig. (one) to be concerned or uneasy. जोर, or दिमाग, - (की), to harass (one). रूढ़ की -, to be struck in the face. खा जाना, to eat up, to consume. खा डालना, colloq. to rob, to make a clean sweep (in robbing); to fleece, to defraud. खा पका जाना, colloq. to squander or to go through (all one's wealth or resources). — खाना-पान, to earn one's living. खाना-पीना, m. food and drink; board. — खाता-पीता, adj. well-nourished; well-off, flourishing.</p> <p>मारना <i>mārnā</i> [mārayati], m. 1. to beat; to hit to strike. 2. to kill. 3. to strike with; to fire (a shot, missile). डंक -, to sting. दाँव -, to bite (as a dog). मार -, to kick. गोली - (की), to shoot (a person); colloq. to have done with, to make an end of (sthg. trivial or wretched). बंदूक -, to fire a rifle or gun. 4. to shoot (game). 5. to seize, to capture. मछली -, to fish. 6. to drive in, or home (as a nail). 7. to threaten.</p>
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'The Rajpal Hindi Sabdakosh' by Bahri, H. (2008) gives verbal noun form of the verb in Devanagari script as entry followed by /a.kri./ or /sa.kri./ for akarmak kriya 'verb intransitive' or sakarmak kriya 'verb transitive' in parenthesis respectively, meanings in Hindi and usages in Hindi in parenthesis for each meaning given. Some of the verb entries are given below.

<p>तना—(अ० क्रि०) 1 गमन, प्रस्थान करना (जैसे-आज मुझे दिल्ली जाना है) 2 विशेष उद्देश्य हेतु प्रस्थान करना (जैसे-सेना का युद्ध पर जाना, कर्मचारी का अधिकारी के पास जाना) 3 नियमित रूप से यात्रा आरंभ करना (जैसे-यहाँ से यह रेलगाड़ी प्रतिदिन आगम्य जाती है) 4 प्रसारित होना (जैसे-अब संपूर्ण विश्व में हिंद समाचार जाने लगा है) 5 बहना, रसना (जैसे-आँखों से पानी जाना, फोड़े से मवाद जाना) 6 एक बिंदु, स्थान से दूसरे स्थान तक विस्तृत होना (जैसे-यह सड़क कानपुर से आगम्य तक जाएगी) 7 उन्मुख होना, प्रवृत्त होना (जैसे-सुंदरलत की तरफ ध्यान जाना) 8 थोड़ी थोना—II (अ० क्रि०) 1 निद्राग्रस्त होना या नींद लेना 2 लेटना 3 आराम करना</p>	<p>खाना—I (स० क्रि०) 1 भोजन करना (जैसे-रोटी खाना) 2 भक्षण करना (जैसे-शेर चकरी को खा गया) 3 परेशान करना (जैसे-क्यों मेरी जान खाते हो) 4 रिश्वत लेना (जैसे-आजकल दफ्तरों के बानू खूब खाते हैं) 5 आधात सहना (जैसे-गाली खाना, धक्का खाना) II (पु०) 1 खाद्य पदार्थ 2 भोजन —कमाना मेहनत एवं मजदूरी करके गुजर-बसर करना (जैसे-खाता-कमाता आदमी); ~दाना, —नाशला + फ़० (पु०) = खान-पान; —पीना (स० क्रि०) 1 खाने-पीने की क्रिया 2 खाने-पीने का सुख पाना; खा पका जाना, खा डालना 1 मार डालना 2 पूजी खर्च कर मारना—(स० क्रि०) 1 अंत करना (जैसे-जान मारना) 2 प्रहार करना (जैसे-लात मारना) 3 पैकना (जैसे-पल्लार मारना)</p>
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Kashmiri

'Kashmiri-English Dictionary for Second Language Learners' by Koul, O.N., et al gives the verbal noun form as the entry followed by the verb feature, namely, /v/ for verb, /vi./ for intransitive verb, /vt./ for transitive verb is given. It is not clear why the dictionary gives sometimes the conjugation of the verb and not always. Since the dictionary is for second language learners it should have given additional grammatical features necessary for conjugation and usages as well. Some of the verb entries are given below.

gaTun (v.m.s.)	گٹن	to decrease	gaTIn' (m.p.f.s.)	sh-gun (v)	شوگن	to sleep
			gaTIn (f.p.)	gAnzrun (vi.)	گنرڻ	to count
ma:rin (v.m.s.)	مارن	to kill	ma:rin' (m.p.f.s.)	gAzra:vun (vt.)	گنزاؤن	to count
			ma:rin (f.p.)	gatshun (vi.)	گنشن	to go

'A Dictionary of the Kashmiri Language' (Vol. III) by George A. Grierson, et al., (First Published, 1916-1932 and reprinted, 1985) gives the verbal noun form as the entry in Roman script followed by transliteration in Devanagari, grammatical category, past participle

form of the verb in parentheses, its meanings, other necessary grammatical forms to understand the usage better. Some of the verb entries are given below.

<p>khañḍ^urun खंडरण conj. 1 (1 p.p. khañḍ^ur^u खंडरु), to break to pieces; to break off or take off some part or limb; to divide into shares. khañḍ^u-mot^u खंडरु-मंतु । खण्डितः perf. part. (f. khañḍ^ur^u-mūt^u खंडरु-मंतु), broken into fragments; having some part or limb broken off or taken away; divided into shares.</p>	<p>shōnganāwun शंगनावुन् conj. 1 (1 p.p. shōnganōw^u शंगनीवु), to cause to lie down, put to sleep. According to W. 65 this is a causal of shōngun, as well as ramun रमुन्, i.q. rambun, q.v.; also, to be pleased, delighted; to play, sport, amuse oneself; to remain, stay, abide (K. 509).</p>
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Konkani

'The Rajhauns Konkani-English Illustrated Dictionary' by Borkar, S.K.J., Thali, M.P. & Ghenekar (1999) gives verbal noun form of the verb in Devanagari script as entry followed by /v.t./ or /v.i./ for 'verb transitive' or 'verb intransitive' respectively and meanings in English. Some of the verb entries are given below.

<p>वचप <i>v</i> I. go; proceed; walk; depart. 2. die. खावप <i>v</i> eat; bite; consume; gnaw; corrode.</p>	<p>मारप <i>v</i> 1. beat; hit; strike. 2. maul; pounce; stab. 3. fell. 4. punish. 5. kill. न्हिदप <i>v</i> sleep; go to bed; retire to bed; slumber.</p>
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'Konkani-English Dictionary' by Vallerian Fernand (2004), gives the verb root as entry and the abbreviation /kri./ for kriyaa 'verb' both in Kannada script followed by English meaning in imperative forms only. The objective of the dictionary is, perhaps, to introduce the words only. Some of the verb entries are given below.

<p>ಚಿಮ್ಮುಟ (ಕ್ರಿ.) squeeze; pinch. ಚಿಂತ (ಕ್ರಿ.) think; ponder; reflect.</p>	<p>ಚಿಡ (ಕ್ರಿ.) get angry; get excited; offend; irritate.</p>
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Maithili

'The Maithili dictionary' by Jha, G.P., (1999) gives verbal noun form of the verb as entry in Devanagari script followed by Roman transliteration, sometimes Sanskrit root in parentheses, information for intransitivity or transitivity of the verbs given as /vi/ or /vt/, equivalents in Maithili, English meaning(s). Some of the verb entries are given below.

<p>सुतब sutab [सुप्त-] <i>vi</i> देह आ मस्तिष्कक पूर्ण प्रशान्त अवस्थामे आएब। sleep. सुतनमा, सुतना <i>adj</i> बहुत सुतनिहार। one who sleeps much. माएब jaeb [या-] <i>vi</i> 1. गमन करब। go. 2. पहुँचब। attain, reach, approach. खाएब khāeb <i>v</i> भोजन/भक्षण करब। eat.</p>	<p>मारब mārab <i>vt</i> 1. वध करब, प्राण लेब। kill. 2. पीटब। beat, strike. मार See above. मार <i>n</i> 1. फसिलक मारल जाएब। damage/failure of crops. 2. एक वृक्षनाशक कीड़ा। a beetle that damages plants. -पीटी, -मारी <i>n</i> परस्पर मारबाक क्रिया। scuffle. मारि <i>n</i> 1. पिटाइ। beating. 2. परस्पर मारबाक क्रिया, लड़ाइ। fight, battle. <i>adj</i> ढेर-रास, मारले। abundant.</p>
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Manipuri

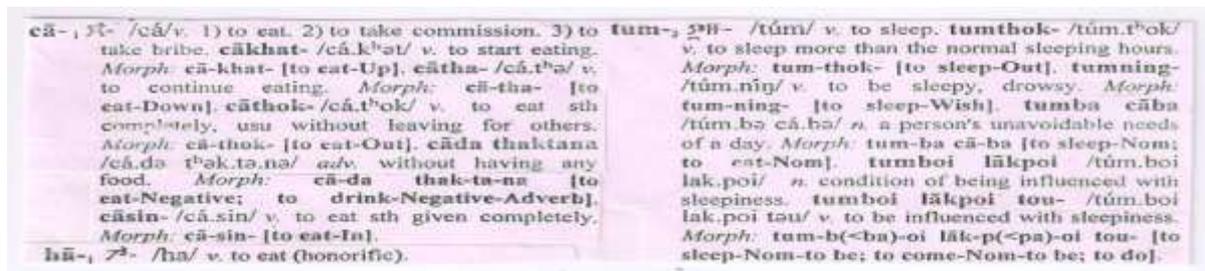
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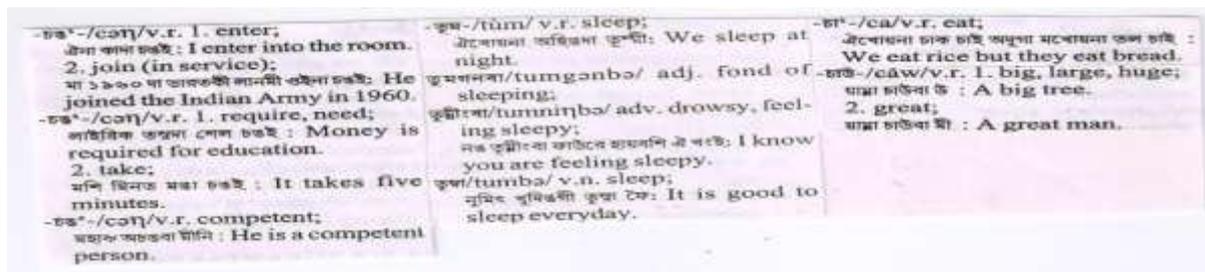
Soibam Rebika Devi, M.Sc. (Biology), M.A. (Linguistics), M.A. (Translation), Dip. in Tamil
Verb Entries in the Dictionaries in Indian Languages

Manipuri has two scripts, viz., Meitei Mayek and Bengali scripts used till today. This can be seen in the dictionaries analyzed here. There is a distinction between the traditional lexicographers and the Linguistics-trained ones which are reflected in their products.

'The Learners' Manipuri-English Dictionary' by Suramangol Sharma, H. (2006) gives the verb root as the entry followed by the transliterations of the verb root in Meitei Mayek script and Roman, /v./ for verb, English meanings, morph: 'morphology' of other possible inflections. Some of the verb entries are given below.



'The Manipuri to English Dictionary' by Imoba, S. (2004) gives the verb root as the entry followed by the phonetic transcription in Roman, /v.r./ for verb root, English meaning(s) with illustrations, sometimes other derivations from the verb root like /adj./ 'adjective', /adv./ 'adverb' and /v.n./ 'verbal noun'. Some of the verb entries are given below.



On the other hand, the 'Manipuri to Manipuri & English Dictionary' by Khelchandra Singh, N. (1964) gives the verbal noun form of the verb as the entry followed by phonetic transcription in Roman in parenthesis, /v./ for 'verb', meanings/synonyms in Manipuri, English meaning(s) in infinitive form of the verb, sometimes other usages as nouns with illustrations in Bengali script and Roman transliteration, /n./ for 'noun' and English meanings. Some of the verb entries are given below.

<p>हांपा (hātpā) v. शम्जेटना शम् हांपा to comb the hair; शिहन्वा, नोत्तमन्हन्वा, थराई लोवा to kill, to put to death; निंथो हांपा मी (ningthau hātpā mī) n. regicide; मचिन्नाउ हांपा मी (machinmanāo hātpā mī) n. fratricide; मपा हांपा मी (mapā hātpā mī) n. patricide; ममा हांपा मी (mamā hātpā mī) n. matricide; मी हांपा मी (mī hātpā mī) n. homicide.</p> <p>हाबा (hābā) v. हाबा (योगज्ञान) to eat; मराळ मराळ तौबा, हाथु हाथु तौबा to bustle; पोत्त योन्गे हायदुना कोय्त्त चंपा to carry goods for sale.</p>	<p>तुम्बा (tūmbā) v. योम्बेन् तुम्बुन् हन्वा, याहीला to sleep; चेम्बा (यथक् थोम्बा मीदा हायन्वा योगज्ञान) to sleep (to used when the addressee is a respectable person); adj. मत्तुम् त्रवा round; तुम्ना तुम्ना वा ज्जुवा मी (tūmnā tūmnā wā jǰūvā mī) n. somniloquist; तुम्नीम्बना मुन्वा (tūmningbanā munvā) v. to drowse.</p> <p>चाबा (chābā) v. हाबा, हक्पा to take food, to eat; adj. याबा fit.</p> <p>चंपा (chatpā) v. थोम् थोम्बा, लोम्बा, शान्वा to go, to move.</p>
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Marathi

'The Marathi-English Dictionary' by Molesworth (2001) gives verbal noun form of the verb as entry in Devanagari script followed by /v i/ or /v t/ or /v c/ for verb intransitive, verb transitive and verb common respectively, Sanskrit root in parenthesis in Devanagari script, meanings in English with the usages in Marathi. Some of the verb entries are given below.

<p>खाणे v c (अर S) To eat. 2 To peculate, embezzle, swallow bribes; to pick and appropriate fraudulently. 3 To swallow up; to take in; to absorb or devour. 4 To take up; to consume- as a building or other work consumes materials. 5 To receive or sustain; to be the subject of (a beating, heat, cold). 6 To inhale (the air). 7 To take (an oath). 8 To eat up; to overcome or subdue utterly. 9 To omit, skip, leave out (words or letters in speaking or writing). 10 Used as चावणे & डसणे in the sense of To bite. Ex. साप खाई घोट रिते (or विकामे or उपाशी) The serpent bites, but he fills not his belly. Used also of the biting of dogs and of certain venomous reptiles and insects and troublesome vermin : also of the Gnawing of bodily uncleanness; as मळ खातो; and, मळ, वा, पिसा &c. being implied, it takes as its subject डोकें or डोई or केस; as माझे डोकें (or डोसके, डोकसे, शीर &c.) खातें; माझे केस खातात. 11 To gnaw, corrode, peck, bite-sin a crime मन or evil conscience. Ex किं पापियासी निवृत्तक जेवी खाते। 12 To gnaw, lit fig-disagreeing food, bite, offensive speech : also to swallow up or ruin-an enterprise or undertaking.</p>	<p>जाणे v i (मान S) To go, i.e. to proceed, travel, move on. 2 To pass or go from; to depart from, i.e. to be lost, destroyed, removed. 3 To go by; to pass on; to elapse-time. 4 To go in; to enter or be contained. 5 (Esp. in the past tenses.) To be gone; to be spoiled, ruined, marred, blasted. Ex. ही सापको चांगली पण कथरेत गेली; ही खुर्ची चांगली पण खुरात झाल गेली; हा कसला विद्वान परंतु अधिमानाने गेला. 6 To take place-some omission or oversight, some deviation from the established or the proper way. Ex. रोज औषध घेत असे न्यात एक दिवस माझे हातून गेले रोगाने बळ केले; न्यायामून दोन अक्षरे लिहून घ्यावी एकद्वे गेले; हा अंगरुखा बरा उतरला परंतु गुंडीजबळ काही गेले. 7 To go from proceed from, be done by; -esp. some wrong act, and inadvertently. Ex. मी गोट मजपासून गेली खरी. 8 To be deducted; to be subtracted from. 9 To lose its power, excellency, virtue-a limb or member, a drug. 10 To go after-the heart and affections, the eyes, ears &c. बर or कडे of o. 11 To be made, given, passed-a promise, one's word. In this sense it seems confined to the past tense. 12 To go out-a light. Ex. झणकान्याबरोबर दिवा गेला</p>	<p>मारणे v c (मृ S) To kill. This sense, although the first etymologically or appropriately to the root मृ, is, popularly, neither the first sense, nor scarcely ever the sense unless the verb be determined and fixed by conjunction in the क्तन form with the verb टाकणे, or by construction with certain emphatic adverbs or with the noun मीथ् adverbially employed; e. g. मारून टाकणे, तार मारणे, अगदी मारणे, निरशेष मारणे, विधानशील or निवाने or जिवें मारणे. 2 To beat, buffet, thump; to knock or hit; to strike in general whatever object with whatever instrument. 3 To overcome, vanquish, defeat. 4 To destroy the active qualities of, to kill (quicksilver, lead &c.) 5 To attack (houses, villages, travelers). 6 To rob or seize with assault (i. e. with killing or beating or personal violence). Ex. सोने मारले, खजाना मारला, हुंडी मारली. 7 To master, subdue, tame (affections, appetites, lusts). 8 To drive in (nails, pegs, stakes) : to apply, fix, fasten, clap on (locks, rattlers, fetters, anything whatever, when smartness of action or firmness of fixture is implied). 9 मारणे is much used in the large or free sense of Do or Make; and conveys always an impression of force, promptitude, smartness, or briskness.</p>
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'The Marathi-English Dictionary' by Deshpande, M.K. (2005) gives verbal noun form of the verb in Devanagari script as entry followed by /v i/ or /v t/ for verb intransitive or verb transitive respectively, meanings in English in the infinitive form of the verb. Some of the verb entries are given below.

<p>खाणे v i To eat. To embezzle. To absorb; to omit. To vex. खाई त्याला जवखवे Conscience pricks the wrong-doer. खाऊन विकून सुखी Well-off खा खा सुटणे To be greedy.</p>	<p>जाणे v i To go; to depart. To die. To elapse. To join. खिजविणे v i To anger; to excite; to provoke; to tease. झोपणे v i To sleep.</p>
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Nepali

'A Comparative & Etymological Dictionary of the Nepali Language' by Turner R.L. (2001) gives verbal noun form of the verb as entry in Devanagari script with Roman transliteration followed by abbreviations /vb.intr./ or /vb.tr./ or /vb.tr. & intr./ for intransitivity or transitivity or both transitivity and intransitivity of the verb respectively and equivalents in English; the usages in Nepali with English meanings and etymological details of the verbs from Sanskrit, Pali and Prakrit are also given. Some of the verb entries are given below.

<p>जाणु jānu, vb. intr. (past <i>gaē</i>, absol. <i>jāi</i> or <i>gai</i>) To go ; — be used up, be lost, be forfeited, be wasted ; come off (of skin).—It is used intensively with (a) oblique infinitive, e.g. <i>pozna j°</i> to go right into, <i>puṅna j°</i> to reach, arrive quite at, <i>banna j°</i> to settle down ; — (b) absolutive, e.g. <i>uṛi j°</i> to fly away, <i>uski j°</i> to escape, <i>bhāgi j°</i> to run right away, <i>marī j°</i> to die, <i>hīri j°</i> to set off, <i>hoi j°</i> to become.—<i>jāi j°</i> (past <i>gai gaē</i>) to go off.—<i>jāi puṅnu</i> to approach.—<i>jāi hānu</i> to get away.—<i>jāna dinu</i> to let go, let be.—<i>jāna pānu</i> to get away. [Sk. <i>yāti</i> : Pa. <i>yāti</i>, Pk. <i>jāi</i> ; Rom. syr. <i>jar</i>, arm. <i>jel</i> inf., eur. <i>jal</i>, D. <i>gaw. jāk</i>, gar. <i>yam</i> I shall come, tor. <i>yai</i> come thou, Sh. <i>ydyēi</i>, K. <i>yin°</i>, WPah. <i>doḍ. jāyo</i>, cam. <i>jānā</i>, Ku. <i>jāno</i>, A. <i>zāba</i>, B. <i>jāoyā</i>, O. <i>jibā</i> (<i>jāu</i> I go), H. <i>jānā</i>, P. <i>jānā</i>, L. <i>jā</i> go thou, G. <i>jāivā</i>, M. <i>jāyā</i> ; cf. Sgh. <i>yavenu</i> to cause to go [<i>< yāpāyanti</i>].] [See Add.]</p>	<p>खाणु khānu, vb. tr. and intr. To eat ; — <i>pāni kh°</i> to drink ; — <i>tamākhū kh°</i> to smoke ; — to cost, be an expense to ; — to sting.—<i>khāi dinu</i> or <i>hānu</i> to eat up.—<i>khāna garnu</i> to make a meal.—<i>khāna dinu</i> to feed.—To experience.—<i>kaṣṭa kh°</i> to be unfortunate.—<i>kaṣam kh°</i> to swear an oath.—<i>kuṣṭi kh°</i> to be beaten.—<i>gapā-gap kh°</i> to gobble up.—<i>jāgir kh°</i> to get pay.—<i>theṣ kh°</i> to stumble.—<i>dhokā kh°</i> to be cheated.—<i>phajiyat kh°</i> to be disgraced.—<i>mār kh°</i> to be struck.—<i>modi kh°</i> to kiss.—<i>saḥ kh°</i> to be suspicious.—<i>sampatti kh°</i> to inherit.—<i>khāwē kh°</i> to take the air.—With the absolutive it has an intensive and reflexive force : — <i>jhiki kh°</i> to take out for one's self.—<i>bevi kh°</i> to sell for one's self. [Sk. <i>khādāti</i> : Pa. <i>khādāti</i>, Pk. <i>khāat</i> ; D. kha. <i>khā</i>, tir. tor. <i>gār</i>, mai. <i>kha</i>., WPah. <i>ram. bhād. cam. khā</i>., Ku. <i>khāno</i>, A. <i>khāiba</i>, B. <i>khāoyā</i>, O. <i>khāibā</i>, H. <i>khānā</i>, P. <i>khāyā</i>, I. <i>khāvan</i>, S. <i>khāyū</i>, G. <i>khāvū</i>, M. <i>khāyā</i>, Sgh. <i>kanu</i>.—Beside <i>khādāti</i> there was <i>khiddati</i> (perf. <i>caḥhāda</i>) tears, whence possibly K. <i>khyan°</i>, WPah. <i>kiā. khēun°</i>, and some causatives, e.g. WPah. <i>doḍ. khāyāno</i>, H. <i>khānānā</i>, P. <i>khāyāyā</i>, if not due to the influence of forms from Sk. <i>pibati</i> drinks.—v. Add.]</p>
<p>सुणु sutnu, vb. intr. To go to sleep ; become numb ; — to lie down.—<i>suteko</i> asleep. [Sk. <i>suṣṭāḥ</i> asleep : Pa. Pk. <i>sutta-</i> ; Rom. eur. <i>suto</i> asleep ; arm. <i>sutav</i> sleep ; syr. <i>sūtā</i> slept ; D. tor. <i>hut</i> (<i>h-?</i>), Sh. <i>sūtū</i> ; K. <i>ṣṭ°</i> calmed (cf. <i>sāh f.</i> sleep <i><</i> Sk. <i>suṣṭiḥ f.</i>) ; WPah. <i>doḍ. suttoro</i> ; Ku. <i>sutyo</i> to lie down, H. <i>sutnā</i> ; P. L. <i>sutā</i> slept, S. <i>suto</i> ; Sgh. <i>bot</i>, <i>et</i> resting.—Cf. Sk. pres. <i>svāpīti</i> (piur. <i>svāpanti</i> replacing <i>*svāpānti</i>), <i>svāpati</i> : Pa. <i>supati</i>, Pk. <i>suvoḥ</i>, <i>souḥ</i> (after <i>ruvaḥ</i> : <i>rovaḥ</i> <i><</i> Sk. <i>rudati</i> : <i>roditi</i>) ; Rom. eur. <i>sovel</i>, arm. <i>sov-</i>, syr. <i>sudār</i>, Sh. <i>sōikī</i> ; K. <i>sāvun</i> to put to sleep (<i><</i> Sk. <i>svāpāyati</i>, cf. Pk. <i>sāva-</i> m. sleep) ; WPah. <i>pañ. soṇā</i> to sleep, <i>bhaṭ. saṇṇā</i>, O. <i>soibā</i>, H. <i>soṇā</i>, P. <i>soṇā</i>, L. <i>sō-</i>, G. <i>suṇā</i>, Sgh. <i>kovinu</i>.—Cf. also Sk. <i>svāpnaḥ</i> m. sleep, <i>svāpnāyate</i> is sleepy ; D. <i>paah. sāpan</i> dream ; L. <i>summar</i> to sleep,</p>	<p>मार्नु mānu, vb. tr. To kill ; strike, beat.—<i>andho m°</i> to clasp round the neck.—<i>tālō m°</i> to lock.—<i>thakūi m°</i> to be refreshed.—<i>thapri m°</i> to clap.—<i>paileṭi m°</i> to cross one's legs.—<i>ḥṭjho m°</i> to bring untilled land under cultivation.—<i>būi m°</i> to talk.—<i>maṅḍal m°</i> to circle.—<i>man m°</i> to be unwilling.—<i>māchā m°</i> to fish.—<i>māyā m°</i> to forget.—<i>sapko m°</i> to wrap. [Sk. <i>māriyati</i> kills : Pa. <i>māreti</i>, Pk. <i>mārci</i> ; Rom. eur. <i>maret</i> kills, beats, arm. <i>mari ker-</i> ; syr. <i>mārār</i> kills, D. <i>gaw. marik</i>, tor. <i>mā-</i>, Sh. <i>marāi</i>, K. <i>mārun</i>, WPah. <i>cur. mānā</i>, <i>bhaṭ. mārunā</i>,</p>

The Online Nepali dictionary 'A Practical Dictionary of Modern Nepali' by Schmidt, R.L. (1993-1994) gives the verbal non form of the verb as entry in Devanagari script followed by page number as in the hard copy in parentheses, transliteration in square brackets, the abbreviations /VB INT./ or /VB TR./ for verb intransitive and transitive respectively, English meanings and citations of Nepali sentences in Roman script and English equivalents. Some of the verb entries are given below.

सुनु (p. 640) [sutnu] , VB INT. a) to lie down: *bhūmaā nasuta, ochyānmaā suta*, don't lie down on the floor, lie down on the bed. Cf. लडनु2 laDnu. b) to go to sleep: *u nau baje sutyo ra saherai uThyo*, he went to sleep at nine and got up early in the morning. *sutne koThaa*, bedroom [lit. sleeping room].

—सधैको लागि सुनु (idiom) *sadhairko lagi sutnu*, pr. *sadaiko lagi sutnu*, VB INT. to die [lit. to go to sleep forever].

खानु (p. 129) [khānu] , VB TR. a) to eat: *khaanaa khaana aaunos*, come and eat (food). b) to drink: *raksi nakhaanos*, don't drink *raksi* (local liquor). c) to taste: *tyo cokho paani ho, kasaile pani khaako chaina*, that's untouched (undefiled) water, no one has tasted it. Cf. चाखु caakhnu. d) to smoke: *curoT dherai nakhaanos*, don't smoke too many cigarettes. Cf. धूम्रपान गर्नु dhuumrapaana garnu (under धूम्रपान dhuumrapaana). e) to absorb (plant): *bruuwaale jaraabaaTa paani khaancha*, a plant absorbs water through its roots. f) to live, subsist: *yauTaako kamaaimaa sabai paribaar khaanchan*, the entire family subsists on the earnings of one person. Cf. जिउनु jiunu; Cf. जीउ पाल्नु jiuu paalnu (under जीउ jiuu); Cf. बाँच्नु baāenu. g) to use up and not return (something belonging to someone else): *usle mero paisaa khaayo*, he's used up my money (and hasn't repaid it). Syn. खाइदिनु khaaidinu (under खानु khaanu). — See also खुवाउनु khuvaunu.

जानु (p. 231) [jānu] , VB INT. a) to go, leave: *ma bholl pokharaa jaanchu*, I'm going to Pokhara tomorrow. *bhuanche ga isakyo*, the cook has already left. Cf. छुट्नु chuTnu. b) to go on, continue: *jhogaRaa das barsasamma gayo*, the quarrel went on for ten years. Cf. चलनु calnu. c) to be over, past: *din gayo*, the day is over. Syn. बित्तु bitnu. d) to be wasted: *paisaa gayo, saamaan aaeno*, the money's wasted; the goods haven't come. Syn. खेर जानु khera jaanu (under खेरI khera). e) to peel off (skin): *chaalaa gayo*, the skin peeled off. f) to flow out: *paalp jaam bhayo, paani jāadaina*, the drainpipe is blocked and the water doesn't flow out. Cf. बग्नु bagnu. — See also बहनु bahanu.

NOTE: The past stem is *ga-*: *ga&etilde;*, I went; *gayo*, he went; *ga.i*, she went; *gayau*, you went; *gae*, they went.)

जानु *jaanu* forms compounds with the absolutive ppl. of other verbs; these verb + verb compounds connote motion off or away, *caraa uRigayo*, the bird flew away. *cor bhaagigayo*, the thief ran away. *hiRijaa.oā*, let's set off.

—गएको (1st. perf. ppl.) sp. pr. *gaeko* ADJ. last, past (in expressions of time): *gaeko haptaa*, last week. See also बितेको biteko (under बित्तु bitnu)

NOTE: in casual speech, *-ae-* becomes *-aa-* or *-a-*: *gaeko haptaa*, last week. *gako haptaa*, last week.

मार्नु (p. 520) [mānu] , VB TR. a) to kill: *kukhuraa*

Oriya

The Oriya dictionary ‘*Abhinaba Utkala Abhidhana: Oriya-Oriya-English Dictionary*’ by Kar, Ramala (2003) gives verbal noun form of the verb as entry in Oriya script followed by the abbreviation /kri/ for kriya ‘verb’, sometimes preceded by /de/ for deshaja ‘native’ for some of the verbs; the meanings in Oriya with English meaning(s) in infinitive form are given along with usages. Some of the verb entries are given below.

<p>ନାଶିବା, ଡି. ପ୍ରହାର ବା ଆଘାତ କରିବା (to beat, to strike), ବଧ କରିବା (to kill), ସଂଲଗ୍ନ କରିବା (to attach), ଚାଲିବା (to hang), ଆନୁସାର କରିବା (to misappropriate), ବେଷି ପ୍ରସ୍ତୁତ କରିବା (to prepare), ଖୋଷିବା (to tide up), ହଠାତ୍ ଲାଭ କରିବା (to gain with certain result) ।</p>	<p>ଖାଇବା, ଡି. ଆହାର କରିବା (to eat) କି. ଭୋଜନ (meal) । ପଡ଼ିବିବା (lie down on the bed to sleep), ଗହପଡ଼ ହେବା (lay flat on the ground) ।</p>
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The Oriya-Oriya-English Dictionary named ‘*Bruhata Oriya Padhi*’ by Padhi, B.B. (2006) gives verb root as the entry with /bi./ for bisheshya ‘verb root’ followed by meanings in English, other derivations like bisheshan ‘adjective’ marked by /bing./ and verbal noun forms. Some of the verb entries are given below.

<p>ମାତ-କି. ମରଣ, death; କରପ୍ତ, cupid; ବଧ, killing; ବିରୁ, hindrance । ମାତକ-କି°, ଗାତକ, killing; ମୃତ୍ୟୁକାରକ, fatal ।</p> <p>ମାତଣ-କି. ହନନ, slaughter; ବୃକ୍ଷାଦିକୁ ଭସ୍ମ କରିବା, oxidation of metals । ମାତଣା-କି°, ବିଶ୍ୱାସଘାତକ, faithless; ଯେଉଁ ପଶୁ ମାତେ, animal given to goring, vicious; ବିଶ୍ୱାସଘାତକ, betraying । ମାତାମୂଳ-କି°, ପ୍ରାଣନାଶକ, fatal, deadly । ମାରିବା- kill, beat, oxidise metals । ମାରିତ- killed, reduced to ashes as of a metal, oxidised ।</p>	<p>ଗମ-କି. ଗମନ, going; ପ୍ରସ୍ଥାନ, departure; ଦୂରକୁ, distane; ଗତି, motion; ସାଥୀସ, intercourse; ପଥ, way । ଗମନ-କି. ଗତି, motion, ଯିବା, travelling; ଚାଲିତ ଢଙ୍ଗ, gait; ପଥ, way । ଗମନପତ୍ର- passport । ଗମନାଗମନ- going and coming, free intercourse । ଗମନୀୟ- approachable । ଗମନେଛା- wish to go । ଗମିବା- go or move, read, enter ।</p> <p>ଶୟନ-କି. ନିଦ୍ରା, sleep; ବିଶ୍ରାମ, rest; ଶଯ୍ୟା, bed; ସ୍ୱାସଂସର୍ଗ, copulation । ଶୟନ କରିବା- sleep, lie down । ଶୟନକକ୍ଷ (-ମଝିର, -ଭୂତ)- bedroom, dormitory । ଶୟନ- asleep ।</p>
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Punjabi

'The Punjabi-English Dictionary' by Punjabi University (1994) follows the traditional way of giving the verbal noun as the entry like many other dictionaries. The entry is given in Punjabi script followed by Roman transliteration in parenthesis, /v.t/ or /v.i/ for the quality of the verbs as transitivity or intransitivity and meanings only in English in infinitive form. Some of the verb entries are given below.

<p>ਖାਣਾ [khana] v.t. to eat, dine, take, consume, ingest; to suffer, endure (defeat, beating, deceit); to embezzle, misappropriate; to take (oath); to corrode, erode</p> <p>ਸୌਣା [sona] v.i. to sleep</p>	<p>ਮਾਰਨା [marna] v.t. to beat, thrash, drub, spank; to hit, strike, attack, throw something at; to kill, execute, assassinate, murder; to close, shut (door, etc.); to reduce to ashes (chemicals, medicines); to control (mind, hunger, anger, etc.); to weed out (weed plants)</p>
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'The Punjabi-English Dictionary' by Goswami, P.K. (2003) gives the verbal noun form of the verb as the entry in Punjabi script followed by /ki./ for kriya 'verb', English Equivalent in the form of verb root and its transliteration in Punjabi script. Some of the verb entries are given below.

<p>ਮਾਰਨା.ਕਿ. kill. ਕਿੱਲ.</p> <p>ਮਾਰਨା ଚୁଟଟା.ਕି. beat. ਬੀଟ.</p> <p>ਖାਣା.ਕਿ.(ଖିନନ ਖਾਣਾ) eat. ਈਟ.</p> <p>ਸୌਣਾ.ਕਿ. sleep. ਸਲੀਪ.</p> <p>ਖਾਹਿਸ਼ ਕਰਨੀ.ਕਿ. to wish. ਟੁ ਵਿੱਸ.</p>
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Sindhi

'A Dictionary: Sindhi and English' by Stack, C.G. (2004) gives the verbal noun form of the verb as the entry in Devanagari script followed by /v.n./ 'verbal noun' or /v.a./ 'verb active', the English meanings represented by the infinitive form of the verbs; sometimes the past participle forms are also given in parenthesis. Some of the verb entries are given below.

<p>s मारण v. a. To smite, strike, hit, beat, kill, slay; stop; get over (ground in travelling). To reduce to powder by fire (metals).</p> <p>वढण v. a. To cut, cut off, lop, hew.</p>	<p>जाणण v. n. (past part. जाओ or जायो) To be born, brought forth; to spring up, shoot up. To congeal, coagulate, curdle.</p> <p>वणण v. n. To wander, to turn.</p>
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Since Sindhi uses both Devanagari and Arabic scripts for writing, dictionaries in Arabic script are also available. 'Sindhi-English Dictionary' by Mewaram, P. (1977) in Arabic script gives the verbal noun form of the verb as the entry followed by /v.t./ or /v.i./ for transitive and intransitive verb and English meanings in infinitive form of the verbs. Some of the verb entries are given below.

<p>تُورُتُ v. i. To move slowly, to get on ; log along. تُوَرُو n. Easy to ride (a horse). تُذُّتُ v. i. To bellow as a bull ; to boast. v. t. To challenge, defy. تُورُوَتُ v. t. To understand, to investigate.</p>	<p>تُورُوَتُ v. t. To cause to marry. تُورُوَتُ v. i. To be married, to marry. تُورُوَتُ v. t. To marry, wed, take in mar- riage. تُوَرُو n. Marriage, wedlock.</p>
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Urdu

'The Standard 21st Century Dictionary: Urdu to English' by Qureshi, B.A. (2009) gives verbal noun of the verb as entry in Urdu script with Roman transliteration followed by /V.I./ or /V.T./ for intransitivity or transitivity of the verb, irregular form of the verb in past tense, if any, it is also given in parenthesis; the English meanings and Urdu equivalents are given. Some of the verb entries are given below.

<p>جَا جَا'NA V.I. (PAST T. go'ya irregularly form- ed) go pass, set out depart dis- appear be lost be stolen be wasted be no more جَا جَا'ne (bhā) do PL. never mind forget and forgive leave it off let (me, etc.) go no more of this silly stuff I can't stomach the lie جَا جَا'ne de'na v.t. let go forgive ; pardon جَا جَا'na n.m. beloved, sweetheart [P - SING جَا جَا' جَا جَا' nib N.F. (PL. جَا جَا' nib) side ; direc- tion جَا جَا' nib-e. جَا جَا' nib ADV to- wards جَا جَا' nib PROV. (arch.) I ADV (lit.) this side جَا جَا' nib-e'ar ADV. partial biased n.m. supporter partisan جَا جَا' nib-da'ri N.F. partiality جَا جَا' nib-e'ar n.m. both the parties سُو'نا so'na v.i. sleep repose take a siesta cohabit (with) lie dead جَا جَا'ne a'bad' nāhd' so'na v.t. die جَا جَا'ne so'te fit'ne جَا جَا'na v.t. fan dying ember جَا جَا'ne so'te جَا جَا'ne mūhl' dekh'na v.i. ever anticipate</p>	<p>کھا'na v.t. eat sup dine eat up; devour swallow consume draw in breath : inhale. corrode embezzle ; defal- cate accept bribe n.m. eating food ; meals supper dinner fare ; board feast جَا جَا'na aur ghūrra'na v.t. be un- grateful جَا جَا'na pi'na v.t. eat and drink n.m. food ; meals board ; fare entertain- ment جَا جَا'na pi'ta adj. well-to-do (person) جَا جَا'na kar'na (or de'na) v.t. give feast or banquet ; throw a party جَا جَا'na kha'na v.t. take food ; have one's meals lunch sup dine جَا جَا'na khila'na v.t. feed give food in charity to give feast to جَا جَا'ne ka kam'rah n.m. dining- room جَا جَا'ne ka kam'ne ka shik'a PH. means of livelihood child adopted to grow up into a bread-winner جَا جَا'ne ko daur'na v.t. be surly pounce upon جَا جَا'ne kha'oo n.m. & adj. glutton spendthrift defalcator جَا جَا'ne ka dā'ar n.m. & adj.</p>
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'The Urdu-English Dictionary' by Sangaji, S. (2001) gives the verbal noun form of the verb as the entry in Arabic script followed by Roman transliteration, the root verb in Arabic, Hindi, Persian and Sanskrit in parentheses, /v.n./ or /v.a./ for verbal noun or verb active respectively, meanings in English in infinitive form of the verb. Before the entry letters /A/ for Arabic, /H/ for Hindi, /P/ for Persian or /S/ for Sanskrit is given. Some of the verb entries are given below.

<p>١. تھمنا thamnā, (स्तंभन) v. n. 1. To stop, cease, be restrained, or pre- vented. 2. To be supported, to re- cover one's self (from a stumble, &c.) ٢. تھوکنا thūknā, v. a. To spit.</p>	<p>٣. تیرنا tairnā, (तरण) v. n. To swim</p>
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Conclusion

There are three ways for the presentation of a verb entry in the above dictionaries, namely, verb root which is a non-honorific imperative form, the verbal noun or infinitive

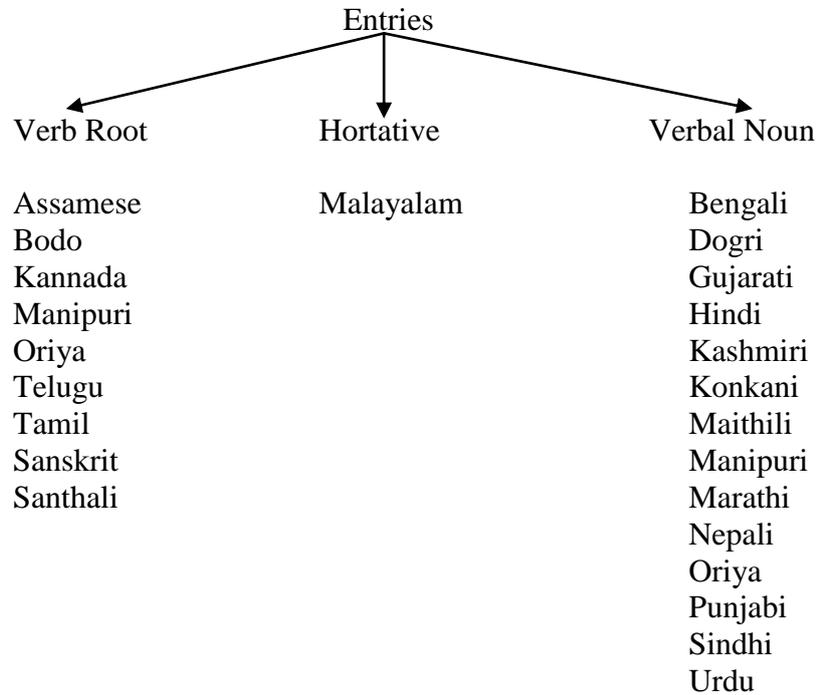
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Verb Entries in the Dictionaries in Indian Languages

form of the verb and hortative or a kind of imperative form of the verb. A very simple question arises as to why the gerund or hortative form is preferred over the verb root.

The following shows the list of languages which give the above three forms of the verb as entries



If one looks into the grammatical conjugation of the verbs in almost all languages, the verb root is used for all these conjugations and derivations. If that is so, why the gerundial form is preferred which will complicate the learning of their usages. No answer is given to this complexity by any of the dictionaries which give the gerund as the entry.

With the knowledge of the grammar only, one can use the verb in sentences. Take for example, the Hindi verb entry *khaanaa* (in Devanagari script) and the transliteration in Roman followed by (v) and then the meaning(s). But the entry does not help the users while using them. The conjugations /khaataa huum/, 'I eat' /khaauungaa/, 'I shall eat' /khaayeega/, 'He will eat', /khaakar- khaakee/, 'after eating or having eaten', etc. are some of the conjugations for which the user has to delete the marker /-naa/. But, on the other hand, this entry may help the users to conjugate the negative forms of the verb, /nahim khaana thaa/ '(I) should not have eaten', /is tarah khaana acchaa nahim hai/ 'Eating like this is not good', and other constructions such as /khaanaa caahiye/ 'have to eat', the verb entry will be of help. This problem in these languages is to be solved.

Yet another problem is the information given about the verb qualities. Take for example: dictionaries in some languages do not give the information as to whether they are transitive or intransitive verbs. If at all given, they may give the English abbreviations such as /v./, /v.t./, /v.i./, etc. denoting verb, verb transitive, verb intransitive, etc., respectively. Should this be given in the language concerned or in English is another question to be discussed.

Not only the user must know the abbreviations in English such as /v./, /v.t./, /v.i./ or /v.int./, etc., which give the quality of the verb, but also know English grammar. If it is given

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in the language concerned, it presupposes that the user not only knows English grammar, but also the target language grammar in the concerned script. A question arises as to whether and how this information must be presented in the dictionaries. This expectation is to be discussed.

If the dictionary gives all such information in the script of its own, it is of no value for the native speakers and there is no need of saying whether they are transitive or intransitive verbs, weak or strong verbs, etc. But, for the second language learners,, this information is very much essential for conjugation. This is another important point to be discussed in the dictionaries of Indian languages.

The dictionaries analyzed in this paper have given some of the information mentioned below. Why there is this kind of disparity is another question to be answered by the concerned.

1. Verb transitive/ verb intransitive in the script of regional language or in Roman
2. Transliteration/transcription
3. Variant forms
4. Etymology
5. Forms for its usage
6. Meaning with citations
7. Cognates
8. Strong/Weak
9. Kri/v. in the script of regional language or in Roman
10. Tense marker (past/present/future)
11. Infinitive form/Gerund
12. Synonyms in regional Languages
13. Causative forms of the verb
14. Native/borrowed
15. Equivalentents in other languages
16. Most of the dictionaries gives the meaning in English with ‘to’ whereas the entries are either imperative or gerund forms. Sometimes, gerundial forms are also given.
17. Script: Some of the languages use two or more scripts for obvious reasons and hence dictionaries are available in them.
 - a. Kashmiri and Sindhi use both the Devanagari and Perso-Arabic scripts
 - b. Konkani uses Devanagari and Kannada scripts.
 - c. Manipuri uses Meitei Mayek and Bengali scripts.
 - d. In Santhali, the entries are given in Roman because a decision regarding the script was not been taken at the time of the preparation. Now the Devanagari script is adopted.
18. Morphological Information: derivations, inflections

Conclusion

The paper tried to focus on the variety of forms as entries in the dictionaries of 22 Indian languages and variations in giving the verb features also. If India is called as a linguistic area, a question arises as to why we shouldn't have a uniform pattern. It is true that different objectives may be there, but still there can be uniformity. An amicable solution has to be thought of for these problems. If at all there is a claim that the dictionaries are for the users, Language in India www.languageinindia.com

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in practice they mislead them. The dictionary may presuppose that the user must know better grammar of the language in question before using it. Who are the users of the dictionaries, mother tongue speakers or second language learners? Are the dictionaries for consumption for all? Will it be possible to solve these important problems in the lexicographical studies of Indian languages?

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Colophon:

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Isolation, Alienation and Search for Identity in Michel Tremblay's Play *Hosanna*

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Transvestite Play - *La Duchesse de Langeais*



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

Tremblay has written two transvestite plays: *La Duchesse de Langeais* (1970) and *Hosanna* (1973). The former is a grotesque tragic-comedy, in the form

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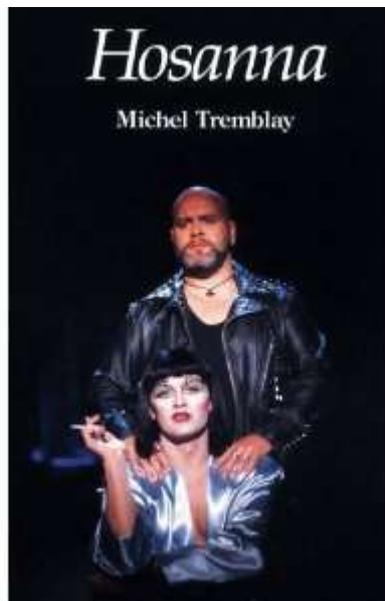
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of a dramatic monologue in two acts. Through the speeches of a single character La Duchesse, Tremblay is able to create for the audience a vivid and enormously pathetic personality and an entire life experience. The setting is the terrace of a café “down South”. It is siesta time. Duchesse de Langeais sits alone in the blazing sun, halfway through a bottle of whiskey. Thus, the sense of loneliness and isolation is created from the very beginning.

La Duchesse is about sixty years old. After a long and successful career as a transvestite prostitute, she is now suffering the ultimate indignity; she is rejected by a young partner with whom she has allowed herself to fall genuinely in love. As she analyses her present situation and reminisces about her past, the audience becomes aware of the central problem of decline and the pathos of an older person who suffers rejection by one who is younger and more attractive. The sense of isolation and alienation is reinforced by La Duchesse’s transvestism which pushed her into a position that is marginal beyond that of an ordinary old person. In Quebec this aspect of alienation and marginality carries specific overtones of cultural colonialism, as does the role playing which La Duchesse has developed to perfection.

Transvestite Play – *Hosanna*



Hosanna, first produced in 1973 and translated with the same title by Van Burek and Glassco in the following year, can be said to be “the most ambitious and political of Tremblay’s transvestite plays” (Usmiam, 571). Usmani further observes that the identity crisis, undergone and eventually overcome by Hosanna reflected the identity

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crisis of the Quebec people. “We have been transvestites for 300 years, that's no joke” (qtd. In Cloutier 64), says Tremblay.

Hosanna is a typical play in the Main cycle in which Claude (Hosanna the transvestite) slowly recounts the betrayal and humiliation to which he had been subjected earlier in the same evening. A two-act play, *Hosanna* presents just one moment of crisis in the life of Hosanna and her lover Cuirette (Raymond). The whole action takes place in the single room apartment of Hosanna, which has an atmosphere of “sadness and solitude” (129). The whole atmosphere is filled with Hosanna's perfume. The audience is also able to smell the “cheap heavy, disgusting perfume; a perfume so strong that it smells of stuffiness; a perfume that has imprisoned Hosanna for years, and which leaves rather sickening traces wherever she goes” (129 — 30).

Dream in Life

For many years Hosanna dreamed of assuming the role of Elizabeth Taylor playing Cleopatra. In fact she has been preparing for a whole life time to dress up as Cleopatra for the annual transvestite Halloween party, She says:

Elizabeth Taylor's been mine for twenty years. The first movies I ever saw were Elizabeth Taylor movies. And the last movies I'm ever going to see will be Elizabeth Taylor movies. And someday, when I'm old-old-old and rich-rich-rich, I'm going to buy me a movie project that will run non-stop, and I'll sit and I'll watch Elizabeth Taylor make her entrance into Rome until I croak. (174)

For three weeks Hosanna has been going all over the city buying special creams, pan cakes, eyeliners, the fabrics, jewelry, etc. She has designed the dress and got everything ready. On the day of the party she has made elaborate dressing up. Cuirette also helped her to get dressed. At last Hosanna was ready to make her entrance into Rome.

Hosanna arrived at Sandra's party by a taxi. Cuirette, who started earlier in his bike was waiting for her at the door. La Duchesse too was there in the dress of a man. She warned Hosanna not to go in. But as she ascends the stairs of the night club, she is puzzled by the surrounding darkness until the spotlight suddenly comes on and reveals a host of other drag queens dressed as Elizabeth Taylor in ‘Cleopatra’:

The whole gang! Every single one! Babalu, Candy, Mimi, Lolita, Brigitte,

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Carole, and ... Sandra! Every bitch in the place! And every one of them dressed up better than me. (*pause*) I looked like a beggar! (*pause*) They all acted as if nothing was wrong.... Me, too ... I acted as if nothing was wrong. Christ, I felt my whole body was exploding, I felt like I was falling into a pit, I could hardly breathe for Chrissake! But I didn't flinch. I just stood there staring into the room. (185 - 186)

Facing the Ridicule

Hosanna is deeply hurt and humiliated when her scheme fails. Even her lover Cuirette joins in the ridicule. Hosanna rushes home, pouring out bitter accusations against Cuirette, whose behaviour she considers high treason. Cuirette says that they only wanted to play a joke on Hosanna. He too laughed at her because he began to hate her those last few months. Hosanna wonders, "I never knew you all hated me so much" (189). She tells Cuirette, "If I ran out of there like that, tumbling down the stairs, almost breaking my bloody neck, if I ran out, Raymond, it's because I'm not a woman And you are going to have to get used to that" (189). Cuirette now feels sorry, and confesses. "The important thing is that you be yourself, that's all. I think that's all ... Calude ... it's not Hosanna that I love" (Ibid).

Long and Painful Monologue

Hosanna thus recounts her bitter and painful experience in a long and painful monologue that comprises much of the second act of the play. As she comes to the end of her monologue, slowly Hosanna discards the elements of her Cleopatra drag one by one, and she takes the final step of removing her briefs and confronting her lover in the nude and proclaims: "Look, Raymond, I'm a man I'm a man, Raymond.... I'm a man" (191).

Crisis in Relationship

The play depicts an emotional crisis in the relationship between two lovers Hosanna and Cuirette. Each act can be seen "as an emotional boxing - match; each ends in an affirmation of love — the first tentative; the second, a final acceptance of Hosanna as he turns his nude body towards Cuirette"(Usmiani, 571).

Hosanna and her lover share real moments of tenderness when Hosanna's disguise fails and the sordidness of hetero sexual relationships are completely absent from the homosexual love experienced by Hosanna. "The transvestite symbolizes the

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possibility (or even the necessity) of a definition of love that is not only outside the traditional family but also outside the accepted heterosexual content” (Weiss 39). It appears as though the only characters who, through their assumed identity on the Main, have moments of happiness are the transvestites. In his original programme not Tremblay wrote: “I began to think of the crisis of identity that was wracking Quebec, and to search for a character through whom I could speak about it and what it was like not to know who you are, or to try and resemble someone else because you didn’t have your own identity” (qtd. Schwartz Wald, *American Review*, 502). Apart from these questions of identity and national oppression, Tremblay is also preoccupied with the problems of gender roles and gender performances, and the impossibilities of the heterosexual coherence.

Filled with a mixture of ethnic and social groups, Montreal’s St. Lawrence Boulevard, “the Main”, is the location of much of the action in Tremblay’s plays about demi-monde-the survivors of the respectable society’s ostracism-the prostitutes, transvestites, crime barons and petty thieves. With its night clubs and the colourful life, the Main provides a perfect background for Tremblay’s diverse types of characters, all seeking escape from lives they can no longer tolerate. The need to escape can often be traced to the inability to function in conventional society, or to the desire to find an individual identity. Judith Rudakoff observes:

Tremblay’s *Rebels* are almost exclusively women or homosexual men. His characters are frequently in the midst of periods of change, and are usually unable to free themselves completely from self-imposed prisons or from the constrictions of their previous life styles.... Tremblay’s condemnation of these forces is often evident in his depiction of characters who possesses a dual nature: their confusion reflects an inability to come to terms both with their emerging identities and with their restrictive environments. Donning masks in futile attempts to hide their self-doubt, many of Tremblay’s characters take the first steps in their personal rebellions. It is only when these characters begin to question the need for disguises, borrowed heroes, and second-hand mythologies that they can start to transform themselves into independent, confident human beings. (65-66)

An Allegoric Representation of Quebec's Struggle

The play can also be interpreted as an allegoric representation of Quebec's struggle for recognition of her difference within Canada, and with Canada's fight for identity within North America. As Tremblay himself put it on one occasion, "We're Quebec. We're not a mixture of an English actress playing an Egyptian queen in an American movie made in Spain. We're Quebec" (qtd. Rudakoff, 70).

In terms of the political and allegorical interpretations often given to this play, one can assume that Hosanna can represent Quebec herself, striving to find an identity within a culture that is different from what she aspires to become and what she claims to be. Recognition of the political problem in Quebec is integral to an understanding of Tremblay's work. The parallels between Tremblay's characters' search for identity and Quebec's fight for sovereignty within Canada cannot be ignored.

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Acquisition and Teaching of Technical English

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Abstract

Good communication skills are the key to success in the job market. Mastery of technical English gives an advantage to those who are skilled in English. Similar to every language teaching, the teaching of English also has some underlying ideology - the nature of language and to whom it is taught. Technical English is the language used for specific purposes. The language in which scientific and technical facts are expressed is not certainly a language different from that of general English. But it poses a number of special problems to the English Speakers of Other Languages (ESOL). In Technical English language acquisition and teaching, the language teaching professionals of Technical English need to acquire the terminologies used in various fields of Science and Technology and their objective is to introduce to the engineering and professional graduates the complexities of effective and practical communication skills in the affairs of business, industry, science and technology, which have acquired the global dimensions in the age of information revolution. Thus this paper deals with the imperative need for the Language in India www.languageinindia.com

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Acquisition and Teaching of Technical English

designing course materials for the budding scientists and technologists and teaching of technical English language by the English language teaching professionals.

Key Words: English Speakers of Other Languages (**ESOL**), English for Specific Purposes (**ESP**), English Language Teaching (**ELT**).

Introduction: Technical English Language Acquisition and Teaching

Technical English has its own importance. It is the language used for Specific Purposes (**ESP**). One may be aware that good communication skills are the fundamental aspects of knowledge dissemination. Hence for the budding professionals the development of the linguistic and communicative competence in their fields of interest is the need of the hour.

The widely recognized problems in communication are grammar, vocabulary (technical) and usage, structural patterns and spoken skills. Technical English is used for specific purposes employing the terminologies, specially used in Science, Engineering, Technology, Medicine, Music, Sports, etc. In academia, over 50% of all research is published in English and in some scientific fields; virtually all studies are published in English. In the context of new approaches to **ELT** (English Language Teaching), the study of **ESP** (English for Science and Technology) is to be carried out to deepen into the language for the use of scientists, technologists for betterment.

English in Technical Arena

The essence of communication is the presentation of information in such a way that it is easily understood by the receiver. To enhance their employability, the graduate engineers and technologists have to develop their technical English language communication skills. They should acquire terminologies having specialized meanings used in the fields of Science, and also in various fields of Engineering, Technology and Medicine. Methodology of writing needs to be specialized. On mastering the skills of English language with technical communicating ability one can enter, survive, compete and thrive in their job market.

(Suchitra.G. Know your Technical English, Scitech Publications (India) Pvt Ltd. Chennai)

English for Specific Purposes

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Report Writing

For scientists and technologists, report writing forms a major task. In writing a report, “who” performed the action is of less importance than “what” is being carried. Hence the English teaching professional should train the budding engineers and technologists to write the reports using impersonal passive constructions with past form of the verb. In writing project proposals simple present forms and passive forms are to be used. Regarding patent write-ups, simple present form of the verbs and impersonal passive constructions can be used.

Report writing is a specialized form of written communication. Many of the rules applicable to written communications in general must be observed when writing a report also. A report is a document in which a given problem is examined for the purpose of conveying information, report findings, putting forward ideas and, sometimes, making recommendations. An effective report must be well organized. The skeleton of ideas that makes up its structure should be firm, clear and logical. Engineers and Scientists use memos to make requests, to give announcements, and sometimes to communicate reports. The teachers of English have to teach the budding scientists and technologists the structure of reports, memos and the style of writing.

Patent Write-up

Regarding patent write-ups, it is mandatory to use simple present form of the verbs and impersonal passive constructions.

Oral presentation

Business houses conduct conferences frequently. As an employee, professionals may be attending such conferences where they listen to people presenting ideas. When they deliver, they interact on a theoretical concept, making a few educated guesses or arriving at conclusions, or posing a few questions that will make others think. Thus they add to the knowledge already available in their disciplines or fields of research, where their learning environment gets enlarged. Paper presentations can also be a source for growth and success.

Presenting papers involves two major activities—preparation and practice. Preparation needs three skills: Reading, Writing and Speaking. Reading involves topic selections and reading for the topic. For writing skill, the presenters have to take notes, write outline with abstract and prepare visuals. For Speaking skills, the presenters have to rehearse plenty of times making the audience clear on the technical terms mentioned. Introducing the topic is crucial. The presenters

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need to explain, elaborate, and exemplify by describing, comparing, contrasting, arguing, and providing support data with the help of visuals.

Written format is different from speaking. Technical vocabulary, tense forms with simple style of language is much needed for speaking. On an analysis between oral and written presentation a complex nature it noted that the grammar of spoken English differs greatly from that of written English. The reason for not sticking on to the rules of presentation is that most presenters have not undergone specific training. Various researches of the study show that the genre of the oral scientific presentation, while displaying a variety of speaking elements does not exhibit the kind of uniformity of structure and expression, evident in written scientific texts. Writers of English teaching materials have to design course materials keeping in mind the structure of presentation.

Product/Process Description

While describing a product, simple present form of the verbs should be used with some relevant technical vocabulary by technical professionals. While describing a product or an object, it is to be explained in detail in a simple style. We have to describe its physical appearance, by giving its component parts one by one in a logical sequence, highlighting its characteristics its purpose and functions, utility and also its advantages and disadvantages.

For example, to describe the working of a device or machine, only the activity is given importance. Hence in describing process, technical and scientific, impersonal passive constructions are used.

(Lakshminarayanan. K.R. English for Technical Communication (second edition, 2001. Sietech Publications Pvt. Ltd. Chennai.)

Understanding Technical Documentation

Knowledge of technical vocabulary and its usage is a must for comprehending technical documentation. English teaching professionals have to prepare materials on how to write technical documentation. Two aspects of reading skill-skimming and scanning are to be developed in the young professionals.

Technical English—Acquisition

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English language teaching professionals need to prepare technical vocabulary usage and structures. To acquire Technical English language, the teachers of English can encourage the budding professionals to read books and journals like Encyclopedia Britannica, international and national journals in varied fields of Science and Technology, CSIR journals, “Science Reporter” etc.

Listening to scientific programmes in the Discovery channel, National Geographic channel, Fox History channel, Sports channels enriches scientific vocabulary. The students can also access internet and visit Wikipedia site to enrich terminologies in their fields of interest.

Technical English Teaching

The teachers of Technical English have various responsibilities in designing course materials for the young professionals and to enrich the specific phraseology used in varied technical areas such as

English for Information Technology

English for Flight Assistants

English for Aviation Engineers

English for Marine Engineers

English for Diving based on marine life

English for Architects

English for Medical Study

English for Doctors attending medical conferences.

What to teach

English teaching professionals need to teach the budding professionals the following aspects: Technical Vocabulary, Sentence Structure, Subject and Verb agreement, Voice. Use of present, past and present perfect tense forms with various technical sentences as examples, Discussions of the right usage

Terminologies

Terminologies of purely technical, semi technical and scientific sounding formal words are to be introduced to the future scientists and engineers.

Technical - e.g. Metallurgy, Thermodynamics

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Semi Scientific/Semi technical - e.g. Work, plant, load, feed, force, drive (word functions)

Scientific sounding formal words - e.g. extrude, negligible, propagate

Terminology – usage

It is suggested to introduce the usage of terminologies to the students of various fields of Engineering as given below.

Civil	- drafter, Theodolite, cement
Architecture	- dome, tower, pillar
Electronics	- diode, microprocessor, triode
Communication	- satellite, fax, cellular
Electrical	- ammeter, rheostat, wire
Mechanical	- thermodynamics, lathe, turbine
Computers/IT	- software, byte, modem
Aerospace	- astronaut, rocket, sonic
Marine	- starboard, barge, life raft

Science

Medicine	- ophthalmology, cardiology, neurology
Bio-technology	- stem cell, gene, chromosome, H1N1
Agriculture	- pesticide, fertilizer, manure
Physical Science	- resonance, radiation, organic
Life Science	- parasites, amoeba, intestine, epidemic, endemic

Entertainment

Music	- orchestration, harmony, scale, chords, tone
Sports	- defender, striker, keeper, fielder, skipper

www.manythings.org/vocabulary/lists/e/

Writing methodology

Report writing—Impersonal Passive + Past tense/Present tense structures

Project proposal – Simple future + passive voice

Patent writing -- Simple present + passive

(William Sanborn Pfeiffer , T.V.S. Padmaja, Technical Communication- A practical approach, Dorling Kindersley (India) Pvt Ltd. (Sixth Edition))

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Conclusion

By and large, Technical English language is a combination of terminologies and general English. Hence this paper dealt with the imperative need for designing course materials for the varied branches of Engineering and Technology by the Technical English language teaching professionals.

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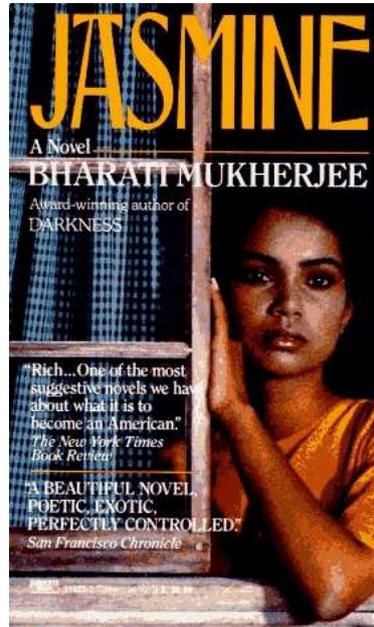
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Bharati Mukherjee's *Jasmine* - A Study

Ms. A. Umadevi, M.A., M.Phil.



Some Themes of Diaspora Literature in Indian Writing in English

Diasporic literature has made a significant contribution to Indian Writing in English by its rich exposure to multiculturalism. The spirit of exile and alienation enriches the diasporic writers to seek rehabilitation in their writings and establish a permanent place in the mind of readers. Diasporic literature addresses issues such as identity, culture, hybridity,

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nationality, home, homelessness and binary categories like self/other, insider/outsider and margin/center.

The eminent writers of Indian Diaspora are Bharati Mukherjee, Rohinton Mistry, Salman Rushdie, V.S. Naipaul, Jumpa Lahiri, Uma Parameswaran and Vikram Seth. They have been discussing several issues concerning their homelands and the land in which they live in their works.

Bharati Mukherjee's Works

As a writer of Diaspora, Mukherjee's novels and short stories express the nomadic impulses of Indians, who in their deliberate search for materially better life migrate to the west and consequently face tensions of adaptations and assimilation. As a novelist, she has clearly stated her aim in her novels as, "My aim is to expose Americans to the energetic voices of new settlers in this country". (qtd. in **Inamdar** 39). Mukherjee is at her best in the depiction of cross-cultural conflicts and shows how her characters take control over their destinies. Many of her stories are "about Psychological transformation, especially among women" (qtd. in **Connell** 1990: 15)

As a writer, Bharati Mukherjee is concerned about depicting her picture of Indian life intelligible and interesting to the American readers through her novels. But she is too good an artist to distort reality just to capture attention. She avoids stereotyped versions and sentimental exaggerations and tries to pack into her novels a rich resonance of meaning by the deft device of combining immigrant, feminist and existentialistic perspectives. She focuses her attention on the growing awareness of the dark spots in the lives of her characters, and their courageous efforts to discover areas of light. This search for light, for happiness and fulfillment is subtly linked in her fiction to her protagonists' struggle for self-actualization.



Bharati Mukherjee

Courtesy: <http://blogs.berkeley.edu/author/bmukherjee/>

A Saucy Heroine

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In the novel, *Jasmine*, the protagonist struggles to achieve herself in the society where she belongs. Jasmine, the protagonist is first introduced as a saucy heroine of a short story but later she is made not only a prototypically Indian but is depicted as a woman harbouring a desire for independence and a respect for success that appear incongruous in her Indian setting of poverty, gender-discrimination and rigid social conventions. Jasmine's yearning for independence from her early childhood marks the beginning of her struggle for self-actualization.

A Widow's Success – From Jyoti to Jasmine

The novel *Jasmine* as a whole deals with a young Indian widow's successful attempt to reshape her destiny and her happiness in an alien land. The protagonist Jasmine goes to America and there she meets with many problems and overcomes it. Finally, she settles in America and accepts the American way of life and asserts her identity in a foreign land.

In *Jasmine*, the bold events which have allowed Jasmine's transformation from the ill-fated village girl, Jyoti, to the self-assured emancipated American Woman, Jane are told in a narrative reversion.

Jasmine is not Jasmine yet, she is called Jyoti. Jyoti is presented as an unlucky child, born female and intelligent. At the age of seven, Jyoti is a rebel. When the astrologer under a banyan tree foretells Jyoti a life of "widowhood and exile" (*Jasmine* 3) she cannot accept it. As a fighter, she wants to react to the astrologer's attempt to reduce her to nothingness by falling down and making a star shaped mark on her forehead which she interprets as "my third eye" (*Jasmine* 5). So, she starts the war between her fate and her will by creating her own interspace for individual growth.

Jyoti is also courageous and resourceful; when attacked by a mad dog in the Hasnapur fields, she is able to kill it with a staff she carries. Her action reveals her desire to live and she herself says "I wasn't ready to die" (*Jasmine* 57) shows her longing for life. Her grandmother wants her to marry and settle in life. But against her grandmother's wish, she decides to study and through education she wants to get a better life. So she continues her education, picking up knowledge not only from books but also from hearing men talk about politics, from Newspapers and the radio.

Love Marriage and Widowhood

At the age of fourteen, she falls in love with Prakash, her brother's friend, a twenty-four year old electronic student and marries him. Prakash plays a modern enlightened man in the life of jasmine. He renames her Jasmine to remove from her any trace of traditional dutifulness since as he says to her "only in feudal societies is the woman still a vassal" (*Jasmine* 77). So, he says that she is not Jyoti, the village girl anymore but Jasmine, a modern city woman.

Prakash and Jasmine lead a happy life but their happiness soon comes to an end with the death of Prakash. His untimely death at the hands of terrorists, leaves Jasmine grief stricken and frustrated with ineffectual anger. One half of the astrologer's prediction - widowhood - comes true, leaving Jasmine in a daze. But she rebels against the idea of spending the rest of her life as a destitute widow at Hasnapur. So, she decides to go to America to commit Sati, burning herself along with her husband's suit at the site where he would have gone to University.

Smuggled into Florida and Raped

Fate has a few surprises for Jasmine. In a stunt-film-like manner Jasmine lands in Florida as an illegal alien. In Florida, Half-face, the deformed captain, in whose ship she is smuggled into America, proposes accompanying Jasmine to a motel in order to protect her because she is young, beautiful and Asian and could tempt bad guys. However, Jasmine ends up being the prey of her own assumed saviour. Half-face becomes the villain and rapes her.

The Transformation of Identity – From Victim to a Vengeful Goddess

The transformation of identity starts from this moment. She wants to punish the Half-face. So she slices her own tongue with a blade and with her mouth full of blood, she moves towards her villain. Just one stroke of the blade on his throat and the scene of the murder is perfect:

I wanted that moment when he saw me above him as he had last seen me, naked, but now with my mouth open, pouring blood, my red tongue out (*Jasmine* 118).

Jasmine's full transformation, from the victim into a vengeful goddess, seems to be reinforced by imagining herself as the reincarnation of Kali, the goddess of destruction.

Her Kali-like encounter with Half-face forces her to change her mind and instead of dying she kills him and decides to live and complete Prakash's mission of making good in America. Possessed and transformed by the rage of the Goddess Kali, Jasmine undergoes a quick shift of identity. From dutiful lost widow she is now a free murderess in search of multiple reincarnations.

Next Incarnation – From Jasmine to Jazzy

Jasmine is ready for her next reincarnation as Jazzy and lets herself be refashioned by Lillian Gordon, whose mission in life is to help undocumented aliens survive in America. Lillian also helps her to get back her self-confidence and pays for her trip to New York so that she can live with Professor Vadhera, a gentleman who was instrumental in Prakash's securing admission in an engineering course.

Possessor of Forged Green Card

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Jasmine spends five months in Professor Vadhera's house. Dejected by the discovery that the Professor is eking out a living not by teaching but by trading in human hair, she decides to leave that house. So she asks Professor Vadhera to help her to get a "green card, even a forged one" (*Jasmine* 148). As soon as the Professor manages to get her a forged green card, she flees from the Vadhera apartment and takes one more plunge into America. Having determined to live on her own, she leaves the place.

Yet Another Identity – Jase: From Caregiver to Beloved

After a short period of hand-to-mouth existence, Jasmine gets the chance to work as caregiver to Duff, the little daughter of Wylie and Taylor. Jasmine achieves another identity as Jase by Taylor and starts her transformation into a sophisticated American woman. Jasmine is more attached to the name Jase than Jassy, which is given by Wylie. She prefers Jase to Jassy, however, partly because she is attracted to Taylor.

Fleeing from the Terrorist

Jasmine becomes more intimate with Taylor, when Wylie moves out of the family with a wealthy man. The graduation from a caregiver to a beloved of Taylor distinctly shows her uninhibited approach towards life. Her calm and peaceful life with Taylor, comes to a sudden halt when her accidental sighting of the Sikh terrorist who had killed her husband and who has now become a hot dog vendor in New York. The sight of the murderer is a sharp reminder to her that God's plan for her was to be an exile; fate had decreed that she must unhouse herself again and move on. So she flees from that place to Iowa. Her main reason for running away is the fear that her presence in their household may jeopardize the safety of Taylor and Duff. She runs away for life, not escaping from life which is again a positive step.

Now Another Identity: Jane

In Iowa, she achieves a new identity as Jane, a caregiver to Bud Ripplemeyer and Du, a sixteen - year old Vietnam War victim adopted by Bud, after his grown-up sons left the house and he is separated from his wife Karin. Violence mars the even tenor of her life yet again: this time in Bud's becoming a cripple waist downwards by a farmer. So she takes care of him and does everything he wants.

She lives with Bud, the prospect of unwed motherhood does not disturb her in the least. After some days, she receives a letter from Taylor informing her that he and Duff would call on her shortly. It is actually a pleasant surprise to her. She does not like to marry Bud and therefore she decides to leave Bud and live with Taylor.

Jasmine became a vital, life-giving force to Taylor, Bud, Du and Duff - they all love her and

depend on her. She has learnt to live not for her husband or for her children but for herself. She finds a permanent home for herself with Taylor and Duff in California.

At every stage, Jasmine's life ends in terror, violence and fear. But like the proverbial phoenix, Jasmine rises from her ashes, as it were. In an interview, Mukherjee has said,

I believe that our souls can be reborn in another body, so the perspective I have about a single character's life is different from that of an American writer who believes that he has only one life. (qut. in **Carb** 1988-89 651)

Thus, Mukherjee narrates the various lives of Jasmine in **Jasmine**

A Rubble-maker

Jasmine's life shows that America has transformed Jasmine, and she has transformed America too:

Then there is nothing I can do. Time will tell if I am a tornado, rubble-maker, arising from nowhere and disappearing into a cloud. I am out of the door and in the potholed and rutted driveway, scrambling ahead of Taylor, greedy with wants and reckless from hope (*Jasmine* 241).

These concluding remarks release the tension, which runs like a red thread throughout the novel, between Jasmine's predicated fate and her desire to escape and transform it.

Overcoming Astrologer's Prediction

Jasmine may or may not appear as a rubble - maker to everyone stepping into the orbit of her life, but at every stage in her trouble-torn life, in all her identities as Jyoti, Jasmine, Jase, and Jane, she seems to act boldly and unhesitatingly, thrilled at the prospect of "adventure, risk, transformation" (*Jasmine* 241). The word 'transformation' together with her words of farewell to the mental image of the astrologer and his words which have been haunting her all these years,

Watch me reposition the stars, I whisper to the astrologer who floats cross-legged above my kitchen stove (*Jasmine* 240).

suggests that Jasmine has indeed achieved self-actualization in America.

Thus Mukherjee shows how the American way of life, shapes Jasmine to assert her individuality and identity in an alien land.

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Political Reality in V.S. Naipaul's *The Suffrage of Elvira: A Critical Study*

J. Vasanthasena, M.A., M.Phil., Ph.D. Scholar
S. Baghyalakshmi, M.A., M.Phil., Ph.D.



V. S. Naipaul

Courtesy: caribbeanbookblog.wordpress.com

Abstract

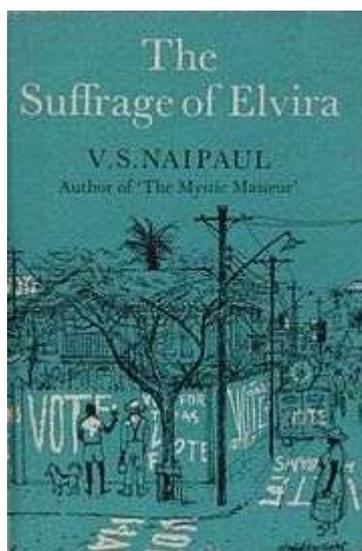
Naipaul adopts political reality as the setting which regulates the structure of his novels enables him to present a fresh perspective on the function of time and place. Life at the time of the second general election in Trinidad in 1950 is portrayed in *The Suffrage of Elvira*. It continues with Naipaul's exploration of the theme of elections in Trinidad. The cynical behaviour of the characters contributes fairly to the main theme of the political issue.

Introduction

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Political Reality in V.S. Naipaul's *The Suffrage of Elvira: A Critical Study*



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

Naipaul concerns himself with the political reality of Trinidad just before and after independence. He highlights the problems arising out of the coming of democracy to a multi-racial, multi-religious island. Democracy was a brand new thing in Elvira. The people of Elvira interpret democracy in their own fashion. They have woken up to its possibilities lately. William Walsh points out, “The target of satire in *The Suffrage of Elvira* is the representative machinery of an abstract democracy without a sanction in tradition or understanding” (26). While commenting upon the democratic set up, Naipaul in *India: A Wounded Civilization* said, “Formal politics answered less and less, became more and more formal; towards the end it had the demeanour of a parlour game, and became an affair of head-counting and floor-crossing” (167).

A Political Novel

The Suffrage of Elvira is a political novel, portrays the major events before the elections going to be held in an African city. The novel stands out as a satiric chronicle of the burgeoning democratic process in Elvira, a place small enough for people to know each other and where the potential voting pool numbers in the thousands. It is a metaphor for Naipaul’s mockery of the political transformation of Trinidad and Tobago. It depicts politicians as tricksters who trick the voters into voting for them while the voters also try to exploit the politicians by exacting bribes for votes. Pathak comments, “The novel records the consequences as well as the result of the elections in the tradition ridden decadent, degrading and demoralizing society of Elvira” (133). It dramatizes a particular feature of Trinidad’s inability to go back to colonial security or to generate a national identity thus emphasizing its

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political insignificance. It is a sincere study of the functioning of the most promising political system in the developing world. It records the experiences of Surajpat Harbans, a PWD contractor, and the owner of a quarry and a transport service wants to test his fortune in the elections. It also examines different aspects of the reaction to political independence of the individual and the group.

Bribe-taking

Bribe-taking is an accepted and approved norm in Trinidad. This is of course like the Trinidad of *Miguel Street* and *The Mystic Masseur*. Mazurus Baksh, the Muslim tailor, who is believed to be in control of the Muslim vote, makes most out of the election. Three times he is bribed: first to support Harbans; then to stand for election himself; and, finally, to withdraw in favour of the 'popular candidate'. Baksh's nomination necessitates changes in the allocation of election symbols. He had also to woo the Negro votes away from his rival Preacher, who kept on "walking about quiet quiet and brisk brisk from house to house to house" (19). No one in Elvira dreams of censuring Baksh; he is in fact admired for being smarter than anyone else.

All his energies are directed to extract the largest possible bribe from Harbans in return for the promise of the Muslim vote. Though he has no dignity as a leader, he is popular among the Muslims, probably because he is a big talker. People called him "the mother" (13). Years before the election, he contrived fraudulent practices such as the shirt-making scheme in which he sold cheap, one-size shirts as exclusively tailored. Depending upon the size of the offer made to him, he is ready to play the role of a religious liberal or a bigot, a sullen man or a clown, a poor tailor or the leader of the Muslim bloc. He secures a van and large sums of money from Harbans. But he remains a trouble maker and inciting the voters to burn the newly elected MLC's (Harbans) car. He fits naturally to the role of the colonial trickster, cunning, expediency, and ambush.

Election Campaign

Foam, the campaign manager, is an important figure in the election drama. He knows each person in Elvira at the bottom of their hearts. Hence, he is accepted even by Harbans as the best campaign manager for the elections. He is the eldest son of Baksh. He works hard for Harbans in the elections, "He worked not so much for the victory of Harbans and the defeat

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of Preacher, as for the humiliation of Lorkhoor and Teacher Francis” (40). He is appointed as the Campaign Manager at seventy five dollars a month. He is a loyal and responsible supporter, unlike his deceitful father. Foam’s over-enthusiastic slogan is “VOTE HARBANS OR DIE!”(40). He summarizes the younger generation’s greater awareness of political reality as a process of maturation, “‘you shy, Mr. Harbans,’ Foam said. ‘I know how it is. But you going to get use to this waving. Ten to one, before this election over, we going to see you waving and shouting to everybody, even to people who ain’t going to vote for you’”(25). He pushes enthusiastically into the dispute, not so much for the sake of Harbans, who is paying him a salary for this role, as for his desire to avenge the loss of his position to Lorkhoor as campaign manager for Preacher.

In the Name of Democracy

Foam says, in Trinidad this “democracy is a brand new thing we is still creeping. We is a creeping nation he dropped his voice solemnly I respect people like you, you know Mr. Harbans doing this thing for the first time” (25). He, at the intervals, informs Harbans how to propitiate the most contemptuous rivals like Chittaranjan and Ramlogan by which the latter will get their votes in the elections. It is again from Foam, we hear that Ramlogan and Chittaranjan bear contemptuous attitude for each other. Harbans too comments on the fact that people are disuniting themselves day by day. Harbans thinks, “They should be uniting at least in the days of the Elections” (28), It is here, we are told about Harbans’ selfish nature that people should be united only on the occasions of the elections by which candidates like him could avail of the power. Though Harbans does not bear the guts to play the political game, he wants all the votes of the people in Elvira. He has been struggling with the absurd situations just to turn the eminent leaders of different communities to his side. As a result, we, sometimes, observe his, “thin hands gripping nervously to the steering wheel” (27).

A Natural Writer

Lorkhoor, the childhood rival of Foam, is called by Teacher Francis as a born writer. He secures the job of advertising for the cinema in a loudspeaker van through Teacher Francis which otherwise would have gone to Foam. This intensifies the enmity between them. Lorkhoor acts as the Campaign Manager for Preacher and betray him in the end. He is self-centred and sells his votes to Harbans. Finally he elopes with Doolahin, the daughter-in-law of Dhaniram, and leaves Elvira for good. Lorkhoor, the better-educated and better-spoken

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rival to foam's ambition is no more redeeming in his character than Foam. Because the older generation failed to be inspired by Gandhi into having a sense of commitment to the needs of their constituents, they are incapable of transmitting any meaningful example to Foam and his generation. This sad situation is further aggravated by the fact that all of them, the older and the younger generations are trying their hands at a game that is completely new to them. There are no models in Trinidad and Tobago for them to follow and Foam is as good or bad as they are.

The Preacher and Political Intricacy

Preacher, the Black candidate, is an eccentric character. He has the support of two thousand Black votes besides some Spanish and Hindu votes wooed by Lorkhoor. He is "a tall Negro with high frizzy hair, long frizzy beard, long long white robe" (37). His campaigning includes energetic and long walking tours with a Bible in one hand, and a stone in the other. He is not disheartened by his defeat, but goes round briskly from house to house, thanking the people. Once the elections are over, he fades into anonymity.

Chittranjan, the goldsmith, is the leader of the Hindus of Elvira. He is another power centre in Elvira, a man aloof and stiff. He becomes an important figure in the local politics because he has control over three thousand Hindu votes and one thousand Spanish votes, "As a Hindu Chittranjan naturally had much influence among the Hindus of Elvira; but he was more than the Hindu leader. He was the only man who carried weight with the Spaniards of Cordoba (it was said he lent them money); many Negroes liked him; Muslims didn't trust him, but even they held him in respect" (24). He is a popular man in Elvira because he is rich and owns the biggest house in Elvira. In the elections, Chittranjan is a staunch supporter of Harbans, and of course, he has his own selfish reason for it. He wants to marry his daughter Nelly to Harbans' son, though Harbans is not keen on this alliance. In spite of this Chittranjan chalks out all the election schedules and helps in devising certain strategies to win the votes such as taking care of the sick people of Elvira and providing monetary help to the poor and the sick.

Minor but Important Characters

Dhaniram and Mahadeo are two other supporters of Harbans who play minor roles in the novel. They are included in the committee "only to keep them from making mischief" (42). Dhaniram is a Hindu pundit in Elvira who lives in a wooden bungalow with his paralyzed

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wife and his meek, young daughter-in-law, who was deserted by Dhaniram's son just two months after the marriage. Mahadeo is a devout Hindu. He works as a sub-overseer, a driver of free labourers on the Elvira Estate, and thus is able to influence them in the elections. This is why he is useful though he is "an out and out fool" (42). At the election, he is entrusted with the work of preparing a list of all those who are sick or dying. He is very much concerned about old Sebastian, a Negro, and expects him to survive at least up to the polling day to secure the other Negro votes. Ironically enough, he himself is fully drunk even before the polling begins and "he has clean forgotten to vote" (187).

Role of Superstition

Superstition, another heritage of slavery is exploited most during the elections. Foam uses five dead black puppies to play on the superstitions of the people of Cordoba and to win back their votes from two American Jehovah witnesses who have persuaded them not to vote. "It is simply a matter of black magic outdoing white magic in terrifying the people" (133).

At the first convergence of the movers and shakers of the burgeoning political campaign for Mr. Harbans, Foam finds himself in the house of the most influential Hindu in Elvira, Chittranjan, whose big house is the talk of Elvira. It is a meeting to map out strategies on how to counter the effectiveness of the Hindu sellout, Lorkhoor. The characters rise up to some moral high ground. The sight of the framed picture of the most venerable Mahatma Gandhi raises expectations of some degree of conscientiousness:

Harbans saw a large framed picture of the Round Table Conference with King George V and Mahatma Gandhi sitting together, the king formally dressed and smiling, the Mahatma in a loincloth, also smiling. The picture made Harbans easier. He himself had a picture like that in his drawing-room in Port of Spain (33).

Gandhi as an Idol to Worship, Not to Follow

Knowing Mahatma Gandhi, a man of legendary integrity, courage, and intelligence, the sight of his framed picture in one of the most triumphant moments of his fight for Indian independence would engender expectations that Harbans would be inspired by the same traits for which Gandhi was revered. Gandhi's picture hanging on the wall, overlooking the deliberations provides nothing but a counter point, a stark contrast to Harbans. Harbans may

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have the same picture in his home in Port of Spain and he may be comforted by his physical closeness to the same in Chittranjan's drawing room, but he is at best an ideological agnostic, the best example of what Gandhi was not. Whether he wins the election or not, it seems apparent even this early in the campaign that the fortunes of the Indians, Blacks, Muslims, and Spaniards would not, in any way change for the better.

Irrelevance of Political Parties

The unpredictable appearance and all the more sudden disappearance of political parties just on the eve of the Election Day is another feature of such countries. Regarding the status of the Party for Progress and Unity, we are informed, "The party had been founded two months before the parade; it died two days after it. It won one seat out of twelve; ten funds disappeared" (162).

Chittaranjan pointed out that the Hindus could win the Harbans (a Hindu candidate for the Elections) without the Muslim votes, but will never entertain their daughters' meeting with Muslim boys. Moreover, pinching his skin just below the wrist, he remarked, "This is pure blood. Every Hindu blood is pure blood. Nothing mix up with it. Is pure Aryan blood" (130). Harbans had to reserve Chittaranjan, the "aloof and stiff" (12) goldsmith to get the Hindu votes, and the tailor, Baksh with "the squat built of the labourer and having no resemblance with a leader" (16) for the Muslim votes. He had also to convince the Negro people to trap them away from his rival, Preacher.

Misplaced Self-Confidence?

Like Ganesh in *The Mystic Masseur*, Harbans is sure of winning for he feels he is one of the elect, "despite everything, he knew he was going to win" (53). This self-confidence, generated out of single-minded self-devotion makes him blind to the picaroon nature of the society of which he is a member. In the final count it is money alone that decides the election. Harbans spends exorbitantly on petrol and rum vouchers, posters and banners, a loudspeaker van, and so on. But this was the first and last election he was to fight. This was so because it was "the first and last election" (194) he was to fight. He asked his supporters if he had committed a lot of sins to deserve such fate by getting himself "in this big big mess in ... old old age!" (167). Thus, personal interests are claimed even if they caused violation of certain significant democratic principles. The unforgettable appearances and all the sudden

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disappearances of political parties on the eve of the Election Day is another criterion of such countries. As regards the status of the party for progress and unity in diversity, we are told: “The party had been founded two months before the parade; it died two days after it. It won one seat out of twelve; ten of the candidates lost their deposits; the president and the funds disappeared” (185).

Democracy Taking Roots!

Naipaul ironically comments, “And so democracy took root in Elvira” (193). Whatever be the reasons, the democratic set up in such places does not seem to serve a really useful purpose either to the benefit of people or their representatives or to the advantage of social and cultural institutions. Harbans says, “Thus democracy is a strange thing. It does make the great poor and the poor great. It makes me a beggar – yes, don’t stop me, I is a beggar ... and I begging for your vote” (156). The rhetoric of election has crystallized in Elvira. Here is an election speech:

People of Elvira, the fair constituency of Elvira, unite! You have nothing to lose but your chains, unite and cohere. Vote for the man who has lived among you. This is the voice of the renowned and ever popular Lorkhoor begging you and urging you and imploring you and entreating you and beseeching you to vote for Preacher, the renowned and ever popular Preacher. Use your democratic right on Election Day and vote one, vote all. This good people of Elvira, is the voice of Lorkhoor. (166)

Corrupt Appeasement as the Basic Process

Harbans has to resort to demeaning and corrupt practices to appease different kinds of people in Elvira. Harbans was more worried about the loss of the Muslim votes than “about the loss of honour of his prospective daughter-in-law” (129). To get the Hindu votes he has to please Chittranjan by agreeing to marry his son to Chittranjan’s daughter, Nelley, though it never materializes. To get the Muslim votes he has to satisfy Baksh, the tailor, who till the last moment, tries to exploit Harbans. Harbans then woos the Negro votes away from his rival, Preacher. Baksh demands two hundred dollars per month for his eldest son, Foam, who is to be the manager of the campaign. On the verge of elections, he was asked by Chittranjan to

give Lorkhoor five hundred dollars for eight hundred Hindu votes. In the meanwhile, his campaign members arranged a big motor-car parade.

On the polling day, given the fickle nature of the people, Harbans has to see that they would not change their minds in the last minute. His men have to take care of the agents and clerks at the polling booths who would otherwise stagger the polling process. Some men of tried criminality have to be appointed to see that the problem. All these make him so desperate that he looks only “sad and absent minded” (192) even in the moment of triumph.

Election Day

Naipaul describes the Election Day with full vitality and liveliness. He presents both his politicians and the electorate as tricksters and exploiters. Democracy becomes merely a guise for self-advancement. The candidates do not have a policy for the platform. Harbans’ strategy is to get the Hindus to vote for him and to persuade the Muslims to do so through Baksh. Though people talk about unity, religious and racial chauvinism always take precedence over ideology. The politicians, in fact, make the people more and more racially conscious. The bitterness that exists between Hindus and Muslims is nothing else but racial prejudice. For instance, when Chittranjan gets into a fight with Baksh, he says, “Every Hindu blood is pure blood” (114). He goes on, “Muslim is everything and Muslim is nothing” (114).

Preconceived Notions and Superstitions

The other factor which stresses their literal existence and guides their votes is their preconceived notions: the fear of magic and obeah in the shape of the unsuspecting tiger as the sign of evil things to come. For the older generation, democracy and the gift of the vote becomes a symptom of bad times. As Mrs. Baksh says, “‘who fault it is that this whole thing happen?’ Her brow darkened and her manner changed. ‘Is this election sweetness that sweeten you up, Baksh. But see how this sweetness going to turn sour sour’” (82).

Apart from this, almost all meetings, all the campaign members tried to make Harbans spend his money for getting sympathy or support of people. For instance, at his meetings on the terrace of Chittaranjan’s shop, Harbans gave out bagfuls of sweets to children. As the meeting practically was about to over, one of the campaign members got up and said: “Boss, the boys from Pueblo road can’t play no football this season. Goal post falls down Football bust” (178).

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Winning for the Status Quo

Harbans wins because he is able to pay the entrance fee. Elvira has not changed significantly as a consequence of the elections: “So, Harbans won the election and the insurance company lost a Jaguar. Chittranjan lost a son-in-law and Dhaniram lost a daughter-in-law. Elvira lost Lorkhoor and Lorkhoor won a reputation. Elvira lost Mr. Cuffy. And Preacher lost his deposit” (207).

On the other hand, Preacher, the other candidate, was a person who had suffered the loss in the elections and as a result faced bankruptcy at the most. When he lost the elections, he was helpless and could not do anything except going around briskly from house to house to thank the people. Only Baksh, the third candidate for the elections, was the individual who was most benefited for a number of times. Moreover, his son, Foam added to the income of his family by becoming the campaign manager of Harbans.

Elvira – A Reconstruct of Trinidad?

With the success of Harbans – democracy arrives in Elvira, portrayed as an imaginary place, but in reality an imaginative reconstruct of Trinidad. The machinery of election is educative and brings out not only the dormant differences but also a temporarily forged unity created by a common involvement in the election. “Everybody, Hindu, Muslims and Christians owned a Bible; the Hindu and Muslims looking on it, if anything, with greater awe; Hindus and Muslims celebrated Christmas and Easter. The Spaniards and some of the Negro celebrated the Hindu festival of lights” (66).

Harbans could not endure the losses of elections. He left Elvira, intending never to return. But he did return, once because of the offer of the case of whisky by Ramlogan to the winning party. He appears in an outfit that transforms his appearance completely. He drives a different vehicle too, a brand new blue-and-black Jaguar instead of the old Dodge lorry. At the function, the crowds go berserk and set fire to his car, which is not even a week old. Greatly agitated, Harbans says, “Elvira, you a bitch” (206) a second time in the novel and he comes no more to Elvira

Political action activates the various alliances. These alliances change partners as rapidly as in a country dance guided by the desire of extracting as much benefit from Harbans as is possible: medical welfare, burial expenses, and free drinks at Cuffy’s wake and to celebrate

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victory, vans, loudspeakers, marriage alliances and business deals. He settles his bills of the taxi drivers, Ramlogan's rum account and petrol vouchers. In addition to the above, he has to give bonuses to the agents.

A Topsy-turvy Trait of Democracy

However, to Dhaniram, democracy has a certain meaning it shows a topsy-turvy trait. Hence, he is absolutely correct while saying "This democracy is a damn funny thing" (148). Teacher Francis considers democracy a nonsense thing. He opines, "This universal suffrage nonsense is 'just another British trick to demoralize people' of 'a good friendly place'" (96). Even the pose of Rampiari's husband decided to vote none, "He didn't believe in this new politics business, politicians were all crooks, and nobody was going to do anything for him anyway" (88). Mr. Baksh is supposed to be in control of the Muslim vote. He makes most out of the election; throughout the novel, he is bribed for three times: first, to support Harbans, then to stand for the election himself and finally to withdraw in favour of the 'prestigious candidate'. His nomination necessitates changes in the allocation of election symbols.

The characterization of Harbans never becomes a really palpable figure in the reader's innovation. In contrast, the portrayal of old Sebastian is conspicuously impressionable. Sebastian shows no interest in the election and remains remote from the bustle of campaigns. Although he contributes little to the development of the action, he is so vividly drawn that he attracts greater attention than his contribution really warrants – at least on one level.

The shoddiness of the political system in Trinidad, as depicted in the novel, would become obvious. The public interaction is of vital importance in democracy, "The government to the people, for the people and by the people" (185). Democracy cannot be expected to function and survive in such an atmosphere along with people like Harbans, Dhaniram, Chittaranjan and Mahadeo.

Conclusion

Thus, Naipaul's mode of portrayal suggests how little the candidate features in Elviran politics. He shows the development of democracy in a vacuum which makes mimicry of the whole concept of community and individual responsibility.

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French-Canada to Quebecois: Changing Perspectives in Quebec Drama

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In order to introduce Quebec, the initial pages of this article present a brief introduction to the demographic, social and political situation in Quebec.

Subsequent pages present a description and analysis of drama in Quebec.

French Colonization in Canada

It was Jacques Cartier the French explorer who, during his second voyage, traveled through the St. Lawrence River and reached Mount Royal, which is now known as Montreal. In 1608 the city of Quebec was founded. But with the arrival of the British there was constant conflict between the two races. French colonization continued with intermittent wars with Britain. Two important wars were fought between the French and the English - one in 1759 on the Plains of Abraham, and also the Seven Years' War in 1763, which led to the Peace of Paris by which Quebec along with Nova Scotia and Newfoundland came under the British rule.

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In 1837 the rebellion led by Louis Riel was crushed by the British troops and in 1867 under the terms of the British North America Act, the Canadian Confederation was established. More political autonomy was given to Quebec and was recognized as a distinct society within Canada. But Canada has already been emerging as an Anglophone country with the arrival of thousands of Loyalists fleeing from the United States, and also immigrants from Scotland and Ireland. As a result the French settlers found themselves a minority, but a minority determined to survive.

Anglo-French Conflict

In his Report in 1839 Lord Durham observed that Canada was “two nations warring in the bosom of a single state” (qtd. in Martin 120). This conflict continues even today. As Hugh Mac Lennan observed, “Quebec refuses to forget her past... Quebec has not forgotten the conquest. She has not forgotten 1837. She has not forgotten Louis Riel. She has not forgotten and will never forget what was done to her in 1917 by the Anglophone majority” (291). Its history has been a story of national self-assertion by its people. Their dilemma is, as J.M. Weiss puts it, “a French “nation” within an essentially English speaking entity” (2).

Political Autonomy and Aesthetic Creation

Many Quebec intellectuals felt that the act of aesthetic creation presupposes cultural and political autonomy, and that Quebec literature and art would have no meaning in an English dominated society. As the poet Jean Guy Pilon wrote in 1969, “If, sooner or later, we're condemned to disappear, that is, to speak English, to live in English (even if, in the evening by candle light, we still whisper a few French words), the efforts going on today at every level of creation and of intellectual activity are useless and of no avail” (qtd. Weiss, 2).

In Quebec the very act of artistic creation in French, is itself an assertion of independence from English Canada, a struggle to find their identity. As Bouthillette writes, “wherever we look inevitably we meet the eyes of the Other-in this instance the English Canadian-whose gaze troubles our own” (Ibid.).

Quebec – A Distinct Society

Quebec has always been a distinct society, with its own customs and folk loric and rural tradition, social institutions, economic organizations and government. In the early years the parish priests emerged as the leaders of the society, projecting a French

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identity by promoting Catholicism and French language. An extremely high fertility rate and overpopulation caused a great number of francophone to migrate to other provinces as employment from industrialization became available there.

Anglophone dominance went unquestioned as long as Quebec remained rural and agrarian. By the beginning of the twentieth century significant changes like greater urbanization, growth of industry, hydro-electric power and capitalist demands for natural resources brought the French community into more contact with the Anglophone elite, and capitalist structures. This contact, which increased as the century progressed, became the source of a sense of group consciousness and a sense of relative deprivation among the francophone Quebecers.

Quebec's Quiet Revolution

The period from 1960 to 1966, during which Jean Lesage led Quebec into modern era, is generally referred to as Quebec's Quiet Revolution. Several economic and social reforms were introduced and it brought Quebec into the main stream of modern western economic development. Greater urbanization resulted in the growth of a working class of industrial workers and a new middle class of white-collar workers who resented Anglophone dominance and sought changes in French-English relations. Quebec Hydro was nationalised and French Language Bureau was established. The newly created provincial Ministry of Education in 1964 replaced the church control of education with a new emphasis on engineering and technology. Parti Quebecois, founded in 1968 by Rene Levesque, advocated the independence of Quebec. Nationalism became a strong political force, which united the French-speaking population of the province, and the appellation "Quebecois" no longer denoted only a resident of Quebec City, but designated the whole province of Quebec, replacing the more general, less nationalistic " French-Canadian".

The Clear Message of the Revolution

The message of the Quiet Revolution was very clear—a truly modern francophone society. By the mid-sixties a better control over the fields of social-security, cultural affairs, immigration and international relations, and of course the capacity to raise revenues to fulfill those responsibilities was achieved. Such was the new conception of Quebec to be shared, as public opinion polls would consistently indicate.

When Parti Quebecois came to power in 1975, the victory was a sure sign that

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independence was just around the corner. But, seven years later, when it became obvious, after the successive blows of referendum, the constitution patriation and the economic crisis, that independence was not actually round the corner. The general attitude of the elder people was disenchantment coupled with an almost universal rejection of values and an orientation towards the "good life". The younger generation has rejected the elders nationalism in large part. They feel that the elders were content to secure good jobs for themselves, protect their own tenure and let the door close for those who come after them. Many of them were inclined to think the nationalistic movement as a total failure.

Some Achievements of Quebec Nationalism

But in spite of its decline and severe misfortunes, Quebec nationalism has realized a certain number of objectives. The old inferiority complex is gone to a great extent and they have gained a new confidence. They are much more self-assured than they were in the early sixties. The city of Montreal has almost become multi-lingual and multi-ethnic. Quebec has better control over immigration and has been accepted by the immigrants as a francophone society.

Quebec still enjoys a special status de facto if not de jure. The changes within Quebec reflected an intense desire to forge a new identity. All said and done, nationalism is bound to appear in Quebec one day or other, under one form or other, for the very reason that a francophone society in North America is bound to be a fragile phenomenon. The linguistic issue has always been at the heart of nationalistic manifestation in Quebec.

Language and Nationalism

If the Charter of French Language is not maintained in word and spirit by the government, if other provinces fail to recognize Quebec's conditions for an agreement to the Canadian Constitution, Quebec nationalism is bound to appear again. 1992 referendum suggests that support for sovereignty has dropped significantly. But if left unaddressed, the whole problem will rise up again. If Quebec can have a sovereignty association relationship (or political independence accompanied by economic association with the rest of Canada) with Canada, which is a reasonable possibility in the long run, then a politically independent Quebec will become a real possibility—perhaps a probability.

Early French-Canadian Drama

Drama has always been the most neglected form in Canadian literature. The

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factors that inhibited the development of drama are a sparse population over a larger area, lack of a metropolitan centre, competition of plays from London and New York, lack of a national character etc. During the seventeenth and eighteenth centuries drama was confined to military barracks (garrison theatre) where amateur artists performed well-known English and French plays. The first theatrical production was in 1607; when Marc Lescarbot's *Le Theatre de Neptune en la Nouvelle France* was staged at Port Royal, Acadia, to celebrate the arrival of Jean de Poutrincourt from his overseas explorations. It was only by the middle of the twentieth century that theatre emerged as a distinct and dynamic national form.

Theatre under the Control of the Clergy

Theatre was completely under the control of the clergy who enforced strict censorship - boys played female roles to avoid sinful contacts. In 1694 the Arch Bishop of Quebec banned the performance of Moliere's *Tartuffe*, put the director of the play in prison for blasphemy and threatened to excommunicate those who attended the play. Subsequently plays were confined to the seminaries or schools.

Resumption of French Drama

After the British conquest, the performance of French classical plays resumed, performed by English officers in Montreal. Fidelity to the race and to the land, and the complexities of French-Canadian life were the main themes. Historical plays presented an idealized image of Quebec and preached patriotism, nationalism and cultural survival.

After the middle of the nineteenth century drama became popular. Business and commerce began to develop, leading to the rise of the merchant class.

Canada's first native born playwright, Pierre Petit Clair's *Griphon on la Vengeance d' un Valet* was published in 1837. The play was not performed, and went unnoticed. He wrote light comedies in the vein of Moliere, while other dramatists tried melodrama, vaudeville and folklore sketches. (Vaudeville is a mixture of comic, musical, magic, acrobatic, dances, often accompanied by short films or audience, participation, illustrated with slide projection). The church was not so strict as before. Touring French and American, and sometimes European troops came to Canada. Theatre became a popular mode of entertainment for the middle class.

Emergence of Professional Theatre

Amateur productions slowly gave way to professional theatre by the turn of the

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century. By 1902 there were three important professional theatres presenting French plays in Montreal: Theatre des Varieties, Theatre National and Theatre des Nouveautes. There were also a number of permanent theatres. Light comedies with strong melodramatic elements became popular. History plays were also produced. The growing popularity of cinema and radio affected the growth of the drama. Burlesque remained very popular until television replaced it in the 1950s. Radio popularized burlesque sketches.

During the inter War years actors and writers earned their living by working for CBC and Radio Canada. During the 1930s and 1940s the plays of Gustave Larocque were frequently staged and attracted huge audience. Most of them were pageants based on Biblical themes. Laurent Tremblay wrote a dozen plays that he described as social dramas.

Popular Theatre and Avant-garde Theatre

After 1935 theatre in Quebec began to divide itself into two distinct directions: Popular Theatre and Avant-garde theatres. Popular Theatre put up what is called the “sketches” or humorous “revues” which addressed itself to the common man and reflected "popular culture" which was noted in French-Canadian life. These sketches and revues were a mixture of song, dance and dialogues that provided an outlet for criticism of government, church and society. In 1937 Gratien Gelinas created Fridolin, the comic character who poked fun at contemporary Quebec society through satiric revues called *Le Fridolinades*. The enormous popularity of Gelinas made it clear that in order to be successful, Quebec Theatre had to reflect its own context had to speak to the audience about their shared experience and in their own language, which Michel Tremblay did after twenty years with tremendous success. Gelinas transformed one of his sketches into a full-length play and thus introduced an era of dramatic realism in 1949 with *Tit-Coq*, the nickname of the hero, Arthur Saint Jean, and it means “the little rooster”. Many critics hailed this drama as the beginning of modern Quebec theatre.

Tit-Coq

Tit-Coq depicts the story of a soldier whose romantic ideals were shattered by his illegitimate birth, and his search for identity. Brought up in an orphanage, he earns to become part of a family. He falls in love with Marie-Ange who breaks up her promise to wait for him, while he is overseas fighting the war. She gives in to family pressures, and marries another man, Leopold Vermette. When Tit-Coq returns, he asks her to run away with

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him. But the priest persuades them not to do so. It would lead them to further unhappiness. In addition to being alienated from the family, they would be cut off from the society that would condemn them as adulterers and their children as bastards. Thus the play reveals the important role the religion and church play in the lives of the average French-Canadian and the repressive nature of the conservative social institutions. The play also reflects Quebec's profound sense of alienation and marginality.

Tit-Coq presents many of the ideas and themes that were to dominate the French-Canadian theatre for the next twenty years. For the first time audiences were seeing one of their own for whom close family ties formed an integral part of their value system. In his next play *Bousil and the Just* (1959) Gelinat attacks the oppression of the underdog, and brings out man's inhumanity to man. Bousil is a God fearing, pious and innocent orphan, with a weak knee and an ailing heart. He was forced by his relatives to tell a lie in the court. The thought that he did not tell the truth drives him to suicide, soon after his appearance in the court. The play is an indictment of the Duplessis government, Catholic Church and the system of justice.

Yesterday the Children were Dancing

Gelinat's last play, *Yesterday the Children were Dancing* (1966) dramatizes the conflict between a federalist father and a separatist son and their opposing views on Quebec. The son intends to make his mark in politics by destroying symbols of English-Canadian domination. The play depicts the intellectual and spiritual havoc wreaked within a family by the separatist dilemma. Gelinat's plays are now undoubtedly dated. But he has played a major part in the development of a Canadian professional theatre. His *Fridilindes* created the revue genre in Canada and attracted record audiences. As a playwright and actor Gelinat and later Marcel Dube helped in laying the foundation of a truly Quebecois theatre. Their heroes are unmistakably French-Canadians who are closely linked to aspects of French- Canadian social, religious and political life.

Marcel Dube's Plays

If Quebec's modern theatre was borne with Gratien Gelinat, it matured with Marcel Dube, who is its most prolific playwright, having written some forty plays for stage, radio and television, including TV serials. Marcel Dube became popular through his play *Zone*, which won the first prize at the 1953 DDF. The play depicts the tragedy of a youth who is the leader of a gang engaged in the smuggling of American cigarettes to Canada in order to avoid poverty. He accidentally kills a customs officer, is denounced by one of the gang-members, is

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imprisoned and is finally killed in an escape attempt. The tragedy of *Zone* is that of a generation of young Quebecers betrayed by their elders; it is also a tragedy of all youth forced by social conditions to become prematurely old.

Dube's plays have formed part of Quebec's cultural life. His early plays dealt with universal themes like lack of love, education and communication, boredom and the individual's struggle against society. His later plays dealt with the pursuit of material pleasures of the upper class, as well as their hypocrisy, infidelity and corruption. Both Gelinat and Dube turned from questions of social and economic problems to the political question of separatism and showed the moral vacuum of Quebec society that has lost its sense of collective destiny. It seems that personal freedom depended on Quebec's independence. Both used the vernacular of the slums in Montreal's East end.

Dramas of the 1960s

The dramas of the sixties often take the form of a search for personal identity, freedom and happiness within the family. While the dramas of Gelinat and Dube depended on American forms, the Avant-Garde in Quebec turned to Europe for its inspiration. Emile Legault, a Holy Cross priest, brought a European concept of theatre production to Quebec, with his troupe called Compagnons de Saint Laurent, which presented both classical and modern plays. During this period a number of professional companies were formed whose experimental plays were influenced by surrealism and the French theatre of the absurd.

The works of Claude Gauvreau and Jacques Languirand rejected conventional bourgeois realism and used the common man's colloquial French. Francoise Loranger, Robert Gurik, Rejean Ducharme, Roger Dumas, and Andre Laurendeau-all wrote interesting and provocative plays and brought about several innovations in the form and content of Quebec theatre. Francoise Loranger, for example, deals with the moral and social issues of modern society. She chronicles the painful decline of the past whose values and practices stand as a barrier to the present society.

Summer Theatres

Summer theatres flourished in the wake of government funding. In 1954 Quebec government created the Conservatoire d' Art Dramatiques with campuses in Montreal and Quebec. Montreal Arts Council began giving subsidies to struggling local troops. In 1958 Canada Council began giving scholarships to struggling young writers and artists. The 1960s proved to be the most remarkable decade in the history of Quebec theatre.

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The founding of Centre d'Essai des Auteurs Dramatiques in 1965, the establishment of a number of professional as well as small theatres and above all the change in the political and cultural atmosphere due to Quiet Revolution made the conditions favourable for the birth of a new Theatre in Quebec with the production of the plays of Michel Tremblay, Jean Barbeau, Jean Claude Germain, Michel Barbeau Roland Le Page and a host of others.

The Experimental Plays

The Experimental Centre for Dramatists organized round-table discussions of new plays, public readings, translations and publication. Tremblay's *Les Belles-soeurs* got its first reading, and the plays of Gurik, Millet, Garneau and many others got their first chances. It was a laboratory of dramaturgy, a place where a new form of dramatic discourse could evolve. Public readings of texts were followed by workshops and a vigorous effort to promote the text. The Centre also published texts and edited a News Letter entitled "Dramaturgies nouvelles". It was a principal force against commercialization of theatre and for increasing subsidies given to Quebec plays. This helped to create a sense of collective effort and aimed at the creation of a national theater. In 1960 Amateur Theatre Association was formed, which united all these groups and held yearly festivals and meetings.

Part Played by Social and Political Development

The conditions that helped the emergence of Quebec Theatre are social and political development, The Quiet Revolution, fall of the church from power, educational reforms, emergence of the middle class cultural elite, establishment of Canada Council, government subsidies and establishment of amateur and permanent theatres.

The year 1968 is a turning point in the history of Quebec. Rene Levesque founded Parti Quebecois, which radically changed the political game of the province. It was also in this year, on 28 August, that Tremblay's *Les Belles-soeurs* was performed at Theatre du Rideau vert in Montreal—the play that united the Popular and Avant-Garde theatre and thus created a new era in the history of Quebec drama. About this play Zelda Heller of the *Montreal Star* observed: "A turning point in Quebec theatre, in Quebec literature, even in Quebec thinking" (qtd.in Weiss 155).

The considerable dramatic innovations that appeared in this play and in the eleven others that were to follow would influence a whole generation of young dramatists, and

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open a new era in French-Canadian theatre. But even more important than the theatrical innovations was the way Tremblay saw and depicted Quebec society. His vision gradually came to be an important part of the collective consciousness of French-Canada, and it is no coincidence that the period 1968-77, which culminated in the victory of Parti Quebecois, also marked the beginning and end of Tremblay's "*Cycle of Les Belles soeurs*." (J.M. Weiss).

Tremblay's Plays

Tremblay's plays are set on the plateau Mont-Royal—A working class neighborhood in Montreal's East end. It was here that Tremblay was born in 1942 and it was from here that he draws his inspiration. The play is written in "joual"—a French-Canadian slang common to the East-end—a kind of vulgar and crude language, full of curses. Tremblay believed that joual is the only language that can describe the working class Montreal from within. What happens in the play can be summarized thus: Germain Lauzon has won a million trading stamps and has invited a group of female relatives and friends to help her stick them in booklets. In Germain's kitchen fourteen women gather to help her. Germaine plans to furnish her apartment with luxury items mentioned in the premium catalogue. As they paste the stamps and gossip, the women become increasingly jealous of her good fortune. In monologues, dialogues and choruses they complain about the drabness of their household drudgery - too many unwanted pregnancies, coarse and drunken husbands, senile mother in laws, restrictive moral codes etc. They vent their frustrations, hatred and jealousies by quarrelling and exchanging insults. In the end they steal most of the stamps. The play ends with a virtual fight between these women over the stolen stamps that rain down over the stage as they go out singing 'O Canada'.

The play depicts the oppression, degradation and alienation, and their search for some possible way out. It is particularly the catholic idea of family that Tremblay attacks in these plays. Women are condemned to a life of obedience to the sexual will of their husbands on the one hand, and the sexual prescriptions of the church on the other. Men are not helpful—they are often drunk, cruel and never understanding. Men are physically absent because they have no part in the emotional lives of their wives. Germain's sister Rose tells about her husband:

..a stupid slob of a husband who can't understand a thing, who demands

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his “rights” atlas twice a day, 365 days of the year. When you get to be forty and you realize that you’ve got nothing behind you and nothing in front of you, it makes you want to dump the whole thing and start all over. But a woman can't do that... A woman gets grabbed by the throat and she’s gotta stay that way right to the end. (105)

In her monologue Marie Ange tells about her husband thus:

I live in shit and that’s where I'll be till the day I die... Believe me, I'm not gonna spend my life in this shit while Madam Faso here goes swimming in velvet. It’s not fair and I’m sick of it. I’m sick of killing myself for nothing. My life is nothing. A big fat nothing. I’ve’n’t a cent to my name. I’m sick to death, I tell you. I’m sick to death of this stupid rotten life. (14)

In such a situation the woman can never be the keystone of a happy integrated family life. Sex is their main concerns. Frustrated with their marital and sexual lives, Bingo becomes the only pleasure they have in their lives.

Angeline Suave, an unmarried woman of fifty, often goes to night clubs to get rid of her loneliness with a few drinks and a few laughs. The nightclubs of Boulevard Saint-Laurent (Main) represent another way of life-the life of cheap shows, country singers, prostitutes, transvestites and petty thieves.

Pierette, another club goer, feels that life on the Main has its own frustrations, and the only way she can exist after the loss of her man is to get drunk. But she is not willing to enter the family as Angeline did.

Two Opposite Worlds

As the play ends, two opposite worlds are presented: (i) the world of the family (Rue Fabre Plays) and (ii) the world outside (the Main). This is the dramatic structure that Tremblay establishes for the ten subsequent plays in the cycle of Les Belles-Soeurs. Some plays highlight the destruction of the family, while other plays in the cycle highlight the life on the Main. They show the replacement of family by relationships that have been condemned by society. In the Main what the society condemns is glorified, and evil becomes good.

Thus the eleven plays of the cycle form an integral dramatic world in that they

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chronicle the destruction of the family and explores means of personal liberation—the Main and Religion.

‘Main’ Characters and Themes

En pieces detaches (1970), translated into English as *Like Death Warmed Over* or *Montreal Smoked Meat*, is a domestic tragedy in which Therese leads a life of frustration and alcoholism. *Forever Yours, Marie-Lou* (1973) is Tremblay's most severe attack on family life as well as a political parable. The parents in this play represent an impotent and hopeless past, while the two daughters Manon and Carmen represent a possible liberation.

Bonjour la Bonjour (1974) explores a father-son relationship against a setting of sexual frustration and lack of communication. Serge, the only son in the family with three elder sisters and two spinster aunts, is the victim of sexual and emotional turmoil. He has just returned from Europe. One of his sisters wants to use his apartment for her extramarital adventures, while another wants to use him to procure the drugs without which she cannot keep her sanity. The third sister simply wants him to walk around the house in his underpants so that she can get a good look at his body. Rejecting his aunts and three of the sisters, Serge goes to live with his fourth and younger sister, an unassuming young woman who loves him. The intimacy that Serge and his sisters shared in childhood finds its natural expression in physical love.

The Main cycle of plays presents characters that have escaped the family only to find disillusionment and frustration in the cheap show biz and other entertainments of the Main. *Trois Petits tours* (1969) deals with the theme of alienation in show biz. *La Duchesse de Langeais* (1969) is a transvestite play, a dramatic monologue in two acts that deals with the tragedy of aging and alienation. Through the speeches of the single character, Tremblay is able to create a vivid but pathetic personality, and an entire life experience. La Duchesse the transvestite prostitute, who is nearly sixty, is sitting alone on the terrace of a café, half way through a bottle of whisky. As she begins to speak, the pathos of her situation becomes clear. She suffers the worst indignity and humiliation when she is rejected by her young lover whom she adores. As she analyses her present situation and reminiscences about her past a strong, pathetic and admirable character emerges. The central problem is the decline and the pathos of an elder person who suffers rejection by one younger and more attractive. The sense of isolation and alienation is reinforced by his/her transvestism. In Quebec the sense of alienation and

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marginality ethic exhibits specific overtones of cultural colonialism.

Hosanna (1973), the most ambitious and political of Tremblay's plays, suggests the political/cultural transvestism of Quebec. The identity crisis undergone and overcome by Hosanna reflects the identity crisis of the Quebec people. "We have been transvestites for three hundred years, that's no joke" (qtd. in Cloutier 64) says Tremblay. Hosanna has spent endless efforts to dress up as Elizabeth Taylor in "Cleopatra" for a Halloween party. When her scheme fails and her lover Cuirette also joins in the ridicule, she is deeply humiliated. Each Act can be seen as an emotional crisis; each ends in an affirmation of life, the first tentative, and the second a final acceptance of Hosanna as he turns his nude body towards Cuirette. The transvest symbolizes the sexual dualism of the homosexual who is both male and female, but forced to play alienating and artificial gender roles. Finally there is an affirmation of masculinity—Claude strips off the gaudy costume to reveal the male body beneath the doubly constructed female persona.

The last three plays of the cycle describe the destruction of the family and explore two possible means of personal liberation: the Main and religion. *Forever yours, Marie - Lou* (1971) consists of two scenes presented concurrently. On one side of the stage sits Marie-Louise, the mother alone in front of the television, and Leopold, the father in his tavern. On the other side, ten years later, sit the two daughters. Carmen, who has left the home and is now a "western" singer in a nightclub on the Main, and Manon, a religious fanatic, who sits alone in the kitchen. As the play begins it becomes clear that the marriage between Leopold and Marie-Louise is sheer hell. Marie-Lou has let Leopold make love to her four times in more than ten years of marriage; each time he was drunk and virtually raped her, and each time Marie-Lou found herself pregnant. The children are caught in the web of their parents' relationship. Manon, who resembles her father physically, tries to emulate her mother's religiosity, while Carmen, who resembles her mother physically, attempts to break out of the family like her father. Marie Lou's solution is self-inflicted martyrdom. She yearns for the day when her husband would be in the asylum and she would be able to knit in peace.

Sainte-Carmen of the Main (1976) describes the revolt of Carmen who becomes a cabaret singer, and her murder by her boss. The play follows the pattern of a Greek tragedy. Carmen's death not only signifies the artist's freedom and mission, but also is definitely - a

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call for more authentic culture, rather than cheap imitations of foreign models, a criticism of the defeatist element in Quebec society—even a call for political self-determination. The play also destroys the myth of the Main as a place of hope.

The last play in the cycle, *Damnee Manon, Sacree Sandra* (1977) presents two disparate but contemporary characters pursuing their separate search for ecstasy—one through sensual pleasures and the other through mysticism, until the two become one in their quest. The conflict between masculine and feminine, and religion and sex are summed up in the existence of Manon and Sandra. Both are born on the same day, and in the same house. The play reflects the tension between surface Puritanism and repressed sexuality, which is typical of Quebec. What Tremblay wants to say is that both religion and sex take the source in one and the same need for the absolute.

The theme is expressed through an elaborate system of complementary images—Sandra in white, in a room painted black, and Manon in black in a room painted white, red rosary versus green lipstick, sensual use of a religious object versus religious use of a sexual object etc. Manon, daughter of Marie-Lou still lives in her mother’s room relentlessly pursuing the delights of mystical union. Sandra, a transvestite, returns to her birth place after wandering in the United States. She follows Manon’s activities from, her window across the street as he/she tries to create perverted ecstasies. In the end they realize that they have been created by Michel Tremblay, and have to return to their author’s mind, the opposites finally resolved.

The Popularity and Success

The popularity and success of the plays of Tremblay and his contemporaries the New Quebec Theatre may be due to various factors. These plays raised the question of nationalism at the centre of problems and conflicts besetting Quebec society. By mixing Avant-garde dramaturgy and Quebecois subject matter, these dramatists created some of the best dramas of Quebec Theatre. With the election of Parti Quebecois, playwrights abandoned a nationalistic interpretation of Quebec society and turned to the individual problems in the modern society, dehumanizing city life and the charm of rural life.

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Manual for Enhancement of Syntax in Tamil for Children with Language Impairments

Vedhasorubini.K. M.Sc. (SLP) & K.C. Shyamala Chengappa, Ph.D.

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Abstract

The aim of this study was to develop a manual for enhancing the ability of linguistically delayed or deviant children to comprehend and express the sentence structures appropriate to the age. The method of this study included three phases. The first phase included development of a manual incorporating different Tamil markers and pictures for them. The markers included were pronouns, adjectives, tenses, adverbs, case markers and postpositions. Second phase included a pilot study with the manual in which thirty school going Tamil speaking children in the age range of 2.6 to 5.6 years served as subjects. Third phase included incorporating modifications or corrections of the stimuli (pictures) following the pilot study. The pilot study was carried out using four different tasks, viz., choosing the correct answer, judgment, description and imitation. The results showed the developmental trend across the three age groups for selected markers. But the performance was also found varying between the tasks across different age groups.

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Introduction

Language is a complex system of symbols manifested in speech, writing and gesture (Solot, 1998). It can be receptive or expressive, verbal or non-verbal. Receptive language refers to the skills involved in understanding the spoken language. Expressive language refers to the skills used to express one's thoughts, ideas, knowledge and experience.

Language is a complex combination of several component rule systems. Bloom and Lahey (1978) has divided language in to three major components: Form, Content and Use.

- (i) Form: It includes the linguistic elements that connect sounds and symbols with meaning. Included in linguistic form are rules that govern the sound and their combination (phonology), rules that govern the internal organization of words (morphology) and rules that specify how words should be ordered to produce a variety of sentence types (syntax).
- (ii) Content: It involves meaning. It maps knowledge about objects, events, people and the relationship among them. Included are the rules governing semantic, subsystem of language deals with words, their meanings and the links that bind them.
- (iii) Use: It encompasses rules that govern the use of language in social contexts. These rules are also called pragmatics and include rules that govern reasons for communicating (called communicative functions or intentions) as well as rules that govern the choice of codes to be used for communication.

Although the components of language appear as distinct entities, Bloom and Lahey (1978) have pointed out that they are indeed interrelated. The terms and concepts thus outlined are basic to the study of language and its disorders because an understanding of typical language development is crucial to undertake the intervention with language disordered children.

Syntax

Syntax is the rule system that governs the sentence structure. It specifies the order that the words take and organization of different sentence types. It allows the individual to combine words in to phrases and sentences and transform one type of sentence in to other one. (E.g. transforming a declarative sentence into an interrogative/ passive sentence).

Knowledge of the syntactic system allows the speaker to generate an almost infinite number of sentences from a finite group of words and to recognize which sentences are grammatically correct and which aren't. The three basic sentence types are simple, compound and complex. Syntactic rules have two additional functions. That is they describe parts of speech such as nouns, verbs, adjectives, adverbs, conjunction, determiners, interjections and sentence constituents such as noun phrases, verb phrases, relative clauses.

Example: (i) Lightning hit (verb) the red (adjective) house (noun)

(ii) The boy (noun phrase) hit the ball (verb phrase).

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Development of Syntax

Several weeks after the first word is duly recorded vocabulary begins to grow quite rapidly as new words are learned daily. At this stage young children use their words in a variety of context, most frequently to label objects or to interact socially but they always limit their messages by speaking one word at a time. Within a few months, usually in the latter half of the second year, children reach the next important milestone that is; they begin to form the first sentence. This new stage marks a crucial turning point for even the simplest two-word utterances show evidence of development of syntax; that is the child combines words in a systematic way to create sentences that appear to follow rules rather than combining words in a random fashion.

According to Tomasello and Brooks (1999), the importance of syntax is that it allows the child to code and communicate about events in his or her environment taking the child well beyond the communicative possibilities allowed by single words. Children acquire syntax morphology from its very beginning in stage I when MLU (Mean Length of Utterance) is between 1 to 2, upto the end of the pre-school years. During these few years, children develop an extremely rich and intricate linguistic system. They go from expressing just a few simple meaning in two-words in a systematic way (by incorporating semantic relations) to expressing abstract and complex ideas in multiword sentences by incorporating closed-class words also.

During the stage of two-word utterances the child describe objects and actions by combining open-class words /content word which composed primarily of nouns, verbs, adjectives and the absence of grammatical/closed-class words/functional words at this stage lends to the impression of simplicity. Following this stage the child begins to use number of meaningful units or morphemes that include function words and affixes or grammatical inflections with the content words which increases the MLU (Mean Length of Utterance) introduced as a major measure of syntactic development by Roger & Brown (1973). The addition of each morpheme reflects the acquisition of new linguistic knowledge.

Development of Syntax in Children with Language Disorders (CLD)

Language disorder is defined as the abnormal acquisition, comprehension or expression of spoken or written language and /or other symbol system. The disorder may involve: (i) the form of language (phonologic, morphologic and syntactic systems); (ii) the content of language (semantic system); (iii) the function of language in communication (pragmatic system) in any combination (ASHA, 1993). Individuals with language disorders frequently have problems in sentence processing or in abstracting information meaningfully for storage and retrieval from short and long term memory (ASHA, 1998). The major syndromes of language disorder involve children with hearing impairment, mental retardation, pervasive developmental disorder and specific language impairment.

Characteristics of Syntax in Children with Language Disorders

(i) Hearing Impairment

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Quigley and Paul (1984) discussed extensive investigation of the syntactic skills of deaf and hard-of-hearing children. They report that the most common syntactic constructions that are problematic in the writing of deaf children are verb systems, negation, conjunction, pronominalisation, complementation, relativization, question formation and forced SVO patterns for sentence construction. The language abilities of hearing impaired children are studied by several authors and was reported that there was significant delay in receptive and expressive language of children with hearing impairment. The specific problems noted were:

- Limited use of turn-taking
- Lack of evidence of repair strategies
- Use of a limited number of grammatical structures with most restricted to simple SOV structures
- Difficulty with the use of appropriate articles

Further the hearing impaired individuals show difficulties understanding and producing longer, syntactically more complex utterances. Language age of children with deafness was found to be generally delayed by 3-5 years

(ii) Autism

Language in children with autism is more often instrumental in content (designed to get a need for self or a self-interest met) than expressive (sharing information/interest, chit-chat). Autistic language may be marked by immediate echolalia or delayed echolalia, telegraphic or marked by other idiosyncratic phrasing or use.

Bartolucci & colleagues (1976) described the particular difficulty that children with autism have is the developmental use of verb endings such as past tense and present progressive. The researchers did not interpret the findings as a difficulty with grammatical structure but rather as a difficulty with semantic development. The more basic problem for children with autism is that they do not understand underlying conceptual ideas such as past occurrence that contribute to the formulation of language. They have difficulties using or manipulating certain linguistic form of language because they do not understand their semantic counterparts. Bartax, Rutter and Cox (1975) compared children with autism and dysphasia. The researchers found both groups comparable in MLU and grammatical complexity. On a test of comprehension, however the children with autism performed more poorly than the children with dysphasia. It seems that the syntactic delays in children with autism are related to their general developmental delay. These children present syntactic processing skills similar to those evidenced by children with other types of disorders. Linguistic analyses indicate the use of rule-governed behaviour in the autistic child's limited production and comprehension of language.

(iii) Learning Disabled/Language learning disabled

Generally language impaired/children with language disability have difficulty understanding Wh-questions, processing and using pronouns and possessives. Other aspects of

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syntax that often cause difficulty are the passive construction, negative constructions, relative clauses, negations, contractions and adjective transformations (Vogel,1975; Wiig & Semel, 1975). There is evidence of reduced mastery of the grammatical inflections for adjectives, verb tense markers and possession (Vogel 1975; Wiig, Semel & Crouse, 1973). Specific difficulty with verb tense markers was found primarily in irregular past tense forms (Moran & Bryne, 1977) and with more complex grammatical structures (Edwards & Kallail, 1977). An extensive description of areas of possible difficulty with different form classes including nouns, verbs, adjectives, adverbs and prepositions was provided by Wiig and Semel (1984). The authors related many of the linguistic problems to be more primary cognitive difficulties.

(iv) Specific Language Impairment

Specific structures that children with SLI have difficulty in mastering include plurals, possessives, tense markers, articles, auxiliary verbs, the copula verb (to be), prepositions and complementizers (to) in structures such as “I need to go now”. Children with SLI are more likely to omit grammatical morphemes (in English) than misuse them or misplace them. Among the inflections listed above showing the most significant impairment are verb inflections and agreement in the use of the copula and auxiliary ‘be’ and the auxiliary verb ‘do’. Confusion of the case in the use of pronouns (e.g. Me for I). Such difficulties are apparent even when children with SLI are matched with children having similar Language Age (LA) as measured by MLU which is a measure of length of utterance in morphemes. Thus even at matched utterance lengths children with SLI include fewer grammatical inflections than their typically developing peers. Further verb and noun morphology are much more poorly developed than one would predict given the size of the child’s lexicon (Leonard, Miller and Gerber 1999).

(V) Mental Retardation

In general the overall sequence of development of syntactic structures is similar for the mildly retarded and the non-retarded populations however the rate of development is slower (Ingram 1972, Lackner, 1968; McHeavey, Toomey & Dempsey, 1982; Naremore and Dever 1975). Both sentence length and complexity increase with development. In addition the same sentence types appear in the same order for both groups.

Assessment tools are available for children with language disorders to describe their development and patterns of syntax and morpho-syntactic structures. These assessment tools and screening tests are available in both Western and Indian languages such as North Western Syntax Screening Test (NSST) by Lee (1969) and Syntax Screening Test in Tamil (SSTT) by Sudha (1981) which contains specific order of grammatical markers that needs to be assessed for both receptive & expressive language skills, whereas other assessment tools provide data on development of sentence length, variety and complexity (Lee., 1966,1974; Carrow, 1974; Garman, 1986 & Scarborough,1990).

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Compared to the assessment/screening tools for syntax that are presently available for the children with language disorders there are only few training materials/manuals developed in western countries for children with language impairment. (Hegde et al. 1979; Daniel, Zuitmanetal 1979; Betty & Kenneth; 1985). But there are no substantial works done to develop intervention tools/manuals for training the grammatical markers or for order of increasing the MLU from two-word utterance, especially in Indian languages.

A few descriptive studies on syntax development in Dravidian language such as Tamil were developed by Sudha (1981). But there is no substantial work done in Indian context regarding the development of treatment programme for correcting syntactic errors in children with language disorders. Thus, the present study tries to develop an intervention manual for treating syntactic deficiency/errors in Tamil for children with language disorders.

The aim of this study is to develop a manual for enhancing the ability of linguistically delayed or deviant children to comprehend and express the sentence structures appropriate to the age.

Method

The study was conducted in three phases:

Phase I

Development of a Manual

This includes the development of a manual. The manual comprised of pictures for depicting different grammatical markers in Tamil. The markers were selected based on studies done for syntax development in Tamil speaking children. The manual has tasks such as choosing the correct answer and judgment for sentence comprehension. They also included activities like picture description and imitation tasks for sentence expression. The grammatical markers that were selected are pronouns, adjectives, adverbs, case markers and post positions in Tamil.

Phase II

Method of Data Collection

Following the manual development, pilot study was concluded in which the manual was administered on thirty Tamil speaking school going children in the age range of 2.5 years -5.5 years. The subjects were selected based on the following criteria: normal hearing, vision and speech & language development appropriate to the age. The following table shows the number of subjects participated in this study according to the age range.

Procedure

The tasks that were taken for obtaining comprehension and expression abilities of the subjects are as follows:

- (i) **Choosing the correct answer**

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The subjects were instructed to choose and point to one of the two pictures provided to them appropriately following the description provided by the experimenter.

(ii) **Judgment**

The experimenter provided a correct and an incorrect sentence for the selected picture and subjects were instructed to select syntactically correct sentence for the same.

(iii) **Description**

In this task the subjects were given one picture at a time and asked to describe the picture. The verbal responses for this task were audio recorded.

(iv) **Imitation**

Here the subjects were instructed to imitate the sentence provided by the experimenter. It has been found that verbal rehearsal or imitation is a useful technique for facilitating cross-modal transfer in language disordered population.

Phase III

Following the pilot study the process of deletion or inclusion of appropriate stimuli was made. Based on findings from the data, suitable modifications were incorporated in the manual.

Results & Discussion

❖ **Choosing the correct answer (comprehension)**

Following are the results with respect to the performance of the subjects in this given task for comprehension. The criterion set for the subjects to pass a particular marker in the given task was greater than or equal to 50% in each age range.

Pronouns

The pronouns included were; 'he' (avan/ivan), 'she' (avan/ivan), 'this' (idu/inda) and 'that' (anda/adu)-proximate and remote. It was found that 10 children in all three age range have acquired the concept of 'he' and 'she' pronouns, while 10 in the age range of 2.6-3.6 years and 4.6-5.6 years and 8 in the age range of 3.6-4.6 years have acquired the concept of "that". The concept of 'this' was acquired by ten children in the age range of 4.6-5.6 years and 9 in the age range of 2.6-3.6 and 3.6-4.6 years. From the results it can be interpreted that almost all the pronouns are acquired by the age of 2.6-3.6 years.

Adjectives

The adjective markers taken were size, colour and quantity. The colours included were red, blue, and yellow, green, black and white. The size included was big; small, fat & long. The quantity included were 'more', 'less'. It was found that ten children in all three age range have acquired the concept of 'black' and 'white'. The concept of 'green' was acquired by 1 child in the age range of 2.6-3.6 years, 9 in 3.6-4.6 years and 10 in the age

range of 4.6-5.6 years, whereas 5 in the age range of 3.6 -4.6 years and 9 in the age range of 4.6-5.6 years have acquired the concept of 'blue' colour. The number of children in each age range who have acquired the concept of 'red' colour was three, four and nine respectively.

Tenses

Verb tenses included were present tense, past tense and future tense. The results showed that the order of acquisition of tenses by the children were along present, past and future from younger age group(2.6 -3.6 yrs) to older age group (4.6-5.6 yrs.) proved by Broen and Santema (1983).

Adverbs

The adverb subtests included were manner, place and adverb of time. Manner adverb included concepts and terms for 'clear', 'fast' and 'quiet'. Time adverbs include 'morning', 'afternoon' and 'night'. The place adverbs include 'middle', 'corner' and 'in the'. The results showed that children acquired place adverb by the age range of 2.6-3.6 years followed by manner and time adverbs by the age range of 3.6-4.6 years. The above results are with respect to choosing the correct answer task. However the terms such as 'beauty', 'heavy' & 'high' 'there', 'middle' & 'first', were included in manner and place adverb during the judgment task and the results showed that children acquired the concepts by the age of 4.6-5.6 years, however not 100% of them acquire in the given age. The results could be explained under two folds (i) their inability to judge the sentence appropriately correct or failed the task even though they understand the concept in grammatically or (ii) they wouldn't have acquired the concept itself, because of which they might be unable to judge sentences appropriately.

Case markers

The case markers included were nominative, accusative, dative, genitive, locative, ablative, associative and instrumental. The results showed that the children acquire case markers such as nominative, locative and associative first followed by instrumental, ablative, dative and finally genitive and accusative. It was also found that children in the age range of 2.6-3.6 years have acquired almost all the case markers. As stated by Bloom (1973) locative, instrumental and dative markers are acquired first during the stages of three-four word combinations.

Postpositions

The postpositions included were 'Front', 'Near', 'By', 'Through' and 'on' for choosing the correct answer, whereas terms such as 'Down', 'In', 'On', 'Out', 'Round' and 'Up'. The results showed that postpositions such as 'on', 'near' and 'by' was acquired earlier followed by 'front' and 'through' in the former task. With respect to the judgment task, it was found that the children acquire the concepts by the age of 4.6-5.6 years, however not 100% of them acquire in the given age. The results could be explained under two folds (i)

their inability to judge the sentence appropriately correct or failed the task even though they understand the concept in grammatically or (ii) they wouldn't have acquired the concept itself, because of which they might be unable to judge sentences appropriately.

So, it can be concluded that the concept of postpositions can be incorporated in therapy in this specific sequence. There were no studies stating the developmental order of this marker in Tamil speaking children. Further these results obtained should be confirmed through a study on larger populations.

❖ **Judgment Task**

In this task the performance of children in higher age group was less for certain selected grammatical markers (in which they performed better in choosing the correct answer) whereas children in the age range of 2.6-3.6 years did not acquire any of the selected markers in this task. Thus, it can be concluded that children above 4.5 years will acquire the concept of judgment. So the performance varies depending upon the task provided to the children.

❖ **Description Task**

The use of grammatical markers by the children in the three age range was labelled as optional and obligatory. Optional can be considered as it is not mandatory to use the markers in such cases where the meaning of the sentence does not change. Obligatory are those that can be considered as these markers should be there in a given sentence for making it meaningful. Results showed that markers such as pronouns, adjectives (colour) etc can be considered as optional, while others can be considered as obligatory. For adjectives colour, size and quantity the target responses were not spontaneous but elicited through questioning. But depending upon the pictures that were selected also the markers can be considered optional or obligatory which needs to be proved by more number of subjects and variety of pictures.

❖ **Imitation Task**

The subject's performance in imitation tasks was appropriate to the target that was uttered by the experimenter. Subjects in each group performed well in this task. Use of imitation task is given importance in the field of assessment and treatment of child language disorders. E.g. Assessment tool called "The Oral Language Sentence Imitation Screening Test" by Zachmenet al., (1977a; 1977 b) use imitation task for assessment of syntax.

Summary & Conclusion

The overall performance of subjects on choosing the correct answer and judgment tasks were calculated and the results were tabulated and also represented graphically. Results are discussed under two folds:

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1. Order of acquisition of grammatical markers in both comprehension and expression domains and
2. Comparison of subject's performance among the four tasks.

From the results it can be seen that by the age of 4.6-5.6 years children would acquire almost all the markers that have been mentioned in this manual. The following may be the order in which different markers are acquired by the children in different age group:

Grammatical Markers	Age of acquisition
Pronouns	2.6-3.6yrs
Quantity adjectives	2.6-3.6yrs
Case markers	2.6-3.6yrs
Place adverbs	2.6-3.6yrs
Post positions	3.6-4.6yrs
Manner adverbs	3.6-4.6yrs
Time adverbs	3.6-4.6yrs
Tenses	3.6-4.6yrs
Colour adjectives	4.6-5.6yrs

The above conclusions are drawn from the results of correct responses of at least more than 50% of subjects for each marker. This show that certain markers that are acquired at the age of 2.6-3.6 years can be selected first for therapy in a child with language disorder provided the child's chronological age is above 3 years. This can be carried out once the above manual is standardized on a large sample collection. These conclusions are based on subject's performance in choosing the correct answer task.

Addressing the second fold of results it has been found that the overall performance of subjects in each of the age range s was better during choosing the correct answer task compared to the judgment task. From this it was concluded that the judgment task is complex to carry out even for children in the age range of 4.6-5.6 years compared to choosing the correct answer task. The tasks can be listed in the order of increasing complexity starting from choosing the correct answer, imitation, description and finally judgment.

Thus, it is evident that MLU increase from two-word utterances to simple sentences by incorporating the markers such as postpositions, place adverbs, case markers, quantity, size adjectives and tense markers concurrent with advancing age/development. But MLU varies, depending (within the same age) on the frequency of use of markers in a particular language. So in condition such as where the MLU of older children does not match with his/her age matched normal peers, the therapy can be aimed at incorporating the different parts of speech and grammatical markers on to the child's one or two-word utterances in a specific order based on the normative studies. In Tamil, the above mentioned order can be followed in therapy for children with syntactic errors during verbal production. However this needs to be standardized on large groups of normal and clinical population.

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Wole Soyinka

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Post-colonial Literature

In the current scenario of transition from tradition to modernity, re-reading history and reviewing value systems have become inevitable. This is particularly true of nations with a Language in India www.languageinindia.com

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S. Thirunavukkarasu, Ph.D. and C.N. Vidhya Lakshmi, M.A., M.Phil.

Wole Soyinka's *The Lion and The Jewel* as a Post-Colonial Play

colonial past, since the literary, cultural, political and even religious developments in such countries have been profoundly influenced by colonial rule. This is all the more true of former British colonies, because the British colonizers evolved their own unique strategy of administering their colonies.

The re-reading of history has led to the genesis of a new discipline —post-colonial literature – in the recent decades. Post-colonial literature examines social, cultural, economic, military and political events that emanated from the imperial process from the first moment of colonization to the present day. It foregrounds the tension inherent in the natives’ interface with the imperial power.

Study of African Literature in India

Any study of African literature in India normally invites comparison with Indian literature. Critics suggest a theory that locks this study into the binary oppositions of colonizer/colonized, domination/resistance. But this experience of colonialism is not similar as the binary oppositions of post-colonial theory claim (Agarwalla:2000:11).

Wole Soyinka’s Plays – Ranging from Comedy to Tragedy

Wole Soyinka’s plays range from comedy to tragedy, and from political satire to the theatre of the absurd. He has combined influences from western traditions with African myth, legends and folklore.

Sidi in *The Lion and the Jewel*

In *The Lion and the Jewel*, Wole Soyinka portrays Sidi’s character as a village belle who admires her own beauty. She realizes that she is beautiful on seeing the photographs taken by a strange traveler. Lakunle is portrayed as a man with full of romantic ideas drawn from western literature. He woos Sidi who does not reciprocate his love. Baroka, the chief, sees Sidi’s photograph and wants to have her as one of his wives. He sends her senior wife, by name Sadiku, as a go-between to ask Sidi to marry him. Sidi turns a deaf ear to Sadiku’s request. Baroka hatches a plot to bring her to him. He confesses to Sadiku that he lost his manhood. Sadiku

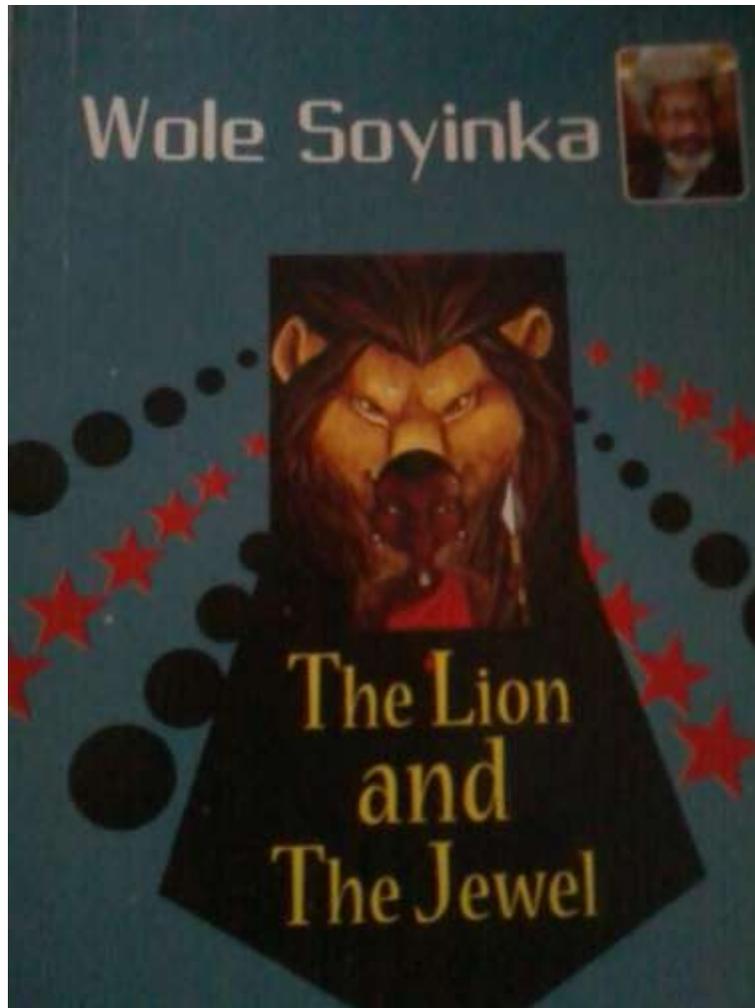
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believes him and tells the secret to Sidi. Sidi plans to torment him and reaches his palace. The Bale by wile means of flattery seduces her. Sidi returns to Sadiku. She goes back to Baroka whom she values for his manliness.



This play can be considered a post-colonial play. The stranger, the man from the outside world (10) visited the village of Ilujinle riding his motorbike taking photographs of men and women brought a new wave of cultural domination of the colonizer. Though the village maids consider his misadventures as a matter for laughter, they welcome his photographs and his magazine with great enthusiasm. Sidi, the heroine of the play starts loving and admiring her own beauty after seeing them. She is pride of her beauty:

My name is Sidi. And now, let me be.

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My name is Sidi, and I am beautiful.
The stranger took my beauty
And placed it in my hands.
Here, here it is. I need no funny names
To tell me of my fame.
Loveliness beyond the jewels of a throne –
That is what he said. (20)

Baroka

Baroka, the chief, takes notice of the young maid only on seeing her images in the magazine. It starts a chain of events culminating in the seduction of Sidi by the chief. The strange machine which he shows to Sidi will print stamps with her image on them:

Oh. Oh. I see you did your hand
Into the pockets of the school teacher
And retrieve it bulging with knowledge.
[Goes to the strange machine, and pulls the lever up and down.]
Now this, not even the school teacher can tell
What magic this performs. Come nearer,
It will not bite. (50)

The camera and the machine play a vital role in the play. Critics remark that the play explores what happens to individuals and society when a previously unknown instrument of civilization erupts into their lives.

Baroka thwarts the attempt of the white man to lay a railroad touching the village of Ilujinle. Lakunle considers this to be Baroka's reaction to the threat to his authority. He describes Baroka as the enemy of progress:

My father told me, before he died. And few men
Know of this trick – oh he's a die-hard rogue
Sworn against our progress ... yes... it was ...some where here

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The track should have been laid just along
The outskirts. Well, the workers came, in fact
It was prisoners who were brought to do
The harder part ... to break the jungle's back... (24)

Baroka's fear is not without reason. Laying the railroad signifies an alien technology disrupting a stable political order and eventually paves the way for the conquest and control of his people's land and goods. In Baroka's view, the so called progress not only contributes to the mechanical uniformity of things but also suppresses the elemental vitality and beauty of nature. He says:

Among the bridges and the murderous roads,
Below the humming birds which
Smoke the face of Sango, dispenser of
The snake – tongue lightning, between this moment
And the reckless broom that will be wedded
In these years to come, we must leave
Virgin plots of lives, rich decay
And the tang of vapour rising from
Forgotten heaps of compost, lying
Undisturbed ... But the skin of progress
Masks, unknown, the spotted wolf of sameness...
Does sameness not revolt your being
My daughter? (52-53)

Lakunle - The Modern Means of Transport for Progress – Attitudes

But for Lakunle the modern means of transport is a way to progress and civilization and Baroka for his selfish ends has prevented it. Cultural domination of the colonizer starts even before the actual act of conquest and it continues after he leaves. The village has already got a

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school and an English educated teacher. Lakunle is westernized in his clothes, manners and ideas.

Lakunle's opinion about women as the weaker sex or his views about their dress are drawn from the west. His notion of romance and love-making is European. He is for modernizing Ilujinle.

But his concept of civilization and progress is dangerously superficial. He considers eating with knives and forks on breakable plates as an act of civilized people. High-heeled shoes and lipstick, waltz and night clubs and kissing on the lips are symbols of progress for him. He will change all the village practices. He is against paying bride price. According to him it is a savage practice. But Sidi does not think so. She calls it meanness on his part not to pay the pride price.

Lakunle is a perpetrator of nonsense about the modern world with the celebration of civilized eating off breakable plates. Sidi is tempted towards the western ways by the photograph but she returns to the fold of her tradition when she decides to marry Baroka. Baroka stands for preserving the ancient values of the village and brings her back.

A Clash between Traditionalism and Modernism

The question whether the play presents a clash between traditionalism and modernism or between two cultures is often debated. Whole Soyinka himself asserts that there is no clash of cultures in the play. However there is resistance to westernization and colonization as evident from Baroka's behaviour. So, it can be called a post-colonial play.

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A Rehabilitation of Irrigation Tank through Sustainable Agriculture Productivity – A Case Study in Bahour Commune at Puducherry Region

P. Zearamane, M.A., M.Phil., Ph.D. Candidate

R. Sivakumaresan, Ph.D.

Abstract

Tank irrigation systems of India are century old. Most of the tanks have, over time, degraded into open access resources due to weak property relations. About 2% of the tanks in the tank less intensive region and 67% of the tanks in the intensive region have become non-operational. The tank irrigation system have provided support for the livelihood of the rural communities and have to be restored and conserved as an economic assets, especially for the poor and marginalized communities in the under developed areas. The tank irrigation system has a special significance to the marginal and small-scale farmers who make a very large number essentially depending on tank irrigation system. Development of tank irrigation system not only increases the storage

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capacity, it also protects and conserves the environment and contributes to village livelihood security.

The objective of this study is to improve tank irrigation and sustainable agriculture productivity and decrease the deep dependency of tubewells and thus the arrest the sea water intrusion. Hence this paper concludes that tank irrigation system is very much important for achieving long term sustainability of agriculture productivity.

Key words: Rehabilitation, Tank Irrigation, sustainability.

Tank irrigation system contributes significantly to agricultural production in the parts of South and Southeast Asia, especially in south India and Sri-Lanka. Tank irrigation system has a long history and many currently used tanks were constructed in the past centuries. In India, the largest concentration of tanks is found in the three southern states of Andhra Pradesh, Karnataka and Tamil Nadu and the Union territory of Pondicherry, which account for nearly 60% of India's tank-irrigated area. Tank irrigation system are the traditional irrigation common situated in many parts of Indian sub-continent to capture monsoon runoff in the arid and semi arid areas. Tank systems, developed ingeniously and maintained over the centuries, have provided insulation from recurring droughts, floods, vagaries of the monsoon, and offered the much needed livelihood security to the poor living in fragile semi-arid regions. Conserving the tank eco-systems for Minerals multiple uses such as irrigation, domestic and livestock use and groundwater recharge is a way to provide a safety net to protect the livelihood of millions in a semi-arid India. These tanks have many special features.

Tank irrigation system

An irrigation tank is a small reservoir constructed across the slope of a valley to catch and store water during rainy season and use it for irrigation during dry season. Tank irrigation systems also act as an alternative to pump projects, where energy availability, energy cost or Ground-water supplies are constraints for pumping. The distribution of

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tanks was quite dense in some areas. However, the tanks have helped in recharging groundwater, provided crucial irrigation for crop production, functioned as a source of multiple uses for the village community (drinking water, washing, bathing, water for livestock and wildlife, fishing, water for cultural and ritual purposes), and played a role in the maintenance of a good natural environment.

Because of these benefits, the Indian kings, Jagirdars, religious bodies and philanthropists built a large number of tanks all over their domains.

These rainwater-harvesting structures in various forms were known by different names in different parts of the country, e.g., kere in Karnataka, cheruvu in Andhra Pradesh, Erie in Tamil Nadu, johad and bund in Rajasthan, ahar and pyne in Bihar.

The tanks were meant not only for agriculture, but also served as a resource-base for many other activities such as the collection of fodder, fuel, the making of bricks, pots, baskets, etc, with women offering their assistance in these processes.

Tanks were also part of the socio-religious and economic system in villages. The location of the tank and its physical conditions were a matter of much significance to the people, particularly women, in carrying out their economic activities. The tank and its surroundings used to be the common property of the village and its people. The maintenance of natural resources through a continuous process of use and conservation meant not merely the assurance of livelihoods to the people of the village, but also the preservation of the ecological balance.

Objectives

1. To improve tank irrigation and sustainable agriculture productivity.
2. Decrease the dependency on deep tube wells and thus arrest sea water intrusion.

Pondicherry at a Glance

The Union Territory (U.T.) of Puducherry comprises of four interspersed geographical entities namely Puducherry, Karaikai, Mahe and Yanam. Puducherry region

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is the largest of the four and is situated on the coramandal Coast between 11 45' and 12 0' North Latitude and 79 37' and 79 50' East longitude.

Bahour commune is situated at a distance of 20.5 km South West of Puducherry (via Kirumampakkam). It is the headquarters of Bahour commune and also designated as a revenue village. Bahour Lake the second largest lake in Puducherry is situated on the Northern side of the Bahour commune. Bahour commune considered as the "rice bowl" of Puducherry was chosen for the present study.

This area is highly fertile with the conspicuous presence of a chain of irrigation tanks that were supplying water for agriculture allied activities, the technologies introduced in early 1970s have caused rapid decline of groundwater table and increasing salinization of aquifers in coastal regions. This has culminated in the decline in the growth and yield of paddy in the Bahour commune (35-50% yield reduction) and consequently decreased the income of resource poor farmers, due to increase in the water charges paid.

Bahour Lake, the second largest lake in Puducherry is situated towards the Northern side of the Bahour commune. The lake covers an area of 1374.30 Ha. It becomes dry in the month of May. The feeding channel called Bangaru vaikkal, which takes off from Soranavur anicut about 16.8 km, north West from the tank. feeds the tank. Ponnaiyar is the exclusive source of water to the Bangaru vaikkal, which feeds the Bahour tank. The spring flow in the river is diverted into the Bangaru vaikkal by means of a korambu , karambu (temporary checkdam), the construction of which was governed by the convention of June 1910.

This convention was entered into agreement between the British and the French Government. The full supply depth in the rear of the old head sluice was fixed as 1.675m. After subsidence of flood, the channel would be cleared of silt and the korambu was formed again to draw off supplies in the next monsoon period. Thus, ryots had to incur expenditure from time to time.

The maintenances of the korambu was left to the care of the PWD since 1975. Matters took a turn for the worse with the construction of Krishnagiri and Sathanur

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reservoirs and as a consequence, the flow on the downstream fell considerably in quantity and duration. The present capacity of the tank is 5.38 MCM. It serves an anicut of 1,740 Ha (1,664 Ha in Puducherry and 76 Ha in Tamil Nadu).

The ayacut under the Bahour tank is 1374 Ha accounting 10% for U.T. of Puducherry. But the tank feeds twelve other tanks whose ayacut also may indirectly be treated as under Bahour tank. Water from the tank is supplied by means of eight sluices situated around the periphery of the tank bund.

This study is based on 6 tanks that were selected on following rationale

1. Based on rehabilitated year (to represent different years of rehabilitation viz: Pilot, I, II batch and III batch of tank as control)
2. Tanks that are closer to sea (< 6 km) and that are away (> 6 km)

Selected tanks based on the year of rehabilitation

Pilot tank (1999-2001)	I batch tank (2000-2002)	II batch tank (2001-2003)	III batch tank (2003-2005)
Keezhparikalpet	Bahour sitheri Utchimedu	Seliamedu Kirumampakkam	Irulananchandai

*The years given in brackets indicate the duration of rehabilitation

*Each tank needs a minimum duration of two years to complete the rehabilitation process

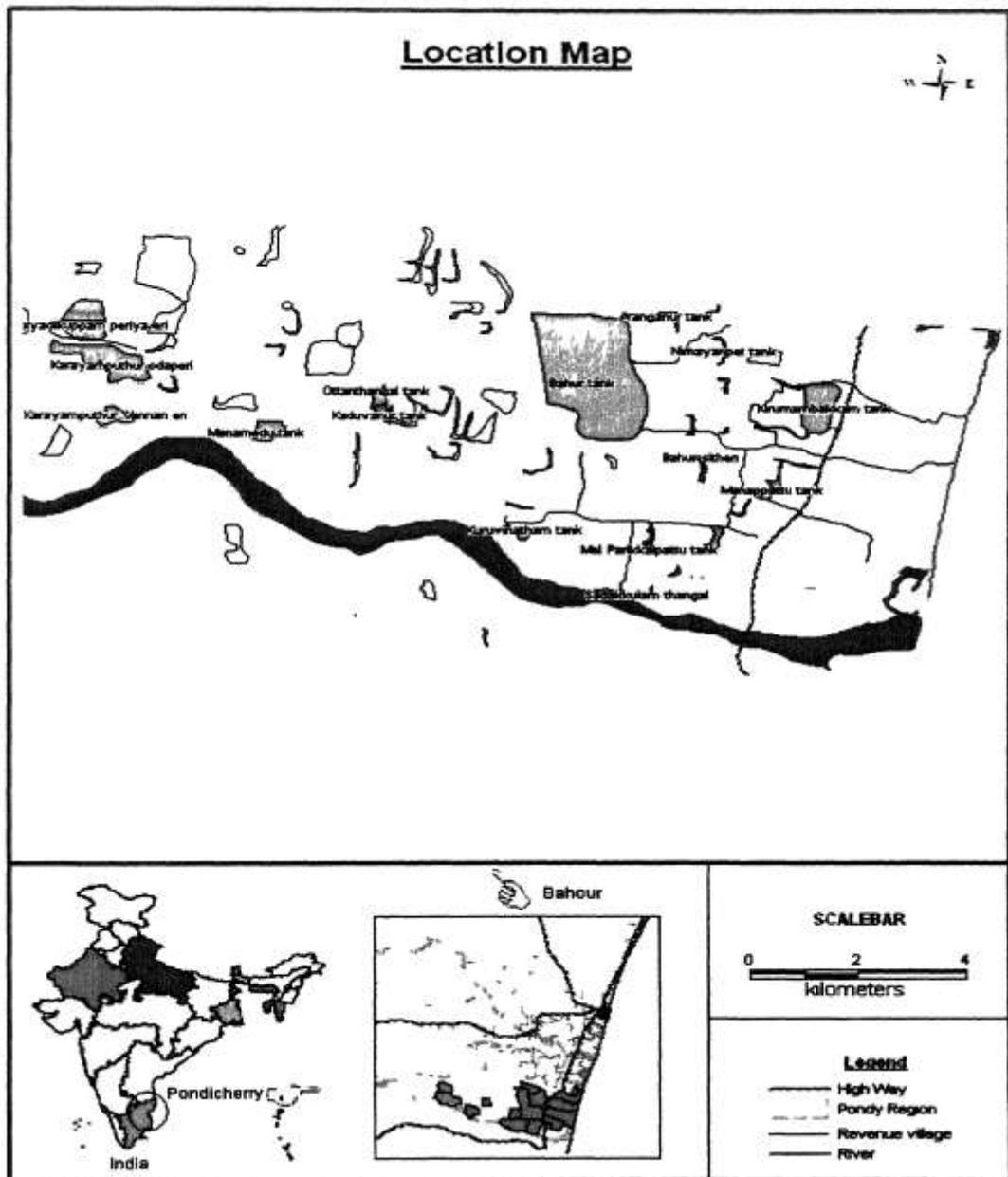
In Bahour, all the 15 tanks have been rehabilitated, which holds a total ayacut area of 722.94 Ha and tank water spread area of 141.66 Ha.

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Fig. 5.3. Keezhparkkalpet Tank (Pilet tank)

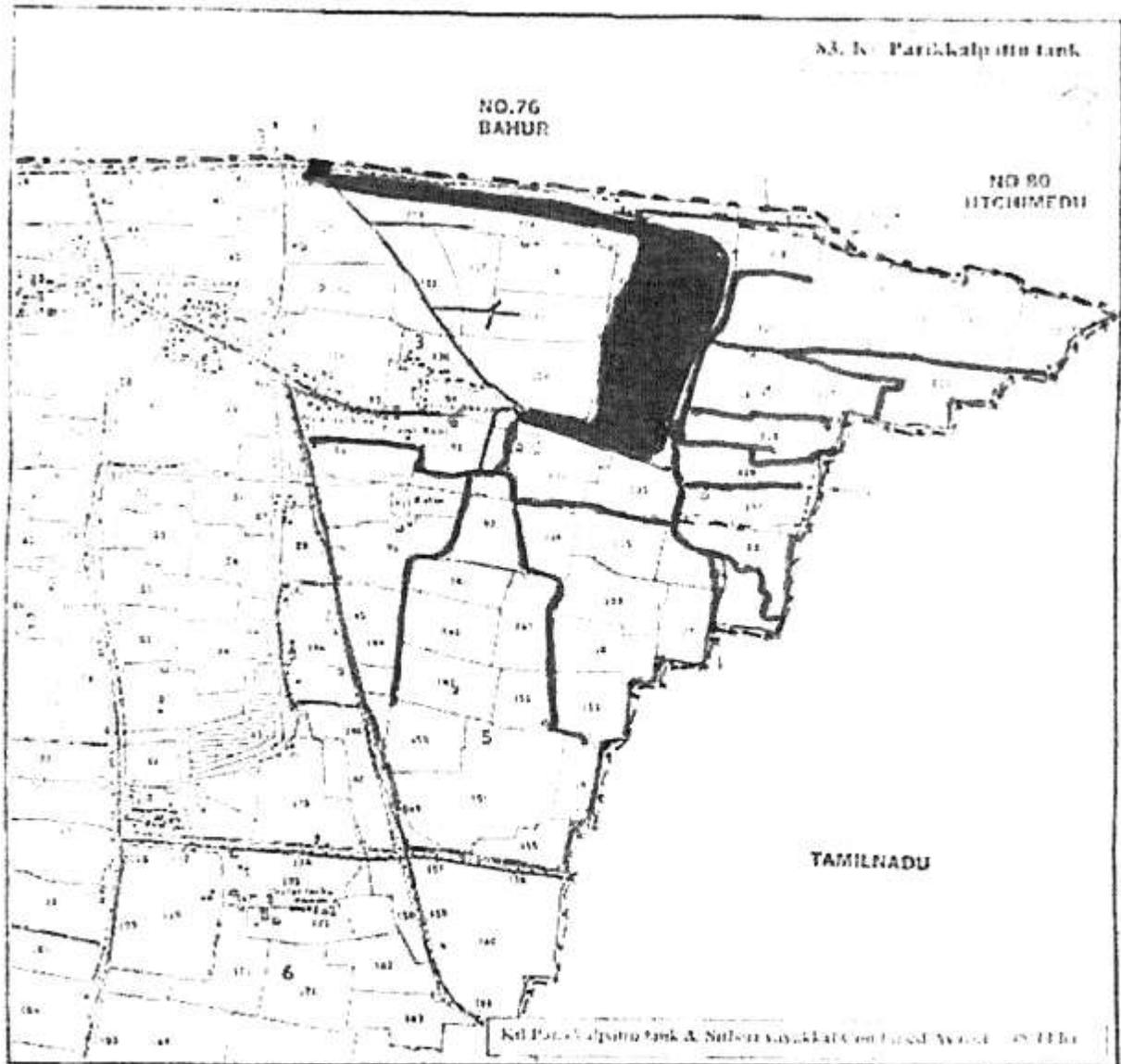
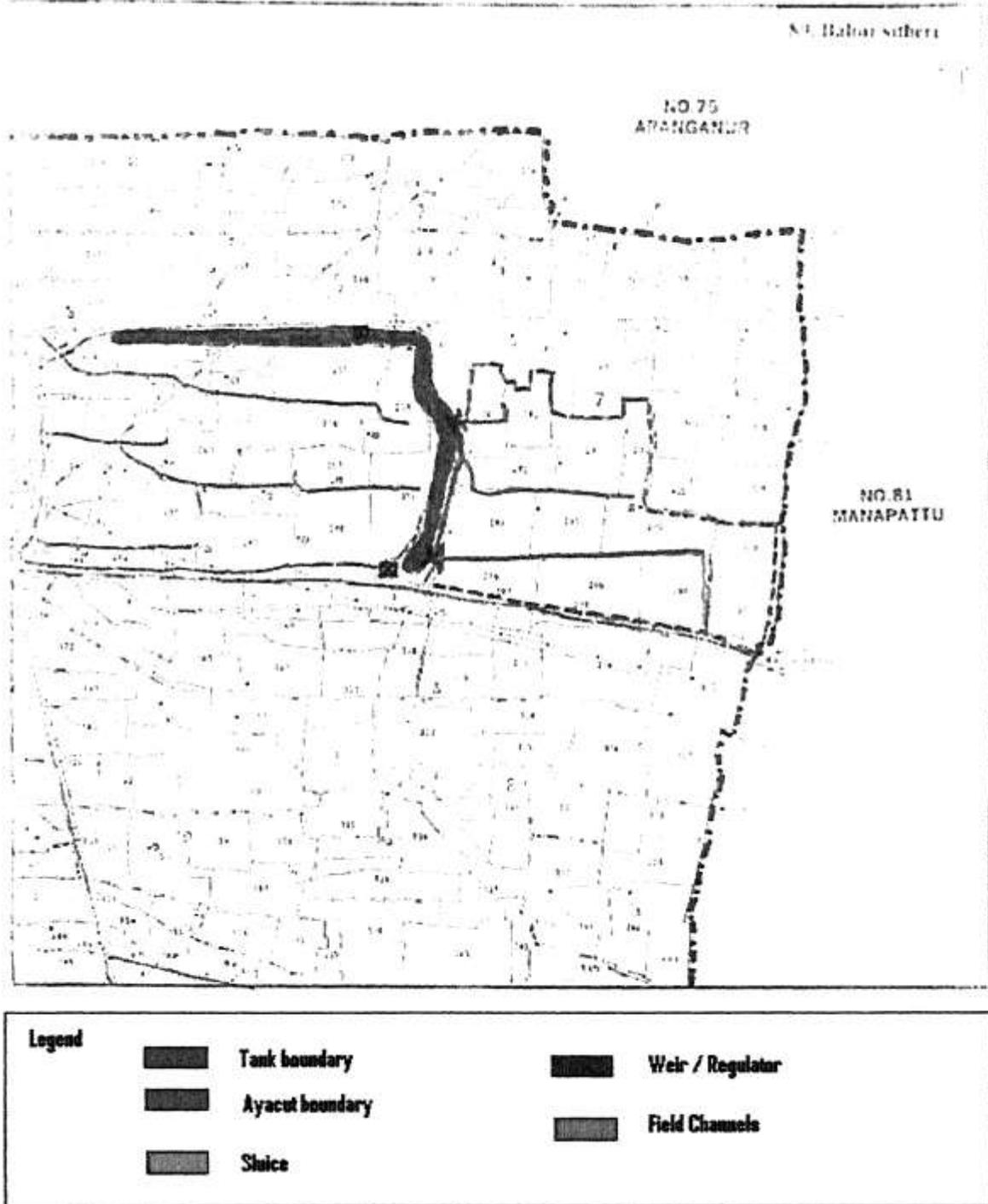


Fig. 5.4. Bahour Sitheri (First batch)



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Fig. 5.5. Uchimedu Tank (First batch)

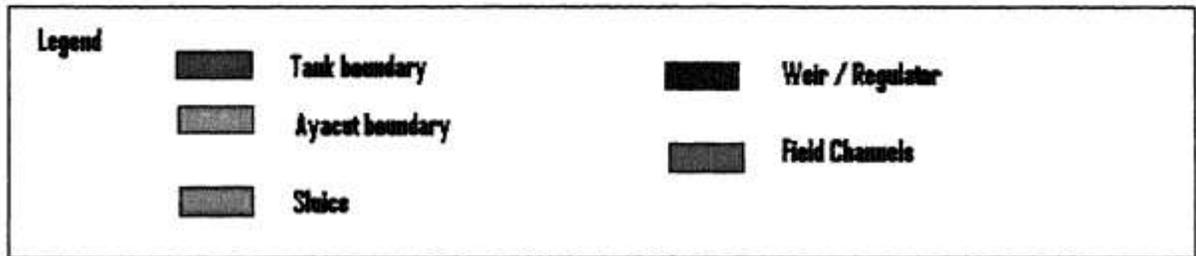
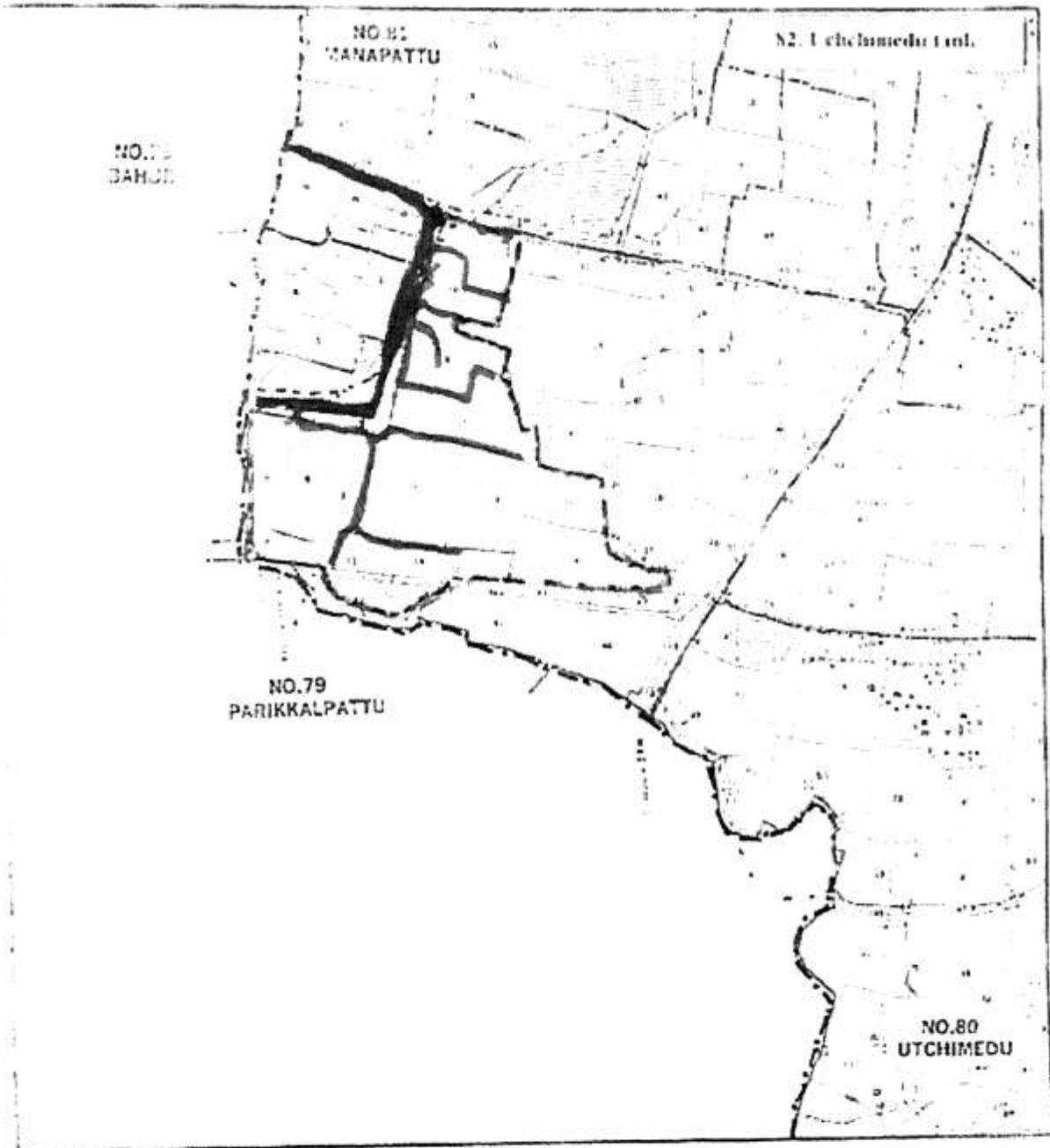


Fig. 5.6. Sellamedu Tank (Second batch)

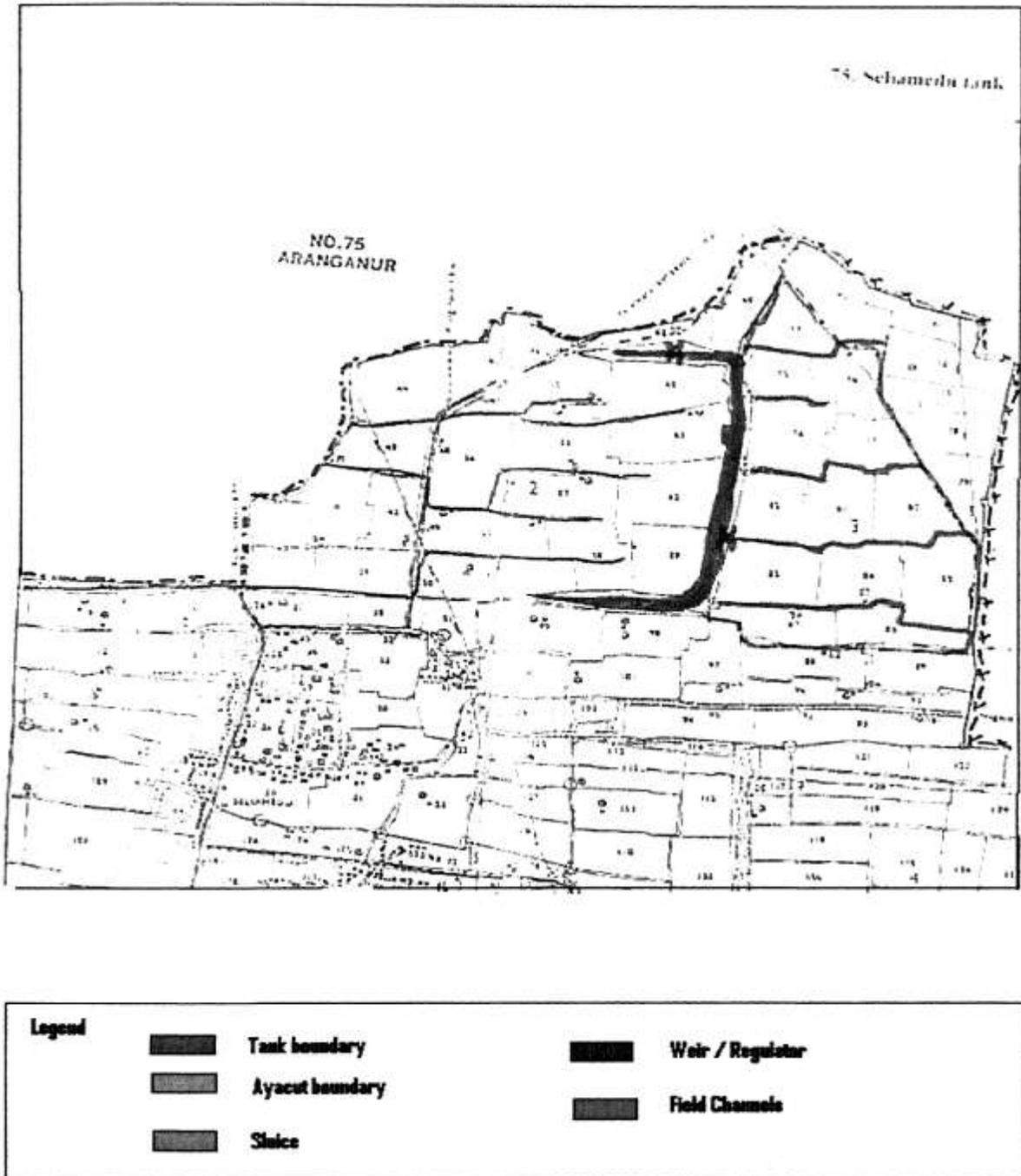
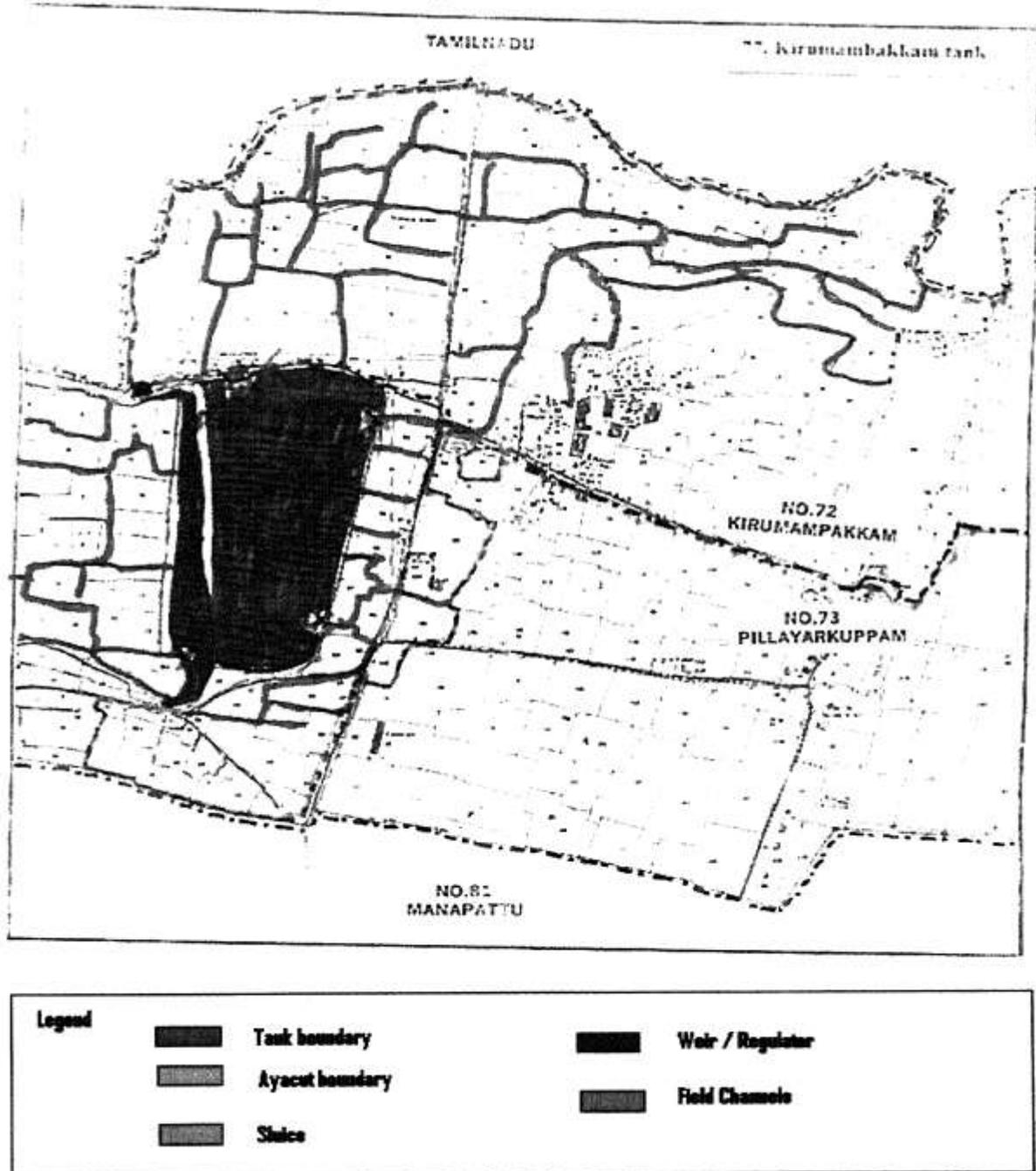


Fig. 5.7. Kirumampakkam Tank (Second batch)



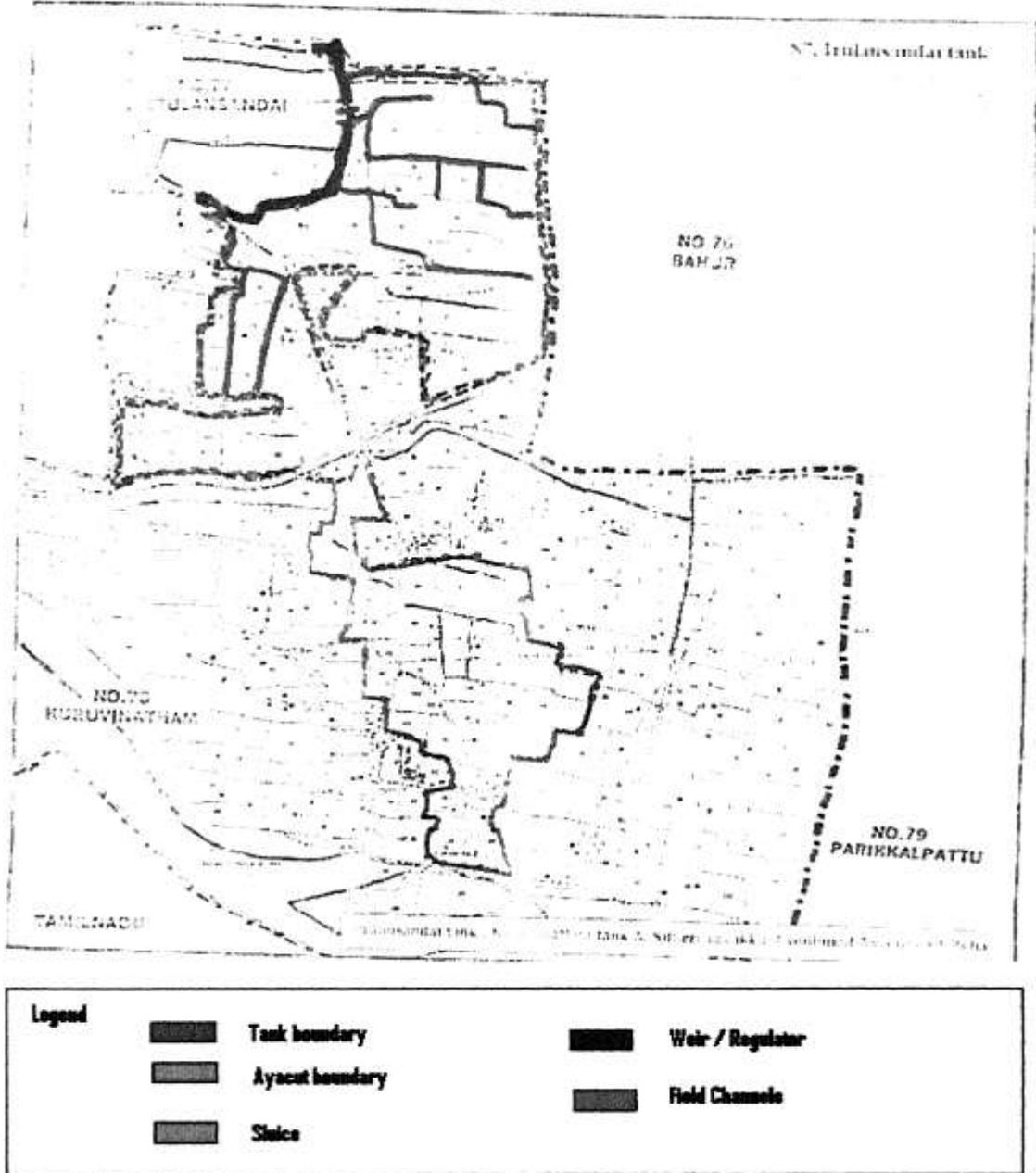
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Fig. 5.B. Irulasandal Tank (Central)





Encroachment Eviction of Keezhparikalpet Tank

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Storage of Rain Water After Desilting Keezhparikalpet Tank

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Before Desilting of Utchimedu Tank

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Desilting Work in Progress in Utchimedu Tank

Rainfall pattern

During the North East monsoon seasons, depressions and storms from the Bay of Bengal bring heavy rains, thunderstorms, and gusty winds. The period December to January is the most pleasant and coolest part of the year. The dry period extends up to the end of August and then onwards-wet period starts and is at the peak during November. Relative humidity is generally high above 70%, during August to April.

The average annual rainfall in Puducherry is about 1270 mm. The maximum downpour is during October – November, 2005. The rainiest month is November, contributing to about 30% of the annual rainfall. The variability of rainfall is fairly large. There are on an average 55 rainy days per year.

Water Availability in Puducherry

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The annual rainfall of the region replenishes the surface and ground water **Surface water**. The annual runoff for Puduchery are 59.5 million cubic meters (MCM), **41** MCM, and 25 MCM at 50 %, 75 % and 90 % dependability. The annual utilizable runoff is estimated to be 49.5 MCM. Much of this runoff can be stored in the **84** tanks that dot the landscape, in particular the Ousteri and Bahour tanks. There are 59 system tanks (i.e. tanks that are connected to river systems) and 25 non-system (rainfed) tanks, which irrigate about 6600 Ha of land.

The system tanks receive supply from the two rivers and three major tributaries. Water from the rivers and tributaries are conveyed to the tanks through feeder channels. Apart from the 25 non-system tanks there are nearly 500 ponds that can also hold rainwater. Over time, there has been neglect of the tanks, and the tank beds have been encroached. By serving as percolation ponds, the tanks also recharge groundwater in the command areas. The rehabilitation of the tanks could increase the utilizable surface water potential to some extent. However, the surface water potential was assumed to be 49 MCM.

There are 84 small and medium tanks in Puducherry region of total capacity 46.36 MCM, which are serving about, 6764.6 Ha. The storage capacity of Ousteri and Bahour tank is 15.29 MCM and 5.60 MCM, which are serving about 1568.0 Ha and 388.7 Ha of agriculture land respectively.

The utilizable groundwater resources (at 85% of the gross recharge potential) were assessed at 151 MCM. Since alluvial aquifers cover about 90% of the Puducherry region, water level in the wells is fairly shallow ranging between 12 to 14 m below ground level. In the tank command areas alone there are 70-80 shallow wells and about 1000 tubewells. Overall, there were 8000 tubewells in the Puducherry region.

Ground Water depletion

The excessive extraction for all uses has caused a drop in the water table at a number of locations such as Katterikuppam, Krishnapuram, Bahour, Sorapet and Ariyur. The declining trend over 10 years is of the order of 15 to 30 m in the West and about 7 m

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in the Eastern part of Puducherry. Urban sprawl has also contributed to lower recharge through reduction of vegetation cover and wetlands. In the agricultural areas, open wells were replaced by tube wells from 1970 to 1985 with motor pumpsets and 1985 to till date with submersible/jet pump sets. Extraction has gone to 35-50 m and upto 100 m in some places. A secular decline in the water potential levels which shows that the ground water use exceeds recharge (i.e. there is unsustainable extraction of groundwater) and the banned area for construction of new and deepening of existing borewell in Bahour within 6 km range from the coast. This area covers about 60% of Bahour commune and only 32% of the study area, as the remaining fraction is beyond the 6 km range. This situation can be reversed only by ensuring either greater storage for recharge or by decreasing the amount abstracted.

Seawater Intrusion

In a coastal region like Puducherry, there is the added danger of the ingress of seawater. In 10 to 15 villages of Bahour, where groundwater has become saline, the villagers are supplied water through tankers from commune headquarters, the shallow aquifers along the coast show signs of salinity. Due to over pumping, there has been a reversal of gradient in certain areas like Kalapet, Muthialpet, Mudallarpet, Kirumambakkam, and Panithittu. Salt water has intruded up to a distance of 5 to 7 km from the coast. Any further extraction of groundwater has to be done only beyond this distance.

Future Directions

Tank irrigation system development programmes not only protect and conserve the environment, but also contribute to livelihood security. All the beneficiaries should be involved at various stages of project activities, planning and implementation with the ultimate objective of sustainability. In addition, strengthening of community organizations within the Tank irrigation system, implementation of the planned Tank irrigation system management activities, encouraging linkages with other institutions and initiating groups towards formation of apex bodies will help motivate the people and make it a peoples' movement.

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Summary

The present study was carried out in the Bahour commune of the Union Territory of Puducherry with a prime objective to improve tank irrigation and sustainable agriculture productivity and decrease the deep dependency of tubewells and thus the arrest the sea water intrusion. of analyzing the potentials and constraints for community based strategies for tank rehabilitation, efficacy of tank rehabilitation and to compare the sustainability of revived tank based irrigation and conventional bore well irrigation. Other objectives include characterizing the ground waters of Bahour commune, to assess the efficacy of preventing seawater intrusion with the recharge of ground water and to evolve design elements for successful community based strategies for tank rehabilitation and irrigation management. All the above-mentioned objectives are achieved.

However, the process of adopting the traditional irrigation strategies is not very simple since there has been lot of changes in governance systems both at the macro and micro levels, as well as the changing cultures and traditions over a period of time. Hence we have to identify and incorporate elements of success from the traditional irrigation systems into community based tank rehabilitation strategies and at the same time should not hesitate to integrate the recent advances in migration technologies as long as they are appropriate to the given situation in terms of economic feasibility and cultural acceptability. Here are a few problems that are faced by farmers in the last three decades that are common to all. Head and tail end conflicts a Political interference in irrigation scheduling o Encroachment of feeder canals Revolution in bore well technologies coupled with power subsidies for irrigation pump sets, marginalizing the importance of surface water bodies.

CONCLUSION

- Today tank irrigation system management has become the main intervention for water resource management and rural development due to sustainable agriculture crop production.
- Tank irrigation system development program not only protect and conserve the environment, but also contribute to livelihood security.

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- Tank irrigation development activities have significant impact on groundwater recharge, access to groundwater and hence the expansion in irrigated area. Tank irrigation development activities have been found to alter crop pattern, increase crop yields and crop diversification and thereby provide enhanced employment and farm income.

The alternative farming system combining agricultural crops, trees and livestock components with comparable profit should be evolved and demonstrated to the farmers.

- Once the groundwater is available, high water-intensive crops may be introduced.
- Hence, appropriate water saving technologies like drip is introduced without affecting farmers' choice of crops.
- The various rural development programmes in and around the tank irrigation could be ensured to promote holistic development of tank irrigation system. For its continued success, the programme should be economically efficient, financially viable, technically feasible and socially acceptable while ensuring equity.
- The Bahour region has witnessed a range of irrigation organizations - CC-SA-
- PWD-CP- EU - PWD (from 1859 to till date). Though the problems faced by each one of these organizations were found to vary, there are a few problems that are faced by farmers in the last three decades that are common to all these organizations.
- Head and tail end conflicts
- Revolution in bore well technologies coupled with power subsidies for irrigation pump sets, marginalizing the importance of surface water bodies.

Benefits gained by farmers

The farmers manage the systems and will be real managers; The farmers of the area understand more clearly about the irrigation systems, so they can properly support the protection of the system; Operation are managed safely; maintenance and repairs are done in time; Consumption of electricity 30% and water is reduced; ayacut area is

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irrigated (before, it could irrigate only 50-60% and the rest is irrigated by bore well water); Pumping expenses are reduced (Rs.3000 per year due absence in periodical deepening of bore well) (working time of the farmer reduced to introduction of water managers); Crop yields have increased; Water conflicts between big and small farmer is reduced considerably; Farmers are trained for more understanding about the maintenance, their skills and techniques are improved, they are involved in discussions on expenditure and revenue, and they elect the representatives to carry out the management; Due to the proper in-time irrigation, the farmer is ready to pay the contribution and corpus fund regularly;

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Appendix
Physical characteristics of Tanks Studied

Details	Keezhparikal pet	Bahour Sitheri	Utchimedu	Seliamedu	Kirumam pakkam	Irulansan thai
Tank Type	System	System	System	System	System	System
Village and Commune	Parikkalpettu/Bahour	Bahour/Bahour	Utchimedu/Bahour	Seliamedu/Bahour	Pillayarkuppam/Bahour	Irulansanthai/Bahour

Components of Tanks

Details	Keezhparikal pet	Bahour Sitheri	Utchimedu	Seliamedu	Kirumam pakkam	Irulansanthai
Ayacut (Ha)	69.49	23.48	26.37	27.56	203.39	135.13
Cultivable ayacut area (Ha)	69.49	23.48	21.40	27.56	153.48	133.35
Storage Capacity (MCM)	0.158	0.034	0.425	0.228	1.220	0.779
No. of Sluices	2	2	3	2	6	3
No. of Weirs and type	1	1	2	1	1	1
Bund length (M)	1150	1170	730	1140	4330	950
Maximum water depth (M)	1.15	1.75	1.10	1.0	1.75	1.20

Water resources of Tanks Studied

Details	Keezhpa	Bahour	Utchi	Seliamedu	Kirumam	Irulansant
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	rikalpet	Sitheri	medu		pakkam	hai
Canal water (%)	30	40	20	30	10	10
Navarai (%)						
Tank water	20	20	20	20	30	20
Ground water	60	60	70	70	60	70
Canal water	20	20	10	10	10	10
Sornavari (%)						
Tank water	10	10	10	10	10	10
Ground water	70	80	90	80	80	70
Canal water	20	10	No	10	10	20
No. of wells in the ayacut	21	6	3	5	39	50

Source: Computed

Types of Soil

Details	Keezhpa rikalpet	Bahour Sitheri	Utchimedu	Seliamedu	Kirumam pakkam	Irulansan thai
Ground water Problem	Salinity	Salinity	Salinity	Salinity	Salinity	Salinity problem
Soil type	Clay	Clay (alkalinity problem)	Clay (alkalinity problem)	Clay	Clay (alkalinity problem)	Sandy Clay
Depth of Wells (m)	20-60	40-180	45-260	45-80	10-55	45-150

Source: Computed

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Learner-centric Teaching

S. Rajendran, Ph.D.

Abstract

This paper articulates and discusses the principles of Learner-centric Teaching and how it differs from Teacher-centric Learning. It suggests that the Learner-centric teaching is the most effective method as it engages students working in and solving real-world problems in a meaningful context with the guidance of the teacher. The learning activities are closely aligned with the learning outcomes. This method of teaching involves all students by creating interest and results in effective learning outcome.

Learner-Centric Teaching

Learner-centric teaching can be defined as learning and teaching that emphasizes student responsibilities for such activities as planning, learning, interacting with teachers and other students and assessing learning. It focuses attention on the learning process: what the student is learning, how the student is learning and the conditions under which the student is learning. Learner-centric teaching helps the students to develop:

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Learner-centric Teaching

- i. oral communication skills
- ii. positive attitude
- iii. self-responsibility
- iv. inter-personal relationships and
- v. Self-esteem.

In the traditional method of teaching, long duration deadlines are given to achieve the goals, answers for questions are available in the text book and the teaching is individual based. In the learner centric teaching, each member of a group in the class contributes individually and makes learning enjoyable. Short duration is given to individual and group collaborative learning helps cover grounds in a shorter duration. To answer questions students need to refer to various sources like internet, books, journals etc. Assignments and projects are given with specific deadline. Adhering to deadlines become more challenging to students.

Unlike in traditional method, in learner centric method, teacher plays the role of an enabler, mentor, guide and facilitator. These roles of the teacher help the learners to develop their knowledge, skills and problem solving abilities. Any deep level education would not necessarily translate into skilled performance without additional skills like critical solving (Romiszowski, 2006).

To enable skilled performance an approach to teaching and learning that focuses on learners, learning and learning context is needed (Naidu 2006).

Principles of Learner-centric Approach

1. Teaching must engage learners in solving meaningful and real world problems. If one problem situation might not be enough to develop among the learners all the required competencies, another problem situation must be developed.
2. Learning is optimized when it is situated within a meaningful context and within the culture and community in which learners live and work (Merill, 2002; Naidu, 2006).
3. A learning-centric curriculum should be grounded in the principle of situated cognition (Mc Lellan, 1996; Wilson, 1996).
4. Learning is optimized when the learning tasks and activities in the problem situations are clearly articulated and explicitly linked to knowledge and skills already mastered (Merill, 2002).

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Why Do We Need Learner-centric Teaching?

Learner-centric teaching makes students life-long learners and makes them more accountable. The student actively looks at the teacher for learning. The student is exposed to multiple areas of learning viz. classrooms, vide-lectures, internet browsing and other learning techniques. It is an interesting choice for students who are struggling to cope up with the current educational system. The learning activities are closely aligned with the learning outcomes.

Students learn skills for the profession as well as skills needed for a happy life. In an anonymous letter written by a father to his son's teacher tells us the important things, he desires the teacher to teach his son. I quote some parts:

A father's letter to his son's teacher

He will have to learn. I know

that all men are not just

all men are not true.

But teach him also that

for every scoundrel there is a hero;

that for every selfish politician

there is a dedicated leader .

teach him for every enemy there is a friend

steer him away from envy

if you can, teach him

the secrets of quite laughter.

In the school teach him

It is fair far honorable to fail than cheat

Teach him to have faith in his own ideas

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Learner-centric Teaching

Try to give my son
the strength not to follow the crowd
when everyone is getting the band wagon.

Learner-centric teaching is not about delivering the content of the curriculum where the teacher is the master and controller. But it requires the learners take responsibility for their own learning with the teacher helping them to access and process information. There is a strong focus on what the students do to achieve rather than what the teacher.

Examples of Learner-centric Teaching

In the teacher centered approach the teacher was the information distributor, the gate keeper of knowledge, the instructor rather than facilitator but the paradigm shift from this model to Learners centered teaching which according to Deakin-Crick (2005) director of the Effective Learning Inventory involves a change in values and techniques found in educational practices.

The following are the examples of learner-centered teaching:

- i. Independent projects and group projects
- ii. Group discussions
- iii. Classroom presentation
- iv. Learning journals
- v. Computer assisted learning.

The teachers and administrators may adopt their own innovative method to make the students learn. For example, the college where I am working presently, the principal keeps the gates closed during the working hours. It may appear to be harsh measure in the beginning, but it becomes a routine. Habits once formed will work like a charm. In course of time the students turn to learning.

Assessment of students often is a part of Learner-centric teaching. In our college, monthly tests are conducted and mark sheets are sent to the parents. These are administrators' contribution to learning.

I would like to offer an example for this method for teaching. If we are teaching Keats' "Ode to Nightingale", make the students involve in the lesson by asking questions. For example, you may pose a question to the class like, what do people do when they are sad or under stress?

Students come out with answers like the following: Watch T.V, eat food, go out, etc. Some may say 'should drink', others may laugh. But the poet says drink is important to overcome sadness and talks about it. After this part, ask the students whether drinking wine makes happy? If not, what to do?

Questions are simple and effective means to involve students to learn effectively.

Conclusion

Learner-centered teaching advocates the idea that students should have input into what is learned, how it is learned and when it is learned (Sparrow, Sparrow and Swan, 2000). The teacher assumes the role of a gardener who watches and nurtures the plants but plants do the growing; he assumes the role of a coach but the players play the game. It is important for the teacher to follow this method to make the learning effective, useful and interesting.

In the teacher-centric approach we concentrate on teaching the content and focus on the teacher's ability to ensure the students to learn the context but pay little attention to the learners by aligning the subject matter with the learners needs. So there is a mismatch between learners and their needs. The result is ineffective and inefficient teaching. Hence, Learner-centric teaching has become the need of the day.

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Towards Quebecois - A Study of Michel Tremblay's Plays in Cycle of *Les Belles - Soeurs*

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Courtesy: <http://www.cbc.ca/books/booksandauthors/michel-tremblay.html>

A New Era in the French Canadian Theatre

The year 1968 is remembered in Quebec for two major events - the Language in India www.languageinindia.com

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founding of Parti Quebecois which radically changed the political atmosphere of Quebec, and the production of Michel Tremblay's *Les Belles-Soeurs*, the play that united the popular and avant-garde theatre and thus created a new era in the history of French Canadian theatre.

The avant-garde theatre in the 1940's and 1950's turned to Europe for its inspiration and it was Emile Legault who brought the European concept of theatre production to Quebec from 1937 to 1952. During this period a number of professional companies were formed whose experimental plays were influenced by surrealism and the French theatre of the absurd. Some of them even attempted Brechtian techniques of alienation and other distancing techniques.

The Popular theatre, on the other hand, put up what is called the sketches or humorous revues which addressed, for the most part, to the common man of the francophone population. According to John Weiss, "... it was a reflection of Popular (as opposed to elite) culture, and in Quebec it meant that its subject matter and language were rooted in French Canadian (as opposed to European) life" (9).

A Mixture of Song, Dance and Dialogues

These sketches and revues were a mixture of song, dance and dialogues and it provided an outlet for criticism of government, church and society. Gratien Gelinas's *Tit-Coq* (1949) and Marcel Dube's *Zone* (1953) are very good examples. The enormous popularity of Gelinas made it very clear that in order to be successful Quebec theatre had to reflect its own context, had to speak to the audience about their shared experience, in their own language, which Michel Tremblay did after twenty years with tremendous success.

Dube and Gelinas, like other Quebecers, turned from questions of social and economic survival to the political questions of separatism. These dramas often take the form of a search for personal identity, freedom and happiness within the family. Jane Moss observes that the political implications of the

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moral vacuum seemed obvious to many Quebecers; personal freedom depended on Quebec's independence (26).

Michel Tremblay's *Les Belles - Soeurs*

Michel Tremblay's *Les Belles - Soeurs*, as has already been pointed out, created a new era in the history of Quebec drama. About this play Zelda Heller commented in *The Montreal Star*, 25 May 1971; "A turning point in Quebec theatre, in Quebec literature, even in Quebec thinking" (qtd.in Weiss155). J.M. Weiss observes that the considerable dramatic innovations that appeared in this play and in the eleven others that were to follow would influence a whole generation of young dramatists. But even more important than the theatrical innovations was the way Tremblay saw and depicted Quebec society (29).

Mont Royal Setting

Tremblay's plays are set on the plateau Mont Royal, a working class neighbourhood in Montreal's east end. It was here that Tremblay was born in 1942 and it is from this neighbourhood that he derives the inspiration for his plays. The plays are written in "joual", a French-Canadian slang common to Montreal's east end - a kind of Vulgar and crude language full of curses, harsh to the ear. Tremblay believed that "joual" is the only language that can describe the working class Montreal from within.

The Story and the Characters

Les Belles - Soeurs is about Germaine Lauzon who has won a million trading stamps and has invited a group of feminine relatives and friends to help her stick them in booklets. In Germaine's kitchen fourteen women gather to help her. Germaine, who has won the stamps in a contest, plans to refurnish her apartment with luxury items mentioned in the premium catalogue. As they paste the stamps and gossip, the women become increasingly jealous of Germaine's good fortune.

In monologues, dialogues and choruses, they complain about the drabness of their household drudgery, the many unwanted pregnancies, coarse and drunken husbands, senile mothers-in-law and restrictive moral codes. They vent

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their frustrations, hates and jealousies by quarrelling and exchanging insults, and in the end they steal most of the stamps. The play ends with a virtual fight between these women over the stolen stamps which rain down over the stage as they go out singing in chorus “O Canada”.

Depiction of the Alienation of Average Quebecer

In spite of the comic and farcical touches, the play depicts the alienation of the average Quebecer. It is particularly the Catholic idea of family that Tremblay attacks in this play and in other plays of the cycle. Here women are condemned to a life of obedience to the sexual will of their husbands on the one hand and to the sexual prescriptions of the church on the other. They detest sex because it is usually a painful experience for them. It is again condemned by the church, except for procreation. Part of their pre-occupation is due to their ignorance.

Men are not helpful in any respect. They are often drunk, cruel and never understanding. They are physically absent in the play because they have no part in the emotional lives of their wives. Frustrated with their marital and sexual lives, different kinds of contests that appear in the papers and magazines, become the only pleasure they have in their lives. They abhor the very idea of a night club. They do not like Angeline Suave, an unmarried woman in her fifties, who goes to the club to get rid of her loneliness with a few drinks and a few laughs.

The Night Clubs

The night clubs of Boulevard Saint - Laurent (the Main) represent another way of life - the life of cheap shows, country singers, prostitutes, transvestites and petty thieves. Pierrette, another club goer, has learnt that life on the Main has its own frustrations and the only way she can exist after the loss of her man is to get drunk. But she is not willing to re-enter the family as Angeline did.

Two Opposite Worlds

As the play ends, two opposite worlds are presented: The world of the

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family (Rue Fabre) and the world outside (the Main). This is the dramatic structure that Tremblay establishes for the rest of the plays in the cycle of *Les Belles - Soeurs*.

While some of the plays like *Forever Yours, Marie - Lou* and *Bonjour, la, Bonjour* are set in rue Fabre, another group of plays like *Trois Petits tours* and *Hosanna* depict life on the Main. In the last two plays of the cycle, *Sainte Carmen of the Main* and *Damnee Manon, Sacree Sandra* both the worlds are brought together and thus the cycle forms an integral dramatic world which unmistakably shows Tremblay's contribution to Quebec theatre.

Forever Yours, Marie - Lou

Forever Yours, Marie-Lou consists of two scenes presented concurrently. On one side of the stage sits Marie-Louise (the mother), alone in front of the television, and Leopold (the father) alone in his tavern. On the other side, ten years later, sit the two daughters Carmen and Manon. Carmen has left the home and is now a "western" singer in a night club on the Main, and Manon is a religious fanatic who sits alone day after day in the kitchen. As the play unfolds it becomes clear that the marriage between Leopold and Marie-Louise is sheer hell. Marie-Louise has let Leopold make love to her four times in more than ten years of marriage, each time he was drunk and virtually raped her, and each time Marie-Louise found herself pregnant. This family is characterized by resentment and loneliness. Children are caught in the web of their parents' relationship. Manon who physically resembles her father, strives to emulate her mother, a saintly figure. Carmen, on the other hand, resembles her mother physically but attempts to break out of the family circle as did her father, but more effectively.

Leopold, whose father and grandfather were insane tries to find some sort of sanity in drink, but fails since he very clearly sees the impossibility of his own situation as an individual and as a Quebecois; "we are just small cogs in a big wheel ... and were afraid of revolting because we think we're too small" (91). He decides to put his wife and their young son in the car and drive them all

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to their death. Marie – Lou’s solution is self-inflicted martyrdom. She yearns for the day when her husband will be in an asylum so that she would be able to keep on knitting in peace. In the meantime she is seen sadly reciting her rosary which she feels is the only solution for her. Manon develops her mother's religiosity to the extreme and forces herself to pray for hours on end until she enters into a mystical trance. Carmen, on the other hand, is not prepared to run away from reality. She leaves the house for the Main where she is free.

Bonjour, la, Bonjour

Bonjour, la, Bonjour, also set in rue Fabre, tries to accommodate the individual to some sort of family structure. It is the story of a young man named Serge who has returned from a three - month trip to Europe which he took in order to sort out the conflicting emotions of love he feels for his younger sister Nicole. His entire family - including his deaf father, four sisters, and two aunts - depends on him for support. In the play, which is structured as a series of solos - duets or trios, Serge struggles to free himself from the possessive and aggressive love of his three oldest sisters. Rejecting his aunts and three of his sisters, Serge goes to live with his fourth and youngest sister. J.M. Weiss comments.

Serge’s action is a double challenge: On the one hand he must fight society’s condemnation of incest, and on the other he must combat the tendency for all love to degenerate and be replaced by selfishness and hate. It would appear that the only love possible in Tremblay’s dramatic world is one that contravenes the structure upon which the family exists; only incestuous or homosexual love seems to endure. The intimacy that Serge and his sister shared in child-hood finds its natural expression in physical love ... (37).

Plays on the Main

The plays that deal with life on the Main show the replacement of the family by relationships that have been traditionally condemned by society. At the Main what the society condemns is glorified and evil becomes good. Those

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who want to escape the family at all costs would like to breathe this poisoned air. The only way to exist in the Main is to wear a mask or a false identity which looks more impressive and subsequently becomes the real identity. The transvestites have a special significance in the context of the failure of men in Tremblay's theatre. The oppressed condition of women forces the author to create an individual having the characteristics of both male and female. Tremblay himself explains:

Since there are no men in Quebec, I wanted to make the prototype of the man - woman, that is, a homosexual who represents man and woman ... So I managed to make a kind of man - woman who, through his very nature, is frighteningly human (Weiss 38).

Hosanna

Hosanna is a typical play in the Main cycle in which Claude slowly recounts the betrayal and humiliation to which he had been subjected earlier the same evening. For many years Claude the hair dresser (*Hosanna* the transvestite) dreamed of assuming the role of Elizabeth Taylor playing Cleopatra. *Hosanna* spends endless efforts to dress up as Elizabeth Taylor playing Cleopatra for the annual Halloween party. But as she ascends the stairs of the night club, she is puzzled by the surrounding darkness until the spotlight suddenly comes on and reveals a host of other drag-queens dressed as Elizabeth Taylor in "Cleopatra". When she learns that even her lover *Cuirette* joins in the ridicule, she is deeply hurt and humiliated.

The play is set in the hours following this humiliation and in a long and painful monologue that comprises much of the second act of the play, *Hosanna* recounts her bitter and painful experience. As she comes to the end of her monologue, *Cuirette* rejoins in the apartment. Slowly *Hosanna* discards the elements of her Cleopatra drag one by one and she takes the final step of removing her briefs and confronting her lover in the nude and proclaims, "Look Raymond, I'm a man ..." (75).

Hosanna and her lover share real moments of tenderness when *Hosanna*'s

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disguise fails and the sordidness of hetero sexual relationships are completely absent from the homosexual love experienced by Hosanna. “The transvestite symbolizes the possibility (or even the necessity) of a definition of love that is not only outside the traditional family but also outside the accepted heterosexual context” (Weiss 39). It appears as though the only characters who, through their assumed identity on the Main, have moments of happiness are the transvestites.

In his original programme note Tremblay wrote: “I began to think of the crisis of identity that was wracking Quebec, and to search for a character through whom I could speak about it and what it was like not to know who you are, or to try and resemble someone else because you didn't have your own identity” (qtd. Schwartz Wald, *American Review* 502).

Apart from these questions of identity and national oppression, Tremblay is also preoccupied with the problems of gender roles and gender performances, and the impossibilities of the heterosexual coherence.

The Last Two Plays of the Cycle

The last two plays in the cycle, *Sainte Carmen of the Main* and *Damnee Manon, Sacree Sandra* relate the two worlds.

Sainte Carmen

In *Sainte Carmen* Tremblay explores Carmen's revolt further. The play is constructed along the lines of Greek tragedy with the chorus composed in the form of music scores. Carmen has just returned to Montreal from a voyage (almost an odyssey) to the United States where, under the influence of country and western music, she begins to write her own songs and lyrics. She is welcomed back to the Main by a chorus of prostitutes and transvestites. She has become a saint and prophet in that she alone has been able to put in to words and music the sufferings and joys of her people. She has got the necessary strength and will and does not need disguises, like Hosanna and others, to reveal her true self. She could use her own words and music and her solution to the problems of the Main is not to hide them under an illusion, but rather to face them and

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ultimately to surpass them. But her message of love and hope, her attempts to legitimize the characters of the Main meets with resistance from the night club owner Maurice who profits from the Main. He warns her to stop singing her own songs and go back to her “Western” costumes with as much bare legs as possible. But she refuses and that seals her fate. She is murdered by Maurice’s bodyguard. True to the tragic style, Carmen’s death occurs off the stage. She is immediately replaced by Gloria Star who, with her Latin - American costumes and music, puts the Main back in order.

There are obviously many levels on which the play can be interpreted:

“a call for more authentic culture rather than cheap imitations of foreign models, a criticism of the defeatist element in Quebec society, even a call for political self-determination. The play also destroys the myth of the Main as a place of hope. Some critics see a kind of catharsis in the outcome of the tragedy - Carmen may be dead, but her message and songs will remain after her - art will indeed triumph over death. Carmen’s death is also interpreted as the final revenge of the Main and its people who refuse to listen to her message of hope.” (Weiss 44)

The play confirms the supremacy of the authority and its ability to crush any form of individuality. As Renate Usmiani observes: “Carmen becomes a victim of her ‘boss’, who is intolerant of change. Her death serves as a parable of the artist's freedom and mission, and of the archetypal Saviour figure’s inevitable destruction at the hands of an uncomprehending, society” (Oxford Companion 570).

Damned Manon, Holy Sandra

In *Damned Manon, Holy Sandra*, Tremblay turns his attention to Carmen's fanatical sister Manon who shares the stage with Sandra, a transvestite who had minor roles in other plays. The play has no plot and is essentially Beckettian in structure. Manon sits alone in her white kitchen dressed in black, white Sandra dressed in white sits in a black room.

Manon’s world of spiritualism is beginning to dissatisfy her and she feels

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the need for contact with physical objects. While she fingers her enormous rosary beads, she feels as if they were sexual organs of a live body. Her prayers, instead of freeing her from her senses increase her desire for a physical communion with the object of her devotion. The crucifix thus becomes a living body. "I passed my hands over the body of Our Saviour ... and all of a sudden ... I felt an awful need to kiss him" (43). Sandra, on the other hand, finds her life of sensuality increasingly unsatisfying and likes to get rid of her body and become a free spirit.

Sexuality

Manon and Sandra compete each other - the exaggerated sexuality of Sandra may be taken as an answer to Manon's prayers, just as Manon's spiritualism offers an escape to Sandra. Here we have the answer to the dialectic structure that began to take form in *Les Belles-Soeurs*; the conflict between masculine and feminine, between religion and sex, are summed up in the existence of Manon and Sandra. In the end we find Tremblay striking reconciliation between the poles of attraction represented by Manon and Sandra.

The two sexual poles merge into one in the end, and then absorb the religion/sex conflict creating one primary force. Here the problem and the solution are both metaphysical the problem of the conflict between the physical and the spiritual. Tremblay's resolution of the conflict is both artificial and unconvincing. Through an authorial voice he tries to absorb the contradictions of his characters into his own ambiguous personality.

Towards the end as Manon goes deeper and deeper into a trance, as she becomes lighter and leaves her body behind, she is drawn towards an enormously bright light with Sandra crying out to Manon to take her along on the voyage. They realize that they are invented characters that they no longer exist. But then characters have their own independent existence as Pirandello proves in his *Six Characters in Search of an Author*, in spite of the author's desire to put them to death and to take them back.

Tremblay's Contribution to Quebec Theatre

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As one looks back on the entire cycle of *Les Belles Soeurs*, Tremblay's contribution to Quebec theatre comes clearly into focus. Even though there are no political overtones in his plays, his cries for the political independence of Quebec are very much there in the contrast between Carmen and Manon, for example and especially in his depiction of the transvestite: "We are a people who disguised itself for years in order to look like another people", he asserts, "We have been transvestites for three-hundred years" (qtd. in Cloutier 64).

For Tremblay, a nation, which, without knowing its own identity, creates a false image of itself, is doomed to suffer the same contradictions as Hosanna and others. Tremblay's depiction of the breakup of the Catholic French Canadian family is also very significant. Just as "joual" symbolizes the breakdown of language and communication, so also the paucity of strong male characters and the lack of normal sexual behaviour symbolize the breakdown of social institutions in an emasculated society.

Tremblay's use of the stage is innovative and it reinforces the sense of loneliness and isolation his characters feel, and transforms the family or the Main into theatrical spaces that have meanings that go beyond the specific worlds they depict. His dramatic technique combines elements of classical tragedy, musical composition, Brechtian techniques of distancing and alienation, burlesque and avant-garde dramaturgy. In *Les Belles-Soeurs*, for example, normal conversation is interrupted frequently by monologues highlighted by spotlights and by choral recitations composed like musical comedy numbers. In *Forever Yours, Marie - Lou* the conversations, which run against one another, span a period of ten years. Similarly space and time are transcended by the solos, duets and trios that make up the operatic structure of *Bonjour, la, Bonjour*.

Tremblay does not make use of conventional plot structures or realistic techniques. Thus we see that Tremblay very successfully combines avant-grade dramaturgy and Quebecois subject matter which is the distinctive feature of the nationalistic theatre of the 1970's.

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Agraphia and Anomia in Bilingual Individual with Left Temporal Lobe Lesion – A Case Report

**Swapna Sebastian, Ph.D., Shyamala Chengappa, Ph.D.,
Sunil Kumar R, M.Sc. (SLP), Achamma Ballraj, MS., DLO**

Abstract

The present study reveals the case report of a 39 year old man with intracerebral hemorrhage in the left temporal lobe. He is a bilingual anomic aphasic patient with Malayalam as mother tongue and English as second language. There was a discrepancy in the scores between the tasks of automatic writing vs word retrieval writing in Malayalam and English. Lexical interference (borrowing of entire word from Malayalam) was found while writing English words in the subtest of written word retrieval of function words (grammatical words). Deficits in writing in the two different languages, i.e., English and Malayalam were definitely different. The scores for the subtest of written word retrieval of function words (grammatical words) was better for English language whereas the scores were better in Malayalam for other writing tasks associated

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with semantics. This difference in scores raises the question whether deficits can differ between syntax and semantics in different languages. Comparison need to be done in future research studies regarding the performance on oral production across languages so that a better understanding will be available whether the difference in the script is accountable to the difference in the scores or the language as such.

Key words: bilingual aphasia, lexical agraphia, anomia

Introduction

Agraphia, loss of ability to write and spell while writing, is seen as one of the major disturbances along with other comprehension, naming deficits in patients with stroke and aphasia. Although these disturbances are seen in all types of aphasic individuals, the severity of these deficits varies with types of aphasia and lesion sites. These deficits again vary from language to language in individuals with bilingual aphasia depending upon several factors like age of acquisition, manner of acquisition and proficiency levels of both languages.

The previous research on typical bilingual individuals and individuals with bilingual aphasia has highlighted the importance of these factors on individuals' speaking and comprehension levels (Paradis, Goldblum & Abidi, 1982). Kirshner and Webb in 1982 have studied reading and writing deficits in three Wernicke's aphasics following acute left hemisphere strokes. All the three subjects exhibited greater impairment in reading than in auditory comprehension. Two subjects showed significant agraphia as well as alexia who were later diagnosed as pure alexia and agraphia. These authors have also reported that the lesion in left inferior parietal region, especially the angular gyrus and subjacent white matter is the cause for alexia and agraphia in two subjects.

Many theories have been put forward to explain the process of writing in typical individuals. Kaplan, Gallagher and Glosser (1998) have reported that writing and reading process involve same central linguistics cognitive components. Apart from those components, writing involves specific other components in production of letters. For example, writing to dictation

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task involves activation of phonological lexicon, semantic lexicon and orthographic lexicon. However, in spontaneous writing, the concepts can activate semantic lexicon and orthographic lexicon.

It has also been proposed that there are at least two stages involved in the act of writing in a normal person: a linguistic stage and a motor-expressive-praxic stage. The linguistic stage involves the encoding of auditory and visual information into syntactical-lexical units (the symbols for letters and written words) which is mediated through the angular gyrus. The motor stage is the final step in which the linguistic impulses are translated into graphemic motor impulses mediated presumably by Exner's writing area in conjunction with the inferior parietal lobule (Joseph, 2000). Exner's Writing Area is located within a small area located adjacent to Broca's expressive speech area which controls the movement of the hand and fine finger movements.

There are different subtypes of agraphia reported depending on the type of error and the area of brain damage. Lexical agraphia, similar to surface alexia, reflects a dysfunction of the lexical spelling system and is characterized by better spelling of regular words than non-words and irregular words (Beauvois & Derouesne, 1981). These patients produce regularization spelling errors that tend to preserve the phonological form of the target word (Kaplan et al, 1998).

The deficits exhibited by bilingual aphasics can be differential or parallel in different languages. Understanding of the brain function comes from studying the deficits experienced by brain damaged individuals. Analysis of the type and pattern of error in the writing skills of bilingual aphasics can throw insight into the understanding of the organization of different languages in the brain.

Case Description

A 39 -year-old right-handed graduate with intracerebral hemorrhage due to hypertension in the left temporal lobe was evaluated. He is a bilingual individual with Malayalam as mother

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tongue and English as second language. There was no previous medical history of hypertension. Initial speech and language analysis revealed fluent speech but was characterized by word finding difficulty. His CT scan revealed moderate sized hyperdense lesion with surrounding hypodense zone in the left temporal lobe suggestive of haematoma. No abnormality was found in tests of other cognitive functions, such as praxis, left-right orientation, calculation, finger naming, and spatial attention. Other parts of the neurological examination, including examination of the cranial nerves, motor and sensory functions, and reflexes, were unremarkable. Hearing was normal. Malayalam version of Western Aphasia Battery (Phillip J.E 1992) was administered. On WAB he scored 8 in the subtest of fluency, 8 in the subtest of comprehension, 8 in the subtest of repetition and 5 in the subtest of naming which classified the patient as anomic aphasia. Detailed analysis of his writing skills was done using Writing test for Malayalam - English Bilingual Aphasics (Ranjini & Sebastian, 2012). The scores of the writing assessment are given in Table 1.

Table 1. Subjects' scores in Writing Test for Malayalam – English Bilingual Aphasics.

	Malayalam	English
Automatic writing	10/10	10/10
Copy writing	10/10	10/10
writing to dictation		
sound spelling		
irregular words	0/10	0/10
regular words	5/10	0/10
non-words	0/10	0/10
Sight spelling		
irregular words	0/10	0/10
regular words	3/10	3/10
non-words	0/10	1/10
Written Picture naming	4/10	4/10

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Written word retrieval of function words (grammatical words)	1/10	4/10
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Discussion

The present study has discussed the writing errors in a 39 year old man with intracerebral hemorrhage in the left temporal lobe. He is a bilingual anomic aphasic patient with Malayalam as mother tongue and English as second language.

On the writing test for Malayalam- English Bilingual Aphasics, he had scored maximum scores for the subtest of automatic writing and copy writing for both the languages (10/10), whereas on the tasks where word retrieval is needed for writing the scores were poorer for both the languages. Automatic writing and copy writing are preserved even after a neurological insult whereas tasks involving word retrieval for writing are affected in this patient as shown in the discrepancy in the scores between the task of automatic writing vs word retrieval writing. This may be accounted by the fact that automatic writing and copy writing depends on implicit memory whereas tasks involving word retrieval for writing depends on explicit memory. There can be a possibility of an intact implicit memory despite a severely impaired explicit memory.

Lexical interference (borrowing of entire word from Malayalam) was found while writing English words (eg. *aval* for *she*) in the subtest of written word retrieval of function words (grammatical words). On writing to dictation, he did not attempt to write the irregular words and non-words in English, however, in Malayalam, the irregular word writings were characterized by lexical agraphic errors (phonological spelling - eg. *channanam* for *chandanam*, *malsaram* for *mathsaram*). Even though Malayalam is a phonological language, certain words are borrowed from Sanskrit are irregular where there is no phoneme – grapheme correspondence (eg. Channanam was written as chandanam). Other writing errors noticed in Malayalam were transposition of graphemes within a word (parava was written as pavara) and deletion of diacritic markers (kuppi as kapi; mu tha la was written as ma thala; tha: mara was written as thamara; kaduva was written as kadava)

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Literature review shows that there are two major viewpoints regarding the deficits in different languages exhibited by a bilingual. One view point is that deficits are similar across languages in a bilingual while the second view point is that orthography plays an important role and deficits differ across scripts. Case reports are available on studies done on Indian bilinguals which are supportive of the later view point. (Chengappa, Bhat & Padakannaya, 2004; Karanth, 1981; Ratnavalli et al 2000).

In this patient, lexical type of errors with deletion of diacritic markers were found in the writing of Malayalam whereas phonological spelling errors were not seen in the English language. English orthography is the alphabetic spelling system which has got a relationship between speech sounds and the corresponding written words.

The Malayalam script is a Brahmic script used commonly to write the Malayalam language—which is the principal language of the Indian state of Kerala (Lewis 2009). It is a semi syllabic script i.e it is partially “alphabetic” and partially syllable-based. The basic characters in Malayalam script consists of vowels which can exist as independent vowel letters or dependent vowel signs and consonant letters. An independent vowel letter is used as the first letter of a word that begins with a vowel. A consonant letter does not represent a pure consonant, but a consonant + a short vowel /a/ by default. For example, ക is the first consonant letter of the Malayalam alphabet, which represents /ka/, not a simple /k/. A vowel sign is a diacritic attached to a consonant letter to indicate that the consonant is followed by a vowel other than /a/. If the following vowel is /a/, no vowel sign is needed. The phoneme /a/ that follows a consonant by default is called an inherent vowel whose phonetic value is unrounded [ɐ], or [ə] as an allophone. To denote a pure consonant sound not followed by a vowel, a special diacritic virama is used to cancel the inherent vowel.

The following are examples where a consonant letter is used with or without a diacritic.

കിki = കka + ി vowel sign i

കുku = കka + ു vowel sign u

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കൈ = ക + ഞ vowel sign ai

ക̣ k = ക + ി virama

ക = consonant letter ക itself, with no vowel sign (retrieved from www.wikipedia.com on 10.7.2012).

Deficits in writing in the two different languages, i.e., English and Malayalam were definitely different. Comparison need to be done regarding the performance on oral production across languages so that a better understanding will be available whether the difference in the script is accountable to the difference in the scores or the language as such.

The scores for the subtest of written word retrieval of function words (grammatical words) was better for English language whereas the scores were better for Malayalam for other writing tasks associated with semantics. This difference in scores raises the question whether deficits can differ between syntax and semantics in different languages.

The writing errors shown by the patient, i.e., phonological spelling for irregular words and deletion of diacritic markers suggest that anomia in this patient may not be the result of significant loss of semantic knowledge but may be due to disconnection between semantic knowledge and access to phonological word forms.

Conclusion

The present study has focused on the writing errors in a bilingual anomic aphasia with intracerebral hemorrhage in the left temporal lobe whose mother tongue is Malayalam and English was learned as second language. Deficits in writing in the two different languages i.e English and Malayalam are were definitely different. Comparison need to be done regarding the performance on oral production across languages so that a better understanding will be available whether the difference in the script is accountable to the difference in the scores or the language as such.

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Measuring the Whole Word Complexity in Tulu Speaking Children between 3 to 4 Years of Age

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Abstract

The utility of whole word complexity measures in studying the phonological acquisition is gaining importance in child language development research. The present study aims to explore phonological whole word complexity measures (PMLU, PWP & PWC) in sixty, 3 - 4 year old Tulu speaking children stratified into four age bands. The whole word complexity measures were estimated on picture naming task. A statistical significant increase in scores was noted amongst the four age groups for all the whole word complexity measures considered for the study. The comparison of scores in Tulu with earlier research in Kannada indicated a lower score, which was attributed to difference in the syllable structure, sample size and variation in the total number of segments attempted by the children. These measures have the potential to discover aspects of phonological acquisition that have been missed due to the focus on segments. Hence, normative data should be established specific to a language for different age groups using larger sample size.

Key Words: *Phonology, PMLU, PWP, PWC*

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Measuring the Whole Word Complexity in Tulu Speaking Children between 3 to 4 Years of
Age

Introduction

Phonology is the basic unit of speech. Hence, only phonemes were given emphasis in the phonological assessment. The traditional phonological assessment procedures included formal articulation tests, documentation of phonemic inventories and assessment of the phonological processes. Phonological assessment has involved both independent and relational analysis. However in clinical practice, a detailed phonological analysis is time consuming and tedious as they are focused mainly on segmental analysis. While the phonological acquisition has mostly focused on the segmental development, recently the attention has shifted to a broader view point through the analysis of syllables and whole word productions as words are being considered as the basic unit of analysis (Ingram & Ingram, 2001). This paper analyses such whole word complexity measures which are essential for the assessment of phonology at word level.

Credited with pioneering research in this area, Ingram and Ingram (2001) introduced a novel approach to measure the phonological acquisition in terms of whole word productions. Their purpose was to document changes in the phonological complexity of children's productions and intelligibility over time. In the current scenario, whole word complexity measures are gaining importance. Whole word complexity measures provide easier ways of phonological analysis compared to traditional approaches. Thus, it becomes essential to study them pertaining to every language to provide the normative data which in turn can be used in assessment.

The whole word complexity refers to the extent to which one word can be said to be more complex than another. A thorough measure of complexity will need to consider syllable and segmental complexity and some way to weigh the two. Phonological whole word complexity measures are ideally suited for estimating the phonological complexity of the words attempted and produced by the child as well as the rate at which a child approximates the target. Ingram and Ingram (2001) outlined four measures designed to assess children's abilities to produce whole words: Phonological Mean Length of Utterance (PMLU), Proportion of Whole word Proximity (PWP), Proportion of Whole word Correctness (PWC) and Proportion of Whole word Variability (PWV). Of particular interest in the present study are the PMLU, PWP and PWC measures. Ingram's PMLU is used to measure the complexity of child and adult targets and is a central component to each of the other measures.

Specifically, PMLU measures the length of a child's word (complexity) and the number of consonants produced correctly. PWP examines the relationship between the child's PMLU and the adult target PMLU, thereby providing evidence of how closely the child's production matches the target word. Ingram and Ingram (2001) suggested that PWP may also be used as an indirect measure of speech intelligibility given that it establishes a comparison between the child's word approximation and an expected target. The PWC is a simple measure that determines what proportions of the child's words are produced correctly out of the entire vocabulary.

These measures provide a straightforward means to assess the overall correctness of the child's productions with respect to the adult targets. Together, these measures cover correctness and complexity of whole-word productions. It has to be noted that phonological whole word measures are fairly broad and robust. Therefore, are neither designed as fine-

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grained phonological measures, nor should they be interpreted as such. Among the advantages are the relative ease with which the scores for the measures can be calculated and their potential applicability to a variety of settings. Hence, they can be modified as demanded by the particular linguistic environment, which is reflected by the diversity of environments these measures have been used.

PMLU quantifies development of phonology and focuses on the children's whole word productions instead of specific segments. Ingram (2002) demonstrates the value of the PMLU measure by applying it in a wide range of contexts. These include a comparison of monolingual children, a comparison across languages and the diagnosis of impairment or delay.

Phonological whole word measures have been applied to a variety of languages and children with typical and disordered languages. Studies are done using PMLU; however studies with PWP and PWC are very minimal. Ingram (2002) proposed preliminary PMLU stages, reflecting the possible level of development in English speaking children which are as follows Stage I with a range of 2.5-3.5 (midpoint – 3), Stage II with a range of 3.5-4.5 (midpoint – 4), Stage III with a range of 4.5-5.5 (midpoint – 5), Stage IV with a range of 5.5-6.5 (midpoint – 6) and Stage V with a range of 6.5-7.5 (midpoint – 7). Ingram (2002) reported the mean PWP value to be 0.64 and mean PWC value to be 0.12 in typically children between 11 months to 1 year 10 months.

Bedore (1999) noted that most Spanish phonemes are acquired by 4 years of age by most Spanish speaking children. This fact was highlighted by Loatman, Garland, Bunta, and Ingram (2003), noting that Spanish speaking 3 year olds have higher PMLU than their monolingual English counterparts at the same age. Phonological whole word measures were also used by Taelman, Durieux, and Gillis (2005) to investigate the phonology of Dutch children. The authors observed that the children's PMLU in their study became more varied as age increased, which is expected, because such variation is inherent in an expanding vocabulary as children add more complex words but keep producing the earlier acquired relatively simpler lexical items. Taelman et.al. (2005) noted a steady increase in PMLU at a rate of 0.18 a month for all but one of the children from 1.5–3 years of age. This rate of increase in the children's PMLU displayed a significant linear increase for eight of the nine children studied.

Helin, Makkonen, and Kunnari(2006) Studied 17 Finnish speaking 1-2 year old children and reported that PMLU scores were relatively higher and noted that they were more than 2.5 points higher than the English speaking children as reported by Ingram (2002). Also they found that PMLU and PWP scores for the Finnish children were closer to the scores from five children learning Spanish, which, they suggested, may be due to the fact that Spanish words tend to be longer than English words on average. Radhish and Jayashree (2009) reported an increase in the PMLU scores as age increased in Kannada speaking children between 3-7 years. Also found a rapid growth in the development in 3-4 years. While in the disordered population, studies have reported lower scores in the whole word complexity measures compared to the normal population. PMLU was studied in different disorders such as Down's syndrome (Archana, Sunila, Veena, Supriya, & Rajashekhar, 2011), Hearing impairment (Schauwers, Taelman, Gillis & Govier, 2005), Specific Language Impairment (Polite &

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Leonard, 2006), and phonological disorders (Radhish, Jayashree & Neitica, 2011) and the findings of these studies reveal that PMLU scores were lower for disordered population.

Need & Aim

Phonological development involves systematic expansion in segmental inventories, syllable structures and other aspects of the sound systems of their languages. The manner in which this systematic expansion occurs has several components, one of which appears to be the need to maintain a reliable level of approximation to the adult target form. Hence, whole word measures can shed light on how target approximations drive phonological acquisition. Whole word measures are simple and less time consuming. Hence, it is very easy to administer in the routine assessment if normative data is available. Thus, there is a strong need to study the phonological acquisition in terms of whole word measures.

Earlier studies have focused on the PMLU in English, Spanish and Finnish languages, but very few have considered the whole word measures like PWP and PWC (Ingram, 2002). Only recently, studies have focused on whole word measures such as PMLU in Indian languages like Kannada (Radhish & Jayashree, 2009). But there are limited researches done in the Tulu language. Tulu language is considered as one of the five major Dravidian languages. There is a greater cultural and linguistic variability between Tulu and other Dravidian languages. Hence, there is a need for studying the development of phonology using whole word complexity measures and providing a standardized data in Tulu due to its contrastive features with respect to other Dravidian languages; further, findings of this study are offered as a set of developmental data which can be used as a baseline for the assessment of phonology in Tulu speaking children.

The present study aims to explore phonological whole word complexity measures (PMLU, PWP and PWC) in 3-4 year old Tulu speaking children.

Method

A total of 60 normally developing children with Tulu (Common dialect) as their native language participated in the study. 15 children were selected in each group from 3 – 3.3, 3.4 – 3.6, 3.7 – 3.9 and 3.10 – 3.12 years. All children included in the study were from 23 Anganwadi centres in Udupi district. All the children were native Tulu speaking and had normal hearing, speech, language, social and cognitive development. Children with language age between 3 – 4 years of age as per Assessment of Language Development (Jayashree, Venkatesh & Lakkana, 2008) were only considered for the study.

Word list was developed to analyse the phonological processes in Tulu language and it was prepared as a part of Master's dissertation (Shruthi, 2010), considered in the present study. The word list consisted of 102 words out of which 25 words were randomly selected for the current study. Picture naming task was carried out. The recording duration for each child was around 10 minutes. Recording was done in a quiet room with a permissible noise limit and away from all modalities of distractions. No prompts were given; however, if the child did not give the correct response / no response, the child was acquainted with the correct response and the task was repeated with a time lag. Their responses were recorded using

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digital recorder (Sony digital voice editor 2.4, ICD – P series) placed 6 inches away from the child’s mouth.

Analysis

The speech sample of all the children were orthographically transcribed by the experimenter, using narrow transcription of the International Phonetic Alphabet (1996). After the transcription, PMLU, PWP and PWC were calculated. PMLU was calculated as per Ingram’s rules, 2001 (Appendix A). The PMLU for a speech sample was calculated by: assigning a point for each of the segments (consonants & vowels) in a word as produced by the child and an additional point for each of the consonants in that word that the child produced accurately; totalling these sums; and dividing this total by the total number of words in the sample. PWP relates the complexity of the child’s productions to that of the attempted adult targets. It is obtained by dividing the child’s PMLU score by the adult’s PMLU score. A further measure is the PWC, which is the ratio of correct attempts over the total number of productions. Child’s total number of correctly produced words was divided by total number of words to obtain PWC scores (Ingram, 2001)

Statistical Analysis

The data was further subjected to statistical analysis using SPSS 16.0 version. Mean and Standard Deviation (SD) for frequency of occurrence of PMLU, PWP and PWC values were calculated. ‘One way ANOVA’ was done to compare the mean score of each measure across the age groups with p value to be 0.05

Result

The objective was to study phonological development using whole word measures in children between 3 - 4 years of age. The whole word measures studied were PMLU, PWP and PWC. Children were categorized into 4 age groups, with 15 children in each age group.

Table 1: Mean & SD of PMLU, PWP and PWC scores across age groups

	PMLU		PWP		PWC	
	Mean	SD	Mean	SD	Mean	SD
3.1 – 3.3 years (Group 1)	6.734	0.103	0.892	0.013	0.554	0.029
3.4 – 3.6 years (Group 2)	6.944	0.101	0.920	0.013	0.646	0.036
3.7 – 3.9 years (Group 3)	7.200	0.134	0.954	0.017	0.716	0.063
3.10 – 3.12 years (Group 4)	7.397	0.047	0.980	0.006	0.834	0.055

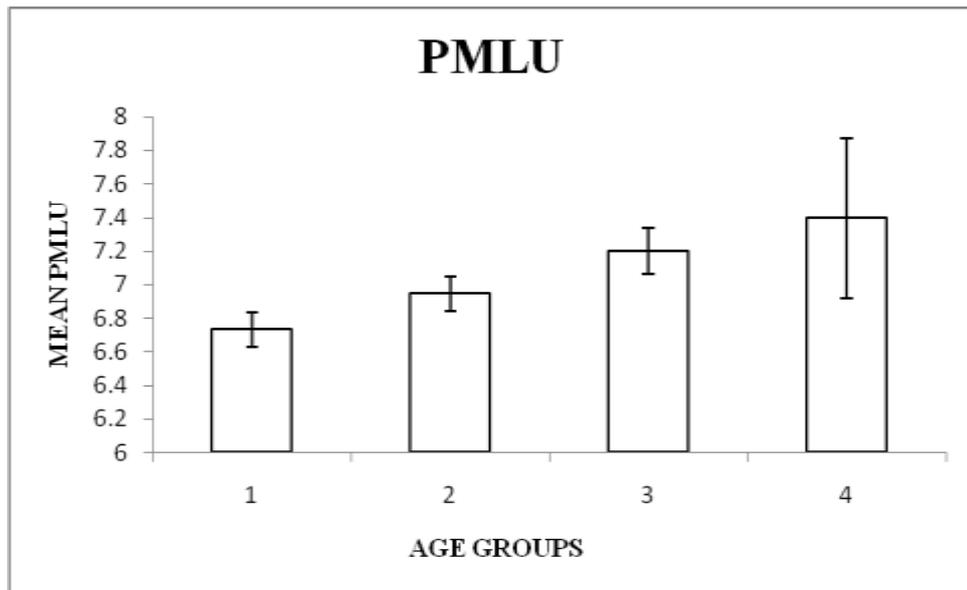
Graph 1: Showing mean and SD scores of PMLU across age groups

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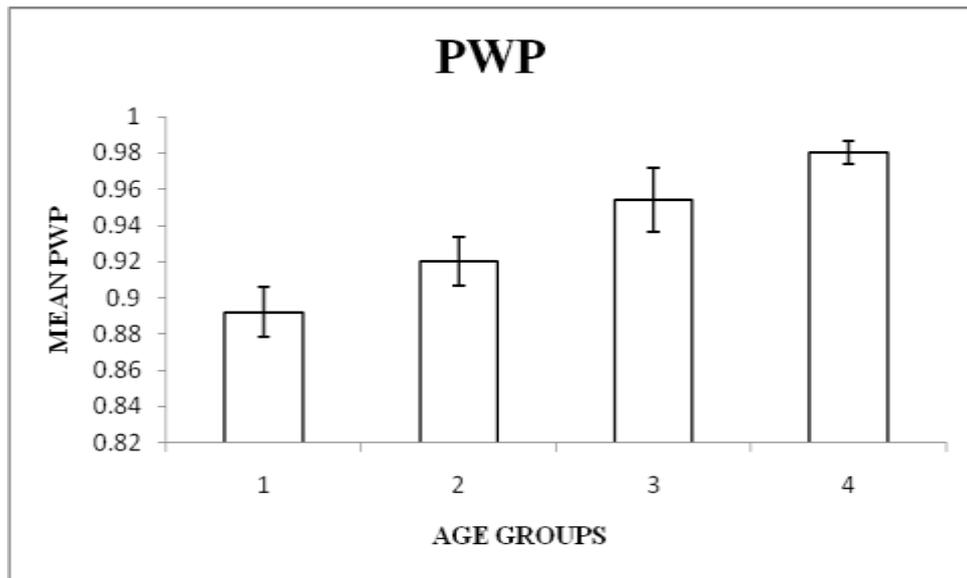
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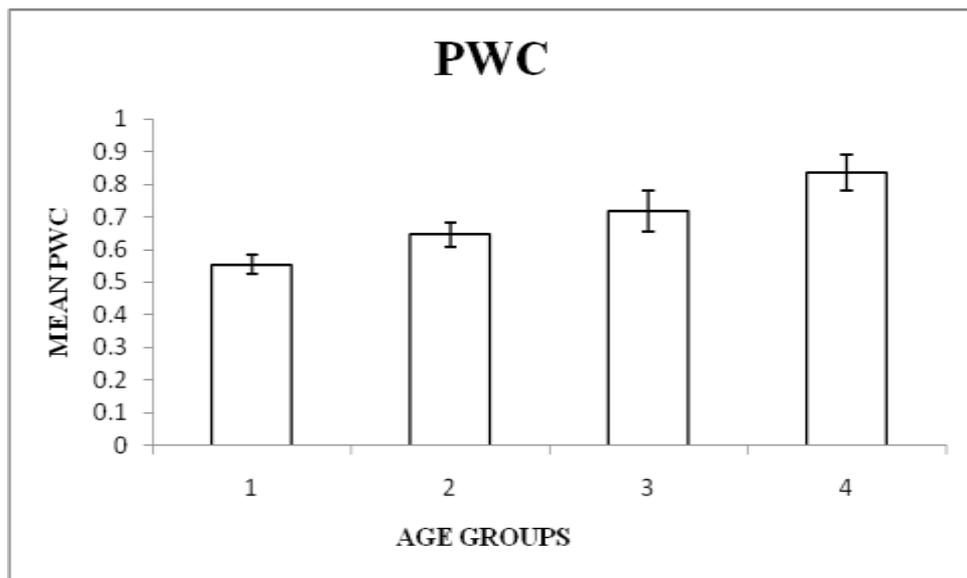
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Graph 2: Showing mean and SD scores of PWP across age groups



Graph 3: Showing mean and SD scores of PWP across age groups



As shown in table 1 and graph 1, the PMLU scores were 6.734, 6.944, 7.200 and 7.397 for age group 1, 2, 3 & 4 respectively. There is a clear developmental trend observed with respect to the mean PMLU values. The values increased with age and when subjected to statistical analysis there was statistically significant difference across all the age groups ($p < 0.05$).

As shown in table 1 and graph 2, the PWP scores were 0.892, 0.920, 0.954 and 0.980 for age groups 1, 2, 3, and 4 respectively. Similar to mean PMLU values, mean PWP values also

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increased with age and there was a statistically significant difference across age groups ($p < 0.05$).

As shown in table 1 and graph 3, the PWC scores were 0.554, 0.646, 0.716 and 0.834 for age groups 1, 2, 3, and 4 respectively. Mean PWC values also increased with age and the difference in the mean values were statistically significant across the age groups ($p < 0.05$).

Discussion

The findings suggest that for all the whole word measures, 3.1 – 3.3 years age group had significantly lower scores and 3.10 – 3.12 years age group had the highest score. A clear developmental style was observed across the age groups i.e. as the age increased there was an increase in scores, attributing to the child's overall articulatory proficiency and also, mastery of newer phoneme production.

In the current study, PMLU scores were 6.9 and 7.3 by 3.6 and 4 years of age respectively. In terms of PMLU findings the children between 3 – 3.6 years of age fell under the V stage and those between 3.7 to 4 years fell beyond the V stage as given by Ingram, 2002. However, these scores were significantly lower, when compared with Kannada (Radhish & Jayashree, 2009), in which the scores were above 7 by 3.6 years of age and above 8 by 4 years of age. The lower scores indicate the development is slower in Tulu compared to Kannada & English (Radhish & Jayashree, 2009; Ingram, 2001). This could also be attributed to difference in the syllable structure, sample size and variation in the total number of segments attempted by the children. The poor scores could also be due to the linguistic variability as analysis of specific languages indicated that the phonologies of some languages are acquired earlier than others (Bedore, 1999) and there is an evidence to suggest that PMLUs are longer in languages with longer words suggesting that children adjust their PMLUs according to the target language (Bunta, Fabiano-Smith, Goldstein, & Ingram, 2009).

In the current study, the PWP scores have shown significant increase with respect the age which clearly indicates that child's production approximates the adult form and that the child's productions become more intelligible as age advances.

PWC measures the overall correctness of the child's productions with respect to the adult targets. In the present study, the PWC scores also showed increase with age which could be attributed to increasing articulatory and cognitive control over speech production and hence, fewer errors. PMLU along with PWP and PWC gives a clearer image regarding the development of the phonology and whole word complexity.

Conclusion

Findings of the present study indicates that with increase in age children gain better articulatory proficiency, better approximation to the adult target words and thus, overall intelligibility. To conclude, Phonological whole word complexity measures gives us insight of the phonology in a broader view. It varies with the language structure, length and complexity of the utterance. Nevertheless, it is less tedious and time consuming when compared to the traditional assessment procedures. Thus, it can be used in clinical settings if standardized sample and age appropriate normative is used. However, this is a preliminary study. Hence, normative data should be established specific to a language for different age

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groups using larger sample size. This normative data may help us to measure word accuracy measures and thereby making our evaluations more easier and more accurate.

In the current study, single word elicitation task was carried out. The samples themselves may not have been representative of the phonological knowledge and abilities of all the participants, because the sample consisted of only 25 words. Also, the samples were not naturalistic as it was single word elicitation and not conversation. These measures are useful tools for studying child phonological acquisition, but other phonological analysis can provide a more in depth look at a given child's phonological system (such as phonemic inventories or phonological feature analyses). However, phonological whole word measures do provide valuable insights into phonological acquisition.

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Appendix A.

Rules for the calculation of Phonological mean length of utterance (PMLU):

Rules	Description
Sample size	Select at least 25 random words
Lexical class rule	Count words (e.g., common nouns, verbs, adjectives, prepositions and adverbs) that are used in normal conversation between adults. This excludes chills words (e.g., mommy, daddy, etc.)
Compound rule	Do not count compounds as a single word unless they are spelled as a single word (e.g., cowboy but not teddy bear; i.e., teddy bear would be excluded from the count)
Variability rule	Only count a single production for each word
Production rule	Count one point for each consonant and vowel that occurs in the child's production. Syllabic consonant receive one point (e.g., syllabic "l", "r" and "n")
Consonant correct rule	Assign one additional point for each correct consonant

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Outcome of Language-Based Intervention in Persons with Bilingual Wernicke's Aphasia - A Case Study

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Abstract

Wernickes aphasia is characterized by jargon utterances with impairment in auditory verbal comprehension, repetition and naming. The goal of the case study was a) highlight characteristic of wernicke's aphasia over the period of therapy b) report the importance of periodic assessment in understanding recovery c) influence of L2 over L1 and overall quality of

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life. We report a case of 47 years old male, diagnosed as Wernickes aphasia as a result of cerebrovascular accident. The case underwent a language based treatment for 6 months and as a result of treatment case improved in communication overcoming with all the linguistic deficits. During the course of therapy, case recovered from wernickes aphasia to conduction aphasia to anomie aphasia equally in both languages. Later, influence of L2 (treated) to L1 (untreated) language noted when therapy was withdrawn in L1 language at the final stage of recovery. A progressive change in the overall quality of life after an intensive speech and language therapy has been documented. This study offers a speech language pathologist with information that motivation of the case and periodic assessment would help to note the progress and consequently plan therapy appropriately.

Key words: *Wernickes aphasia, Recovery Pattern, Cross linguistic generalization, Verb retrieval deficit, Quality of Life.*

Introduction

Aphasia is an acquired neuro-communication disorder caused by brain damage. It commonly occurs due to stroke and is one of the most disabling deficits after stroke in both clients as well as their caregivers. Approximately 18 percent of stroke patients can show persisting communication deficits (Pedersen, Jorgensen, Nakayama, Raaschou, & Olsen, 1995). Wernickes aphasia is one of the types of aphasia, caused by damage to the temporal lobe of the language-dominant area of the brain. It is characterized by often excessively fluent output that contains frequent paraphasic errors and neologisms with severe comprehension difficulty.

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Outcome of Language-Based Intervention in Persons with Bilingual Wernicke's Aphasia - A
Case Study

Aphasia treatment efficacy in the past has shown controversy results (Cornelissen, Laine, Tarkiainen, Jarvensivu, Martin & Salmelin, 2003; Robey, 1994). However, speech therapy has shown positive concomitant changes in functional brain organization. Over the last few eras, there have been exhaustive efforts in the area of treatment techniques to improve social communication in aphasia.

The aim of this paper is to highlight a case of Wernicke's aphasia, who underwent speech and language therapy for a period of 6 months. Language therapy focused based on the client's specific need was implemented. A detailed report on the recovery pattern, type of errors exhibited in language performance, cross linguistic generalization of speech language therapy and its effect on overall quality of life over a period of first 6 months post onset is highlighted.

Method

Mr. M., A 47 year old male developed, left hemisphere Cerebro-Vascular Accident (CVA) resulting in Wernicke's aphasia. Computed Tomography (CT) scan during the time of insult revealed left parietal lobe sub acute infarcts of the left middle cerebral artery. Second CT scan after a week revealed minimal focal enhancement of left temporal and parietal lobe suggestive of sub acute infarct.

After two weeks, he was referred to a Speech Language Pathologist, with the complaint of having difficulty in speaking. On evaluation, premorbid history revealed that he had education up to 7th grade and was able to speak in three languages (Kannada, Hindi). Client was using Kannada as a social language (L2). Hindi (L1) was his mother tongue and used often at home.

On observation, case was able to speak fluently with severe difficulty in understanding speech, with some irrelevant answers to the questions asked and neologistic utterances. Western Aphasia Battery (WAB; Kertez, 1982; Kannada & Hindi Version of Western Aphasia Battery-

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WAB-K & H) was administered before and after therapy in both L1 and L2. Language intervention was given in both the languages initially.

Test administration was repeated during the course of therapy to assess the recovery pattern of aphasia. After the client showed considerable recovery in his overall language ability, with a little bit of help, early language training kit (Karanth, Manjula, Geetha & Prema, 1999) was used to assess further the residual deficits in various component of language.

Picture naming and word fluency tasks were given to determine the word retrieval deficits as well as a few qualitative differences in their phonological errors following which speech therapy was continued.

The syntax protocol (With a little bit of help: Early language training kit; Karanth, Manjula, Geetha & Prema, 1999) was used with line drawing pictures depicting various morpho-syntactic categories. A score ranging from 1-3 were given depending on the complexity of the morpho-syntactic structures used.

In addition, another set of forty colored pictures representing 20 nouns and their relating verbs were prepared for the word retrieval tasks. Every correct answer was given a score of one. Initially baseline scores were obtained for these two protocols in both L1 and L2 languages, following which treatment was given only in L2 language.

The therapy session would commence on a general conversation note, following which the morphosyntactic and word-retrieval task was performed. The pictures were presented first and asked to describe the picture in complete sentences. The clinician modeled the correct response and asked to imitate initially. For the word retrieval task, the noun pictures were presented first followed by verb pictures. If the case was not able to give any verbal output (> 10 seconds) or gave an incorrect response upon showing the verb/ noun picture stimulus, cues

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were given to the case. Initially semantic cues were given and if still the response was not there the phonemic cues were given.

Post-therapy scores were obtained for both L1 and L2 languages in terms of morphosyntactic categories and noun- verb retrieval abilities. Quality of life was also assessed at specific intervals of time during the course of therapy.

Results

Initially, Case presented with jargon utterances of 2-3 words with severe impairment of auditory verbal comprehension. He was able to repeat single words with some paraphasic errors. There was a significant difficulty in naming which is characterized by circumlocutory and paraphasic speech.

Table 1: Results of the WAB-K & H scores were as follows: (First Evaluation)

Sections		Score (K)	Score (H)
1. Spontaneous speech	i. Information content	5	5
	ii. Fluency	5	5
2. Auditory verbal comprehension		5.9	6.2
3. Repetition		2.4	3
4. Naming		5	4
Aphasia Quotient (Wernickes aphasia)		46.6	46.4

Based on the scores on WAB (K & H) (Table1), client was diagnosed as Wernickes Aphasia. Language intervention was initiated immediately after the evaluation and planned for 6 sessions

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(45 minutes each) of therapy per week. The therapy sessions were conducted in both the languages (L1 & L2) alternatively. Therapy commenced with traditional technique i.e. Deblocking (Weigl & Bierwisch,1970) and facilitation. The primary goals were, to reduce jargon utterances and to enhance verbal comprehension. Verbal expressions with special emphasize on mean length of utterance (MLU) and information content, repetition and word recall were worked upon. After 3 weeks of language therapy (16 sessions), WAB-K & H (Table 2), was re administered and following observations were made. There was a significant improvement noticed in terms of overall auditory verbal comprehension except for the complex sequential commands, and better verbal expression (MLU- 4). Client showed reduced jargon utterances with enhanced information content. However, repetition and naming difficulties with circumlocutory errors with phonemic and semantic paraphasias were persisting.

Table 2: Results of the WAB-K & H scores were as follows: (Second Evaluation)

Sections		Scores	
		K	H
1. Spontaneous speech	i. Information content	5	5
	ii. Fluency	6	6
2. Auditory verbal comprehension		7.5	8
3. Repetition		3.4	4
4. Naming		5	5
Aphasia Quotient (Conduction aphasia)		53.8	56

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As per the scores obtained, the client was diagnosed as Conduction Aphasia. Then the goals were focused on to work upon confrontation naming, rotated and generative naming and repetition. Traditional methods with emphasis on phonemic and semantic cueing were continued to stabilize and further enhance the comprehension and expression. On completion of 28 sessions of training (6 sessions per week for a period of 4 months), WAB K-H were re-administered (Table 3). Overall improvement noticed in all the sections with clinically significant progress in repetition and naming skills. However, difficulty in repetition of complex sentences and occasional naming deficits with phonological errors were noted. Spontaneous speech was characterized by inconsistent errors in morphosyntactic structures. The Scores of WAB-K & H indicative of Anomic aphasia.

Table 3: Results of the WAB-K & H scores were as follows: (Third evaluation)

Sections		Score (K)	Score (H)
1. Spontaneous speech	i. Information content	07	07
	ii. Fluency	08	08
2. Auditory verbal comprehension		8.8	9
3. Repetition		8	8
4. Naming		7	7
Aphasia Quotient (Anomic)		77.6	78

In order to work upon word retrieval deficit, picture naming (noun category) and word fluency (noun categories e.g : animals, vehicles) tasks were given. During the process certain

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phonological errors were noted. Client exhibited phonemic and semantic paraphasias. In addition to these errors omissions, metathetical and neologisms errors were also observed. Some of the errors are as follows: *E.g: /gareefa/ for giraffe, /garase/ for /garagasa/, /tiger/ for /lion/ (code switching), /papaatel/ & /taatel/ for tractor.* On word fluency task, in addition to the above mentioned errors addition and fronting errors were observed. (Few examples are as follows: /mora/ for Mola (Rabbit), /lottry/ for lorry, /bellu/ for bekku (cat), /aurickshaw/ for auto rickshaw). However, the above listed phonological errors were inconsistent in nature with increased frequency of errors during word fluency task in comparison to picture naming task.

With a little bit of help: Early language training kit (Karanth, Manjula, Geetha & Prema, 1999) was used to assess the various components of language during the stage of anomia. In summary, client exhibited difficulty in semantic discrimination, difficulty in judging tense markers, plurals, confusion between past, future and present, plurals, case markers, transitive/ intransitive verbs, PNG markers, sentence types, conditional clauses and participle constructions. In terms of semantics case showed difficulty in paradigmatic, syntagmatic relations, antonym, semantic similarity & semantic contiguity were affected.

The picture description task, revealed that the client exhibited few neologistic jargons, phonemic & semantic paraphasias, with inappropriate morphosyntactic structures. Topic initiation and maintenance skills were found to be affected and case failed to change the topic or repair communication breakdown. Mean Length of Utterance was found to range between 5 to 6 and rate of speech was 38 words per minute with a total number of words were 66. As per the findings, the therapy was focused on working on the morphosyntactic structures and semantically related tasks (word retrieval deficits). Emphasis was also given to improve his language skills related to his profession. Now, the therapy was taken in only Kannada language (L2). Therapy focused on working on syntactic and word retrieval abilities. Syntax protocol was administered before and after therapy.

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Details of morphosyntactic structure which were worked upon were as follows: plurals (6 sentences), tenses (8 sentences), conjunctions (2 sentences), transitive verbs (2 sentences), participle constructions (3 sentences), transitive verbs (2 sentences), intransitive verbs (3 sentences), case markers (11 sentences), negatives (2 sentences), and comparatives (3 sentences).

Both the languages were considered for the initial baseline evaluations. There was a significant difficulty noticed in conjunctions, case markers and negatives. (Depicted in figure 1)

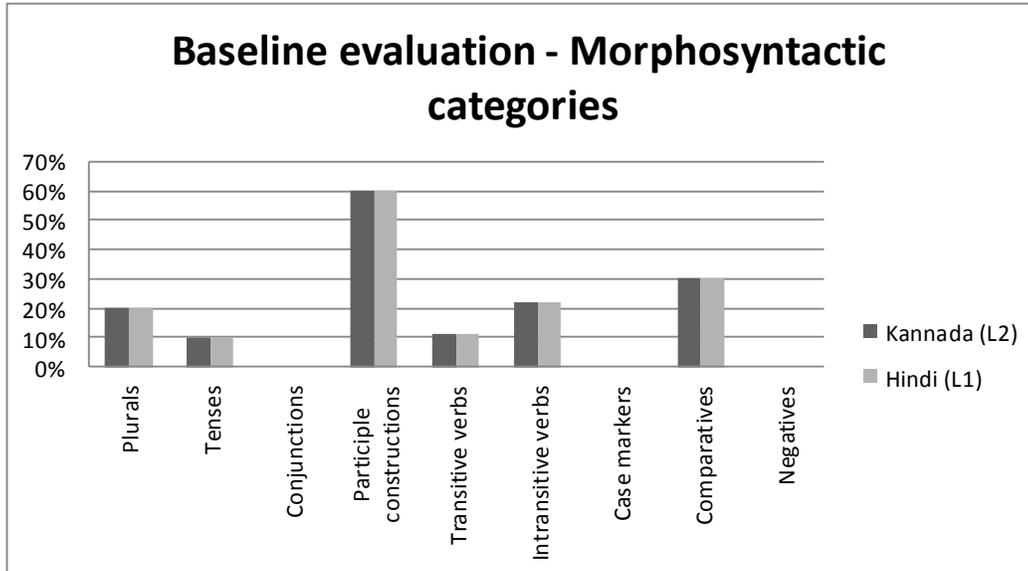


Figure 1: Baseline scores (percentage) of morphosyntactic categories in L1 & L2 .

After 20 sessions of language therapy clinically improvement was noticed on plurals, tenses, transitives, intransitives, case markers, comparatives except in other structures such as conjunctions, participle constructions and negatives, not much improvement seen (indicated in figure 2). Post therapy evaluation in both the languages interestingly revealed equal improvement with occasional errors in plurals, tenses, participial constructions, comparatives.

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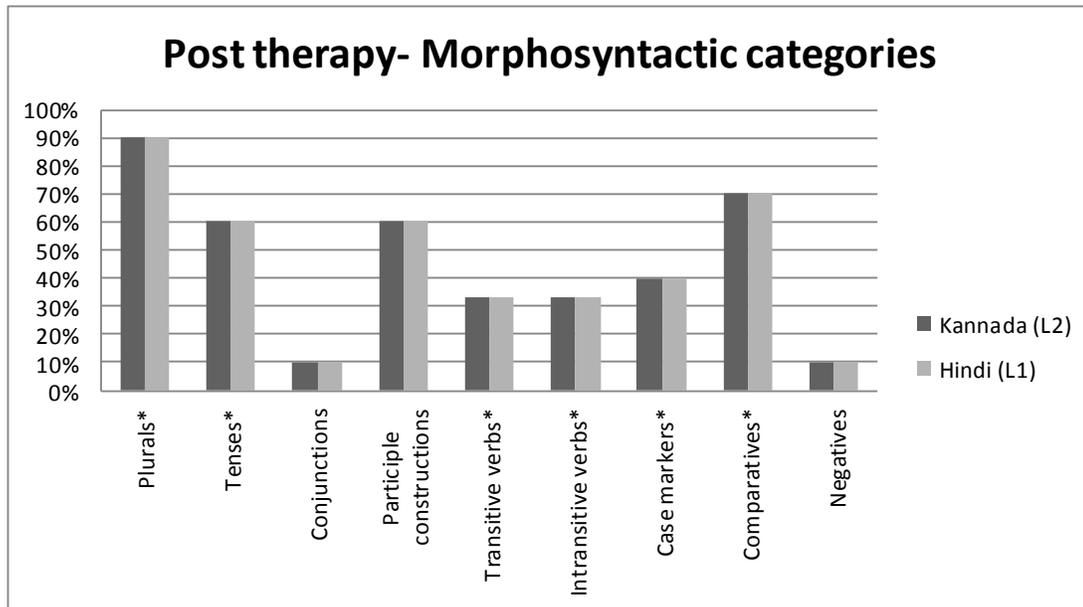


Figure 2: Indicating post therapy morphosyntactic scores in both the languages

Developed protocol for word retrieval abilities (both noun & verb) were administered before and after therapy. On baseline evaluation of the word retrieval task, verb retrieval deficit was more pronounced than noun retrieval (Depicted in the Figure 3) in both L1 & L2. Verb retrieval in L1 was slightly better than L2; however, the reverse was noted in noun retrieval ability.

Naming errors were characterized by substitution, omission or semantic errors. Code-switching errors, paraphasic errors, perseverations, fewer dysfluencies, and incorrect usage of morphosyntactic structures during verb retrieval task and self-corrections were seen. It was found nouns were easier to retrieve than the verbs.

After 12 sessions (1session=45 minutes) of intensive training for word retrieval ability, case was able to name 38 correctly, out of 45 target verbs, not considering the code switching and phonemic cueing, giving him a percentage score of 84% which indicated substantial

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improvement in the word retrieval abilities (Figure 3). Thus improvement seen at the end of 12 sessions were, improved word retrieval ability with reduced paraphasias and occasional neologisms. Case adopted self correction and code switching to enable him to recall the names of pictures or actions depicted in the picture cards. Also, reaction time taken by the patient was less, average of 5-6 seconds for one word which indicated faster word retrieval ability. After 12 sessions of therapy in Kannada (L1), Mr. M's both noun and verb retrieval ability was improved in trained and untrained languages (Depicted in the Figure 3).

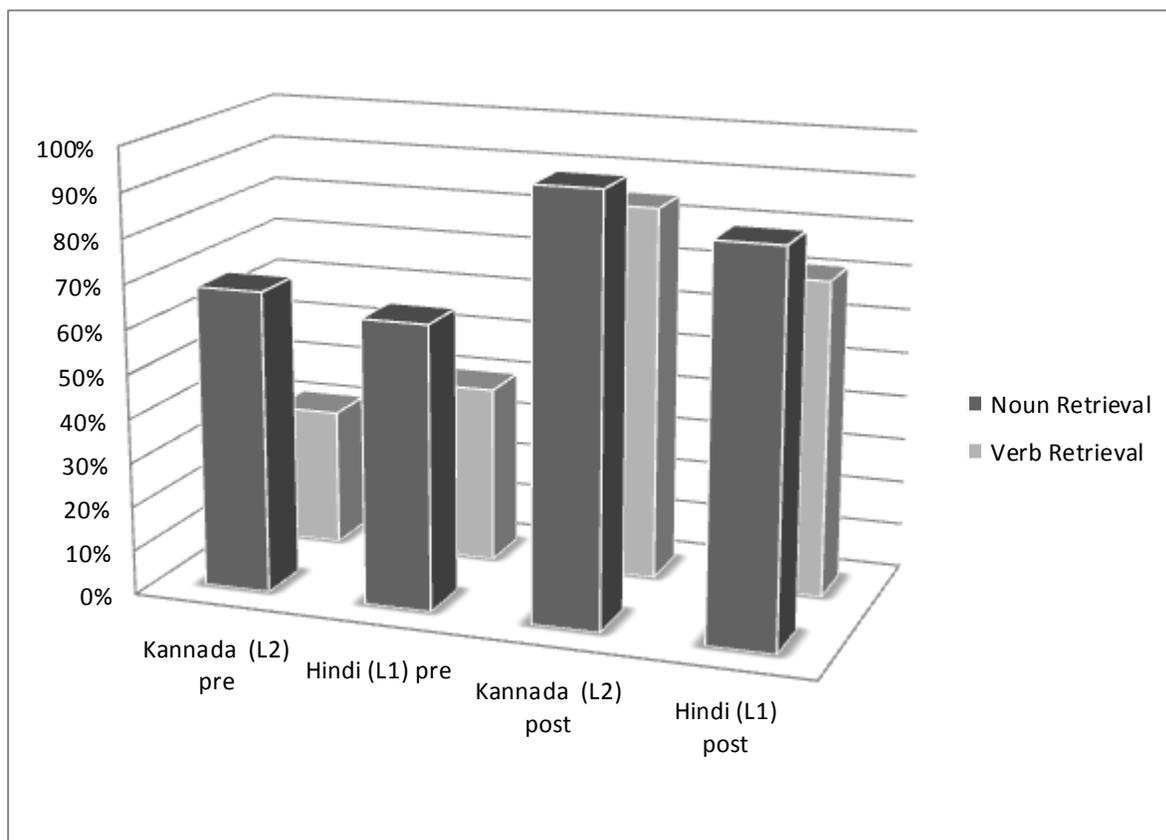


Figure 3: Comparison of noun and verb retrieval ability between L2 & L1 (Pre & Post therapy)

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Quality of Life

Quality of life assessment was also done to assess the social well being of the individual. The case was given a questionnaire which assessed the effect of his illness on physical, communication, psychological and social aspects of life (Remya,2009). QOL assessment was carried out twice, once during the time of his initial diagnosis as Wernicke's Aphasia and the next evaluation was after 3 months of language therapy, where his scores were 51 and 45 respectively (Table 4) indicating improvement in his quality of life. Interestingly, communication aspect of life to be the most affected domain in comparison to other domains, showing a score of 21 and 18 (Table 4) during first and second evaluation respectively. Post therapy scores of QOL indicated remarkable improvement in the communication domain of QOL. Self- rating of QOL at 4th and 6th months post therapy revealed 75% and 90% scores.

Table 4

Quality of life of client at 0 & 3 months post onset.

Domain	0 months	3 months
Physical	6	6
Communication	21	18
Psychological	12	11

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Social	12	10
Overall score	51	45

Patient reported 90% improvement in his communication ability in Kannada. He reports better communication skills in Kannada than Hindi. At this stage of recovery, therapy was terminated and the case was advised for follow up after a month.

Discussion

Findings of the periodic assessment of the present case with Wernicke's aphasia was discussed to understand the parallel recovery in Kannada and Hindi languages, differences in deficits exhibited during the course of management, cross linguistic generalization of L2 over L1 and overall quality of life.

On assessment it was noticed that Mr. M. recovered from Wernicke's aphasia to conduction aphasia to anomia as reported in the literature (Vukovic, Vuksanovic, & Vukovic, 2008; Kertesz & McCabe, 1977; Pashek & Holland, 1988; Gloning & Quatember, 1964). Initially, equal recovery pattern was noticed in L1 & L2 languages. Bilingual aphasia demonstrates a variety of recovery patterns which are quite distinct from the monolingual aphasics (Paradis, 1977). It was reported in the literature that approximately 61-65% of bilingual aphasics exhibited parallel recovery pattern (Fabbro, 2001; Paradis & Libben, 1987).

Sarno, Silverman, and Levita (1970) found that in the first 6 months fluent aphasics improved more than non-fluent, who improved more than global aphasics. During the second 6 months of stroke, fluent aphasics improved least and the global aphasics were the most. In the present case, the case progressed towards anomia from Wernicke's aphasia during the first six

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months. This could be attributed to regular specific language therapy approach, home training, age, motivation and family support. Bakheit, Shaw, Carrington, and Griffiths (2007) reported that the prognosis of post-stroke aphasia appears to depend, at least partially, on the type of the language impairment and patients with Broca's aphasia had a better prognosis than those with Global and Wernickes aphasia. They also reported that the rate of improvement in language function is highest in the first four weeks after stroke.

Specific linguistic deficits were noticed during the stage of anomic aphasia which was characterized by paragrammatic errors and word finding difficulty. In word retrieval tasks, case manifested inconsistent phonological errors particularly during word fluency than picture naming tasks.

Earlier it is believed that, verb retrieval problems were accompanying chiefly with agrammatism and noun retrieval difficulties with fluent aphasia (Berndt, Haendiges, Burton, & Mitchum, 2002; Kambanaros & van Steenbrugge, 2006; Kohn, Lorch, & Pearson, 1989; Shapiro & Caramazza, 2003; Williams & Canter, 1987; Kambanaros , 2008).

, in the present case, we found a significant impairment in the verb retrieval than noun retrieval ability with predominant errors in use of morphosyntactic structures and omission and substitution of incorrect marker with the target noun.

Kambanaros (2008) reported that Fluent Aphasics had difficulty retrieving the morpho-phonological form of the target word, hence specific information of the syntactic category is also important during word form retrieval. They attributed their findings to lexemes of nouns and verbs are stored in relatively separate components within the mental lexicon or that form retrieval is differentially affected by semantic & syntactic characteristics during morphophonological processing.

The present case had difficulty in getting the morphological forms of the target noun, the result showed grammatically incorrect sentences with inconsistent patterns and dysfluent speech with syllable, part word or word repetitions at times which indicated that these aphasics during

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the recovery would show verb retrieval difficulty more compared to noun retrieval. Therapy was concentrated both on the morphosyntactic categories as well as picture naming of action pictures helped the case to a greater extent in improving the linguistic aspects.

After 3 months post onset, as the patient wanted to improve his linguistic skills only in Kannada language (L2; the language used for his business), later stages of therapy was given only in one language. Still, untreated language (L1) also showed almost simultaneous improvement, though the therapy was more concentrated on the L2 language which was indicated in the baseline and post therapy evaluation scores in morphological structures and noun and verb retrieval task. The aforesaid description of the present Wernickes aphasia also correlated with the literature findings. Brocas aphasia improved only for the treated language while that in Wernicke aphasia improved simultaneously for both the languages (Watanori, & Sasanuma, 1976).

The present Wernicke's aphasic case attended a 6 hours of therapy per week for duration of 6 months. This intensive therapy with specific treatment techniques, motivation and age of the patient in learning could be the possible reason for greater improvement. It was reported in the literature, that intensive Speech & Language therapy (mean 8.8 hour/week) over a short period of time (mean 11.2 weeks) was more effective than less intense therapy (mean 2 hour /week) provided over a longer period of time (mean 22.9 weeks) (Jordan & Hillis, 2006; Bhogal, Teasell, & Speechley, 2003).

Effective treatment will definitely improve the patient's quality of life and hence they can overcome with their limitations and can participate in the social activities effectively.

Conclusion

To conclude from the present Wernickes aphasia client is that motivation to relearn the language is very important. Periodic assessment would give us an idea of the persisting deficits as well as the recovery pattern of language functions and planning appropriate management and

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to monitor step by step progress. It is important to start intense therapy (6-7 hour per week) and should be initiated during the spontaneous recovery itself for a period of first 6 months. Verb retrieval deficit also can be seen with such Wernickes aphasia indicating morphophonological errors. Parallel recovery was noted in both L1 and L2. A later stage of therapy was given in only one language indicated cross linguistic generalization effect on the untreated language. Though the case had poor quality of life in communication domain during the 0 month post onset period, it was improved over the period of 6 month post onset. Self- rating of the patient's quality of life helped the patient communicate in a society with more confidence. The limitations could be only western aphasia battery was used to investigate the recovery pattern and prognosis. However, overall quality of life improved with lesser difficulty in everyday communication.

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Grammatical Deviations in Samuel Beckett's *Waiting for Godot*

Saira Akhter
Mazhar Hayat

Abstract

This research article deals with the stylistic analysis of Samuel Beckett's play 'Waiting for Godot' on the level of Grammatical Deviation. Samuel Beckett's play is called as an absurd play which is known for disintegrated language. Beckett breaks the norms of English language to get the reader's attention, to develop his interest and to create his indulgence in the play. He has touched upon modern man's misery in existence, religion, cosmos, relationship and problem of time etc., with a long catalogue of other socio-political issues as sub-themes in this play. Hence, the language of the play 'Waiting for Godot' is ripe with material for stylistic analysis. Sometimes, prepositions or phrases are used in the place of complete sentences which become grammatical freak for the readers but for the researcher this irregularity creates specificity of

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artistic meanings. Drama represents action through dialogues. Most often, a character does not understand other character's talk which causes irrelevance of content in the situation and apparent meaninglessness. The common reader waives its message away with laughter, but it provides a new horizon of multiple meanings for the researchers.

Keeping in view the constraints of space and time, we have selected seven passages from the text. They are selected on the basis of stylistic and thematic significance. Leech's model of irregularities of language has been applied on Beckett's 'Waiting for Godot'. For the analyses and descriptions of the texts, Berry's systemic model has been applied to tackle with the grammatical deviations.

Waiting for Godot

Samuel Beckett's drama 'Waiting for Godot' is difficult to perceive and comprehend because of lack of well-knit plot or story-line. The reader cannot locate chivalric or heroic characters in it who can deliver grandiloquent and mesmerizing speeches. On the contrary, "Dialogue seems to have degenerated into meaningless babble" (Esslin, 1982, p. 7) without well-constructed patterns and structures of language. However, these irregular dialogues can appear quite logical and meaningful in Stylistic analysis of the play.

Unique Pattern of Language

Brown (1968) opines that this play has a unique pattern of language which is quite different from conventional dramas. Kennedy (1975) remarks that Beckett has brought his language to a "still point – the world of perpetual solitude" (p. 130) or to its cyclic reiteration.

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The language seems to belong to “limbo”. He adds an important point to it that “the total lack of interaction between the speakers is not stated but expressed through the fast-flowing fragments of speech that never interlock” (p. 132). According to him, Beckett’s plays present the language as the only reality in it “but words cannot be trusted – they can neither communicate *nor* express, they can only fail” (p. 134). In the drama, dialogue is an essential element and Beckett creates a new and negative myth by its failure which is “a source of creative energy, is comparable to the familiar power of certain negative emotions as motives to action, and to ‘the negative way’ as a source of spiritual life” (p. 135).

Literary Criticism and Linguistic Framework

Literary critics locate certain elements in ‘Waiting for Godot’ based on their intuition and imagination which is partially subjective, because they do not have proper system of analyzing literary discourse. In other words, literary criticism is not based on linguistic framework which is objective and systematic. A literary critic analyses, criticizes and evaluates an extract from the text based on his perception of a writer’s socio-political age, his life history and background. Hence, his judgment can be different from another critic’s verdict on the same text depending on his personal vibes or philosophy towards life. Quite contrary to this approach is the approach of a linguist and a stylistician.

An important component of linguistics for textual study is stylistics which consists of “less intuitive and less personal method of analysis – one which would depend instead on the observable facts” that is the diction of play in the present study (Thornborrow & Wareing, 1998, p. 3). A stylistician chooses an extract from a text, selects tools for its analysis and then

interprets it; here the analysis can diverge into different tracks of interpretation but overall it gives an objective treatment to the text. Simpson (1997) presents three key factors of stylistic analysis: “The first is to do with what’s in the language itself, the second with what’s in the context of communication, while the third is to do with what’s in your head” (p. 3) which is actually a stylistician’s erudition to explain text. He further says that stylistics is an off-shoot of both the disciplines – literary criticism and linguistics. Keeping all these things in mind, the researchers have selected Stylistics as an evaluative approach to understand objectively the enigmatic text of Beckett’s ‘Waiting for Godot’.

Deviations

‘Deviation’ is one of the two divisions of ‘foregrounding’ in ‘Stylistics’. ‘Foregrounding’ typically involves a defamiliarization, deautomatization or highlighting of some kind in the lexemes or syntax of some discourse. It occurs “either through an aspect of the text which deviates from a linguistic norm (called ‘deviation’) or, alternatively, where an aspect of text is brought to the fore through repetition or parallelism” (Simpson, 2004, p. 50) which is called ‘parallelism’. Leech (1989) has presented and discussed phonological, graphological, lexical, grammatical, semantic, dialectal deviations, deviations of register and of historical period. Neologism or nonce-formation and functional conversion (which is changing one category to other of the same item) are examples of lexical deviation. “The borrowing of features of socially or regionally defined dialects” (p. 49) is considered Dialectal Deviation. In this article only the deviated pattern of language of ‘Waiting for Godot’ on Grammatical level will be analysed and discussed.

An acute observation of mannerism, repetition and even nonsense of English language is often visible in English dramatists before Beckett which was given a pleasant turn by the naturalistic quality of the language. We found in Beckett a special flavor of one-sided dialogues with his peculiar economy and control of language and its precise use. Every syllable and succession of long and short sound, words and even sentences are calculated to give an impact stunning but lasting on the mind of the reader. Keeping in mind this impact, one finds alluring grammatical deviations at syntactical level in which most of the times the reader finds ellipses of verbs which represent inaction of the characters in 'Waiting for Godot'. Grammatical deviation is a deviation from accepted norms of grammar. Incorrect or bad grammar, inversion of accepted word order in a sentence, violation of 'surface' and 'deep' structures, wrong use of verb or verb forms, ellipses and the usage of genitive structure to an unusual extent like "our heart's charity's heart's fire" (Leech, 1989, p. 45) etc fall under the category of grammatical deviation.

TEXT 1

VLADIMIR:

Hand in hand from the top of the Eiffel Tower, among the first. We were presentable in those days. Now it's too late. They wouldn't even let us up.

(p. 10)

In the first selected text for analysis, Vladimir, at first, is depressed at the sorry state of affairs in his present life but the next moment he says that after bearing so much trouble they

should not lose their heart. They should have thought about committing suicide many years ago because now nobody can allow them to enter Eiffel Tower to end their lives.

Vladimir's first utterance comprises ellipses of unusual nature which causes ambiguity. It does not convey clearly and comprehensively his thought. The following analysis can show the deviation of its structure.

Hand in hand from the top of the Eiffel tower,

Ind. Cl. [S ellip] [V ellip] A(PP – bpc) A(PP – pc)

among the first.

Ind. Cl. [S ellip] [V ellip] A(PP – pc)

We were presentable in those days.

S V C A (PP – pc)

Now it's too late.

A S V C

They wouldn't even let us up.

S V(neg)- (A) -V O extension of verb

The first sentence is not a simple sentence. It is a compound sentence which is compressed with Adverbials and a comma only in an irregular way, so it is grammatical and graphological deviation. Both the clauses are deprived of their subjects and predicates. The focus

is on the prepositional phrases. Wright and Hope (1996) say that “prepositional phrases usually function as adverbials” and “much of the scene-setting and atmosphere of a text can be conveyed by prepositional phrases” (p. 149). Beckett describes Vladimir’s recollections of past with the adverbials. This scene is set in Paris where both the friends went to visit Eiffel Tower. The past discloses their youth period spent in the company of each other in a populated and fashionable area of France.

The subject is ellipted from this clause probably because it is understood from the context and previous dialogue that he is talking about their past lives. The absence of predicate ambiguates their action that what did they do in their past on Eiffel Tower. There can be any one of the two possible verb phrases which is omitted by Vladimir in his speech: one is ‘should have ascended’ and second is ‘should have jumped’. First verb phrase ‘should have ascended’, does not go with the rest of the clause that is why second verb phrase ‘should have jumped’ is more appropriate in this slot. He is thinking about their suicide attempt which they should have attempted half a century ago to end their lives when Eiffel Tower was newly built and no one would have objected on their presence there because they were in better condition then, as they had to pay charges to go up the Tower. The tragedy of their present life is enhanced by mentioning their desolate past in the garb of pleasant mood of Vladimir while pondering over “a time when they still belonged to society” (Robinson, 1969, p.251).

The second clause is joined by comma which can be replaced by conjunction “and” or punctuation mark “ ; ” (a semi-colon). This independent clause is without subject and predicate so it is a deviation from Standard grammatical rules. Subject ‘we’ is ellipted but the reader can guess it from the context. The predicate ‘would have been’ is also ellipted from the utterance. It

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implies Vladimir's feeling of pride on this thought that they might have been the first and foremost suiciders who would have committed suicide from Eiffel Tower if they could have attempted it in the past. That unattempted action also indicates their same inactivity and inertia in the past as is in present; therefore, Vladimir did not use verbs in his dialogue to hide their inaction. The prepositional phrase "among the first" denotes that they would have been considered among the distinguished first suiciders. It is an obvious hint towards a wide range of unemployed, frustrated and poverty-stricken people even in the past which is displayed by the usage of Adverbial clause.

Beckett has written mostly the elliptical sentences in 'Waiting for Godot' which makes him "an obscurantist" for "projection of the obscurantist elements in our life" (Berlin, 1981, p. v). Beckett presents the impotency of their actions in clauses without verb phrases. Their planned suicides never attain fruition.

The next two sentences have normal order of SVCA (Subject, Verb, Complement, Adjunct) and ASVC (Adjunct, Subject, Verb, Complement). The placement of irregular pattern of grammatical sentence structure with a regular one intensifies the contrast between the two. They were in better state and shape; they were able to pay the fee to visit the monument. Now they do not have money so they cannot visit such places. Vladimir's retrospection discloses that they suffered from the anguish of existence in the past and they could feel it now so the death would be their only recourse to avoid it, but it also might prove an abortive action for them.

TEXT 2

ESTRAGON:

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I remember the maps of the Holy Land. Coloured they were. Very pretty. The Dead Sea was pale blue. The very look of it made me thirsty. That's where we'll go, I used to say, that's where we'll go for our honeymoon. We'll swim. We'll be happy.

VLADIMIR:

You should have been a poet.

ESTRAGON:

I was. (*Gesture towards his rags.*) Isn't that obvious.

(p. 12)

Estragon's speech has grammatical deviations. Here, the lines are analyzed grammatically to find out deviations in them to be interpreted for the readers.

I remember the maps of the Holy Land.

S V O(NP – det, n) A(PP – pc)

Coloured they were.

C S V

Very pretty

[S ellip] [V ellip] C

The Dead Sea was pale blue.

S(NP – mmh) V C

The very look of it made me thirty.

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S(NP – mmhq) V Oi Od

That ’s where we’ll go, I used to say

(Dep.cl.) S(Pr,demon) V A (Dep.cl) S V (Ind.cl.)S V to–infinitive

That ’s where we’ll go for our honeymoon.

(Dep.cl.) S(Pr,demon) V A (Dep.cl.) S V A(PP – pc)

We’ll swim.

S V

We’ll be happy.

S V C

You should have been a poet.

S V C

I was.

S V (C ellip)

Is n’t that obvious

V(neg) S C

First line consists of SVOA (Subject, Verb, Object, Adjunct) structure and no irregularity of grammar is found in it, but the second sentence has C S V (Complement, Subject, Verb)

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pattern which is a grammatical deviation. It is called inversion of order; the thematic position is given to the complement or attributive Adjective which is foregrounded syntactic structure. It shows Estragon's attention to the colors of maps in the Bible and not to the sacred book. It may represent the dearth of colors of life for him. Next utterance has a complement as its ingredient. There is neither a subject nor a predicate which connect this utterance with the subject and predicate of the previous one. It is an elliptical sentence which is marked because Beckett has achieved here economy of expression by deleting subject and the predicate from this utterance. The focus is once again on a complement "very pretty" which makes it clear to the reader that Estragon has aesthetic sense and interest in the worldly affairs. The beauty attracts him as it attracts to a poet.

The next two sentences have normal order of SVC and SVO: in the first sentence the color of Dead Sea attracts Estragon, but the second utterance gives semantically odd meaning in which he feels thirsty to drink its water. Everyone knows that the taste of this sea is very salty because of high quantity of sodium mixed with its water. His thirst may symbolize the thirst for spirituality and purgation from sins.

The last sentence of the analysis is very strange in its syntactic pattern. Two subordinate clauses precede the super-ordinate clause, which complicates and puzzles the reader's understanding. "That" is a demonstrative deictic pronoun used as a subject of the dependent clause; it is also an anaphoric reference to the Dead Sea. In his youth probably he wanted to go there to enjoy and to spend his time in the company of his wife but his wish remained unfulfilled. The spiritual element of purification is discarded here by his physical need of getting married and spending his time in merry-making. He craved to be happy once in his life. Robinson (1969)

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asserts that “his suffering is physical... he still delights in the body” (p. 250). Estragon is just recalling his dream of a happy conjugal life which was perhaps thwarted and turned into a nightmare by time or his economic instability which leads him to wait for Godot for some tangible reward and bright future.

Estragon wished to swim in the Dead Sea because there would be no chance of drowning as he was nearly drowned in the Rhone and rescued by Vladimir. So this whole chunk establishes Estragon as a man who is deprived of the physical pleasures of life. Resultantly, he hankers after it more and more. This speech event begins at a holy juncture but it ends at the unfulfilled physical desire.

Vladimir’s utterance has a regular SVC structure. He suggests Estragon that he should be a poet. Estragon’s answer “I was” consist of SV but complement of copula (was) is missing. It is a deviant use of sentence which gives incomplete meaning. He does not utter a complete sentence but he refers to his old and worn out cloths which prove him a poet. The poet who writes in lyrics about his dreams of love and peace cannot earn bundles of money; nobody gives worth to dreams so he left his occupation which is described with past tense. Since then he could not materialize his dreams.

Estragon’s depression at his failure in life is projected by his utterance “Isn’t that obvious”. It has an interrogative and negative verb at the initial position; SC is used after it but it does not end with a sign of interrogation. It can be considered irregularity at syntactic and graphological levels. “That” is a pronoun used as a deictic which refers to his condition in

tattered clothes. His sordid mood at the dullness of his life is presented with such a sentence as has the pattern of a question but it is without its requisite question mark.

TEXT 3

VLADIMIR:

He said Saturday.

(p.15)

Estragon and Vladimir discuss the day on which Godot promised to come for employing them after consulting some friends. On Estragon's question, Vladimir gives him an answer which is elliptical in its construction. If Vladimir is quoting here Godot's word then "Saturday" should be written within inverted commas and before that and after verb "said" comma should be used.

"He" is subject, "said" is verb and "Saturday" is at adverbial position but it is without a preposition. According to grammatical rules, there should be a link between verb "said" and adverb "Saturday". We know that "said" is a transitive verb which needs a direct object to convey its meaning. To make this sentence comprehensible, we can opt two ways: one is to add to-infinitive as the object of transitive verb, e.g. "He said to come on Saturday" and the second option is to add a relative/nominal that-clause "as direct object" (Quirk & Greenbaum, 1983, p. 316) e.g. "He said that he would come on Saturday". Now if we analyse the sentence, the structural and semantic ambiguity would be made clear and we can understand the foregrounded structure.

Their long Saturday evening is without the next day of Resurrection. They are hanging there without any rescue from any one.

TEXT 4

ESTRAGON:

(*with effort*). Gogo light—bough not break—Gogo dead. Didi heavy—bough break—Didi alone.

(p. 17-18)

Estragon and Vladimir have exhausted their topics of conversation; therefore, the suggestion to hang themselves from a branch of tree crops up. Vladimir offers Estragon to hang himself because he is lighter in weight than him. Estragon refuses to do so because of the reason narrated in the given text for analysis which Vladimir cannot understand. Estragon explains it with a very unusual syntax which is analysed here.

Gogo	light	—	bough	not break	—	Gogo	dead.
S	[V. ellip]	C	[conj. ellip]	S	[aux. ellip] neg V	[conj. ellip]	S [V. ellip] C
Didi	heavy	—	bough	break	—	Didi	alone.
S	[V. ellip]	C	[conj. ellip]	S	[aux. ellip] V	[conj. ellip]	S [V. ellip] C

Both the sentences have the same structure. A lot of syntactic complexity can be observed in these sentences. Each sentence can be divided into three sentences or it can be joined by conjunctions but Beckett has used dashes instead which is a syntactical and graphological deviation. The sentence becomes a compressed and complex phenomenon because of ellipsis of

verbs which has an irregular and a deviated structure. Wright and Hope (1996) define ellipsis as a device which involves “the absence of an item which the reader or listener has to supply... its use in writing treads a fine line between economy and incoherence (where too little information undermines understanding)” (p. 170). Without use of conjunction in a sentence and with the usage of dashes, Beckett tried to give some pause so that the clauses can be prominent and focus will be on them; in addition to that, Vladimir will get some time to reflect on them and he will be able to comprehend Estragon’s thought.

Beckett did not divide complex sentences, having one dependent and two independent clauses each, into short and simple sentences because full stop will break the tempo of thought whereas dashes infer linguistic continuity of the topic of the sentence. Vladimir is slow to understand the hints provided by Estragon on the topic of committing suicide. Therefore, Estragon has to utter his thoughts in a bit detail. The syntactic pattern which he uses to convey his thought-content to Vladimir is SC, SV and SC. In both the sentences, auxiliary verbs are missing which “carry information about tense, mood and aspect” (Thornborrow & Wareing, 1998, p. 55). This is a very unusual thing that the sentences consist of only subjects, lexical verbs and complements. The whole incident seems to happen at the same time because Beckett possesses the habit of conveying every action into present.

Without verbs, the action seems to convert into inaction. No chance of committing suicide will be availed. It is just discussed here but the characters would not be able to realize their scheme. Hence, it will be another futile activity added in their life as the sentences look lifeless and vain without the verbs. Their ellipses symbolize the absence of performance of any happy or tragic deed from their life.

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TEXT 5

POZZO:

Nice business it'd be if he fell sick on me!

(p. 27)

After taking his meal, Pozzo throws away his chicken bones. Estragon is hungry. He wants to chew those bones so he asks Pozzo about them. According to Pozzo, Lucky has the right to use them. On Lucky's refusal, Estragon takes the bones. Pozzo, in his anxiety, utters a sentence which has deviant syntax.

	Nice business		it'd be						
Ind. cl.	C		S		V				
	If		he fell	sick	on me				
Dep. cl.	Conj (conditional)	S	V	C	A(PP – pc)				

Pozzo's sentence consists of one main clause and another subordinate clause this is why it is a complex sentence. Its syntactic pattern is CSV and SVCA. The CSV pattern of independent clause is deviant and irregular one. The thematic position is given to the complement of this clause which should be placed after the verb. So the inversion of order forms a foregrounding here. Lucky did not reject the bones ever in his life which may be his only meal. This unexpected event is presented by unusual syntax. In his disturbance, Pozzo disrupts the grammatical pattern of his sentence.

In complement “nice business”, which is also a noun phrase, an adjective “nice” is working as modifier to head word “business”. Third person singular “It” is subject which is also a deictic. This is a proximal deixis which refers to a possible ailment of Lucky if he does not eat anything. The deep structure of NP “nice business” tells us about its ironical use which “involves saying something which is not true” (Carter, 1996, p. 194). For Pozzo, it would be a bad thing if his carrier would be sick which is pointed out from Pozzo’s worried look at him. He is not concerned for his menial but he is irritated to think about the impediment in his work and journey because of Lucky’s possible sickness; hence, it would not be a ‘nice business’ for Pozzo.

The subordinate clause has normal sentence and it works here as adverbial clause which serves the purpose of “what” in the sentence. Law (2002) describes such clause as “open: the ‘if-event’ may or may not happen” (p. 11). It means that Lucky may or may not be ill in imminent future. Pozzo may be fretful at the prospect of hiring a new slave, therefore, exclamatory sign is used at the end of the sentence otherwise there is no need of it. Pozzo’s cruelty and atrocity is displayed by this sentence.

TEXT 6

ESTRAGON:

The Scapegoat's Agony.

VLADIMIR:

The Hard Stool.

POZZO:

The Net. He thinks he's entangled in a net.

(p. 40)

On the request of Estragon and Vladimir, Pozzo orders Lucky to dance. After frolicking, Lucky stops it. All the three persons give different names to his dance. Their three utterances have deviant structures.

The Scapegoat's Agony

[S ellip] [V ellip] [Oi ellip] Od

The Hard Stool.

[S ellip] [V ellip] [Oi ellip] Od

The Net

[S ellip] [V ellip] [Oi ellip] Od

He thinks he's entangled in a net.

Ind. Cl. S V Dep. Cl/ Rel. Cl. S V A(PP)

Pozzo tells both the friends that Lucky has given a particular name to his dance. So we come to know that the three actors have taken subject, verb and indirect object “he calls it” from Lucky. The three utterances analysed above are examples of ellipsis and to understand them, the reader has to fill this gap. The obscurity of expression can be understood by Berry’s voice systems. Berry (1977) says that sometimes we have a choice to represent our processes in sentences with surface structure or deep structure, i.e., “to make something explicit or to leave it implicit.... the term major is used to refer to the making of a process explicit; the term minor is used to refer to the leaving of a process implicit” (p. 153). In the explicit structure, predicate will be there but in the implicit structure, predicator will be absent.

The grammatical analysis of the given text informs the reader that the three utterances have meaningful implicit structure but its surface structure is deviant and irregular. Merely Noun phrases have been used by Beckett for the sake of economy of expression. This economy of expression has a painful and deliberate effort of his writer at its back ground. A lot of knowledge is conveyed by these noun phrases. For the sake of emphasis on the noun phrases, they are used solely in a compressed manner which generates deviation from the Standard rules of English Grammar. The initial letters of these noun phrases are in capital, which imply certain latent meanings. This dance represents a man who is in anguish because he may be sacrificed for the sin of others. Dutton (1986) says “such figures, who carry the scorn and even the physical burden of a society, are called scapegoats, an idea alluded to Lucky’s pathetic, shambling dance is called ‘The scapegoat’s Agony’ ” (p. 61). Pozzo blames Lucky all the time as a cause of all his wrong doings and he does not say anything to make his position clear so, he has to shoulder responsibility of Pozzo’s deeds of failure.

Noun Phrase “The Hard Stool” has also a deviant syntax for getting prominence in the text. Lucky stands all the time to offer his services to Pozzo. Even after long journeys, he does not sit anywhere. It seems that he is devoid of human qualities; he has become an object on which Pozzo depends all the time for his things and actions. Two lexemes precede headword “stool” which enrich its meaning. Beckett has presented Lucky as a very strong man on whom Pozzo practises his relentless actions.

In Pozzo’s speech, we come across a deviant syntax and a normal complex sentence having one main clause and one subordinate clause. Resultantly, the distinction between the two utterances becomes more prominent. Determiner “the” is placed before headword / noun “Net”

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as it has been used in earlier two noun phrases. With this definite article, the nouns become particular and they refer to some specific entity which is possessed by Pozzo. So, whatever Lucky does, it certainly has Pozzo's will and order behind it. The correct name of Lucky's dance is "The Net" which has its meaning at deep structure level. He feels himself entrapped by Pozzo in a snare from which he cannot come out. His dance does not mean his joy but it reflects his helplessness and powerlessness on his own life. Frye says that "Lucky... thinks he is entangled in a net: the image of being fished for by some omnipotent and malignant angler" (qtd in Bloom, 1985, p. 20) named Pozzo. So, a lot of meanings are conveyed with Beckett's laboured elliptical utterances which are grammatically irregular to analyse and interpret them.

TEXT 7

POZZO:

... Let me go! (...) Up!

Lucky gets up, gathers up his burdens.

VLADIMIR:

Where do you go from here?

POZZO:

On.

(p. 88)

In Act II, Pozzo wants to go from the stage after getting up from the earth. Vladimir questions him but he does not get satisfactory answers rather no answers from Pozzo. Soon, he leaves the stage with Lucky. Pozzo's utterances are very brief which shows that Beckett has deviated from the established syntactic patterns.

Let me go!

[S] V- (C) -V

Up!

[S] [V ellip] e (preposition as extension of verb)

Where do you go from here ?

Wh-interrog aux S V A(PP)

On!

[S] [V.ellip] e

The grammatical analysis shows that Pozzo's first utterance and Vladimir's interrogative are normal in their structures but Pozzo's second and third utterances are deviant syntactically due to economy of expression. He orders Lucky with the help of prepositions only. It is extreme condensation of Beckett's language. We know that these are imperatives in which subject is understood or implied. An imperative sentence presents "the mood of a verb expressing command" (Law, 2002, p. 48). Therefore, if verbs are ellipped from the utterances, it is a deviation from principles of grammar. Preposition is used as an extension of verb "which changes the meaning of the verb to which it is attached" (Berry, 1977, p. 67). The deep meaning of these clipped utterances reflects Pozzo's dislike for Lucky; therefore, he uses prepositions to show Lucky's direction of movement.

In the text of 'Waiting for Godot', Pozzo seems to be in a hurry all the time. He uses elliptical sentences a lot because he does not like to have long conversations with Lucky whom he does not respect as a human being. His favourite lexeme is "on" to start an action in both the acts of the play. Its deep structure represents his own journey to blindness and death ultimately.

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Berlin (1981) writes: “the ‘on!’ leads to one place only, the grave, for the night of the play has come back to make even darker the night of Pozzo’s blindness” (p. 105).

Grammatical Deviations

Grammatical Deviations		Frequency	
Ellipses	Subject	6	22
	Verb	9	
	Conjunction	2	
	Object	5	
Inversion of syntactic order		2	

Analysis of Foregrounded Texts

From the seven foregrounded textual extracts for grammatical analysis, elliptical utterances are found in greater number as compared to utterances which have inverted syntactic order. Ellipsis at the level of verb is greater in number. Verb reflects the action in an utterance and its absence shows the inaction of the characters of the drama. The inactive and futile life of Estragon and Vladimir is presented with this type of grammatical deviation. Ellipsis of subject is also meaningful in the dialogues of Pozzo. He does not bother about the ‘doer of action’ or the person from whom he is taking benefit but he focuses on his object and work done by Lucky. By breaking the rules of placing parts of speech in an order to make a sentence, Beckett sometimes

has given thematic position to the complement. This device is called inversion of syntactic order. It has been used in the selected extracts to focus the unfulfilled desire of physical happiness of Estragon at one place and at the other place it highlights the fear of Pozzo of Lucky's sickness.

The disintegrated language of characters yields enough foregrounded content for the study of grammar mostly with incomplete sentences; the utterances written with incorrect punctuation marks and spellings of lexemes are experimented with in the play 'Waiting for Godot'. Seven texts are analysed for describing grammatical deviations in the play. Grammatical deviation is breaking the rules of grammar in the selected textual discourses, elliptical constructions and inversion of syntax are obvious and prominent types of grammatical deviations. Elliptical constructions refer to Beckett's habit of condensation. He does not repeat the words if there is parallel construction in the dialogues. For this purpose, either he excludes subjects or verbs from the sentences. The researchers have also found ellipses of conjunctions which display the eagerness of the characters to complete his turn before forgetting his content. Inversion of syntactic order is another type of grammatical deviation. It is used to highlight that particular lexeme which is written at the thematic position so that the reader will be acquainted with its significance in the text.

To Conclude

To conclude, through this stylistic analysis of grammatical deviation, a link between particular linguistic choices and their manifold literary effects present in the text of the play is established. This study will prove a seminal work on Beckett's 'Waiting for Godot' from the

perspective of deviations in Stylistics whose style is marked for its brevity which may sometimes be difficult for a common reader to decipher.

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Grammatical Deviations in Samuel Beckett's *Waiting for Godot*

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A Comparative Study of Francis Bacon and Bertrand Russell's Prose Style

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Abstract

In this article, the analytical study of Francis Bacon's and Bertrand Russell's Prose style is presented. Both scholars and writers have more than Three hundred years gap in each other. But both scholars have similarities in their writings. Anyhow, leading qualities of both writers' prose style are also presented in the end of this article.

Introduction

Prose

Prose and poetry are the basic form of literature. Literature came in to being in the form of verse in the beginning of human history. Verse writings are most technical writing. Later on in English literature prose came in to being. And prose oratorical prose

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such as Historical prose, Fictional prose, Oratorical prose etc. In the development of English, there are many periods and every period has its own style. Francis Bacon is the writer of Renaissance and Bertrand Russell is the writer of Modern Age. Both are philosopher and well known essayist. Their contributions towards the English prose are countless. Their prose style played a great role in the development of English prose.

Prose is the ordinary form of written or spoken language. It is usually for the description of facts or the discussion of whatever one's thoughts which is non poetic and non theatrical. There is however, a blend of the two forms of literature known as prose poetry (Le Bourgeois 2003)

Basic Prose Style

The prose style describes twelve basic principles of good prose style and illustrates most of these principles with examples. Since most writers and editors agree about importance of these twelve basic principles (William Joseph M. 2000)

These twelve are as under:

1. Write in the active voice.
2. Avoid nominalization.
3. Express parallel ideas in parallel grammatical form.
4. Place the emphatic words at the end of the sentence.
5. Express statements in positive form.
6. Vary sentence patterns.
7. Choosing the words carefully.
8. Avoid over using word modifiers.
9. Clarify the logical relationship among the ideas such as
 - (i) Addition. (ii) Comparison (iii) contrast (iv) Place.
 - (v) Purpose (vi) Result, (vii) Summary, Intensification.
 - (viii) Time. (later, after words, In the meantime, soon)
10. Prune dead words.
11. Avoid redundancy
12. Use metaphor for illustration.

Francis Bacon

Francis Bacon (1561-1626) was an English philosopher, statesman, scientist, lawyer, jurist and author. He is known as the Father of empiricism and famously died of pneumonia contracted while studying the effects of freezing on the preservation of meat. He served both as Attorney General and Lord Chancellor of England. Although his political career ended in disgrace, he remained extremely influential. His works, especially as philosophical advocate and practitioner of scientific revolution. Bacon was knighted in

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1603, created Baron Verulam in 1618 and Viscount St. Alban in 1621. As he died without heirs both peerages became extinct upon his death (Cousin 1910).

Philosophy and Works

Bacon did not propose any theory as actual philosophy but rather a method of developing philosophy in his *Mages Opus* (Novum Organum) argued that although philosophy at the time used the deductive syllogism to interpret, mature philosophers should instead proceed through inductive reasoning from fact to axiom to law. Before beginning this induction, the inquirer is to free his or her mind from certain false notions or tendencies which distort the truth. These tendencies are called Idols. These are of four kinds.

Bacon claimed that:

Any moral action is the action of human will which is governed by belief and spurred on by the passion.

Good habits - what aids men in directing their will toward the good.

No universal rules can be made as both situation and men's character differ.

Francis Bacon cites in his work world changing inventions: Printing, gun powder and the compass. These three have changed the whole face of the world and the state of things: first in thought and literature, the second in warfare, and the third in navigation which resulted in innumerable changes.

Bacon's Method

Novum Organum is a philosophical work by Francis Bacon published in 1620. The title is a reference to Aristotle's work *Organon* Bacon detailed a new system of logic believed to be superior to the old ways of syllogism.

Influence

Bacon's ideas about the improvement of the human lot were influential in the period between 1630 and 1650 among a number of parliamentarian scholars. During the Restoration, Bacon was commonly considered as a guiding spirit of the Royal Society founded under Charles II in 1660. In the nineteenth century, his emphasis on the induction was revived and developed by William Whewell among others (Hales 1962).

Bacon's Contribution to English Prose

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English prose owes a good deal to Bacon way of writing. A critic rightly points out that Hooker and Bacon did great things for the development of English prose. When alliteration, antithesis, similes, etc., from “unnatural natural history” were common these two showed that English was as capable as the classics of serving the highest purpose of language.

Essay and Prose Style of Bacon

The title Essay indicates Bacon’s purpose. The subject matter changes with the growth of his personal interests and experience. He writes in the first ten essays on everyday subject attractive to the student of men and affairs. In the essays, he is the man of the world rather than the philosopher who speaks in writing of the motives and duties. His noble ideals stand out clearly.

Bacon says, Goodness is the greatest of all virtues and dignities of the mind, being to character of the dignity and without it man is a busy, mischievous, no better than a kind of vermin (Bacon 1597).

The general tendency of his remarks on conduct is, be wary, gain trust but give it only most cautiously, foster your own virtues but do not expect them in others; aim at great ends to compass them use the weaknesses of human nature. In Bacon’s greatness as an orator lies the secret of his characteristic greatness as a writer.

According to Hugh walks, Bacon took one of the longest steps even taken in the evolution of English prose style.

Bacon’s love of quotations is also clear in his essays because the essay “Friendship” contains large number of allusions and illustrate Bacon’s argument and firm minds, need friendship whom they can open their hearts (Stunk, William and white 2000).

Bertrand Russell

Bertrand Russell (18May 1852-2 Feb 1920) was a British Philosopher, logician mathematician historians socialist pacifist and social critic. He spent most of his life in England, he was born in Wales where he also died, aged 97. Russell led the British, revolt against idealism, in the early 1900s. He is considered one of the founders of analytic philosophy along with his predecessor and his prologue Wittgenstein and is widely held take one of 20 the century premises logicians.

Russell was a prominent anti war active, he championed free trade anti imperial in. Russell went to prison for his pacifist activism during World War I.

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Later he campaigned against Hitler. In 1950, Russell was awarded the Noble Prize in literature in recognition of his varied and significant writings in English (David & Irving 1981).

Views on Philosophy

Russell is generally credited with being one of the founder of analytical philosophy. He was deeply impressed by Leibniz (1646-1716) and wrote on every major area of philosophy except aesthetics. He was particularly prolific in the field of metaphysics and logic (Art urn 1951)

Views on Society

Political and social activism occupied much of Russell's time for most of his life which makes his prodigious and seminal writings on a wide range of technical and non technical subjects all the more remarkable. Russell remained politically active almost to the end of his life.

He also said, "no one can sit at the bedside of a dying child and still behave in God (Russell 1944).

Russell's Writings

Russell wrote over eighty books and hundred articles on a wide variety of topics. The most complete listing his publication is in the Bibliography of Bertrand Russell.

Major Books by Bertrand Russell

The problems of philosophy (1912).
A History of western philosophy (1943).
Logic and Knowledge 1956.(Hodges, John 2001)

Bertrand Russell's Prose Style

Russell is one of the greatest masters of English prose. He revolutionized not only the subject matter but also the mode of expression. He has in him a happy blend of greatest philosopher and a great writer. He was awarded noble prize for literature in 1950.

His prose style possesses are very rare in the bulk prose. Russell has Justly been regarded as one of the great prose stylists of 20th century of course Russell's style sometimes becomes difficult for the average reader who comes across sentences which he has read for more than once in order to get the meaning.

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Russell's style appeals mainly to our intellectual and very little to our feelings or emotions. He uses words simply as tools to convey his meaning plain and effectively and not to produce any special effects. It is not colorful or gorgeous style. There are no "Jeweled phrases" in his writings or sentences. Russell's style is intellectually brilliant. He can condense an idea or a thought in a few words if he so desires. Russell is always direct, simple and lived. He knew that the complexity of expression leads to ambiguity.

He says "Happiness depends partly upon external circumstances and partly upon oneself." (Russell 1930)

Russell sentences clearly show Bacon's terseness. They are replete with so deep thoughts like those of Bacon that we may elaborate them in countless pages, many sentences are like proverbs replete with deep meanings like: "extreme hopes are born of extreme misery." "One of the most powerful sources of false belief is envy." "Ride of a race is even more harmful than national pride." (Stern Laurence Tristan Shady 2005)

Irony is a principal instrument of his style. He unionizes so called modern middle people. Russell makes frequent uses of wit and humor but his humor is generally not pure for of folk. Russell writes chaste prose and there is a rationalistic approach to life. He stresses the need of rationality which he leaves the reader in any doubt about what he has to say. He stresses the need of rationality which he calls skepticism in all spare of life. Each essay is logically well knit and self contained. In each essay, the development of the thought is continuous and strictly logical, with a close interconnection between one paragraph and another. It is style best suited to an advocate. There are no super of beauties in his style at all (University of Chicago Press 1993).

Comparison of both Scholars

Leading qualities of prose style

Bacon's qualities

Bacon's qualities are as under:

1. Condensation and compactness

Many of the paragraphs and sentences are burdened with their insight of thought. He is a real intellectual personality. There is nothing to fill the aphorism but some good quantity of keen observation that is sound and grounded. This is that kind of condensed utterance which will not allow the reader a moment's leisure and which in its Spartan find senesce brevity has called forth the praise of all critics.

2. Analytical clearness and suggestiveness

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He sees it in its nature relations and applications. It is a complete rhetorical and logical frame work with all the parts in due adjustment to each other. His style in his writings is suggestive rather than demonstrative. There special use there face is that of education rather than instruction. His great philosophical work the Norm organism affords an illustration of the analytical habit with out any parallel in our language.

3. Incisiveness

The reference here is to a crisp curt and clean cut style.

Everything super flow is removed. The truth is given in its essence. The bold terms conciseness, preciseness express it. Bacon was intellectually strong enough to use it write out abusing and its effect is telling. It is thus that he speaks in raise of Queen might trouble him to find one for Elizabeth “that God Almighty planted the first garden”.

Anyhow, Modern English and American prose were in need of this incisive quality. Bacon’s best prose, though written four centuries ago, is still read, not simply because it is in itself masterful.

4. Strength & Force

Bacon’s style is so much solid. It is the form of substance. It is itself substantial. The experience is disciplinary more then entertaining. We feel the healthful pressure of a strong mind and strong style and we are made strong by the contact. Bacon is one of best examples in literature of the true relation of thought to expression. Bacon never studied formal expression apart from the thought convict it .Bacon is fresh and full.

5. Imagination and illustration

This quality is especially noticeable as found connected with those already mentioned. It is questionable whether there is a more striking example in English Prose. This faculty in Bacon’s mind and art was eminently normal. Bacon went further then the Hooker, and bolds respect and higher place.

Versatility and Variety

There is a true sense, therefore in which his prose say be said to all inclusive as to classes of style, History, Prose, Fiction, oratorical prose are all exhibited, verified and controlled by the didactic as the prime characteristic. Versatility in itself is not a mark of poor with many it is the very sign of weakness and means the superficial and shallow. His capacious mind demanded various outlets and forms of expression.

Leading Qualities of Bertrand’s Style

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1. Lucidity

The first salient feature of Russell's style is its lucidity. Another is direct, simple and clear. He opens even a most complex issue with clarity. He is a reformer thinker and so clarity pays him most. Complexity of expression leads to ambiguity and that defects the very aim of a writer like him. He recorded his reactions and opinion without attempting literary flourishes.

2. Terseness

The next trait of Russell's style is a Baronial terseness. Many sentences read like epigrams and proverbs of deep meanings. Russell's sentences are pregnant with thoughts like those of Bacon. Russell's are well knit and systematic. They have continuity of thought.

3. Allusiveness

Another trait of Russell's prose is its allusiveness. He quotes from the Bible, Shakespeare, Roman and Greek writers. His quotations are harmoniously woven in to the texture of his thought.

4. Irony and Sarcasm

Russell makes frequent uses of wit and humor. It may be remembered that Russell's humor is generally not pure fun. It is ironical. Irony is a principle instrument of his style. He ironies the so called modern minded people in the belief that fashion alone should dominate opinion has great advantages.

5. Analytical and Rational

Russell was a profound thinker. His style is chiefly governed by his sense reason and not by his sense of emotions. His chief concern is to convey his ideas a rationalistic approach to life.

6. Long sentences

Like Ruskin, Russell also frames long sentences, but there is great organization of the matter in a logical manner.

7. Use of Rhetoric, Metaphors and Similes

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Russell makes a great use of the art of rhetoric to emphasize his point, but he differs from Burke or Carlyle in this respect. He is up to the point and very subtle. He predicts the fate of mankind in the era of a Third World war. C.E.M. Joan Writes “ Russell prose has” Clarity, grace, poise, lucidity, the pleasure of watching the operation of mind so completely master of its subject that it can afford to be at play with it.

Conclusion

Through a comparison and contrast of both writers’ style, we find many similarities and contrastive points as both writers are essayist and philosopher belongs to aristocratic families, writer of social values, both are logical, analytical and rational writers in his prose style. We found versatility both of them. Bacon and Russell’s prose have many differences for example Bacon frequently put Latin quotations but Russell do not Bacon uses short sentences that attain epigrammatic and proverbial place in English language. Bacon used very complex and different language so it becomes difficult to understand for common reader but Russell uses very simple and elaborative long sentences. Bacon’s thought dispersed meditation while Russell’s are logical and unified. Russell’s thoughts are developed logically step by step and explain the subject very beautifully with the help of explains. Hence we can conclude that both writers have their own prose style. Bacon’s style is aphoristic. He uses Latin quotations short sentences while Russell’s style is Unified, ornate, lucid and use of long sentences.

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