Language in India www.languageinindia.com is an open access journal. *Language in India www.languageinindia.com* does not charge readers or their institutions for access.

We have agreements with several database organizations such as *EBSCOHost database*, *MLA International Bibliography* and the *Directory of Periodicals*, ProQuest (*Linguistics and Language Behavior Abstracts*) and *Gale Research* for indexing articles and books published in *Language in India*. The journal is included in the *Cabell's Directory*, a leading directory in the USA.

Articles published in *Language in India* are peer-reviewed by one or more members of the Board of Editors or an outside scholar who is a specialist in the related field. Since the dissertations are already reviewed by the University-appointed examiners, dissertations accepted for publication in *Language in India* are not reviewed again.

The next issue (the issue of May 2022) will be uploaded by the fourth week of May 2022 or earlier.

==
Language in India www.languageinindia.com ISSN 1930-2940 **22:4 April 2022**
Contents   i

Contents

==

==

===

A View on *Ozhuku:* Manuscripts on Land Records

Salsanath S N., Research Scholar
Dr. S. Kunjamma
Department of Linguistics
Kerala University
Salsanath.s.n@gmail.com
9539530748

==

Manuscripts are accessible in almost every written language in the world. There are thousands of manuscripts of historical significance in ancient languages such as Sanskrit, Greek, Latin, Hebrew, and Persian (Maheswaran Nair, K. *Manuscriptology*). Manuscriptology is relevant worldwide. It is an essential part of today's cultural study. Manuscripts are an essential part of the study of the cultural history of human race. Manuscripts represent an advanced stage in the history of language. From the origin of language, the human race has progressed rapidly.

Manuscripts

There is a Sanskrit saying, "manuscript says, 'protect me from the oil (fire), protect from the water, and protect from being loosely tied. Please do not hand me over to the careless-fools'," (Sanskrit says p .197. Maheswaran Nair, K. *Manuscriptology*) Manuscripts enrich of sage-quality passed from generation to generation. A written document dated back at least seventy-five years archive the status of a rare manuscript. L M Harrod defines manuscript as "a document of any kind which is written by hand, or the text of a music or literary composition in handwritten or typescript form and which, in that form, has not been reproduced in multiple copies." (Maheswaran Nair, K. *Manuscriptology*)

There are different types of manuscripts available. They are

1. Palm leaves
2. Birch bark (bhurj patra)
3. Kumbhi bark
4. Agarutvak
5. Leather
6. Cloth
7. Tulapat
8. Paper

1. Palm leaves

In South Asian countries, including Sri Lanka and India, palm leaves were the most common writing material. Palm trees were abundant in South India, therefore the use of palm

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Salsanath S N., Research Scholar and Dr. S. Kunjamma
A View on Ozhuku: Manuscripts on Land Records   1

leaf as a writing material may have started there and expanded to other parts of India. A palm-leaf manuscript's lifespan is usually around 500 years, because the conditions are favourable for palm leaves and they can be maintained for much longer period.

Taliyola is the name given to the leaves of the **talipat** or fan-palm in Kerala. Palmyra (tala, karimpana) is found in every part of India, while talipat or sritala (taliayolappana) is primarily found in South India, with its most lush growth around the Malabar coast. the available variety of palm leaf used for writing was named śṛītāḷas.

All essential documents, including literary and scientific works, were written on specially processed palm leaves.

In order to prepare for the writing process first they cut leaves and remove the midrib and are dried. Then boiled in turmeric mixed water solution and dried again. For smoothing, the leaves are rubbed with a piece of rock or stone. Finally cut in to required size.

Palm leaves were written in ink in northern India and with narayam (stylus) in southern India. After using stylus carbon is smeared over the letters to make it clear In northern region of India, they use pen for writing with natural colors and in south India especially in Tamil Nadu and Kerala they use Nārāyam for writing. Palm leaves were mainly used throughout Kerala and Tamilnadu.

There are three different types of palm leaf documents are available. They are:
1.1 Granthas
1.2 Churunas
1.3 Loose Leaves

1.1 Granthas

Granthas are collection of palm leaf manuscripts preserved in wooden flaps. The Oriental Research Institute & Manuscripts Library of the University of Kerala is the largest library in Asia, with approximately 65,000 granthas. First published grantha was named Daivam (god). The two most important granthas are Arya Sri Manju Kalpa (400 Years Old, Buddhist Tantric Text, Newari script, written in ink) and Bhasanataka. Apart from this, there are other granthas on Chitra Ramayana, Ramayana, Mahabharata, Gita, Devi Mahatmyam, Vyakaras and Jyotisham, etc.

In order to prepare for the writing process of grantha, the palm leaves were cut into required size, then wrote on it with stylus. When there is more than one palm leaf one or two holes were made and tied with string.

1.2 Churunas

===
Language in India www.languageinindia.com **ISSN 1930-2940** **22:4 April 2022**
Salsanath S N., Research Scholar and Dr. S. Kunjamma
A View on Ozhuku: Manuscripts on Land Records   2

The rolls of palm leaves are kept in a bundle. The Thiruvananthapuram Central Archives has a collection of 10,000 churunas, with an average of 1000 leaves. This collection of scrolls is probably the largest collection of palm leaf manuscripts in the world. An average of 1000 palm leaves 90 cm long and 2.5 cm wide can be found in a fold, and both sides of the leaf are used to record events. They were written with various ancient scripts of Kerala such as Vattezhuthu, Kolezhuthu, Malayanma, Tamil and Malayalam. Each bundle of churunas deals with different topics and may not be related to each other. They are**:**

1.2.1 Ozhukus
1.2.2 Mathilakam records
1.2.3 High Court records
1.2.4 Vilangipper records
1.2.5 Huzur Khajana Eredavu
1.2.6 Boundary disputes
1.2.7 Records of the office of the Head Sirker Vakkeel
1.2.8 Neettus

1.3 Loose Leaves

In addition to churunas and grandhas, single-leaf documents are also available. Each leaf contains a single subject and can be viewed as a single document. The procedure for preparing a leaf for writing is the same as previously explained. Palmyra and talipot palm are the two types of cadjan leaves used for writing. Palmyra leaves are thick and coarse, making them difficult to work with, whereas talipot palm leaves are thin, flexible, and may be handled like paper. Typically, characters on palm leaves are not written with a pen or pencil, but with a stylus (Guide to Archives series 1)

1.2.1 Ozhukus (Land Records)

Preparation of Ozhuku is the Preliminary work in connection with a revenue Settlement. In 1738, under the reign of Marthanda Varma (1729-58), the first settlement was created. From 913 to 922 M.E., the First Revenue Settlement lasted around ten years (1738-1747 A.D) There were also other preliminary steps associated with settlement, the most important of which was the preparation of Ozhukus for all landed properties. Each division or district in the state was divided into Taluks named Mandapathumvathukkals and villages called pravruthi during the time of the first settlement. A *proverthikar* was in charge of the village (proverthi), which was the smallest administrative entity. There were Accountants, Thantakars, Torakars, Kelvikars, and other proverthikars. (Guide to Archives series 1, p.14)

An Ozhuku contains detailed information in respect of landed properties. It contains the following information.
1. Lakkom No. (This is nothing, but serial No. allotted to each property in lieu of the present day Survey No.)
2. Name and extent of property indicating details of the boundaries.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Salsanath S N., Research Scholar and Dr. S. Kunjamma
A View on Ozhuku: Manuscripts on Land Records   3

3. Number of yielding trees in the property and the amount of tax   assessed.
4. Name and address of the assignee etc.

The earliest Ozhuku records belong to the time of Maharaja Bala Rama (1798-1810) but the major collections belong to the period of Maharaja Swati Thirunal (1829-1847). These Ozhuku records are classified into four as follows: Huzur Ozhuku, Taluk Ozhuku, Nilam Ozhuku, Puthuval Ozhuku (Guide to Archives series 1, p.18).

Huzur Ozhuku
Ozhuku records which were originally preserved in the "Huzur Cutcherry" are termed as "Huzur Ozhukus". These are in fact copies of Taluk Ozhukus. The Huzur Ozhuku/Taluk Ozhuku records were prepared Adhikaram or Proverthi (village) wise which was then the smallest unit of administration. Huzur Ozhukus give details regarding dry lands (Guide to Archives series 1).

Taluk Ozhuku
A Copy each of Ozhuku records was kept in the concerned Taluk Offices also. Later, these were transferred to the Central Repository. They are kept under the head Taluk Ozhukus'. Records belonging to 24 Taluks are available under this series. There are 813 Churunas in this collection covering the period from 1837-1839(Guide to Archives series 1).

Nilam Ozhuku
This collection consists of information relating to wet-lands (paddy fields). In the Nilam Ozhukus, the extent, boundaries, and other allied information in respect of each property are indicated. Generally, these records belong to the period from 1802-1814 A.D. However, in the case of Chengannur Taluk some earlier and later records are also available (Guide to Archives series 1).

Puthuval Ozhuku
All lands, waste and unoccupied at the time of Survey but occupied and brought under cultivation since 1837, are known in the accounts as Puthuval and Ozhuku records of Puthuval land are known as Puthuval Ozhuku. The land, if planted with trees, dimensions alone were given, and the trees by reckoning; if cultivated with ordinary crops, areas were made out and assessed on the extent. Much land has been assigned to individuals as Puthuval. There is a collection of 250 churunas relating to the assignment of land pertaining to the period from 1844-1873 A.D. These Puthuval Ozhukus came into being during the periods of Maharaja Swati Thirunal, Utram Thirunal Marthanda Varma and Ayiliam Thirunal Rama Varma (Guide to Archives series 1).

Vilangipper Ozhuku
This collection is considered to be the most important item of records among the land records. These records have much resemblance to Ozhuku records. The only difference is that

==

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Salsanath S N., Research Scholar and Dr. S. Kunjamma
A View on Ozhuku: Manuscripts on Land Records   4

in Vilangipper records, prominence is given to the name of the person to whom the property stands assigned. It is an elaborate account prepared at the time of the old Settlement showing the history of each land, what changes of hand it had undergone and consequent changes of tenure, what deductions were to be allowed, what net rent was payable, how title was derived or changed hands, and finally, to whom the tenures vested and what net taxes and extra taxes were payable by the holder. It largely gives additional information to Taluk Ozhukus (Guide to Archives series 1).

Vilangipper records are classified into two, viz., Purayidam Vilakkam and Nilam Vilakkam. While in Purayidam Vilakkam, details regarding dry lands are given, in Nilam Vilakkam, details regarding wetlands are mentioned. The Purayidam vilakkams were prepared during 1012-1014 M.E. (1837-1839 A.D) and consist of 635 Churunas and Nilam Vilakkams were prepared during 977-989 M.E. (1802-1814 A.D) and they consist of 227 churunas. Like the Ozhuku records, Vilangipper records also have been prepared taluk wise. Records of 21 taluks are available under this collection (Guide to Archives series 1).

These records provide a detailed picture of Travancore's culture, history, geography, socioeconomic and linguistic history of that period. The language of these records is Malayalam, but its script is Tamil.

==

References

Bhujang, Ramrao Bobade, 2012. *Manuscriptology from Indian Sources*, Pacific Publication, Delhi.

Guide to Archives series 1 Central Archives TVM, 2006, Kerala Books and Publications Society, kKkkanad, Kochi.

Jaleel, K.A. 1989. *Lipikalum Manava Samskarangalum*, Vijnana Mudranam Press, Thiruvananthapuram.

Mangalam, S. J. 1997. Pracheena Lipisasthravum Malayala Lipi Yude Vikasavum. Printers Offset, Thiruvananthapuram.

Nair, Maheswaran K. 1998. *Manuscriptology*, Swantham Books Thiruvananthapuram.

Official Website Of Archives Department (https://www.keralaarchives.org)

Swetha Prajapati, 2004. *A Bibliography of Palaegraphy and Manuscriptology*, Bharathiya Kala Prakasan, Delhi.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Salsanath S N., Research Scholar and Dr. S. Kunjamma
A View on Ozhuku: Manuscripts on Land Records   5

Visalakshy, P. 2003. *The Fundmentals of Manuscriptology*, S B Press (P) Ltd., Thiruvananthapuram.
==

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Salsanath S N., Research Scholar and Dr. S. Kunjamma
A View on Ozhuku: Manuscripts on Land Records   6

A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan

Dr. Atef Aljbour

Language Center, Hashemite University, Zarqa, Jordan
Tel: 962-772-400-199 E-mail: aljbour2005@yahoo.com
==

Abstract

The present study attempts to investigate personal masculine names throughout three successive generations (grandfathers, fathers, and sons) among an urban community in Jordan. It aims at investigating the sociolinguistic implications of the names and pointing out the factors influencing the process of name-giving among the people of such communities. Analysis of 300 school students' names of the elementary stage together with their fathers and grandfathers' names indicated that naming has different social reasons and cultural backgrounds. However, no significant differences in this regard was noticed across the urban generations. The names among these different categories have almost the same implications and backgrounds. They center on either the religious or the societal values dimensions. The most frequent names in each of these generations turned out to have the same motives. The only difference, albeit slight, was the existence of a few foreign names in the sons' category, and days' names in the fathers' category opposed to none in the other categories.

Keywords: Masculine Personal Names, Sociolinguistic Implications, Onomastics, Jordan, Urban Communities.

1. Introduction

Personal names exist in all cultures and human languages and can be a fundamental source of information about the holder. A personal name says Hawana (1977: 2), can reflect the nationality, religion, or race of its bearer. Apart from mirroring the social, cultural, ethnic, and ideological backgrounds of the named person, personal names can call to mind the events and conditions encountered in people's lives and recount stories of historic importance (Ansu-Kyereme, 2000:27).

Onomastics, which is concerned with studying proper nouns, subdivides into two main parts. These are *anthroponomy* which is concerned with studying personal names, and *toponymy* which refers to studying place names (Agyekum, 2006; Mutanda, 2016; among others).

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   7

The interest in personal naming has been attracting scientists representing varying fields of studies over the years, and it has been the subject of comprehensive inspection in a broad array of languages and cultures. In addition to first names, other types of names have been investigated. Investigating family names, for example, was the subject of many studies (Hussein, 1997; Al-Tahat, 2014, among others). Furthermore, nicknames and the functions they serve, the motivations behind them, their classification, and their effects on the holders have been the subject of extensive investigation (Kolawole, et al., 2009; Garayevaa, et al., 2016, to mention only a few).

People should take into consideration that the name will suit the named person throughout all his age stages as the name will stay with the person for his/her entire lifetime and may cause some embarrassment for him/her. In this connection, the literature noted an association between an individual holding an undesirable first name and the emergence of the development of psychopathology (Ellis and Benchley, 1954). However, other researchers argued against too much significance on the harmful effects of an undesirable first name on predicting personal characteristics (Steele and Smithwick, 1989; Mabuza, 2014) and highlighted a positive side to uncommon names (Zweigenhaft, 1977).

The memory for personal names comparable with other personal identity information (e.g., the names of places, occupations, and hobbies) is also looked at through some experimental researches (Cohen and Faulkner, 1986; Terry, 1994; among others). Some researchers opted to explore the influence of the name a person bears on the behavior of the named persons themselves (e.g., Sabir and Nawaz, 2015).

Personal names were the subject of the present study though other types of names will be part of the discussion. These included first names, which were used in the literature interchangeably with given names, birth names, and forenames; surnames; clan names; matronyms (personal names based on the given name of one's mother); patronyms (personal names based on the given name of one's father); teknonyms (personal names based on the given name of one's eldest child); nicknames; and ethnonyms (names used to refer to an ethnic group, tribe, or people). Some of these names are used in official situations (e.g., forename and surname) while others are used in informal situations (e.g., nicknames and teknonyms). In some studies (e.g., Machaba, 2004), personal names are usually dealt with as having two general subcategories, individual names and group names. An individual name refers to a name that is given to a particular individual to identify him or her. A group name, which is often known as surname, refers to a name that is shared by a particular group of people who belong to the same clan. In the following subsections a brief description of the main types of personal names is given.

1.1 First Names

Some researchers use the term *personal name* to refer to first name, middle name, and surname. However, others use this term to refer only to the first name. Depending on the author, first names are also referred to as forenames (Bramwell, 2012), given names (Mehrabian, 1997; Seeman, 1983), Christian names (Huschka, et al., 2009), and baptismal names (Lawson, 1984). Forenames, as a plural form, are defined as names other than one's surname whereas a forename is one's first name (Collins English Dictionary, 2019). In this respect, the most widely used term in the relevant literature to refer to the name that is given to a child at birth is first name (Ellis and Beechley, 1954; Abdul, 2014; Seide and Petrulionė, 2018, to mention only a few).

1.2 Surnames/ Family Names

The study of surnames, as mentioned earlier, is a subcategory of anthroponomastics. The surname is defined linguistically as the name that one shares with other members of one's family, that is, the last name (Cambridge Dictionary, 2019). Legally, the surname is defined as a name added to the Christian (first) name, and which, in modern times, has become the family name. They are called surnames because originally, they were written over the name in judicial writings and contracts. They were taken from something attached to the persons assuming them, such as John Carpenter, Joseph Black, Samuel Little (The Free Online Legal Dictionary, 2013).

In the relevant scholarly literature, surnames are dealt with by many researchers in different cultures and languages. They are referred to by different labels such as surnames, last names, or patronyms (Lawson, 1984; Bramwell, 2012; among others), and family name (e.g., Hussein, 1997; Al-Tahat, 2014). Individuals sharing the same last name are described by some researchers (e.g. Lawson, 1984) as having an *isonym*.

Africans also use the term *clan names* for surnames. This is explained by Molefe (1999: 3) in terms of the Zulu (the largest ethnic group in South Africa) context:

> In a sequence of antecedents, a name of one of them can be used as *a clan name*. This means that the offspring that come after that forefather will all name themselves after him/her. The idea that all of them are born of that individual converts the name of the ancestor at issue into a surname or a clan name.

In the Arabic context, the *nisba* is similar to the term *surname* as it is often used as the last name. The term *family name*, as mentioned in a previous context, is often used in the relevant Arab literature instead of surname. It usually stands for a tribe or family, an occupation, or a geographical location. However, Netzon and Nesom (2005) indicate that the use of this term among the Arab countries varies greatly.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   9

1. 3 Nicknames

A nickname is an "informal, often humorous, name for a person that is connected with their real name, their personality, or appearance or with something they have done" (Oxford Advanced Learners Dictionary, 2006). Bramwell (2012: 132) defines a nickname as "an unofficial name which replaces the forename, rather than being used alongside it as in bynames." Investigating nicknames tends to focus on the motivations behind nicknames, their linguistic structure (Koehn, 2015; Butkus, 2013), their impact on the bearers (Starks and Kerry, 2011), and the semantic features of nicknames (Lawson, 1985; Garayevaa, et al., 2016).

1. 4 Background to the Research Locale

The research vicinity was represented by an urban area in the capital city of Amman. This locale is amalgamated, i.e., inhabited by people from different social, political, religious, and economic backgrounds.

2. Research Questions

In general, the study aims at providing evidence to suggest that the change of the lifestyle of communities has a significant influence on the naming system among their people. Briefly, the study seeks to answer the following main questions:

(1) What are the primary factors behind the name-giving process among urban communities in Jordan?

(2) To what extent have the sociolinguistic implications of personal names among these communities changed over generations?

3. Methodology

In this section, I presented the theoretical framework on which the study draws. I also identified the sources of data and the methods that were used to gather the data as well as the sample of the study.

3.1 Theoretical Framework

The study is inspired by the theory, which argues that there is a close relation between a community's language and its lifestyle and cultural practices. William Labov, a prominent scholar in the field of sociolinguistics, introduced this theory, which is known as variationist sociolinguistics. This theory holds that language has an underlying structure, and that this structure changes according to external linguistic variables such as age, social class, gender, nationality, community membership, and so on (Botha, 2011: 2).

===

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   10

3.2 Data Collection

Fieldwork was used as the main source of data collection for this study. The main objective of conducting field research was to collect the names of males belonging to three successive generations among an urban community in Jordan. The reason for choosing different generations was to see if there were changes in the naming patterns among communities over time.

3.3 Data Sources

The full names of male school students from the fifth and sixth grades of the academic year 2018/2019 were obtained in an urban community represented by a number of modern cultivated neighborhoods in the capital city of Amman. Name lists of the targeted classes were collected from the Directorate of Education of Amman/Kasbah Brigade, which incorporates several areas in Amman (e.g., Shmeisani and Abdoun). This directorate incorporates a total of 144 schools of all grades: 50 for males and 94 for females, with a total of 83,007 students. However, the researcher obtained the full names of male students of the fifth and sixth graders who were registered in 10 male schools distributed among different areas. The number of the obtained names totaled up to 2879.

3.4 Sample of the Study

Three hundred full names were selected out of the 2879 names which were, as mentioned above, obtained from 10 elementary single male schools. The 300 male students' names were selected by drawing 30 names from each of the 10 male schools. Alongside their fathers and grandfathers' names, the total number of the sample mounts to 900 names. It is worth noting here that the names in the original lists that were drawn from the database of the Directorates of Education are distributed randomly. Therefore, there was no need to follow certain procedure when selecting the sample of this study.

4. Findings and Discussions

In this section, the differences in the naming process adopted in this community over three categories were discussed. In the following sections, the findings associated with each category were discussed separately. These include the grandfathers, the fathers, and son's category.

4.1 Grandfathers' Names

Analyzing the grandfathers' personal names revealed that the majority of the names encoded either religious inclinations or social values. The latter aspect reflected the namer's aspirations and expectations. Like in the other two categories (i.e., the parents and the sons), the grandparents' category names depicting the circumstances surrounding the birth of the name bearer were almost missing. However, a few names were found to derive from natural objects. In the following subsections, the types of names belonging to this category are discussed.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   11

4.1.1 Names Expressing Religious Connotation

In this category 166 (55%) names out of the out of the 300 grandfathers' names were identified as reflecting religious impact. Religious names were those pertaining to the attributes and names of God (theophoric names) and those referring to the names of prophets or the four rightly guided caliphs in Islam. The most frequent name in this classification was /mḥammad/, the Prophet Muhammad which registered 41 instances, followed by the name /aḥmad/ 'derived from the Prophet Mohammad's name' and /ibra:hi:m/ 'the Prophet Ibrahim', with 20 and 18, respectively. Another name for the Prophet Muhammad (i.e., /ṭaha/) also occurred two times. Another 12 names of prophets were noticed. These include /ibra:hi:m/, which registered, as mentioned above, the most frequency with 18 occurrences followed by the name /yu:sef/ the Prophet Yusuf with 8 instances. Also, 11 theophoric names (i.e., those that are often a combination of /ᶜabd/ 'slave' with one of the divine attributes of God) were identified with the name /ᶜabdallah/ 'slave of God' being the most frequent (7 times). Additionally, the name /ᶜali/ turned out to be the most frequent name in the names of the fourth caliphs of Muslims (18 instances).

4.1.2 Names Expressing the Positive Values of Society

Names relating to the social values of society made up the second major source of names in this category. Approximately 125 (42%) names were found to reflect such a component. The remaining few names were found to be names of natural objects, specifically names of favored animals (e.g., /nimr/ 'tiger'), names of planets (/najm/ 'star and /badr/ 'full moon'), names of months and seasons (/rajab/ 'the seventh month of the Islamic calendar', /rabi:ᶜ/ 'the season of spring').

4.2 Fathers' Names

Like grandfathers, fathers' names were mainly derived from religion. 136 (45%) names out of the fathers, category was identified as bearing religious signification. Names expressing social values of society constituted the first major source of names in this category (154 [51%] names). Few names were also found to derive from the natural environment. These include names of animals denoting masculine traits such as fierceness, courage, etc. (e.g., /ḥaydar/, /ᶜurwah/ 'lion,' and /haytham/ 'falcon'), names of days, particularly /khami:s/ 'Thursday' and /jumᶜah/ 'Friday' and the names of the seasons (/rabi:ᶜ/ 'Spring'. The most frequent religious names were the name /mḥammad/ with 47 instances followed by/aḥmad/ and /maḥmu:d/ which is also derived from the Prophet Mohammad's name, with 15 and 13 cases, respectively. Six names of other prophets were also noticed as well as four compound names.

4.3 Sons' Names

Parallel to the grandfathers and fathers' categories, the sons' names also divided into two main divisions, specifically religious (147) and social value names (86). The names /mḥammad/

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   12

and /aḥmad/ also turned out to be the most frequently used names in the religious names and in the category as a whole with 44 and 18 occurrences, respectively. The rest of the names were primarily derived from nature including plants, animals, landscapes, and other features. Examples included

- /ayham/ 'high mountain'
- /raᶜid/ 'thunder'
 - /rayḥa:n/ 'a sweet smelling herb used in cooking'
- /ward/ 'flower'
- /layth/ 'lion'
- /ʔuays/ 'young wolf'

In this connection, it is worth mentioning that no names denoting jewels and precious stones were found in the urban male group as a whole. Foreign names were found but in a very meager quantity in the sons' category. Only two names were found of foreign origin. These were /beybars/ 'courageous; defiant' and /maya:r/ Turkish origin meaning 'rose of paradise.'

5. Conclusion

Examining masculine personal names within an urban community in Amman, as explained previously, aims at pointing out the different sociolinguistic implications of the names in three successive generations (grandfathers, fathers, and sons), and to find out the factors influencing naming process in each category. In general, the study seeks to reveal to what extent the lifestyle of a community affects naming throughout successive generations.

As a general conclusion, the present study, which is carried out in line with the variationist sociolinguistic theory revealed that naming has different social reasons and cultural backgrounds. However, no significant differences in this regard was noticed across the urban generations. The names among these different categories have almost the same implications and backgrounds. They center on either the religious or the societal values dimensions. The most frequent names in each of these generations turned out to be the same. The only difference, albeit slight, was the existence of a few foreign names in the sons' category, and days' names in the fathers' category opposed to none in the other categories.

One more observation is that the sequence of the names follow no particular pattern. This sequence is composed of one's given name followed by one's father, grandfather's given names, and, in most cases, this sequence is ended with the family name which indicates the *nisba*: a similar term to what people in the West call the surname. However, no morphological or syntactic relation was found between names.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   13

It is worth mentioning here that the Arabic custom of using the *nasab*, or the patronym, which is a component of a personal name based on one's father's name preceded by ibn/bin 'son of' is rarely found among the people of Jordan. Matronymics, which takes the form of a component of a name based on the name of one's mother or a female ancestor preceded by bint 'daughter of' is also not used in the Jordanian naming system as a whole (cf. Beeston (1971). An account of Arabic nomenclature (in the sense of a naming system) since pre-Islamic times, when a person is addressed by his/her personal name (the *ism*), or by their identity (the *nasab*), according to the study, is a genealogical chain in the form of 'son of x' until modern times. See Hedden (2007) for a similar description of the Arabic nomenclature adopted in different Arab countries).

Bearing in mind the direct influence of peoples' lifestyle on naming among their communities, it can be suggested that the change in the lifestyle of the urban community over the past few decades was not as significant as might be in Bedouin community (cf. Aljbour and Al-Abed Al-Haq 2018), for their investigation of the sociolinguistic implication of the feminine personal names among a Bedouin community in Jordan over time where a striking difference between the implications of the names across generations was reported; a change that starts with peculiar Bedouin-exclusive names and ends with names familiar to all communities. This remarkable change was attributed to the dramatic change in the lifestyle of Bedouin communities in Jordan which has a direct influence on naming).

6. Recommendations

This study, as stated previously, attempts to do a synchronic sociolinguistic analysis of personal names among an urban community in Jordan. It also attempts to reveal to what extent the change of the lifestyle of people affects naming among their communities over generations. This assumes that this study is just a starting point in anthroponomastics among this particular community, and much still remains to be done in this field. Further research into the differences, if any, in naming conventions between urban communities and Bedouin communities, which witnessed a dramatic change in the lifestyle of its people over the last few decades, is also called for. Such research is likely to produce some interesting findings. Still further, the study indicated that information gained from personal names can provide authentic information about the people involved and their composition. Therefore, personal names are of interest not only to scholars but also to different international organizations. This conveys an implication for security services to attach special importance to personal names as they indicate valuable information about the holder (e.g., the physical features, the order of birth, the location of birth, and the membership in certain tribe or group).

===
References

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   14

Abdul, Rashidat Edem . (2014). *Synchronic sociolinguistic analysis of personal names among Ewes*. Published MA. Thesis, University of Ghana, Ghana.

Agyekum, Kofi. (2006). The Sociolinguistic of Akan Personal Names. *Nordic Journal of African Studies* 15 (2): 206–235.

Aljbour, Atef, and Fawwaz Al-Abed Al-Haq. (2019). An Investigation of Feminine Personal Names in the Beni Sakhr Tribe of Jordan: A Sociolinguistic Study. *International Journal of Linguistics* 11(6): 41-66. https://www.academia.edu/45058418

Al-Tahat, Abdelrazzaq. (2014). *A Socio- Semantic Study of Family Names in Jordan*. MA. Thesis, Yarmouk University, Jordan.

Ansu-Kyeremeh, Rwasi (2000), Communicating Nominatim: Some Social Aspects of Bono Personal Names. *Research Review New Series*, 16(2): 19-33.

Beeston, Alfred L. (1971), Arabic Nomenclature: A Summary Guide for Beginners. Oxford: University Press.

Botha, W. (2011). Dimensions in Variationist Sociolinguistics: *A sociolinguistic Investigation of Language Variation in Macau*. MA Thesis. University of South Africa, South Africa

Bramwell, Ellen S. (20120. Naming in Society: A Cross-Cultural Study of Five Communities in Scotland. PhD diss., University of Glasgow, Glasgow, Scotland, United Kingdom.

Butkus. Alvydas. (2013). An Outline and Classification of Lithuanian Nicknames. Names: *A Journal of Onomastics*, 47(2): 125-138.

Cohen, G. and Dorothy, M. (1986), Memory for Proper Names: Age differences in retrieval. *British Journal of Developmental Psychology*, 4(2): 187-197.

Ellis, A. & Robert, M. B. (1954). Emotional Disturbance in Children with Peculiar Given Names. *The Journal of Genetic Psychology*, 85(2): 337-339. https://doi.org/10.1080/00221325.1954.10532887

Forename. (2019) In Collins English Dictionary. Retrieved March 21, 2022, from https://www.collinsdictionary.com/dictionary/english/forename

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   15

Garayevaa, Almira K., Ildar G. Akhmetzyanova, and Lutsia G. Khismatullinaa. (2016). The Significance of Learning Nicknames of Public Figures in Modern English and American Language Models of the World. *International Journal of Environmental & Science Education* 11(4): 10337-10345.

Hawana, Samir A. (1977). *Naming in Arabic*. MA. Thesis, English Iowa State University, Ames, Iowa.

Hedden, Heather (2007), Arabic Names. *Centrepiece to the Indexer*, 25(3): 9-15.

Huschka, D., Gerhards, J. & Wagner, G. (2009). Naming Differences in Divided Germany. *Name*s, 57(4), 208-228.

Hussein, R. (1997). A Sociolinguistic Study of Family Names in Jordan. *Grazer Linguistische Studien,* 48:25-41.

Koehn, Steven. (20150. Use of Self-Selected Nicknames by Female Kuwaiti Students and their Perception of the Impact of Nicknames upon theirL in the Classroom. *Near and Middle Eastern Journal of Research in Education,* 2:1-6.

Kolawole, K., Otuyemi O. and Adeosun O. (2009), Nicknames and Name Calling among a Population of Nigerian School Children. *European Journal of Pediatric Dentistry,* 10(3):115-120.

Lawson, Edwin D. (1984). Personal Names: 100 years of social science contributions. *Names,* 32(1):45-73.

Lawson, Edwin D. (1985), Men's First Names, Nicknames, and Short Names: A semantic Differential Analysis. *Names*, 21(1): 36-40.

Mabuza, M. E. (2014). Individual Names and Personality: A Consideration of Some Beliefs. *Onomastica*, 833-841. https://doi.org/10.2436/15.8040.01.86

Machaba, Mbali. (20040. *Naming, identity and the African renaissance in a South African context*. PhD diss., University of Natal, Pietermaritzburg, South Africa.

Mehrabian, Albert (1997), Impressions Created by Gven Names. *Name*s, 45(1):19-33.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   16

Molefe, Lawrence (1999), *Onomastic aspects of Zulu nicknames with special reference to source and functionality*. Published MA Thesis, University of South Africa, South Africa.

Mutanda, Sylvester. (2016). Luvale Personal Names and Naming practices: A Socio-Cultural Analysis. *International Journal of Education, Culture and Society,* 1 (3):75-81. https://doi.org/10.11648/j.ijecs.20160103.12

Notzon, B., and Gayle Nesom. (2005). The Arabic Naming System. *Science Editor,* 28 (1): 20-21.

Oxford Advanced Learners Dictionary of Current English (7th ed.). (2006). Oxford University press.

Sabir, R. and Farooq N. (2015), Names and their Impact on Behaviour: Case of the name "Muhammad". Deutschland, Germany: LAB LAMBERT Academic Publishing.

Seeman, M. V. (1983). The Unconscious Meaning of Personal Names. *Names*, 31(4): 237-244. DOI:10.1179/nam.1983.31.4.237

Seide, M. & Lolita, P. (2018). Between Languages and Cultures: An Exploratory Comparative Study of Sage of Lithuanian and Brazilian Masculine Anthroponyms. *Revista Virtual De Estudos Da Linguagem, Belo Horizonte*, 1- 26. aop12745.2018

Starks, D., and Taylor-Leech Kerry. (2011) A Research Project on Nicknames and Adolescent Identities. *New Zealand Studies in Applied Linguistics,* 17(2): 87–97. http://search.informit.com.au/documentSummary;dn=808684880535363;res=IELHSS

Steele, K. and Laura E. Smithwick. (1989), First Names and First Impressions: A Fragile Relationship. Sex Roles, 21(7/8): 517–523.

Surname (2013), In the Free Online Legal Dictionary. Retrieved March 21, 2022, from https://legal-dictionary.thefreedictionary.com/surname

Surname (2019), In the Cambridge Dictionary. Retrieved March 21, 2022, from https://dictionary.cambridge.org/dictionary/english/surname

Terry, William Scott (1994), On the Relative Difficulty in Recalling Names and Occupations.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   17

American Journal of Psychology, 107(1): 85-90.

Zweigenhaft, Richard L. (1977). The Other Side of Unusual First Names. *The Journal of Social Psychology,* 103(2): 291-302.

===
Appendix 1
Transliteration symbols
Arabic words which appear in this paper are transliterated according to the following phonetic system

Arabic alphabet	Symbol	Example	Meaning	Description
ء	ʔ	ʔamal	hope	voiced glottal stop
ب	B	ba:b	door	voiced bilabial stop
ت	T	ti:n	figs	voiceless alveolar stop
ث	Th	thaʿlab	fox	voiceless inter-dental fricative
ج	J	jamal	camel	voiced post-alveolar affricate
ح	H̱	ẖub	love	voiceless pharyngeal fricative
خ	Kh	khubz	bread	voiceless uvular fricative
د	D	dars	lesson	voiced alveolar stop
ذ	Dh	dhahab	gold	voiced dental fricative
ر	R	rasama	draw v.	voiced alveolar approximant
ز	Z	zayt	oil	voiced alveolar fricative
س	S	sama:ʔ	sky	voiceless alveolar fricative
ش	Sh	shams	sun	voiceless alveopalatal fricative
ص	S̱	s̱ayf	summer	voiceless velarized alveolar fricative
ض	Ḏ	ḏayf	guest	voiced velarized alveolar stop
ط	Ṯ	ṯi:n	mud	voiceless velarized dento-alveolar stop
ظ	TH	THuhr	noon	voiced velarized alveolar fricative
ع	ʿ	ʿabd	slave	voiced pharyngeal fricative
غ	Gh	gharb	west	voiced uvular fricative
ف	F	fan	art	voiceless labiodental fricative
ق	Q	qalam	pencil	voiced uvular stop
ك	K	kalb	dog	voiceless velar stop
ل	L	la:ʔ	no	voiced alveolar lateral
م	M	madrasah	school	voiced bilabial nasal stop
ن	N	najm	star	voiced alveolar nasal stop
ه	H	hawa:ʔ	air	voiceless glottal fricative

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban Communities in Jordan   18

و	W	ward	rose	voiced labio-velar glide
يَ	Y	yawm	day	voiced palatal glide
(فتحة) ـَ	A	kataba	he wrote	short low front unrounded
(ضمة) ـُ	U	kutub	books	short high back rounded
(كسرة) ـِ	I	sin	tooth	short high back unrounded
مد طويل ا/ى	a:	ka:tib	writer	long low front unrounded
ضمة طويلة و	u:	fu:l	beans	long high back rounded
كسرة طويلة ي	i:	fi:l	elephant	long high front unrounded
شدة	CC	ᶜamma:n	Amman	geminate consonant
Diphthongs	Aw	mawt	death	
(أصوات علة مركبة)	Ay	bayt	house	

===

Dr. Atef Aljbour
A Sociolinguistic Study of the Implications of Masculine Personal Names among Urban
Communities in Jordan   19

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and *Al-Anbat* Newspapers

Ahmed Marzouq Nasser Al-Sharaa

Assistant Lecturer
The Hashemite University–Jordan
Aashraah@yahoo.com

==

Abstract

The study deals with the manifestations of linguistic overlap between **Standard** and **Colloquial** in the language of the press, lies the most important study. In revealing the impact of this overlap, and what it reflects in forming a clear picture of the reality of classical Arabic today in the language of the press.

The study is organized in two frameworks: The first is theoretical, and it presents an introduction and a preamble, and a statement of the concept of linguistic overlap, its causes and manifestations.

And the second: **Applied**: through which the researcher deals with some aspects of linguistic interference in selected models from the *Al-Dustour* and *Al-Anbat* newspapers, in particular, to reveal what he notices as the significant impact of linguistic interference in the language of the press.

Preamble

Language is a tool for communication and acquaintance, and a means to know culture, and it is passed on to other humans. It is used to communicate with the people. Between them, it has led to multilingualism and dialects. In other words, it results in "two standard linguistics" or "Binary linguistics". When individuals speak and communicate at the operation level or when they write, within social groups, that is, when communicating with each other, when mixing with other peoples, they mix their languages. It is known as "interlacing", where we find individuals speak as bilinguals, or multilingual speakers. The Press employs primarily the written, audio and visual forms.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and *Al-Anbat* Newspapers
Ahmed Marzouq Nasser Al-Sharaa   20

Linguistic Interference

Linguistic interference is a social human phenomenon that has spread in all societies, whether Arab or Western. It is a complex and mysterious phenomenon. The process of influence between languages shows Linguistic interference in multiple ways, like borrowing, translation, etc. It includes linguistic interference in several levels at the level of learners who study the language and also at the level of Research scholars who investigate the shapes and levels linguistic interference.

Al-Jahiz (d. 255 AH) said: "And when we found him speaking in two tongues, we knew that he brought grievances upon them because each of the two languages attracts the other, and takes from it and what it objects to, and how is the tongue's ability to both of them combined in it as it would if it were alone with one? He only has one power, and if he speaks with one, that power will be emptied upon it."[1].

From the saying of Al-Jahiz cited above, objection is based on the idea of linguistic interference, because the tongue - as he thinks - can only have strength in one language, and its energy goes into it, and its pronunciation in another language weakens its language capacity.

Levels of Linguistic Interference

Interference may occur from level to level in the same language, such as vernacular entering the in the eloquent speech, or the eloquent speech delivered in the vernacular. The idea transitions from one language to another is called tampering a text **externally**. The interference may also be regulated in a clever format called **passive interference**. In this case, the individual avoids vocabulary or structures because he may fear or avoid committing errors.

Linguistic Overlap is organized at several levels:

1- **Audio interference:** This kind of overlap occurs, for example, when the speaker confuses the long and short vowels, especially among second language learners, as if someone pronounces the verb *settled* as "**sattled**" instead of "settled", because of his overlooking the short aperture.

2- **Morphological interference:** A person combines the noun and plural marker in another language as he used to do in his first language. The morphological laws of the first language interfere with the corresponding laws of the second language.[2]

- Animals, Abu Amr Al-Jahiz, Volume 2, pg. 443[1]
See: Life with Two Languages, p. 100[2]

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and
Al-Anbat Newspapers
Ahmed Marzouq Nasser Al-Sharaa   21

3- **Vocabulary overlap:** Linguistic interference at this level leads to the borrowing of words from the mother tongue and their incorporation into the second language when speaking. As for the word which is used in both languages, but with two different meanings, the learner may use it with its meaning in his mother tongue while speaking in the second language.[3].

4- **Syntactic overlap:** Overlap of grammatical structures from the first language in the second language or from the second language in the first language. For example, word order or add or delete them.[4]

5- **Semantic interference:** Here the meaning of the word may be different from its counterpart in the second language. For example, when translating **first floor** into Arabic, meaning the first floor in Arabic may cancel the concept of the ground floor, and Muhammad Al-Khouli indicates that such interference is difficult to detect unless the speaker continues and reveals the intended significance.[5]

The present researcher believes that there is another type that can be included under the grammatical interference, which is **the stylistic interference**, which results from the action of the translation factor.

The linguistic interference happens in all levels: phonetic, morphological, grammatical, semantic, and stylistics. Of course, linguistic interference is not only based on borrowing vocabulary from another language with the same pronunciation and structure, but the writer or speaker sometimes resorts to more complex methods. The speaker or writer may borrow the foreign word. Then he subjects it to conjugation according to the rules of the target language, and he can also create vocabulary or expand the meanings of existing vocabulary or translate common and significant words and expressions in the source language literally or adopt the grammatical structure of the source language and other phenomena that lead frequently to deviation from the normative grammar.

Patterns of Linguistic Interference
Linguistic interference occurs in several forms, including:

---

[3]-**Linguistic interference and language shift**, Ali Al Qasimi, Journal of Language Practice, p. 79.
[4]See: Life with Two Languages, p. 101.
[5]See: previous source, same page.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and
Al-Anbat Newspapers
Ahmed Marzouq Nasser Al-Sharaa   22

Firstly: Binary Linguistics. To speak Binary Between one language and another, binary between Arabic and English. Both have stability and presence in the speaker, but one of them is stronger than the other, so there is overlap between them.

Second: Linguistic borrowing
Borrowing is a linguistic process in which linguistic material is transferred from one language to another: *television, cinema*, etc.

Third: Language shift
The transformation may occur within a single sentence, or it may be from one sentence to another. Example for the first: "In my pocket money". For those who are fluent in two languages or more, when the word is used in his mother tongue, it does not help him. So, he resorts to using alternative pronunciation of his second language.

And the second example: Transmission of speech in a different way from its source. The commander instructed the soldiers to take precautions, but the original text issued by its owner is "Soldiers, take heed, pay close attention, and do not lose sight of your eyes."[6]

Practical Models: Articles from *Al-Dustour* newspaper and *Al-Rai* newspaper

The following are two articles from the above two official newspapers, which reveal the overlap between colloquial and classical when writing them:

The article "This is a year for people to be helped" by Ibrahim Al-Qaisi in the *Al-Dustour* Newspaper   أ-

"Modern Arab history, which began after the demise of the caliphate state, and then the colonial era, is all a history full of years (disappointments), if not general catastrophic calamities, which befall specific Arab peoples, and with the repetition of these years the concept of the pastoral national state is consolidated, and we can conduct a quick search in the history of more than one Arab country, during which the governments of those countries (relief) their people, to overcome the disasters and crises that caused them hardship to live.

"We are on the cusp of a similar period, which may be the harshest for some Arab peoples, and I mention here the Ethiopian Renaissance Dam project, which aims to tamper with the security and stability of two great Arab countries, the Nile River is their lifeline, and on its banks arose … . I saw them through all the past times...

- See: "Linguistic Interference and Language Transformation" research, Ali Al Qasimi, Journal of Linguistic [6] Practices - Language Practices Laboratory - Mouloud Maamari University Tizi Ouzou - Algeria, p. 1, p. 77-pg. 92

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and
Al-Anbat Newspapers
Ahmed Marzouq Nasser Al-Sharaa   23

"Since he came for the second time as Minister of the Ministry of Agriculture, Eng. Khaled Al-Hanaifat has been repeating (this is a year when people go mad) in most of his meetings with the active forces in this sector… Al-Ghouth explains:

"I do not want to talk to the media about anything that is not true, and we will not go down a path that requires government spending, and we will do everything that has a direct impact on the poor in the agricultural community, this is a year full of challenges, especially in terms of poverty and unemployment, so the agricultural sector had a large share of the government support program recently announced by the government.

"There is no room for dialectical politics, and the talk will be an extra luxury, which we cannot understand, and the state lies between the hammer of chronic political economic crises, and between the anvil of a second year of Corona, as many sectors declined, and the indicators of this decline were reflected in the increase in the unemployment rate and the expansion of pockets of poverty...

"Yesterday (*Al-Dustour*) published a statement attributed to the Minister of Water, which by the way is not surprising, as the rainy season is weak this year, and it must be reflected in the summer, to be hot and difficult in the matter of water, and agriculture has the widest margin of damage, and the prices of its products as well.

"The locust wave, which was caused mainly by a heat wave and winds flowing from the southern and eastern deserts, will not be of great danger, according to the statements of specialists at the Ministry of Agriculture, and the impact of locusts on agriculture will not require us to wait long to see it, and here it is more than five days ago, and we did not touch… As a result of this wave, which states, no matter how powerful their capabilities are, cannot eradicate it if they raid it, and locusts have well-known stories on our planet, we knew them as (indignation) from God, where there is no room for a cure if they are struck in a place… God save us from their evils...

"The government does not envy these circumstances, and it must have its mitigating measures against the people. We hope and must initiate them, with our full appreciation for the embarrassment of its position...[7]"

---

[7] https://www.addustour.com/articles/12135243%Dinstagram7%D8%B0%D8%A73%D8%B9%D8%A7%Dander53%DphotoA%D8%BA%D8 %A7%D8%AB%D8%A%D8%A7%D8%B3 An article published in Al-Dustour newspaper by the author: Ibrahim Al-Qaisi, entitled "This is a year in which people will receive relief," published on Thursday, 22-4-2021.

==

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and *Al-Anbat* Newspapers
Ahmed Marzouq Nasser Al-Sharaa   24

In the previous article, the present researcher noted a good number of vocabulary and structures, which indicate **an overlap between classical and colloquial**, including:

Use of the word (Corona): The writer did not put it in brackets, because of its flow on the tongue, as if he was dealing with it as if it had become part of the Arabic linguistic dictionary, while it is an extraneous word that entered Arabic due to the epidemic that befell the Arab world, and this overlap can fall within the lexical level.

We knew it as (indignation) from God
Feminization: What is the right to be reminded of, and the basic principle is to say "discontent with God", but today's slang tends to feminize what has a negative impact on a person, so it is said: *calamity, vice, problem, calamity, ...* etc. This intervention can be reduced to the morphological level.

The government does not envy the circumstances
A colloquial structure, common on the tongues, when a person falls into a predicament, it is said that he is not envied. The use of this structure came due to the impact of the vernacular in the classical.

And other structural and linguistic exchanges indicate a clear linguistic overlap between the verbal and colloquial levels.

Perhaps a close reading of the components of the previous article will reveal to us the extent to which the vernacular has control over the writer's style. His words sound eloquent when colloquial forms are used.

The researcher believes that the language of the press today goes beyond the system of classical linguistic and grammatical rules, and Ibrahim Al-Yazji criticizes the language of the press when he says: "We still see in some of our newspapers words that have deviated from the text of the language, were revealed in other than their places, and were used in other than their meaning, so the phrase came distorted, and its luster, and the quality of casting, in addition to the spread of delusion and error"[8]

The researcher agrees with what Al-Yazji believes that the journalist writers could carefully revise the material before publishing. This will help the writers not to fall into linguistic lapses that may be inappropriate in the use of linguistic structures.

[8] - The Language of Newspapers, Ibrahim Al-Yazji, p. 3

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and
Al-Anbat Newspapers
Ahmed Marzouq Nasser Al-Sharaa   25

The article "The Phenomenon of Religiosity in Ramadan in the Time of بـ
Corona", by Muhammad Obeidat in the *Al-Anbat* **newspaper**

"It is natural for the dose of religiosity to increase in Ramadan and in the time of the Corona pandemic, …, and Ramadan is the month of repentance, mercy, forgiveness, freedom from fire and chaining of devils, and the good Ramadan in which good deeds are multiplied and increased in the aspects of goodness and obedience. Especially during the good days of Ramadan in the hope of forgiveness, repentance, and obtaining the reward of Paradise. The same applies to the Corona pandemic, as everyone has increased their dose of faith as a result of their fear of God Almighty and their anticipation of any emergency. That's why the meeting of Ramadan as a holy month with the Corona pandemic magnifies the dose of faith and spirituality for the sake of a good conclusion and drawing closer to God Almighty."

1. Of course, as a result of social and physical distancing and safe distances, people are at home most of the time with minimal work in most workplaces in the public and private sectors. This situation gives all people opportunities to reflect and reconsider religious calculations towards a sure and firm faith and to draw closer in worship to God Almighty.

2. Despite the great sadness, mosques and churches are closed as a result of the pandemic in order to preserve the lives, health and safety of people, which prompted everyone to stay in their homes. In the same house, the family began to perform religious rites. People adhered to fatwas in this regard and committed themselves in their homes to protect themselves and others, and this is a measure of good citizenship and respect for government decisions, defense law and the rule of law in general.

3. Had it not been for the Corona pandemic, we would have found practically all people going to mosques in Ramadan. The number of worshipers is increasing to the point that mosques could not accommodate worshipers on Fridays in particular, and this is a good phenomenon, but it is required to continue, especially the phenomenon of parents taking their children to mosques with the need to follow them. We hope that it will return to its glory after the Corona pandemic.

4. The reality says that the increase in religiosity is more at the beginning of Ramadan and during the increasing number of people infected with the Corona virus, but it quickly decreases, rather it goes back to before Ramadan and before Corona, the end of the month of Ramadan and the end of the Corona pandemic. But we have to take the issue in good faith. But this is not a good sign for some who ride the wave of religiosity when they are afraid or during Ramadan, and then things return to their original setting.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and
Al-Anbat Newspapers
Ahmed Marzouq Nasser Al-Sharaa   26

5. If we take the matter in good faith, it is natural for people to benefit from obedience and righteous deeds in Ramadan and at the time of adversity, and in times of adversity, of course people return to God Almighty. But they must remember God Almighty both in adversity and in prosperity. But the matter from another perspective is considered hypocrisy and religious hypocrisy, especially since the Lord of the worlds knows this; Only he knows to create a gentle expert![9]

We find in the previous article a deviation from some of the rules of the Arabic language in terms of structure or formulation. Examples of this are:

‒

If we take the matter in good faith, it is natural: ‒

The use of the word "we took" is colloquial, and the original is to say "we took", as ‒
well as the use of the combination "in good faith" colloquial and common on the tongues of the common people.

‒

Everyone has increased their dose of faith: Using the word "dose" and transferring ‒
it from the medical field to the linguistic field, and this is common on the tongues of the common people, so they say, "a dose of hope" and "a dose of fear", and so on.

There are other colloquial structures used in the paper that suggest an overlap between the colloquial and verbal levels.

Research Conclusion

Based on features used in the two articles, the researcher's conclusions are as follows:

‒

Languages cannot be separated. Overlap has become a necessity of language use. The ‒
need to learn other languages due to the requirements of life is a necessary need.

‒

The language of the press mixes linguistic levels, due to the overlap between the ‒
colloquial and the eloquent levels.

‒

-:[https://alanbatnews.net/article/326646][9]

An article published in the Al‒Anbat newspaper: The phenomenon of religiosity in Ramadan in the time of
Corona ‒ Muhammad Talib Obeidat

==
Language in India www.languageinindia.com **ISSN 1930-2940** **22:4 April 2022**

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and
Al-Anbat Newspapers
Ahmed Marzouq Nasser Al-Sharaa   27

Writers may like to review their articles before they are published to avoid overlaps ‒ and other errors of lexical and grammatical structure choice.

Recommendations

Reviewing and scrutinizing press articles before publishing them. ‒

Recognition of the idea of bilingualism or bilingualism or the adoption of classical in ‒ selected and appropriate contexts.

The need to distinguish between colloquial and eloquent structures in writing. ‒

===

Sources and References

Al-Jahiz, Abu Amr Al-Jahiz, Al-Hayyal, Dar Al-Kutub Al-Ilmiyya, Beirut, 2nd • Edition. 1924 AH

Ibn Jinni, Abu Al-Fath Othman, Al-Khassas, The Egyptian General Authority, 4th • edition.

Al-Yazji, Ibrahim, The Language of Newspapers, Al-Maaref Press - Egypt, 1, 1319 • AH.

Al Qasimi, Ali"Linguistic Interference and Linguistic Transformation", Ali Al • Qasimi, Journal of Linguistic Practices - Linguistic Practices Laboratory - Mouloud Mammeri University Tizi Ouzou - Algeria, Vol. 1.

Al-Khouli, Muhammad Ali. **Life With two languages" bilingual**", PressAl-Farazdaq • Commercial, Riyadh, 1st floor, 1988 AD.

Wafi, Ali Abdel Wahed, Linguistics, Ali Abdel Wahed Wafi, Nahdet Misr for • Printing and Publishing, 1st Edition.

Fenderes, Joseph, Language, T.: Abdel Hamid Al-Dawakhli, Muhammad Al-Qassas, • Anglo-Egyptian Library, d., 1950.

An article published in Al-Dustour newspaper, entitled "This is a year in which • people will be helped" Ibrahim Al-Qaisi https://www.addustour.com/articles/12135243%Dinstagram7%D8%B0%D8%A73% D8%B9%D8%A7%Dander53%DphotoA%D8%BA%D8 %A7%D8%AB%D8%A%D8%A7%D8%B3.

An article published in the Al-Anbat newspaper, entitled "The Phenomenon of • Religiosity in Ramadan in the Time of Corona", Muhammad Talib Obeidathttps://alanbatnews.net/article/326646.

Amrawi, Fouad, Linguistic Interferences in Teaching Arabic to Speakers of Other • Languages, Fouad Amrawi, The Arabic Journal Medad, Vol. 3_ July 2018.

===

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and
Al-Anbat Newspapers
Ahmed Marzouq Nasser Al-Sharaa   28

Some Aspects of Passivization in Bodo Language

Dr. Daimalu Brahma, M.A., Ph.D.
Barama College, Barama
Baksa 781346, Assam
dbrahma85@gmail.com

===

Abstract

The aim of the paper is to describe some aspects of passivization systems of the Bodo language. Bodo belongs to the Tibeto-Burman group of the Sino-Tibetan language family. The paper will focus on the morpho-syntactic process of the passivization. Morphologically, Bodo has a derivational passive suffix i.e. *-za* which affixes to the transitive verb stem to form a passive verb. In this paper, it will be described on passivization of transitive and ditransitive verbs, passivization of negative and interrogative sentences. It will be noticed in this paper the direct object and indirect object position of the passivization.

Keywords: Bodo language, passivization, morphological process of passivization.

1. Introduction

This paper discusses the passivization system of the Bodo language. It is a Tibeto-Burman language of the Bodo-Garo subgroup. Like many other Tibeto-Burman languages, Bodo has prefixation and suffixation system in the word formation processes. Crystal (2008: 353) mentioned, "In generative grammar, the transformation of a sentence from its active to its passive form is known as passivization." The passivization system in Bodo language forms by suffixation process by adding the derivational suffix *-za* to the transitive verb. In this paper, I will show passivization of transitive verb, ditransitive verb, passivization of negative sentences, interrogative sentences, and morphological process of passivization in Bodo language.

1.1. Basic Characters of the Language

Bodo has six vowels i.e., *i, e, a,* o*, u, w* and sixteen consonants i.e., p^h*, b, t^h, d, k^h*, *g, s, z, h, m, n, ŋ, j, r, l, w*. It is a tonal language. There are three types of lexical tones found in the language i.e., high, low, and level tones (M. K. Brahma, 2014). The basic word order of the language is SOV; it is a verb final language. It has three major types of word formation processes i.e., affixation, compounding, and reduplication. It has case marking systems; all the case markers are suffix forms in the language. Bodo has numeral classifiers systems, and these are prefix forms in the language e.g., *sa-se mansi* 'one man', *ma-se maozi* 'one cat' etc. It does not have grammatical gender.

2. Data Methodology

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Daimalu Brahma, M.A., Ph.D.
Some Aspects of Passivization in Bodo Language   29

The major data of this paper are collected from the native speakers in standard variety of the Bodo language during the author's PhD research from 2010 to 2016, now recently cross checked. The data are collected from both male and female informants in different ages. The author being a native speaker of the standard variety, it becomes easy to collect data in the language.

3.1. Transitive Verb Passivization

The passivization of the Bodo language is indicated by the morpheme *-za* affixed to the verb stem. For example-

(1a)   Active
　　　aŋ　　　bi-kʰɯu　　　gɯsɯtʰɯ-jɯ
　　　1SG　　　3SG-ACC　　　love-HAB
　　　'I love her'

(1b)   Passive
　　　bi-jɯ　　　　aŋ-zɯŋ　　　　　　gɯsɯtʰɯ-za-jɯ
　　　3SG-NOM　　　1SG-ASS　　　　love-PASS-HAB
　　　'She is loved by me/she is being loved by me'

In the above sentence examples, (1a) is the active and (1b) is the passive sentence. The object in (1a) has become subject in (1b) passive construction by taking *-jɯ* nominative case (subject marker) and the subject in (1a) has become predicate in (1b) by adding *-zɯŋ* (associative case maker). The verb stem in (1a) affixes the *-za* in (1b) to form passive construction in Bodo language. In the passivization system of the language, the direct object of the transitive verb becomes subject in the passive construction as shown in the above example (1a) and (1b). Sometimes, the agent of the subject is hided in the passive construction in Bodo language as shown below in (2b).

(2a)   Active
　　　aŋ　　　　bi-kʰɯu　　　bu-dɯŋ
　　　1SG　　　　3SG-ACC　　　beat-RLS
　　　'I beat him'

(2b)   Passive
　　　bi-jɯ　　　bu-za-dɯŋ
　　　3SG-NOM　　beat-PASS-RLS
　　　'He is beaten (by someone)'

(2c)   Passive
　　　bi-jɯ　　　aŋ-zɯŋ　　　bu-za-dɯŋ
　　　3SG-NOM　　1SG-ASS　　　beat-PASS-RLS
　　　'He is beaten by me'

==

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Daimalu Brahma, M.A., Ph.D.
Some Aspects of Passivization in Bodo Language　　　　　　　　　　　　30

The preverbal noun phrase *bi-kʰɯu* 'him' in (2a) is the object of the active verb, whereas in (2b) in the passive form, by contrast, it occupies initial position and becomes the subject. The agent *aŋ* 'I' is omitted in the (2b) passive construction. The example (2c) is also grammatically correct in Bodo language but semantically, it is slightly different with (2b). In (2c), the agent of the subject is clearly mentioned it and (2b) the agent is not mentioned.

3.2. Ditransitive Verb Passivization

In the ditransitive verb passivization, direct object (DO) of the active verb becomes subject in passive construction and indirect object of the active verb comes under predicate (comes in the verb phrase). Sometimes, the agent of the ditransitive verb and indirect object is omitted in passive construction as shown below.

(3a)   Active
        bipʰa-ja   pʰisazla-nɯ   pʰɯisa-kʰɯu   hor-bai
        his father-NOM   son-DAT   money-ACC   sent-PRF
        'Father sent the money to (his) son'

(3b)   Passive
        pʰɯisa-ja   pʰisazla-ni-sim   hoɾ-za-bai
        money-NOM   son-GEN-ILL   sent-PASS-PRF
        'The money is sent (by father) to (his) son'

(3c)   Passive
        pʰɯisa-ja   bipʰa-zɯŋ-nɯ   hoɾ-za-bai
        money-NOM   his father-ASS-UNP   sent-PASS-PRF
        'The money is sent by father (unexpectedly)'

(3d)   Passive
        pʰɯisa-ja   hoɾ-za-bai
        money-NOM   sent-PASS-PRF
        'The money is sent (by someone)'

The above example (3a) is the active sentence and (3b), (3c) and (3d) are the passive sentences. The agent of the ditransitive verb is omitted in the above sentence example (3b) and (3d). The indirect object of the ditransitive verb is also dropped in the example (3c) and (3d).

3.3. Passivization in Negative and Interrogative Sentences

The passive construction of the negative and interrogative sentences in Bodo language is given below. Here also, the direct object of the active verb takes the subject position in the passive construction both negative and interrogative sentences as shown (4b) and (4d).

(4a)   Active
        aŋ   bi-kʰɯu   sukʰu-wa
        1SG   3SG-ACC   like-NEG
        'I don't like him'

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Daimalu Brahma, M.A., Ph.D.
Some Aspects of Passivization in Bodo Language   31

(4b) Passive

bi-jɯ	aŋ-zɯŋ	sukʰu-za-ja
3SG-NOM	1SG-ASS	like-PASS-NEG

‘She is not liked by me.’

(4c) Active

nɯŋ	omabedor-kʰɯu	za-gɯn-nama
2SG	pork-ACC	eat-FUT-INTR

‘Will you eat the pork?’

(4d) Passive

omabedor-a	nɯŋ-zɯŋ	za-za-gɯn-nama
Pork-NOM	2SG-ASS	eat-PASS-FUT-INTR

‘Will the pork be eaten by you?’

3.4. Morphological Process in Passivization

Morphologically, the passivization process of the Bodo language is **'verb + passive suffix = passive verb'** (D. Brahma, 2017). In Bodo, the passive morpheme *-za* is a derivational suffix, which can derive new words in the language.

For example:

Verb + Passive Suffix > Passive verb

(5a)	sɯba	+	za	>	sɯba-za
	slap	+	PASS	>	'to be slapped'
(5b)	zɯ	+	za	>	zɯ-za
	kick	+	PASS	>	'to be kicked'
(5c)	bao	+	za	>	bao-za
	forget	+	PASS	>	'to be forgotten'
(5d)	bu	+	za	>	bu-za
	beat	+	PASS	>	'to be beaten'
(5e)	on	+	za	>	on-za
	love	+	PASS	>	'to be loved'

The above examples (5a) to (5e) passive verbs can derive nouns in Bodo language by adding nominalizer suffix *-gɾa* as shown below.

(6a)	sɯba-za	+	gɾa	>	sɯba-za-gɾa
	to be slapped	+	NZR	>	'the one who is slapped (by someone)'
(6b)	zɯ-za	+	gɾa	>	zɯ-za-gɾa
	to be kicked	+	NZR	>	'the one who is kicked (by someone)'
(6c)	bao-za	+	gɾa	>	bao-za-gɾa
	to be forgotten	+	NZR	>	'the one who is forgotten (by someone)'
(6d)	bu-za	+	gɾa	>	bu-za-gɾa
	to be beaten	+	NZR	>	'the one who is beaten (by someone)'

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Daimalu Brahma, M.A., Ph.D.
Some Aspects of Passivization in Bodo Language   32

(6e) on-za   +   gra   >   on-za-gra
      to be loved +   NZR   >   'the one who get loved (by someone)'

4. Conclusion

This paper looked at the passivization system of the Bodo language. A passive sentence derives from the active sentence by adding derivational suffix *-za* to the transitive verb stem in Bodo. Here, it is shown that passivization of transitive verbs, passivization of ditransitive verbs, passivization of negative sentences, passivization of interrogative sentences and morphological process of passivization. The direct object of the transitive verb becomes the subject in the passive construction (see example (1a) and (1b)). Sometimes, the agent of the subject can be hided in the passive construction of Bodo language (see example in (2b)). In ditransitive verb passivization, the direct object of the active verb becomes subject in passive construction and the indirect object comes under the predicate (verb phrase). Here also sometimes, the agent of the ditransitive verb and indirect object can omit in passive construction (see examples (3b), (3c) and (3d). The word order of the passive sentence in Bodo is also following the verb final types of word order. It is proof that morphologically passivization is a derivational character in Bodo language (see examples (5a), (5b), (6a) and (6b).

==

Abbreviations

1SG	1st Person Singular	2SG	2nd Person Singular
3SG	3rd Person Singular	ACC	Accusative
ASS	Associative	DAT	Dative
FUT	Future	GEN	Genitive
HAB	Habitual	ILL	Illative
INTR	Interrogative	NEG	Negative
NOM	Nominative	NZR	Nominalizar
PASS	Passive/ Passive suffix	PRF	Perfect
RLS	Realis	UNP	Unexpected marker

==

References

Abbi, Anvita. *Reduplication in South Asian Languages: An Areal, Typological and Historical Study.* New Delhi: Allied Publishers, 1991.

Adams, Valerie. *An Introduction to Modern English Word-Formation.* Longman Group Ltd., London, 1973.

Aronoff, Mark. *Word Formation in Generative Grammar.* Cambridge: MIT Press, Reprinted 1985.

Baishya, Ajit. Kumar. "Word Formation in Dimasa". *International Journal of Dravidian Linguistics,* Vol. 37, No. 1. 2008.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Daimalu Brahma, M.A., Ph.D.
Some Aspects of Passivization in Bodo Language   33

Baishya, Ajit. Kumar. & Laheram Muchahary. "Word Formation Processes in Tiwa". *International Journal of Dravidian Linguistics,* Vol. 44, No. 2, 2015.

Baker, Mark C. *Lexical Categories Verb, Nouns, and Adjectives.* Cambridge University Press, 2004.

Baro, Madhu Ram. *Structure of Boro Language*. Guwahati: N. L. Publication, 1990.

Basumatary, Phukan. *An Introduction to the Boro Language*. New Delhi: Mittal Publications, 2005.

Bauer, L. *English Word Formation*. Cambridge: Cambridge University Press, 1983.

Beck, David. Transitivity and causation in Lushootseed Morphology. *Canadian Journal of Linguistics* 41, No. 2, 1996.

Benedict, Paul K. *Sino-Tibetan. A Conspectus.* Contributor editor, James A. Matisoff, Cambridge University Press, New York, 1972.

Bhattacharya, P. C. *A Descriptive Analysis of the Boro Language.* Guwahati: Gauhati University, Reprinted 2007.

Bliss, Heather, and Dennis Ryan Storoshenko. "Passivization and A'-movement in Shona." *Proceedings of the 2008 Annual Conference of the Canadian Linguistics Association*. 2008.

Brahma, Aleendra. *Modern Bodo Grammar*. N.L. Publications, Panbazar Guwahati, 2013.

Brahma, Daimalu. *Word Formation Processes in Bodo: Affixation*. Purbayon Publications, Guwahati, 2017.

Brahma, Mihir Kumar. *The structure of southern dialect of Bodo.* Unpublished PhD Thesis, Assam University, Silchar, 2016.

Burling, Robbins. *A Garo Grammar.* Pune, Deccan Collage, 1961.

Chainary, Swarna Prabha. *Boro Raokhanthi*, Guwahati: Gumur, Publication, (2nd ed.) 2008.

Crystal, David. *A Dictionary of Linguistics and Phonetics.* Blackwell Publishers, (six edition) 2008.

Grierson, G.A. *Linguistics Survey of India*. Vol.-III, Part-II, Delhi: D.K. Publishers Distributors P. Ltd, 1903.

Haokip, Pauthang. "Word Formation in Thadou". *Himalayan Linguistics.* Vol. 11(2), 2014.

Hoshi, Hiroto. "Theta-role assignment, passivization, and excorporation." *Journal of East Asian Linguistics* 3.2 (1994): 147-178.

Katamba, Francis. *Morphology*. Houndsmill: The Macmillian Press, 1993.

Kawasha, Boniface. "Passivization in Lunda." (2007): 37-56.

Kothari, C. R. *Research Methodology: Methods and Techniques.* New Age International (p) Ltd. New Delhi-2, 2008.

Matthews, P. H. *Morphology: An Introduction to the Theory of Word-Structure.* Cambridge University Press, Cambridge, 1974.

Narzary, Mintu. *Standard Anglo Bodo Dictionary*. Guwahati: Nilima Prakashani, 2005.

Neshcheret, Nataliia. *Passive Construction with Intransitiive Verbs: Typology and Distribution*. Diss. MA Thesis. Kiel: University of Kiel, 2016.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Daimalu Brahma, M.A., Ph.D.
Some Aspects of Passivization in Bodo Language   34

Plag, Ingo. *Word Formation in English.* Cambridge University Press, 2003.

Shopen, Timothy. *Language Typology and Syntactic Description.Vol. I:*
        Clause Structure. Cambridge University Press, . (2nd Ed.) 2007.

.... *Language Typology and Syntactic Description*. Vol. II, Cambridge University
        Press, (2nd Ed. Reprinted) 2008.

.... *Language Typology and Syntactic Description*, *Vol. III*. Cambridge University
        Press, (2nd Ed. Reprinted) 2008.

Sigurðsson, Einar Freyr, Milena Sereikaite, and Marcel Pitteroff. "The structural nature of
        non-structural case: On passivization and case in Lithuanian." *Proceedings of
        the Linguistic Society of America* 3.1 (2018): 31-1.

Stekauer, P., S. Valera & L. Kortvelyessy. *Word- Formation in the World's*
        Languages: A Typological Survey. Cambridge University Press, 2012.

Tallerman, Maggie. *Understanding Syntax.* Arnold Publisher, London, 1998.

Thakur, D. *Linguistics Simplified: Morphology.* New Delhi: Bharati Bhawan, (Reprinted)
        2006.

==

Dr. Daimalu Brahma, M.A., Ph.D.
Barama College, Barama
Baksa 781346, Assam
dbrahma85@gmail.com

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. Daimalu Brahma, M.A., Ph.D.
Some Aspects of Passivization in Bodo Language   35

Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study

Zahid Bashir and Ahmed Musavir
Department of Linguistics
University of Kashmir, Srinagar
Zahidbashir367@gmail.com
==

Abstract

The Union Territory of Jammu and Kashmir possesses several minority ethnolinguistic groups speaking different languages. The sustainability of these groups has been under continuous threat over the years. The prolonged language contact and migration of the members of these communities from traditional homelands to cities and towns has adversely altered their patterns of language use. When we notice some altered patterns of language use among indigenous languages, it becomes very difficult for its speaker to retain it in many domains of day-to-day use. Since language stability and maintenance is always seen as to how speakers use and maintain their language in comparison to the dominant language. Baker (2011) points out that language maintenance is the "relative language stability in the number and distribution of its speakers, its proficient usage by children and adults, and its retention in specific domains (e.g., home, school, religion)". Since the Erstwhile State of Jammu and Kashmir is home to several small and ethnic linguistic groups speaking different languages. The members of these groups have been migrating from their traditional homelands for many reasons to towns and cities. This migration of the speakers has decreased the demographic count of the speakers and the contact with dominant languages has also resulted in partial or complete shift from their mother tongues. The present paper is an attempt to inquire about patterns of language use among Ethnic community of Balti living in the far flung area of Kargil Tehsil of Union territory of Ladakh. The Ethnic Baltis of Kargil are migrating at an alarming rate to Srinagar and Ganderbal districts of Union territory of Jammu and Kashmir and members of the community are therefore in close contact with the dominant Kashmiri community. Therefore, it is obvious that the dominant languages like Urdu and Kashmiri may have taken some domains of languages which earlier used to be the domains of the ethnic language.

Keywords: Balti, language contact, patterns of language use, Ethnolinguistic groups.

Introduction

It is not commonplace for people to choose which language to employ in regular communication, especially if they live in a multilingual society. Someone who lives in a monolingual society would make such a selection easily. People who live in a bilingual or multilingual country, on the other hand, must make additional decisions about which

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Zahid Bashir and Ahmed Musavir
Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study   36

language to employ because everyone speaks more than one language. It's also typical that they don't all speak the same language. As a result, domain analysis, as advocated by Joshua Fishman (1972), is critical for gaining a thorough knowledge of a bilingual or multilingual country's language condition.

The language used by an individual may be determined by the interlocutor and the context in which the conversation takes place. Originally it was Schmidt-Rohr who proposed the domain concept in the 1930s (as attributed in Fishman's 1970s works), as a way of sorting out distinct regions of language use in multilingual cultures that are relevant for language choice. Domains were viewed as theoretical constructs that could explain the language in Fishman's interpretation which were supposed to be a more powerful explanatory tool than more obvious (and observable) parameters like the topic, place (setting), and interlocutor. According to Fishman (Ibid), domains are "the occasions in which one language (variant, dialect, style, etc.) is habitually employed rather than (or in addition to) another" (37).

The domain of language use has proven to be an important construct in studies on language preservation and shift, and domain analysis has helped a lot in understanding language behavior among minority communities. Greenfield (1970), a pioneer in domain analysis, divided the innumerable social circumstances he saw during his fieldwork among the Puerto Rican population in New York, whose members spoke both Spanish and English, into five domains: family, friendship, religion, education, and job.

Fishman (1972) expanded on Greenfield's domain analysis, arguing that domains are more than just a cataloging of language use contexts. (28) Sankoff and Poplack, 1979 have underlined the importance of the interlocutor and the topic of conversation in determining people's language preferences and language choice.

While the home/family domain has been demonstrated to be important for maintaining language and slowing language shift, members of minority languages do not have much control over other domains in determining their language use. Therefore, the function of the interlocutor becomes important (Wei, 1994).

Rather than the nuclear family, Clyne (1982) emphasizes the function of extended family structure in the maintenance of language. According to Clyne, the extended family structure comprises not just the grandparents, but also other close and distant relatives and acquaintances.

Javad 2001 studies the domain loss of Danish in Denmark. The study concludes that Danish has lost its domains to English which were previously reserved for English. Building further on the same concept of domain and domain loss in languages Hartmut Haberland 2005 opined that the domain concept's theoretical status has not been taken seriously. The classical domain concept is not always applicable to the current Danish situation. The domain

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Zahid Bashir and Ahmed Musavir
Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study   37

concept is not always the best tool for describing and explaining language choice, even in multilingual societies within-group multilingualism. He considers code-switching as the "proper usage" of language expression and concludes that only the extended domain concept of Fishman and successors should be used in language analysis of modern societies.

Arua E. and Keoneng Magocha (2010), after studying the patterns of language use of children aged 6–15 in Botswana, revealed that domains are important for studying patterns of language use. The study highlighted the role and expansion of the domains of the local language. While English and Setswana continue to thrive, the other languages will continue to dwindle, with the threat of language death looming in the future. The study suggests that local languages other than Setswana be given more prominence and expansion in terms of domains to increase their prospects of survival.

Holmes and Lee, (2013) concluded that limited use of the minority language in private domains such as the home is an indicator of the shift to the majority language conversely the dynamic use of minority language makes maintenance inevitable.

Eric Ziem Bibiebome, et al. (2019), while studying domains loss of Ga language in the Accra community, emphasizes that inadequate enforcement of language policies, the attitude of Ga speakers, and pressure from the dominant languages are some of the key factors for domain loss of Ga speakers. The indigenous language has competitions for domains that were formerly labeled as Ga domains. The dominance and a demographic number of speakers of both English and Twi languages have made the language encroach on different domains of the indigenous language.

Since the Erstwhile state of Jammu and Kashmir possesses several minority ethnolinguistic groups speaking different languages, the identity of these groups has been in a continuous threat over the years. The prolonged language contact plus migration of these groups has adversely affected the patterns of language use among these minority groups. One such ethnolinguistic group is the Balti speech community living in the far-flung area of the Kargil district of the Ladakh region. The community is in touch with the dominant Kashmiri community and the Ladakh community.

The seasonal migration of these speakers from traditional homelands to cities and towns has altered the domains of language use among the group members. Languages like Urdu and English are taking over the place of the ethnic languages in many social domains, even if less in households which adversely affects the language. The present paper is an attempt to study different patterns of language use among Balti speakers of Kargil.

The Present Study

Very little is known about the language use patterns and language maintenance and shift among the Balti minority group of Kargil. No agency, government, or otherwise has been set

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Zahid Bashir and Ahmed Musavir
Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study   38

up for raising awareness and garnering efforts towards the Preservation of this Ethnolinguistic minority group. There has been no institutional support in favour of minority ethnolinguistic groups in J&K.

As the group lives in a far-flung area of Kashmir wherein temperature drops to minus 15 to 20 degrees Celsius which has resulted in the seasonal migration of the people of the community. This migration to the dominant communities is one of the reasons for domain losses of the Balti language in some cases and a complete shift in some other cases as well.

Changes in the language use patterns among these groups with negative consequences for their identity have been the primary motivation for undertaking the present study.

A questionnaire based on 15 open-ended questions was given to hundred Balti speakers who participated in this study. Apart from the demographic profile of the participants, the questionnaire focused on the patterns or domains of language use by Balti speakers in different social domains of the society. The domains include home, family, neighborhood, school/ college /office, etc. The use of language within the family/home domain was further narrowed down to seven subdomains based on the type of kin, i.e., parents, grandparents, children, grandchildren, spouse, sibling, and extended relative. Some speakers who seasonally migrate to different parts of the state also participated in the study. Due to a limited number of participants, simple percentage was done and the results were reported.

Patterns of Language Use

As indicated in figure 1, all the participants have reported use of Balti extensively in homes and only 1% of the respondents reported the use of Urdu and Kashmiri also. With native Kashmiri people, the participants mostly use Urdu; however, Kashmiri is also being used as reported by 3% of the participants. The results for language use in the domains, villages/ Mohalla, and local Mosques indicate that 94% and 98% use Balti and 6% and 2% use Urdu. Only 1% have reported the use of Kashmiri in Mohalla /village. However, in offices/schools/colleges 72% have reported the use of Balti, 55% use Urdu and 11% have indicated that they use Kashmiri in this domain.
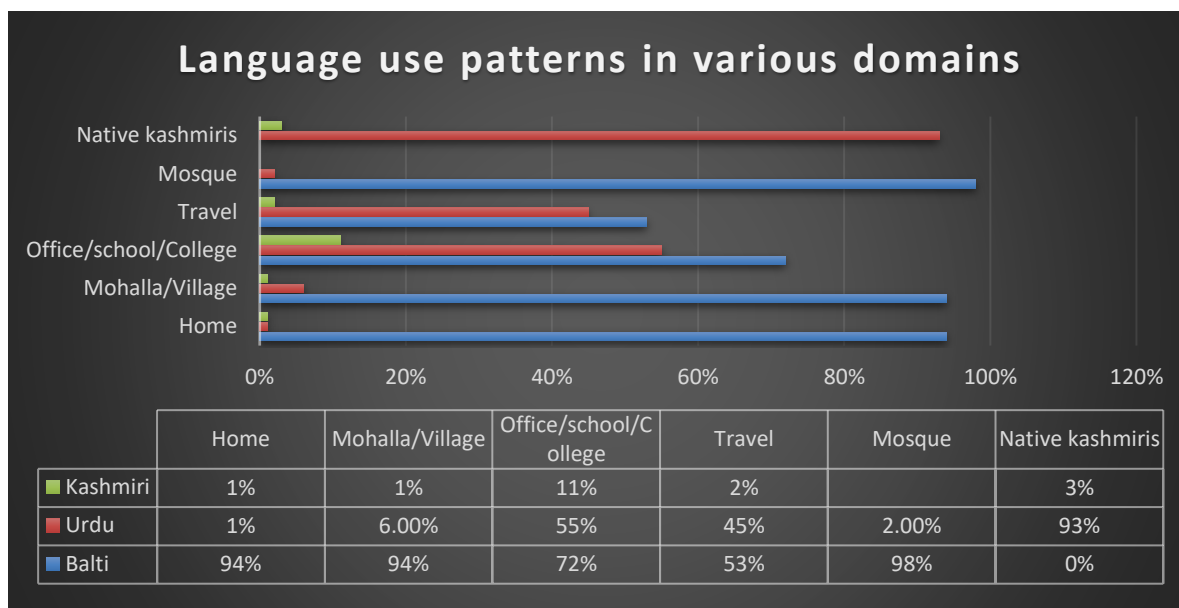
===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Zahid Bashir and Ahmed Musavir
Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study   39

Figure 1: Domain-wise language use patterns among Baltis of Kargil.

During travel and in the domain categorized as office/school/college, the language used by the majority of the participants is again Balti followed by Urdu, with 53% reporting the use of Balti and 45% Urdu. For traveling within the Kargil district, the obvious choice would be Balti and while traveling to or within Kashmir, it would be Urdu. This has been reflected in the results as 53% have reported the use of Balti and 45% Urdu in this domain.
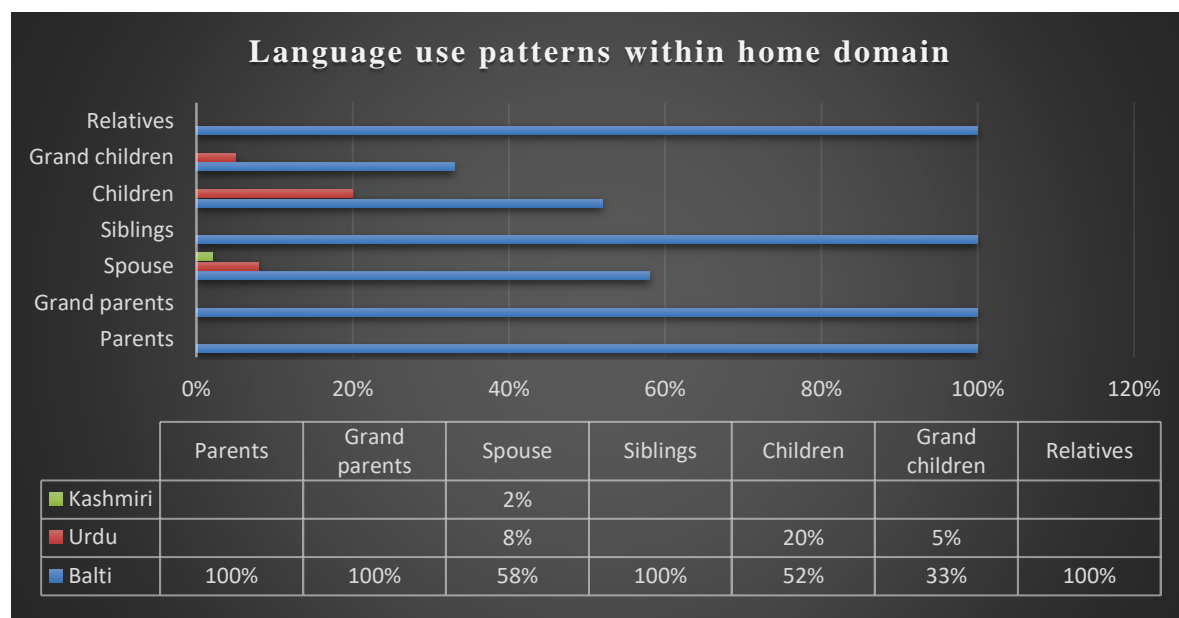

Figure 2: Language use patterns within the family domain among Balti Speakers of Kargil.

Within the family domain, as indicated in Figure 2, all the participants have reported extensive use of the Balti language, with parents, grandparents, siblings, and extended

relatives. Within these subdomains, 100% of the participants have reported the use of Balti. Since marriages are mostly endogamous so Balti is primarily used with spouses, however, 8% of the participants have reported the use of Urdu and a meager 2% use Kashmiri within this subdomain. The use of Urdu with children and grandchildren is significant given the possibility of language shift among younger generations. Use of Urdu with children has been reported by 20% of the participants and 5% with grandchildren, while 54% and 33% of the participants have reported the use of Balti with children and grandchildren respectively. All the participants were not married so less percentage of spouses, children, and grandchildren are reported.
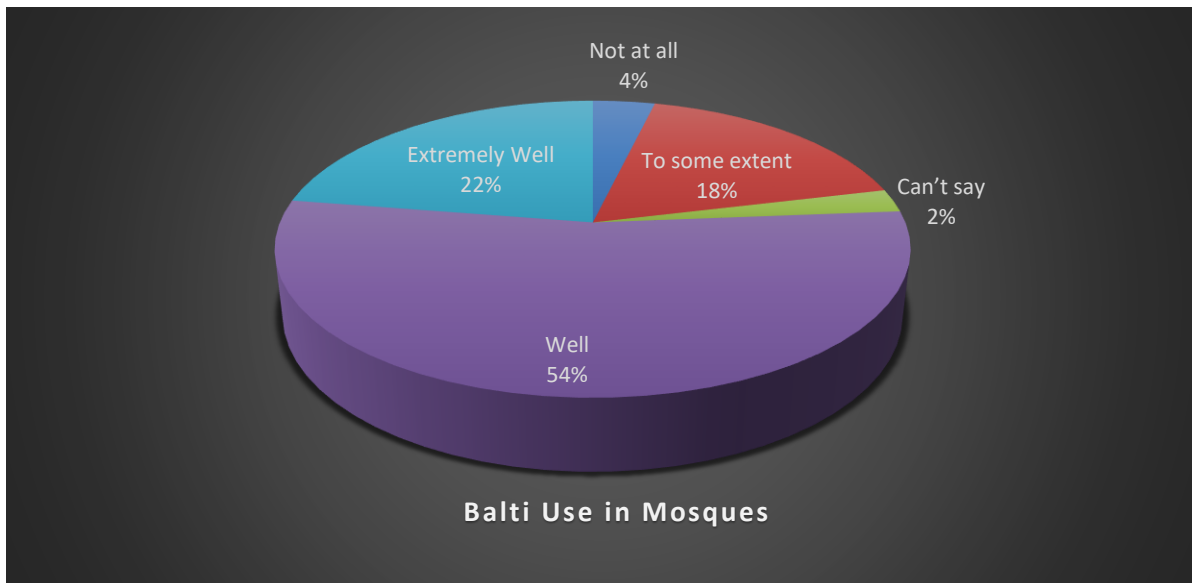
Figure 3: Use of Balti in Mosques and Religious Places.

The majority of the Balti Speakers of Kargil are Shia Muslims. Mosques are significant domains where speakers of different languages interact daily. The study finds that a majority of 54% of the participants use Balti in Mosques and other religious places is 'well', with another 23% reporting it to be 'extremely well'. This indicates a fair degree of control of Baltis over these centers, at least in and around Kargil. A meager 4% have reported that there is no use of the language in this domain and 17% have reported the use of the language as 'to some extent'.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Zahid Bashir and Ahmed Musavir
Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study   41
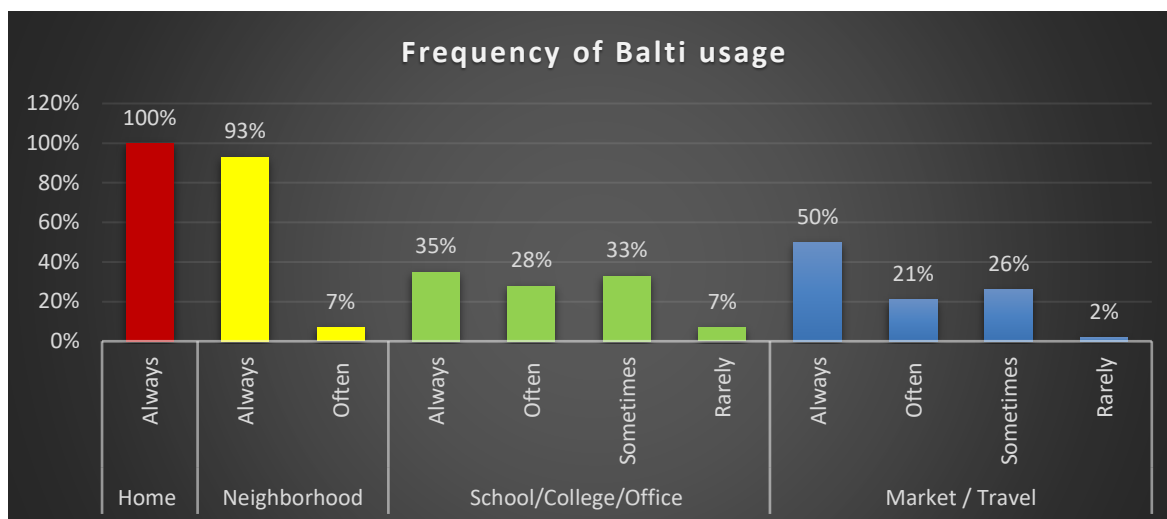
Figure 4: Frequency of Balti usage among various domains.

The frequency of Balti use (fig. 4) among various domains indicates an overwhelming use of the language in all the domains selected for the study, as 100% of the participants have said they 'always' use the language at home and 93% have reported that they 'always' use the language in a neighborhood with another 7% reporting that they use it 'often' in the latter domain. In the domain school/college/office, 35% have reported that they use it 'always' and 28% as 'often'. While 33% have said that they use it 'sometimes, only a meager 7% use it 'rarely' in the school/college/office. A majority of 50% have said that they use it 'always' in the domain market/travel, with another 21% using it 'often' in the domain.
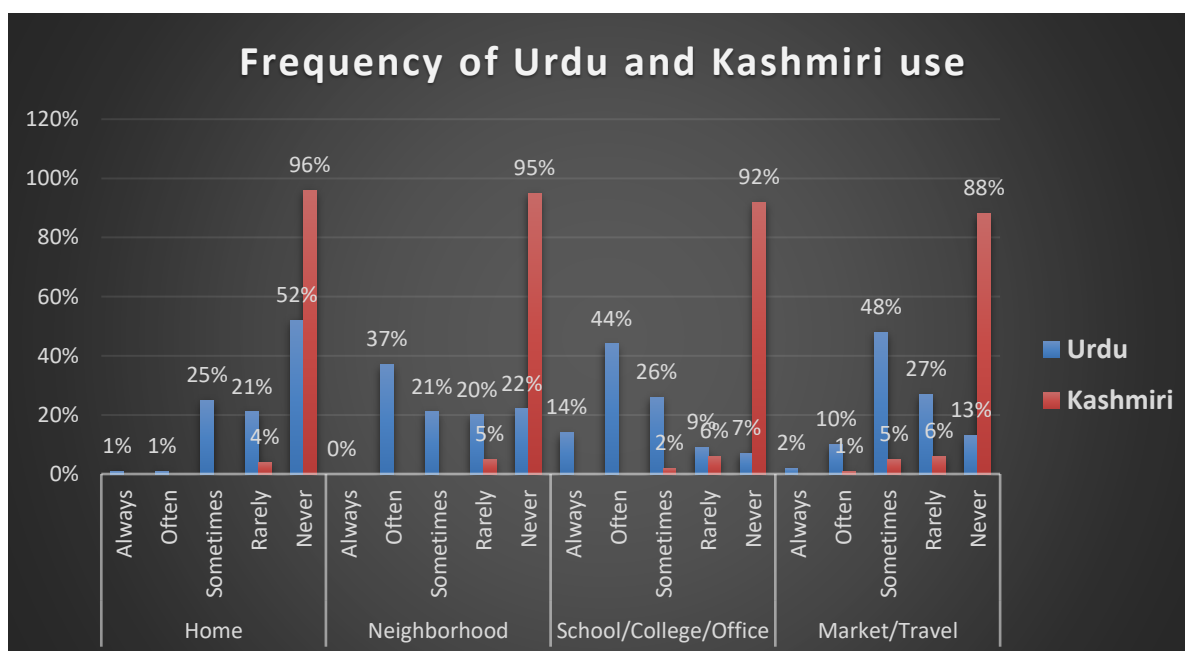

Figure 5: Frequency of Urdu and Kashmiri use in various domains among Baltis

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Zahid Bashir and Ahmed Musavir
Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study   42

The results for usage frequency of Urdu and Kashmir among Baltis in various domains indicate that Urdu has a significant role in the life of Baltis, especially outside their homes. Kashmiri doesn't seem to be appreciably present in their social lives like Urdu. On average more than 90% of the participants have maintained that they never use the language in any of the selected domains. In the neighborhood, 37% have mentioned that they use Urdu 'often' and in school/college/office, 14% use it 'always' and 44% use it 'often'. In the domain market/travel, 2% use Urdu 'always', 10% 'often' and 48% only 'sometimes'.

Conclusion

The trends of language shift have already set in among members of the ethnic Baltis of Kargil, as indicated in the results of language use patterns with a significant number of participants using Urdu in various domains of society. However, it has not reached a level where it could be concluded that the language of Baltis is under threat. There are no indications of significant disruption in the intergenerational transmission of language among Baltis of Kargil. The younger generations were found to acquire the ethnic language as their first language, which was also found to be the first language of choice within the home domain, and to a larger extent in the immediate neighborhood/Mohalla domain. Beyond immediate neighborhood/Mohalla, like schools, colleges, and offices or while traveling or in the market, language choice is primarily Urdu which has been the lingua-franca for the people of the community. The use of Urdu in market/travel is comparatively lesser than in school/college/office but higher than in neighborhood domain. The use of Kashmiri outside of the home domain was found to be insignificant. Even if the language has a written script but it has not yet been introduced in school curriculum which would have increased its strength and use among the members of the community and would have been better learned by the younger generations. Urdu is the medium of instruction in schools, colleges and offices so the young school going children have mastered Urdu language. This language also serves as lingua franca outside their community. Therefore Urdu is used more in domains like schools, colleges, government offices and even during travel. So Urdu has taken up many domains which would have been domains of ethnic language if Balti would have been introduced as a medium of instruction in schools, colleges etc. So the need of the hour is that Balti should be taught to younger generations of the community and should receive every possible help from government to introduce it in education and colleges for better understanding and use by the future generations. There has not been any lexical or morphological influence observed by the researcher while collecting data but prolonged contact with these languages would can the while scenario.

===

References

Al- Nahar, R., *Language maintenance among the Armenians of Jordan,* Amman: The University of Middle East, 2009, Jordan.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Zahid Bashir and Ahmed Musavir
Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study   43

Aswegen, V. G. Language Maintenance and Shift in Ethiopia: The Case of Maale, *Theory and Practice in Language Studies,* (2012), Vol. 2, No. 5, pp. 945-955. Academy Publisher.

Arua E. and Keoneng Magocha. Patterns of Language Use and Language Preference of some Children and their Parents in Botswana. *Journal of Multilingual and Multicultural Development".* 2010, Vol, 23. No. pp. 449-461.

Batibo, H. (2005), "*Language Decline and Death in Africa: Causes, Consequences, and Challenges*", Toronto: Multilingual Matters Ltd.

Clyne, M. 1982. *Multilingual Australia*. Melbourne: River Seine

Clyne, M. 2003. *Dynamics of language contact.* Cambridge: Cambridge University Press.

Eric Ziem Bibiebome, et al. Language Shift and Maintenance of Ga in Accra. *Journal of Education and Practice,* 2019, Vol.10, No.15, pp, 87-94.

Fishman, J.A. 1966. *Language Loyalty in the United States,* The Hague: Mouton.

Fishman, J. A. 1964. Language Maintenance and Language Shift as a Field of Inquiry. *Linguistics,* 9: 32-70.

Fishman, J. A. 1971. *Sociolinguistics.* Rowley, Mass.: Newbury.

Fishman, J. A. 1972. *Language in Sociocultural Change: Essays* by Joshua A. Fishman. Ed. Anwar S. Dil. Stanford: Stanford University Press.

Fishman, J. A. 1991. *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*. NY: Multilingual Matters

Fishman, J. A. 2001. *Can Threatened Languages Be Saved? Reversing Language Shift, Revisited: A 21st Century Perspective*. NY: Multilingual Matters

Greenfield, L. 1970. Situational Measures of Normative Language Views in Relation to Person, Place and Topic among Puerto Rican Bilinguals. Anthropos, 65: 602-618.

Haberland, H. 2005. Domains and domain loss. In B. Preisler, A. Fabricius, H. Haberland, S. Kjærbeck, & K. Risager (Eds.), The Consequences of Mobility: Linguistic and Sociocultural Contact Zones (pp. 227-237). Roskilde Universitet.

Schmidt-Rohr, G. (1932). Die Spracheals Bilderinder Völker. EineWesens-und Lebenskundeder Volkstumer, Jena: Diederichs.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Zahid Bashir and Ahmed Musavir
Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study   44

Sankoff, D. and S. Poplack. 1979. A Formal Grammar for Code-Switching. *Centro Working Papers 8.* New York: Harcourt Brace.

Wei, Li. 1994. Three Generations, Two Languages, One Family: Language Choice and Language Shift in a Chinese Community in Britain. Clevedon: Multilingual Matters.
==

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Zahid Bashir and Ahmed Musavir
Patterns of Language Use among Balti Speakers of Kargil: A Sociolinguistic Study   45

Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*

Banani Chakraborty, Ph.D.
Post Graduate Teacher in English
Department of Secondary Education
Govt. of Tripura, India
banani9876@gmail.com

==

Courtesy: www.amazon.com

Abstract

The expression "Dissolving Boundaries" bears adherence to the annihilation of boundaries which are generally created for the purpose of division and separation. Such divisions of boundaries can be created on the basis of national, cultural, regional, geographical, ethnic, racial, economical, class, caste and even attitudinal differences. These are the differences on multiple aspects of lives and societies that restrict the total assimilation of people from various backgrounds to the crossroad of sameness. Prevailing the soul heterogeneity, writers across the world have expressed their solidarity in their literary creations to connect people with a unified sense of being.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   46

In *One Amazing Thing* Chitra Banerjee Divakaruni has brought characters of diversified backgrounds to a single platform with the objective of giving them a distinct voice. In the novel, man-made boundaries are dissolved by interaction, cross-cultural communication, sharing of views, and more importantly by human solidarity.

This article is an attempt to explore the Chitra Banerjee Divakaruni's indulgence with the theme of borders and boundaries and the relative redundancy of the boundaries in human existence.

Keywords: Chitra Banerjee Divakaruni, *One Amazing Thing,* borders, dissolving boundaries, human solidarity, diversified backgrounds, distinct voice

The expression "Dissolving Boundaries" bears adherence to the annihilation of boundaries which are generally created for the purpose of division and separation. Such divisions of boundaries can be created on the basis of national, cultural, regional, geographical, ethnic, racial, economical, class, caste and even attitudinal differences. These are the differences on multiple aspects of lives and societies that restrict the total assimilation of people from various backgrounds to the crossroad of sameness. Prevailing the soul heterogeneity, writers across the world have expressed their solidarity in their literary creations to connect people with a unified sense of being.

Chitra Banerjee Divakaruni is an Indian American writer whose writings range from children literature to mythical and historical works to diasporic writings. In *One Amazing Thing* Chitra Banerjee Divakaruni has brought characters of diversified backgrounds to a single platform with the objective of giving them a distinct voice. This article is an attempt to explore the writer's indulgence with the theme of borders and boundaries and the relative redundancy of the boundaries in human existence. "Voices" in the title of the article connotes the views and experiences vented out by the characters who are immigrants in the United States of America and who had to adjust with adverse circumstances in their place of settlement at different stages of their lives. In one of her essays, "Dissolving Boundaries" which had been written by Chitra Banerjee Divakaruni after the publication of her first novel *The Mistress of Spices* (1997), Divakaruni says, "I mused a lot about the boundaries as I lay in bed recovering over the next few months, learning to live again... the art of dissolving boundaries is what living is all about" (Bold Type, Dissolving Boundaries 2).

The notion of boundaries or border had created much concern during the colonial era when colonized people were hardly allowed to voice their views even in literature. The postcolonial period sees the emergence of many literary creations that seek to discover the strategies by which the colonial literatures and cultures have side-lined and silenced the voices of the marginalized people. The postcolonial literature, is therefore, designed with the colour of resistance. However, the postcolonial resistance now seems to proceed towards postcolonial solidarities giving rise to the concept of globalization of cultures. There is an

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   47

exchange of views, opinions, and socio- cultural belongings among people of diverse roots to obliterate the rigidity of borders and boundaries.

In order to give the characters from the once colonized nations a voice of their own, Divakaruni in her novel *One Amazing Thing* (2009) has brought all the characters to the same platform. She hopes:

> …if enough boundaries are crossed through writing and reading, ultimately boundaries will become less important. If understanding and interest and knowledge is created among different ethnic groups (include White America, which is after all a conglomerate of different ethnic group), ultimately distinctions such as "mainstream" and "minority" will become less meaningful. The marginalized will move to the centre of the page (Ling 138).

Technically, the concept of border includes the existence of the insider and the outsider under its purview. The insider, however, holds the more privileged position in comparison to the outsider. In her portrayal of the characters, Divakaruni has not focused on any single character as of prime importance and the others as marginalized. K.K Sunalini in her article "Journey of Journeys in Chitra Banerjee Divakaruni's *One Amazing Thing* maintains, "No character seems to outshine the other and this makes the journey of all lives universal irrespective of the cultural differences" (7). Characters from diverse socio-cultural backgrounds are brought together with the purpose of presenting a polyphonic voice. With this attempt, Divakaruni problematises the notion of boundaries that obstruct the vision of integration.

About the notion of border, Avtar Brah in *Cartographies of Diaspora: Contesting Identities* maintains,

> Border: arbitrary dividing lines that are simultaneously social, cultural and psychic; territories to be patrolled against whom they construct as outsiders, aliens, the other; forms of demarcation where the very act of prohibition inscribes transgression; zones where the fear of the other is the fear of the self; places where claims to ownership – claims to "mine" "yours" and "theirs" – are staked out, contested, defended and fought over. (194-195)

With reference to Avtar Brah's critical overview on the concept of border, it can be said in the context of Divakaruni's novel that the immigrants gathered in the visa office are separated from each other with a psychic border other than the social and cultural ones as none of them is willing to penetrate into the private space of other's life initially. Although in the broader location of the United States the immigrant characters are all outsiders for having their roots in some other lands; they all share a common identity as diasporic subjects and this common affair offers them a unified sense of belonging.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   48

Since the 1980s, the world has seen a rapid increase in migration across all directions in the globe. The reasons that work as impetus behind such migration are multiple – "Economic inequalities within and between regions, expanding mobility of capital, people's desire to pursue opportunities that might improve their life chances, political strife, wars, and famine..." (Brah,175). In *One Amazing Thing*, Chitra Banerjee Divakaruni deals with some of these issues that provide the ground for the characters' migration to the United States of America, and this becomes evident when each of the characters shares one amazing story forgetting all the restrictions of his/ her respective boundaries.

In a lucid language the writer has addressed the complex issues that frame up the lives of people. The characters share their stories in a conversational tone that is relatable in an informal exchange of views and ideas. However, even in the descriptions of the direst of the situations in novel, there runs poetry: "I didn't realize – until this earthquake, until today – that my withholding was a worse kind of betrayal, a betrayal of the self. It was time for me to change" (Divakaruni, 206).

In documenting the stories in her text, Divakaruni has chosen a natural calamity of earthquake as the backdrop. This backdrop is inspired by the writer's real-life experiences of volunteering the victims who had sought refuge in Houston after the disastrous Hurricane Katrina. Even the writer herself faced devastating effects of Hurricane Rita. The frenzy and fear she had endured at that point of time had made it evident that every person has a unique way to react to a disastrous situation. This realization has been instrumental in formulating the kernel of *One amazing Thing.* While registering this phenomenon, the novelist speaks of framing up survival strategies that address the basis of a sense of integration. In doing so, the fictional characters gradually come in terms with the boundaries of difference and distance.

Chitra Banerjee Divakaruni's novel *One Amazing Thing* apparently seems to be a simple story of human effort to survive at the teeth of the most challenging condition of natural disaster. But, beneath this simple theme runs some complex issues of the globalized world. She records the outstanding stories of nine individuals gathered at a place with the same purpose. They are trapped inside the basement of a visa office of the Indian consulate situated in an American city. Divakaruni has not mentioned any particular name for the American city. In her novel, the visa office which is peopled with a group of individuals from diverse backgrounds to secure their visas to visit India signifies the world as a whole, where people of diverse communities, religions, ethnicity and cultural backgrounds live, interact and face constant challenges for their existence. In the writer's own words, "The venue is (deliberately) claustrophobic – the world of these characters shrinks to a room in a basement and has to be enlarged through story" (Piel).

As it is revealed, everything goes on usually in the visa office until an earthquake hits the town severely, making all the people present in the office shattered to their bones. Other than the two employees of the visa office i.e., Malathi and Mangalam, and Uma – the initial

==

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   49

observer of the group, there were four sets of people who are trapped– a Chinese woman Jiang with her granddaughter Lily, a Caucasian couple Mr. and Mrs. Pritchett, a Muslim American of Indian origin named Tariq and a veteran African American named Cameron. Though none of these nine strangers talk in a friendly way with each other earlier, the earthquake becomes the reason to bring them together in their attempts to survive that unpredictable yet unavoidable fatal situation. They try to "rise above the challenges of circumstance" (Divakaruni, 2) by being together. Though they share their foods, drinks, support and sympathy for each other, there arrive moments when clashes, conflicts, differences in opinions and the lust for power and superiority overtake their practical outlook. However, they gradually regain mental composure and become familiar with each other dissolving the boundary of unfamiliarity and emotional stiffness. It is the revelation of the deepest secrets of their lives in the form of stories that integrate them to a bonding. Through their stories, they voice their feelings, opinions and aspirations. Each one has been given a chance to articulate their innermost feelings and the amazing things that have crafted their lives with significance.

Divakaruni interweaves the ancient method of storytelling within the structure of her novel. It is probable that oral storytelling has been around us as long as human language. In ancient time, people used to tell stories to heal themselves from the hurdles and pains of everyday life. The stories were a way of sharing feelings. Those stories told orally used to connect the storyteller and the listener with a magical bond. The typical way of delivering the stories required a particular sort of sitting arrangement where the story tellers did not only get physically close to each other, but mental and emotional proximity was also taken into consideration. This tradition has been revived by Divakaruni in *One Amazing Thing*.

Storytelling is projected as the only way of overcoming the pain and disaster by generating a sense of togetherness when the characters of the novel stand at the extreme edge of life and death. Each of the nine characters, starting from the youngest to the oldest one in the novel, tells her/ his story. The tone of storytelling is set in the very beginning of the novel itself where Uma is seen to be busy with Chaucer's *Canterbury Tales*. This reading may have given Uma the idea of offering every surviving character the idea of telling one amazing story from their lives: "'Everyone has a story' said Uma, relieved that one of them was considering the idea. 'I don't believe anyone can go through life without encountering at least one amazing thing'" (65). The first person to give her consent to tell and share her story is Jiang and every other character, as per Uma's advice, agrees not to interrupt, ask question or recommend anything during the course of the story. "They arrange the chairs into circle", and thus conform to the traditional pattern of storytelling.

Precisely, the novel *One Amazing Thing* captures some common human experiences shared by each of the trapped persons that appeal to the sensitivity of the listeners as well as the readers. The story of Jiang echoes the pain of unsuccessful love where racial boundary becomes the reason for her failure in the pursuit of love. Mangalam's love life collapses due

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   50

to the distinction based on class boundary which ultimately destroys his married life. Cameron's love life slips from its emotional height when he tries to cross the boundary of segregation imposed by both his own people and others. In all the three stories depicted in the novel, the characters have to yield to the boundaries but ultimately the boundaries prove to be pejorative before the basic emotion they share. The relationships do not turn into successful wed locks, but the boundaries get dissolved when they find an outlet to their emotions in some other forms.

Interestingly, along with the timeless theme of love and affection, Chitra Banerjee Divakaruni, in *One Amazing Thing* dwells on the concept of nation which is a problematised one even in the age of globalization. The notions of belonging, collectivity, and sharing of mutual senses by individuals or a group of people are integral to the idea of nation. Such individuals may perform certain rituals and take help of some narratives to concretize that sense of belonging. The performance of national and traditional activities connects the nation's past with the present and unites the common origins of its people. Attachment with particular attire of a nation as a representative of that nation's tradition and cultural habit is one such performance which endows a person with a sense of belonging and gives a chance to exhibit her national identity, despite being away from the country or origin.

Malathi's sensitive attachment with her sari in *One Amazing Thing* is mention-worthy in this connection. When Uma breaks her hand, Cameron in his attempt to soothe the pain, requests Mangalam for a long strip of cloth to bandage her arm. That long strip of cloth to be used for this purpose is Malathi's sari. But Malathi retreats from the proposal folding "mutinous arms across her chest" (34). She is even reluctant to wear the sweatshirt offered by Uma. Sari as a traditional Indian costume becomes the representative of Indian culture in Divakaruni's narrative on Malathi's attitude. Although settled in America, Malathi is basically from a south Indian village, and she fails to feel free to get away with her Indian attire. She rather embraces it heartily and feels embarrassed with the request to change it for a sweatshirt. Divakaruni writes, "She maintained a sulky countenance and kept her arms crossed over the GO BEARS! Sweatshirt she was wearing... it is ironic, the sweatshirt covered far more of her body than the midriff-baring blouse and thin sari had. But the ways in which cultural habits operated were mysterious" (34). In such contexts, the rigidity with cultural habits appropriates the perpetuation of the existence of boundaries between different cultures.

With the rise of globalization, there are hardly any restrictions on an individual to migrate to a nation of her choice and live the rest of the life there. But the longing for returning to the mother land and a yearning to keep intact the regional, religious, and ethnic identity influence that person invariably. The conflicts that the immigrant characters face in the host society, culture and politics manipulate them to negotiate their national and cultural identity. The story of negotiation is told in the novel by the Muslim immigrant character Tariq.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing* 51

Tariq's story in *One Amazing Thing* focuses on the problem of negotiating his ethnic identity with that of his adopted identity. After the terrible incident of 9/11, the Muslim immigrants in America were marginalized and treated violently in the European states. The violence was not only confined to the territory it directly hit but the violence, as Jana Evans Braziel notes it, reached beyond those whose lives were directly impacted through death and injury, however, with the entire country and all of its people – fervent "patriots" and patriotic dissenters alike – entering a nervous and volatile period of "terror", war and "war on terror" (Braziel 196). This attack, on the other hand had impacted the diasporic community and international migration to a great extent; especially the South Asians suffered from immense discriminations by the military and security forces as well as by the natives of America. "It was a bad time for Muslims in America" (Divakaruni, 131). They were treated with one fixed point of view. The situation might have instigated individuals to re-establish their ethnic identity. During the crisis after 9/11, Tariq is not concerned with asserting his multiple identities but only his identity as a Muslim. In doing so, he moves away from the ambiguity or ambivalence imposed due to a sense of "double consciousness". He embraces the fixed affiliation offered by his religious and ethnic identity.

In the story, Tariq's father is detained for three days by the US officials without any explanation and then released in an equally inexplicable way. Tariq's own situation is no less tension-ridden than that of his father: "I was having problems of my own: everywhere I went, people seemed to stare at me. Once or twice, I thought a black van followed me off the freeway into our neighbourhood" (132). Post 9/11 was the time when civil rights of the immigrants were disrupted on the basis of mere suspicion as Jana Evans Braziel points out in his book *Diaspora: An Introduction*:

> The U.S.A Patriot Act has indeed had deleterious effects not only on U. foreign policy, but also on the nation's domestic policy, allowing for unprecedented and modes of surveillance as well, as well as broadly and loosely defined latitude with respect to detention, interrogation and prosecution of U.S citizens and immigrants within the U.S. (201)

Braziel's observation finds critical space in *One Amazing Thing* too. Before the incident of 9/11, Tariq hardly paid attention to his identity as an Indian or particularly as a Muslim. Growing up in America, Tariq has cultivated the habits and styles of Western life. His mother, though tried hard persuading him to get more serious about his religion, has failed in her attempt. But the irony of fate is that, when Tariq changes his attire, lifestyle and maintains distance with everything that is American and starts nurturing habits keeping conformity with his own religion, his mother becomes more anxious. Because, by that time, "America had changed too: It was a time when certain people were eyed with suspicion in shopping malls and movie theatres; when officials showed up at workplaces or even homes to ask questions" (27).

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   52

As a result of the discriminations with the Muslims, Tariq's father's business does not only run in loss but fails miserably. The Americans are not comfortable with the Islamic cleaners for cleaning their offices. A good and satisfactory service for a decade by a man turns out to be unsafe after the horrific incident of 9/11. Like many of the Muslims, Tariq's father Jalal Miah is also detained without any specific cause which affects him psychologically, shattering the family-unity pathetically. At this juncture of his life, Tariq feels a sort of pull towards the people of his own community. He starts gathering information about "what Muslims really believed" (28) so that he can argue with his friends, most of whom are whites: "He visited websites with strange names and seemingly baffling views and stayed up into the small hours of the morning trying to decipher them. He started e-mail conversations with people who held strong opinions and presented him facts to back them up" (28).

Although Tariq comes in touch with the people of his community more than ever before and starts performing the daily rituals of prayer, he cannot do away with his attachment to America totally. To Tariq's family, the idea of returning to their original homeland, India, seems to be the most appropriate way to get rid of the unwanted troubles in America. But Tariq finds difficulty in accepting this idea as he considers America as his own country and himself as an American. He will undoubtedly find it difficult to adjust in a new place, which ironically is his ancestral land: "Apart from lifestyle differences, it was another issue. This is my country. I was an American. The thought of being driven from my home filled me with rage" (28). His vision about India is limited to his "duty visits" there. Because of his insensitivity to Indian culture, art or the artists and his intention to associate all the objects of hate with India, Farah, his beloved, wants to know from him: "It is easy to see the problems India has. But do you even know what America's problems are?" (30). Tariq could have had an experience of all the problems of living in America as an immigrant after the terrorist attack of 9/11 only. The unconditional hospitality that he and his family were enjoying for so long, irrespective of religious identity, suddenly gets reversed. His experience, perhaps, enables him to groom over the situation faced by Jiang and her family who were forced to leave India.

Jiang and her brother were born and brought up in India. Her family had migrated to India generations ago for which they failed to even remember the name of their ancestral village in China. Tariq could associate Jiang's story with that of his own as Jiang's father was also placed under house arrest. This understanding insinuates him to question the nature of Government: "How they could not be trusted. How they turned on you when you least expected it, when you had been a law-abiding, good-hearted citizen, and looked you up as a criminal. Why would anyone want to live in a country that did that to their father? (82).

It is interesting to note that the reliefs from the calamity-stricken situations in the host land are twofold in Divakaruni's narratives – escape from the host land and endurance. Both

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   53

the circumstances have been described in the narrative structure by the writer prudently. Whereas some show panic and find it unendurable to cope with the calamitous consequences of racial, ethnic, and religious segregation, some exhibit the heart of staying steady and fighting tooth and nail against the forces that pose threat for existence in the land of settlement.

It's worth mentioning here that Rakhi in *Queen of Dreams* questions her identity – who she is, an Indian or an American and realizes that though there will always be a longing for her ancestral land, the hostland in which she has been born and brought up and has tried her best to inculcate the habits and customs that suit the American lifestyle, will keep on influencing her existence. She chooses the path of endurance with the belief that time will heal the wound.

In tune with Rakhi, Tariq too tries to embrace his host land despite the hostilities he faced. He represents the South Asian Muslim Diasporic Community who were the worst of the sufferers in post 9/11 America. His religious identity along with his national and ethnic identity intensifies his suffering. Such circumstances propagate the victim of racial segregation to retrieve his racial, ethnic, and religious identity by observing all the performances that essentially determine his identity as a member of that group. These also instigate him to discard the cultural habits of the host land. However, the attachment that he has grown for his land of settlement resides intact. That is why, characters like Tariq, although choose the path of escape; the escape is only a temporary refuge for them. Once the hostile situations are over, they expect a return journey to the host land. These incidences point at the unfavourable conditions that trigger negative impacts on inter-communal, inter-racial, inter-religious and international relationships in the era of global communication.

The circumstances of arrival and settlement in the new nation are as important as the circumstances leading to leaving the home. Such circumstances may force people to encounter an unwilling journey from one land to the other. Avtar Brah argues: "Diasporic journeys are essentially about settling down, about putting roots 'elsewhere'.... The question is not simply about *who travels* but *when, how, and under what circumstances?* What socio-economic, political and cultural conditions mark the trajectories of these journeys?" (179).

The journeys taken by each character beyond the respective boundary of each one's nation is prompted by varied circumstances as it is revealed from the stories told by the immigrants. About such Journeys, Divakaruni says in an interview that "No journey is commonplace. Each person's journey is unique and changes the person in a special way. I hope, I am able to show that through my different characters" (Zupancic 86).

In Divakaruni's novel, Jiang and his brother had to migrate from India to America and Australia respectively. The Sino-India war has brought drastic changes to their lives, shattering their dreams to pieces. Jiang lands in America, but her heart aches for her birth-

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   54

land. Similarly, Tariq and his family plan to go back to India due to the uneven circumstances in America. This type of movement is coercive and driven by hatred. Dissolving boundaries in the wake of globalization and its associated notion of accepting people from all community and nationality to the same global platform is interrogated under such circumstances as the critics of globalization has pointed it out. However, in the context of the novel, it is seen that, despite ethnic hatred, they desire to live with the differences in the host nation. To substantiate this view, Gabriel Sheffer can be cited as he says, "despite many instances of racism and anti-foreigner policies and actions around the world, in recent years there have been no instances of alienation between ethnic diasporas and host countries that have let to total breakdown of communication between two sides" (Sheffer 192). Divakaruni's fictional representations also do not show a "total breakdown" between the host nation and the immigrant others.

The hostile predicaments in the host land lead individuals to think of the ambiguity of their situation within and outside a particular nation. Bill Ashcroft, in his essay "Beyond the Nation: Post-colonial Hope" argue that the "nation has become an ambiguous phenomenon" even after post-colonial era and the era of globalization and cosmopolitanism (12). The forceful migration of Jiang and Tariq can be said in Bill Ashcroft's term "melancholic plight" which they had to or would have to endure "either as economic or political refugees, or as subjects oppressed in some way by state power" (13). Such a movement which is basically transnational, may be said as a movement "within and beyond nations" (13) that does not prove to be privileged or hopeful all the time.

However, looking at the context of the stories of Jiang and Tariq's lives, it can be said that Jiang, after moving across the physical boundaries of India, has flourished in her business in America. The initial hurdles are overcome with positive efforts. So, her decision to re-visit India is not an imposed one, but it is the haunting memory and nostalgia of her birthplace that is igniting her desire to return there.

Similarly, Tariq's father is a successful businessman in America. Undoubtedly, the outbreak of troubles for the Muslims in America has forced them to change their decision of fighting back the unwanted circumstances and expect a safe and better life in India. But, Tariq, the young boy's decision to go back to India is intensified with his love for Farah and he is eager to come back to America. He can't do away with the memory and influence of America which is inscribed in his mind with an irremovable ink. Such type of situation makes us repeat after Bill Ashcroft' that "The concept of borders is disrupted in many ways... but most powerfully in the relationship between place: memory rather than nostalgia and place rather than nation" (17).

Critics of globalization maintain that English is the only language of globalization where English has become the language of management, trade, business, and economy. The importance of English as a global language is portrayed in *One Amazing Thing* also. When

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   55

Malathi decides to leave for America, she is given proper training in learning English. Even Jiang while living in India, a land of multiple varieties of language, communicates with her lover Mohit in English. So, English is represented as a common mode of expression between the people of diverse linguistic and cultural backgrounds.

Divakaruni interrogates the notion of English as the one and only means of communication through the character of Jiang again. Jiang starts speaking her mother tongue all the more in America than in India and confines her communications only with the Chinese people. Depending on the demand of the situation she switches over to English. To her granddaughter's surprise, she speaks English during the time of storytelling, "'Gramma', Lily began, 'You can't even speak English'. Jiang blinked in the ray from the flashlight that Cameron had trained on her... Had the old woman pretended, all these years, not to know the language of America?" (66). Jiang thus chooses to make her voice heard in the language of her own preference.

The appropriation of English finds expression in diasporic fiction as the diasporic writers settled in the western nations mainly write in English and Divakaruni is no exception in this case. In her novel, some of the characters despite their ambiguity for the English language choose this very language to share the stories of their individual struggle.

Chinese American, African American, Indian Americans, and White Americans share the same platform in *One Amazing Thing*. Even the person who leads the group is Cameron, an African American who by his own people is thought to be destined as a marginalized being. Assembled in one single place, they don't only tell their stories, but these stories are heard with equal attention. In spite of being shut inside a small room, they make their voices heard and hope for a feeling of integration keeping their individual tastes and likes intact. The falling of a part of the ceiling that opens a way towards the outside world making passage for the entry of light inside the dark room is indicative of new hopes – hope of getting connected to the world as a whole, hope of extending aspirant hands to the broader world. Such hopes can extend the horizon of solidarity between the characters from different corners of the world and thus attempt to dissolve any psychic, physical and political boundary.

In *One Amazing Thing* the man-made boundaries are dissolved by interaction, cross-cultural communication, sharing of views, and more importantly by human solidarity. The boundaries presupposed by the concepts and binaries such as "core and periphery, centre and margin, rural and urban" (Brah 199), familiar and unfamiliar, native and immigrant although persist in a larger scale in the world till today, they are interrogated too. Divakaruni, through this text has told the tales of several such binaries and has tried to dissolve the boundaries that draw the line of difference. It is only when the nine characters dissolve the boundaries of diverse identities, emotional stiffness, superiority complex and misunderstanding that they come close to each other and unite in their effort to find out survival strategies. Divakaruni's avoidance of any particular name to the city of America where her protagonists are stuck

===
Language in India www.languageinindia.com ISSN 1930-2940 22:4 April 2022
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   56

seems intentional, because in the era of globalization all cities are alike with their cosmopolitan structures.

In summation, it is evident that all the differences – social relation, national and religious identity, subjectivity and experience – that the characters have in the novel in their own individual space have been contested and problematized as they deliberately yield to the circumstance hostile to them and dissolve the boundaries of difference. Divakaruni has shown the annihilation of several boundaries with the help of the stories narrated by the immigrants and thus, has given them a voice through her text for global audience.

===

References

Ashcroft, Bill. "Beyond the nation: Post-colonial hope." *The Journal of the European Association of Studies on Australia* 1.1 (2009): 12-22. Print

Bhaba, Homi. *The Location of Culture*. London: Routledge, 1994. Print.

Brah, Avtar. *Cartographies of Diaspora: Contesting Identities (Gender, Racism, Ethnicity)*. London. Routledge, 2007. Print

Braziel. Janna Evans. *Diaspora:An Introduction*. Malden: Blackwell Publishing, 2008.Print.

Divakaruni, Chitra Banerjee. *One Amazing Thing*. New Delhi: Penguin Books, 2010. Print.

___. "Dissolving Boundaries". *Bold Type*. nd. 1997. Web.11Jan.2014.

Ling, Amy. *Yellow Light: The Flowering of Asian American Arts*. Philadelphia: Temple University Press, 1999. Print.

Piel, Norah. Interview. *Book Reporter*. 12 Feb. 2010. Web. 13 Feb. 2014. <www.bookreporter.com> Author>Chitra Banerjee Divakaruni>

Sheffer, Gabriel. *Diaspora Politics: At Home Abroad*. New York: Cambridge University Press, 2003. Print.

Sunalini, K. K. "Journey of Journeys in Chitra Banerjee Divakaruni's *One Amazing Thing*". *The Criterion: An International Journal n English* 3.2 (2012). Web. 16 Jan 2014. <www.the-criterion.com >

Zupancic, Metka. "The Power of Story Telling: An Interview With Chitra Banerjee Divakaruni. Contemporary Women's Wrting. *Oxford Journals*. 6.2(2011): 85-101.Web. 12 Oct.   2013."
www.oxfordjournals.org/page/6018/8

===

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Banani Chakraborty, Ph.D.
Diversified Voices, Unified Sense: A Focus on Dissolving Boundaries with Reference to *One Amazing Thing*   57

Arabic Language and Globalization: Duties to Solution

Husam Hassan Ahmad Al-Omari
The Hashemite University, Jordan
husam_omari.1985@yahoo.com

==

Abstract

The research aims to identify the challenges facing the Arab countries in establishing their language in the information society and the era of globalization, and to show their impact on national unity, the duties of the Arab towards the language of his tongue and the language of his religion, and the future of the Arabic language in light of globalization in terms of the impact of globalization and its manifestations and the linguistic phenomena that it causes in the language. And some ways that would elevate the Arabic language locally and internationally, and some solutions and treatment methods to confront globalization, based on the descriptive and analytical approach.

The research aims to identify the challenges that face the Arab countries in establishing their language in the information society and the era of globalization,

Keywords: Arabic language, Globalisation, Challenges, Manifestations of globalisation, duties, solution.

1.   Introduction

This research explains the challenges faced by the Arabic language, and what the Arab and Islamic nations should have towards the language of its tongue and the language of its religion.

The research shows the seriousness of the phenomenon of globalization after standing on its terminological definition, and after clarifying the objectives of this phenomenon. Then comes the research of the effects of globalization in the Arab countries, and the manifestations of this phenomenon, and its manifestations in linguistic change. This research with some solutions and suggestions and ways to treat this phenomenon - the phenomenon of globalization.

The Arabic language lives in real harsh conditions nowadays, with its two archrivals, the first of which is its duality with its colloquialism, and the second of its duality with foreign languages that crowd it in its own home. Arabic, which is not united by a single vernacular language, apart from the connection of the classical language with the Holy Qur'an and with some worship that are only valid with it, while the second of them is considered more dangerous than duality because of its connection to colonialism, and its imposition on the occupied peoples, as well as its close connection with the phenomenon of globalization.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   58

And this globalization will only be a linguistic struggle that will result in a cultural conflict between the Arab-Islamic culture, and the foreign culture that creeps in little by little aspiring to achieve political and economic goals. Bigger than it, it extends to the civilized conflict within a psychological and personal schizophrenia, and to the loss of the identity of the Arab nation that lived for centuries, not to mention what the Islamic religion will lead to. and preservation.

2. Globalization: Its Definition and Reality
2.1. Definition of Globalization

The term "globalization" is a modern term of Western origin, as it has been translated from the English term *Globalization*), which refers to the generalization of the matter and the expansion of its scope to include many aspects; then it is a term that means to make the world one world, directed by one within the framework of one civilization (Al-Rawashdah, 2007) and aims to negate the other and replace cultural penetration in the place of ideological conflict (Ibn Oraiba, 2016, pg. 4).

Based on the foregoing, globalization is concerned with making the world a single people in its customs and language, in order to facilitate communication, and communication between the people of the wide world of different races.

The definition of globalization - as a phenomenon related to a set of developments - has been linked to the intellectual, technological, economic, and linguistic fields. It has increased the convergence of the world, narrowed its horizons, and abolished its borders, which led to an increase in awareness of the movement that is taking place towards the formation of a world without borders. To remove the idea of isolation and confinement (Abu El-Ala, 2004, p. 34). Thus, it is a term that seeks to remove barriers and borders that separate peoples and homelands, and the first barrier that separates peoples is the language barrier, so the people of globalization saw that the English language should be the national language of the whole world, whole life.

2.2. Globalization and Its Reality: Is It a Positive or Negative Phenomenon?

Globalization is a phenomenon that seeks to abolish the cultural specificity of countries and peoples, and it becomes a means of dominating other countries and imposing the language of the dominant countries, and looting the bounties, wealth, identity, civilization, and language of the defeated countries, as it is a tool that affects the balance and stability of societies.

Globalization constitutes a model that explains the state of the world after the economic and technological developments that swept all fields (Vilali, 2018, pg. 4). It is the product of a well-thought-out thought that works to seize people's bounties and is based on expansion and control. It is a modern colonialism in a new style. One of the fundamentals of globalization is the spread of the English language. And the attempt to make it the language of sciences and

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   59

inventions alone (for Hoehmel, pp. 4-5), and this is a clear goal, but from the goals what is hidden and not declared, in return for that, the Arabic language is specifically obliterated.

3. The Arabic Language and Its People with Globalization
3.1. Duties and Rights

The strength of a nation is only in the factor of its language that pushes it to develop and confront globalization and technology, as language is the national bond of one people and also the national bond of multiple peoples. "For the Arab nation to become one state, which makes it utter a common language or a supreme language among them, and I do not see that there is any common language among the Arabs except Standard Arabic" (Al-Barazi, 2007, p. 35). It is certain that "the language is the people… The one who abandons his language is like one who abandons his mother, father, brothers, brothers, relatives, religion, and culture" (Nour El-Din, 1995, p. 44). So, this requires a sense of responsibility and belief in the ability to achieve and succeed.

There is no shame if colloquial dialects are used in certain situations, or simple situations, on the public and private levels, but the fault is that when colloquial prevails and becomes a basic language, dialogue may not be understood except through it. What confirms this is what Walid Ibrahim said, emphasizing that "the supreme and first solution for the advancement of our Arabic language is to cultivate a love for the Arabic language in the hearts and minds of the rising generations, because this would improve our Arab treasury on the World Wide Web" (Al-Hajj, 2007, p. 83), and there is no higher goal than for the Arabic language to be a language supported by globalization and technology, not for fighting it.

Language - any language - is the most important feature that constitutes the identity of a nation, and distinguishes it from other nations, and any challenge to a nation's culture involves a great deal of its language. The languages of the dominant countries in trade, economic and political relations (Deanship of Scientific Research at the University of Petra, p. 99).

The Arabic has adversaries who fight it with external equipment such as imposing the foreign language/s, and internal equipment such as distorting Standard Arabic and simplifying the colloquial dialect in which there is no national link. They could not and will not be able to obliterate the Arabic language, because it is a language that "has been successful and has overcome adversity, and with its superior ability to absorb all material and intellectual meanings, and the reason for this distinguished absorptive capacity is that the enemies have not been able to eliminate it" (Al-Hajj, 2007, p. 40).

Dr. Aisha Abdul Rahman said, "Colonialism exploited this natural phenomenon to fight Standard Arabic in its popular dialects, tearing our linguistic, intellectual, and temperamental unity. Scientific and civilized means or the facilitating means of educating the masses and educating the illiterate! (Abdul-Rahman, 1971, p. 95). The Arabic language will never be and has never been incapable of fulfilling the requirements of human and cultural civilization, and

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   60

its internal laws in its linguistic system were not limited to adapting new vocabulary and words, and it was not a language limited to literature and poetry only" (Deanship of Scientific Research in University of Petra, p. 99).

What language divides the people into nations that will lead them to development and success? Will any language that is divided into dialects that the owners of the same country do not understand will lead to the stability of its unity and nationalism? But we do not deny that Arabic has absorbed human civilization in terms of science, philosophy, and history, rather any science from the sciences, and this is clear over many centuries in which Arabic was the language of science and culture, and we have not heard about any of the languages of the world that it was the cause of its people's backwardness or their civilizational decline.

Ramadan Abdel-Tawab sees the impossibility of finding a linguist who firmly believes that every language can express every idea (Abd al-Tawab, 1995, p. 170), commenting on what Fenderes said that in reality "we never know a language that has failed to serve a human being. He has an idea that he wants to express" (Fenders, 1950, p. 421).

We must not ignore the historical linguistic history of our ancestors, and not forget their merit in preserving a language that has been subjected to attacks and challenges as it has been exposed to in our current era, and not to "forget the first merit of the Book of God Almighty and its importance for preserving the great language or Arabic in general, just as the house has a Lord who protects it as well. For the whole of Arabic, may God protect it" (Al-Barazi, 2007, p. 42).

Accordingly, the Holy Qur'an, or the entire religion of Islam in general, was only revealed in Standard Arabic, which is free of defects, and that some acts of worship are only valid in Classical Arabic, and now we see that our distance from the Qur'an and Islam has led to the weakness of the classical Arabic language among its children. We have no choice but to admit that "we must try in various ways and means to make people speak fluent, familiarize themselves with it and become familiar with it, so that it becomes a language that is easy to address, verbally and audibly" (Al-Barazi, 2007, p. 43). And that this attempt should be an institutional approach, not a random act.

The present researcher sees that the first problem facing the Arabic language is the problem of lovers of the language, for their excessive love has made many people alienate from it, and they see it as a complex language, or perhaps a person who is a lover of Classic Arabic, fears that he will make many mistakes in classical Arabic. He is forced to speak colloquially so that from his point of view he may not make mistakes during his speech, using the colloquial. The classical Arabic language "suffers great hardship from those who love it and are keen on it as much as it suffers from those who deny it and those who desire it" (Hassan, 1976, p. 8).

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   61

Anis Fariha sees that the basic problems of the Arabic language are limited to five points (Fariha, 1966, pp. 9-11):

First, There are two completely different languages: colloquial and standard. That is, we are a bilingual people.

Second, Restricting the classical dialect, which was a specific dialect at a specific point in time and place, with cumbersome provisions and controls based on the principles of Arabic poetry in the first place.

Third, Writing: Arabic is similar to writing other Semitic languages, that is, in silent letters only, without referring to the vowel letters that give the word life.

Fourth, The inability of Arabic, in its present state, to catch up with the sciences, arts and philosophy.

Fifth, The problem of teaching Arabic language and its literature.

These items identified by Fariha, 1966, pp. 9-11 are not acceptable to several other scholars, since these items seem to be a call to abandon the language of the Qur'an and create a Muslim generation without the Qur'an, and an Arab without Arabic.

The Arabic language has adversaries and opponents - as we have previously mentioned. They have argued that Arabic is a complex and difficult language with many branches and ramifications.

The responsibility lies with the Arabs to defend the language of their people, the language of their religion, and their Noble Book in the face of cultural and linguistic intervention. They should develop this language, develop it, enrich it, preserve it, and improve the means of teaching it, not only from an Islamic point of view, but from a national standpoint as well, i.e., from the standpoint of preserving existence in the face of overwhelming civilizational erasure (Nabhan, 1995, p. 87).

Some of them looked at the Arabic writing and described it as difficult writing that repels its people from reading it, claiming that "there are problems in foreign countries that have invaded their languages, such as new audio-visual means, radio, cinema, and television. Citizens are allowed to read Arabic, and the letter is free of form" (Ibn Salama, 1971, p. 32).

3.2. Challenges and Confrontations

Despite our belief in our duty towards the Arabic language, we deeply believe that bilingualism is the main problem in the problems of Standard Arabic, from linguistic weakness and political rupture (Ibn Salama, 1971, p. 3). We are certain that "the sense of psychological defeat that he suffers from and the growing admiration for the maker of contemporary

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   62

civilization, who represents the victor" (Al-Dhubayb, 2001, p. 4), is the cause of the Arabs' political, social and linguistic weakness.

The problem of duplication that Arabic suffers from is not limited to it alone, but that every official language has a colloquial language. Even the classical Arabic language at that time of protest, had many dialects (Al-Faisal, 1992). We have special dialects in the era of cultural changes, media communications and openness. But the sensitivity of Arabs in general to many aspects of the linguistic problem acquires a special character due to many national, religious, heritage and perhaps well-known gastronomic factors" (Al-Khatib, 1995, pp. 13-14). The problems are many, as they live in bilingualism on the one hand, and bilingualism on the other (Nahr, 2005, 425).

Therefore, duality is a general phenomenon that has its origins and psychological and social components, and is not a satisfactory character when talking about the duality of Arabic only (Nabhan, 2005, p. 71), and we do not demand the elimination of duality that represents "an ancient linguistic phenomenon such as spontaneous linguistic development" (Mujahid, 2016, 191), nor by eliminating dualism, which represents "a linguistic phenomenon such as the intended civilizational linguistic development" (Mujahid, 2016, pg. 191). This confirms to us that it is absurd to direct researchers' efforts to the elimination of linguistic duality because the Arabic linguistic life has never been free of this duality. And because duality itself did not stand in the way of the civilizational brilliance of the Arab nation (Al-Faisal, 1992, p. 18), although it is a "chaotic language without rules" (Al-Mubarak, 1985, p. 41). The existence of a supreme language of thought and literature with local dialects to deal with is a natural phenomenon that Arabic has known from its pre-Islamic era, and the world knows it in all living languages (Abd al-Rahman, 1971, p. 90). But at the same time, we have to believe that "one of the most dangerous things that appeared in this field is the idea of encouraging local dialects and calling for colloquialism" (Al-Mubarak, 1985, 31). So, we do not resort to colloquial fear of classical Arabic and to escape it at the request of the adversaries of classical Arabic. This is because dualism - despite its danger - is a civilized requirement, and despite that, we do not deny that "the map of languages in the world is constantly changing" (Abu al-Khair, 2004), but we have to make this change a positive development, not a negative one. And this change must be a positive development, not a negative one.

What makes us stand on the danger of colloquialism, on the one hand, is that the adversaries of the Arabic language stress the necessity of adhering to it, and the necessity of abandoning the classical language. The Arabs, and they forced them to learn it, until the Arab began to use Western languages, more than they used Standard Arabic, and perhaps more than colloquial also, until they became more proficient in the Western language than their Arabic.

Accordingly, the Arab has come to see the measure of urbanization by learning another language at the expense of his classical Arabic, which made us believe that "the challenge facing the Arabic language in this era is due to the exaggerated sense of the importance of the

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   63

foreign language, often resulting from fascination with everything that is foreign, and the false belief that progress does not come except by mastering the foreign language, but rather speaking it among the Arabs themselves" (Al-Dhubaib, 2001, p. 16).

It has become clear in various and multiple aspects, there is dual language, and there are deficient curricula, and unsuccessful teaching methods, and there are prescribed books, media and others (Naher, 2005, p. 432).

A referendum conducted by the Arab Organization for Education, Culture and Science attributed this weakness to the following factors (Ministry of Culture, 2004):

- The lack of care for Arabic language teachers and others to use the correct Arabic language.
- The grammar curriculum is overcrowded with non-functional grammar.
- The tyranny of the past over the present in the teaching of literature.
- The dimension of the language that students learn from the modern era, in addition to other problems related to the book, teacher preparation and teaching methods.

The research finds that it may be difficult for Arabs to unanimously resolve these problems, but it is not difficult to return to the original, the origin of the Arabic language, and it is necessary to develop systematic and institutional plans launched by decision-makers in the language councils of each country, and then collective work between the linguistic academies.

3.3   Bilingual Problems

In this corner, this research will present some of the problems faced by the bilingual person (Al-Khouli, 1988, p. 195), and the research will respond to these problems:

First, the feeling of alienation: He is far from his language, and he cannot keep pace with his second foreign language, which leads him to the dispersal of his thoughts and his feeling of linguistic alienation.

Second, the loyalty struggle: He faces an internal psychological struggle, so he does not distinguish who is loyal to him.

Third: The cultural conflict: To be far from the two cultures.

Fourth: The problem of education. It is difficult for him to learn knowledge in a language other than his own, as he may not be able to combine them.

Fifth: The problem of communication: He may not be able to communicate with many people.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   64

Accordingly, the research does not agree with what Al-Khouli said, since modern linguistics has proven that a person is able to learn any language that he finds someone to speak with him, and this is an ability that God Almighty has implanted in man, and it is not necessary for a person who learns another language to collide, or to learn. In another language, with a civilized conflict that he cannot keep up with, and that his loyalty and belonging to his mother tongue are interrupted. He feels a psychological and patriotic alienation. The Arab nation within the phenomenon of globalization, aims to obliterate the Arabic language from the tongues of the Arabs.

However, Al-Khouli's opinion may apply to people for whom the thought of alienation is rooted, and the thought of lack of loyalty to his language has roots. "It seems that the challenge to the Arabic language in society is due to globalization and naive resemblance to a foreigner when many shops, private institutions and public companies in the Arab world openly write its banners in foreign languages, underlining its reports, drafting its contracts, and issuing instructions to its employees - even if they are Arabs - in a foreign language, which affects the sovereign status of the Arabic language, as it is the official language of the state. This act constitutes a crime punishable by law" (Al-Dhubaib, 2001, p. 20).

Accordingly, we can say that weakening the national language and replacing it with strong foreign languages is a form of containment in the era of globalization. Rather, it is a form of destroying the cultures of weak peoples and weakening their affiliation with their original civilizations. Whether this matter is a plan that is watched over by foreign institutions, or is it random represented by the conquered admiring the language of the conqueror and running after him (as indicated by Ibn Khaldun), the result is the same, which is the elimination of the original language, and the replacement of the foreign language" (Al-Dhabeeb, 2001, p. 35) , and this is a goal that we do not satisfy at all with our belonging to the Arab world, and our belonging to our religion, which was published in Arabic.

What we need towards our language is that we continue to defend it, and that we do not stand idly by waiting for the actions of the adversaries of Arabic. It is easier than making the language of daily life (which in the case of Arabic is multiple dialects, limited in effectiveness) a language for writing, thought, culture and science all (Al-Musa, 1987)

4. The Future of the Arabic Language in the Light of Globalization
The opportunity was created for the Arabic language, during the Islamic conquest, to occupy a prominent position among the languages of the world, but this was predicated on its association with the Holy Qur'an and the Islamic religion. In stages that ranged between prosperity and decline, and it went through experiences with cultural and linguistic invasion, and the matter went beyond that to linguistic persecution during the days of Turk and European settlement, and with all that, Arabic emerged victorious in many sites and lost in other sites. This was represented in what happened in Turkey and Malaysia when letters were replaced by Latin" (Al-Hajj, 2007, p. 262).

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   65

4.1. Manifestations of Linguistic Globalization

It is no secret that Arabic, now in the era of globalization, is facing very great challenges, as Walid Al-Hajj sees, quoting from Walid Al-Anati in his book *Linguistic Globalization*, represented by the sweeping current of English. The manifestations of linguistic globalization in the Arab world are as follows (Al-Hajj, 2007, p. 263):

- Trading in English in everyday life.
- Writing shop signs in English.
- Online and cell phone messaging in English.
- English proficiency requirement for employment.
- Writing commercial advertisements in English.
- Writing menus in restaurants in English.

These manifestations are limited to the popular level, while at the official level, many government legislations in the Arab countries guarantee a superior position for the English language, in terms of considering the first foreign language in the educational systems, even in the Arab countries occupied by France.

4,2, Phenomenology of Linguistic Change Due to Globalization

We are now able to see the effects of globalization on the Arabic language, as there are hardly two differences in that our schools and institutions show a severe deficit in the field of Arabic language education, until the Arab student becomes unable to use his national language and looks at it with a heavy burden" (Al-Khatib, 1995, p. 17). Hence, we can perceive the phenomenon of globalization, and discern its dangers through phenomena presented by Hossam Al-Khatib in his book *The Arabic Language*:

(i) First: The Phenomenon of Language Scanning

The phenomenon of erasing the language is represented by using heavy words for a simple situation to maximize the matter, which often leads to licenses and free expression. Notably, this defect is in the media and political language. For example, a personal disaster can be depicted as a national disaster, and any transient difficulty is equivalent to the highest calamities, and it is not practically possible to portray the existence of a thought outside the linguistic use, meaning that thought comes through linguistic expression and is represented in it (Al-Khatib, 1995, p. 19).

(ii) Second: The Phenomenon of Linguistic and Terminological Anxiety

Linguistic anxiety is represented in the language borrowing terms from other languages, and therefore the concern in itself is not a real problem, but rather the anxiety lies in the victory of the lending language over the language that borrowed the terms. In some existential terms, it can differentiate between what is negative anxiety and what is useful anxiety. What we find

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   66

from the phenomenon of rapid change in developed languages is what can be called feasible anxiety (Al-Khatib, 1995, p. 20).

Based on the foregoing, it can be said about the linguistic anxiety of the Arabs that in not a few cases it tends to the negative side. This is because it is a change worry that is not necessarily purposeful, and it may revolve in one format. Hence, the terms and vocabulary that have been revived in the Arabic language and put to use are subject to random change even if they prove their usefulness in one way (Al-Khatib, 1995, p. 21).

Accordingly, the follower of the movement of Arabic terms finds the cycle continues, as there is a lack of reassurance in the psychology of the correctness of linguistic use, and this lack generates anxiety that often remains captive to the framework of disability.

(iii)   Third: The Phenomenon of the Audio Current
It is represented in the loss of credibility of the written language, in terms of avoiding the belief of the text written in the eloquent and the tendency to emphasize through colloquial audible pronunciation (Al-Khatib, 1955, p. 22).

An example of this is what al-Khatib mentioned in that university students ask about every sign written in the standard dialect, asking for clarification of it in the colloquial spoken, and that many of what our professors use after they have gone through to explain a specific thing in the formal language, they resort to clarifying it in the colloquial language, as he says, for example: And in colloquial such and such... The explanation begins Colloquially (Al-Khatib, 1995, pp. 22-23).

(iv)   Fourth: The Phenomenon of Weak Understanding in Dialogue
Al-Khatib sees that this problem is related to our way of using the language, bearing in mind that what is meant by this problem is not the understanding between the Arab and the foreigner only, but rather it means a more serious aspect that may be represented in the difficulty of understanding between the Arab and the Arab (Al-Khatib, 1995, p. 28). This is evident in the multiplicity of dialects, and the lack of knowledge of the Arabs about all the dialects of Arabic. And we never forget that the goal of dialogue is to bring points of view closer, while we find that Arab dialogues often perform the opposite function, as they lead to divergence instead of rapprochement. Therefore, we feel a general reluctance to engage in dialogue (Al-Khatib, 1995, p. 29).

Based on the foregoing, the research sees that globalization has been able to implant in the minds of Arabs the idea of weakness in understanding and dialogue, the idea of losing credibility to the written or spoken eloquent, resorting to colloquial writing and colloquial pronunciation in various forums and fields, and the idea of linguistic survey that does not reflect the situation and therefore efforts must be combined to solve these problems whose effects are still visible among the Arab people.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   67

5. The Impact of Globalization on the Arabic Language

The impact of globalization on the Arabic language appears through the occupation of the English language in the tongues of some of the Arabic people in the language of daily communication, represented at the individual level, while it affected the societal level by making many schools officially teach courses in the foreign language, not to mention the universities in which teaching was limited to the foreign language alone. Its impact is clear on the various levels of Arab society represented in the family, school, university, media, translation, and authorship.

Not every technological progress necessarily benefits a particular nation, as misuse and disposition of this technological material may affect negatively, not positively, and given the reality of globalization, we find that "globalization on the one hand has opened a door, and provided all means for each language to find its way to engage in communication On the other hand, it has led to what can be called (the linguistic identity crisis), as the people of this age no longer live in the language to which their culture and civilizations belong, but rather live in the dominant language of international communication" (Jabeer, 2015, p. 38).

Accordingly, globalization will lead the Arabic language to gradually decline in international circulation, until it comes to obliterating the Arabic language from many aspects, the most important of which is the non-use of Arabic as a language in international forums, and its decline on the tongues of its children, and their feeling of the weight and difficulty of their own language, and the ease of the other language.

If we look at the reality of the Arabic language, ancient and modern, we clearly see the impact of globalization in the Arabic language, as languages are the truest record of the history of peoples (Lhoemel, p. 2), and Arabic is the truest example of this. The Arabic language was a national symbol before Islam, and the Holy Quran was revealed in honor, its position was greatly strengthened. After this revelation, it also became the language of science, medical sciences, chemistry, astronomy, and nature, in addition to the status of language of jurisprudence, interpretation and speech.

In summary, the impact of globalization on the Arabic language is not hidden from anyone, as this effect is represented in the complete obliteration of the classical Arabic language from the tongues of its people, and stripping them from their history, civilization and religion, in addition to the spread of claims claiming that Arabic does not keep pace with the modernity of the times, and the lack of the need for the Arabic language -- Classical, as a sterile language incapable of absorbing the technology of the age and its developments, and incapable of communicating with the outside world.

6. The Most Important Solutions to Confront the Phenomenon of Globalization

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   68

Every official language has problems and challenges that it faces over time, and this language develops with the development of its people and speakers. So, everyone who is jealous of his language must stand in the face of the challenges facing his language because the language is his identity, the history of a nation, and the language of his religion. The Arabic language in particular has many problems related to the hostile aspect of the Arab nation and the Islamic religion in particular. It was necessary to combine efforts and develop solutions to stop these attacks that affect the language of the Arabs, their history, civilization, religion and culture, and the most important solutions are the following:

(a) The first and foremost solution is to raise the linguistic level of all the institutions of society, such as the home, school, institute, university, media, publishing houses, and cultural institutions. Citizens should be proud of their nationalism, and that the citizens should believe that the Arabic language means the Arab identity and it means the honor of the Arab person, and releases him from the efforts of others to erase his humanity, rob his freedom, and erase his heritage (Nahr, 2005, p. 444), so that only iron will escape from iron.

Therefore, it is inevitable to advance the eloquence, and to raise its status in the Arabic linguistic reality in various environments and institutions, because the treatment of slang alone is not sufficient to achieve this goal, since vernacular is an obligatory linguistic phenomenon for spontaneous linguistic development, but there must be other treatments also that lead eloquence to Brilliance and Sovereignty (Al-Faisal, 1992, p. 25), not to disrupt the dialects that the people of the protest era might have uttered.

We can achieve this goal through several means, represented in employing school curricula, and holding periodic seminars at school or university, to emphasize the importance of Arabic and preserve it in order to serve us (Al-Hajj, 2007, p. 83).

(b) **Second:** Standing in the face of the false allegations that call for any call to replace the correct Arabic language with colloquial, and support the classical, and work to reduce and refine the vernacular (Flech, 1983, p. 10), perhaps becoming a language close to the eloquent as the dialects of the ancient Arabs were close to their classical language.

It has been proven in contemporary linguistics that the child learns the language that he hears and is allowed to speak, and it is clear that this does not concern colloquial as colloquial, or classical as eloquent, there is no difficulty in the nature of the Arabic tongue, but rather the difficulty in the method of indoctrination and the environment of education (Fleish, 1983, p. 11).

What we want or want of classical Arabic from its people does not require a return to the standard of pre-Islamic poets or distinguished Islamists, but the goal is to elucidate the vernacular. It is useful to work on providing the Arabic library with research aimed at elucidating the vernacular based on balance and theorizing between the vernaculars in the Arab

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   69

world to indicate the unity of the source (River, 2005, p. 445), without being limited to theorizing, as it is necessary from the practical side. This path should not be the culmination of the solution, but rather be a first step to return to sound, eloquent Arabic. Al-Mousa (Al-Mousa, 1987, p. 199) suggested gradual colloquialism to reach the unification of the eloquent within natural conditions.

(c) **Third** Paying attention to the preparation of Arabic schools and their teachers, and dealing with the deteriorating teaching reality with strength and rigor. It is painful to find an Arabic teacher speaking colloquially while doing his duty, and this painful reality extended until classical Arabic became far from the teachers of the rest of the subjects even in universities (Nahr, 2005, 446).

(d) **Fourth** Reconsideration of teaching Arabic as a subject, curriculum, and composition, "Our curricula are far from the world of learners, and do not take into account their interests, do not meet their needs, and do not keep pace with their mental, psychological and emotional development (Al-Sayed, 1900, p. 15).

Certainly, the solutions to confront globalization and the challenges of the age are not limited to specific points, as this aspect takes multiple solutions, and different forms, depending on the problem, its place, time and other factors that affect how to confront it. If we study the dialects, we know the sound aspects of our Arabic slang, and direct our efforts to eliminate the things added by the eras of decline and foreign rule (Al-Faisal, 1992, p. 25).

In this regard (Al-Barazi, 2007, p. 56), Taha Hussein believes that the way to preserve the integrity of the Arabic language can take a certain approach by emphasizing the necessity of qualifying media cadres, especially those working in radio, television, theater, cinema, newspapers and magazines. A person often listens to and watches radio broadcasts, and often watches theater and cinema, and the Arab person often reads magazines and newspapers on a daily basis. He is able to communicate and communicate with her, and thus we find that you rarely find an Arab in the current era who is not fluent in classical Arabic, verbally or aurally. And from the reasons that lead to common mistakes in newspapers (Al-Hajj, 2007, p. 140): The weakness of journalists in grammar and morphology, the influence of colloquialism, and the generalization of the rule. Among the most important solutions to the phenomenon of linguistic error among journalists (Al-Hajj, 2007, p. 141): subjecting broadcasters and journalists to strict linguistic examinations, controlling all letters of the word with vowels, and appointing a linguistic supervisor who may follow up and correct errors.

Accordingly, the linguistic error in the media is due to simple reasons that can be treated, and the ways of treating it are more simple and easy than the problem itself.
Taha Hussein adds to the above the necessity of strengthening supervision and linguistic correction in all these media and cultural media and emphasizing accountability and follow-up. That will not correct what all people do wrong (Al-Barazi, 2007, p. 56).

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   70

Taha Hussein stresses the need to follow up the application of the law in all educational and private education institutions, not to be lenient, and to oblige all those in charge of the educational process to speak in standard Arabic (even if in simplified classical) in all classes and stages of education without exception (Al-Barazi, 2007, p. 58), if the principle of speaking is applied. In the classical language in schools and universities, the student will become a good speaker of the classical language. 2007, p. 58).

Taha Hussein points out the importance of avoiding mistakes in attempts to facilitate the standard and to reach a flexible path that preserves the purity of the Arabic language and its potential for development and growth, and protects it from all the stumbling blocks of the zealots, the frivolous and the playful alike, and to the importance of publishing everything related to the approved linguistic correction through all media, and culture and at all levels (Al-Barazi, 2007, p. 58). Isn't this enough to solve the problem of the tyranny of the vernacular, and the large number of linguistic, grammatical and melody errors in particular?

Add to what Taha Hussein said what Abd al-Karim Khalifa (Khalifa, 1987, p. 220) showed that Arabic still needs lexicons to accommodate the fluent, non-verbal, ancient, mawlid and Arabic, and stresses the need to work on nurturing linguistic taste, and to inform the speaker and writer of it what it involves. It depends on psychological, aesthetic and social factors that cannot be found otherwise. "Because it is appropriate for us to realize that the level of language development, the language of oral, spoken, written, audible, or visual expression, is dependent on the level of the group's progress and the degree to which the individual or the group attains intellectual lofty" (Ministry of Culture and Arts, 1987, p. 45).

Certainly, no Arab Muslim can deny that preserving the Noble Qur'an, recitation, memorization, and interpretation, plays a major role in possessing a sound and eloquent language. Because of his knowledge of grammar and rules, he reads it with careful memorization because there are people who are ignorant of many grammar rules, but they master the reading of the Qur'an correctly (Hassan, 1976, p. 11).

7. Recommendations to Avoid the Problem of Arabic Weakness among Children
The recommendations to solve this problem and confront it and the methods of treatment are many and there is no limit. In a study by Nasir al-Din al-Assad (Al-Assad, 2006, p. 113), he confirms that the classical language returns to occupy its place in primary and secondary schools, and in universities in various branches of knowledge so that it is the language of instruction, and that Teachers are prepared sufficiently to abide by the classical language in their teaching, and there is a lot of programs, songs, and audio-visual broadcasts in the classical Arabic language, in addition to the issuance of an effective law to prevent the naming of shops with foreign names. Al-Assad concludes the treatment proposals by stipulating that the Arabic language exams be taken, as well as exams for other languages inside the Arab country.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   71

The illiterate Arab in the era of pre-Islamic era and beyond was mastering classical Arabic without learning or studying, but rather learning and gaining it through listening. To return Arabic to its former peak, raise its value, and restore its prestige to it.

There is no escape or inevitable from "The mastery of the language, any language, is only after training on its established principles and basic rules" (Hammadi, 1978, p. 332). The journey of a thousand miles begins with a step - as it is said - and every Arab individual must feel responsible towards the honorable language, and reform begins with him. If we admit that the weakness of the classical language among its children is ignorance, then there is no remedy for this ignorance except its opposite: that of knowledge (Hammadi, 1978, p. 331).

In essence, we cannot deviate from the boundaries of our world, or be isolated from it. Rather, we must take into account an important matter, which is that the efforts made by the linguistic academies in the Arab world and the departments of the Arabic language in Arab universities keep pace with development for the flowering and spread of the Arabic language (Filali, 2018 20). It is necessary to exploit technological progress in the service of Arabic.

## 8.	Conclusion

At the end of the research, it can be said that it reached the following results:

–	Globalization is a phenomenon represented in many aspects, and one of the most dangerous of these is the linguistic aspect, which aims to obliterate the Arabic language and replace it with the English language.

–	Globalization is a modern colonialism with a new pattern based on dependency on the West historically, culturally and linguistically.

–	Every Arab and Muslim must defend Arabic with the strength he has given its connection to his history, civilization, religion and tongue.

–	There is no harm in learning a second language, because science is a civilized requirement, but the fault is that the Arab believes in the myths that the Westerner cultivates among our children, due to the difficulty of Arabic and its inability to develop and keep pace with it, forgetting its history, which contained every inventor and every development. However, the problem of bilingualism is negative when it is imposed by default on the Arab nation within the phenomenon of globalization that aims to obliterate the Arabic language from the tongues of the Arabs.

–	The manifestations of globalization on the Arabic language were represented in two levels: a popular level that appears in trading in English in daily life, writing shop signs in English, messaging via the Internet and cellular phones in English, the requirement of English proficiency for employment, writing commercial advertisements in English, and writing menus in restaurants in English. And an official level represented in its

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari	72

early childhood education, its use as a main language in university education, especially in the natural and medical sciences, computer, administrative sciences and economics, its use as a main language in private schools, as all subjects are taught in it, its adoption as an official language in official transactions and also commercial and legal implemented by the state, companies and public and private institutions.

–   The phenomena of linguistic change due to globalization appear through the fact that it was able to implant in the minds of Arabs the idea of weakness in understanding and dialogue, the idea of losing credibility, eloquent written or spoken, and resorting to colloquial writing and colloquial pronunciation in various forums and fields, and the idea of linguistic survey that does not reflect the situation in a real picture. Therefore, efforts must be combined to solve these problems, whose effects still appear among the children of Arabic.

–   The effect of globalization on the Arabic language is represented in its complete obliteration from the tongues of its people, and stripping them from their history, civilization and religion, in addition to the spread of claims claiming that Arabic does not keep pace with modern developments, and the lack of need for the classical Arabic language, as it is a sterile language unable to absorb the technology of the age and its developments, and by describing the language Arabic is a language unable to communicate with the outside world.

–   The phenomenon of globalization can be addressed through many solutions that require concerted efforts, and systematic and institutional work. The journey of a thousand miles begins with a step.

===

Colophon

===

Sources and references

Ibn Salama, al-Bashir. (1971). Arabic language and writing problems. Tunisian Publishing House.

Abu al-Khair, Ahmed Mustafa. The Arabic language in international law and international international relations. Nancy Library. Damietta.

Abu Al-Ela, Muhammad Hussein. (2004). The Dictatorship of Globalization: An Analytical Reading in the Thought of the Intellectual. Madbouly Library. Cairo.

Nabhan, Abdul Ilah. (1995). Research in language, grammar and rhetoric. I 1. Al Yamamah Press. chickpeas.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   73

Al-Barazi, Majd. (2007). Problems of the contemporary Arabic language. I 1. Modern Message Library.

Al-Hajj, Walid Ibrahim. (2007). The Arabic language and modern means of communication. I 1. Home of the beginning. Amman.

Hassan, Muhammad Kamel. (1976). Contemporary Arabic. Knowledge House in Egypt.

Hammadi, Muhammad Dhari. (1978). The linguistic correction movement in the modern era. Al Rasheed Publishing House.

Al-Khatib, Hussam. (1995). The Arabic language is modern illuminations. Egyptian General Book Authority.

Khalifa, Abdul Karim. (1987). The Arabic language and Arabization in the modern era. The Jordanian Arabic Language Academy. Amman.

Al-Khouli, Muhammad Ali. (1988). Life with two languages is bilingual. I 1. Al Farazdaq Commercial Printing Press. Riyadh.

Al-Rawashda, Alaa Zuhair. (2007). Globalization and Society. Dar Al-Hamid. Amman.

Syed Mahmoud. (1900). In pedagogical language issues. Publications Agency. Kuwait.

Shaheen, Abdul-Sabour. (1983). Classical Arabic towards a new linguistic building. Orient House. Beirut.

Al-Dhabeeb, Ahmed bin Mohammed. (2001). The Arabic language in the era of globalization. I 1. Obeikan Library. Riyadh.

Tahan, Raymond. Miller, Denier Bitar. (1984). The Arabic language and the challenges of the times. I 2. The Lebanese Book House and the school library.

Abdel Tawab, Ramadan. (1995). Research and articles on language. I 3. Al-Khanji, Cairo.

Abdul-Rahman, Aisha. (1971). Our language and life. Knowledge House in Egypt.

Abd al-Rahman, Talib. (2006). Arabia faces challenges. I 1.

Deanship of Scientific Research at the Petra Private University. The Arabic language and the challenges of the age, the proceedings of the seminars on linguistic identity and globalization, and the Arabic language and national identity. City Company for printing presses. Tlaa Al-Ali.

Abdel Mawla, Mahmoud. (1982). Introductions and Research. I 1. Arab Book House, Tunisia.

Fariha, Anees. (1966). In the Arabic language and some of its problems. I 1. An-Nahar Publishing House.

Fleisch, Henry. (1983). Classical Arabic: a study in linguistic construction. Arabization, investigation and presentation by Abdel-Sabour Shaheen. Orient House. Beirut.

Fendris. (1950). The language. Arabization: Abdul Hamid Al-Dawakhly and Muhammad Al-Qassas. Cairo.

Al-Faisal, Samir Rouhi. (1992). The Arab linguistic problem. I 1. Gross Press, Tripoli, Lebanon.

Lahimel, Badis. The Arabic language in the era of globalization and secularism, reality and challenges. Seminar informant, Faculty of Letters and Languages, Biskra

Al Mubarak, Mazen. (1985). Towards linguistic awareness. I 2. Mission Foundation.

Mujahid, Abdul Karim. (2016). Research in language and grammar. I 1. Ihab House.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   74

Al-Mousa, Nihad. (1987). The issue of conversion to fusha in the modern Arab world. I 1. Thought House. Amman.

Naher, Hadi. (2005). Philology and its origins. I 2. House of Hope. Irbid.

Nour El-Din, Essam. (1995). Articles and discussions in the language. C 1. I 1. Arab Friendship House. Beirut.

Ministry of Culture (2004). The Arabic Language: Issues and Dialogues of the Arab Renaissance (28), Section Two. Edited and presented by Muhammad Al-Khatib. Damascus.

Ministry of Culture and Arts. (1987). Towards a healthy Arab. Freedom House for Printing, Iraq.

Research:

Ibn Uriba, Radhia. (2016). Globalization and its impact on the Arabic language. The Academy of Social and Human Studies. Department of Social Sciences. Issue 16.

Al-Assad, Nasir al-Din. (2006). "The Arabic Language and Issues of the Time". Al-Hashemite Magazine. The first issue.

Filali, Layla. (2018). "The implications of media and communication globalization on the Arabic language and ways to confront it." Benchmark Magazine. Issue 44. Faculty of Fundamentals of Religion at Prince Abdelkader University, Algeria.

Muhammad, Jubeir. (2015). The Arabic Language and the Challenges of Globalization. The Academy of Social and Human Studies. Issue 13.

==

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arabic Language and Globalization: Duties to Solution
Husam Hassan Ahmad Al-Omari   75

Students' Preference for English Writing Learning Using Digital Activities on Smartphones Inside and Outside Classroom

Arisara Ngamsomjit, M.A.
arisarangm@au.edu

Prannapha Modehiran, Ph.D.
prannapha@gmail.com

Graduate School of Human Sciences, Assumption University, Thailand

Abstract

At present, the digital technology has been involved in all developments in life, including English language teaching and learning, especially in the developing countries like Thailand. As technology has been being developed and incorporated, inevitably, this rapid digital transformation has changed the traditional ways of learning. Therefore, to conduct an instruction with an effective integration of technology, students' preference should be sought out. This article explored the students' preference for English writing learning with the use of digital activities on smartphones inside and outside classroom. An online questionnaire and a semi-structure interview were utilized with a group of students taking lower intermediate academic English in a private university in Thailand. The findings revealed that **Line** and **Facebook** were the preferred platforms for inside-and-outside classroom, collaborative English writing activities at a paragraph level, improving the areas of content, vocabulary, grammar, and organization. The students believed that digital collaborative writing activities could help to improve their writing ability and be prepared for the examinations. The article concludes that the digital technology that is suitable to university students' characteristics of the digital generation should be incorporated into collaborative English writing instruction both inside and outside classroom.

Keywords: Students' preference, Digital natives, Digital natives' characteristics, Digital activities through smartphones, Collaborative English writing, Digital technology for language learning.

Introduction

Technology has been being integrated into English language teaching and learning for the past decades starting from the lab headphones to the digital mobile devices for both in-class instructions and outside-class practices (Elearning Infographics, 2014). At the present time, in a lower-intermediate academic English course in a private university in Thailand where this present study was conducted, conventional tools for teaching generally included textbooks, computer, and software such as PowerPoint and basic tools for learning generally included

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones Inside and Outside Classroom   76

textbooks and notepaper. However, undergraduate students who are in the generation of digital natives can be more motivated when learning can take advantage of digital technology such as online games, and language applications on smartphones like Quizlet, and Padlet, adding up a variety of smart activities into the instructions including English writing instructions. It is beneficial for the students when teachers can appropriately assemble the digital tools in the process of learning and teaching. It needs an investigation into the learners' preference in order that teachers can incorporate suitably the today-available digital technology into their English instructions. This study, therefore, aimed to explore the students' preference for English writing learning with the use of digital activities on smartphones inside and outside classroom using quantitative and qualitative methods.

Related Literature Review

Research concerning the analysis of students' preference for English writing learning with the use of digital activities on smartphones incorporate learners and their characteristics, suitable teaching and learning environment, and technology for SLA and collaborative learning.

Digital Natives and Proper Learning Environment

Digital Natives' Characteristics. To study learners' preference, the learners and their characteristics should be placed in focus. In this digital era, the students in class today can be called the "Digital Natives" who are defined by Prensky as:

> Group of young people who have been immersed in technology all their lives, giving them distinct and unique characteristics that set them apart from previous generations, and who have sophisticated technical skills and learning preferences for which traditional education is unprepared (2001, p.15).

De Bruyckere et al. (2016) and De Paiva Franco (2013) conducted research by observing students' characteristics. They reported the differences between the digital-native generation and other generations. As summarized, they are gaming, interactive, simultaneous, multitasking, team-oriented, collaborative, rapid information processing, and living a digital life. These unique traits require suitable teaching and learning style designed for them described as follows.

Proper Learning Environment. It is necessary for educational institutions and teachers to manage a proper teaching and learning environment so as to suit learners' characteristics and their learning styles (Alamri et al., 2021; Johnson et al., 2015). Nevertheless, it might be quite challenging to provide the learning atmosphere and environment that will suit each induvial learning style. It is recommended that the basic instructional and learning environment requirements to conduct suitable instructions should be in careful consideration (Feng, 2020; Heinich et al. 2001; Irudayasamy et al., 2018; Kehing & Yunus, 2021; Sun & Gao, 2020). A good instructional environment should promote motivation for English learning

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones
Inside and Outside Classroom   77

and practices, active participation, social interaction, learning collaboration and feedbacks within the authentic context using effective teaching methods, tools, and technology to refine the individual differences and to support all learners' intellectual development in general.

In her design of a model of English writing instruction using digital activities on smartphones, Ngamsomjit (2021) suggested primary qualities of the proper learning atmosphere and environment should be interactive, collaborative, motivating, engaging, anywhere and anytime, instant, and simultaneous based on the indicated learners' characteristics.

Technology for SLA and Collaborative Learning

Recent research has pointed out that the rapid developments of the digital technology have been changing the integration of technology and media into English language education rendering how the language is learned has been changed since the digital mobile technology integrated into instructions has enhanced English language learning to be more authentic, meaningful, contextual, instant, and simultaneous (Otto, 2017; Salaberry, 2001; Villalobos 2014). Therefore, predictably, in this era of the digital transformation, in terms of the sociocultural-cognitive perspective, learning through digital normalization with its traits as interactive, collaborative, and co-constructive should be investigated regarding the roles of peer constructive feedbacks, responses, negotiations, and elaborations through collaborative and interactive learning in view of the fact that the attributes mentioned positively affect learners' second language acquisition (Chapelle, 2007; Chen et al., 2017; Godwin-Jones, 2017; Jarvis & Achilleos, 2013; Kajornboon, 2013; Long, 1996; Margolis, 2020; Shooshtari & Mir, 2014; Srinivas, 2010; Wichadee, 2013).

Researchers have reported positive findings of collaborative learning, a learning with its principle of augmenting students' learning by way of group work, that collaborative learning can increase learners' encouragement in learning more than learning alone as it can create cooperative and friendly learning environment enhancing learners' motivation, confidence in learning, and academic achievement including English learning (Hogg, 2011, 2016; Joyce & Weil, 2003; Maitra, 2017). Especially in English writing teaching, many studies claimed that collaborative learning with the use of technology can even increase benefits to the students (Chen et al., 2017; Ekahitanond, 2018; Godwin-Jones, 2017; Kim et al., 2013; Lan & Huang, 2012). However, collaboration in learning might not positively favor all students on account of the learners' individual differences. Based on a study by Shafie et al. (2010), anxiety and new knowledge acquisition problem might be possible among learners who process low English proficiency and ineffective social skills. Therefore, this current research has paid attention to the learners' preference so as to choose the proper teaching methods, tools and technology to alleviate the precautioned challenge.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones Inside and Outside Classroom 78

Research Methodology

Context

The present research was conducted in a lower intermediate academic English course through communicative activities developing all four skills in meaningful academic EFL contexts in a private international university in Thailand where students' mother tongues were various including Thai, Chinese, Burmese, Cambodian, and more; therefore, English was used as the medium of the instructions. Additionally, it aimed to develop English writing instructions using digital activities to use with the current commercial textbook exercises which explicitly emphasized text models rather than process of writing.

Participants

Quantitatively, participants of the current research's survey included 47 university students in the 18 - 25 age range with different English language proficiency from different faculties. They were studying in a lower-intermediate English course offered by a private, international university in Thailand in 2019. Additionally, after the online survey, qualitatively, five semi-structured individual interviews were conducted so as to gain more insightful information and clarification. Five interviewees were chosen from the 47 survey participants based on different opinions and preferences observed. The participants were students who showed preference for social platforms, who preferred another digital platform to the mainstream platforms, and who showed no preference for digital technology.

Research Instruments

An explanatory mixed method with a quantitative research instrument, an online questionnaire, followed by a qualitative semi-structured interview were used with the current research. The questionnaire was used to obtain primary information, while the semi-structure interview was used to gain deeper insights. Quantitatively, the online questionnaire used various points Likert scale since the students' preferences would be measured based on agreement, desire, frequency, and importance. It consisted of four parts totaling twenty-two questions, asking about the personal information, the experience of mobile devices, the use of mobile devices for English learning and practice, and the preference for the digital activities for English writing inside and outside of the classroom. For validity of the instrument, three experts were invited to rate the instruments, yielding a positive value (0.82) with suggestions for necessary instrumental improvement. Regarding the internal consistency and reliability, Cronbach's Alpha value (0.82) yielded a good result. Qualitatively, the five individual semi-structured interviews consisted of three questions asking about their preference and their beliefs what could be appropriate and beneficial for them as the digital activities for the English writing practice.

Data Analysis

For the online questionnaire, statistically, percentage, Mean, and SD values were calculated. For the semi-structure interview, the data was analyzed and themed descriptively for data interpretation.

==

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones
Inside and Outside Classroom   79

Findings

The findings of students' preference for English writing learning with the use of digital activities on smartphones inside and outside classroom can be presented according to the results revealed by the online questionnaire and the semi-structure interview as follows.

The questionnaire explored the use of mobile devices for English learning and practice. Firstly, three types of the mobile devices were reported as the digital devices for English learning and practice as follows (See Table 1).

Table 1

Mobile Devices for English Learning & Practice

Types of Mobile Devices	Mean	SD	Interpretation
Smartphone	3.59	0.55	Extremely desirable
Laptop	2.56	0.98	Very desirable
Tablet	2.46	0.95	Somewhat desirable

Table 1 showed that smartphones ($\bar{X}$= 3.59, SD= 0.55) were chosen as the extremely desirable mobile device whereas the laptops ($\bar{X}$= 2.56, SD= 0.98) were chosen as their second alternative one. Tablets ($\bar{X}$= 2.46, SD= 0.95) were found to be somewhat desirable.

Secondly, the findings indicated that the students normally used digital tools to practice and/or learn English in their daily lives as presented in Figure 1.

Figure 1

Digital Tools for English Learning & Practice

Which of the following digital tools do you normally use to practice or learn English?

41 responses

Tool	Value
Websites	29 (70.7%)
Language applications	32 (78%)
YouTube	33 (80.5%)
Facebook	16 (39%)
Instagram	19 (46.3%)
Line	12 (29.3%)
MOOC (Massive Open Online…)	1 (2.4%)
Others (please specify in the n…)	0 (0%)
English novel or comics	1 (2.4%)
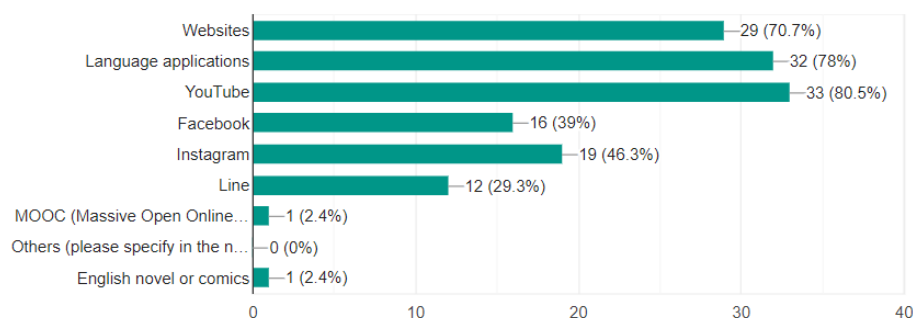
In terms of social media applications, Figure 1 revealed that the majority of the students (80.5%) accepted that YouTube was their most favorite digital tool for English learning and practice. The students also chose the following social media platforms: Instagram (46.3%), Facebook (39%) and Line (29.3%), respectively. Additionally, the language applications (78%) and websites (70.7%) were chosen as the contemporary digital tool for English learning and practice.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones Inside and Outside Classroom   80

Thirdly, regarding the English areas in which students desired to improve, Table 2 presented Mean and SD values as follows.

Table 2

English Areas to Improve

Language Areas	Mean	SD	Interpretation
Vocabulary	3.32	0.69	Extremely desirable
Translation	3.27	0.81	Extremely desirable
Grammar	3.27	0.84	Extremely desirable
Listening	3.22	0.82	Very desirable
Writing	3.05	0.77	Very desirable
Speaking	3.05	0.84	Very desirable
Reading	2.95	0.74	Very desirable

The survey results (See Table 2) indicated that vocabulary ($\bar{X}$= 3.32, SD= 0.69) was chosen as the extremely desirable area while translation ($\bar{X}$= 3.27, SD= 0.81) and grammar ($\bar{X}$= 3.27, SD= 0.84) were equally selected as the second extremely desirable area. Listening ($\bar{X}$= 3.22, SD= 0.82) was the third, very desirable chosen area while writing ($\bar{X}$= 3.05, SD= 0.77) and speaking ($\bar{X}$= 3.05, SD= 0.84) were equally the fourth. Reading ($\bar{X}$= 2.95, SD= 0.74) was the last one selected.

Fourthly, as the findings of the students' preference from the current research were brought to further design a model of a writing instruction (Ngamsomjit, 2021), investigation into their opinions about the English writing areas they aimed to improve reflected the areas of writing they gave priority to. The results revealed that they gave 'important' to all the areas of English writing including content, vocabulary, grammar, and organization (See Table 3).

Table 3

English Writing Areas to Improve

Areas of Writing	Mean	SD	Interpretation
Content	3.36	1.48	Important
Vocabulary	3.36	1.38	Important
Grammar	3.21	1.02	Important
Organization	3.02	1.00	Important

The students believed all areas were important to improve. The findings indicated that vocabulary ($\bar{X}$= 3.36, SD= 1.38) and content ($\bar{X}$= 3.36, SD= 1.48) were equally the first

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones Inside and Outside Classroom   81

two important writing areas, and grammar ($\bar{X}$= 3.21, SD= 1.02) was the second area. Organization ($\bar{X}$= 3.02, SD= 1) was the last important area that the students believed they should improve.

Furthermore, the survey observed the students' preference for the important features the writing activities should have to help them learn and practice English writing as follows (See Table 4).

Table 4
Important Things to Be Included in the Digital Writing Activities

No.	Important Features to Be Included	Rank of Importance	Frequency (%)
1	Same exercises as the textbook	Most important	50.00
2	Additional exercises for practice	More important	57.14
3	Quiz and exam samples for practice		47.62
4	Students' own choices for topics and ideas		59.52
5	Classmates' feedback and comments	Important	66.67
6	Class collaboration/ class work		66.67
7	Open to public	Less important	54.76
8	Online interaction with others		64.29
9	Online access at any time and any where	Least important	66.67

In terms of the frequency of the chosen items, the students chose the same exercises as the textbook (50%) as the most important feature to be included. Also, they chose additional exercises for practice (57.14%) and the quiz and exam samples for practice (47.62%) as more important. Next, they chose the students' own choices for topics and ideas (59.52%), the classmates' feedback and comments (66.67%), and the class collaboration/ class work (66.67%) as important. Additionally, they chose the open to public (54.76%), and the online interaction with others (64.29%) as less important. Finally, they chose online access anytime and anywhere (66.67%) as the least important item to be included.

Lastly, the current research explored the problems the students used to encounter while using the mobile devices for English learning and practice as follows.

Figure 2
Problems Found

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones
Inside and Outside Classroom   82

Have you ever experienced any problems when using the mobile devices for English learning and practice?

41 responses
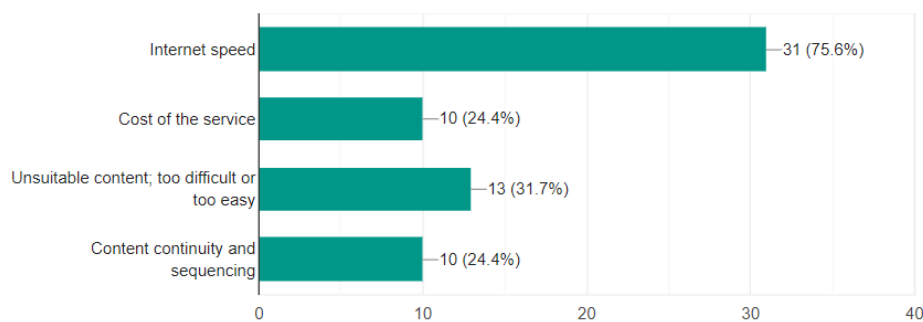
It was reported that Internet speed (75.6%) was the most common problem. The second reported problem was on the unsuitable content: too difficult or too easy (31.7%). Lastly and equally, cost of the service and the content continuity and sequencing (24.4%) were reported.

Qualitatively, the results from the individual semi-structured interviews yielded more insightful results. The students reported that **Line, Facebook, Instagram**, and **YouTube** were used to explore new and interesting things like the findings from the questionnaire. Nonetheless, particularly, they thought **YouTube** allowed them to learn how to do things, not just English while **Instagram** was for reading interesting stories and seeing pictures of other people. And by reading captions and descriptions in English, they could learn English by themselves. Additionally, **Facebook** was reported to be the most suitable social media application for English learning since it offered functions for collaborative learning. Moreover, most of them believed that social media applications could be usefully integrated into English instruction both inside classroom and outside classroom.

Discussion and Implication of the Findings

The findings could fulfill the current research's objective in exploring the students' preference for English writing learning with the use of digital activities on smartphones inside and outside classroom. The results could then be brought to use as the base information in the design of a writing instruction suitable for university students with the characteristics of digital natives. Certain points to be discussed and implications to be brought to the instruction include as in the following.

Firstly, regarding the students' preference for digital devices and platforms, the findings confirmed that smartphones were the most chosen mobile device for English learning and practice while tablets were somewhat desirable. This might be because a tablet could not offer as effective functions for learning as a smartphone which was smaller and more portable, and not all students possessed a tablet. Although the findings revealed that **YouTube** was the most favorite digital platform, other platforms such as **Instagram, Facebook**, and **Line** were also

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones Inside and Outside Classroom   83

used for different usages for English learning and practice, for instance **YouTube** for learning how to do something, **Facebook** for reading and sharing news and stories, and **Line** for discussing. The findings that different digital tools and platforms could be used to serve the students different purposes in learning English are also reported by Kim et al. (2010, 2015) and Sun & Gao (2020) in that choices of users were influenced by the suitability of the technology for different tasks, and it could positively affect students' intrinsic motivation in using technology and learning. The findings could thus confirm that it is required for the English instruction incorporating digital technology to conduct a proper planning, design, and selection to suit and achieve the learning objectives and to motivate the learners to participate and be active in their learning.

Suitable time and place to conduct the English learning activities is the next regard. It was found that the social media applications could be used for English instructions both inside classroom and outside classroom and that was congruent with Godwin-Jones (2017) who claimed that the students were familiar with using the reported social media platforms for their own self-study whenever they were at leisure. That also conformed with Wiengnil (2014) who mentioned the importance of integrating the out-of-class learning activities into the in-class activities since the out-of-class activities could be the source of the extrinsic motivation which would increase the inspiration of the students (as the intrinsic motivation) for their increasing learning engagement. However, the findings of the current research reported about the students giving little importance to the activity features of online interaction with others and online access anytime and anywhere. The results might be explained by their indifference feelings about communicating each other online due to their familiarity with the nature of social media platforms that were already equipped with the online and social networking functions, making them see the situations as normal and nothing additionally required.

Furthermore, the findings of the current research indicated that the students acknowledged the importance of the collaborative writing learning with peer feedback and comments in that such learning activity was considered an important feature to include in the teaching writing. Many studies also reported the students' responses about seeing the importance of the collaborative writing learning with peer feedback and comments in teaching writing as in the research by Chen et al. (2017), Ekahitanond (2018), Godwin-Jones (2017), Kajornboon (2013), and Shooshtari and Mir (2014).

Lastly, the findings of the current study yield the pedagogical implications in that analyzing the learners is necessary for the process of a specific instructional design. The analysis of the students' preference for English writing learning using digital activities on smartphones was essential for creating the proper learning environment that not only can fulfill the students' requirements, but also attract their interests in learning. The instructions using digital technology should be designed and developed to give a personal touch to each individual student to respond to their personal requirements, learning expectations and objectives since the satisfactory learning environment attracting their interests can positively influence their

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones Inside and Outside Classroom   84

learning motivation. This can encourage and engage them in their learning process to successfully acquire the English knowledge and academic development as aimed. Additionally, modern technology advancement and new technological trends will change and further influence the students' characteristics and their digital culture. Those current effective instructions may become unsatisfactory and ineffective one day through the changes. Therefore, it should be the teachers' commitment to occasionally examine their instructions and explore new tools and technology to design and create a new instruction with proper learning environment integrating technology into English activities for the effective English learning enhancement.

Conclusion

Although the current research observed the preference of the university students with lower-intermediate English proficiency, its findings yielded insight into the potential integration of the digital technology, particularly smartphones and the social media platforms, into English writing activities promoting writing collaboration with peer feedback inside and outside classroom. Teachers should not ignore learners' characteristics (De Bruyckere et al., 2016; De Paiva Franco, 2013) leading to individual differences including their learning styles which require suitable instructions, proper learning environment, and tools for their effective learning (Heinich et al., 2001; Lightbown & Spada, 2013; Sun & Gao, 2020). The results can be applied to other contexts of English instructions with other levels of the learners' English proficiency. However, there are other areas such as genres of English writing, other digital platforms, and comparative study between individual practice and collaborative practice that this current research has not taken into account. Further studies then could be conducted for more insight into the broader integration of the digital technology into English writing instruction.

==

References

Alamri, H. A., Watson, S., & Watson, W. (2021). Learning technology models that support personalization within blended learning environments in higher education. *TechTrends 65*, 62–78. https://doi.org/10.1007/s11528-020-00530-3

Chapelle, C. (2007, March 28). Technology and second language acquisition. *Annual Review of Applied Linguistics, 27*, 98 - 114. https://doi.org/10.1017/S0267190508070050

Chen, Y., Carger, C. L., & Smith, T. J. (2017). Mobile-assisted narrative writing practice for young English language learners from a funds of knowledge approach. *Language Learning & Technology, 21*(1), 28-41. https://core.ac.uk/download/pdf/211322174.pdf

De Bruyckere, P., Kirschner, P. A., & Hulshof, C. D. (2016). Technology in education: What teachers should know. *American Educator, 40*(1), 12-18. https://files.eric.ed.gov/fulltext/EJ1094203.pdf

De Paiva Franco, C. (2013). Understanding digital natives' learning experiences. *RBLA, Belo Horizonte, 13*(3), 643-658. https://www.scielo.br/j/rbla/a/pPL56WH7zHMLzBgzBZBDRyL/?lang=en&format=pdf

==

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones Inside and Outside Classroom   85

Ekahitanond, V. (2018). The impact of feedback in Facebook on students' language proficiency. *TEM Journal*, *7*(3), 686–692. https://doi.org/DOI: 10.18421/TEM73-28

Elearning Infographics. (2014, March 31) *Timeline of Educational Technology in Schools Infographic.* https://elearninginfographics.com/timeline-of-educational-technology-in-schools-infographic

Feng, Y. (2020). Correlation between learning effect and psychological environment in English teaching: An empirical analysis based on ternary interaction theory. *Revista Argentina de Clínica Psicológica, 29*(2), 327-332. https://doi.org/10.24205/03276716.2020.244

Godwin-Jones, R. (2017). Smartphones and language learning. *Language Learning & Technology, 21*(2), 3-17. http://llt.msu.edu/issues/june2017/emerging.pdf

Heinich, R., Molenda, M., Russell, J.D., & Smaldino, S.E. (2001). *Instructional media and technologies for learning* (7th ed.). Prentice Hall.

Hogg, L. (2011). Funds of Knowledge: An investigation of coherence within the literature. *Teaching and Teacher Education, 27*(3), 666-677. https://doi.org/10.1016/j.tate.2010.11.005

Hogg, M. L. (2016). Applying funds of knowledge theory in a New Zealand high school: New directions for pedagogical practice. *Teachers and Curriculum, 16*(1), 49-55. https://doi.org/10.15663/tandc.v16i1.108

Irudayasamy, J., Hankins, C. A., & March, M. (2018). Creating a web-based communicative learning environment through interactive blogs: English language acquisition. *Arab World English Journal (AWEJ), Special Issue on CALL* (4), 260-271. https://dx.doi.org/10.24093/awej/call4.20

Jarvis, H., & Achilleos, M. (2013). From computer assisted language learning (CALL) to mobile assisted language use (MALU). *The Electric Journal for English as a Second Language, 16* (4), 1-18. https://files.eric.ed.gov/fulltext/EJ1004355.pdf

Joyce, B., & Weil, M. (2003). *Models of teaching (5th ed.).* Prentice-Hall of India.

Kajornboon, A. B. (2013) The effect of using social networking assisted interaction between peer and teacher in English language learning. *FLLT Conference,* 611. http://www.litu.tu.ac.th/journal/FLLTCP/Proceeding/611.pdf

Kehing, K. L., & Yunus, M. M. (2021). A systematic review on language learning strategies for speaking skills in a new learning environment. *European Journal of Educational Research, 10*(4), 2055-2065. https://doi.org/10.12973/eu-jer.10.4.2055

Kim, D., Rueckert, D., Kim D. J., & Seo, D. (2013). Student's perceptions and experiences of mobile learning. *Language Learning & Technology. 17*(3), 52-73. http://dx.doi.org/10125/44339

Kim, M. J., Chung, N., Lee, C. K., & Preis, M. W. (2015). Motivations and use context in mobile tourism shopping: Applying contingency and task–technology ft theories. *International Journal of Tourism Research, 17*(1), 13–24.

Kim, T. T., Suh, Y. K., Lee, G., & Choi, B. (2010). Modelling roles of task technology ft and self-efficacy in hotel employees' usage behaviors of hotel information systems. *International Journal of Tourism Research, 12*(6), 709–725.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones
Inside and Outside Classroom   86

Lan, Y. F., & Huang, S. M. (2012). Using mobile learning to improve the reflection: A case study of traffic violation. *Educational Technology & Society, 15*(2), 179-193. https://www.jstor.org/stable/jeductechsoci.15.2.179

Lightbown, P. M., & Spada, N. (2013). *How languages are learned* (4th ed.). Oxford University Press.

Long, M. H. (1996) The role of the linguistic environment in second language acquisition. In W. C., Ritchie, & T. K., Bhatia (Eds), *Handbook of Second Language Acquisition* (pp 413-468). San Diego: Academic Press.

Maitra, D. (2017). Funds of knowledge: An underrated tool for school literacy and student engagement. *International Journal of Society, Culture & Language, 5*(1), 94-102. http://www.ijscl.net/article_23912_c64f753feaff48d0faa80e0bc8e0e8b1.pdf

Margolis, A. A. (2020). Zone of proximal development, scaffolding and teaching practice. *Cultural-Historical Psychology, 16*(3), 15-26. https://doi.org/10.17759/chp.2020160303

Johnson, L., Adams B. S., Estrada, V., & Freeman, A. (2015). *NMC Horizon Report: 2015 Higher Education Edition.* Texas: The New Media Consortium.

Ngamsomjit, A. (2021). *A model of English writing instruction using digital activities on smartphones*. [Unpublished doctoral dissertation]. Assumption University.

Otto, S. E. K. (2017). From past to present: A hundred years of technology for L2 learning. In C. A., Chapelle, & S., Sauro (Eds.), *The Handbook of Technology and Second Language Teaching and Learning* (1st ed., pp. 10-25). Wiley-Blackwell. https://doi.org/10.1002/9781118914069.ch2

Prensky, M. (2001). Digital natives, digital immigrants. *On the Horizon, 9*(5), 1-6. https://www.marcprensky.com/writing/Prensky%20-%20Digital%20Natives,%20Digital%20Immigrants%20-%20Part1.pdf

Salaberry, M. R. (2001). The use of technology for second language learning and teaching: A retrospective. *The Modern Language Journal, 85*(1), 39-56. https://www.jstor.org/stable/330375

Shafie, L. A., Maesin, A., Osman, N., Nayan, S., & Mansor, M. (2010). Understanding collaborative academic writing among beginner university writers in Malaysia. *Studies in Literature and Language, 1*(2), 58-69. https://core.ac.uk/download/pdf/236304285.pdf

Shooshtari, Z. G., & Mir, F. (2014). ZPD, tutor; peer scaffolding: Sociocultural theory in writing strategies application. *Procedia-Social and Behavioral Sciences, 98*, 1771-1776. https://doi.org/10.1016/j.sbspro.2014.03.605

Srinivas, R. (2010). *ICT Tools for ELT Ppt Presentation-Author Stream*. Retrieved from http://www.authorstream.com/Presentation/rangoo-372780-ict- tools-elt- teaching-english-technology-language-esl-education-ppt-powerpoint/

Sun, Y., & Gao, F. (2020). An investigation of the influence of intrinsic motivation on students' intention to use mobile devices in language learning. *Educational Technology Research and Development, 68*(3), 1181–1198. https://doi.org/10.1007/s11423-019-09733-9

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones
Inside and Outside Classroom   87

Villalobos, O. B. (2014). Reflections on the connection between computer-assisted language learning and second language acquisition. *Innovaciones Educativas, 14*(19), 11-19. https://doi.org/10.22458/ie.v14i19.644

Wiengnil, A. (2014). Out-of-class English language learning activities: Beyond the four-wall classroom to the real-world usage. *Journal of International Studies, 4*(1), 69-88. http://jis.fis.psu.ac.th/images/jis_file/JIS_Vol4_No1/VOL_4_NO_1_4.pdf

Wichadee, S. (2013). Peer feedback on Facebook: The use of social networking websites to develop writing ability of undergraduate students. *Turkish Online Journal of Distance Education-TOJDE, 14*(4), 260-270. https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.898.8264

==

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Arisara Ngamsomjit, M.A. and Prannapha Modehiran, Ph.D.
Students' Preference for English Writing Learning Using Digital Activities on Smartphones Inside and Outside Classroom   88

The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

Aiswarya Sureshan, Research Scholar
H&SS, NIT Warangal, India
achusura98@gmail.com

Dr. M Raja Vishwanathan
Assistant Professor
H&SS, NIT Warangal, India
vishwanathan@nitw.ac.in
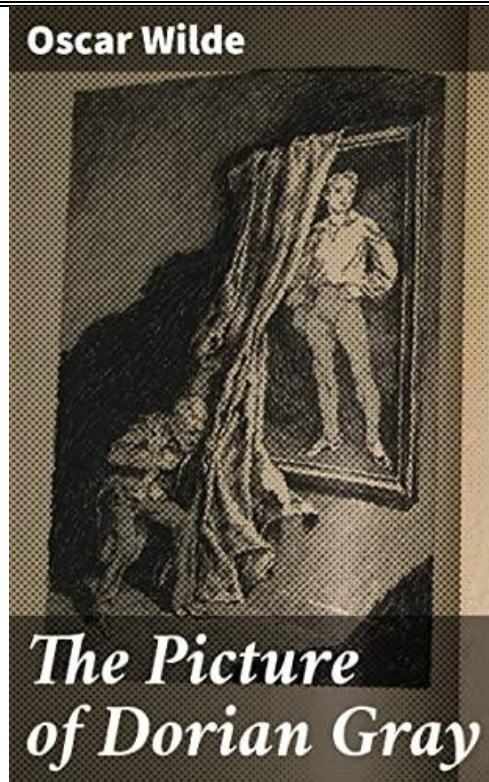
Courtesy: www.amazon.com

Abstract

Art-aided novels that make references to visual images like painting open up the possibility of examining artwork or fiction as transitive and performative because such novels have the potential to act beyond the plane of confinement to perform and bring into effect what they describe. Though there have been many studies and plenty of research on

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   89
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

performance, performance art and the application of the theory of performativity to texts and cultural practices, their application to novels and artistic works remains largely underexplored.

This paper is an attempt to apply the concept of performativity to the reading of Oscar Wilde's *The Picture of Dorian Gray*, a novel which embodies painting as its focal theme. The study largely draws upon theoretical insights from J. L Austin's "speech act theory" to analyze performativity under three different heads namely, *the text*, *the painting* and *the reader* by using textual evidence to substantiate the theoretical argument. This approach informed by performativity directs attention to what visual art or texts can do, that is, its function apart from just focusing on the content or plot. The analysis challenges the long-held assumption that painting is representative and non-performative as it is complete in itself. Since a painting is a "trace structure", that is, since it carries traces of multiple factors which are suffused into its making, it acquires a dynamic quality by which it can assert and re-assert itself upon the consciousness of the subject with which it interacts and initiate strange transformations in them, thereby altering reality.

Keywords: Oscar Wilde, *The Picture of Dorian Gray*, Logic of Performativity, painting, the text and the reader.

Introduction

Fictions are not just non-human word masses bound within the covers of the text. The ontology of fictional characters is ghost-like, for they inhabit a phantom structure and exist uneasily between the textual space and the minds of the readers. Despite the fact that the events being portrayed are unreal, books, like a haunting enigma, unsettle the readers because they can transcend their level of representation and perform the reality they describe. The concept of art coming to life can be traced back to the mythological story of Pygmalion, wherein the ivory statue sculpted by the artist comes alive and begins to perform in real life. This theme of transcending the boundaries between art and reality had a profound influence on novelists, especially of the nineteenth century. Writers have integrated visual arts like painting into their fictional narratives with the aim to highlight the marvelous power of art to influence life and act as a catalyst in instigating strange transformations in the characters and the readers by directly confronting their psychological state of mind.

Performative Analysis

An analysis of the novels which employ visual arts in their textual narration throws light on how portraits or paintings that begin as a "supplement" to the main text gradually evolve and become full-fledged in their potential to move beyond their frames of confinement. The power of art or fictional narratives to dissolve the distinctions between fiction and reality points to the constitutive power of arts, and ultimately to the concept of performativity. A performative

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   90
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

analysis calls for a shift in the focus of attention from the text's meaning to its function. The term *performative* was coined by J. L. Austin to refer to the constitutive nature of speech acts. Austin advanced a methodology for examining language as performative. In his work *How to Do Things with Words* Austin claimed those speech acts or sentences to be "performative" whose utterance under "appropriate circumstances" is itself the "doing" or "performing of an action" rather than just describing the "doing" (6,5). The concept was later revised in various ways by the post structuralists, cultural theorists and art critics.

Austinian Idea of Performativity

The Austinian idea of performativity, understood as the act of doing or accomplishing something in the real world, gives a new impetus to approach art and literary works from a totally different paradigm. Fiction and performance are artistic terms that are generally conceived as oppositional, the former being an inert medium and the latter associated with liveliness. However, like speech utterances, even fictional works have a performative dimension because as Barbara Bolt in her work *Art Beyond Representation* argues, art does not represent but performs radically.

Oscar Wilde's *The Picture of Dorian Gray*

The article attempts to apply the theory of performativity in the reading of Oscar Wilde's *The Picture of Dorian Gray* by focusing on the performative dimension that operates at various levels in the text, namely that of, the painting, the text and the reader.

Painting, as is commonly understood, is not just a copy or a mimetic image produced by the artist, but it comes into being through a process of mutual interaction or dynamic relationship that issues between the artist, the object/ sitter, material surroundings and the viewer, all of which together account for its performative force. The performativity of the portrait of Dorian Gray lies in its ability "to effect movement in thought, word and deed in the individual and social sensorium" (Bolt 142). This is because as Gilles Deleuze maintains, an image "can assert and continuously reassert itself precisely because we cannot 'frame' it as a picture" (qtd in Kenaan).

In other words, a painting acquires an agency of its own by which it can overrule the artist's control and perform on its own by entering into dialogue with the external world. The influence of the physical environment in the making of the painting and its ability to resonate in unison with the changing moods of nature and the individuals is emphasized when artist Basil Hallward tells Lord Henry how the mere presence of Dorian Gray beside him while he was engaged in a landscape painting infused into the "plain woodlands the wonder that he had always looked for, and always missed" (Wilde 17). This shows how personal influences or surroundings can embed themselves into the artwork, even without the consciousness of the artist.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   91
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

The painted subject or the portrait could be considered as analogous to the performative speech act because it has the potential to recognize its viewers and elicit affective responses in them. Its performative power lies in moving beyond just "saying something" to actually revealing different things to different characters by appealing to their emotions. Oscar Wilde in his Preface to *The Picture of Dorian Gray* writes that "It is the spectator and not life that art really mirrors" (6). Since the artist Basil adores his subject Dorian Gray, the painting reveals to him his own homosexual desire for Dorian. The picture turns out to be for him, more of a portrait of his inner self. Although Basil at first insists that he has "skillfully mirrored" his sitter onto the canvas, eventually, as the work progressed, the painting acquired an autonomous quality by which it began to perform such that "every flake and film of color seemed to him to reveal his secret. He grew afraid that others would know of his idolatry" (129). In the process of being produced, it surpassed the identity of the model and made the artist realize without any conscious intention that he "has put too much of himself into it" (129).

Francis Bacon in referring to the accidental quality involved in the process of painting also expresses a similar idea when he says that "I had no intention to do this picture; I never thought of it in that way. It was like one continuous accident mounting on top of another" ("Francis Bacon and the Practice of Painting" 2).

A similar idea is expressed by R. G. Collingwood who maintains that "You see something in your subject, of course, before you begin to paint it and that, no doubt, is what induces you to begin painting; but only a person with experience of painting, and of painting well, can realize how little that is, compared with what you come to see in it as your painting progresses" (303). In carrying considerable affective force to stimulate emotional responses in the individuals, the painting could also be considered as analogous to the "perlocutionary speech act" as discussed by Austin which refers to the relation between the utterance and its causal effects on the addressee.

Dorian Gray

The portrait of Dorian Gray, through its intersubjective encounter occupies multiple subject positions and identities. Lord Henry sees the painting as a "fetish or token of sexual possession" (Gomel 81). As far as the subject of the painting Dorian Gray is concerned, the painting elicits a different psychical experience in him. It was an eye opener, which for the first time, made him aware of his own sense of beauty. When Dorian looked at his portrait, "his cheeks flushed for a moment with pleasure. A look of joy came into his eyes, as if he had recognized himself for the first time. He stood there motionless and in wonder...The sense of his own beauty came on him like a revelation. He had never felt it before" (Wilde 32). This revelatory power of painting says James Elkins, "lies in its capacity to bypass and short circuit our normal cognitive perceptual mechanisms, to enact itself directly upon us and our bodies,

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   92
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

instantaneously overriding all the 'clearing house' mechanisms of intellect and reasoning" (Francis Bacon and the Painting 2). Dorian was left transfixed and spellbound because his double in the painting gains mastery over him and transcends his perceptual and intellectual faculties to produce a direct impact upon his senses.

The painting with its performative power also challenges the ontological boundaries or the distinction between human and inorganic matter. When Dorian, for instance, notices the changes in the portrait for the first time, he begins to speculate on the possible reasons for the transformation in the picture, wondering if there was "some subtle affinity between the chemical atoms that shaped themselves to form and colour on the canvas, and the soul within him? Could it be that what that soul thought, they realised? - that what it dreamed they made true?" (Wilde 108).

Dorian's long-term engagement with the portrait turned it into a part of his consciousness. Every time Dorian stared at the portrait, he felt as if "his own soul was looking out at him from the canvas and calling him to judgment" (134). It became "a visible symbol of the degradation of [Dorian's] sins (Wilde 109). This is why Sherry Turkle in her work "Evocative Objects" defines objects as "things we think with" and "companions of our emotional lives and provocations to thought" (5). To the other characters also, the portrait appeared so life-like that at one point when Basil warns Henry not to talk sinful things in the presence of Dorian, Henry Wotton asks Basil which Dorian he was referring to- if it was "the one who is pouring out tea for us, or the one in the picture" (Wilde 37). Similarly, when Basil expresses his willingness to "stay with the real Dorian" he was in fact referring to the portrait rather than the 'original' of the portrait (37). A really good painting shows more of the given subject than we might see in the individual herself/ himself. This is why when Anne Marie Smith was asked in an interview if she would sit for a portrait, she replied "I felt a bit scared, I was a bit nervous, quite nervous about being pinned down in one place, in one spot and somebody actually getting hold of me. I was giving some of myself away" (Bolt 162). Painting thus challenges the ontological boundaries between the subject and the object.

A Blank Canvas
Art is not merely an object over which human subjects can exert their mastery. Both mutually influence and constitute one another. This is manifested by the fact that in Dorian's willingness to write himself onto the portrait and attain immortality, he was in turn simultaneously getting written by the portrait. Initially Dorian was like a blank canvas, a tabula rasa, "unspotted from the world"; however, he gets written and matures with the portrait's performative effects (Wilde 23). Vicky Kerby, in her work "Telling Flesh" makes a similar claim drawing from Derrida's notion of "arche writing" wherein she states that "the body is unstable – a shifting scene of inscription that both writes and is written; a scenario where the subject takes

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   93
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

itself as its own object, and where, for example, an image could be said to re-write the image-maker" (Kerby 69). Kerby's experiments with "derma graphism" show that matter is not an inert entity but can be transformed and is transformative in nature (65).

Performative Force and Performative Writing

The performative force of the vibrant matter in controlling the thoughts of the human subject is also explicit towards the end of the novel, where the portrait acts as an agent to trigger a murderous instinct in Dorian. This is illustrated in the text and the narration reads:

> Dorian Gray glanced at the picture, and suddenly an uncontrollable feeling of hatred for Basil came over him as though it had been suggested to him by the image on the canvas, whispered into his ear by those grinning lips. The mad passion of a hunted animal stirred within him, and he loathed the man who was seated at the table. (Wilde 175, 76)

The portrait, perhaps an extension of his conscience, or his diseased psyche was talking to him and controlling his actions all through his life. All these instances manifest that painting is performative. We constitute them and are in turn constituted by them. This explains why art critics like Dorothea Von Hantelmann and Barbara Bolt argue that there can in fact be no distinction between performative and non-performative art work because every art is performative in nature.

Like painting, the text or the words in print, can also act as performative counterparts of "speech act" as Della Pollock helpfully points out in "Performing Writing":

> Performative writing is evocative. It operates metaphorically to render absence present- to bring the reader into contact with other worlds to those aspects and dimensions of our world that are other to the text as such by re-marking them. Performative writing evokes worlds that are otherwise intangible, unlocatable: worlds of memory, pleasure, sensation, imagination, affect and in-sight. (80)

The performativity of the text is evident from the fact that the novel created ripples among the reading public and also fueled a lot of debates and criticisms among the critics. It was conceived as invested with infectious or corrupting power because of which the critics condemned it as immoral and poisonous. Following its appearance in the Lippincott's Monthly Magazine in 1890, a critic responded that "it is a tale spawned from the leprous literature of the French decadents- poisoned book, the atmosphere of which is heavy with...moral and spiritual putrefaction" ("The Great Writers" 81). To quote Wilde's own words from the text:

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   94
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

> Words! Mere words! How terrible they were! How clear, and vivid, and cruel!
> One could not escape from them. And yet what a subtle magic there was in
> them! They seemed to be able to give a plastic form to formless things, and to
> have a music of their own as sweet as that of viol or of lute. Mere words! Was
> there anything so real as words? (26)

The writer uses Dorian as his mouthpiece to talk about the mysterious and performative power of the words in the text to stir the human imagination. This implies that it is not only spoken words but also the written words that entail a sort of performance rather than simply narrating a story. Unlike in speech, where the speaker's presence is more or less evident, in written discourse, the creator absences herself/ himself and this enables the readers to take possession of the text. In the interaction that follows, the words transcend the textual frame and take form inside the reader's head. Writing, says Peter Raby "entails the blurring of the boundary between the human and the artifact" (111).

The American novelist and critic Barbara Browning records a similar instance of the text's performative power by taking the example of Ngugi's novel *Matigari* after the publication of which, the Kenyan President Daniel Wrap Moi issued an arrest warrant against the title character and ordered the copies of the books to be burnt. Wilde's novel was also banned and rebuked as poisonous because it was believed to have a corrupting influence on the youth.

The performative writing as evocative can also be justified by using the text within the text which is a nameless 'yellow book' lent to Dorian by Lord Henry. The moment he began reading it, he was carried away by it into what Pollock mentions as an "otherwise intangible world of sensations" (80). Dorian became so absorbed that he felt that:

> It was the strangest book that he had ever read. It seemed to him that in exquisite
> raiment, and to the delicate sound of flutes, the sins of the world were passing in
> dumb show before him. Things that he had dimly dreamed of were suddenly made
> real to him. Things of which he never dreamed were gradually revealed. (Wilde
> 139)

The yellow book, in which "the life of the senses was described in terms of mystical philosophy" does not simply describe an imaginary world but as Pollock puts it, "uses language like paint" (Pollock 80). The "curious jeweled style, the archaic and technical expressions, monstrous metaphors", etc. employed by the writer breathes life into the words by which they perform and set a trap for the readers to lure them into the sensuous and ecstatic world (Wilde 140). The words are so powerful and evocative that one cannot help but unconsciously fall prey to it and momentarily forget the present in which they are living. It had such a drastic and evil

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   95
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

influence upon Dorian that it encouraged his overindulgent pursuit of pleasure and sin. Eventually Dorian's obsession for the book grew to such an extent that he wondered if the hero in the novel was "a prefiguring type of himself…the whole book seemed to contain the story of his own life, written before he had lived it" (Wilde 142). Hence the pages on the book become a stage for the words to perform which in turn invites the reader's performance because "[...] when you read it you are performing it even when you are reading it to yourself in silence. I read, therefore I perform" (Kivy 20).

Performance Reading

Peter Kivy in his work *The Performance of Reading* contends that act of reading is also a performance even if they are silent readings to oneself, which he calls as the 'silent performance'. Kivy argues that as silent readers of novels, we are enacting the part of a storyteller or rhapsode such as Ion because as we read, we hear the "voicings" or performances in our heads where we are the audience to our own performance. Hence, novels are interpretation driven silent performances in the performer's head. Peter Kivy quotes John Locke who maintains that pictures, like verbal descriptions, "almost as readily excite certain Ideas, as if the Object themselves, which are apt to produce them, did actually affect the Senses" (24).

As readers of *The Picture of Dorian Gray* we are also able to summon a mental image of Dorian Gray even before he has made his physical appearance in the novel through the entwined acts of reading and imagining. He is described as a "young man of extraordinary personal beauty" with "finely-curved scarlet lips, blue eyes, crisp gold hair and the youth's passionate purity" (Wilde 23). When one reads the passages that record the gradual transformation of the portrait from a beautiful Adonis like figure into a monstrous and loathsome thing, one could envision the changes in the image that pass before the mind's eye. Reading hence transforms a contemplative act into a dynamic drama.

Dorian Gray reading the yellow book is also involved in a sort of performative reading because he envisions a live performance in his head. He could hear the "delicate sound of flutes", see "the sins of the world passing in dumb show before him" and smell the "heavy odour of incense" drifting from the pages of the poisonous book (Wilde 139, 40). The cadences and music together orchestrate a performance that "produced in the mind of the lad, as he passed from chapter to chapter a form of reverie a malady of dreaming, that made him unconscious of the falling day and creeping shadows" (140). Novel reading hurled him into a different universe in which the laws of space and time were completely absent.

The artist Basil Hallward "stepping back to look at his work from a distance" can also be considered as analogous to a silent reader because in evaluating his own artwork, he is involved

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   96
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

in a silent performance whereby the colors begin to voice in his heads (Wilde 32). Part of his pleasure comes from the activity of painting and part from introspecting his own painting.

Silent Reader

The fact that Dorian is also deeply and intensely affected by the mutating portrait implies that through his constant interaction with the portrait, he too, like a silent reader, envisions a violent performance of the image in his head. Like the poisonous 'yellow book' which had affected Dorian, with its venomous writing style and monstrous metaphors, the painting also had an overpowering influence upon him. This is achieved through the use of horrifying imageries like the "loathsome red dew" gleaming on the portrait's wet hands, "the scarlet dew that spotted the hand" like newly spilt blood, "the red stain" creeping "like a horrible disease over the wrinkled fingers", blood dripping from the painted feet and hands, etc. (Wilde 192, 246). The recurrent use of the color red and the image of blood give a vibrant portrayal that renders live enactment of the words to produce a direct impact upon our senses. The article "An Ethics of Everyday Infinities and Powers" which makes reference to the "affective power of refrains" maintains that:

> The color red always bleeds. It summons up an unusually wide ranging—but often open, ambiguous—power to affect and be affected. Even in images, red bleeds into our real life, our real blood flows. Red bleeds and blood flows involve a literal affective contagion. It's a bleed in which body meets image. (Melisa and Seigworth 139)

The hideous monstrous image hence continues to unsettle and disturb the readers like it does haunt Dorian. The image along with the words in the text with their unclear ontology enacts a spectral performance by which they blur the boundaries between the human and the artefact. This is probably why the French critic Mallarme responds to Wilde that "this disturbing, full-length portrait of a Dorian Gray will haunt me, as writing, having become the book itself" (qtd in McCormack).

To Conclude

As far as genres like fiction are concerned, it is "not of an age, but for all time" and so as many readings and interpretations are possible depending on the reader's performativity which in turn is shaped by their subjectivity, socio political background, ideology, etc. In other words, performative reading allows us to create and express indefinite interpretations beyond the author's intention. Peter Kivy maintains that for "read-literary works", each reading is a "token" of its "type" (3). Even if read twice by the same individual, each reading constitutes a different experience and so they are two tokens of the type of novel. *The Picture of Dorian Gray* even

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   97
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

now enjoys wide readership because it has the performative force to make the narratives come alive several years after its publication.

Reading along the lines of performativity, we realize that *The Picture of Dorian Gray* is not just a gothic or supernatural fiction. It throws light on the fact that art and life are always in a constant dialogue with each other in a performative process and in their dynamic interaction, they constitute and transform each other or to put it in Deleuzian terms, it paves way for the "double becoming. In literature as well as painting, the subject and object performatively constitute one another and so the question as to which comes first, the chicken or the egg still remains a fascinating and intractable conundrum.

==

References

Austin, John L. *How to Do Things with Words*. Clarendon Press, 1962.

Bolt, Barbara. *Art Beyond Representation: The Performative Power of the Image*, London and New York: I.B. Tauris and Co. Ltd.,2004, https://www.academia.edu/939327/Art_beyond_representation_the_performative_power_of_the_image.

Collingwood, R G. *The Principles of Art*. Oxford: Clarendon Press, 1938. Print.

"Francis Bacon and the Practice of Painting." https://core.ac.uk/download/pdf/4147024.pdf. Accessed 26 May 2021.

Giovannelli, Alessandro, "Goodman's Aesthetics", *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta, Fall 2017 Edition, https://plato.stanford.edu/archives/fall2017/entries/goodman-aesthetics/.

Gomel, Elena. "Oscar Wilde, The Picture of Dorian Gray, and the (Un)death of the Author." *Ohio State University Press*, vol. 12, no. 1, 2004, pp. 74-92. JSTOR, www.jstor.org/stable/20107331.

Gregg, Melisa., and Gregory J. Seigworth, editors. "An Ethics of Everyday Infinities and Powers: Felix Guattari on Affect and the Refrain." *The Affect Theory Reader*, Duke University Press, 2010.

Kenaan, Hagi. *Photography and Its Shadow*. Stanford University Press, 2020.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   98
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

Kirby, Vicky. "Telling Flesh The Body as the Scene of Writing." *Figurationen* no. 02, pp. 64-80.http://unsworks.unsw.edu.au/fapi/datastream/unsworks:63379/bin0bc5cd58-f535-4290-9ed8-11b8ea87fb91?view=true&xy=01. Accessed June 4, 2021.

Kivy, Peter. *The Performance of Reading: An Essay in the Philosophy of Literature*. Blackwell Publishing, 2006.

Mccormack, Jerusha. "Wilde's Fiction(s)." *The Cambridge Companion to Oscar Wilde*. Cambridge UP Cambridge, 2011.

Pollock, Della. "Performing Writing." pp. 73- 103 http://artsites.ucsc.edu/faculty/gustafson/film%20223/pollock.perfwriting2.pdf

Raby, Peter. The Cambridge Companion to Oscar Wilde. *Cambridge University Press*, 1997.

Turkle, Sherry, editor. *Evocative Objects: Things We Think With*. The MIT Press, 2007.

Wilde, Oscar. *The Picture of Dorian Gray*, Penguin Books, 1949.
==

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Aiswarya Sureshan, Research Scholar and Dr. M Raja Vishwanathan   99
The Living Dead and the Logic of Performativity: An Analysis of *The Picture of Dorian Gray*

Yemeni English Teachers' Attitudes Towards English Accents

Ali, Mansour Q.H.
Aligarh Muslim University
Aligarh, UP
India
m.q.alburiahi@gmail.com

Hasan, Sadia. H.
Aligarh Muslim University
Aligarh, UP
India
shhasan.wc@gmail.com

===

A person's attitude towards a particular object may influence his/her behaviour towards this object (Bohner & Wanke, 2002). Actually, in Yemen, British English and American English accents are both used in private institutes, particularly in textbooks. Therefore, identifying the teachers' attitudes towards English accents is quite pertinent in improving the learning of this foreign language. This paper mainly investigates the attitudes of Yemeni English language teachers towards American and British English accents. It also attempts to find out which English accent Yemeni English teachers mostly use in the classroom. A questionnaire was used to elicit the attitudes from 40 Yemen English language teachers, taught at English learning private institutes. The results indicate that most of the participants prefer to use American accent more than British in the classroom. However, they use a mixture of both while teaching. Even though the majority claim that no accent is superior to the other, most of the participants consider British accent as the actual accent.

Keywords: Yemeni English Teachers, Attitude, English Accents, Variety Preference, Behaviour.

1.Introduction

English is the language that has now acquired the status of *lingua franca* all over the world. It has also become the language of science and technology in other than English speaking countries, especially in southern and western Asia. Thus, Yemen is also one of the countries in which English is taught and learned as a foreign language. The structure of the Yemeni school curriculum is such that English is taught as a compulsory subject only from 7th to 12th grade. As a result of which most of the Yemeni students finish schools with a poor level of this foreign language. However, the augmented significance of English drags them to make an effort to improve their competence and performance of this alien lingo. As a part of this effort, most of the students join private English learning institutes. Those who join these educational institutes achieve a good level of different skills in this non-native language. The teaching in most of these institutes is based on American textbooks. By and large, USA and Great Britain are considered to be the two natives to the English language. Thus, teachers in

Yemen have different feelings and preferences towards these two varieties of English; some prefer British accent, and others consider American English to be their favourite. It is also noticeable that, nowadays, the supremacy of US media covering politics and economy influence the feelings of non-native speakers. Consequently, it needs to be questioned whether Yemeni English teachers are affected by the vitality of American English or not.

To appraise the level of English as a foreign language in Yemen, it is essential to assess the teachers' feelings. The contradiction between teacher' and students' attitudes causes some difficulty in learning speaking skills. Attitude towards a particular language variety may affect the behaviour towards that variety. Therefore, investigating attitudes is very important to overwhelm the issues and challenges faced by teachers and students. For that reason, this study focuses on teachers' attitudes towards two accents of English Language. Buckingham (2014) stated that "statements claiming certain accents to be more 'correct' or 'nicer' than others or acts such as enrolling in a particular course because of the teachers' accent are manifestations of attitudes towards language use"(p.53). Investigating attitudes and identifying them is not a long-term aim. A researcher should find out the factors determining and shaping attitude. Crystal highlighted that there is a link between language and power. That is, the power of the people who speak a particular variety plays a significant role in shaping attitudes.

During the period of British imperialism, Received Pronunciation (RP) spread all over the world, and it was this English accent which got the prestigious status. Dalton-Puffer, Kaltenboeck, & Smit (1997) , based on the bulk of the research conducted on attitudes towards English varieties, found that non-native speakers perceived RP as the highest variety of English. Fants and Graddol et al., as cited in (Ladegaard & Sachdev, 2006), pointed out that the reasons which led to a shift of attitude from RP to American English (AmE). In the second half of the 20th century, AmE gained a higher status because of the institutional support, great economic power, and the higher demographic vitality of AmE speakers as compared to British English speakers. Previous research, which has been conducted on AmE variety and BrE variety, supports the hypothesis that AmE is rated high on the status scale. In Japan, using verbal-guise technique and questionnaire, Chiba, Matsuura, & Yamamoto (1995); Matsuda (2003); Sasayama (2013); and McKenzie (2008) investigated Japanese students' attitudes towards AmE, BrE and JE (Japanese English) and found out that the participants had a more positive attitude towards AmE and BrE. McKenzie argues that AmE and BrE were having a higher significance in terms of status, while JE was rated higher in terms of solidarity. Zhang and Hu also found that Chinese ESL participants gave a higher significance to AmE and BrE. Ladegaard and Sachdev also support this view. Many of the studies related to attitudes conducted by non-native speakers viewed American English to be superior to British English (Alftberg (2009); McKenzie (2008b); Sasayama (2013).

However, the question related to the attitudes towards English accents in Yemen has not been addressed so far. Thus, this paper attempts to investigate the teachers' attitudes of the two English accents, American and British.

2.Methods
2.1. Participants
A total number of 40 Yemeni English language teachers were selected purposively based on their experience in teaching the English language at private institutes (26 males and 14 females). The average age of the participants ranged between 21 and 50 years old. The participants had a PhD (15%), M.A (30%), B.A (50%) and others (5%). The years of teaching experience ranged from 1 to 27.

2.2. Instruments
A questionnaire was developed to accomplish the objectives of the study. The questionnaire includes two sections: the first section is to find out the demographic data of the participants. The second section focuses on the personal preferences of American English and British English. The questionnaire has two types of questions. Close-ended questions which help the respondents to choose the suitable choices for them and open-ended questions to investigate the reasons beyond their choices. Open-ended questions allow the respondents to express their opinions freely without any effect of other responses. The questionnaire has been sent to the participants via email through an English language trainer. All the participants were from Yemen.

3. Analysis and Results
A descriptive analysis was conducted via SPSS. The frequency and percentage were obtained to measure the teachers' attitudes. For ethical consideration, the respondents were represented anonymously. The alphabet letters were used to stand for them.

3.1. Teachers' Exposure to English
To know which accent the teachers were exposed to more, the participants were asked to choose which movies do they mostly watch. Results presented in table 3.1 indicated that the majority (60%) of the participants watched both American and British movies. They also revealed that (30%) watch American movies while (2.5%) watched British movies. In this question, the majority of the participants indicated that they were exposed to both accents through movies and programs, but the extent of the exposure to each variety is not brought up.

Table 3.1: Exposure to English

Q1: What programs/movies do you mostly watch?		
	Frequency	percent
American programs/movies	12	30.0
Both	24	60.0
British programs/movies	1	2.5

others	3	7.5
Total	40	100.0

3.2. Teachers' Preferences

Table 3.2 exhibited that 50% of the respondents preferred to use American accent, 22.5% preferred British accent, and 27.5 preferred both. The respondents who preferred American accent stated three reasons beyond their preferences. The first one was the simplicity of the variety. That was clearly indicated in their comments.

A: It's *easier to understand American accent.*
B: *It's more preferable than the British and easier to use.*
C: *It has Easy Structures, catchy utterances, and no complicated word to use. It is much easier than the British.*
D: *It is not as complicated and sophisticated as British accent.*
E: *Students feel in ease with the American accent as it is clearer and smoother than the British.*
F: *It is more understandable and preferred by students.*
G: *I think it easier for me and I believe that it is the most commonly used by most of the English language speakers in the countries where English is used as a second or a foreign language.*
H: *Because I am used to it and it sounds natural and easier for me than British accent. It is clear and sweet.*

The Second, reason was the language background and availability of resources, which consider important factors in shaping their preferences. The participants stated that all the books they taught in private institutes were American-based. In addition, they have been watching many American movies and TV series for years. So, the teacher's accent background is constructed through programs. Furthermore, they indicated that AME has more materials on the net and market than BRE.

In brief, it is noticeable that attitudes towards American and British accents are affected more by linguistic features. Most of the teachers prefer American accent because it is clear, easy to use, and catchy.

Similarly, the teachers who preferred to use British accent linked that to the easiness of the accent and its being the original source of English language. First, those teachers who preferred it demonstrated that it is easier to use than American accents. That was clear in their illustrations:

A: I *feel British accent is easier than American, though some sounds are difficult to produce like native speakers.*
B: *There is no specific reason, but I got used to the British accent and I think it is easier than the American one.*

Second, considering BRE the actual source of English language was associated with teachers' preferences. In their explanation for the reasons of their preferences, they said that they thought British accent is the source of English because it is a standard English, it is clearer, it is an origin of English language, and it is formal. It is clear that attitudes towards British accent are also affected by the linguistic simplicity. The beliefs concerning the origin of the English language forms another important factor in shaping teachers' attitudes towards British accent. It seems that considering British accent the origin of English is a stereotype for Yemeni English teachers. The famous saying among English language learners and teachers in Yemen which is "English was born in England and got sick in America." plays a paramount role in teachers' attitudes formation. Respondents who preferred both stated that students needed to know both varieties to enable them understand speakers of both accents. What is more important here is that either those who preferred American accent or those who preferred British accent attributed that to the easiness of the accent. The only explanation for that is that American accent speakers pronounce the sound /r/ finally while in British accent, it is not pronounced, so teachers who prefer American accent consider it easier and understandable. While teachers who prefer British accent consider American accent unclear because /r/ and /t/ become /d/ intervocalically. So, teachers generalize the difficulty of the variety due to such pronunciations.

Table3.2: Teachers' preference

Q2: Which one of these accents do you prefer to use in the classroom?		
	Frequency	percent
American Accent	20	50.0
British Accent	9	22.5
Both	11	27.5
Total	40	100.0

3.3. Accent Usage in the Classroom

Table 3.3 showed that in the classroom 42.5% of the participants mixed both accents, 37.5% used American accent, 17.5% used British accent, and 2.5% used other accents which meant to be Yemeni English accent. When teachers were asked about their justifications for mixing, they assigned that to the insignificance of distinguishing between the two accents, reflection of what they learned, background training and learning in British and exposure to American accent, students' need to know both, and automaticity of mixing both due to the previous knowledge which was a result of years of learning both. In their explanation, some of the participants commented as follows:

A: There was no specific accent used in the classroom during the process of learning the language. Teachers were mixing the two verities (American & British) and were not paying

attention to the importance of discriminating them. As a result, the accent I used to during teaching was a reflection of the way I learned the language.

B: We teach both accents in Yemen. Background training in British accent in addition to the interest and more frequent exposure to American accent.

C: I like to make my students know everything about them, so they will be able to understand different speakers from different parts of the world.

D: For it is essential for the students to know both accents and then it is up to them to decide which one to use.

E: *In the classroom, when I speak and explain language items, I use the American accent and always explain the differences between American and British accents so that students are not confused when they hear both accents.*

F: At school, we sometimes studied in British accent and sometimes in American accent. And I used to do it, automatically.

The comments of the respondents indicate that exposure to American movies, studying British English at schools, and fulfilling the students' needs were the main reasons. The answers were to some extent very pragmatic. Most of the participants claimed that they mixed because of students' needs to know the differences. There seems a contradiction between teachers' preference and usage of the accent. There are a lot of reasons beyond this contradiction. First, even though they preferred American accent more, Yemeni teachers are not interested in learning or teaching one specific variety rather than their concern about learning the language fluently. Second, at school and university, some British linguistic forms are acquired and become a part of their lexicon. Therefore, the British school-university curricula and American-based textbooks taught in institutes results in that combination of language background. Third, teachers take into account students' ability, so they try, for instance, to pronounce the sound /r/ such American and pronounce /t/ and /r/ intervocalically such British to make them understandable and to avoid confusion. The last reason is the inability to master one of the accents, and this is, to some extent, improbable.

Table3.3: Accent usage.

Q3: Which one of these accents do you mostly use in the classroom?		
	Frequency	percent
American Accent	15	37.5
British Accent	7	17.5

A mixture of American and British Accents	17	42.5
Others	1	2.5
Total	40	100.0

3.4. Accent Status

It is indicated, below in table 3.4, that 32.5.% of the participants thought that no accent is superior to the other, 32.5% believed that American accent is more superior to British accent, and 25% claimed that British accent is more superior to American accent, 10% did not know which one is superior. For the 13 (32.5%) participants who stated that no accent is superior to the other.

Table3.4: Accent status

Q4: Do you consider any of these accents having superior status than the other?		
	Frequency	percent
American Accent	13	32.5
British Accent	10	25.0
No	13	32.5
I do not know	4	10.0
Total	40	100.0

Some of the respondents mentioned that each accent has its status and function and they are different accents to the same language. The participants' comments support that. To make it clear, let's consider the following comments:

A: I don't think one accent is superior or inferior to the other. Nowadays even non-native speakers can speak the language without the fear of being thought inferior.

B: No accent is more superior to the other on the linguistic level. However, it may be considered based on how the accent is populated and the environment in which it is required.

C: Same with different favours, up to people using them.

D: No accent is superior to any other accent. They are different accents to the same language. They are all the same as long as they are intelligible.

E: Both accents are equally important, and this is a linguistic phenomenon that one has to accept and learn to live with it. It does not matter which accent do you speak; the most important thing is that your pronunciation is clear and understandable.

It is noticeable that their familiarity with both accents makes them consider both accents have the same status. However, the same percentage (32.5%) of the participants considered American accent superior to British accent because they believed it is famous , dominant , and well-known all over the world. The USA dominance and power lead to the popularizing of the American accent. The spread of American movies overseas is one of the main reasons. Some of the participants commented as follow:

A: It is common and dominant worldwide. Total domination by American scholars in all fields of life helped them get their accents popularized.

B: Many reasons behind that, including political ones.

C: Because it's more prevailed than British English everywhere in the world, people mostly speak American accent.

D: As said before, my opinion and belief, it is the most common all over the world. A lot of people use it all over the world.

E: Because of movies.

Likewise, the participants (25%) who claimed that British accent is superior to the American accent, stated that British accent is the origin of English, so it is the standard one. Because it is the English origin, one of the respondents stated. They summarized their reasons as follows:

A: It is easier. It originally takes all the English letters active and used not like the American accent, which swallows some letters and mixes others.

B: From my point of view, British Accent is much better than America. It is a standard language. And *because it's the English origin*.

3.5. Actual Accent

As shown in table 3.5 that 52.5% of the participants claimed that British accent is the actual accent, 25% thought that American accent is the actual accent, and 22.5% demonstrated that they do not know.

Table 3.5: Actual accent

Q5: Which accent do you think is the actual accent?		
	Frequency	percent
American Accent	10	25.0
British Accent	21	52.5
I do not know	9	22.5
Total	40	100.0

The respondents used words and phrases such as 'origin,' 'roots,' 'historical existence,' and' source', showing that the actuality of the accent associated to the belief they earlier had about the language. It is inferred from the comments that the historical background for the accent has a major influence on the attitude of the respondents. That is why 25 of the respondents (52.5%) believed that British accent is the actual one. Let's consider the following comments to make it clear:

A: There is a common saying which goes like this: English language was born in Britain and got sick in America. Moreover, reading the history of languages undoubtedly uncovers the origin of the language. I studied this. It is famous. The root is British. British is before America in existence, according to history.

B: British is the origin of the English language. English is originally British, and America is just a new country that has taken the British English and made some changes in terms of grammar, vocabulary, and pronunciation to distinguish itself. It is the main source of English.

C: It existed a long time before the American accent. Because it is the original accent. It is very clear and easy to use more than the American. Old is gold. The American accent had been subjected to many other languages and accents as America itself is a country of mixed nations. But the British accent is still far from that much influence of other languages except that of the American one.

D: Because British accent has a long history and dominated the way people speak English all over the world for centuries. The American accent developed fairly recently after the British colonization of America.

E: Because the Americans came from different parts of the world and originated their own accent, so their origins are not English native speakers.

F: The British media is more actual than others. It is the language accent.

It is inferred from the comments that the historical background has the major influence on the teachers' positive attitude towards British accent.

4. Discussion

The results of this study revealed that majority of the teachers tended to have more positive attitudes towards American accent. The attitudes are more influenced by linguistic factors, as illustrated by the participants themselves. Most of the respondents prefer to use American accent. However, British accent is still considered to be the actual accent and having a higher status than American English. These results are in consistent with the previous research of Dalton-puffer et al. (1997) and contradict the results found by McKenzie,2008; Sasayama,2013; and Alftberg,2009, who found that American accent has a higher status than British accent. The knowledge which the respondents have about the origins of English language uncovers a vital role in shaping the attitudes of Yemeni teachers towards British English. Furthermore, the political policy of America in the Middle East in general and in Yemen particularly may play a role in influencing the attitudes. Moreover, the respondents mix the British accent and American accents during teaching. Most of the respondents assign that to the needs of the students, while it is clear that the teachers perhaps have no total mastery of one of the accents and may not pay attention to discriminate both accents. Additionally, the curriculum taught in the schools are British-based, while the textbooks taught in the institutes are mostly American-based. So, mixing both is a natural result.

5. Conclusion

The respondents have a positive attitude towards the American accent even though they are exposed to both American and British movies and programs, and they, for six years in the school, studied English-based books. Their preference is affected more by the linguistic factor. However, British English is still considered the actual accent of English language. Therefore, the educational policy of teaching English and designing English curricula in Yemen should take into account the effect of the linguistic and cultural factors.

In conclusion, this paper has some limitations. First, it included small sample so the results cannot be generalized. Second it focuses on direct attitudes and that may reduce the deep understanding of the issue. Third, there is no examination for effect of variables on attitudes. Therefore, to avoid the mentioned issues, a further study on a large sample selected randomly is needed and the investigation of teachers' attitudes through indirect methods is necessary. Moreover, studying the relationship between teachers' attitude and social factors will reveal more beneficial information assisting in designing successful and effective pedagogical plans for teaching English in Yemen. The question which also should be posed here whether the obtained attitude will be reflected in the behaviour or not. More investigation methods, such as conducting interviews and observation in different contexts, and using the matched-guise technique (Lambert, Hodgson, Gardner, & Fillenbaum, 1960), will reveal the relationship between attitude and behaviour.

==

References

Alftberg, A. (2009). *British or American English? - Attitudes, Awareness and Usage among Pupils in a Secondary School.* Retrieved from http://hig.divaportal.org/smash/get/diva2:241524/FULLTEXT01

Bohner, G., & Wanke, M. (2002). *Attitudes and Attitude Change* (1st ed.). London: Psychology Press.

Buckingham, L. (2014). Attitudes to English teachers' accents in the Gulf. *International Journal of Applied Linguistics*, *24*(1), 50–73.

Chiba, R., Matsuura, H., & Yamamoto, A. (1995). Japanese attitudes toward English accents. *World Englishes*, *14*(1), 77–86. https://doi.org/10.1111/j.1467-971X.1995.tb00341.x

Crystal, D. (2003). *English as a global language* (2nd ed.). Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9780511486999

Dalton-Puffer, C., Kaltenboeck, G., & Smit, U. (1997). Learner Attitudes and L2 Pronunciation in Austria. *World Englishes*, *16*(1), 115–128. https://doi.org/10.1111/1467-971X.00052

Ladegaard, H. J., & Sachdev, I. (2006). 'I like the Americans… but i certainly don't aim for an American accent': Language attitudes, vitality and foreign language learning in Denmark. *Journal of Multilingual and Multicultural Development*, *27*(2), 91–108. https://doi.org/10.1080/01434630608668542

Lambert, Wallace. E., Hodgson, R. C., Gardner, R. C., & Fillenbaum, S. (1960). Evaluational reactions to spoken languages. *Journal of Abnormal and Social Psychology*, *60*(1), 44–51. https://doi.org/10.1037/h0044430

Matsuda, A. (2003). The ownership of English in Japanese Secondary Schools. *World Englishes*, *22*(4), 483–496. https://doi.org/10.1111/j.1467-971X.2003.00314.x

McKenzie, R. M. (2008a). Social factors and non-native attitudes towards varieties of spoken English: A Japanese case study. *International Journal of Applied Linguistics*, *18*(1), 63–88. https://doi.org/10.1111/j.1473-4192.2008.00179.x

McKenzie, R. M. (2008b). The role of variety recognition in Japanese university students' attitudes towards English speech varieties. *Journal of Multilingual and Multicultural Development*, *29*(2), 139–153. https://doi.org/10.2167/jmmd565.0

Sasayama, S. (2013). Japanese college students' attitudes towards Japan English and American English. *Journal of Multilingual and Multicultural Development*, *34*(3), 264–278. https://doi.org/10.1080/01434632.2013.767341

Zhang, W., & Hu, G. (2008). Second language learners' attitudes towards English varieties. *Language Awareness*, *17*(4), 342–347. https://doi.org/10.1080/09658410802147337

===

Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse

Dr. V. Malar
Assistant Professor
Department of English, L.R.G Govt. Arts College for Women
Tirupur 641604, Tamilnadu, India
malarpetal@gmail.com

==

Abstract

Since inception, man has always tried for a better life. Stone-age has resulted in advanced technology world-age in exploration of a better life. This quest has always enforced man to move from one place to another, often leaving his homeland. Such movements have turned into kinds of exile as dislocation from the homeland was severe and painful. Language, identity, place, home: these are all of a piece – just different elements of belonging and not-belonging" - Jhumpa Lahiri. Inspired by the vast spread of migration, immigration or emigration, Diasporic literature gained prominence in the universal literature in the backdrop of post-colonial context, simultaneously developing with post-colonial literature. The process of transplantation makes the immigrant a victim of 'rootlessness'. Today, we can say that the most important Indian writing is produced in the Diaspora by writers like Kamala Markandaya, Anita Desai, Bharati Mukherjee, Salman Rushdie, V.S. Naipaul, Vikram Seth, Amitav Ghosh, Rohinton Mistry, Chitra Banerjee Divakaruni, Jhumpa Lahiri, etc. Especially, Indian women diasporic writers have made their voice heard around the world, managed to excel in all areas of literature and achieved global recognition. These female diasporic writers exhibit their own physical and emotional conflicts in their works. Diasporic literature focuses mainly on themes like discrimination, cultural shock, identity crisis, alienation, displacement, dilemma, depression, hybridity and nostalgia.

This article explores the conflicts of cross-cultural identities and transplantation into a new culture in Jhumpa Lahiri's *The Namesake,* Kiran Desai's *The Inheritance of Loss,* and Chitra Bannerjee Divakaruni's *The Mistress of Spices*. The paper undertakes a comparative analysis, from the cultural and feministic points of view of the predicament of women protagonists in immigration as presented in the selected novels.

Keywords: Diaspora, diasporic literature, Jhumpa Lahiri, Kiran Desai, Chitra Banerjee Divakaruni cultural displacement, identity crisis, exile, nostalgia, alienation.

Introduction

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   111

Diasporic Literature is a very vast concept and an umbrella term that includes in it all those literary works written by the authors outside their native country, but these works are associated with native culture and background. In this wide context, all those writers can be regarded as diasporic writers, who write outside their country but remained related to their homeland through their works.

Diaspora Literature involves an idea of a homeland, a place from where the displacement occurs, and narratives of harsh journeys undertaken on account of economic compulsions. Diasporic literature has its roots in the sense of loss and alienation, which emerged as a result of migration and expatriation. Generally, diasporic literature deals with alienation, displacement, existential rootlessness, nostalgia, quest of identity. It also addresses issues related to amalgamation or disintegration of cultures. It reflects the immigrant experience that comes out of the immigrant settlement.

A major theme of in diasporic writing is their occupation of luminal space. In fact, diasporic writing is doubly luminal space. This writing remains an outsider looking in at the new culture, but it is also an outsider to the homeland, looking in at a past of space that has altered in their absence. The word "exile" has negative connotations but if it is a self- exile, then the very word becomes ambivalent. There are multiple flavours of an exile. An immigrant belongs to a class lower than that of an émigré. He is higher than 'refuge' and less than 'expatriate'. An immigrant is someone who voluntarily leaves his native country to settle permanently in another country. Émigré is an emigrant, the one forced to leave his native country for political reasons. A refugee is a person who has fled from some danger or political persecution. Expatriate is someone who has left his native country to a new country with conscious resistance to total inclusion in the new host society.

The immigrants, whatever their reason for migration be, financial, social, political, no matter whether they migrated for trade and commerce, as religious preachers, as labourers, convicts, soldiers, as expatriates or refugees, exiles (forced or voluntary), or as guest workers in search of better life and opportunities have shared some common things as well as differences which are based on their conditions of migration and period of stay in the adopted land. Mostly the migrants suffer from the pain of being far off from their homes, the memories of their motherland, the anguish of leaving behind everything familiar agonizes the minds of migrants.

The diasporic Indians too, do not break their relationship with the ancestral land. There is a search for continuity and "ancestral impulse", an effort to look for their roots. Settlement in an alien land makes them experience dislocation. Dislocation can be considered as a break with the old identity. They experience the sense of loneliness in an alien land feel as they face non-acceptance by the host society and also experience ethnic discrimination. The immigrants attempt to assimilate, adapt and amalgamate with the society of their host country. Their attempts of adaptation and adjustment are not without their concern to maintain their original

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   112

culture and identity. The marginal groups try to guard themselves against the dominant host group. The most important means used for insulation is the continuation of the cultural practices and social traditions. The first-generation immigrants are always concerned with keeping the social, cultural baggage which consists of among other things their religion, language, music, art, dress and cuisine. Conscious attempts are made by the diasporic communities to pass their traditions to the future generation.

As the expatriate writer experiences cultural, geographical and emotional displacement, there emerges a diasporic sensibility that mirrors the plural identity of the writer. Their writing is characterized by a pluralistic vision. There is a constant shifting between two worlds, voyaging back and forth between two locales. The writer few times visualizes his or her home country as a place of violence, poverty, corruption and sometimes it is romanticized. We also see that in the floating world, aggressive forces pushing him or her from all sides longing to hang on to old tradition, customs and ways but caught in the world he ultimately calls his own way not be the one he desired for, nor the one he left behind, but an uncertain land which he must merge now. This pendulum movement is found in most expatriate writing with the writer caught between the past and the present.

Basically, diaspora is a minority community living in exile. Diaspora refers to a population that shares a common heritage who is scattered in different parts of the world. On the other hand, migration refers to people moving to different areas in search of a settlement. Some migrants leave their country because they want to work, study or join family, for example. Others feel they must leave because of poverty, political unrest, gang violence, natural disasters or other serious circumstances that exist there. Diasporas can play an important role in the economic development of their countries of origin. Beyond their well-known role as senders of remittances, diasporas can also promote trade and foreign direct investment, create businesses and spur entrepreneurship, and transfer new knowledge and skills.

Diaspora, (Greek: "Dispersion") Hebrew "Galut'' (Exile), the dispersion of Jews among the Gentiles after the Babylonian Exile or the aggregate of Jews or Jewish communities scattered "in exile" outside Palestine or present-day Israel. There are many diaspora populations in the world: the African diaspora, with populations in the Caribbean, North and South America, and Europe; the Chinese diaspora, from Indonesia and Malaysia to Cuba and the United States and Canada; the Jewish diaspora, from eastern Europe and Spain across all of Europe, to South. Diaspora describes people who have left their home country, usually involuntarily to foreign countries around the world. Examples of these communities include the removal of Jewish people from Judea, the removal of Africans through slavery, and most recently the migration, exile, and refugees of Syrians.

Portrayal of the various issues generated by the experience of migrancy and Diaspora, such as displacement, alienation, rootlessness, fragmentation, racial discrimination,

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse 113

marginalization, crisis in identity, cultural confrontation and many others are largely portrayed in contemporary Indian Writing in English. The late twentieth century has witnessed the emergence of transnational community better know it as Diaspora. The word 'Diaspora' has been taken from the Greek word 'dia' and 'sperio' which literally means "to disperse". The word 'Diaspora' usually refers to Jews living in different parts of the world after their displacement from their own land, more recently after their mass killing.

Diaspora is synonymous with new literature of immigration. Such literature springs from a thorough- going engagement with the host country on the part of the immigrant. Immigrant literature captures the wrenching experience of relocation in an alien country for the immigrant. The important obsessions for the new literature of immigrant include nostalgia as well as guilt for the home country and intergenerational conflicts between immigrant parents and American - born children. The present paper concentrates on the difficulties and the problems faced by the immigrants as presented by the immigrant writer. The experience of migration and living in diaspora have produced plethora of studies on the recent post-colonial literature, criticism and theory. The continued existence of diaspora cultures, the cultures of communities living outside of their "home" lands (real or perceived), is a key element of cultural diversity today across the globe and certainly in Europe.

In the study of diaspora literature, "Displacement" or "Dislocation" is an important notion that is used not only to express the physical movement of an individual from one place to the other but it also shows how with the movement of a person the aggregate of a whole nation, to which he or she belonged, carried with them. Dislocation leads to cross-cultural encounters that have always affected the lives of immigrants and there is constantly the possibility of rejection, confusion and tension when people from different cultures intermingle. This interaction portrays the immigrants caught in flight between boundaries, an astonishingly complicated web of memories, relationship and images. The migrants in the foreign culture lie in soft bond memory of the motherland. The chief characteristic features of the diasporic writings are the quest for identity, uprooting and re-rooting, insider and outsider syndrome, nostalgia, nagging sense of guilt etc. The diasporic writers turn to their homeland for various reasons. Generally, diasporic literature deals with alienation, displacement, existential rootlessness, nostalgia, quest of identity. It also addresses issues related to amalgamation or disintegration of cultures. It reflects the immigrant experience that comes out of the immigrant settlement.

Diasporic Literature involves an idea of a homeland, a place from where the displacement occurs and narratives of harsh journeys undertaken on account of economic compulsions. Basically Diaspora is a minority community living in exile. Diasporic literature encompasses stories about those who disperse or scatter away from their homeland. These novels follow characters who try to assimilate life in a new country, who for several reasons leave home and create a new one, sometimes thousands of kilometres from what was known

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse 114

to them. Diasporic media are a platform for self-expression, the representation of cultural artefacts and the contestation of negative stereotypes by migrant people in the public sphere.

The expatriate novelist's works investigate the cultural displacement and its impact. The uprooted immigrants face varied situations, problems of rejection and acceptance. If accepted, the problem would be an adjustment, coping with the anxiety, monotony, disappointment, isolation and finally they face failure and rejection. The works of expatriate writers depict the effect of cultural uprootedness and the never-ending experiences of which social rejection is central. Social rejection is when a group of people decides, to reject one or more persons from participation in their group. Social rejection can be of many different ways. Sometimes people out rightly reject someone by telling them they are not wanted. Sometimes, there is a potentially crueller rejection that is not easy to accept in human beings, and there is always a natural sentiment of the need for acceptance in groups

In loneliness, a psychological state, an immigrant experiences a strong sense of emptiness and loneliness. Loneliness is more than a sense of having company of another person. It is a feeling of being detached, disconnected, and/or cut off from other people so that it feels difficult or even often feel empty or depressed inside. Feelings of estrangement or isolation from the world are common amongst those are lonely.

There has been a great change in the concept of diaspora because of demographic changes and progress in communication technology during the last two decades. Fastest mode of communication, social networking sites have their impact on the experience of exile. A post-1965 migrating generation thinks India very differently than a post-1980s and posts 2000s generation. Class and gender also play an important role in the shaping of not just the diaspora but also diaspora's interface with cultures.

It is interesting to note that the history of Indian diasporic writing is very old. The first Indian writing in English is attributed to Dean Mohamed, who was born in Patna, India. His book *The Travels of Dean Mahomet* was published in 1794. It predates by about forty years. The first English text was written by an Indian residing in India. Kylas Chunder Dutt's Imaginary History *A Journal of Forty-Eight hour of the year 1945* was published in 1835. The first Indian English novel, Bankimchandra Chatterjee's *Rajmohan's Wife,* was published much later in 1864. It proves that the contribution of the Indian Diaspora to Indian English writing is not new.

The immigrant issues have been explored by diasporic writers like Anita Desai, Meena Alexander, Bharathi Mukherjee, Chitra Banerjee, Jumpa Lahiri, Shani Muthoo, Kiran Desai and others in their works. In recent years, much critical interest has grown in the writings of Indian immigrant writers who have settled in the U.S. They raise their voice against the mental trauma, cultural alienation and identity crisis of the dislocated people from their homeland India. The immigrant issues have been explored by the above-mentioned diasporic writers and

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai -
A Glimpse   115

others in their works. In recent years much critical interest has grown in the writings of Indian immigrant writers settled in the U.S. They raise their voice against the mental trauma, cultural alienation and identity crisis of the dislocated people from their homeland, India.
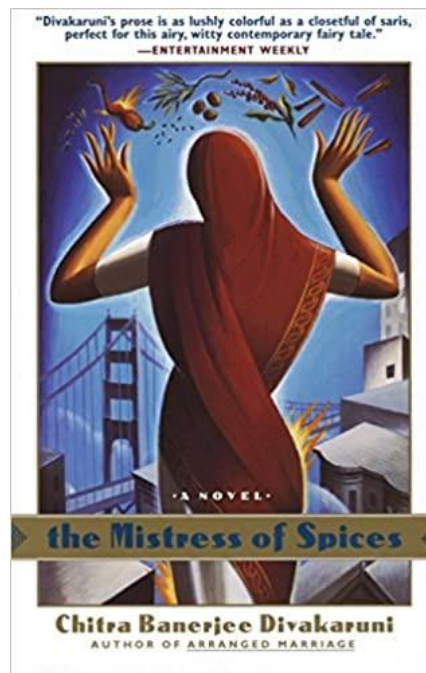
Courtesy: www.amazon.com

Chitra Banerjee Divakaruni, the Bengal- born writer who immigrated to the U.S, is one of the foremost writers of the Diasporic literature. Chitra Banerjee is an Asian American with her ancestral roots in India. A fan of Tagore classics, US-based author, poetess and activist, Chitra Banerjee Divakaruni, grew up reading strong women writers like Mahasweta Devi and Ismat Chughtai. And that left an indelible mark on her psyche and definitely inspired her own writing. Through the characters of her stories in *Arranged Marriage*, Divakaruni explores the problems of identity crisis, emotional isolation and non-communication, the experience of migration, etc. Her books have been translated into 29 languages, and her works have appeared in over a hundred magazines and anthologies. Several of her novels and stories have been made into films and plays. Before she began her career in fiction writing, Divakaruni had established herself as an acclaimed poet and wrote poems encompassing a wide variety of themes. Her main area of focus is immigrant experience.

Living in the U.S, she is more aware of the differences in culture which urges her to explore in all its essentials. Divakaruni believes that the immigrant Indian women feel the impact of the cultural schism caused by dislocation more immediately than men and that, because of this, she tends to look back even as she evolves on to a new being in the diasporic setting. In her American Book Award winning first collection of short stories, "*Arranged Marriage''*, she beautifully presents inter alia the matrix of diasporic consciousness like alienation, loneliness, rootlessness, nostalgia and questioning.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   116

She often focusses on the character balancing two worlds, particularly Indian immigrants struggling for peaceful life in America. The United States of America, a land of opportunities and culturally pluralistic society, is no exception to it. It is a kind that opens up avenues for all those immigrants who initially seek their economic condition. The aspiring and ambitious individual uproot themselves from their cultural moorings and migrate to countries which promise them better living condition and comforts. The immigrants who carry dreams of aspiration also carries with him his natural identity. His reluctance to shed his identity makes it difficult for him to get assimilated in his hero home. The natives too are not ready to accept him without any reservation. This harsh reality, besides causing innumerable problems to the co-migrant, leads to various tensions in the society.

Divakaruni's works are devoted to women of all races and faith who share a common female experience. All her heroines must find themselves within the contrasting boundaries of their culture and religion. She states: "My characters struggle in the balance between family responsibilities and individual happiness, which is in away, at the centre of conflict between our Hindu culture, which always shows the mother as the giver, nurture and sacrificing herself for the good of the family and the western concept of self-happiness.''

Chitra Banerjee, an Indian American award winning author and poet who migrated to America in 1976 at the age of 19, witnessed the troubles faced by the so-called "black" in a country of the so-called "white". As an expatriate, she is conscious about her own identity and hence her works reflect the sense of rootlessness and alienation, which are mostly relevant to the Indian diaspora. Disparity in a new land persuaded her to establish Maitri, a hotline for South Asian women who were the sufferers of discrimination, cruelty and abuses. The initiative taken to improve the condition of such women motivated her to write *Arranged Marriage*, a work of art to narrate the tale of abuses and bravery of immigrant women.

Chitra Banerjee possesses a high rank in the contemporary circle of Indian Diaspora for being a very keen observer of life of the Indians, especially Bengali women, in the United States of America. Through the characters of her stories in *Arranged Marriage*, Divakaruni explores the problems of identity crisis, emotional isolation and non-communication and the experience of migration. Her books have been translated into 29 languages, and her works have appeared in over a hundred magazines and anthologies. Several of her novels and stories have been made into films and plays. Before she began her career in fiction writing, Divakaruni had established herself as an acclaimed poet and wrote poems encompassing a wide variety of themes. Her main area of focus is once again immigrant experience as Divakaruni says,

> "Expatriates have powerful and poignant experiences when they live away
> from their original culture – and this becomes home, and never quite, and
> then you can't really go back and be quite at home there either." (Divakaruni
> Profile by Arthur J. Pais)

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse 117

Chitra Banerjee, the author of several award-winning volumes of poetry and novels, in her debut collection of short stories, *Arranged Marriage* (1995) which has also won a PEN Josephine Miles Award and a Bay Area Book Reviewers Award, deals with the immigrant experiences, especially of women in general. Divakaruni, with her remarkable workmanships portrays diasporic women protagonists, living in two cultures, struggling the insecurities of exile, and questioning their identities. In this brilliant collection, which contains eleven short stories.

Chitra Banerjee Divakaruni belongs to the first generation of Indian immigrants in the United States who has spent a part of her life in India and has carried the baggage of her native land offshore. She has keenly observed the postcolonial society of India as well the challenges of diaspora abroad. With this observation, she has portrayed the fear of adjustment, struggles and sufferings of her characters, both from India and abroad, authentically. The focal point in almost all stories in *Arranged Marriage* is the problem of adjustment arising from cultural variation experienced by an Indian woman when she moves toward the west, which is in important theme in the mosaic of American Indian culture. The first story of the collection, "Bats" talks about the physical and emotional sufferings and the courage of an Indian woman who leaves her torturer husband and returns home with her child in India. The second story of the collection, *Clothes,* which is about the unfulfilled promise of a marriage, also talks of unknown fear of migration and adjustment of Sumita, the central character, who has to accompany her husband to California.

Chitra depicts the struggles of women in foreign land. She affirms that diaspora is not merely scattering or dispersion but a matrix of consciousness. Being an immigrant lady she through her stories depicts all the experiences of Indian immigrants in all its colours. Thus, all her works, *Mistress of spices*, *Sister of My Heart*, *The Vine of Desire*, *Queen of Dreams* clearly shows the immigrant feminine experience. Her novels discuss the themes of cultural conflict, racism, identity, women, alienation and integration. Here we analyse the experience of Indian women migrants in America as depicted in Divakaruni's novel.

Divakaruni's main focus is on portraying the condition of women immigrants from India. Women who face greater problems in their homeland also deals with the loneliness of their new country. Even the second-generation immigrants are embroiled between the lifestyle of their birth country i.e. America and the life style of the birth country of their parents. The immigrant characters after struggling with the problems of immigration, find a foot hold in America through integration. They learn to adapt to the new lifestyle by adopting the positive aspects of the American culture. All the same time, they retain positive aspects of their native culture while letting go of the more orthodox traditions and beliefs.

She seems to follow two divergent tracks personal and impersonal, but it moves in the direction of uniformity. In the novel Queen of Dreams which came out in the year 2004

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   118

marks a growth in Divakaruni vision of immigration. In this novel the mother, who comes from the native slum area of Calcutta is endowed with the exceptional power of interpreting the hidden messages of the dreams of her customers like that of mistress of spices, she wants to spare Rakhi from the tales of her strange and painful past. Rakhi in spite of her birth and nurturing in American life unconsciously retains her innate bonding with Indian life, Indian scenery and Indian Culture.

Divakaruni' s focus is mainly on women caught between two worlds, their dejection, and disillusionment and adaption to such conditions. Besides, it evaluates their attitude and approach toward life, abandonment or preservation of their cultural values. Each tale has a freshness and uniqueness of diasporic consciousness. In most of the stories, the author skilfully narrates the stories of Indian women immigrants living in the perpetual socio-psychological conflict. Divakaruni, with her remarkable workmanships portrays diasporic women protagonists, living in two cultures, struggling the insecurities of exile, and questioning their identities. In this brilliant collection, which contains eleven short stories.
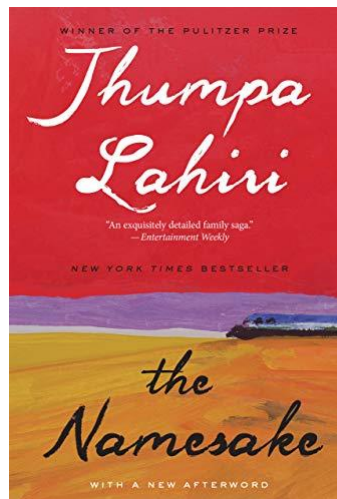
Courtesy: www.amazon.com

Jhumpa Lahiri is a significant writer of Indian diaspora who has enriched the corpus of international writing in English Nilanjana Sudeshna, better known as Jhumpa Lahiri, isknown for her short stories, novels and essays in English and Italian. Lahiri was born in London in 1967 to Indian immigrant parents from West Bengal. She was born in London in 1967 and raised in Rhode Island. Her Bengali parents, a teacher and a librarian, took their family on regular trips to Calcutta, India to visit extended family. Lahiri completed her B.A. at Barnard College, and from Boston University she earned M.A. She is currently a professor of creative writing at Princeton University in the United States.Her debut collection of short-stories *Interpreter of Maladies* (1999) won the Pulitzer Prize for Fiction. Her first novel, *The Namesake* (2003) was adapted into the popular film of the same name. In these works, Lahiri explored the Indian-immigrant experience in America. In 2011, Lahiri moved to Rome, Italy and has since then published two books of essays. In 2019, published her first novel in Italian

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai -
A Glimpse   119

called *Dove mi trovo* and also compiled, edited and translated the *Penguin Book of Italian Short Stories* which consists of 40 Italian short stories written by 40 different Italian writers.

Prize-winning author Jhumpa Lahiri is celebrated for her depiction of immigrant and Indian American life, yet her poignant stories also capture universal themes of longing, loneliness and barriers of communication. She is known for works of fiction like *Interpreter of Maladies*, *The Namesake, Unaccustomed Earth* and *The Lowland*. *Interpreter of Maladies* by Jhumpa Lahiri presents her with The 2000 Pulitzer Prize in Fiction. When it comes to *The Namesake*, Jhumpa Lahiri's writing style can be described as both simplistic and journalistic. Her writing is simplistic because she avoids complex words, complicated sentence structure, and figurative language. Lahiri's work highlights Indian diasporic womanism as a composite of feminism, womanhood and motherhood of the immigrant Indian women. It highlights the shades of each aspect such as double marginalisation, patriarchal dominance, ideological pressures, gender inequality, gender discrimination, power relations, sexism, stereotyping, emancipation and sexuality.

Her novel *The Namesake* deals with the tribulations of the immigrants in an alien land, the yearnings of exile and the emotional bafflement of cross cultural dilemmas. The novel continues to develop further the themes of cultural alienation and loss of identity. She tries to incarcerate the experiences and cultural dilemmas of 30-year struggle for the Ganguli family, for their integration and assimilation into alien. Lahiri's protagonists are the continental immigrants but they endure cultural introspection. They have their conflict of consciousness between two selves- the native and the foreign. They have their journey towards home and identity, being recognized as unsettling race through alienation, cultural conflict and hybrid culture. By carefully delineating the selves of her tormented characters she has imparted universality to their themes. Thus, her narratives are the real social documents on tormented souls not with the usual sound and fury but rather through imaginative reconstructions.

The Namesake is an example of a diasporic novel since it follows the lives of an immigrant Indian American family. Jhumpa Lahiri, had received critical acclamation for her warm and intricate portrayal of family life and Indian immigrants trying to be on both sides of the two cultures- their Indian heritage and the American dream. Lahiri from her childhood had experienced the conflicts experienced by an immigrant who has to continuously struggle with her environment and herself in order to find her true identity in the world. In her novel *The Namesake* she portrays the themes of Diaspora, cultural alienation and loss of identity that the immigrant faces in making a new home in foreign country. *The Namesake* revolves around the life of an Indian immigrant couple Ashima & Ashok Ganguli who have come to create a new life for opportunities for themselves in the University of Suburbs in Boston. In *The Namesake*, she reflects on the Indian Diaspora and creates a narrative that reveals the inconsistency of the concept of identity and cultural difference in the space of Diaspora.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   120

In an interview Lahiri has admitted: "I'm lucky that I'm between two worlds... I don't really know what a distinct south Asian identity means. I don't think about that when I write, I just try to bring a person to life". And that is exactly what she does through her characters. Names are symbols of identity in life. Names help people to communicate with each other, they play an important role for people to identify themselves. As identity becomes the core issue, the names become quite significant. Indian tradition follows various kinds of rituals and ceremonies of naming a born baby. Names play a very important role in life. In literature, dealing with the clash of cultures, countries, and races, names emerge as identity symbols. In Indian perception good names represent dignified and enlightened qualities. Pet names are sometimes meaningless and silly. The title *The Namesake* reflects the struggle Gogol Ganguli goes through to identify with his unusual name. The novel represents the experience of a very specific community which has no name.

As Wieviorka states, when a Diaspora community is "constantly rejected or interiorized while only wanting to be included, either socially or culturally, or when this group or this individual   is   racially discriminated and demonized under the argument of a supposed cultural different" then the individual or the group is embarrassed and this eventually "leads to a self-definition and behaviours based on this culture and, eventually, racial distinction." An atmosphere of home is tried to be built up for children and themselves far from their real home. This sense of alienation from the western culture and the land where they live creates a feeling of rootlessness among the children who can neither co-relate with the place where they are born and bred nor to the place to which their parents belong to and about which they are always being told about. Parents do their utmost to create Bengali ambience for Gogol and Sonia by arranging all Bengali get together, but the two as they grew in hybrid culture, part Bengali, part American, gingerly respond to their parents' efforts to create a homeland in America, an oasis of Bengali culture. Ashima tells Gogol about Durga Puja, she also makes him memorize four line children's poem by Tagore. But at the same time, she is conscious of her child being American student and makes him watch Sesame Street and the Electric Company in order to match with English he uses at school. So, Gogol is always sailing in two boats simultaneously, one with his parents at home speaking Bengali and living in Bengali style and the other of American Indian.

Multiculturalism suggests the co-existence of different cultures. It does not prescribe homogenization and conformity directly. It also does not encourage openly different ethnic religious, lingual or racial constituents of a particular society to degrade and alienate each other so that such a society is damaged or destroyed permanently. *The Namesake* is a perfect reference for Lahiri's story about the strangeness of the Indian immigrant experience in the United States and that is somewhat true also because the child of immigrants begins in a kind of nowhere place. Gogol or even Lahiri is firmly of America but is not quite an American in part because they are not recognized as such by others. Gogol desires to blend in the American society. He wants to live unnoticed. But he is not viewed as an American by other Americans,

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   121

even though he is a native-born citizen. He tries to put a wall between his past and his present but it is not easy. The adoption of Nikhil is a part to live only in the present, but the ghost of Gogol clings to him that he signs his old name unconsciously, he does not respond immediately when he is addressed as Nikhil. He tries to become an entirely different person from what really, he is. Gogol struggles to carry the burden of two names. Nikhil resembles American names, yet Gogol and his past follow him everywhere. He experiences a feeling of being in-between. Jhumpa Lahiri tries to focus on the issue of identity what she had faced in her childhood. The problem of Gogol's name symbolizes the problem of his identity. He wants to be connected to the strange names in the graveyard when the students were taken to the graveyard for the project. He wants to relate himself with American locale, but his name hinders his way to be recognized as an American. Nikhil replaces Gogol when he enters Yale as a freshman. Here nobody knows his earlier name. He feels relief and confident. No one knows him as Gogol but Nikhil. His life with new name also gets changed. Gogol is an outsider in American society whereas he does not feel intimacy with Indianness. So, who he is becomes a great problem. It is the name which determines identity. Gogol is trying to get identity. Even after making all efforts to erase his past, his failure to assert his identity is seen in his relationship with women. He does not want Ruth or Maxine to meet his parents. Such efforts are made to escape his past identity and heritage. Gogol engages in a constant struggle to remain loyal to both worlds. Hence, the major theme portrayed in the novel is one of identity. This theme is illustrated vividly by examining the importance of one's culture and background, gender, and name as the definition of patriarchal lineage and destiny in life.

The Namesake convincingly illustrates the lives of both first generation and second generation Indian migrants in the USA. Alienation is a part of the experience of the Indian Diaspora and even if people are at home in any part of the world it does not mean that they will not become victims of the sense of alienation. The novel also shows how the immigrants face cultural dilemmas in the foreign system. She has tried to answer all these questions in her own poise through the quest of identity of her characters. The second-generation Diaspora finds their roots only after undergoing cultural imbalance. Diaspora is all about the creation of new identities, spaces for growth, resolution of conflicts and a new culture. Lahiri shows that the immigrants in their enthusiasm to stick to their own cultural belief and customs gradually imbibe the cultural ways of the host country too. Their own children groomed to be bilingual and   bicultural   face   cultural dilemmas and displacement more. But at last Lahiri also shows that all immigrants carve their own routes in the course of time and it's not necessary that they should settle in the country of their own origin.

The coveted novelist Kiran Desai is an established diasporic writer of Indian origin who presents Indians as protagonists in her fiction. Her novels generally narrate about Indian immigrants who struggle to settle in an alien country usually America. Kiran Desai is an Indian-born American author whose second novel, *The Inheritance of Loss* (2006), became an international best seller and won the 2006 Booker Prize.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   122
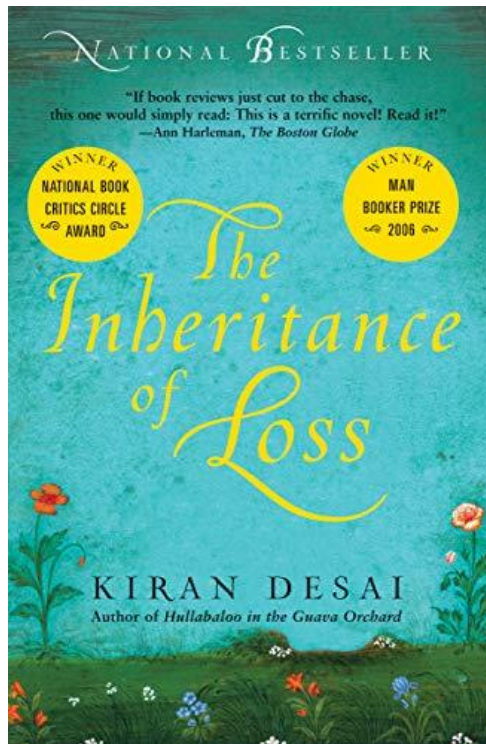
Courtesy: www.amazon.com

Kiran Desai, in her novel, *The Inheritance of Loss* (2006) sets Indian society in its backdrop and writes the novel based on her experiences when she has travelled between diasporic identities and displacement. She has written the novel in English language rather than in Indian English. She expresses the new voice of modern Indian fiction in her novels and depicts something of absolutely her own. A famous Indian English writer, Salman Rushdie has said that she is a terrific writer in expounding the sufferings of exiles. She has a place among the great contemporary Indian authors who study life and society in India. He also expresses the human breadth and political shrewdness that have been incorporated in the novel. Kiran Desai, in *The Inheritance of loss,* addresses variety of identity crises issues such as cultural hybridity, nationalism, identity and the connection between place and culture. Most characters of the novel experience great influence of the non-native culture. The author shows various aspects of the split identity on a different life story faced by people who are trying to face a strong foreign influences and the characters of the novel are representatives of various issues regarding confused identities.

Chapter Two of the novel describes the formation of Indian Diasporas. It presents the diasporic formation of the characters, judge and Sai. The diasporic thought of the judge exists in alienated form by focussing on three key aspects; mentally paralytic, emotionally blocked and spiritually dead. However, the formation of diaspora of Sai is because of her British education. The colonial education makes her lose her native identity. Hence, they are keeping a hybrid identity in the formation of the Indian diaspora. Chapter Three describes the formation

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai -
A Glimpse   123

of diasporas in New York. This chapter is composed in three parts. The first part describes the formation of the Diasporic character, Biju, an illegal immigrant in New York. The second part portrays the formation of the diasporic person, Saeed. The third part delineates the formation of the diaspora Harish-Harry, a lawful permanent immigrant. Through the analysis the three types of immigrants, the researcher discusses that they should keep in-between space, hybrid identity in the globalized world. Biju is the son of the cook who leaves India in hope of better life in America finds out that he is not able to understand the foreign culture and in the end he is relieved back to India, where he despites his imperfections, finds security in well-known habits and customs. The story is set in a small Indian town Kalimpong in North-East Himalayas where the author grown up. The novel shows not only the lives of the main characters but also the development of the region with growing social unrests of Nepali nationalists who are a large diaspora living in the region, and also the impact of such changes on the inhabitants of the region.

The beginning of the novel introduces a retired judge who lives with his grand-daughter and his cook. The judge is an old man who was as a young bright man sent to Britain to become a judge to serve the British government. However, the British society of l940´s was not prepared to encounter foreign culture and young Jemubhai Patel had to face racist behaviour which had devastating effect on his self-esteem. For entire days nobody spoke to him at all, his throat jammed with words unuttered, his heart and mind turned into blunt aching things, and elderly ladies, even the hapless blue-haired, spotted, faces like collapsing pumpkins moved over when he sat next to them in the bus, so he knew that whatever they had, they were secure in their conviction that it was not even remotely as bad as what he had. The young and beautiful were no kinder; girls held their noses and giggled, "Phew, he stinks of curry! Eventually he felt barely human at al..." (Desai, 2006, pp. 39-40).

In the novel, Gyan points out Sai´s belonging, as she does not belong to Indian culture, but at the same time is not part of the British culture either as Gyan believes she will not be accepted by it. The cook, who is actually called by his name only once at the end of the novel, on the other hand represents a person from a lower class that follows Indian traditions but sees the Western world as something of a higher standard and is proud of his son Biju, who lives in New York: the cook had thought of ham roll ejected from a can and fried in thick ruddy slices, of tuna fish soufflé, khari biscuit pie, and was sure that since his son was cooking English food, he had a higher position than if he were cooking Indian (Desai, 2006, p. 17). The sense of displacement is caused by loss of cultural connections with the place which further causes the loss of one´s identity.

This novel demonstrates this problem in the character of judge who does experience of dislocation twice and both times he has a great influence on his behaviour. The first time, the judge's experiences of dislocation happens when his parents decide to send him to England, so he is able to work for the British government in India, this happens during the Raj period in early the 1940´s. During his journey and his stay in Cambridge, he experiences a variety of

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   124

events which shapes his diasporic self and identity. From the beginning, he experiences many racial prejudices, and he gradually starts to believe in them and these believe turn into his self-hatred: He grew stranger to himself than he was to those around him found his own skin odd-coloured, his own accent peculiar. He forgot how to laugh, could barely managed to lift his lips in a smile, and if he ever did, he held his hand over his mouth, because he couldn't bear anyone to see his gums, his teeth. They seemed too private. In fact, he could barely let himself peep out of his clothes for fear of giving offence. ... To the end of his life, he would never be seen without socks and shoes and would prefer shadow to light, faded days to sunny, for he was suspicious that sunlight may reveal him, in his hideousness, all too clearly (Desai, 2006, p. 40).

The displacement and lack of cultural understanding caused the judge to live a very lonely life. He had no cultural connections with Britain and since he was not accepted for his otherness, his loss of self-esteem caused him also to lose his self-respect. He turned all his hopes to his studies but when he came to the ICS entrance exam he was only ridiculed by the examiners. Later on, he found out that his performance was not sufficient to qualify for the ICS. However, since there were "attempts to Indianize the service" (Desai, 2006, p. 117) and he was admitted at the end. Even though this event was very important for him, it did not improve his self-esteem as he still referred to himself as "one" when he was saying to his landlord "One is done. One is finally through" (Desai, 2006, p, 117).

After being accepted for the program, he moved to a new boarding house with other students where he met his only friend in England: Bose. They had similarly inadequate clothes, similarly for lonely empty rooms, and similarly poor native ́s trunks; "...a look of recognition had passed between them at first sight, but also the assurance that they would not reveal one another ́s secrets, not even to each other" (Desai, 2006, p. 118). As the judge met someone of the same cultural background, he immediately found a bond with him on the ground of the same cultural understanding. The judge, together with Bose, tried to become as English as possible and they avoided Indian students at work to establish his new identity. He found he began to be mistaken for something he wasn't – a man of dignity.

This accidental poise became more imbalanced when Veeraswamy ate shepherd ́s pie instead and agreed on the train home that Trafalgar Square was not quite up to British standards of hygiene (Desai, 2006, p. 119). Consciously, the judge began to adopt the new British culture and by doing so he began to consider himself more important than any other thing. He envied the English. He loathed Indians, worked as an Englishman with the passion of hatred and for what he would become; he would be despised by absolutely everyone--English and Indians, both (Desai, 2006, p. 119). This illustrates his belonging to somewhere else; to find his place in the society but at the same time he does not identify himself with the society which does not accept him. He hates Indians because being Indian caused him great suffering in Britain so his working "at being English with the passion of hatred" (Desai, 2006, p. 119) is really his attempt to belong somewhere, to merge into the society, to suppress his exoticism. Unfortunately, this effort only causes him to be hated by Indians as they sense his attempt to be superior to them

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   125

and also by the British who do not fully accept him as he is still Indian. On his journey home "He sat alone because he still felt ill at ease in the company of the English" (Desai, 2006, p. 119). This line is just evidence that even though he tries to become British he does not feel to be one. However, upon his arrival home he finds out that he does not belong to his culture anymore either. As "He was a foreigner – a foreigner – every bit of him screamed" (Desai, 2006, pp. 166-167). This feeling causes a great confusion to him. When his wife, is out of curiosity, steals his powder puff, which exhilarated his family, his confusion turns into hatred, as "any cruelty to her became irresistible, he would teach her the same lesson of loneliness and shame he had learned himself". (Desai, 2006, p. 170). His cruelty is not restricted only to his wife but also to his family whom he refuses when they ask him for help.

Conclusion

Memories always remain a significant factor in expatriate writing. The memories evoked are of by past times, place and people as they were when the writer experienced them, as they are now, at this point of time they may immensely altered. Besides, these memories are now coloured by imagination and nostalgia. In the fictional world of these writers, different worlds are negotiating each other, real world and the imaginary. Expatriate experience is problematic for the second-generation immigrants of the third world for specific reasons. Born and brought up on foreign soil expatriation for this neo- class of immigrants hangs the background as an imaginary reality, free from the stigma of nostalgia and the popular symptoms of angst, loneliness existential rootlessness or homelessness, their predicament is in many ways worse than that of their predecessors. Despite their assimilation and acculturation, they cannot escape from being victimized and ostracized. In today's literary field, it is accepted by all that diasporic or expatriate writers are those writers who have preferred to settle in countries other than home country, distinguishing them from "Desi" or "rooted" counterparts.

It should be noted that while early expatriate writing was generally those of a tourist on a short period away from home. Many of the present days expatriate have chosen to settle abroad. However, the present days writing by expatriate writers, the backdrop and inspiration is always derived from the homeland.

===

References

[1] Lahiri, Jhumpa: The Namesake. New Delhi: Harper Collins, 2003.

[2] Bala, Suman, ed. Jhumpa Lahiri: The Master Story teller A Critical Response to Interpreter of Maladies. New Delhi: KPH. 2002.

[3] Bhardwaj Ritu: Identity and Diaspora in Jhumpa Lahiri's The Namesake, The English Literature Journal .Vol. 1, No. 1 (2014)

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai - A Glimpse   126

[4] Ghosh, A. (n.d.): The Diaspora in Indian Culture. In The Imam and the Indian (p. 98). Delhi, India: Ravi Dayal and Permanent Books.

[5] Hall, Stuart: "Cultural Identity and Diaspora" Contemporary Postcolonial Theory: A Reader, ed.

[6] Wieviorka. Racism and Diasporas. Sage Publications. 1998 52: 69.

[7] Desai, Kiran. The inheritance of Loss. Penguin Books, 2006.
[8] Jacobs, J.U. "Diaspora and Identity in South African Fiction" University of KwaZulu- Natal Press, 2016.

[9] Mishra, Vijay. "The Diasporic Imaginary and the Indian Diaspora." Asian Studies Institute occasional lecture 2, 28 August, 2005. Murdoch University, New Zealand.

[10] Stocian, Elena Adriana. Transcultural Encounters in South-Asian American Women‟s Fiction: Anita Desai, Kiran Desai and Jhumba Lahiri. Cambridge scholars 2015, pp.8

===

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Dr. V. Malar
Diasporic Consciousness in the Writing of Chitra Banerjee, Jhumpa Lahiri and Kiran Desai -
A Glimpse   127

Authoring Disability, Documenting Struggle: an Analysis of Naseema Huzruk's *The Incredible Story*

P. Boopathi, Ph.D.
Assistant Professor
Department of English Studies
School of Social Sciences and Humanities
Central University of Tamil Nadu, Thiruvarur 610005
pboopathi@cutn.ac.in
Mobile: +91-9843693951
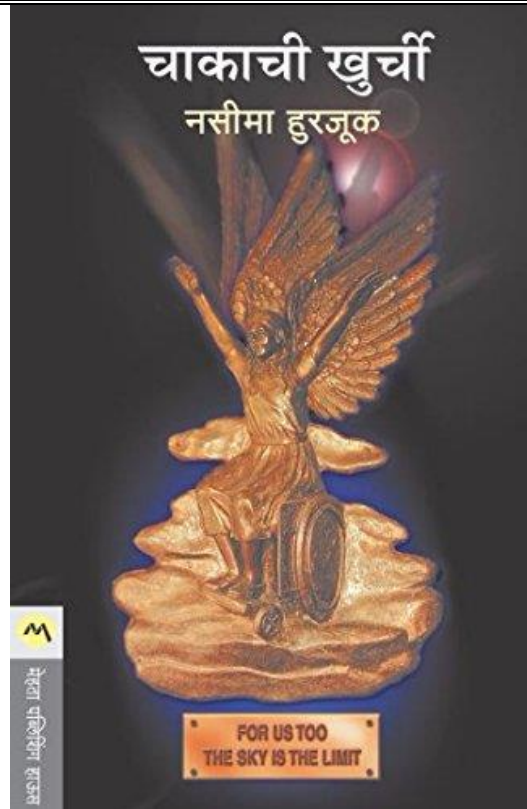
Courtesy: www.amazon.com

Abstract

Disability life narratives, written with the equal vigor and vitality of other marginalized life narratives, narrate the countless struggles and discriminations endured by the disabled in their day today lives, while challenging "Ableist Culture" and "Corporeal Normativity."

Emerged as purely "Ethnocentric Narratives," the life narratives of the disabled foreground the untold and marginalized stories of the disabled in a more poignant manner by documenting their distinct life experiences. Having drawn inspiration from Civil Rights and Feminist Movements, the disabled people, mostly activists of the Disability Rights Movement, have begun recording their struggles as part of documenting disability history throughout the world in the latter half of twentieth century. In such process, they felt the need for their self-representation, for their representation in literary writings by the non-disabled has downgraded their dignity and reduced them to a mere objects of self-pity and charity. In the Indian context, the life narratives of the disabled recount various kinds of discriminations faced by the disabled people such as religious, gender, social, caste, class and cultural.

The text *The Incredible Story* (2005) selected for this paper is an autobiography of Naseema Huzruk, a disabled woman belongs to the state of Maharashtra. Her autobiography is one of the pioneering texts of the disabled in India. It is considered to be the first women disabled life narrative published in the subcontinent. A founding text of disability life narratives in India, Naseema's autobiography touches upon various issues such as rehabilitation, accessibility, education, healthcare and employment pertaining to the disabled people in India in the latter half of the last century. Her text is a telling account of the countless issues faced by the disabled before the enactment of first disability legislation (PWD Act) 1995. The text also documents how Naseema, being a Muslim woman, encountered hurdles and challenges posed by the upper caste Hindus in her ceaseless struggle for the empowerment of disabled. This paper, by reading Naseema's life narrative as a document of disability history in the Indian state of Maharashtra, will attempt to unearth her stupendous struggles to promote the countless disabled at the time when there was no legal protection for the disabled.

Keywords: Naseema Huzruk, Disability Life Narratives, Disability History, Self-Representation, Disability Rights Movement and Ethnocentric Narratives.

Disability History, relatively a new branch of Disability Studies, gained the attention of academia in the last decade. The epistemology of disability, fostered through the discipline of Disability Studies, internalizes Disability History to unearth the status of disabled in the past. Like other marginalized studies such as Dalit, Women, LGBTQI and Minorities, Disability Studies also emerged from rights movements in the early 1980s. As it adopted the models like rights, citizenship, social and minority followed by the Disability Rights Movements in England to study the subject position of the disabled in the early period, it did not take up the history of disabled as its focus. Since charity, medical and individual models of disability dominated the discourses on disability till the 1990s, scholars in Disability Studies were mostly occupied with countering such Ableist approaches. Further, owing to these prevalent approaches towards

disability, the fields such as law, sociology, psychology and feminism formed the theoretical bases of Disability Studies before 2000. The historical approach towards disability, propelled by the plight of disabled people in nineteenth and twentieth century Europe, employed by historians to revisit the history of America and England to analyze the treatment of disabled.

While the scholars in Disability Studies use the historical approach to study the predicament of disabled in the past, there has also been an attempt in the recent times to critically evaluate the Western history against the backdrop of disability epistemology. As the analysis of available Western histories proved to have excluded the disabled, the disability scholars felt the need for the history of their own to explicate socio-political, economic, cultural and educational condition of disabled people in the past throughout the world. In this attempt of writing history, several texts have been authored by scholars who work on the intersection of disability and history on the status of disabled in the Medieval Period, Age of Enlightenment, nineteenth century, Two World Wars, etc. Such texts constitute what later came to be called Disability History in the mid of last decade. For the process of writing this history, religious texts, philosophical books, literary works and historical volumes from various centuries have been analyzed. The literary works, especially, provided enough materials to discuss how the disabled were looked at in the particular period and offered sufficient references for the historians to argue the socio-political and economic status of disabled in the specific time. Besides the huge compendium of non-disabled texts belonging to different centuries, the ethnocentric narratives of disabled in the form of life writings, poetry, short stories and novels serve as the vital source for documenting disability history in the contemporary times. This paper, by elucidating the process of writing disability history, will try to analyze Naseema Huzruk's *The Incredible Story* to reveal how the texts by narrating the struggle of Naseema recounts the disability history of Maharashtra. It will also explicate how the disabled life narratives document the disability history through narrating the life stories of individuals like the life narratives of Dalit, Tribal, Transgender and Refugees.

As other conditions, disability has also been a biological, cognitive and sensory difference of human beings since the beginning of human race. Yet, such differences have been seen as anomaly, deviance, deformity, etc. in the various time periods. Human expressions like literature, art and sculpture produced in various periods, indeed, bear a testimony to such claim. The development of philosophical thoughts, scientific inventions, formation of cities and the rapid expansion of industrialization, surprisingly, marginalized and excluded the disabled from public view in the nineteenth and twentieth century quite apparently. In the twentieth century, the Two World Wars, Israeli-Palestinian Conflict, Sri Lankan Civil War, Vietnam War, etc. created more number of disabled people including both civilians and soldiers. This, in fact, brought the presence of disability to the public appearance. While the above mentioned wars increased the

population of disabled people in the western countries, the strong protest of disabled people to include them in the society, to create accessible environment, to have equal opportunity, to ensure equal rights and so on established their presence more obviously in the latter half of twentieth century. This stanch and persistent protest constituted a wider movement called Disability Rights Movement (DRM) in the 1970s, including all types of disabled people.

As discussed earlier, disability was studied in the fields such as education, sociology, law and psychology till the beginning of this century. The discipline of history, however, did not make a foray into the domain of disability studies until the mid of last decade. On the other hand, history also did not include disability as one of its focus until disability studies emphasized the need for it. As discussed by Carl R. Weinberg in his short essay "Disability History," disability offers a new way to study history: "Disability is not a new word, but for many of us, it is a new way to look at history" (1). This further suggests that disability in history has not been discussed owing to its obscurity and prevailing of dominant ableist culture. Another aspect of disability history, according to Weinberg, is the impact of DRM in changing the name from disabled people to people with disabilities (1). While the former places disability as an immediate identity to discriminate, the latter, nonetheless, by keeping disability as a secondary one, accentuates equality of all people. Given the wider reach gained by disability history in the western academia, Weinberg envisages that after 20 years it will become inevitable part of curriculum in the secondary and post-secondary levels.

Disability history, being an alternate historiography, besides documenting the lives of disabled, attempts to study the process of othering of disabled. This is done through foregrounding the treatment of disabled people in various periods in history. Notably, the oppressed subjects whom history terms as marginalized and other do not include the disabled, for disability did not qualify to be an oppressed one due to the process of normalizing it. While a lot of reasons are cited for such concerted exclusion of disabled both from mainstream and margin, the primary, yet often disputed, reason is seeing disability as an individual issue, but not the social one. Owing to such reduced understanding/treatment of otherwise social issue, disability, as discussed earlier, was mainly studied by special educators, social work professionals, psychologists and rehabilitation scholars for a longtime. It is the social model of looking at disability propounded by Mike Oliver, according to disability historian Catherine J. Kudlick, that provided a scope for disability to be studied in history (3). This social approach towards disability problamatizes the omission of disability in writing history, despite the presence of disability in the history of any period/century.

The text *The Incredible Story* (2005) is an autobiography of Naseema Huzruk, a disabled woman belongs to the state of Maharashtra. Her autobiography is one of the pioneering texts of

the disabled in India. It is considered to be the first women disabled life narrative published in the subcontinent. The text was originally written in Marathi by Naseema and later translated into English by Aasha Deodhar in 2005. It was edited by a renowned critic Rukmini Sekhar and published by Delhi based Viveka foundation publishing house. A founding text of disability life narratives in India, Naseema's autobiography touches upon various issues such as rehabilitation, accessibility, education, healthcare and employment pertaining to the disabled people in India in the latter half of the last century. Her text is a telling account of the countless issues faced by the unmarried disabled woman before the enactment of first disability legislation (PWD Act) 1995. The text also documents how Naseema, being a Muslim woman, encountered hurdles and challenges posed by the upper caste Hindus in her ceaseless struggle for the empowerment of disabled in the state of Maharashtra. The organization "Helpers of the Handicapped" established by Naseema as part of her rehabilitation struggle in Maharashtra remains to be one of the pioneering organizations established by disabled people for the empowerment of the disabled in India.

In his foreword to Naseema's autobiography, the late disability activist and the founder of Cross-Disability Movement in India, Javed Abidi finds a close connection between disability and poverty, and tries to locate Naseema's activism in empowering the economically weaker disabled in Maharashtra. He explicates how Naseema fought for the accessible and barrier-free environment at the time when there was no awareness among Indians about disability. Abidi in his foreword also demonstrates how the premier organizations like National Human Rights Commission, Planning Commission of India and the Census Commission did not pay any attention to the disabled till 2000. He concludes the foreword by making a historical statement: "Not many people in India know that yellow is the color of disability. And so, I will suggest that after having experienced the green revolution, leading to self sufficiency in food, the white revolution leading to self sufficiency in milk and milk products, it is time now for our country to undergo yellow revolution! We need to create a disabled-friendly India (4). The editor of this book, Rukmini Sekhar writes in her editorial note that Naseema made the hundreds of the disabled live in empowering manor with the key mantra "You lack nothing, you are only different" (5). This, according to Rukmini, enables them to be independent and live with self-respect, the two important traits of human life which the disabled in India are often deprived of.

Having been born in a middle class Muslim family in the state of Maharashtra, the disability activist and the founder of the renowned organization (Helpers of the Handicapped) for physically impaired, Naseema Huzruk acquired her disability of paraplegia when she was in college. She underwent a numerous struggles and agonies owing to the unexpected befall of disability and the lack of awareness to accommodate such condition both in the family and in the

society. As she says in her autobiography about the changes that abruptly took place after she acquired paraplegia:

> No one told me but by now I knew that I had become a paraplegic. Do you know what it feels like to be a paraplegic? As a small girl, I had read a story |j^ about a king who had been cursed by someone. Half > his body turned to stone, rendering him immobile, pinning him down in a particular place for years. Then someone came and removed the curse and he became a whole man again. Half my body, from the waist to the tips of my toes had turned to stone. The only difference was that the king in the story was standing whereas I had to lie down all the while. Half my body was going to be listless for the rest of my life. I had no control over my urine or bowels, neither was I aware of when I passed them. (rukmini-sekhar-nasima-hurajuka 14)

Naseema, like majority of the disabled in India, had to face a great deal of huddles to continue her education, as she needed to be taken to the doctor frequently. It affected her family's economic condition to a large extent of creating unrest among her parents. She recounts how she struggled hard to get her first wheelchair at the time when India hardly had any idea of independent mobility for a physically impaired person through the use of wheelchair: "A wheelchair at last! What freedom from this constant lying down on a bed! I would move around and feel like a normal human being once more and not like a sack of potatoes!" (rukmini-sekhar-nasima-hurajuka 17). The untimely death of her father left her family in deep misery, forcing Naseema and her brother to earn for the livelihood of the family. It is the harsh reality of disabled in India that the majority of the disabled live in acute poverty and they are sadly based in rural areas. This, in fact, struck Naseema deeply to do some kind of service to those disabled who share the same experience of socially ostracized and economically deprived. As a result, she opened her organization to serve the disabled after a massive struggle in her own district Kolhapur. Through this organization, she has empowered hundreds of poor disabled from rural Maharashtra to get education and to avail other facilities like healthcare, employment and disabled sports. She was initially motivated by a veteran disabled activist Babu Kaka in the state of Maharashtra to be self-reliant and to work for the disabled community:

> I don't remember exactly what he said, but I do remember being overwhelmed at seeing a man on a wheelchair smile so happily and talk about things like big industry and air travel. I had a strange feeling that I had indeed found my buland man in Baba's khudi ko kar buland poem! He told me how I should complete my education and participate in sports competitions for the disabled. He also told me that I should not only get self-reliant but help other disabled people in Kolhapur. It was a day I could never forget

because for the first time I felt I had control over my own disability. (rukmini-sekhar-nasima-hurajuka 20)

The concluding lines of Nasima's autobiography are worth quoting here to demonstrate her vision of egalitarian and inclusive society for disabled in India:

Despite all the setbacks I still dream. In my dreams I see the able and the disabled attending the same educational institutions and helping each other. I see better R&D facilities for research and production of prostheses and appliances. I see more compassionate homes for the destitute disabled. I see disabled people forming a commune of fortitude where he or she can find a life partner and lead a fulfilled life. (rukmini-sekhar-nasima-hurajuka 123)

As Rukmini says in her editorial note: "To be disabled in India is bad enough, but to be poor and disabled and a woman is a pure hell (8), Naseema's text is a testimony of these harsh discriminations meted out to her on such grounds. As mentioned earlier, besides such three-fold discriminations, she also had to endure different treatments based on her minority status in the society. This intersectional characteristic of a disabled subject is more often than not left out by the activists and Disability Studies scholars in the Indian context. However, Naseema's text calls for such type of approach among readers than the singular notion of disabled subject being a socially and culturally oppressed ones.

===

Works Cited

Kudlick, Catherine J. "Disability History: Why We Need Another 'Other.'" *The American Historical Review*, vol. 108, no. 3, June 2003, pp. 763–93. *Silverchair*, https://doi.org/10.1086/ahr/108.3.763.

Nielsen, Kim E. "Using Biography to Teach Disability History." *OAH Magazine of History*, vol. 23, no. 3, July 2009, pp. 41–44. *Silverchair*, https://doi.org/10.1093/maghis/23.3.41.

rukmini-sekhar-nasima-hurajuka, rukmini-sekhar-nasima-hurajuka. *Naseema: The Incredible Story*. Viveka Foundation, 2005.

Verstraete, P. *Towards a Disabled Past: Some Preliminary Thoughts about the History of Disability, Governmentality and Experience*. 2007. *Semantic Scholar*, https://doi.org/10.1111/j.1469-5812.2007.00239.x.

Weinberg, Carl R. "Disability History." *OAH Magazine of History*, vol. 23, no. 3, July 2009, p. 3. *Silverchair*, https://doi.org/10.1093/maghis/23.3.3.

===

A Remark on Linearization

Muhammed Salim

Ph.D. Research Scholar, Department of Linguistics
Aligarh Muslim University Aligarh, India
alsalim2014@gmail.com

Bedoor Sharaf Al Deen

Ph.D. Research Scholar, Department of Linguistics
Aligarh Muslim University Aligarh, India
Bedoorsaleh9@gmail.com

Mohammed Masoud

Ph.D. Research Scholar, Department of English
Aligarh Muslim University Aligarh, India
mkhmsoud2016@gmail.com
===

Abstract

This paper investigates linearization on or after a spell out. It argues that there is no correspondence between the PF component and the linearized syntactic domain after spell out. Following Kayne's (1994) Linear Correspondence Axiom and building on Fox and Pesetsky's (2005) Order Preservation, it shows that the T is interpreted in D_2 while it has to be affixed in D_1 at PF component. The study proposes that there has to be a mechanism at the interfaces that fuses the dispersed syntactic projections to correspond to the phonological component. The paper adopts Phase theory (Chomsky, 2000, 2001; Ciko, 2011).


Keywords: spell-out, Phase theory, linearization, Interfaces

1. Introduction

Spell Out is a process by which part of the structure is sent to PF and the other part to LF. Two types of spell out can be distinguished: single and multiple. Single spell out indicates that the syntactic derivation is sent to interfaces only once after all projections have taken place. Single spell out has been the orthodoxy in GB theory (Chomsky, 1998) and Minimalism (Chomsky, 1995, 2000). Multiple spell out, on the other hand, comes to existence with the introduction of Phase Impenetrability Condition (PIC) as the syntactic derivation contains different phases and hence different parts of the structure are to be sent to interfaces at different times (Chomsky, 2001, 2008). Multiple Spell out indicates the occurrence of "spell out more than once per derivation" (Citko, 2011, p.42). The edge domain and the spell out domain are

spelled out at different times. To exemplify multiple spell out, have a look at the sentence in (1) and its syntactic representation in (2).

(1) He opened the books

(2)
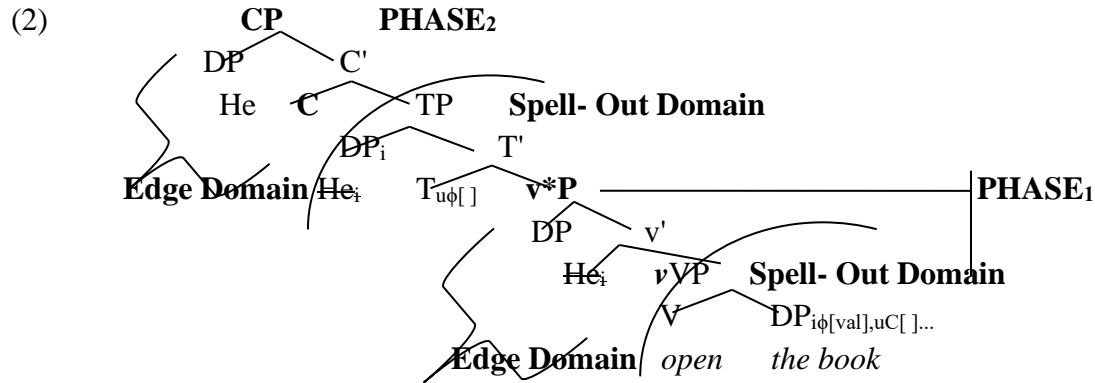
       The representation in (2) shows two phases, and each one has its own spell-out domain. The first phase is the light vP,and its spell domain is the VP. The higher phase is the CP, and its spell out domain is the TP. There are two versions of PIC. The versions of PIC are given in (3) and (4).

(3) The strong PIC_1

       In phase α with head H, the domain of H is not accessible to operations outside α; only H and its edge are accessible to such operations.

<div align="right">(Chomsky, 2000, p. 108)</div>

(4) The weak PIC_2

       The domain of H is not accessible to operations at ZP; only H and its edge are accessible to such operations.

<div align="right">(Chomsky, 2001, p. 14)</div>

       The PIC_1 shows that the complement VP spells out as soon as the T head of TP is merged. If VP spells out, it becomes no longer accessible for narrow syntax operations. On the other hand, there is a transfer delay in PIC_2. The VP complement waits until the head C of the higher phase is merged. Then the VP spells out. This entails that the search space for TP spans the vP and the VP. Having disussed the mechanism of spell out in phase theory, the next section explores what happens after spell out.

2. Literature Review

       In section one, the mechanism of PIC of phase theory has been substantiated. This section attempts to characterize what happens after the spell out. Literature shows that independent

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Muhammed Salim, Bedoor Sharaf Al Deen, and Mohammed Masoud
A Remark on Linearization   136

mechanisms have been suggested to characterize interfaces, i.e., linearization at PF and recombination at LF. The prevailing view regarding the A-P interface is that the shipped out syntactic elements are linearized at PF, i.e., the flattening of syntactic elements in linear order. Chomsky (2008)claims that linearization happens after spell out (p. 6). He argues that '[Linear] order does not enter into the generation of the C-I interface, and that syntactic determinants of [linear] order fall within the phonological component' and 'when a phase is transferred to ϕ, it is converted to PHON'(Chomsky, 2008, p.107). Following Kayne's (1994) Linear Correspondence Axiom, Fox and Pesetsky (2005) rightly argue for a slightly different opinion from that of Chomsky. They state that Linearization takes place at spell- out. In other words, it is Spell- Out that linearizes the transferred domains. Based on Fox and Pesetsky (2005), it can be assumed that every time Spell- out applies to a complement domain, that domain gets linearized, and so on. This has been called Order Preservation.

> Each time the derivation constructs a Spell-out domain D, Spell-out applies, linearizing D. The first time this happens, Spell-out takes D as input and yields straightforwardly a linearization of D. Each time a new Spell-out domain D' is constructed, Spell-out linearizes the new material in D' and adds information about its linearization to the information cumulatively produced by previous applications of Spell-out.
> (Fox and Pesetsky, 2005, p. 5)

To reproduce the linearized spell out domains,consider the syntactic representation in (5).

(5)
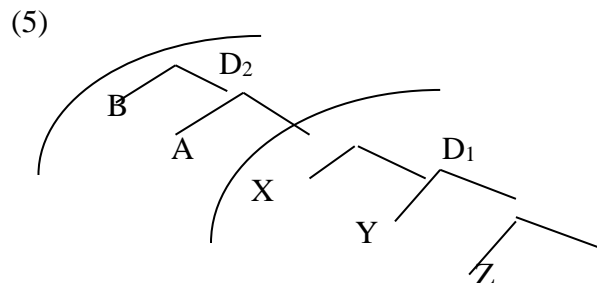
In (5), the first Spell out domain (D_1)may represent the spell out of a phase (phase complement),and the second spell out domain (D_2)may represent the phase edge. If another spell out domain is syntactically derived, it will be linearized in the same way as $D_1$and D_2 do in (6).

(6) a. linear order preservation in D_1: X >Y, Y > Z
b. linear order preservation in D_2: B > A, A>D_1

(cf. Citko, 2011, pp.185-187)

Upon closer look at the representation in (5) and the ordering in (6), it appears that the linear order may not match the PF of the original sentence. This may be called dispersed syntactic projections at PF. Dispersed projection is the case in which syntactic categories,

whether they are lexical or functional, are projected independently in syntactic derivation but phonologically realized asone totality. To make it clearer, the tense is projected in head T of TP as phasal complement of CP. Let us assume that the T is projected in D_2. The verb is projected in V head of VP as phasal complement of the phase vP. However, the tense marker should be affixed to verb at PF. The question here is that how the tense is affixed to the verb bearing in mind the tense and the verb are linearized in independent and separate domains. To substantiate, consider the example in (1) repeated in (7a) and the subsequent discussion.

(7)a. He opened the books.

b. [CP [NP He] [TPuφ, iT]] [vPv [VP V open [DP [D the] [N books]]]

Based on Chomsky's (2001) notion of phase, which centers on cyclic spell out and if Linearization is taken for granted, the sentence in (7a) will have the two domainsD_1 and D_2 given in (8a) and (8b) respectively.

(8) a. D_1: [vP [VP open]] > [DP[D the]], [DP[D the] > [N books]]

b. D_2: [CP [NP He] > [TPuφ, iT]], [TPuφ, iT]] >D_1

Notice that domains in (8) show that the tense and the verb are projected in different phasal domains. The tense 'past' is projected in a tense phrase (TP),which is the spell out domain of the CP phase in D_2. However, the verb 'open' is projected in VP, which is the spell out domain of the vP phase in D_1. So, tense and verb are syntactically projected and linearized in different nodes but in phonology,the past tense marker /d/ is brought to the verb /əʊpən/ giving raise to /əʊpənd/. In other words,linearization in our case means the tense appears before the verb and this linear ordering is preserved (see Fox and Pesetsky, 2005 for additional idea).If order of (7) is preserved, we would have a phonological structure that looks like the one given in (9a).The representation in(7b) is repeated as (9b) for easy comprehension of mapping failure.

(9) a. PF: /hiː/,/ d*/, /əʊpən/, /ðə/, /bʊks/.

b. [CP [NP He] [TPuφ, iT]] [vPv [VP V open [DP [D the] [N books]]]].

The asterisk shows the point where the mapping between syntax and phonology may fail. This shows that the correspondence between phonological form and syntactic form would fail if linearization is used and preserved. So, the question that poses itself is how the phonological form /d/,which represents the past tense, is brought from a pre-verbal linearized position and suffixed to the verb?

3. The Proposal

In the above section, it was noticed that linearizing the tense and the verb at separate domains is an issue for the PF component. To overcome this issue, we argue thatthere is some kind of mechanism that syntagmatically fuses the dispersed projections at the PF component. This mechanism is responsible, for example, for the accumulation of the phonetic forms that ought to correspond to the syntactic form. The mechanism is also contingent (e.g., rules), i.e., elements happen due to the occurrence of others. A similar question has been raised by Irurtzun (2009) in his review of the architecture of grammar. That is, how do we get the phonological form that corresponds to the syntactic representation? He further states that 'How do we get the phonological representations that corresponds to the syntactic representations? Jackendoff's system[1] does not offer an answer' (Irurtzun, 2009, p.155). Back to the question that has been raised in section two, it seems that there is some kind of fusion (F) between the tense in D_2 and the verb in D_1. The structure in (9b) is repeated in (10) for remembrance, and the fusion mechanism is illustrated in (11).

(10)[$_{CP}$ [$_{NP}$ He] [$_{TP}$uφ, iT]] [$_{vP}$ v [VP V open [$_{DP}$ [$_D$ the] [$_N$ books]]].
  b. PF: D_2/hiː/, / d*/, D_1 /əʊpən/,   /ðə/,   /bʊks/.

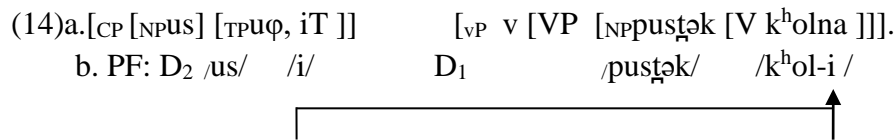(11) Fusion: /hiː/,   / d/,   /əʊpən**d**/,   /ðə/,   /bʊks/.

                                    F+

The representation in (10) shows that T is interpretable (Citko, 2014), but if LCA is followed, the T will be interpreted in D_2, which is not the desired place for interpretation. That is, interpreting the T in D_2 results in a correspondence failure between the phonological component and the syntactic component. Notice that the past tense marker /d/ is syntactically projected in D_2 while in fact it must be affixed to the verb in D_1 at the PF component. In phasal- theoretic concepts, the tense T and the 3rd singular marker are projected in [TP] as spell-out domain of CP. That is, they are in the higher phase.

On the other hand, the verb is projected in the lower phase i.e. *v*P phase. Hence the verb and the tense are in different phases and any linear ordering of spell out elements will make them apart from each other.To overcome issue at hand, it seems that there is a fusion (F+) node that affixes the /d/ phonetic form in D_2 with the verb /əʊpən/ in D_1, which subsequently give rise to /əʊpən**d** / as represented in (11). Having said so, let us have a look at data taken from Hindi.

 (12) us- ne pusṭək-ɸ   kʰol-i
3sm-Erg book-m- Abs.open-pst.3sm
'He opened the book.'

The sentence in (12) has the syntactic representation given in (13), and the spell out domains can be given in (14). Adopting Larson's (1988) VP – shell analysis, I assume that the subject 'us' originates as an outer specifier of the light vP projection, and the object 'pusṭək' originates as an inner specifier of VP. This analysis correctly specifies the word order in (12)

(13)

(14)a.[$_{CP}$ [$_{NP}$us] [$_{TP}$uφ, iT]]   [$_{vP}$ v [VP [$_{NP}$pusṭək [V kʰolna]]].

    b. PF: D$_2$ /us/   /i/   D$_1$ /pusṭək/   /kʰol-i /
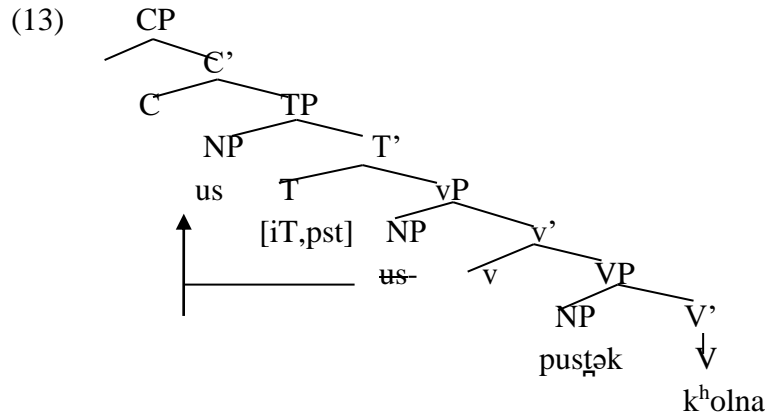
The representation in (14) shows that the verb is base generated as V of VP and is spelled out and linearized as in D$_1$, and the tense is linearized in D$_2$. The tense in D$_2$ ought to fuse with the verb in D$_1$ to result in /kʰol-i/ at PF component. Fusion as such is an interface mechanism that draws information from the syntax and phonological components and possibly other interface modules. The section to come summarizes the discussion.

4. Summary

In lieu of a conclusion, the discussion that has been taken up so far, revealingly, draws certain lines of enquiry to the necessity of correspondence between the syntactic component and the phonological component at interfaces. Following Fox and Pesetsky's (2005) Order preservation, the study shows that the past tense marker /d/ is linearized and preserved in D$_2$. However, it has to be affixed to the verb /əʊpən/ at the PF component in English. In Hindi, the past tense is also linearized in D$_2$, and it has to be fused with the verb in D$_1$ to give rise to /kʰol-i/ at the PF component. The study proposes that there have to be a mechanism that fuses /d/ in D$_2$ to /əʊpən/ in D$_1$at the interfaces. This proposal may be considered an attempt to explore yet unexplored areas. We may hasten to say that the existence of a fusion mechanism is conceptually necessitated, hoping that this stipulation would be empirically supported and explored in future endeavors. That is, there has to be a comprehensive cross-linguistic study of fusion to identify the universalities of fusion thatmay be shared by the languages.

References

Chomsky, N. (1988). *Lectures on government and binding: The Pisa lectures* (No. 9). Dordrecht: Foris Publications.

Chomsky, N. (1995). *The Minimalist Program*. Cambridge, Ma: MIT Press.

Chomsky, N. (2000). Minimalist inquiries: The framework. In R. Martin et al. (Eds.), *Step by Step. Essays on MinimalistSyntax in Honor of Howard Lasni*k (pp. 89–155). Cambridge, MA: TheMIT Press.

Chomsky, N. (2001). Derivation by phase. In M. Kenstowicz (Ed.), *Ken Hale: a life in the language* (pp. 1-52). Cambridge, MA: MIT Press.

Chomsky, N. (2008). On phases. In C. Otero et al. (Eds.), *Foundational Issues in Linguistic Theory: Essays in Honor of Jean-Roger Vergnaud* (pp. 134–166). Cambridge MA: The MIT Press

Citko, B. (2011). *Phase theory: An introduction*. Cambridge University Press.

Fox, D. & Pesetsky, D. (2005).Cyclic linearization of syntactic structure. Theoretical Linguistics 31: 1–45.

Gallego, Á. (2010). *Phase Theory*. Amsterdam and Philadelphia: John Benjamins.

Jackendoff, R. (1997). *The Architecture of the Language Faculty*. Cambridge, Mass: MIT Press.

Irurtzun, A. (2009). Why Y: on the centrality of syntax in the architecture of grammar. *Catalan journal of linguistics* 8: 141-160.

Kayne, R. S. (1994). *The Antisymmetry of Syntax*, MIT Press, Cambridge (Mass.)/London.

Larson, R. (1988). On the double object construction. *Linguistic Enquiry* 19: 335- 391

End notes

1- Jackendoff**:** Jackendoff (1997) proposes the parallel architecture of grammar in replacement of the inverted Y- model of GB theory and Minimalism. This model suggests the parallel creation of derivations at syntax phonology and Conceptual modules and the establishment of correspondence rules between the modules.

Abbreviations

3	Third-person
*	error
ɸ	phonological component
Abs	Absolutive case
A-P	Articulatory- Perceptual
acc	accusative

C^0	Head of complementizer phrase
CP	complementizer phrase
D	Spell out Domain
D	Head of DP
DP	Determiner phrase
GB	Government and binding
m	Masculine
N	Head of noun phrase
nom	nominative
NP	Noun phrase
Nom	Nominative
pst	past
Erg	ergative
s	singular
T	Tense phrase head
TP	Tense phrase
v	Light verb
vP	Light verb phrase
V	verb
VP	Verb phrase

===
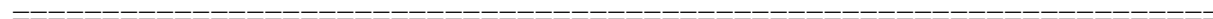
Representation of Mother's Death in Peter Handke's
A Sorrow Beyond Dreams

Musaib Junejo
M.Phil. Scholar University of Sindh, Jamshoro
musaib.junejo@scholars.usindh.edu.pk
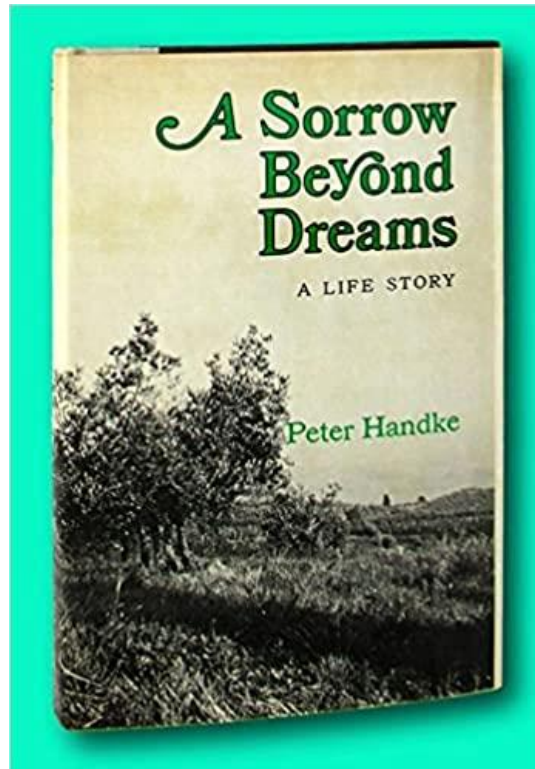
Courtesy: www.amazon.com

Abstract

This paper aims at representing the mother's death in Peter Handke's novel *A Sorrow Beyond Dreams* written in 1972. The novel is semi-autobiographical which depicts his own mother's suicide and death and is considered as one of his finest works. Handke has used imagination, dialogues, thoughts, emotions and description of characters and events as real events and they are shown as historical fiction. Throughout the novel Handke has portrayed the story of his mother's life and death which starts in a small village of Austria, where women's lives are full of poverty and hopelessness. Handke through a statement for his mother: "a girl's future was a joke" shows his mother's later experiences: like her marriage without love, her broken dreams, and her life in a society where her true feelings and personality are denied by people of society.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Musaib Junejo
Representation of Mother's Death in Peter Handke's *A Sorrow Beyond Dreams*   143

On one hand, Handke shows the repression and hopelessness of women in Austria, and on the other hand he shows the strong and courageous side of women. When his mother leaves her home at the age of 15 to pursue her career, she tries to be free from repression courageously, illegally crosses the borders, reads literature, and involves herself in politics, after all she suffers from a psychological illness and calmly commits suicide which is the actual purpose of Handke behind writing *A Sorrow Beyond Dreams*. This paper explores women's empowerment through the life of Handke's mother and women's sufferings and death through the death of Handke's mother in his finest novel *A Sorrow Beyond Dreams*.

Keywords: Peter Handke, *A Sorrow Beyond Dreams,* Mother's Death, empowerment, sufferings and struggles of women.

Introduction

The lives of women in Austria were full of poverty and hopelessness. They were always suppressed, repressed and neglected by society, their feelings, emotions and personality were also neglected by society for which women's future and career was a joke, they were bound in a loveless marriage, their dreams were shattered and their life was dominated by a forceful society. Though there were some women like Peter Handke's mother who bravely tried to break the norms and customs of society. In order to pursue their career they left their home at very young age and involved themselves in politics as well but their struggles were also shattered by their psychological disturbance because of the pressures of society which brought them to end their life. They were affected by the relationship between the pressures of society and their own psychological disturbance when social and political pressures brought depression, fear, rigidity and self-blame in them.

The life, struggles and death of Austrian women are depicted by Peter Handke in his finest work *A Sorrow Beyond Dreams* in which he has represented his own mother's life and death story through the character of an old woman who at the age of 51 commits suicide, though he has not used the name of her mother as well as the woman's character, he has shown the character by using "She" but it clearly represents the whole life and death story of his own mother who also commits suicide after struggling a lot. So, the novel is known as semi-autobiographical and is considered as one of his finest works by some critics.

The story of Handke's mother starts in a small village of Austria and ends at her death. Through a phrase "a girl's future was a joke" Handke shows his mother's experiences like she was involved in a loveless marriage, her dreams were shattered and she was living in a domain. society where her true feelings, emotions and personality were neglected by her society. Though she leaves her home at the age of 15 to escape from these sufferings and norms of society and to pursue her career, she involves herself in illegal acts like crossing the borders to move from

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Musaib Junejo
Representation of Mother's Death in Peter Handke's *A Sorrow Beyond Dreams*   144

Germany to Austria and also involves in politics, but she follows a mental illness because of the pressures of her society and at the end she commits suicide to end her life.

A Sorrow Beyond Dreams is not only the memory of Handke's mother but it depicts the sufferings and struggles of all women of Austria who face many problems in their society. To do anything independently is not allowed to them and if they dare to do it they suffer from the emotional and psychological problems by the pressures of society which lead them to end their life calmly.

This paper analyses the representation of mother's death in Peter Handke's *A Sorrow Beyond Dreams* in which he has portrayed the life and death of 51 years old woman that represents the life and death story of his own mother. This research attempts to answer the question: How has Peter Handke represented his mother's death in his finest novel *A Sorrow Beyond Dreams*?

Literature Review

Literature review is a data or relevant studies that have been done by previous writers on the research topic. It is a search and assessment of the obtainable literature in chosen topic. In this literature review I have discussed A Sorrow Beyond Dreams by Peter Handke memoir, suffering and politics, and relevant studies on the representation of mother's death in *A Sorrow Beyond Dreams*. This literature review also identifies the gap that needs to be fulfilled in this type of research.

Memoir, Suffering and Politics in *A Sorrow Beyond Dreams*

The novel *A Sorrow Beyond Dreams* depicts the border between Austria and Yugoslavia where Handke along with his mother grew up as minority slovenes. There sufferings, poverty and patriarchy lead a woman to commit suicide and this tragedy forces Handke to write this book as a memoir as well as memorial. Handke's mother Maria was born into poor and serfdom conditions, where women were sentenced to live depressing and unimportant lives, whole importance was given to boys and girls' future and career was a joke for them this was the reason that her father allowed her for only elementary education which the daughter deserved in Austria. She found to maintain herself in these conditions very difficult and failed so she left her parents' home to make her own career and future and to fulfill her dreams. But her struggles ended soon when she became pregnant and was forced to marry an alcoholic soldier whom she didn't love.

Later Handke feels guilty and explains that how his illegitimate birth led his mother to live a life with joyless duty, beatings and abortions. He believes that these are the facts through which violence emerges in this moral world and he criticizes those literary traditions which

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Musaib Junejo
Representation of Mother's Death in Peter Handke's *A Sorrow Beyond Dreams*   145

cause the sufferings of women. Maria in order to get freedom from this forceful and dominated life by society committed suicide at the age of 51 in her parents' home where she was born just because she believed that it is only death which can free her from all these sufferings. Handke mourns the Slobodan Milosevic more than his mother because when the Serbian leader died he gave speech on his funeral and through this speech he expressed his grief and sorrow on the death of Serbian leader.

Handke's ability and skills of art contrast his sense of politics he believes on art and imagination and opposes the politics because it stops people to worry about their individuality and freedom of life like his mother who found freedom after her death. According to Handke art praises freedom and personal liberty from the rules of society which bind women to pursue their liberty, there woman's life was divided into stations like "Tired, Exausted, Sick, Dying, Dead" and Handke's mother had to live with this stereotype.

Handke believes that it is only art not politics, which releases humans from mental captivity, and it enlarges the imaginative power in them. The tragedy of his mother was that she only knew about the equality of being a woman and a wife nothing more than that and after suffering a lot by this belief she committed suicide to end her life and sufferings of women are by politics and his writings clearly depict his beliefs on art and politics.

Relevant Studies On Representation of Mother's Death in *A Sorrow Beyond Dreams*
Atay (2019) in his research writes that Peter Handke's A Sorrow Beyond Dreams is his autobiography which is based on his mother's suicide Handke has written the memories of his mother in the novel and he started writing this novel after seven weeks of his mother's death.

The novel is not limited to his sorrow of his mother's death but by telling the story of his mother who observed the second world war and Nazi regime he also explains the history and trauma of an Austrian village and his own sufferings as well. Handke's novel clearly depicts his concept of his mother's suicide and the Second World War's terrible effects on his mother. However the novel represents the death with both psychological and historical perspective which lead us to comment on two important sides of Handke's work. These two sides represent his mother's suicide and his questions of history, and the novel suggests Handke's understanding of writing and reading literature, as well as his concept of death and its mourning, it also explores the mourning and effects of someone's death who is very close like one's mother's suicide and death is narrated by a detached narrator.

The novel begins with the news of an old woman's death in a newspaper: In a small village of Austria a 51 year old woman commits suicide to end her life and sufferings she takes extra dose of sleeping pills and dies. She represents the life and death story of Handke's mother. At

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Musaib Junejo
Representation of Mother's Death in Peter Handke's *A Sorrow Beyond Dreams* 146

her young age his mother was not allowed to pursue higher education so she left home to pursue her career at the age of 15, soon she moved into a new environment and new world. She witnessed the Second World War and during the war she met with a married man and fell in love with him, soon she became pregnant and married to another man to whom she didn't want to marry. After Peter she had two more children and aborted three, her life was full of sufferings and beatings. In 1948 she returned back to Austria in her parents' home from where she used to run and avoid the repressed environment, once again she was trapped in same depressed village life. Her husband was a drunkard and they were living in very poor conditions. She struggled a lot to get freedom from all sufferings, read literature, gave much time to family and home life but found herself failed and suffered from a psychological illness that lead her to end her life and to free herself from everything by committing suicide. Handke's *A Sorrow Beyond Dreams* aims to explore death, suffering, mourning and history of the people of Austria and it focuses on the lives of Austrian women because the novel explores the life and death story of Handke's mother who also belonged to Austria. The novel shows the history, life, sufferings and death of Handke's mother as well as his mourning for his mother's death.

Walsh (2013) writes in his paper that Peter Handke's *A Sorrow Beyond Dreams* is a life story, his mother's biography which is written after his mother's death by committing suicide and in it Handke depicts the portrait of his mother and her life and death through a woman's character whom he calls "She" throughout the novel as well as by giving the time and place where she used to live: the fearful place of Austria and Germany where her life was full of poverty, fear and hopelessness. Handke wrote this novel in 1972 soon after the death of his mother in which he explains his sorrow for his mother's death by saying that his mother has died for seven weeks and at her funeral he realized that he could write better before his need of writing about his mother because he found himself speechless while reacting on his mother's suicide news, and he sometimes feels that his need of writing about his mother is so blur and unclear so he wishes that if he didn't work at it. He feels that his work is not clearly transcribed which always shows the danger of artifice. The language doesn't have the meaning in the story but it also remains clear and unmistakable. He gathers the pieces of memories of his mother's life to make a biography that should be enough to remember a lost person.

The novel deals with the horror of Handke's mother's death which she experienced at the time of her suicide, and he feels proud that she didn't die with peace but with a horror on her face by committing suicide. At the same time he feels himself unable to overcome from her death and also feels speechlessness. The novel also deals with the social, political and cultural boundaries on women of Austria, his mother's conditions of poverty and hopelessness, her broken dreams and expectations, her lack of education by parents and society and her struggles to pursue her own career and to live a life with freedom and sense of individuality. According to Handke her personal feelings and emotions were denied and neglected by her parents and society and after

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Musaib Junejo
Representation of Mother's Death in Peter Handke's *A Sorrow Beyond Dreams*   147

leaving her home they were also neglected by her husband. She left her parents' home to live her life independently but after being pregnant she was forced to marry an alcoholic soldier, she was bound in a loveless marriage and a joyless duty and was also dominated again by her husband. Her life was full of poverty and hopelessness again and her raised sufferings forced her to return to her village Austria. After coming back in Austria she was suffering with same conditions like poverty and hopelessness and found her efforts failed, she realized that she is nothing for herself, she learnt that she cannot improve her future now. After suffering and struggling a lot she found her freedom and liberty only in death and Handke has given it the term a "free-death. At the age of 51 she committed suicide to end her sufferings and life and to get freedom from these sufferings in the same home where she was born. She ended her life by her own hands and left the horror and grief for Handke. He wrote this novel to become free from his sorrow on his mother's death but he explains that writing this work on her memories was not enough for him to make himself free from his sorrow and fear.

Identification of Research Gap

These above studies have discussed the representation of the mother's death in Peter Handke's *A Sorrow Beyond Dreams*. The novel is a biography of Handke's mother, it depicts the life and death story of his mother. In the novel Handke has portrayed a woman's character who commits suicide at the age of 51 same like his mother and this character represents the suicide and death of Handke's mother. Handke has written this novel in the memory of his mother soon after her death in order to get relaxation from the horror and sorrow of his mother's death.

These studies have explored the poor conditions of Austrian women and the life, sufferings, struggles and history of Austrian women in the novel *A Sorrow Beyond Dreams*. My research also focuses on the representation of mother's death in *A Sorrow Beyond Dreams* but it is different from above studies in a way that it not only represents Handke's mother's suicide and death through the portrayal of an old woman's character but it also aims to explore the other's death in the novel means it explores the life, sufferings, struggles and death of all women of Austria who suffered during the second world war by the traditional norms and customs same like Handke's mother. This study aims to explore the life and death story of women and mothers of Austria and the horror, sorrows and effects of their deaths on their children through the story of Handke's mother and its effects on Handke in his novel *A Sorrow Beyond Dreams*.

Research Methodology

A Research method is a process or technique to implement the plan of investigation in the collection of data to create something new and better understanding of a topic. The research is non-emprical and it follows the method of textual analysis to reach and achieve the goals of the research. Textual analysis is a research method which is used to analyze, interpret and

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Musaib Junejo
Representation of Mother's Death in Peter Handke's *A Sorrow Beyond Dreams*   148

understand the text and symbols, language and pictures present in the text in order to get information about the topic of the research.

Data Analysis

Peter Handke is an Austrian writer and dramatist who wrote his finest work *A Sorrow Beyond Dreams* in 1972 soon after the death of his mother, his focus is not only on the death of his mother but the death by committing suicide and he has also given the reason of her suicide. He has depicted his mother's painful life and her sufferings by traditional society that lead her to commit suicide at the age of 51, she left only horror and sorrow of her death for Handke and in order to get freedom from this horror and sorrow he wrote this novel but he couldn't get as he explains. He has depicted the small village of Austria where women's lives were full of poverty and hopelessness. They were not allowed for more than elementary education, their dreams were broken, they had no opportunities to make their future and career which were only given to men. Their personal feelings, emotions, and individuality were neglected by parents and society, their future and career was a joke for male dominated society, and their lives were limited by the rules of society. This same was the condition of Handke's mother in Austria before leaving her parents' home. In the novel Handke portrays the portrait of his mother's life and death through a woman's character whom he calls "She" throughout the novel but doesn't give her any name.

She was not allowed for secondary and higher education her father allowed her only for elementary education which a daughter deserved in Austria. In order to avoid the traditional norms and customs of society and to make her own career and future she left her parents' home when she was only 15 years old. She started to take cooking classes and entered into a new environment, new world of fashions, friendships and opportunity. During the second world war she met with an older married man and fell in love with him. After his transfer at another place she became pregnant and was forced to marry an alcoholic soldier but she couldn't love him because her only true love was her first love and with an alcoholic husband she was living a lonely life. After the birth of Peter who was considered as an illegitimate child she gave birth to two others and aborted three silently because of her poor conditions and beatings by her husband. After suffering a lot she illegally crossed the borders and returned to her parents' home in Austria, back to same conditions and environment which she once used to avoid by running away. She was trapped again in same boundaries and limited lives in a small village.

Her drunkard husband couldn't give them a better life full of only basic needs their economic conditions were poor, and she was struggling to save her husband's job. These aspects show the unhappiness of Handke's mother's life which was because of her loveless marriage, her broken dreams and her neglected feelings and individuality. Finally in order to make herself free from these sufferings she started to read literature which Handke used to share with her

===

Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Musaib Junejo
Representation of Mother's Death in Peter Handke's *A Sorrow Beyond Dreams*   149

during his university. According to Handke, she considered every book as written on her own life and she learned and started to talk about herself. The experience of literature became personal to her and it led her into depression because she didn't find hope for her future in it as it only talked about past and told her that she had done late to do something for herself, and Handke reveals that his illegitimate birth was the cause of her sufferings and depressed life. She lost her interest in literature, in life and in self-understanding as her contact with Handke became low after his success as a writer. For some time she involved herself in community gave more care and attention to her family and husband but she found disappointments of home life and felt herself as failed in her struggles. She suffered from a psychological illness and left the community life as well, she started treatment for her mental illness to get rid of this pain and improved from it as well but again she lost her hope in the end and in order to get freedom from all these sufferings and pains she decided to end her life because she found peace and freedom in death only, after dinner she took an overdose of her sleeping pills and committed suicide at the age of 51 in the same home where she was born and left the horror and sorrow of her death for Handke and in order to get relief from this horror and sorrow he wrote this novel but it couldn't give him relief because of his two different feelings on his mother's death like he feels happiness for his mother's liberty and at the same time he feels sorrow and sense of loss of his mother.

A Sorrow Beyond Dreams is a life story a biography of his mother that is told with honesty and simplicity and it presents his mother's life story with full clarity. It is a memoir and memory that represents the life, sufferings, struggles, suicide and death of his mother caused by the traditional norms and customs of society as well as by the effects of Second World War.

Conclusion

This paper has discussed the representation of mother's death in Peter Handke's novel *A Sorrow Beyond Dreams*. The novel portrays the life and death story of Handke's mother through the representation of a woman's life and death story, though he didn't give his mother's name to the woman's character and depicted her by using she but her story is completely similar to the life, sufferings and death of his own mother which shows that he has explored his own mother's story in the novel, another evidence is that he wrote this novel soon after the death of his mother and at her funeral he realized the need of writing about his mother in order to get rid of the horror and sorrow of her death so he wrote this novel which clearly represents his mother's death but its focus is mainly on death by suicide rather than only death. He has depicted the poor conditions of his mother in her parents' home in Austria as well as the conditions of all Austrian women who were living a life of poverty and hopelessness in Austria. In their society women's career and future was a joke they were not allowed to pursue their secondary and higher education and to make their own career and future independently these norms of society led some women like Handke's mother to escape from these boundaries in order to make their career

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Musaib Junejo
Representation of Mother's Death in Peter Handke's *A Sorrow Beyond Dreams*   150

by leaving their home. After leaving her home and struggling a lot in her life his mother found her struggles failed as she married to an alcoholic soldier and her marriage was without love and full of joyless duty and beatings by her drunkard husband these sufferings led her to return to her parents' home in Austria where she found herself again trapped in same conditions and traditional norms from which she used to run away. After suffering and struggling throughout her life she realized that she can find peace and freedom only in death so she ended her life by committing suicide at the age of 51 in the same home where she was born and left the horror and sorrow behind for Handke that forced him to write something in her memory on her life and death.

==

References

Handke, P. (1972). A Sorrow Beyond Dreams. Pushkin press.

Atay, H.D. (2019). The Punctum in History: Representing the M(other)'s Death in Peter Handke's A Sorrow Beyond Dreams. Vol(21). CLCweb: Comparative Literature and Culture.

Walsh, M. (2013). A Mother's Story, for Brief Moments, in Dreams: The Problems of Language. Retrieved from https://www.bordercrossingmag.com.

Booth, J. (2015). Peter Handke: the truth about sorrow. Retrieved from https://www.scholarsandrogues.com.

The art of distilling a life lived: A Sorrow Beyond Dreams by Peter Handke. (2015). Retrieved from https://www.roughghosts.com.

Rashid, T. (2019). A Sorrow Beyond Dreams by Peter Handke- memoir, sufferings and politics. Retrieved from https://www.ft.com.

==

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Musaib Junejo
Representation of Mother's Death in Peter Handke's *A Sorrow Beyond Dreams*   151

Word Formation in Bugun: Compounding and Affixation

Riniva Thakuria
Assistant Professor, Department of English
University of Science & Technology Meghalaya, Techno City
Ri-Bhoi, Meghalaya-793101
avinir18@gmail.com, Contact: +918486646916
===

Abstract

The present paper makes an attempt to examine the major word formation processes developed in Bugun, a Tibeto-Burman language spoken by the Bugun community of West Kameng district of Arunachal Pradesh, India. Word formation process, also known as Morphological Process, is a means by which new words are produced either by modification of existing words or by complete innovation, which in turn becomes a part of the particular language in study. Morphological process is the process of word formation in a language (Lieber, 2016). Under the cover term 'word formation process', a number of methods can be examined such as compounding, blending, clipping, affixation, coinage, backformation, acronym, borrowing, derivation, conversion, incorporation, reduplication, metathesis etc. It is found that throughout the history of Bugun language, new words have been incorporated into the language depending on different contexts. This paper will mainly focus on **compounding** and **affixation**, the two most common devices to create new words in the Bugun language. The researcher has used descriptive and qualitative method for analysing the present paper.

Keywords: Bugun, Tibeto-Burman, morphological process, compounding, affixation.

1. **Introduction to the Bugun Language and Community:** Bugun or Khowa is a Tibeto-Burman language spoken by the Bugun community of Arunachal Pradesh. The Buguns are the indigenous inhabitants of the West Kameng district (Grewal 1997:89). The West Kameng district covers an area of 7,422 sq. kms. i.e., it accounts for 8.86% of the total area of the state. The name of the district is derived from Kameng River, a tributary of the Brahmaputra that flows through the district. The district lies approximately between 91°30′ to 92°40′ East longitudes and 26°54′ to 28°01′ North latitudes. The altitude ranges from 650 to 13,714 feet. West Kameng shares an international border with Tibet in the north, Bhutan in the west, Tawang district in the northwest, East Kameng district in the east, and Sonitpur and Darrang districts of Assam in the south. West Kameng district is the home of five major tribes, namely, Monpa, Miji, Aka, Sherdukpen and Bugun (Khowa). Amongst these, the Buguns have the lowest population count of 1,432 speakers according to 2011 census (Barbora 2015:3). The Buguns reside mainly in the Singchung Administrative Circle of the district. There are roughly 10-12 villages located at about 32 kms from Bomdila, the district headquarter of West Kameng.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Riniva Thakuria
Word Formation in Bugun: Compounding and Affixation   152

2. **Word formation:** The term 'word formation' refers to the various ways in which new words are created from existing words. In word formation research, the patterns and regularities underlying the formation of complex lexemes are investigated. It aims at formulating rules and other types of generalizations with the help of existing words. In the various processes of word formation, the internal structures and constituents of complex lexemes are analysed. Word formation process identifies and classifies the forms and meanings of the lexical and morphological building blocks of a language. It models the processes underlying the formation of existing and new lexemes (Schmid, 2015).

This paper will mainly focus on two types of word formation processes observed in the Bugun language, namely, Compounding and Affixation. Since there are handful of population in the Bugun community and much research has not been done yet, thus, the researcher could not cite too many examples to show the process of Affixation in the respective language. Whatever data has been gathered, the researcher has mentioned those under section 2.2. The figure below represents one of the most common ways of classifying the major types of word formation patterns found in the languages of the world.
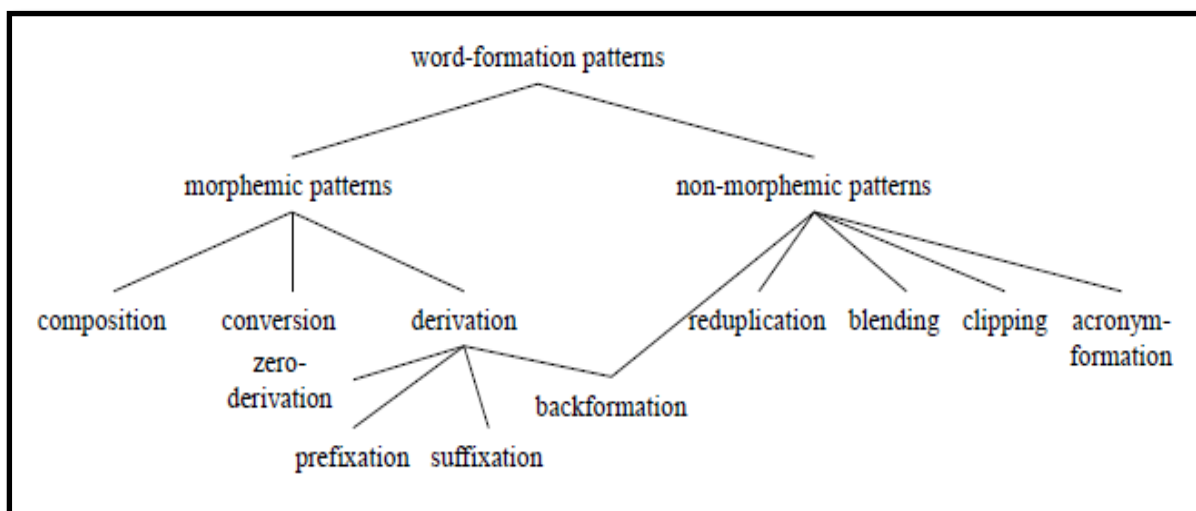
Figure 1: Different word formation patterns (Schmid, 2015).

2.1 Compounding: It is a linguistic phenomenon that "joins two separate words to produce a single form" (Yule, 2010). It is a process that involves the combination of two already existing word forms into a single compound. In layman language, compounding means the combination of two root words. These roots are usually nouns, prepositions, adjectives or verbs. It is one of the most extensively studied ways of adding words to the Bugun lexicon. In the Bugun language, the most common combination is the combination of two or more nouns in order to form a resulting noun. The other combinations are nouns combining with verb to form a resulting noun as well as nouns combining with preposition to give a resulting noun.

(a) Examples of (Noun + Noun > Noun) combination:

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Riniva Thakuria
Word Formation in Bugun: Compounding and Affixation   153

misia 'worship' + hɔ̃ 'house' > misiahɔ̃ 'temple'

miʧiə 'food' + hɔ̃ 'house' > miʧiəhɔ̃ 'kitchen'

wad 'hand' + gab 'knot' > wadgab 'fist'

wad 'hand' + bieŋ 'finger' > wadbieŋ 'finger'

wad 'hand' + kʰimiəg 'joint' > wadkʰimiəg 'wrist'

wad 'hand' + kʰam 'portion used for hitting' > wadkʰam 'palm'

lai 'leg' + bieŋ 'finger' > laibieŋ 'toe'

lai 'leg' + kʰlim 'joint connecting the foot' > laikʰlim 'heel'

hamaŋ 'sky' + ɲjak 'soil' > hamaŋɲjak 'universe'

hamaŋ 'sky' + kʰlɯə 'middleman' > hamaŋkʰlɯə 'angel'

aʧin 'grandfather' + moi 'grandmother' > aʧinmoi 'grandparents'

apʰuə 'father' + amuə 'mother' > apʰuə-amuə 'parents'

deʧai 'deer' + duə 'baby' > deʧaiduə 'foal'

hazəŋ 'wall' + ʧo 'hole' > hazəŋʧo 'window'

gedɔŋ 'head' + zɛŋ 'bone' > gedɔŋzɛŋ 'skull'

pʰadɔŋ 'back' + zɛŋ 'bone' > pʰadɔŋzɛŋ 'backbone/spine'

miəg 'eye' + kʰo 'water' > miəgkʰo 'tears'

kʰoh 'ear' + mɛhɛn 'ring' > kʰohmɛhɛn 'earring'

kʰo 'water' + mareh 'vegetable' > kʰomareh 'boiled vegetables'

kʰɛ 'cock/hen' + ibej 'meat' > khɛ-ibej 'chicken'

fuaŋ 'outside' + bran 'person' > fuaŋbran 'outsider/foreigner'

kʰia 'come out' + dun 'go' > kʰiadun 'migrate'

(b) Examples of (Noun + Verb > Noun) combination:

kʰrug 'head' + rog 'pain' > kʰrugrog 'headache'

lui 'stomach' + rɯi 'ache' > luirɯi 'stomachache'

lai 'leg' + thum 'press/mark' > laithum 'footstep'

kʰo 'water' + noi 'flow' > kʰonoi 'river'

kʰo 'water' + bɔh 'big' > kʰobɔh 'sea'

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Riniva Thakuria
Word Formation in Bugun: Compounding and Affixation   154

noʊ 'think' + ruə 'keep' > noʊruə 'remember'

hanai/hasiaŋ 'sun' + ʧioʊ 'move upward' > hanaiʧioʊ 'sunrise'

hanai/hasiaŋ 'sun' + jɛm 'move downward' > hanaijɛm/ hasiaŋjɛm 'sunset'

(c) Examples of (Noun + Preposition > Noun) combination:

hamaŋ 'sky' + kʰuŋ 'above' > hamaŋkʰuŋ 'heaven'

hamaŋ 'sky' + kʰuŋ 'above' + apʰuə 'father' > hamaŋkʰuŋ-apʰuə 'God'

2.2 Affixation: An affix is a grammatical element that is combined with a word, stem, or phrase to produce derived or inflected forms. Affixation is a morphological process whereby a bound morpheme, i.e., an affix, is attached to a morphological base. According to Manova (2015:1), affixation is the morphological process whereby an affix is attached to a root or stem. Affixation is one of the major morphological devices for creating new words in the languages of the world. Affixation occurs when a morpheme is attached to a root (Alhasibunur, 2016).

(a) Examples:

haləŋ 'family' + pʰo (suffix) > haləŋpʰo 'family member'

hɔ̃ 'house' + pʰo (suffix) > hɔ̃pʰo 'house member'

atʰiəg 'strange' + pʰo (suffix) > atʰiəgpʰo 'stranger'

zigi 'word' + gam (suffix) > zigigam 'alphabet'

pʰuaŋ 'outside' + bran 'man' + tʰek (suffix) > pʰuaŋbrantʰek 'foreigner'

3. Conclusion: This paper is a preliminary study on the most common types of word formation processes found in the Bugun language. This language is one of the endangered languages listed in the UNESCO Atlas of the World's Languages in Danger. Only a handful of research can be found on the language of this community. Hence, it is essential to document and preserve the language before it becomes extinct. Therefore, focus should be given on this community and further research needs to be done.

==

References

1. Alhasinubur. (2016). "The Analysis of Morphological Process of Students' English Utterances" in Journal of Languages and Language Teaching, Vol. 4 No.2.
2. Barbora, M. (2015). *Bugun Nyo Thau: Bugun reader: A Collection of Bugun Folk Tales, Stories, Proverbs, Songs, Rituals and Lexical items*. EBH Publishers, Guwahati.

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Riniva Thakuria
Word Formation in Bugun: Compounding and Affixation   155

3. Grewal, D. S. (1997). *Tribes of Arunachal Pradesh: Identity, Culture, and Languages*, (Vol. 1). South Asia Publications.

4. Leiber, Rochelle. (2016). *Introducing Morphology*. Cambridge University Press, UK.

5. Manova, S. (2015). *Affix Ordering across Language and Framework*. Oxford University Press, USA.

6. Schmid, H.J. (2015). "The Scope of Word-Formation Research"

7. Yule, G. (2010). *The Study of Language*. Cambridge University Press, UK.

==

Riniva Thakuria
Assistant Professor, Department of English
University of Science & Technology Meghalaya, Techno City
Ri-Bhoi, Meghalaya-793101
avinir18@gmail.com, Contact: +918486646916

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Riniva Thakuria
Word Formation in Bugun: Compounding and Affixation   156

Causatives in the Sham Variety of Ladakhi[1]

Saurabh Kumar Nath, MPhil
University of Delhi, Delhi-110007
saurabhkumarnath@gmail.com

==

Abstract

Ladakhi is a Sino-Tibetan Language spoken mainly in the Ladakh region in the Indian state of Jammu and Kashmir. In this paper, I primarily discuss the causatives in the Sham variety of Ladakhi, spoken in the lower part of Ladakh. I explore causatives as a valence increasing device which is expressed both lexically and morphologically in Sham-Ladakhi. I also explore how the role of the arguments changes in monovalent, bivalent and trivalent predicates when a causative situation is expressed in the verb stem. Furthermore, I explore the relationship between the direct-indirect causation and lexical-morphological causatives in this variety.

Keywords: Sham-Ladakhi, lexical and morphological causative, direct and indirect causation

1.0 Introduction

A causative is a valence increasing operation in which a subject cause someone or something to do something. It is defined as the addition of an external AGENT (causer) in an event, and thus the valence of the predicate increases. Payne (1997:176) describes a causative as "a linguistic expression that contains in semantic/logical structure a predicate of cause, one argument of which is a predicate expressing an effect". Causatives, as Payne (1997:176) categorizes them, can be divided into three types: lexical, morphological and analytical causatives. In Sham-Ladakhi, the presence of both lexical and morphological causatives is observed.

1.0.1 The Ladakhi Language and Speech Community

Ladakhi is a Sino-Tibetan Language spoken mainly in the Ladakh region in the Indian state of Jammu and Kashmir. The Census of India 2001 reported that there were 104618 Ladakhi speakers, but the latest Census of India 2011 reports an exponential decrease in the number of Ladakhi speakers, which is 14952.[2] Ladakhi is different enough from Tibetan. Ladakhis and Tibetans often use Hindi or English for communication. Educated Ladakhis usually know Hindi/Urdu and often English. Within Ladakh, there is a range of dialects/varieties of Ladakhi. The language of the Chang-Pa people may differ markedly from

---

[1] The first analysis of the present paper is done by the 'valence change in Ladakhi' group during my MA at the University of Delhi. I hereby acknowledge all the contributions of my group members namely Priya, Kaushika, Anwesha, Basundhara, and Amit.

[2] http://www.censusindia.gov.in/2011Census/Language-2011/Statement-8.pdf Accessed on 14-02-2022

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Saurabh Kumar Nath, MPhil
Causatives in the Sham Variety of Ladakhi   157

that of the Purig-pa in Kargil, or the Zangskaris, but they are all mutually intelligible. Due to its position on important trade routes, the racial composition, as well as the language of Leh, is enriched with foreign influences. Traditionally, Ladakhi had no written form distinct from classical Bhoti, but recently several Ladakhi writers have started using the Bhoti script to write the colloquial tongue. (Tashi 2010:2)

Grierson (1909) said, "the dialect of Ladakh is not the same all over the district. Our information about the local variations is, however, rather scanty. The dialect of Khalaste and of Lower Ladakh generally has preserved some old features which have been lost in the Leh dialect. Thus, the genitive is distinguished from the case of the agent, and several words have presented more ancient forms."

Map 1: Map of Ladakh[3]

There are five regional varieties of Ladakhi-Zangskar Ladakhi, Nubra Ladakhi, Upper Ladakhi, Lower Ladakhi and Central Ladakhi. Upper Ladakh also called Stotpa, is spoken in the higher altitude regions. This variety shows a marked influence of Tibetan on its phonology. Lower Ladaki, also called Sham/Shamma is spoken in the northwest of Leh, in places like Khaltse, Timizgam etc. While the Nubra variety is spoken in the north of Leh, mostly in Nubra Tehsil, the Zangskari variety is spoken in the west of Leh and spread all over the Zangskar tehsil. The Central Ldakhi, also called Leh-Ladakhi is spoken in Leh and in the neighbouring areas and is accepted as the standard form. These regional varieties differ phonologically, grammatically as well as lexically. (see Koshal 1979 for details).

1.1 Data and Methodology

Data for the present study is drawn from three native speakers from the Sham variety of Ladakhi. The first preliminary observation of the study was noted during the preparation of

---

[3] https://commons.wikimedia.org/wiki/File:Ladakh_locator_map.svg accessed on 12.02.2022

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Saurabh Kumar Nath, MPhil
Causatives in the Sham Variety of Ladakhi   158

my MA dissertation at the University of Delhi in 2019. The study is then supplemented by additional data elicited from two native speakers of Sham-Ladakhi in 2021.

1.2 Causatives in Sham Ladakhi

The Sham dialect of Ladakhi shows both lexical and morphological causatives. Lexical causatives are discussed in section 1.2.1 followed by morphological causatives in section 1.2.2.

1.2.1 Lexical Causatives

In lexical causatives, a different lexical item is used to express causation. Just like English has a distinct causative verb 'kill', and a non-causative verb form 'die', Ladakhi also uses a different lexical item to indicate causation. In example (2), a distinct lexeme *ṭeṭčas* 'feed' is used when an external AGENT *ama* 'mother' is added to the event of *zočas* 'eat' in example (1). The external AGENT ama 'mother' in (2) is marked with ergative case marker –*e* and the AGENT argument *tʰugu* 'the child' of the bivalent predicate in (1) is marked with –*a* 'non-agentive' when causativized as in (2).

(1)   tʰugu-e pʰatiŋ   zo-s-ṭok
        Child-ERG   apricot eat-Past-RPT
        'the child ate an apricot.'

 (2)   ama-e   tʰugu-a pʰatiŋ   ṭeṭ-s-ṭok
        mother-ERG   child-NA   apricot feed-Past-RPT
        'The mother fed the child an apricot.'

Example (3) shows a non-causative form *šiṭ* 'die', and its causative form *šaṭ* 'kill' is shown in example (4).

(3)   tʰugu   ši-s-ṭok
         child   die- Past-RPT
        'The child died.'

(4)   Stenzin-e   tʰugu-a   šaṭ-s-ṭok
         Stenzin-ERG   child-NA   kill- Past-RPT
        'Stenzin killed the child.'

1.2.2 Morphological Causatives

In Ladakhi, the valence is increased by one from monovalent to bivalent morphologically by affixing the causative suffix -*čuk* to the verb root. In example (5.b), the verb *goṭčas* 'laugh' is suffixed with -*čuk*. The external AGENT *ŋa*, '1SG' is marked with ergative case marker –*e* and the SUBJECT argument *tʰugu*, 'the child' of the monovalent predicate (5.a) is marked with –*a* , non-agentive when causativized as in (5.b). Moreover (5.c) is ungrammatical as *goṭčas* 'laugh' is not a labile verb.

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Saurabh Kumar Nath, MPhil
Causatives in the Sham Variety of Ladakhi   159

(5.a) tʰugu   got-s
        child   laugh-Past
        'The child laughed.'

(5.b) ŋa-e   tʰugu-a   got-čuk-s-pin
        1SG-ERG   child-NA   laugh-CAUS-Past-CTL
        'I made the child laugh.'

(5.c) *ŋa-e   tʰugu-a got-s-pin
        1SG-ERG   child-NA   laugh-Past-CTL
        'I laughed the child'

Examples (6.a and 6.b) show that the valence is increased by one from bivalent (example 6.a) to trivalent (6.b) morphologically by affixing the causative suffix -*čuk* to the verb root, *zočas* 'eat'. The external AGENT (i.e. the agent of the cause) *tenzin* 'Teznin' is marked with –*e* and the AGENT of the caused event *tʰugu* 'child' is marked with –*a*. The inanimate PATIENT *pʰatiŋ* 'apricot' is unmarked. It is important to note that the word order of the agent and patient of the caused event can not be reversed.

(6.a) tʰugu-e   pʰatiŋ   za-s-ṭok
        child-ERG   apricot   eat-PAST-RPT
        'The child ate an apricot.'

(6.b) tenzin-e   tʰugu-a   pʰatiŋ   zo-čuk-s-tok
        tenzin-ERG   child-NA   apricot   eat-CAUS-PAST-RPT
        'Tenzin made the child eat an apricot.'

Examples (7.a-7.d) show that the valence is increased by one from trivalent to tetravalent morphologically by affixing the causative - *čuk* to the verb root *ṭaŋčas* 'give'. The external AGENT (i.e. the agent of the cause *ŋa* '1SG' in (7.b) and (7.d) is marked with –*e* 'Ergative' and the AGENT argument *tenzin* 'tenzin' of the trivalent predicate in (7.a) and (7.c) is marked with –*a* 'Non-Agentive' while causativized. However, the RECIPIENT argument *bumo* 'woman' of the trivalent predicate retains the marker –*a* and the THEME *pʰatiŋ* 'apricot' and *tʰugu* 'child' of it remains unmarked as well when causativized.

(7.a) Tenzin-e   bumo-a   pʰatiŋ   ṭaŋ-s-ṭok
        Tenzin-ERG   woman-NA   apricot   give-Past-RPT
        'Tenzin gave an apricot to the woman.'

(7.b) ŋa-e   Tenzin-a   pʰatiŋ bumo-a   ṭaŋ-čuk-s-pin
        1SG-ERG Tenzin-NA   apricot woman-NA   give-CAUS-Past-RPT
        'I made Tenzin give an apricot to the woman.'

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Saurabh Kumar Nath, MPhil
Causatives in the Sham Variety of Ladakhi   160

(7.c) Tenzin-e   bumo-a   tʰugu   ṯaŋ-s-ṯok
    Tenzin-ERG   woman-NA   child   give-Past-RPT
    'Tenzin gave a child to the woman.'

(7.d) ŋa-e   Tenzin-a   tʰugu bumo-a   ṯaŋ-čuk-s-pin
    1SG-ERG   Tenzin-NA   child   woman-NA   give-CAUS-PAST-RPT
    'I made Tenzin give a child to the woman.'

Valence adjusting operators are very common in verbal morphology. Ninety per cent of the languages investigated by Bybee (1985) have the morphological manifestation of valence marked on the verb. In the Yagua language, 'the valence adjusting suffixes are consistently closer to the verb root that the TAM suffixes (Payne 1997:172-73). The same case has been observed in Ladakhi as well. The verb morphology of the Ladakhi morphological causative clause is:

Verb Root-CAUS-Time maker –(CTL/RPT)

1.3 Direct and Indirect Causation
In Ladakhi, direct causation is expressed lexically. A different verb *satčas* 'kill' in (8.b) is used to causativized the verb *šičas* 'die' in (8.a). Similarly, in (9.b) a different verb *teṯčas* 'feed' is used to causativize the verb *začas* 'eat' in (9.a).

(8.a) tʰugu   ši-s-ṯok
    Child   die-Past-RPT
    'The child died.'

(8.b) Tenzin-e   tʰugu-a   sat-s-ṯok
    Tenzin-ERG   child-NA   kill-Past-RPT
    'Tenzin killed the child.'

(9.a) tʰugu-e   pʰatiŋ   zo-s-ṯok
    Child-ERG   pʰatiŋ   eat-Past-RPT
    'The child ate an apricot.'

(9.b) ama-e   tʰugu-a   pʰatiŋ   teṯ-s-ṯok
    Mother-ERG   child-NA   apricot feed-Past-RPT
    'The mother fed the child an apricot.'

However, indirect causation is expressed morphologically by suffixing –*čuk* to the verb roots as shown in (10.a) and (10.b).

(10.a) Tenzin-e   tʰugu-a   ši-čuk-s-ṯok

===
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Saurabh Kumar Nath, MPhil
Causatives in the Sham Variety of Ladakhi   161

Tenzin-ERG   child-NA   die-CAUS-Past-RPT

'Tenzin made the child to die.'

(10.b) Tenzin-e   tʰugu-a   pʰatiŋ   zo- čuk-s- ṭok

Tenzin-ERG   child-NA   apricot   eat-CAUS-Past-RPT

'Tenzin made the child eat an apricot.'

1.4 Conclusion

This study shows the presence of causatives as a valance increasing operator in Sham-Ladakhi. It is observed that valence increases both lexically and morphologically in this language. While lexical causatives express primarily direct causation, morphological causatives express indirect causation. The *–čuk* morpheme is suffixed to the verb roots for morphological causatives.

==

Abbreviations

CAUS: Causative marker, CTL: Control by the AGENT, ERG: Ergative case, NA: Non-Agentive case, RPT: Reported form, SG: Singular number.

==

References

Grierson, G. A. (1909). *Linguistic Survey of India* (Vol 3, Part 1). Calcutta: Superintendent of Government Printing.

Koshal, Sanyukta. (1979). *Ladakhi Grammar.* Delhi: Motilal Banarasidass.

Payne, Thomas E. (1997). *Describing Morphosyntax- A guide for field linguists*. Cambridge: Cambridge University Press.

Tashi, Konchok. (2010). Polysemy in Ladakhi. University of Mysore at Mysore Doctoral thesis, Mysore, Karnataka.

==

==
Language in India www.languageinindia.com **ISSN 1930-2940 22:4 April 2022**
Saurabh Kumar Nath, MPhil
Causatives in the Sham Variety of Ladakhi   162