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CAN WE HAVE HEAVEN ON EARTH?

An Insightful View from Philosopher, Educationist and Entrepreneur
Jimmy Teo

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Life on earth is but a brief moment, a wind;
We will say 'Good byes' to some friends
And some will do likewise
To us - one fine day, just a matter of when.

Heaven has no pain, sadness or disease
Misunderstanding, hatred, caustic people, death
But on earth
God gives us light to shine on our oft difficult path
Laughter to cover the sadness & pains
Kindness to displace arrogance
Ability to help & inspire others
Free will to do good or bad
The best or worst.

Can we have heaven in our hearts?

Can we live like in heaven,
Providing succour to those in pain & sorrow

Walking alongside those needing genuine help
Doing good in mind, heart & words?

Knowing that life will end one fine day
It is good to contemplate
How we must use our remaining days
To be, think & speak 'Good'.

1004hr/Mon/31.7.17/Home: Arc@Tampines, Singapore

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Rabha Speech Community - In Colonial and Post-Colonial Eras

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Abstract

Rabha, one of the endangered Mongolian Linguistic communities migrated to India long before the establishment of British colonial empire. This Sino-Tibetan group of people migrated to North-Eastern part of India and occupied especially in North Bengal, the history of which is associated with the Kirata civilization.

The present study will look back to the gradual shifting status of this speech community in different socio-economic and political era in this land of multilingual hub.

Keywords: Mongolian tribes, Sino-Tibetan Language, Forest regulation, Church Christianity, Multilingualism, Language identity, Rabha and Koch

Introduction

Long before the pre-colonial era the Rabhas had come to North Bengal. They are here even before the 'Koch' empire was established. They arrived at the Bhamhaputra Valley of Assam from Tibet along with other Mongolian groups. From here one group migrated towards the far eastern part of India via moving towards south and another group moved towards Dooars and Cochinbhar, the opposite side of the river Brahmaputra (Saha, Reboti Mohan, 1983).

Rabha adopted the socio-cultural life in Indian Multilingual, cultural, ethnological environment under the precolonial, colonial and even in the postcolonial era. Initially they were associated with agriculture and an adventurous forest life. But when the Britishers introduced new local laws and restrictions regarding forest and wild life the Rabha communities of North Bengal visited a unique problem. They used to live their forest life and had to move towards the new professions by the rules of Britishers. The British noticed the Rabhas indulgence towards

forests and wild life and that had made them to recruit these Rabhas as plantation labors and forest guard's assistance. They started to compromise their identity and livelihood in order to survive and settle in this era under the British Empire. They took beneficiary efforts from then masters in form of education, living lessons, and even religious lessons which interns influenced their own language.

Rabhas of North Bengal in Pre-colonial Era

Rabha is a well-known and renowned community of North-east and eastern parts of this country. There is a great confusion regarding the origin and social identity of this community. And this is because there is not much history available for the tribes.

The name *Rabha* itself is not original. They believe that others or outsiders had given them that name. They believe that they are 'Koch'. From research we can find that "Kocha is the silenced muted identification and publicly recognized identity of the community" (Karlson, 1997). We can draw a conclusion that both Rabha and Koch are same by comparing the exact similarities of their anthropological characteristics, religious beliefs, social customs and traditions and other aspects.

Conversion of Rabha Name in the Colonial Era

Now the question is how Kochs became Rabha. The Rabha themselves feel proud to introduce themselves as Koch. From field survey I clearly see that they believe and identify themselves as Koch. Evidently use of such identify is found in their own daily life. They introduce their language as **Kocha-crau** (crau- language), song as **kocha-chaе** (chaе-song), culture as **kocha-alekachar** (alekachar-art), and dance form as **kocha-baumani** (baumani-dance). (Saha, Reboti Mohan, 1983).

Evidently a lot of their social forms are named as Kocha which is strongly and proudly associated with every possible thing. Now the name 'kocha' means 'ancient'. The name 'Rabha' means 'invited person'. A folklore story about the name Rabha is that when Garo community was ruling this part of India, King Huiseng of Garo invited Koch community to their kingdom to cultivate their land on behalf of them as they were not well versed with agricultural cultivation.

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On the other hand, Koches were well known and trained cultivators. King Huiseng was very impressed with Koches as they were pretty successful in their venture of cultivation. Thus, the wise king invited some Koch people to permanently stay with them so that they can learn the process of cultivation from Koch. This invitation in Garo language is called as 'Raba'. This is how Rabha migrated to Someswari valley from low lands of Garo hill and Bhramputra valley. Raba means invited. And later on 'Raba' became 'Rabha' because of the evolution of utterance. This is between 1450-1460 AD. The above said folk story has strong historical evidence that the name Rabha is given by others. (Saha, Reboti Mohan, 1983).

One 17th century Persian writer Mirjanathan in his book Baharistan-E-Ghaibi (B. Majumder, 1990) mentioned the name Rabha. This signifies the change in Raba to Rabha. In pre-colonial era this is probably how Koch of low Bhramputra Vally and North Bengal became Raba and later Raba became Rabha.

Change of Monolingual Rabha Life to Multilingual Complex Life in Colonial Era

Though this community migrated to India long before the Britishers come to India, the colonial era puts a strong evolutionary measure to put the Rabha community in a typical situation which they are facing for a long time now.

When Britishers came to India, they implemented new laws and regulations across the territory. First they started the population counting by 1872. When the result came out by 1901 we could not find any Rabha there. But in 1911 British India the census report showed 722 Rabha which was significantly the first time Rabha name was mentioned in a government official document. This is how the Pre-British Indian Koch became Rabha in colonial era.

In Post-independence era, Rabhas are identified as Scheduled Tribe in the Plains in West Bengal and Assam and Scheduled Tribe in the Hills in Meghalaya. The 1961 census report of Goalpara shows that Rabhas are identified as Hill and forest tribes. But the Koches were identified as a Scheduled Caste in the same report. Thus the distinction between Rabha and Koch was created in the colonial era by identifying them separately and in Postcolonial era they became separate identities. Institutionally Koch themselves wanted to be identified as Rabha.

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This is to enjoy the government facilities associated with Scheduled Tribes. This is why now-a-days we can find that though the Father may be named as a Koch, the Son may take the surname Rabha.

Change in Social Outcast Position

The Rabha community went through a drastic change in the colonial period. Basically the Rabha people were forest dwellers in North Bengal. They used to live in forest and served their living based on agriculture.

When Britishers came to this part of India, they identified the possibility for Tea plantations in this part. They identified that the soil and land are best for the Tea Industry to grow. Thus they identified versed areas to cultivate and maintain tea plantations. When they started to implement their plan, they also introduced new laws in order to protect their interests. They introduced new forest laws and cultivation laws like Tea Plantation Law under which cutting trees and cultivation of other sorts were banned. The original inhabitants of this land, Rabha people, lost their right to cultivate crops they traditionally planted and harvested to maintain their livelihood. They were restricted from cutting the trees as well as cultivating other plants including Tea.

The autochthonous people of the Dooars such as the Koch-Rajbanshis, the Bodos, the Lepchas and specially the Rabhas were wholly dependent on their traditional economic system. They showed repugnance in responding to the allurements of work as labourers in the growing and expanding British tea gardens. The Britishers then had no other option but to bring labour from outside. The majority of the people of southern and eastern Nepal were very poor; and after the treaty of Sagauli in 1816 the Gorkhas were recruited in the British Indian Army. In the same way, when the addition of labour became essential for the burgeoning Tea industry, the British authority identified the poor half-fed people of southern and eastern Nepal as possible source of labour for the Tea industry. After the treaty of Sinchula in 1865 the British government also encouraged the immigration of Nepalese in order to populate the sparsely inhabited zones of the Dooars down the Bhutan hill. But as the Nepalese were not adequate in number to meet the demand of labourers in the Tea industry in the Dooars, the Britishers decided to bring labourers

from the Santal Parganas and Chhotanagpur plateau of Bihar where large number of tribal as well as poor people namely Santals and Oraons lived without fixed and settled economy. The Rabha people were one of the most affected communities since traditionally they used to live a forest life. But the British rule and their laws prohibited felling trees in reserved forests and declared such acts punishable by law. This deprived them of their traditional ways of living in the forest enclaves.

Britishers established Forest Law in 1865. Rabhas lost their livelihood in forest and were forced to work as buffer or 'Faltu' labor for the Britishers. But majority of these people moved towards villages to live along with other tribes and localities. One interesting thing is that there are no villages or places found where it can be said that Rabha lives here as a majority population of a village. It is always seen that some numbers of Rabhas live with several other tribes or community people within the same village. (Saha, Reboti Mohan, 1983).

Change in Religious Front

When the foreign ruler established their colonial roots, they brought trade, invention, social justice and even legislation. But they also brought Christianity with them. The Church was responsible to educate local inhabitants of these places. The Christian missionary church introduced English and started to educate the people in remote places of North Bengal. It had an enormous impact on the Rabha language. The main aim was to bring this tribal society to the main stream, but in this process changes took place which resulted in losing certain elements of their original culture and institutions.

One major impact of colonization in India is the establishment of Christianity missionary Church. Forest dwellers Rabha were greatly impacted by this. Even in my field survey it was evident that Christianity had a great impact. Basically Rabhas are worshipers of nature god. But in colonial and postcolonial era it is seen that they are more in Churches rather than in their own temples. (Majumder Bimalendu, 2008)

Traditionally Rabha was a society where it was seen that women were the leaders of the family. The maternal influence was greater in a Rabha family. In due course it gradually changed and Rabhas adapted to men as leaders of family as in other communities in India.

Based on the Tea Industry, there was already a partition in the Rabha society in North Bengal. One section stayed in the forest by agreeing to the condition brought forward by the colonial empire and the other section moved towards plains of north Bengal for cultivation and agricultural life. The forest dwellers could have retained their original heritage and culture and norms as they were in the deep into the forest which was completely protected by the forest itself. Their contact with Christian missionaries gave them education, importance and other social values, but it also changed the originality of the tribal group. Western culture was introduced to the Rabha society because of which a lot of religious migration took place among Rabha forest dwellers. Thus the social customs, norms and basic social identity of old Rabha community became obsolete.

On the other hand, the Rabhas who adopted cultivation and agriculture as their primary way of living in the plains developed strong association with Hindus in the plains of North Bengal. This also made them to learn and speak other language like Bengali. Thus the way of life made these Rabha speakers bi-lingual /multi lingual. (Majumder Bimalendu, 2008)

A lot of other factors may be contributing to the fact that Rabha is an endangered language and society, but it seems very clear that colonial rule was an important factor.

Effect of the Colonial Era in Rabha Life

In the postcolonial era the impact of British colonial raj was quite evident in every aspect. Like the way they used to build their home has changed in multi –lingual culture. They used to build houses facing east or west only. Bamboo, grass, leaves and other materials were used to build it. But colonization and its effect actually abolished this process of house building. Now even the grandson has never seen such a house where as the great grandfather in the same family used to live in one.

In north Bengal though the clothing got a drastic change in the community, it has a modern touch to it. Not too long ago the Rabha women used to make their own traditional clothing which covered from knee to neck. The lower part of this garment was used to be called as 'Loufun' and the upper part was called 'Kambangh'. An additional cloth they used to wrap in their west was called 'Fakchek'. The men used to wear clothing named 'Sakok'. But now men wear shirt, pants, Dhoti, Kurta and women wear sari, churidar, etc. The forest dwelling Rabhas still wear their traditional clothing but the village Rabhas left wearing their traditional garments.

The Rabha community was unable to take advantage of formal education in post-British era till 1986-87. There may be many reasons for this. Government inefficiency is one of the reasons. But even today the literacy problem is more acute in Rabha compared to other communities, especially in forest dwellers. It is seen that the forest dwellers are very hard to convince regarding formal education.

The Koch and Rabha identity crisis is also one of the results of the pre- and post-colonial eras. In independent India, the Rabhas are identified as a Scheduled Tribe whereas the Koch are identified as a Scheduled Caste. Now for benefit of concessions in government exams, job interviews and other government facilities Koch of this area name themselves as Rabha. From the Census reports it is also seen that there is confusion between the names of 'Koch' and 'Rabha'. The Census Report of 1961 shows that the population of Rabhas in West Bengal was 6053 and in 1971 the report showed 2466. Accordingly the 1961 census showed that the Koch population was 3522. In 1971 this increased to 17257. This unnatural growth leads to a confusion of identifying the community. Probably the counting has been done for the same tribe twice. Now, to lead on from this point I discovered that from the social-cultural anthropological side both Koch and Rabha are of the same origin because it is found that both the communities worship the same god; they have the same food habits, same basic social fundamental values regarding rituals, festivals and marriages. Both the communities have similar social value where women are considered as head of the family.

Both Koch and Rabha communities decided to come together to overcome political and social differences and emerge as one united community. Both the communities came together in

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1973 in the month of January when in the 1st, 2nd and 3rd of January they gathered in Dhubri District of Assam and subsequently in March 8th, 9th, and 10th in Konkrajhar district of Assam. Leaders, socially recognized people, teachers and representatives from both the communities of Koch and Rabha came together to resolve all differences and made the first attempt to emerge as one big community to overcome social and political disadvantages. They announced that both Koch and Rabha are same and uttered ‘kouchan Rabha, rabhaun kouch’ means Koch is Rabha and Rabha is Koch. They tried to connect or merge Koch and Rabha and gave them one name as Rabha. In this pursuit they formed “Bebak Rabha Crouang Rouchum” means “Nikhil Rabha sahitya sabha”. (Rabha, Rajendranath, 2002).

There are bi-lingual, tri-lingual or rather multi-lingual effects on Rabha. Here we observed how socio-political aspect has actually influenced this group of people to leave their own language, cultures and even surroundings. The multi-lingual surrounding (Bengali, Ranjbanshi, Sandri) dominated the use of ‘Kochacrau’ which is the mother tongue of the Rabhas and that is very much evident till now. Another reason of the endangerment of this language, according to Dr. A. S. Koch of Assam, is that the “civilized” regarded ‘Kochacrau’ as “uncivilized, uncultured and vaguer language to speakers”. The super strata people of North Bengal marginalized them as Slang language speaking people which is very unfortunate and has deepened the endangerment.

I have done some linguistic analysis of their language; it can be used to preserve the Rabha language. My findings are based on field survey. The discussion is as follows.

Descriptive Properties of Rabha Language

The descriptive properties of the Rabha Language are available sporadically here and there, but there is no such study done on the Kochcru community of the Rabha Sub Groups. The present study will try to provide this missing study while identifying the common tendency of the population towards their mother tongue.

A) **Phonology:** The following presents the phonemic contrast.

Example: /e:/ /u/ ening – /e/ning (this) uning – /u/ning (that)

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/p/ : / ph/ par - /p/ar (flower) phar – /ph/ar (night) etc...

B) Morphology: Like other languages, Rabha has also derivational and inflectional systems. The vocabulary shows that it has monomorphemic and derivational words. The mono-morphemic words which are free in use are known also as simple words. It has also the derivational process. Therefore the words from both these groups can be identified considerably. Words in compound structure are also there. Therefore the words in Rabha language can be categorised structurally as Simple, Derivational and Compound Words.

i) Simple word: Consists of one morpheme and those are free in use.

Eg: dan – bed

phang – tree

mik– man

ii) Derived Word or Derivational Morphology

Several derived words have derivational inflections. Words containing a free morph + bound morph.

Eg. (by adding derivational inflection)

pir (free morph) + ae (bound morph) > pirae (up)

nam (free morph)+ sha bound morph) > namsha (daughter in law)

Like this Noun + suffix = New word

Eg. nam + sa = namsa (daughter in law)

coplak + sa = coplaksa (handle)

micik + sa = miciksa (female child)

cham + i = chami (be wounded)

Derivational word (by adding prefixes) i.e., Prefix + Base = complex word.

‘nang’ means relatives; related with husband or wife’s family.

Eg. a - nang + sa = anangsa (brother of wife)

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au - nang + sa = aunangsa (sister of husband).

Here the prefix 'a' represents wife's family and 'au' represents husband's family.

Words are also formed by adding a suffix to the root forms, namely, root + suffix = new word

Eg. √tan + tini = tantini (keeping on behalf)

 √tak + tini = taktini (doing on behalf)

iii) Compound Word: Besides the derived forms Rabha has also the compound words which consist of more than one free morph. These are compound in structure to generate a new word.

Eg. chika + baulang = chikabaulang (white water, local liquor)

 chika + tungtung = chikatungtung (hot water)

iv.) Inflectional Morphology: The inflectional system is a little different which has seen new development after the migration. Some inflectional features can be noted.

Eg. Root + suffix = complex word

fai + ta = feita (come)

fai + auno = faiauno (should come)

fai + rauno = fairauno (will come) etc.

c) Syntax: In Rabha language the word order is very important. The tendency of Kochacru in simple sentence is towards SOV pattern.

Subject comes first then object and then verb...

Eg. tepsi mae saya

S O v

tepsi mae saya

tepsi rice eat

tapsi eats rice.

In Rabha sentences, there are two parts, which are the Subject and the Predicate, though the absence of subjects can be noted in the sentences.

Eg: Interrogative sentence (Imperative)

biyoug loia – ‘where are (you) going?’

The subject is absent here which is also similar to Bengali.

i) Simple sentence of Rabha language:

Saksa haboi-marapni mik bri swa toya.

A farmer male four children had.

A farmer had four male children.

Like this the compound and complex sentences of Rabha language may be described.

i) Compound sentence of Rabha language:

a. lai nateng cugraia.

Give neither die.

b. u gasa duphu nekei tana sa:m taukau tana.

He a snake saw and killed.

He saw a snake and killed (it).

Conclusion

The Rabha community people of North Bengal migrated to this particular part of West Bengal in 2000 BC. This Sino-Mongoloid group of people was one of the first to established their empire and rule this part of the world. They have strong ethnic heritage of culture and customs. In the pre-colonial era, they were settled in their forest life and were building their own strong social life.

In the colonial era the Britishers could not provide them the necessary social upbringing and even the required social justice.

The division of the original Koch community into Rabha and Koch, then the division of forest dwellers Rabha into Forest dwellers and village dwellers happened in this colonial era and because of colonial laws.

The migration of forest Rabha people into plains of Brahmaputra and North Bengal happened in this era, which eventually forced these people to live with multi-lingual and multi-ethnic culture. This eventually forced them to lose several aspects of their original culture and identity as a community.

And the language of Rabha, 'kochakru' itself is now endangered as Rabha and Koch both are dominated by strong communities surrounding them.

The Bengali and Rajbangsi languages have a large influence on the Rabha Language. Especially in the village this influence works more prominently. But now this influence is found among the forest dweller's language also as they are moving towards the villages for better social life. As a result their language is getting changed due to the language contact with Bengali, Rajbangsi, etc. The features of original Rabha are in the process of disappearing. Because of speaking many other languages, their mother tongue is becoming obsolete gradually. The new generations are unfamiliar with their mother tongue. Inter-caste marriage with Rajbangshi also has become one of the causes of infiltration from other languages. The existence of the language is now a matter of question because of all these infiltrations.

Rabha language did not have inflection as a grammatical feature of their language. But now they are adopting/have adopted inflectional system. Thus the originality of Rabha language is getting obsolete day by day.

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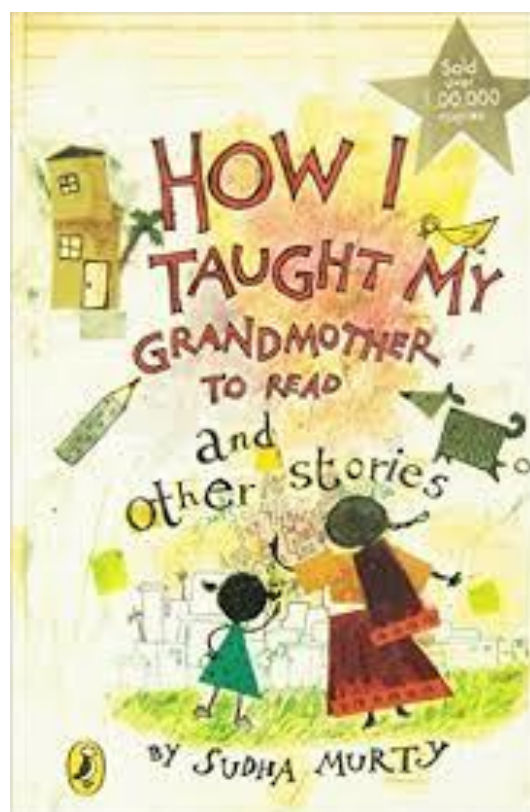
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Rabha Speech Community - In Colonial and Post-Colonial Eras

Teacher-Student Relationship Depicted in Sudha Murty's *How I Taught My Grandmother To Read And Other Stories*

E. Dhivya, Ph.D. Scholar



Abstract

This article focuses on the teacher-student relationship depicted in Sudha Murty's *How I Taught My Grandmother To Read And Other Stories*. The book presents interesting episodes of how even the ordinary events and the simple teaching-learning we receive in our life may be very significant for our future life. Each story is a slice from the author's life. But Sudha Murty presents these in a manner the readers are able to see how they fit in the pictures she draws. The discussion in the paper focuses on family and non-family relationships, respect and honor to the teachers and our elders, who are endowed with wisdom and on what children and others could do

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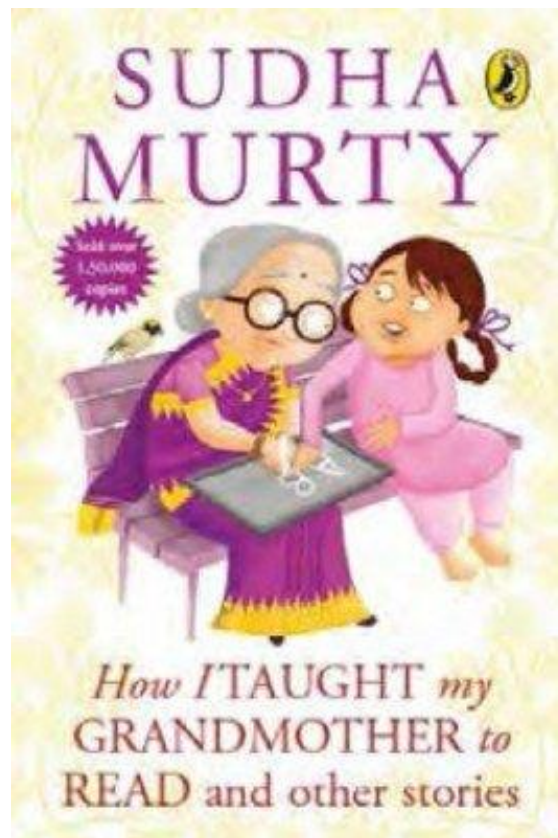
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to improve our lives. Several stories or narratives presented in the book are discussed and the ideal behind the stories are explained.

Keywords: Sudha Murty, teaching and learning, elders, students and experience and wisdom.

How I Taught My Grandmother to Read and Other Stories



How I taught my grandmother to read and other stories is an interesting collection of short stories. Each story is a slice from the author's life. It is specially written for children and has very important and thought provoking statement lines like "do we tell our children about the sacrifices of the 1857 war of independence" (58). Generous grandmother, religious grandfather, a dutiful daughter, responsible son, successful husband, wise mother, comic cousin, ungrateful classmate and her own good self are highlighted in the story. The influence of some of the characters Sudha Murty met in her real life and the impact of her grandparents and her friends, colleagues are acknowledged in these stories. One of the stories, the red rice granary, is a good story which focuses on how people are let down by the rich, today. It also broadcasts about the achievements of the Infosys foundation and the writer's life of integrity. She writes also about

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the lack of essential subtlety in the characters that children would want to identify themselves with.

Focus on Grandparents

The respect and love for her grandparents is highlighted in many stories of Sudha. One such story is how I taught my grandmother to read and other stories starts with the author's own experience. The story starts with her grandmother eagerly waiting for Sudha to return from her neighbouring village. When she was back once her grandmother was in the verge of tears and she questioned Sudha what was the use of money. Money could do when one could not be independent.

Since the grandmother was unable to read and write, she would wait for her granddaughter Sudha to read the story to her. She requested Sudha to teach the Kannada script. When Sudha expressed her doubt how could she learn at the age of sixty-two, grandmother said, "for a good cause if you are determined you can overcome any obstacle. I will work harder than anybody but I will do it, for learning, there is no age bar" (5). She started to teach her grandmother and to her amazement she learned it very quickly. Sudha says that her grandmother was her first student and it was her first experience in teaching. At that time she did not realize that one day she would become a computer teacher.

Shishya/Disciple/Student Touching the Feet of the Guru/Teacher – Age No Barrier

Sudha bought the novel 'Kashi Yatre' and gifted it to her grandmother for the Dassara Festival. To her surprise her grandmother bent and touched her feet, as a token of respect for the guru. She considered Sudha as her teacher, which had taken her by surprise. But later her grandmother said "I am touching the feet of a teacher, not my granddaughter; a teacher who taught me so well, with so much of affection that I can read any novel confidently in such a short period. Now I am independent. It is my duty to respect a teacher. Is it not written in our scriptures that a teacher should be respected, irrespective of the gender and age?" (5).

Though her grandmother was not an educated person, she knew how to respect her guru. She knew the relation between a guru and a student. Through her grandmother, Sudha experienced the relationship that helped her to understand the importance of relation between student and the teacher.

Grandfather on the Role of Teacher

The role of the teacher is important in the lives of people. “Why should the teacher be respected?” (7) is well imparted to young Sudha by her grandfather. He told her the story of Arjuna, the mighty warrior in Mahabharata. He was asked by his friends why he gave so much of respect to his teacher Dronacharya.

Drona was old, not as rich as Arjuna and never ruled any kingdom. But Arjuna would always sit at his feet respectfully. In this life everything perishes over a period of time. Whether it be diamond, beauty, gold or even land. Only one thing withstands this destruction. It is knowledge. The more you give the more you get. (8)

Sudha’s grandfather told her also about a billionaire, Andrew Carnegie, who spent his money in building the libraries in villages for the welfare of the people of USA.

Sudha as a Teacher: *Hassan’s attendance problem*

The story *Hassan’s attendance problem* describes the author’s own experience as a teacher and her relationship with students. Sudha was teaching post graduate students in a Bangalore college. She had interacted with many students and it was a little impossible to remember all their names. Though in her first batch, there was a boy called Hassan, who was a tall, handsome young man with good memory. Sudha prepared morning first hour classes because students would be fresh and energetic. But Hassan always would be late to class and once in a while he apologetically requested her to pardon him and allow him to write exam. She accepted his request “A good teacher will always wish for the best of her students, though I do agree discipline is very important too” (20). Hassan was a bright student and secured first class in the final examination and passed his courses. Though he got good marks, because of his habit he could not stay in his job and lost his job. Once he came to meet Sudha to sell his software product to her. Even though he studied well, his inability to be punctual cost him his job.

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Without proper discipline it became impossible to apply his learning. His state today is the result of his own habit. She felt bad for him and asked him to try again to improve his standard. Inspired by her words he told her that he would try to do so. As a teacher she took pain to make her students successful in their careers.

A journey through Desert

In the story *A journey through Dessert* Sudha Murty narrates her experience with two young boys whose life changed in different ways by her stories. She used to drive everywhere and the petrol bunk where she fills petrol had a service station. There she met Ram and Gopal. Due to their family circumstances they were working in a petrol bunk and due to meeting so many people they learned to speak four languages. One day she gave them a story book as a gift. They became pale by seeing the book because they did not know how to read and they requested her to narrate the story instead. She could not say no to them and she narrated the story to them. After some time later she met Ram who told her about his successful life and she eagerly asked about Gopal. He told that Gopal was working as a peon. She was pleasantly surprised how her stories changed the life of two youngsters.

A student's life is like the desert, examinations are the hot sun, difficulties are like warm sand and study is like hunger and thirst. As a student you have to travel all alone collecting knowledge and skill the way the boy in the story collected stones. The more you collect the better is the life you lead later (76).

Who is great

In *who is great* story Sudha explains how a problem can be viewed from different angles. Once she told a story in class which led to a debate. "Many a times there is no perfect solution for a given problem. No solution is also a solution. Everything depends upon how you look at it. We make judgments on others depending upon what we think of them" (104). In order to substantiate, she told a story, in which she explains the relationship between a teacher and a student and a father of the student. Rathnapraba who was rich and bright, wanted to give *gurudakshina* to her guru after completing her studies though the guru told her that her father had already paid. Guru decided to test her and put her in a difficult condition asking her to deck up

with all the jewelry and come to his home all alone in the night. She was willing, her father asked her not to go. But Rathnapraba was adamant and proceeded to meet her guru, while on the way she was stopped by a young thief. She narrated her situation and he let her go on the promise that while coming back she should give all the jewels to him. But secretly the thief followed her to her guru's place. Guru was shocked to see her and blessed her for her courage. When she turned back she saw the thief and asked him to take the jewels as promised. But the thief replied "you are an unusual woman and I do not want anything from you" (107). She was appreciated by her father for her courage and her nature of keeping up words. Sudha finally concluded the story by saying that one should not blame others for their mistake and should think how it affects the person. "There is no person in this story was great. It is the way we look at it. Similarly whenever any problem arises we should view it from different angles. The decisions each of us arrives at will be different. Whenever we blame somebody, for a minute we should enter into that person's mind and try to understand why he did what he did. Only then should we take any decision" (108).

The different aspects in life, importance given to elders and experience, gratitude, unities, work ethics, love for fellow beings everything is discussed in the story collection which enables Sudha Murty to be a distinct writer. Through her narration she has shown the relationship of a student and teacher in several aspects. She explained the importance of guru and students' relation tremendously from her own experience and thus her writing has shown the younger generation how to scale greater heights in life.

Morality may be defined as one's reasoning and actions which pertain to the welfare, rights and fair treatment of persons. Moral values are fundamental to interpersonal interactions and conventions to the smooth operation of society. Sudha Murty's stories deal with culture, human relations, society and various structures of the society. Her writings enrich the readers with moral values. Her stories are heartwarming with humanity and seriousness of purpose.

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Kamala Markandaya's Modern Woman

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

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Abstract

This paper illustrates the fictional forte of Kamala Markandaya. She holds a unique place among Indian women novelists in skillfully depicting woman and her problems. By such skillful portrayals, Kamala Markandaya has heralded the dawn of a new picture of the modern woman of the twenty-first century – a woman with vision of the enlightened, awakened modern India by neatly depicting the social and cultural moves of the male – dominated society.

Keywords: Kamala Markandaya, Modern women of India, Indo-Anglian novel, *Nectar in a sieve*, *A Handful of Rice*, *Possession*, *patriarchy*

Indo-Anglian Novel

Indo-Anglian novel has played a vital role in the development of Indo-Anglian literature. In the words of Meena Shirwadkar, “Indo-Anglian fiction was the inevitable outcome of the Indian exposure to western culture and art-forms like the novel”. Murlidas Malwani regards Indo-Anglian literature as “a wonderful new literature born of the marriage between an Indian sensibility and a world language. Unlike American and Canadian literature, which comes from English speaking people, Indo-Anglian literature is an expression of those people whose mother tongue is not English. The Indo-Anglian writers wrote primarily for the Indian readers. They portrayed poverty, hunger, disease and the East-West conflict in their novels.

“The Indo-Anglian novelist”, says R. K. Badal, “recognizes man in relation to society and as such his preoccupations are the portrayal of poverty, hunger and disease: the sufferings of the innumerable poor, tradition and modernity social evils and tensions, inter-racial relations, changing values of modern civilization, crisis of character, East-West cultural contact and a few like them. Indo-Anglian fiction had a start with the writings of R. C. Dutt,

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B. C. Chatterji and Rabindranath Tagore. R.C. Dutt's *The Lake of Palms* and *The Slave Girl of Agra*, Tagore's *Gora*, *The Wreck* and *The Home and the World*, Raj Lakshmi's *The Hindu Wife*, Rajam Iyer's *Vasudeva Sastri*, H. Dutt's *Bijoy Chand*, Mrs. Ghoshal's *Unfinished song* and *The Fatal Garland*, Balakrishnan's *The Love of Kusum* are some of novels in the development of Indo-Anglian literature worthy of mention at the beginning stage. Then the novelists like Mulk Raj Anand, R. K. Narayan, Ahmad Abbas, Ahmad Ali, started gaining grounds in the fiction writing in Indo-Anglian literature-all these writers deal with themes of social evils and subsequent reforms, social problems with a political bias, existing societal problems, emancipation of women, social injustice, struggle for freedom, everyday problems of rural community, East-West conflicts, place of women and their sufferings in the society, depths of human misery and exploitation, social and economic conditions and their effects on character, human follies and human relationships, tragic waste in life, despair and quest for self-realization. Falling in line with the men writers, the female writers also followed suit depicting above such issues in their writings using the novel as a profound medium of expression with a specific purpose for societal reform through literary compositions.

Kamala Markandaya

Kamala Markandaya is one such novelist operating within the framework of the traditional novelist so as to manifest the common issues and social problems in her fictional world. She was born in 1924 in an affluent and aristocratic Brahmin family of South India. Her original name was Kamala Purnaiya. As she was born into a rich family, she got a thoroughly western upbringing. She got her primary education casually and at intervals, educated in various schools. After high studies at Madras University, she started her literacy career as a journalist writing for a weekly newspaper in India, that too, after the achievement of India's Independence. She has to her credit publication of such notable novels as: 1. *Nectar in a sieve* (1954), 2. *Some Inner Fury* (1955), 3. *A Silence of Desire* (1960) 4. *A Handful of Rice* (1966), 5. *The Coffer Dams* (1969), 6. *The Nowhere Man* (1972) 7. *Two Virgins* (1973), 8. *The Golden Honeycomb* (1977) and 9. *Pleasure City* (1982).

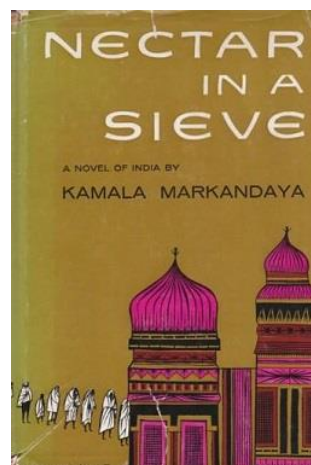
Kamala Markandaya is undoubtedly one of the major novelists on the Commonwealth scene. A. V. Krishna Rao observes:

“Markandaya’s contribution to the Inglo-Anglian fiction lies essentially in her capacity to explore....Vital, formative areas of individual consciousness that project the images of cultural change, and in her uncanny gift of inhibiting the shifting landscapes of an outer reality with human beings whose sensibility becomes a sensitive measure of the inner reality as it responds to the stimulus of change” (p. 89).

Depiction of Women and Their Problems

Kamala Markandaya holds a unique place among women novelists in the art of depicting woman and her problems. As a novelist, she portrays the various roles of a woman from the rustic to the modern Indian woman. As K. R. S. Iyengar has put it, “women are natural storytellers. It is, however, only after the second World War that women novelists of quality have begun enriching Indian fiction in English of these writers. Kamala Markandaya and Ruth Praver Jhabuvala..... are outstanding” (438). The women in the fictional world of Kamala Markandaya are on a quest for autonomy. The hindrances that stem from nature, from irregularities in the social system confine her to the time-honored and taboo-ridden mores. In a developing country, progress is definable by the law of accumulation, change in social class, the synopsis of investment and return, sowing and reaping, manufacturing and the mechanics of labour and marketing. The plight of the average man or woman being tossed about in such a context is evident in Kamala Markandaya’s novels. The woman is, constantly bracketed with ‘the poorest of the poor’ in the earlier novels like *Nectar in a Sieve* and *A Handful of Rice*.

Nectar in a Sieve



Markandaya's first novel *Nectar in a Sieve* (1954) is a first person narrative. Rukmani, the narrator heroine, describes the pathetic plight of villagers in a nameless south Indian village in colonial India. She is also "a mother of sorrows" (Iyengar 438). She has to endure shock after shock, her husband Nathan's infidelity, her daughter taking to the streets to save the family from sheer starvation, the death of the child Kuti and the final disaster of being evicted from their house. On the one hand, the villagers are subjected to the varying moods of nature; on the other hand, modern technology invades the simple village folks in the form of tannery and generates exploitation and misery. Intermittent collision with hunger and starvation gives rise to fear, "fear of the dark future, fear of sharpness of hunger, fear of the blackness of death". The trauma of privation exists in the disintegration of Rukmani's family. She wins our sympathy by the dint of her sheer will-power that endures a life without hope like "Nectar in a sieve".

Women are generally treated or depicted as one with multi-faceted roles-as a daughter, as a wife as a lover and as a mother. In Indian families, girl babies are largely unwelcome, and Kamala Markandaya's fiction does explore the unfortunate circumstances when the child who happens to be born as a female, is forced from childhood to motherhood, to be dependent on her family members. She is to be fully equipped only in household duties. "Girls in the family worked hard and were useful like the rivers whose names often given to them ----- "girls were trained from babyhood to serve others and do manual work" (Baig 24).

This picture of Ira in *Nectar in a Sieve* shows her as a sweet, obedient and hardworking daughter of Rukmani and Nathan. Rukmani, mother of Ira born to a rich heritage and culture suffers a setback by being the last daughter in the family. A last daughter in the family means a loss of everything. As the dowry problem poses a threat to every Indian family, she also endures the same and finally married to a tenant farmer who is much below her own class. "The new bride does not enjoy the emotional side of her marriage and her urges, emotions, aspirations and dreams of a happy married life find an early burial" (Kapur 43).

Traditionally, the Indian woman is said to have accepted the framework of the family with a blind faith and rarely showed a rebellious bent of mind. She was found to be docile, self-sacrificing, patient, loving and capable of suffering. Rukmani's struggle to survive is,

however, a more spirited one. She enters to her husband's house as a very modest wife and at first shows disappointment with the half-built hut and thus hurts her husband's pride. But soon she learns from the neighboring women that Nathan, her husband, had built it with his own hands. Soon she becomes proud of her husband and helps him to raise a kitchen garden. The image of woman as wife occupies a central position in Indo-Anglian fiction. Significantly recognizing this phenomenon, Dorothy Spencer remarks:

“It seems clear that in the case of woman as wife, we are dealing with a literary tradition Sita, Savitri, Shakuntala ... at any rate, they exemplify the ideal and thus express the society's values. Further, they serve as models and as such exert an influence on living men and women” (pp. 17-18).

Here, Kamala Markandaya is found amply illustrating the image of the *Pativirata* in her women characters who silently suffer in their sacrificial role, inspite of the cause of their suffering springing mainly from poverty and natural calamity. They are pictured as the daughters of the soil who have inherited age old traditions which they do not dare to question. Their courage lies in facing the challenges of poverty or calamity with a cheerful fortitude and a stubborn determination. Such is the position of Rukmani too here in *Nectar in a Sieve*. The very reason for the submissive role of woman is that “centuries of traditions have made the Indian woman the most patient women in the world, whose pride is suffering” (Radhakrishnan 3). Rukmani closes her eyes in sorrow when she hears she has given birth to a girl. The first thought that disturbs her mind is ‘who would want a daughter for the first born? This attitude arises partly because of the rigorous dowry system. She herself had suffered from it and partly she had inherited for herself, the traditional view that “a son is the father's prop and where a son is an asset, a daughter is a liability” (Mukherjee 1).

Rukmani has to face shock aftershock from nature, from her husband, from economic conditions, from ironal fate. Under Rukmani's lovingly watchful eyes, her lovely daughter grows up. In the meantime, she has also given birth to six sons. On top of it all, she has to see her lovely daughter Ira marry exactly the way she had earlier married. Ira is married to a farmer and returned back because she is barren. Swami Vivekananda once said, “In the west the woman is only a wife, but the ideal of womanhood in India is motherhood that is

marvelous, unselfish, all suffering ever forgiving mother” (P 10). By the time medical treatment is given to her, her son-in-law has already taken a second wife. Ira, always silent, loving, hardworking pours all her affection on her starving younger brother and for his sake, goes out and sells her body. Rukmani has to sorrowfully accept the situation.

The rebellion that rises in a woman’s heart against working conditions is many a time smothered by the pressure of circumstances. Rukmani works hard and is proud of the way of her life. She is at first happy and satisfied to work in the peaceful South Indian village. But the starting of the tannery disturbs the rhythm of her life and she is unhappy to see her sons drawn to the tannery but her voice is of no avail, for it is the father who takes the decision. Later, natural calamity like flood and famine drive them out of their home and all rebellion is crushed into a profound sorrow, though she remains behind her husband in all the dull painful period of her stone cutting work in the city. It is her stoical way of facing calamities that itself impresses on our minds. She is the only working woman in the entire novel who has rebellious thoughts which she was forced to suppress.

Rukmani’s rebellion is not against natural calamities but against man-made conditions. She faces the flooded field with a stoic sorrow but she gets upset by the evil pollution caused by the tannery and by the immoral commercial greed of the city men. However, in spite of her being spiritedly vocal on several matters at the beginning, she frequently surrenders to the male dominated traditions. The mother-daughter relationship is beautifully interwoven even though Ira was forced to prostitution, her mother sorrowfully accepts the situation, thus a new vista opened up by this sensitive portrayal of a mother-daughter relationship. R. K. Badal comments thus:

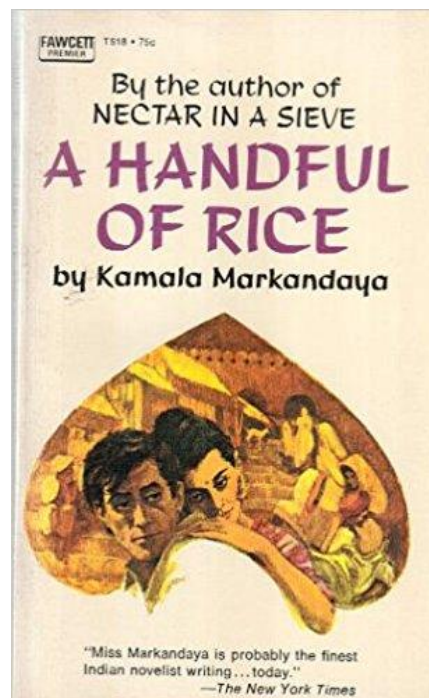
“Of all the women novelists of India writing in English, Kamala Markandaya is the most appealing and outstanding. *Nectar in a Sieve* tells us of the people whom life has nothing to offer but misery, misfortune and suffering. The effects of poverty on the character of rural folk engage the sympathetic attention of Kamala Markandaya. The sad recourse of Ira in *Nectar in a Sieve* to prostitution in a desperate attempt to save her dying little brother is a revelation of how immorality is born out of sheer poverty. Kamala Markandaya’s love, hunger, lust, passion, ambition, sacrifice and death in the modern Indian cities” (p. 48).

Kamala Markandaya's Indian sensibility enables her to grasp the traits displayed by Indian women. Her art of characterization is highly commended by the fellow woman novelist of repute Mrs. Nayantara Sahgal who says,

"Kamala Markandaya develops her characters very well. Her characters seem to be made of flesh and blood. They are life size, realistic and more convincing-Rukmani, Ira, and Nalini. English women who step into her novels do so as representatives of one aspect or other of the British cultural and social attitudes" (P 161).

One can see Markandaya's women exhibiting multifaceted traits in family role as daughter, sister, wife and mother. There is no rigid framework for any of the role. "They vary with their oddities and uniqueness, vagaries and variety, faith and foolishness" (P 161) Here in *Nectar in a Sieve*, Rukmani is portrayed as an obedient and gentle daughter, dynamic as a wife, sublime as a mother, yet insipid as a sister. Her daughter Ira presents a different picture. She is a paradox. In the early part of the novel, she is a gentle and obedient daughter and later wayward and self-willed. She is forlorn and pathetic as a wife and noble as a mother.

A Handful of Rice



In *A Handful of Rice*, one can find contrary traits of Nalini and Thangam as daughters. Their background is the same. Nalini here in this novel is modest and soft spoken. She is beautiful and a tower of strength to Ravi. But unlike Rukmani, she is also a meek, passive and silent sufferer who will not do things boldly on her own. She radiates purity, happiness, contentment and sympathy. Ravi feels himself cleansed and enriched by her purity life is light and laughter comes to her easily. She is modest and she does not appreciate the display of female anatomy. When Ravi says that the memsahibs come with scant dress for measurements, she immediately calls them “shameless”. Looking at her, he thinks, ‘what a girl, take a girl like that, and half a man’s troubles would be over’ (AHR 24). Likewise, Nalini’s mother, Jayamma presents a picture of a sexually starved and frustrated wife. Apu, her husband has great fear of her emotions. She is like a moth to her own flame, being carried away by her emotions. His fears come true, as she enjoys the forced sexual act between Ravi and herself. When Ravi apologises, she says,

“What for, last night, who cares what goes on between four walls”, we could only voice Ravi’s opinion, of how such mothers could have such daughters” (P 24).

Kamala Markandaya mirrors a section of women who are emotionally on a base level. They seek to satisfy their basic instincts regardless of the circumstances, thereby wreaking havoc not only in their lives but also in those around them. Thangam too, is like her mother in certain traits. With Jayamma, it is her excessive emotions that create havoc, with Thangam, it is her tongue that brings disaster. She exploits her father and later Ravi. Without a sense of direction, she recklessly pursues fleeting pleasures. Unlike Nalini who nurses her sick father with devotion, Thangam forces him to accompany them to watch the fire walkers. Their absence provides Puttanna an opportunity to steal Apu’s savings. When the theft is disclosed and Apu accuses Puttanna, she swallows in self-pity. She is turned out of the house. Later, when Puttanna is comfortably settled and sends for her, she walks out from the house heartlessly. She does not care for her father who has helped her family so long in dire circumstances. She never cares about her father’s sickness and the future of the family. No wonder, B. K. Das compares Thangam to Nalini and says;

“Thangam is like Regan or Goneril in that she sucks her father’s wealth, but does not give anything in return” (AHR 8).

The ancient scriptures enjoin upon woman the strictest identification with her husband. The dominant quality of the epic heroines is a blind stubborn following the substance” (The Dark Room 141). The wife is pictured as a living embodiment of suffering, a monument of patience and epitome of implicit obedience and total identification with her husband. It may be said of a wife,

“Her strength may not be a match for man’s physical might. Yet, her influence on man is great. He seeks in her love, peace, comfort and solace” (Chatterjee 85).

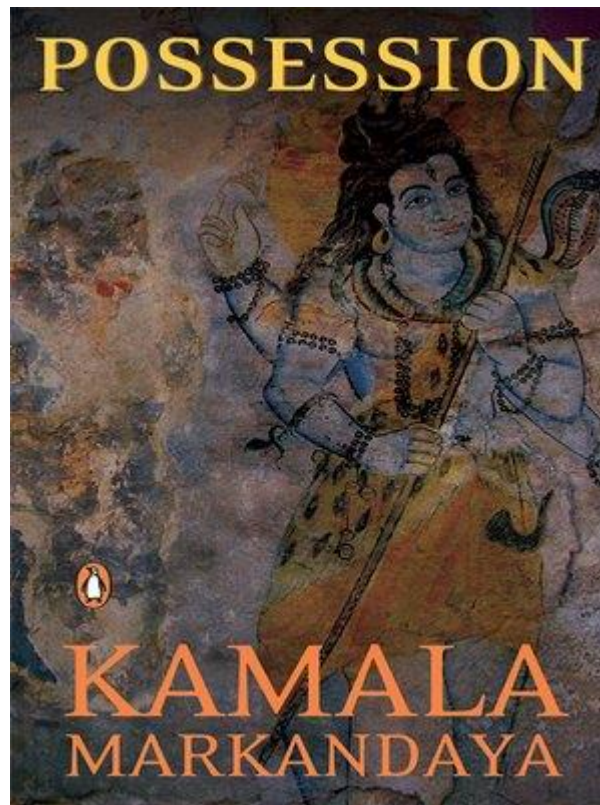
Rukmani in *Nectar in a Sieve* is portrayed as a typical Indian wife. Being faithfully devoted to her husband according to Indian tradition, she does not call him by his name, but addresses him as husband. Though married beneath her, she is stepped in tradition and regards her husband as her God. Hence, Hemingway calls Rukmani “as a living replica of the stereotyped Indian Wife”. Like Rukmani in *Nectar in a Sieve*, in *A Handful of Rice* one comes across Nalini being pictured as the rock on which “her husband becoming violent” (p. 35).

The novelist Markandaya here highlights the theme of long suffering of Indian wife through the character of Nalini. Nalini regardless of herself, does what is expected of her as a dutiful Indian wife. No wonder B. K. Das compares Nalini to “the epic character Sita, “while Thangam is pictured as a traditional Indian wife, a bundle of good and evil traits. She is loyal to her husband for she is imbibed with the code, “the place of a woman is with her husband”.

Possession

In *Possession*, Lady Caroline Bell displays diverse traits. She is lustful to possess a boy of fourteen to satisfy her carnal pleasures. But her society does not make much about it as it would mar our Indian society. Her wealth and social pattern camouflage her behavior. Lady Caroline presents a different picture of a daughter. True to her culture and tradition, she is a rich, well-placed woman descended from a long line of men, who had ruled in the days of British Raj. An air of superiority possesses her, and marks her race. She is a flesh and blood embodiment of her society, culture and country. She is wealthy, beautiful, a divorcee. In the words of M.K. Naik, “she is emblematic of the old empire.... beneath an exterior of aristocratic charm and physical beauty, Caroline is presented as a monster of possessiveness” (223). She is a woman with clever thinking and determination and ruthless loss in her

intentions to achieve her ends. For Caroline, people, things and circumstances are weapons used with precision and ruthlessness to achieve her ends. These characteristics infuse fear, leading to hatred in people around her, as they deal with a person gifted with superior intellect. Even Anusuya, her Indian friend admires her forcefulness, forthrightness and individuality. Her final challenge to the Swamy that Valmiki will come back to her, For indeed, “Caroline came of the breed that never admitted defeat”.



Diverse Traits

Thus, one can see the diverse traits exhibited by the traditional Indian women. Kamala Markandaya is extremely sympathetic towards her women characters. She does not alienate from them, nor does she try to escape the issues confronting her. Writing about the background of her age, she has created woman characters who, despite their weakness, win our admiration and who are forever etched in the consciousness of our memory. Her women characters may be wallowing in self-pity, unable to control the course of their lives. Yet that is the pragmatic realistic portraits of these women of the soil, foiling and sweating, grieving and suffering, pathetic and full of apathy. Though they conform mutely to the social and cultural mores of their male dominated society, still they are individualistic, for in times of stress, crisis and difficulties, they dare to break social shackles that chain them to redeem

others. Rukmani, Ira, Nalini are depicted as exemplary women in the fictional world of Kamala Markandaya. Though succumbing to the pressures of their society, still they all emerge victorious through death, destruction, decay and despondency, picking up once again the strings of their lives to push ahead in their journey towards survival of self by all means. Though their lives get involved in wrecks, they are survivors, if not entirely.

Like in a Shakespearean comedy, “Markandaya’s fiction is essentially a woman’s world: A fine feminine sensibility pervades her world of fiction” (p. 161). Her characters, though slightly idolized, will survive among the most memorable creations of Indian fiction in English. No doubt, Kamala Markandaya has heralded the dawn of a new twenty-first century - a woman with the vision of the enlightened, awakened modern India.

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Impact of Teaching Language Learning Strategies on Learning English as Additional Language

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Abstract

Trends in teaching and learning of English as Additional Language (EAL) have undergone a great transformation during the last century. The focus of English Language teachers is turning towards empowering their students to become independent learners beyond the classroom. Language educators have started realising the close link between language learning and content instruction. This concern has led to the adoption of content and language integrated instruction in English. It is widely believed today that content and language integrated learning (CLIL) instruction helps in improving the teaching/learning of EAL at all levels. Teaching and learning context has also gained the attention of English language researchers and teachers. Context is considered to be one of the pivotal factors in learning another language. Over the period of past three decades, researchers have developed several practical theories and models that establish links between curriculum concepts and EAL learning. Over time, teaching strategies being used in EAL classrooms have not only improved but are now given more importance in successful EAL teaching and learning. The current Literature Review focuses on the topic of teaching language learning strategies in teaching/learning EAL at Higher education level both internationally and in Pakistan.

Keywords: English as additional language (EAL), teaching language learning strategies, higher education, Pakistan

Introduction

Trends in teaching and learning of English as Additional Language (EAL) have undergone a great transformation during the last century. The focus of English language teachers is turning towards empowering their students to become independent learners beyond the classroom (Troncale, 2002). Language educators have started realising the close

link between language learning and content instruction (Lessow-Hurley, 2000). This concern has led to the adoption of content and language integrated learning instruction (CLIL) in English. It is widely believed today that content and language integrated learning instruction helps in improving the teaching/learning of EAL at all levels (Madrid & Sanchez, 2001).

Teaching and learning context has also gained the attention of English language researchers and teachers. Context is considered to be one of the pivotal factors in learning another language (Chapman & Pyvis, 2006). Haworth (2011) maintains that several practical theories and models have been developed during the past three decades that have created connections between EAL curriculum concepts and learning. Similarly, teaching strategies being used in EAL classrooms have not only improved but are now given more importance in successful EAL teaching and learning (Haworth, 2004). The current Literature Review focuses on the topic of teaching language learning strategies in teaching/learning EAL at Higher education level both internationally and in Pakistan and has been organised thematically.

Background Context

The post-modern age has witnessed a transition in the educational theories and practices across the world that have become more learner-centred now. Gujjar, Noareen and Aslam (2010) posit that successful learning now chiefly depends on addressing the interests and learning needs of learners. Abbasi, Ahmad and Khatak (2010) and Shamim (2008) report that there exists a gap between the objectives of National Language Curriculum Policy and the English language learning practices in Higher education institutions in Pakistan. Teachers have been observed mainly focusing on “doing a lesson” or “doing grammar”. They concentrate on finishing the text on time as they are accountable for that at the end of an academic year (Shamim, 2008).

Moreover, English language teachers in Higher education are not trained to use teaching strategies. Therefore, once a teacher enters the teaching profession, she starts teaching the way that suits her and continue following the same teaching methods and strategies throughout her career. She focuses only on delivering the lecture and finishing the lessons. Mustafa (2005) points out that Pakistani language researchers, curriculum developers and teachers have been unable to acknowledge the close relation between language and

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cognitive development. They need to focus on this theory while developing English language curriculum and teaching methods and strategies.

Topic Identification and Rationale

Oxford (1989) points out the role good language learning strategies play in the success of language learners. Cohen (1998) also supports the effectiveness of language learning in learning second/additional language. The strategies range from metacognitive and cognitive learning strategies to performance and affective strategies. According to Chamot (2004), students of any level can use learning strategies for learning second/foreign language. The difference lies only in the way these strategies are used. Keeping in focus the important place language learning strategies hold in second language learning, this research will address the question of:

“What impact does instruction in language learning strategies have on proficiency and achievement in second language of EAL higher education students?”

Search Procedure and Range of Sources

Search procedure included Library and internet search. Information was collected from books, journal articles, newspaper articles, presentations and conference papers written and presented by various international language researchers and experts. All the three types of source materials as listed by Mutch (2005) were used for this research, namely human, textual and electronic sources. The main search engine used was Google. The databases used were Google Scholar, A+ Education, ERIC via EBSCOhost, Education Research Complete and Scopus.

Keywords and phrases used were: English as Additional language; integrated content and language instruction; cognitive academic language learning approach (CALLA); language learning strategies; cognitive academic learning proficiency. There were three major limitations faced during searching for relevant literature. First, major literature on learning strategies and CALLA has been written by Chamot. Second, no relevant literature on CALLA and learning strategies written by a Pakistani researcher could be located. Third, no significant literature could be found specifically targeting language learning strategies instruction in Higher education. Therefore, the current literature review has been based on the

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best relevant international literature on language learning strategies available through the accessible research sources.

Identification and Discussion of Relevant Theories and Research

The concept of integration of language and content in an EAL classroom is a modern trend which demands the language practitioners to shun the traditional EAL teaching practices (Rodríguez Torras, 1991). In a content and language integrated class, language is taught through content/curriculum. Cummins (1984a, 1984b, 2000b cited in Baker, 2006) and Reyes and Vallone (2008), describe this distinction as: basic interpersonal communicative skills (BICS) and cognitive/academic language proficiency (CALP). BICS takes place in the presence of contextual supports and props for language delivery in a ‘context embedded situation’. Whereas, CALP occurs in ‘context reduced’ academic situations and in the presence of high order thinking skills in the curriculum.

Language Learning Strategies

Patricia, Richard-Amato and Snow (1992) posit that teachers find certain instructional strategies quite effective while the EAL teaching/learning is taking place. Brown and Douglas (2000) defines strategies as ‘specific methods of approaching a problem or task, modes of operation for achieving a particular end, planned designs for controlling or manipulating certain information’ (p.113). Chamot (2004) refers to learning strategies as ‘the techniques or procedures that facilitate a learning task’ (p.25). Chamot (2004) further elucidates that ‘learning strategies are directed towards a goal and, as mental procedures, are not directly observable, though some learning strategies may result in specific behaviours’ (p.25).

Learning strategies are moves which can either be thoughts or actions that language learners take for monitoring or assisting with their own learning. Strategies used by students include ways to understand, remember and recall information and evaluate themselves at the completion of the task. Teaching students language learning strategies is an effective means of improving their EAL learning (Chamot & O’Malley, 1987, 1996; Chamot & Kupper, 1989; Cohen, 1998; Chamot, 2001, 2004; Chamot & Robbins, 2006a, 2006b; Chamot, 2008). Oxford and Crookall (1989) contend that CALLA has offered an effective framework for teaching language learning strategies to EAL students at all levels including higher education.

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Chamot and O'Malley (1987) posit that in CALLA, EAL learners are instructed how to apply language learning strategies drawn from a cognitive model of learning. These language learning strategies help EAL learners in not only comprehension but also retention of both language concepts and skills entrenched in the content or curriculum spheres.

Chamot (2001) highlights two main reasons that render learning strategies an important place in EAL learning. Firstly, learning strategies help to gain an insight into the cognitive, social and affective processes entailed in language learning. Secondly, they help weak EAL learners in becoming better language learners. Chamot (2001) further points out that there are two major goals in language learning strategy research: the first goal is to identify and compare the learning strategies that are used by successful language learners. Whereas the second goal is to provide learning strategies instruction to less successful EAL learners for helping them to be more successful in language learning. Chamot (2001) postulates that English language teachers' training in teaching language learning strategies is a neglected area. She emphasises the need to develop effective procedures for helping EAL teachers in making language learning strategies an integral part of their teaching practice.

Components of CALLA

Chamot and O'Malley (1987) point out three components of CALLA: English language development integrated with content subjects, a curriculum correlated with mainstream content areas, and instruction in the use of learning strategies.

The Content-based Curriculum

According to Chamot and O'Malley (1979, 1996) and Chamot (2001), one of the major purposes of CALLA is to present a descriptive framework for helping EAL students to learn English language through CLIL curriculum. It does not only help in developing academic language skills but it also attracts more student interest than those English language classes where focus is given to language only.

English Language Development

Chamot and O'Malley (1987, 1996) state that the second component of CALLA is to develop the academic language skills of EAL learners. Cummins (1982, 1983, cited in Chamot, 1987) indicates two dimensions that help in better describing the language learning

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demands of EAL learners. The first dimension is concerned with the application of nonverbal contextual cues which assist English language learners in comprehension, while the second is concerned with the complexity of the cognitive demands of language comprehension where context cues have been reduced. Nonverbal contextual cues include gestures, visual aids, concrete objects, and facial expressions. Whereas, contextual cues reduced language tasks include grammar drills, vocabulary, and following directions. Hence, cognitively demanding tasks invoke 'higher level reasoning and integrative language skills' (Chamot & O'Malley, 1987, p. 237). Chamot and O' Malley (1987) combine the two dimensions to classify language use task into four categories: easy and contextualised (cognitively undemanding), difficult but contextualised (context embedded), context reduced but easy, and context reduced and difficult.

In EAL teaching in higher education in Pakistan, students' language use in EAL classroom is context embedded and cognitively demanding. Students are provided with a wide practice in using the tools for developing academic writing through essay writing, critical appreciation of texts and reading comprehension exercises. EAL learners not only develop content-area reading skills but also listening, writing and speaking skills in the subject. Hence, EAL learners develop both conceptual knowledge and language skills through instruction in curriculum correlated with English content.

Learning Strategy Instruction

According to Chamot and O'Malley (1987, 1996), in CALLA model, learning strategies instruction is used for CLIL. Learning strategy instruction is a cognitive approach to teaching which helps EAL learners in learning conscious techniques and processes which enhance the comprehension, acquisition and retention of new concepts and skills learned in the CLIL focused EAL classroom. Rubin (1975, cited in Rucynski, Engler & Copeland, 2006) stresses that using a variety of learning strategies aids language learners to develop the traits required for effective language learning. Several researchers (e.g. Chamot & O' Malley, 1987, 1996; Chamot and Kupper, 1989) have categorised learning strategies into three types: metacognitive strategies, cognitive strategies and social/affective strategies. These strategies help teachers in identifying the ways to integrate strategy instruction into English language teaching.

Metacognitive strategies aid English language learners in planning, monitoring and evaluating their own learning tasks for the successful achievement of their English language learning goals. These are self-regulatory strategies which help an English language learner in reflecting on their own learning and thinking and identifying their own abilities and approaches for successful English language learning. Cognitive strategies aid students in manipulating the learning tasks themselves and accomplishing them successfully. Cognitive strategies work in correlation with the metacognitive strategies. Some of the most noteworthy cognitive strategies include: making inferences, elaboration of prior knowledge, linguistic transfer, and imagery. Social/affective strategies are utilised for completing a comprehension and learning task. To use social/affective strategy in an effective manner, English language learners are required to either interact and cooperate with their peers and teacher, use positive self-talk and self-dialogue or ask questions for clarification to help them in successful English language learning (Chamot & O'Malley, 1987, 1996; Chamot & Kupper, 1989). In EAL learning in higher education in Pakistan, English language learners use all the three categories of English language learning strategies in one way or another to assist them in effective language learning.

Explicit and Integrated LLS Instruction

Chamot (2004) stresses that a number of aspects are associated with explicit language learning strategies instruction. It encompasses 'the development of students' awareness of the strategies they use, teacher modelling of strategic thinking, student practice with new strategies, student self-evaluation of the strategies used, and practice in transferring strategies to new tasks' (p.19). Chamot reports after her research on explicit use of language learning strategies that most of the second language context researchers agree on the explicit strategy being an important aspect in learning strategy instruction. Snow and Briton (1997, cited in Haworth, 2011) identify the need of explicit strategy training along with language development and content-area instruction as integral parts of CALLA.

On the other hand, Chamot (2004) reports that there is very little consensus of researchers on the decision to make strategies instruction either an integrated part of language curriculum or teach them separately. She stresses on the need of creating an ideal situation of strategies instruction in which all the teachers in an institution could teach learning strategies. This practice will help students to transfer learning strategies learned in one subject class to

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another. Unfortunately, in higher education in Pakistan, teachers carry on with their classroom instruction individually without any peer consultation. Majority of them do not even teach learning strategies to their students. They seem to be working in their own air tight compartments with no chance of letting a collaborative teaching/learning environment take place. There is a dire need of awakening the higher education teachers in Pakistan to the importance of working in a collaborative teaching/learning environment for the successful achievement of teaching/learning goals.

Models of Language Learning Strategies Instruction

Although there are a number of models being used for learning strategies instruction, Chamot (1998, cited in Chamot, 2004) identifies three significant models of strategy instruction which are currently in use: CALLA, Styles and Strategies-Based Instruction (SSBI) and the Grenfell and Harris model. All the three models focus on developing English language learners' knowledge about their own strategic processes and thinking for language learning and encouraging and supporting them to adopt such strategies which help them enhance their English language learning and proficiency. Chamot (2004) stresses on the need for language learning strategies researchers to determine the most effective model and type of instruction which helps English language learners to improve their language proficiency and achievement.

Comparing the three models, Chamot (2004) points out the recursive nature of the CALLA model. This model offers teachers and learners the option of revisiting an instructional phase whenever need arises during a teaching and learning process. CALLA helps students in reflecting on their use of and skill in strategies before applying them to other tasks. SSBI which was developed by Cohen (1998, cited in Chamot, 2004) focuses on teachers to take up a variety of roles to help and guide students to learn the most appropriate strategies related to their learning styles. On the contrary, the Grenfell and Harris model stresses on the students to work through a six-step cycle and then begin a fresh cycle. It helps students to become familiar with new learning strategies and make independent plans for their own language development. All the three models of language learning strategies instruction are implicitly used in higher education in Pakistan.

Oxford (1989) argues that there exists a visible difference between the students who have and those who have not received a formal instruction in language learning strategies. The students trained in language learning strategies do not find difficulty in deciding which strategies to employ in their learning. Oxford further elaborates that some strategies are effective and useful only for particular tasks. Cohen (1998) states that it is the classroom teacher's responsibility to encourage English language learners to learn language learning strategies and apply them to their English language learning. The teacher's encouraging attitude enhances English language learners' learning of language learning strategies. Chamot (2008) explains that language learning strategies instruction accelerates students' language acquisition/learning. Thus, language learning strategies instruction in EAL classes in higher education forebodes many advantages for language learners which enhance their language learning.

Language Learning Strategies Instruction in Higher Education in Pakistan

All the three major language learning strategies are used in EAL classes in higher education in Pakistan, namely Cognitive, Metacognitive and Social/Affective strategies. In Cognitive strategies, the students are instructed in strategies like resourcing, translating, note-taking, elaboration of prior knowledge, summarising and deduction/induction. Metacognitive strategies instruction includes both Planning (advance organisation, selective attention and self-management), and Monitoring (monitoring comprehension and monitoring production). Lastly, Social/Affective strategies instruction includes questioning and discussion. All these strategies are taught implicitly in CLIL classrooms to EAL learners. Hence, English language learners learn and benefit from these strategies according to their individual abilities.

Conclusion

This paper has reviewed the literature available on language learning strategies instruction of EAL students. Language learning strategies are vital to the acquisition of EAL. They help to enhance the language learning and make it more effective and efficient. Current trends and research in language learning strategies call for including language learning strategies instruction training as a part of teachers' training programmes. Teachers also need to awaken to the importance of language learning strategies for the achievement of teaching/learning goals. The current situation of language learning strategies practice in Pakistan calls for using language learning strategies explicitly and making teachers aware of

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the importance of language learning strategies in teaching/learning EAL. The literature studied points out the importance of language learning strategies and the weaknesses and strengths of existing language learning strategies. Hence, effective and planned instruction of language learning strategies in CLIL focused classrooms of EAL learners at higher education level will result in effective and efficient teaching and learning.

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A Historical Perspective of Pakistan's Language in Education Policy

Fareeha Javed, Ph.D.

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Abstract

The shifts and gaps in English language policies and medium of instruction have always been a hurdle in the achievement of English language and overall education goals in Pakistan. This situation has raised a continuous debate on language-in-education policy and medium of instruction in Pakistan since independence and Pakistani governments to date have been indecisive regarding this. This chaotic situation has caused a great setback to the education system in Pakistan. To understand the issues and challenges pertaining Pakistan's English language education, this paper presents a historical perspective of Pakistan's language in education policy. This paper concludes that there is a dire need of discarding the obsolete colonial language policies and formulating effective language-in-education policy for the achievement of language education goals and ultimately the education goals for the better future of the country. The first step to achieve this goal is to provide Pakistani students with equal opportunities to learn English and have access to learning in English medium.

Keywords: language-in-education policy; medium of instruction; English language; British colonial rule; Pakistan

Introduction

Since decolonisation in many Asian and African countries during 1950's, English has become the international language of technology, scientific research, education, business and media (Canagarajah, 2006; Rassool, 2007). The dominant status of English language has created a number of language and education issues in the postcolonial countries, such as Hong Kong, Bangladesh, Kenya and Pakistan, making it difficult to formulate coherent language-in-education policies and make a final decision regarding the medium of instruction (MOI) at school level (Rassool, 2007). On the other hand, university education in majority of such countries is imparted in English MOI (Rassool, 2007; Tsui & Tollefson, 2004). Due to receiving school education in language other than English, this situation has been and is still creating problems for university students and presenting them with challenges due to lack of proficiency in English, such as difficulties in following lectures

imparted in English, making presentations, academic writing, assessments, understanding content in English, and grasping the concepts and ideas underpinning a topic or subject (Rassool, 2007).

Pakistan is a multilingual and multicultural country. It has no fewer than 75 languages out of which 25 are major languages (Rahman, 1995). Hence, issues faced by the country since independence regarding the choice of language of instruction/medium of instruction and development of an effective language-in-education policy. Pakistan has faced the issue of language-in-education policy that remains unresolved to date since its independence from British colonial rulers in 1947. To understand Pakistan's language-in-education policy, there is the need to explore and understand its historical background.

Pakistan, Bangladesh and India, the three South Asian countries that previously constituted the sub-continent, better known as British India, together share a long colonial past, the same pre-independence history and almost similar struggle for freedom from the colonial rule. Although there exist a number of socio-political and demographic differences in the three states, there are some notable similarities that are shared by the three nations due to the colonial history. One outstanding similarity is the linguistic diversity that dates back in history and has been one of the distinguished attributes of the multilingual and multicultural sub-continent.

Languages in the sub-continent have been serving the important purpose of linking people belonging to different social, ethnic, political and religious groups in the region since times unknown. Hence, the importance of language-in-education policy and the significant role it plays in all the social and political decisions in the region can be significantly felt and valued. In this regard, the current paper attempts to have a brief overview of the historical perspective of Pakistan's language-in-education Policy which has its roots in colonial rule, and linguistic and cultural diversity; how it was influenced by the colonial language-in-education policy after independence; and the repercussions of this influence in current educational, political and societal contexts in Pakistan.

The British Colonial Language Policy in the Sub-continent

Sub-continent bears a history of long rule by Mughal Emperors for three centuries, from early 15th century to early 18th century when their rule was gradually overthrown by the British. In order to review the history of language-in-education Policy in Pakistan, one needs to take up a journey into the history of language-in-education policy in India (sub-continent). In this regard, the current paper will focus on the language-in-education Policy introduced by the British colonial rulers in the British India and its link to the language-in-education policy adopted by Pakistani rulers after independence.

According to Kachru (1981), in 1765 by the time when the East India Company had been successful in gaining power in the sub-continent, a controversy regarding the future education and the formulation of the first British language policy in India raised its head between two groups, namely the Orientalist and the Anglicist (Occidental) groups. The Orientals were in favour of native while the Anglicists were in favour of non-native education policy for the Indian people. Kachru (1981) reports that

the Anglicist group included influential people such as Charles Grant (1746-1823) Lord Moira (1754-1826), and the architect of the policy, T.B. Macaulay. The Orientalists were led by H.T. Prinsep (1792-1878), who disagreed with the Englishisation of Indian education (pp.62-63).

Kachru further relates that despite strong opposition by the Orientalists, the Lord Macaulay “Minute” was passed on February 2, 1835 and with it came the language policy which sowed the seed of bilingualism in the sub-continent which is still holding strong roots in the region to date and has been the cause of drawing lines among various groups in the society in the three independent states. The bilingual policy had a lasting effect in Pakistan as it influenced the language policy introduced in the country after independence from the British colonial rule in 1947. In fact, the language policies adopted in Pakistan after independence to date can be linked back to the language policy introduced by the British rulers in 1835.

Rahman (1995) states that before the implication of Lord Macaulay ‘Minute’ in 1835, the Orientalist language policy had been prevalent in British India between 1780-1835 which favoured the teaching of the indigenous languages like ‘Sanskrit, Persian and Arabic to Indians as well as the British civil servants who were supposed to rule them’ (p.7). Rahman further explains that ‘in 1835, English was given the status of the language of higher administration, judiciary and education’ (p.7). Rahman opines that ‘both policies were meant to consolidate the imperial rule’ (p.7), the only difference being that the Orientalists policy aimed at ‘conciliating the native elites’ (p.8), whereas the Anglicists focused on westernising the Indian elite to gain their loyalty towards the British rulers. In short, both apparently opposite policies actually had the similar aim, that of supporting imperialism.

Talking about the Indian response to Lord Macaulay’s ‘Minute’, Rahman (1996), elaborates that it was only the Muslims who openly rejected the language policy whereas the Hindu response was a mix one which ‘was sharply divided between those who approved of westernisation and the traditionalists’ (p.35) and those who did not. The same type of divided Indian response carried on throughout the British colonial rule in India. Another aspect of Anglicist policy highlighted by Rahman (1996) is the increase in ‘the use of English in all domains of power’ (p.36) and elimination

of ‘the use of Persian which had been prevalent’ (p.36) in power domains during the Muslim rule during the Mughal empire. This change had a direct effect on Indian Muslims and their cultural ascendancy. Rahman (1996) draws our attention towards another significant effect of an official language change which helped the vernacular languages in being ‘officially recognised and strengthened’ (p.37). This situation led to various language speaking groups emerging as ‘nationalities’ (p.37), hence forming language ethnic groups in the sub-continent.

The Indian vernacular languages had a long history of existence and were considered a vital part of Indian culture. According to Rahman (1996), it was the British rulers who promoted these languages through ‘printing and marketing’ and their use in the power domains for the first time in Indian history (p.39). Rahman further says that ‘language planning activities-the choice of a single dialect, the choice of spellings, the choice of an orthographic system, the writing of dictionaries’ was also brought about by the colonial rulers (p.39). In this regard, the credit of the creation of the modern vernaculars in the sub-continent goes to the British rulers who contributed a significant effort in the promotion of Indian vernacular languages.

Another great contribution of the British rulers to the language culture in the sub-continent was the promotion of a new language, “Hindustani” (Hindi/Urdu) which was built up by combining vernacular languages (during the seventeenth century) with the aim to link Indian people belonging to various language speaking groups through a ‘standard language’ (p.39). The British rulers also started formal education in the Hindustani/Urdu language (Rahman, 2002).

The status of Hindustani/Urdu was further raised by using it for official purposes during the British rule (Rahman, 1996). Hence the British rulers patronised the Hindustani/Urdu language and made successful contribution to help it achieve the status of a recognised language which later on became an identity of Indian Muslims so much so that after independence it was ultimately chosen as the national language of Pakistan.

According to Rassool (2007), ‘the colonial government sought to win over the local elites and to incorporate them into the colonial project’ (p.21). And in order to achieve this purpose, the British rulers used a political strategy and paid great attention to ‘the study, learning, and teaching of Indian vernacular languages, religions and culture’ (p.21). Rassool (2007) further contends that another big aim of the colonial rulers was to attain hegemonic support of the Indian elite which could only be attained through ‘winning’ their ‘consent’ through ‘the political approach of accommodation and conciliation’ (p.21). This policy further helped the rulers in gaining the support of the Indian elite who had the knowledge of local rules, languages, culture and traditions, and trade and property laws.

Hence the British rulers succeeded in creating a local bureaucracy which Rassool (2007) calls ‘a new Anglicized gentry’ which comprised of ‘aspiring middle classes’ which served ‘as a buffer class between the rulers and the aristocratic elite’ (pp.21-22).

Rahman (1997a) reports that it was after the arrival of the ‘British rule’ and ‘modernity’ that language became ‘an important symbol of identity’ (p.835) in the sub-continent. He further elucidates that modernity increases interaction between various communities, and in this regard language in any form either oral or written is the greatest source of interaction. Hence, language acquires an important place after religion, in determining a group’s identity and converting it into an ethnic group based on linguistic and cultural affiliation. Rahman states (1997a) that the rulers use “language-based ethnicity” to “pursue political power” (p.835). The same theory of language-based ethnicity was adopted by the British rulers to gain and maintain power in the sub-continent. Thus, they succeeded in achieving their political goals by making vernacular languages an important part of the language policy which was in favour of promoting the vernacular languages through the provision of instruction in them.

The British Colonial Language in Education Policy in the Sub-continent

The underdeveloped countries, such as Pakistan, Malaysia, Kenya and many more; majority of which are postcolonial, multilingual and multicultural, are confronted with the unresolved issue ‘regarding the choice of language(s) of teaching and learning’ (Rassool, 2007, p.15). Powell (2002) holds that colonialism itself is the biggest constraint behind the language-in-education (policy) issue in such countries because English language and education in English is a legacy of British colonial rulers (Watson, 1999; 2007).

British colonial rulers replaced the Persian language with English as MOI in British India during the 17th century (Powell 2002). The reasons behind this decision were both economic and political: it led to the production of a local elite class which would help the rulers in running the colonial project (Rahman, 1995; Rassool, 2007); to create the idea of the vast colonial state in the world; to show their power through the spread of their language; and to dispense the message of unity that is, British India (Rahman, 1995). However, the English language education and English MOI was only made available in major urban schools and higher education institutions while the education of the rest of the locals was imparted in vernacular languages such as Gujarati, Bengali, Punjabi, Tamil (Rahman, 2002; Rassool, 2007), thus dividing the society on the right and access to learn English language (Rahman 1995).

English medium private schools were established when the British commitment to uphold local cultures and languages melted away into a sense of moral duty to teach western values to the ‘uncivilized natives’ (Rahman, 2006). However, their emergence was also led by the pragmatics of producing an elite class that would be loyal to the British Empire and provide it with cheap labour. An incentive to join these schools was the opening of civil service positions for the local population in 1832, 41 years after the 1791 Act of Native Exclusion (Spear 1958, in Rahman, 2006, p.30), for which the main selection criteria was competence in English. The government controlled admission to these well-funded English medium private schools by high fees, while continuing education for the wider public in local languages. This satisfied the nationalists, while providing the public with an education that ‘fit them for their position in life’ and which need not lead to higher education (Education Commission 1883, in Rahman, 2006, p.53).

English language became the language of power during colonial rule as it promised better jobs, business and trade, and social and economic mobility for the locals (Rahman, 2002). The colonial language-in-education policy had long-lasting socio-economic effects in the region. It divided the already class and caste-ridden society into the privileged and non-privileged groups with those having English language knowledge rendered as elite and the others as a non-elite class (Rassool, 2007). Considering the language situation in multilingual countries, it is observed that language-in-education and MOI policies therefore play a significant role not only in education but also in creating social and economic divides in a society. This situation is a major concern in postcolonial, multilingual countries including Pakistan, even today (Tsui & Tollefson, 2004).

Pakistan’s Language in Education Policy

The above discussion reveals that the language-in-education policy debate in Pakistan can be traced back to the 1780s in the country’s colonial history, and somehow remains relevant today. On the country’s independence in 1947, Urdu (a neutral language) despite it being a minority language was declared the national language of Pakistan by the founder of the nation, Muhamad Ali Jinnah. The main aim behind this was to keep coherence with a hope that it would serve as a unifying bond in the multilingual and multicultural nation where various groups spoke their own vernacular languages, for example Punjabi, Sindhi, Pushto. English was allowed to retain its colonial status as the official language until Urdu could assume the latter’s functions. The regional languages were ascribed little role, although the provinces were given the right to promote these under the constitution (Rahman, 1997a).

After independence, Urdu was introduced as the main MOI in government/public schools, though Sindhi was allowed to continue in the public schools in the Sindh province, along with English

in private English medium schools. In the early 1970s, the government nationalised private schools and imposed Urdu as the MOI. The attempt failed, as even the government's own institutions, such as those run by the Ministry of Defence, resisted the change. The policy was reversed and denationalisation in 1979 led to a surge of English medium private institutions, especially in urban areas, which charged varying levels of fees and quality of education in English MOI. The choice of the MOI was now left to the provincial governments. However, the issue remains contested as evident in the National Education Policy (Government of Pakistan, 2009) that supports and allows the continuation of parallel education system and dual language-in-education policy. On the one hand, English is advocated in the realisation of its global importance and value; on the other, the national language Urdu is emphasised as a means to enhancing conceptual understanding and the sense of national unity and integration. Fraught with pragmatic concerns, political tensions and little research, the status quo continues (Tamim, 2014) with the issue unresolved even 69 years after independence from the British colonial rule.

In Pakistan, national language-in-education policy-making has been the prerogative of the federal government, while language-in-education or MOI policy is now the domain of the provincial governments. In the absence of any separate document, language policies both national and educational are represented by statements related to language status and roles in official documents including the constitutions of Pakistan, commission reports and educational policies. Despite the constitutional commitment to replace English with Urdu, English remains a language of prestige even today, which is used by the elite, bureaucracy, military, higher judiciary, higher education and all other important official discourse (Rahman, 1997b; Tamim, 2014).

Both Urdu and English languages are considered the most important languages in Pakistan. Though Urdu was the home language and mother tongue of only a small percentage of the population at the time of independence, and was the language of the elite. Since these elite were, additionally, well versed in English, their access to coveted jobs and resources was greatly facilitated, raising much political conflict over the ascribed status of Urdu (Rahman, 2006). The ruling elite have been supporting a pro-Urdu stance since then, despite their acknowledgement of the high value held by English. The situation seems quite paradoxical as Urdu language which holds low esteem in the eyes of the ruling elite, is being used as a symbol of national integration to overcome ethno-national struggle for autonomy which has been present in Pakistani provinces since independence (Rahman, 1995).

English language has led to the birth of politico-economic inequality in Pakistan as it is accessible to the elite only (Rahman 1997,b). The ruling elite are responsible for creating this gap in

the society by carrying a dual stance toward English language. On the one hand, they openly acknowledge the role of English in development and on the other hand they favour Urdu MOI at school level in public sector, hence denying a major part of the population, access to good quality English language learning (Shamim, 2008) and education through English MOI. Public school education system is the largest education provider in Pakistan as it caters to 70 percent of the Pakistani population (Razzaq & Forde, 2014). However, the situation is completely different in the higher education which mainly follows English MOI and requires a good knowledge of English language for the students to do successful learning in university. This exposes the imbalance in the school and higher education policies in Pakistan. This appears to be a similar policy followed by the colonial rulers to reserve higher education to the elite class. The opposite policies appear to have been developed purposefully to make it difficult for the students from Urdu MOI schools to enter in and successfully complete higher education.

After independence, the newly freed government in Pakistan took a long time before it could lay down its first language-in-education policy. Without considering the long-term effects, Urdu was declared as the MOI at the primary and secondary school level. However, English MOI was decided for university education (Sultana, 2009). It was decided that Urdu should be taught as a first language and English as a second language and as compulsory subjects at secondary and higher secondary levels. It was also decided that Urdu be taught as a compulsory subject till higher secondary level and English be taught as a compulsory subject till under-graduate level (Mustafa, 2005). The same practice is being followed to date. In the English medium schools, English is taught as first language, while Urdu is taught as second language. On the contrary, in Urdu medium schools, Urdu is taught as first language, whereas English is taught as second language. This situation is leading to the production of academic bilinguals, both balanced and unbalanced. Currently, in the government schools English is introduced at levels varying from year 3 to 4. Almost all private schools—specifically in urban areas—use English as MOI. Public schools are marked by not only poor infrastructure but also by the well documented poor teaching/learning of English (Mansoor, 2005).

Due to the spread of English as global language: the economic, social and political power associated with it; and the internationalisation of higher education, English has become the preferred choice as MOI in university study programmes world over (Dang, Nguyen & Le, 2013; Doiz, Lasagabaster & Sierra 2011; 2013; Evans & Morrison, 2011; Huang, 2012; Marsh, 2006). However, English MOI can create problems in university for non-English background students who have had their school and college education either in their first language or bilingually (Ali, 2013; Evans & Morrison, 2011; Hamid, Jahan & Islam, 2013; Hasson, 2005; Huang, 2012; Mansoor, 2004). A majority of students entering into universities in non-native English speaking countries like Pakistan

either do not have prior experience of learning through English MOI at school or have low competency in academic English. This situation leads to problems in university learning environment that requires completing various academic tasks which need English academic skill in order to be accomplished (Evans & Morrison, 2011).

With access to English restricted on the one hand and the downplayed role of local languages on the other, marginalisation is inevitable. Pointing towards the status of English, Mansoor (2004) says that English is considered the language of power in Pakistan due to better economic and social benefits associated with it. Knowledge of English language holds the promise of economic and social mobility due to the chances of getting better paid jobs as compared to Urdu language. The colonial era social divide still exists in Pakistan where English language is associated with both political and economic gains (Shamim, 2011).

Conclusion

The historical perspective of Pakistan's language-in-education policy revealed that the shifts and gaps in language-in-education and medium of instruction policies have always been a hurdle in the achievement of English language education goals in Pakistan since independence from the British colonial rule. This situation has raised a continuous debate on language-in-education policy and medium of instruction in Pakistan since independence and Pakistani governments to date have been indecisive regarding this. This chaotic situation has caused a great setback to the education system in Pakistan. This paper concludes that considering the education needs of Pakistani population, there is a dire need of discarding the obsolete colonial language policies and formulating effective language-in-education policy for the achievement of language education and ultimately the education goals for the better future of the country. The first step to achieve this goal is to ensure the provision of equal opportunities to all the school-goers in Pakistan to learn English language and get education in English medium. This can be done by developing and implementing a uniform language-in-education policy that enforces English medium of instruction at both public and private schools

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Fareeha Javed, Ph.D.

Teaching Spoken English Communication Skills to the Students of MANUU Polytechnic Using Multiple Intelligence Approach: An Experimental Study

Nagaraju Mandly

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Abstract

The present study focuses on finding out the effectiveness of teaching Spoken English Communication Skills to the first year students of diploma in civil engineering of MANUU Polytechnic, Bangalore using video-based tasks with multiple intelligence approach. It is an experimental study. In the process of research, firstly students' multiple intelligences are tested using modified standard Multiple Intelligences Test of Howard Gardner (1993) which aims to help a teacher to meet the English language needs of all the students with different socio, economic, cultural and language backgrounds, and their tested multiple intelligences are analysed to help the researcher of this study to prepare tasks for teaching the students effectively. Secondly, the study focused on knowing the students' language level. A pre-test is conducted for them on spoken English communication skills by playing the selected videos in mute which showed the greatest civil engineering constructions of the world, and the spoken test is video recorded. Through this their language difficulty level is understood by the researcher. Thirdly, spoken English communication skills are taught to the students for a period of about forty days using tasks prepared by freely available videos from YouTube, and these videos are selected as used in the pre-test with British English. The videos are used to create interest and motivation among the students to learn the language effectively. Fourthly, to test the improvement of the students' spoken English communication skills, post-test is conducted by playing the selected videos in mute, and the results of pre & post are analysed

by the modified standard spoken English tes. Fifthly, results of pre- and post-tests are compared using the standard 'T-test' to check the students' language skills improvement. Finally, findings and suggestions are offered.

Introduction

There is a need for English Communication Skills to Engineering students in academic and professional settings as mentioned by many of the researchers in the field. To mention a few, Mandly (2008), a researcher, did a survey as part of his M.Phil. dissertation on the need of Spoken English Communication Skills and found that engineering students must need these skills. And the National Knowledge Commission of India (2006) also stressed on the need for preparing suitable syllabus as per the industry needs. The reason is that India is a developing country and has hundreds of thousands of engineering students every year in the productive age group, and the country needs to utilise these students for the development of India. For this, these students need to be equipped with the English language skills along with the subject knowledge. Therefore, every teacher of English should join hands to use suitable materials and methods to teach the students to develop Spoken English Communication Skills. In the present study, Multiple Intelligences approach of Howard Gardner (1993) is used for the research as it aims to fulfil the language needs of all the students. The study prepares tasks using nine multiple intelligences, namely: Verbal/Linguistic, Logical/mathematical, Visual/Spatial, Bodily/Kinesthetic, Rhythmic/Musical, Inter & Intra personal and Natural Intelligences.

Research Question and Hypothesis

Research Question

Do the video tasks with Multiple Intelligence approach improve the spoken English communication skills of the first year Diploma Students of Civil Engineering at MANUU Polytechnic, Bangalore?

Hypothesis

Teaching English using video tasks based on Multiple Intelligence approach will improve the spoken English communication skills of the first year Diploma Students of Civil Engineering at MANUU Polytechnic, Bangalore.

Significance of the Study

The present Polytechnic curriculum offers English course for the students for three years, except in the last semester, with an aim to develop English Communication and Employability Skills to meet the current academic and future professional English language functions. The English course has both theoretical and practical components for the students to study. The English course of the Polytechnic has been adopted from boards of technical education. The researcher of the study has been teaching English course in the college who through his experience felt that the present English course must be modified. The reason is that the students have studied through Urdu and Hindi as medium of instruction at their secondary school level and now also they need to study the core subjects in Urdu language as one of the mandates of the university. Along with this, they come from various socio, economic, cultural backgrounds. With all these, the students also need to cope up with the growing language demands in future job market. Hence, the researcher undertook this study to contribute to the development of courses, course materials, and students' skills and help implement the goals of the university at large.

Research Sampling and Tools

MANUU Polytechnic, Bangalore is one of the three Polytechnics of Maulana Azad National Urdu University, a central university having headquarters in Hyderabad. The other

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two Polytechnics are in Hyderabad and Darbhanga in Bihar. The total intake of Diploma in Civil Engineering for the first year in each of the three colleges every year is 140. Thirty students were taken for the study as a sample through simple random method.

Howard Gardner's Multiple Intelligence Test (1993) was used for identifying students' multiple intelligences. Spoken English Communication Skills test was used to know the language level of the students, and 'T-test' to compare the results of pre and post- tests were used to check the effect of the study.

Why does a teacher need Multiple Intelligence Approach?

Every classroom has students with mixed language abilities and learning styles. Teaching English communication skills to students with such diverse backgrounds is a tough task for a teacher of English. To meet the needs of students with this kind of heterogeneous groups, Howard Gardner (1993), an American Psychologist and educationist, has mentioned as part of his multiple intelligence theory that a teacher is required to go into the class with the tasks prepared based on multiple intelligences. As per Gardner, these intelligences fulfil the language needs of all the students in the classroom. This kind of approach has been followed to teach English Communication Skills to the Students of MANUU, Bangalore.

The original Multiple Intelligence Test of Howard Gardner is modified as per the level of understanding of the students taking part in the present research. For this, the test required changes four times with reference to difficulty level, examples, meaning, etc. Translation method is also used for the students to explain the content of the test to make them understand it.

Videos and Method of Selection

Freely accessible videos from *YouTube* are chosen for designing tasks for this study. The videos are selected specifically from the area of world famous Civil Engineering constructions. These included world heritage sites, the longest arch bridges, the canals, the

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airports, the greatest walls, the historical monuments, the tallest building towers and the biggest auditoriums and open theatres, etc. Here, only civil engineering videos are selected with the assumption that these students get motivated by watching videos of their field of study. The other factors are: language with the British English as it has been comprehended by most of the people in India; good clarity of video with 2-3 minute length.

Tasks for Teaching Spoken English Communication Skills

Tasks are activities which mainly focus on meaning-based language use and involve four language skills. Exercises are also activities which mainly emphasize form-based language use (Ellis 2003:03). Tasks involve basically real-life communication and focus on meaning (Widdowson, 1978). Tasks are not necessarily real-world tasks. There can be information tasks (Nunan 1989). Tasks enable the learners to achieve both grammatical and communicative competences, and the examples of tasks are: real-life tasks, opinion-gap activities, reasoning-gap and information gap activities (N. S. Prabhu, 1991).

The aim of these task-based communicative activities is to improve the spoken English communication skills of Polytechnic students. Individual, pair and group activities are used in this study to teach tasks. And all the tasks have the similar frame work: rationale, time frame, mode of activity, teaching material, and situation.

Tasks for Teaching Spoken English Communication Skills

Twenty tasks were prepared and each task has nine sub-tasks involving nine intelligences: Verbal/Linguistic, Logical/Mathematical, Visual/Spatial, Body/Kinesthetic, Rhythmic/Musical, Inter & Intra personal and Naturalist. Overall, 180 tasks were designed for teaching the skills with an arrangement of simple to complex method. These tasks were taught to these students in the study for about forty days with an hour of time a day.

Spoken English Communication Skills

The aim of the prepared tasks is to enable the Polytechnic students to communicate in both academic and non-academic settings/contexts. The skills taught included:

Introducing oneself and introducing others; expressing feelings, expressing opinions, giving comments and offering suggestions; describing a person, describing a place, describing an object, describing an event, describing an incident, describing a picture and describing a sculpture; talking about a present situation/condition, talking about future plans, participating in a group discussion, giving an oral presentation, giving and taking instructions, preparing guidelines, narrating a story and describing a video.

Along with the teaching of spoken English communication skills, there should be focus on grammar also: auxiliary verbs, present, past & future tenses, active and passive voices, comparative and superlative degrees; adjectives, nouns, verbs; prepositions of place and time; both definite and indefinite articles, linkers/connectors: and , but, because, so, therefore, and hence.

Criteria for Testing English Spoken Communication Skills

Based on the Common European Framework for writing and speaking (2011), Sample Assessment Rubrics (2016), Verner, S (2007) and Study.com (2016), the following criteria are used in deciding upon the five rubrics: fluency, accuracy, vocabulary, comprehensible and appropriate content. And four levels are provided with marks in descending order: 4, 3, 2 and 1. Securing 4 marks is the highest and 1 is the lowest, and 2 and 3 come in between.

Analysis of Difficulties of Spoken English Communication Skills - Pre & Post-Tests

In pre-test, out of 30 students, 7 students have difficulty in using plural nouns; 6 students in using subject verb agreement and preposition of place (on), 4 in using article addition (a), singular noun, vocabulary, and 4 have repeated the same words unnecessarily; 3 students have difficulty in using passive voice (simple present tense), present perfect tense,

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preposition of place (in) and articles (an & the); some students used relative clauses (who, which & whose), superlative degree, active voice (present tense), preposition of places (at & between), to + infinitive and one of the plural patterns correctly.

In post-test, 5 students have difficulty is using subject verb agreement; 4 students with plural nouns; 2 students with using preposition (by), conjunction (and), article addition (a), words redundancy, repetition of words and sentence order (S+V+O); and a single student has a difficulty in using every item: simple present tense, passive voice (simple present & present perfect), adjective (quality & order), preposition of place (through), purpose (for) & with, article omission (a), wh-words (who), pronunciation, Has/as; a student has used Hindi word.

Comparison of Marks awarded in Pre & Post-Tests

Pre-test		Post-test	
Marks	Students	Marks	Students
1	21	1	00
2	06	2	01
3	03	3	10
4	00	4	19

Thirty students participated in the study, and the marks ranged from 1 to 4. In the pre-test, out of 30 students, 21 students are awarded with 1 mark, 6 with 2, 3 with 3 and no student with 4. Here, the majority of the students is having less marks and no student has got 4 marks as the highest as per the criteria of spoken English communication skills rubrics.

In the post-test, out of 30 students, 19 students have got 4 marks, 10 with 3, 2 with 1 and none with 0. Here, the majority of the students have got 4 marks which show the improvement of students' spoken English communication skills after attending the research

classes. And 10 students getting 3 marks also indicate an improvement in comparison to their performance in the pre-test.

Marks Range (1 – 4) From Pre-test to Post-test	No. of Students (30)	Difference of Improvement	Ranking	Remarks
1 – 4	11	03	I	Improved
1 – 3	09	02	II	Improved
1 – 2	01	01	IV	Improved
2 – 4	05	02	III	Improved
2 – 3	01	01	V	Improved
3 – 4	03	01	VI	Improved

Out of 30, there are 11 students who got 3 marks difference of improvement, 9 with 2(1-3), 5 with 2(2-4), and none has got the same or lesser marks than in the pre-test. Overall, majority of the students has improved their performance. Hence, students have improved their spoken English communication skills.

Comparison of Pre and Post-tests using ‘T-test’

According to ‘T-test’ formula of Hall, R (1998), it is found that the calculated value (22.222) is greater than the tabulated (2.048) at 5% level of significance. Therefore, the difference between the sample is seen to be significant.

Research findings of the study

Overall, majority of the students (11+9=20) have improved their spoken English communication skills. There is a significant improvement from pre-test to post-test. Hence, the study gives positive result.

Majority of the students (21) have language difficulties in pre-test, and these students (11+9+5=25) have improved from grade 1 to 4 & 2 to 4. It shows the improvement.

Majority of the students (25) have improved their levels of spoken English communication skills in the areas of fluency, accuracy, vocabulary, comprehensible and appropriate, content and length of words from pre-test to post-test.

It has been observed that many of the students have taken care while recording their words for post-test with reference to the content and grammatical errors. Hence, the speed of the speech has come down and limited to words and showed their fear about their grammatical errors.

All the selected videos of great constructions are motivating to all the students. These videos have brought a positive change and a confidence among the students in setting strong career goals.

All the 30 students have lost their stage fear after attending these classes, and are thorough with their greetings and self and partner-introductions and the description of a person, place, thing, a situation, a condition, as these are required for them in their regular academic study and future employment.

Regarding playing the videos with British English, initially students haven't understood, and they understood them in subsequent classes; it has been found that 3-5 minute length of video is comfortable to all the students (30) for watching videos to learn; each video has been played to the students 3-5 times to make them comprehend the content of the video; it was required to play the video at medium level of speed.

It has been observed that students felt bored watching the videos continuously for a long time. During longer classes of playing videos, students requested for playing comedy videos. And the same was done, and it brought about a change in their attention.

It has been a tough task for the researcher to design a task with rhythmic/musical intelligences using the civil engineering construction videos.

Suggestions for further research

Conducting a pilot study before the actual study will help the researcher in getting accurate results.

The prepared tasks can be tested by using them with the similar kind of students to do changes to meet the objective of the tasks.

Standard tests can be modified as per the level of the students to give significant results.

Further research may be done on the students of other branches other than Civil Engineering.

Number of classes may be increased from 40 to 60 with the time 1: 00 to 2: 00 daily to get better results.

Care should be taken in selecting a video related to clarity, language and speed of the voice to make the videos understood to students.

Researcher should have clear objective in selecting the videos and watch the videos thoroughly before teaching it to students to get better results.

Researcher should conduct a sample study to identify the duration of video for playing to students. Classes should be conducted for the study as per the convenience the students to get good results.

Playing same kind of videos on construction continuously will bore students; hence alternatives may be decided based on the students' interests for a short period.

Conclusion

Students of MANUU Polytechnic, Bangalore have got motivated and improved their spoken English communication skills after attending the classes conducted during the **Language in India** www.languageinindia.com ISSN 1930-2940 17:8 August 2017
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research. The multiple intelligence approach is effective in enabling the students' learning. Therefore, the tasks can be designed and used for teaching English communication skills in a classroom.

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The Superhuman Character of Nature Playing Superlative Role in William Wordsworth's Poems

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the Degree of Masters of Arts in English.



Rajshahi Science and Technology University (RSTU), Natore

June 2017

Declaration

I hereby declare that the thesis titled “The Superhuman Character of Nature Playing Superlative Role in William Wordsworth’s Poems” has been composed by me in partial fulfillment of the requirements for M.A in English Literature Degree at Rajshahi Science and Technology University (RSTU), Natore. I would like to ensure that this thesis has been completely composed by me and made for the first time. I also acknowledge that I have duly cited all the references I have taken from different sources.

Name of the Candidate: Mohammad Sultan Ferdous Bahar.

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Title of the Dissertation: “The Superhuman Character of Nature Playing Superlative Role in William Wordsworth’s Poems”

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Candidate’s Signature:

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**Dedicated to my
father who was
my guide, teacher
and an
enterpriser,**

“The anchor of my purest
thoughts, the nurse,
The guide, the guardian
of my heart, and soul,
Of all my moral being.”

Abstract

There were so many contemporary poets during Wordsworth and before him, but almost all of them composed poems using Nature as extrinsic element that were confined within the external and physical beauty of Nature. In case of Wordsworth, he composed poems finding Nature as the dominant element and he tried to discover an abstract power produced by the close communication between man and Nature. He showed that only Nature can provide peace and solace in the distressed and frustrated mind and nothing in this earth can do so. Wordsworth gathered a lot of bitter experience about life and the contemporary society. He was neglected by the then government and the critics. He observed Nature as a super character deserving the role of a great teacher and an abode of peace and realized that only Nature could restore his troubled state of mind. He had a reaction of the neo-classical view. That the poetic aims and the poetic practice of Wordsworth made a revolution in romantic age. He found Nature as the protagonist in his poems and discovered the superlative role of Nature. To find out the Superhuman role of Nature from the poems "Tintern Abbey", "Three Years She Grew in Sun and Shower", "The World is Too Much With Us", "Lines Written in Early Spring", "Michael", and "The Tables Turned", by William Wordsworth are taken and a short glimpse of contrast between the representation of Nature in the above poems and that of John Keats' poem "Ode to Nightingale" is cited also. However, the attempt to analyze the above poems to discover the Superlative role of Nature is discussed clearly. In conclusion, it is concluded that without the close contact of Nature, man can not elevate his career and suffers a lot ultimately due to detachment from the glory of Nature.

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Introduction

The established poets like Cowper, Burns, Byron, Shelley, Keats-all composed poems incorporating Nature and so they were all passionate lovers and admirer of Nature. But they perceived Nature from external point of view, meaning that they observed the physical and external beauty of Nature and confined themselves within a poetic arena. But William Wordsworth imitated Nature in a different point of view who entered into an innermost stage of imitation of Nature to discover a being- a super being, in other word a super character which was quite different from the general character. So the thesis is entitled to find out this Super human character of Nature playing Superlative role from criticizing his poems. From the diverse nature poems of different poets mainly some of the poems of *The Lyrical Ballads* of W. Wordsworth and John Keats's "Ode to Nightingale" have been selected to investigate and evaluate the role of the super human Character of Nature. The poems "Tintern Abbey", "Three Years She Grew in Sun and Shower", "The World is Too Much With Us", "Lines Written in Early Spring", "Michael", "The Tables Turned" by William Wordsworth and "Ode to Nightingale" by Keats are selected for analysis. All the selected poems of Wordsworth are taken from *The Norton Anthology of English Literature* by M.H. Abrams & Smith (1997), (4th ed.) and The poem "Ode to Nightingale" by Keats is taken from *The Norton Anthology of English Literature* (1970), (5th ed.) by

Mergaret Ferguson, Mary Jo Salter and Jon Stallworthy. It is his strong belief that Nature is not merely a source of beauty, but it serves a very important role. His absolute devotion to Nature implies that Nature plays a vital role like a guardian, teacher, a permanent source of peace and solace as a superhuman character.

Purposes of the Study

An experimental purpose is very necessary for the writer. The purposes are mentioned below.

- a) How does Wordsworth view the Romanticism in his poems?
- b) How can Nature show the way and the opportunities to find peace and solace in distressed heart?
- c) How does he treat and show Nature as a superhuman character?

To carry out this study, some poems of Lyrical Ballads by William Wordsworth have been taken as the Primary sources and criticism on Wordsworth observation of Nature of some critiques, web portals, Websites, e-books and appraisable Journals are used as secondary sources. Coding and decoding methods are applied to analyze Nature poems of Wordsworth. To clarify the mission of the thesis, the writer tries his best from the very first chapter.

Chapter: One

A brief view of Wordsworth's autobiography:

According to R.D. Trivedi (1976), William Wordsworth was born in the April, 1770 at Cockermouth in the Cumberland highlands. His father, a lawyer died when he was fourteen, but his mother died prior to his father when he was eight. However he received his school education at his neighbouring village school of Howkshed where he passed his days freely in playing and reading. Having entered in John's College, Cambridge, he took his degree in 1791. Before finishing his final semester, he made a tour to Europe where he came close contact with 'French Revolution'. Though he was ardent to French Revolution, he cured of it later. From his tour to Europe and subsequently living in France, he gathered a lot of experience about life, cares and anxieties, troubles and sorrowness of the common people which influenced Wordsworth work.

Wordsworth was closely associated with S.T. Coleridge and the result of this association was the publication of the *Lyrical Ballads*. However the second volume of the *Lyrical Ballads* was published in 1800. He was neglected by the government and abused by the critics. But gradually it started to turn and win the favour during the last two decades of his life. The University of Durham awarded him

an honorary degree in 1838 and the University of Oxford in 1839. During last few years of his life, he was honored as the Grand Old Man of English letters. He died on 23rd April, 1850 and was buried in the Grasmere Churchyard (P.331-332).

Distinction of Wordsworth

Trivedi suggested that William Wordsworth is one of the greatest Nature poets in England though before him some poets like Cowper, Blake, Burns and his contemporary poets like Shelly, Byron, Keats, Coleridge had been inspired by Nature. But there is a distinction in his works among those Nature poets. This distinction lies in the fact that almost all the poets except Wordsworth depicted merely the physical loveliness of Nature, but in his works Nature is portrayed in greater perspective which makes him quite different from them. In fact to him, myriad forms and phenomena of the beauty of Nature were nothing, but variety of revelation of a spirit which exists in a Super character. He found an absolute being indwelling in all natural objects. His mysticism was to invent a unified absolute character in diversity. He philosophised also that, to love Nature is to love Man being the vital clement of Nature and to show love to one's fellows is his cardinal principle (P. 332-333). He also tried to invent the fact that Nature deserving unique human role, is a great teacher and healer.

Influence of beneficent power of Nature in Wordsworth

Again Trivedi (1976) suggested that William Wordsworth once was troubled in spiritual crisis and realized that Nature could play a vital role in healing and soothing his mental instability. England declared war against France which was a great blow to him and was torn by a conflict between his patriotism and his loyalty to the principles of the Revolution. The crisis became stronger when Napoleon betrayed the revolution by entering upon a career of military aggression. He was sunk into a gloomy and despondent atmosphere, that all his desires for betterment of the common mass had been shattered into pieces. In this crucial period, Dorothy, his sister saved him from this gloomy state of mind and she directed him that he had lost to observe the beneficent power of Nature. However Wordsworth overcame his stress and strain in mind by re-discovery of nature which led him back to peace. It was his realization that only Nature could restore his troubled state of mind (P. 333).

Literature Review

Poems of W. Wordsworth have been criticized by many critics. Different types of theories have been taken up by critics while criticizing his poems. Every critic has criticized in different perspective, but all have taken the help of the respective text in analysis.

Xiaolin Huang, Feifei Pei, Changle Fu (2014) mentioned in *Advances in Literary Study* about Wordsworth's source of forming such a lyrical style and the process he expressed his ideal in singing highly of the nature.

Again Ralph Henry Talkin (1954) in his thesis "The Effect of Nature and Imagination upon Wordsworth as seen in the Prelude" mentioned Wordsworth as a great missionary to instruct all mankind in the sweet lessons of Nature.

ITA APRILLIAWATI, A2B006052 (2010), in his thesis says about structural elements like diction, figurative language and imagery and the extrinsic element in Wordsworth's "Lines Written in Early Spring" like Nature and its relation to the Romantic Period.

Jacqueline Woudstra, 3113566 (25/06/2012) in his thesis "Poetry, Nature and Self" said that William Wordsworth, Dorothy Wordsworth and John Keats had done great in Romantic literature;

they are all inspired by Nature and their imagination; the interaction it produced between authors and society; and struggle, self-definition and education are important aspects.

So, different writers or critics have focused on nature poetry of Wordsworth in different view and angle. In my thesis paper, Nature is the dominant aspect and which plays the vital and superlative role in the earth what Wordsworth actually thought all over his life time.

Chapter: Two

Influence of Wordsworth in the Romantic Revival

It is important to view the Wordsworth's influence in the "Romantic Movement". He showed a reaction against the neo-classical views and there was a movement towards the establishment of romantic tenets. The poetic aims and the poetic practice of Wordsworth made a revolution in romantic age. Ranji Lal (1991) viewed in his "An Evaluation of his poetry" that Wordsworth presented the rustic and humble characters in his poems, his distinctive theory and practice of poetic diction; his treatment of Nature; innovative imagination and feelings in poetry, the autobiographical element in his poetry and his view of the office of the poet and function of poetry, There was a psychological reason to choose the rustic life and presentation of simple language, because, in that condition, the essential passions of the heart had a better soil in which they can attain their maturity, are less under restraint and speak a plainer and more emphatic language; because the manners of rural life are more durable; and lastly because in that condition the passions of men are incorporated with the beautiful and permanent forms of Nature, it was only Wordsworth who presented vivid excitement in the passionate and pastoral world; the reflection of which some of the most modern fiction has caught from him. In his diction, "the

language of rustic people is a more permanent and a more philosophical language that is used by poets who tend to separate themselves from the sympathies of men and who indulge in arbitrary and capricious habits of expression in order to furnish food for fickle tastes and fickle appetites of their own creation". In a word, simplicity of rural and pastoral life which is surrounded with Nature is the keynote of his themes and treatment as also his style (P.81-82).

Wordsworth attitude to Nature can be clearly differentiated from that of the other great poets of Nature. He did not prefer the wild and stormy aspects of Nature like Byron or the shifting and changeful aspects of Nature and the scenery of the sea and sky like Shelley or the purely sensuous in Nature like Keats. It was his special characteristic to concern himself not with the strange and remote aspects of the earth, and sky, but Nature in her ordinary familiar, everyday moods. Nor did he recognize the ugly side of Nature red in tooth and claw as Tennyson did. Wordsworth is to be distinguished from other poets by the stress he places upon the moral influence of Nature and the need of man's spiritual intercourse with her (P. 47).

So, his romanticism is quite distinguished from that of other renowned poets. He showed a distinctive type of nature of the Nature in his philosophy.

Nature, the protagonist

Wordsworth, a Worshipper of Nature loved Nature more profoundly than that of any other English poet before or since. He treated Nature in an exceptional way the superiority and her best morality. He Philosophizes Nature in an innovative and original view. Nature is treated to him as a living personality pervading a spirit which is supreme and superior. It is his strong belief that perfect enjoyment is provided by Nature and the sole company to the sorrow-stricken heart and which can provide the mental peace and solace to them. He spiritualized Nature that the communication between man and Nature can create a true consciousness and that is the morality man can learn from her (Ramji Lal, 1991)

According to a critic's study (as cited in Ramji Lal, 1991)

His unique apprehension of Nature was determined by his peculiar sense-endowment. His eye was at once far reaching and penetrating. He looked through the visible scene to what he calls its 'ideal truth'. He pored over objects till he fastened their images on his brain and brooded on these in memory till they acquired the liveliness of dreams. He dwelt specially on the larger features of a scene, the mountain and the deep and gloomy woods, the cloud, the sky; he was enraptured about all by sunrise and sunset. He had a keen ear too for all natural sounds, the calls of beasts and birds, and the sounds of winds and waters; and he composed thousands of lines wandering by the side of a stream. But he was not richly endowed in the less intellectual senses of touch, taste and temperature. 'Fragrant', 'smooth', 'luscious', 'warm',- these are no epithets for Wordsworth's poetry, His is an austere world, it is almost bleak (P.47).

Wordsworth observed the universe and portrayed the beauty of Nature in delicate and subtle expressing to his senses. He can feel the eternal joy of spring, tranquil lake, summers day, evening, the sound of skating, landscape, mountains, stars. He has his eyes on the object of Nature. While industrialization was flowing over the cities and country, people hoped that French Revolution would bring a remedy to them but resulted in vain. Then they found Nature a place of security, a refuge or perspective,

Jacqueline Woudstra (20/06/2012) in his thesis, *Poetry, Nature and self* described (p-4)

Georg Hans Schenk (1979) as cited in Jacqueline Woudstra's thesis,

The refuge to Nature and a more natural life started in people's own gardens, which had until then been arranged with the logic and precision of the Enlightenment. Letting go of this rational gardening and letting nature run loose was the first step (p.24).

Gardens should be wild, a place where fairies might live and where people could daydream. There they found a divine beauty, strength, a higher power. Nature of all things, is closest to an archaic world in which old values and magic are still somewhere hidden. And most of all, nature, has a tranquility that the city lacked, especially during the Industrial Revolution. Nature was fighting a losing battle against the modernization, with all its artificialities (Hans George Schenk, *The Mind of the European Romantics*, (P. 175). Because of the hardships of the time, poets wanted to offer their readers an escape: a turn away from the modernization of society, the loss of rural life, the beginning of life in the city. David Duff wrote how these poets would "project their readers onto an

imaginative plane, where the time and place are forgotten” (Duff, David, *‘From Revolution to Romanticism: The Historical Context to 1800’* in: We, Durcan (ed), *A Companion to Romanticism* (Oxford, 1998) p, 23). Return to nature and wild gardening had everything to do with the call for a more natural life. This call was answered in people’s own lives and a new reverence for natural scenes, but also in the language used for poetry, William Wordsworth was a revolutionist in that prospect, wanting to do away with all the artificialities in his life as well as his poetry (p.4-5).

Wordsworth did his best to turn the contemporary view of Industrialization and Modernization to his Naturalistic view; Where Nature deserves the only power to provide peace and solace to the affected humanity. In my thesis, I will try to show how Nature can play a vital role having superhuman quality, in the poems. “Tintern Abbey”, “To the Tables Turned”, “Three years She Grew”, “Michael”, “The world is Too Much with us”, “Lines Written in Early Spring”, in the following chapter.

Chapter: Three

Chapter three is dealt with the poems like “Tintern Abbey”, “To The Tables Turned”, “Three Years She Grew”, “The world is Too Much with us”, “Lines Written in Early Spring”, “Michael” and the summaries to develop my view about the Superhuman nature of Nature.

The poem “Tintern Abbey” is a reflection of Wordsworth’s Philosophy about Nature and men. However Ramji Lal (1991) in his “William Wordsworth, An Evaluation of His Poetry” criticizes and examined the poem in three parts-- i) Description of the scene (lines 1-22) ii) Development of the poet’s view of Nature (Lines 23-113), iii) Address to his sister Dorothy (lines 114 onwards) (p. 215).

In Lines (1-22) of “Tintern Abbey”, Wordsworth started his poem,

Five years have past; five summers, with the length
Of five long winters! and again I hear
There winters, from their mountain springs
With a soft inland murmur,- One again
- - -
The Hermit sits alone,

When Wordsworth was a boy, the beauty of Nature to him was physical, But now he became matured and his feelings to the beauty of Nature turned to be thoughtful. In the above lines, his description of Nature is incomparable which shows his close observation of the beauty of Nature Waters rolling from the mountain springs; steep and lofty cliffs;

The landscape; the dark sycamore; the orchard tufts; groves and copses; the pastoral farm; the hedgy rows etc- all these description of the objects of Nature signify his close observation of Nature and the description is as lively as visiting with direct eyesight.

The second part of the poem lines (from 23 to 113) shows the healing influence on a troubled mind.

-----These beauteous forms
 Through a long absence, have not been to me
 As is a landscape to a blind men's eye;
 But oft in lonely rooms, and 'mid the din
 Of towns and cities, I have owed to them
 In hours of weariness, sensation sweet.
 Felt in the blood, and felt along the heart;
 And passing even into my purer mind,
 With tranquil restoration:
 - - -

It is only Nature which can cure the affected and distressed mind and provides that joyous mood in which one can relieve of the burden imposed on the mind by the riddle of the universe. Lines 36-42

Nor less I trust,
To them I may have owed another gift,
Of aspect more sublime that blessed mood.
In which the burthen of the mystery,

In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened;

Only Nature can create a world of ecstasy forgetting the physical and material world. In lines 42-50, Wordsworth expresses that Nature develops an insight by which we can signify the meaning, purpose and the significance of the universe,
Lines 42-50

.....That serene and blessed mood,
In which the affections gently lead us on
Untill, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul;
While with any eye made quiet by the power

Of harmony, and the deep power of joy,
We see into the life of things.

As Ramji Lal (1991) sees that Nature can bestow a power of tranquility “by the power of harmony” (p.210), then we can identify or signify every thing in the universe.

The objects of, Nature and the beauty is not for only temporary joy and it provides celestial joy, peace and tranquility. Nature provides a healing influence on the grief-stricken hearts. The intercommunication between man and Nature results a spirit which is moral, because Nature has an ennobling influence on man that creates a communication between men and Nature. This communicative power creates joy and a perfect bliss.

In the lines from (95-104)

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought.
And rolls through all things.

Nature can form and shape man's own personality and character so that any evil can not affect the mortal equilibrium. Wordsworth advises her sister to submit herself completely to the lap of Nature. Through Dorothy, his sister he represents the whole female community on this earth. In lines 137 to 149, his view is clearly shown about the optimism of intimacy with Nature.

Therefore let the moon
Shine on thee in the solitary walk;
And let the misty mountain-winds be free
To blow against thee! and, in after years,
When these wild ecstasies shall be matured
Into a sober pleasure: When thy mind
Shall be a mansion for all lovely forms.
The memory be as a dwelling-place
For all sweet sounds and harmonies: oh; then,
If solitude, or fear, or pain, or grief,
Should be thy portion, with what healing thoughts
Of tender joy will thou remember me,
And these my exhortation!

The voice of Nature has formed his purest and noblest thoughts and he finds the universal morality. In the lines from 111 to 113, he regards Nature as—

The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul,
Of all my moral being.

Three Years She Grew in
Sun and Shower

William Wordsworth

Three years she grew in sun and shower,
Then Nature said, "A lovelies flower
On earth was never sown;
The child I to myself will take;
She shall be mine, and I will make
A lady of my own,

"Myself will to my darling be
Both law and impulse: and with me
The Girl, in rock and plain,
In earth and heaven, in glade and bower 10
Shall feel an overseeing power
To kindle or restrain.

"She shall be sportive as the fawn
That wild with glee across the lawn
Or up the mountain springs;
And hers shall be the breathing balm,
And hers the silence and the calm
Of mute insensate things

"The floating clouds their state shall lend
To her for her the willow bend; 20
Nor shall she fail to see"

Even in the motions of the storm
 Grace that shall mould the maiden's form
 By silent sympathy.
 "The stars of midnight shall be dear
 To her; and she shall lean her ear

In many a secret place
 Where rivulets dace their wayward round,
 And beauty born of murmuring sound
 Shall pass into her face. 30
 "And vital feelings of delight
 Shall rear her form to stately height,
 Her virgin bosom swell;
 Such thoughts to Lucy I will give
 While she and I together live
 Here in this happy dell"
 Thus Nature spake- the work was done-
 How soon my Lucy's race was run!
 She died, and left to me
 This heath, this calm, and quiet scene: 40
 The memory of what has been,
 And river more will be.

This poem is one of finest lyrical poems of Wordsworth. His philosophy regarding Nature has been portrayed through the depiction of premature death of his child, Lucy. He believes strongly that Nature can shape and form the career of human being as she (Nature)

is doing to Lucy. With her (Nature) careful nursing, Lucy is growing physically and mentally developed as seen in lines (31-34) in the poem. Again in the poem is replete with a beautiful picture of Nature and natural scenery.

Sportive fawn roaming cheerfully; the floating clouds; motion of the storm; midnight stars; dancing of rivulets; murmuring sound all these depictions of Nature are lively and alive.

Though the formation of Lucy's physical and mental growth and the shaping her character by careful nursing of Nature, Wordsworth shows that Nature deserves the power to mould the career of the whole human being. He shows Lucy as the delegation of the whole human community. So, he philosophizes that Nature is the best guide, teacher and mother.

The Tables Turned

-William Wordsworth

Up! up! my Friend, and quit your books;
Or surely you'll grow double.
Up! up! my Friend, and clear your looks;
Why all this toil and trouble? 4

The sun above the mountains head,
A-freshening luster mellow
Through all the long green fields has spread,
His first sweet entering yellow. 8

Books! His a dull and endless strife:
Come, hear the woodland linnet,
How sweet his music! on my life
There's more of wisdom in it. 12

And hark! how blithe the throstle sings!
He, too, is no mean preacher:
Come forth into the light of things,
Let Nature be your teacher. 16

She has a world of ready wealth,
Our minds and hearts to bless--
Spontaneous wisdom breathed by health,
Truth breathed by cheerfulness. 20

Our impulse from a vernal wood
May teach you more of men,
Of moral evil and of good,
Than all the sages can. 24

Sweet is the lore which Nature brings;
Our meddling intellect
Mis- shapes the beauteous forms of things;
We murder to dissect. 28

Enough of Science and of Art;
Close of those barren-leaves;
Come forth, and bring with you a heart
That watches and receives 32

Wordsworth's "The Tables Turned" has made my point of view clear that only Nature can provide spontaneous wisdom which is a store house of wisdom. He asserts that reading can not provide enough wisdom that Nature can, rather being sedentary in reading makes man bulky, so that he may lose physical fitness; so Nature deserving all kinds of wealth can provide us physical and mental health and then spontaneous wisdom and truth would come out.

Man is becoming busy with themselves in the society. Though they try to discover newness or new things, but Nature can give more than they do in secular world, as Nature belongs to everything which

is justified. In lines 15-16, Wordsworth asserts that Nature is the best teacher and only the truth can be learnt from Nature only.

In the last eight lines, Wordsworth's philosophy about Nature has become clear that modern science or arts are barren, those are quite unable to provide us enough peace or happiness, rather humanity provided by Nature are dissected and ruined. So my point of view Nature plays a superhuman role that nothing in the universe can show, or play.

The World is Too Much With Us

-William Wordsworth

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we seen in Nature that is ours.
We have given our hearts away, a sordid boon! 4
The Sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune; 8
It moves us not,- Great God! I'd rather be,
A Pagan suckled in a creed outworn;
So might I standing on this pleasant lea,
Have glimpses that would make me less forlorn; 12
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

“The World is Too Much With Us” is a sonnet by Wordsworth, He is always engaged to teach his readers about the significance of Nature. He complains that people are so busy to accumulate wealth, they have been unable to see anything in Nature. “Little we see in Nature that is ours” (Line- 3), but we should appreciate the beauty of Nature as “This sea bares her bosom to the moon” (Line- 5); “The winds that will be howling at all hours” (Line -6). Wordsworth criticises the materialistic view of the contemporary society. “Getting

and spending" has become the culture of the modern society and so that they have become so insensible to the beauty of Nature. So he advises to develop the sense of beauty to find out the super humanity from Nature.

Lines Written in Early Spring

- William Wordsworth

I heard a thousand blended notes,
While in a grove I sat reclined,
In that sweet mood when pleasant thoughts.
Bring sad thoughts to the mind. 4

To her fair works did Nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of men. 8

Though primrose tufts, in that green bower,
The periwinkle trailed its wreaths;
And't is my faith that every flower
Enjoys the air it breathes. 12

The birds around me hopped and played,
Their thoughts I can not measure:
But the least motion which they made
It seemed a thrill of pleasure. 16

The budding twigs spread out their fan.
 To catch the breezy air;
 And I must think, do all I can,
 That there was pleasure there. 20

If this belief from heaven be sent,
 It such be Nature's holy plan,
 Have I not reason to lament
 What man has made of man? 24

The poem is a contrast between the pleasure, joy and peace that is provided by Nature and the shortcomings, mistakes and injustices man does to man. In the first four lines ----- it is seen that the poet (the speaker) is in a pleasing mood enjoying and watching the beauty of Nature. But at the same time he is affected mentally that humanity is destroyed by misdoings of men. They have failed to think that peace, happiness and enjoyment can be provided by the beauty of Nature only. But they are engaged in seeking peace and happiness falsely in the society, rather they infect injustice among themselves. It is only Nature which is endowed with the beauty, joy and pleasure. Nature does everything right, but man fails to comprehend it by rejecting Nature.

In the poem "**Michael**" we see a contrasting feature between life in the natural environment and that of urban. Luke went to the city to earn money; at the first stage he was quite normal, but gradually

city life produced a corrupting effect upon him and at last he went to excitement. In the poem, Wordsworth shows that natural life is pure, holy; any artificial corruption can not attack herein Natural environment, rather Nature teaches to lead a perfect life where pure and fresh enjoyment is prevailing in the valleys, the streams and rocks. Wordsworth expresses his deep love for Nature in lines 62-64 of "Michael"

"And grossly that man errs, who should suppose
That the green valleys, and the streams and rocks,
Were things indifferent to the shepherd's thoughts. Line" (p- 236)

Michael loved her son very much and he taught him (Luke) to be as affectionate as Nature. In lines (74-77),

"Those fields, those hills-what could they less? had laid
Strong hold on his affections, were to him
A pleasurable feeling of blind love,
The pleasure which there is in life itself" (p- 225)

The love between father and son (Michael and Luke) is as true and perfect as Nature. Because this deep love has been produced from the objects of Nature-the fields, the hills, the streams, the rocks are the source of pure love and affection. Luke's childhood has been spent through the pervading love in natural environment which is true and perfect, joyful and peaceful, But when Luke went to the city, the

surroundings of the city life has made him corrupted gradually. So, Wordsworth, a philosopher and teacher philosophizes that close contact between man and Nature produces an elevating effect upon us which teaches to be simple, noble and perfect.

However, at this stage of this thesis, this chapter has provided a synopsis of the above poems mentioned. The following chapter will analyze the subject matter of my thesis in a better way.

Chapter: Four

Superhuman Role of Nature

In this chapter analysis of the poem mentioned above has been carried out using the theories discussed in chapter two to find out the superhuman role of Nature.

It is true that so many poets and writers have composed different poems and articles through the portrayal of Nature. But Wordsworth portrayed Nature in a different perspective and view which has made him quite distinctive from others. He only emphasizes on the moral character of Nature and the necessity of man's spiritual communication with her. In the study an attempt to review the subject matter; the superhuman role of Nature in selected poems of Wordsworth has been made.

Tintern Abbey-----

Wordsworth Philosophizes that Nature is the guide, parents and abode of mental peace; she provides inspiration to the disressed, restless and affected mind of man. Nature is the source of all happiness and peace and he (Wordsworth) gets the inspiration from real life of the common, rustic and pastoral people and so their real

language has come in expression of his poetic diction. Industrialization or Modernization, the etiquette and culture of urban people are not chosen in the materials of his poems. The life of rural area with natural surroundings are mostly chosen for his poetic materials.

Ramji Lal (1991) observes that according to Wordsworth, society and the crowded unnatural life of cities lend to weaken and pervert humanity; and a return to a natural and simple living is the only remedy for human wretchedness (P.48).

“Nature never did betray
The heart that loved her” (Lines 125-126)

Nature ennobles the human minds and makes in a way that any evil can not affect or disturb the mental position. People may criticise or take into task or monotony of social relation anything can not hit. But with the contact of Nature everything will turn as blessings and this is the benediction of Nature.

Again Ramji Lal (1991) sees that Wordsworth's love for Nature leaded him to be spiritual and intellectual. He observed the sufferings of mankind and heard “the still, sad music of humanity”. He became thoughtful. Therefore, whenever he looked at Nature, he was filled with deep thoughts. He then seared for an inner meaning and a secret

significance in Nature. He not only appreciated the physical beauty of Nature, but also went to a deeper feelings and emotions which led him into thoughts. In all the objects of Nature, he searched for a living presence, on a spirit. In "Tintern Abbey" from lines (97-104), it has been clear that he found the presence of a spirit in the light of the setting sun, in the round ocean, in the blue sky, and in all things. He found the educative influence of Nature and the power to shape human character. He noticed Nature as the nurse, the guide, the guardian of his heart and the soul of moral learning. He believed that there must be a spiritual communication between man and nature (p.218-219).

The Table's Turned -----

Our impulse from a vernal wood
 May teach you more of men,
 Of moral, evil and of good,
 Than all the sages can (Line 21-24)

Wordsworth's view has been clear from the above lines of the poem. He has viewed that reading on the table can not provide enough knowledge or wisdom, but wisdom is incorporated in the objects of Nature which can provide the vital power both for physical and mental. Reading books can not teach everything real, but the reality is a power which is inhibited into Nature. So, Nature can give and teach everything which is real. Because it is his (Wordsworth) belief that book is created by man, but Nature is created by a Holy and Super spirit. If inter communication between man and Nature is created, the best wisdom and morality will come out which any sage in the material world can not provide.

The World is Too Much With Us.

In this poem Wordsworth showed the materialistic interest of people. "Getting and spending" is their only object. They have no room to ponder over the beauty of Nature, The sense of beauty is in a vacuum position which is a part of Nature.

“For this, for everything, we are out of tune;
It moves us not, Great God!”

Why men is so busy while there is a lot of beauty for pleasure and enjoyment available in Nature:- Wordsworth viewed it in an angry mood; how men can communicate with higher Nature if they spend time in worldly business with fruitless result. So in this sonnet, Wordsworth teaches us to be relieved of “Getting and spending” in materialistic world and think about the communication with Nature which can connect with a Heavenly spirit.

Lines Written in Early Spring.

In this poem, Wordsworth viewed that man does injustice to man, wrong conception of enjoyment and pleasure is pervaded throughout the materialistic world; but he saw the pure enjoyment and pleasure is available in the beauty of Nature. Man can not do or provide what Nature can, and they have lost their belief that Nature is a source of supreme joy.

If this belief from heaven be sent,	21
If such be Nature's holy plan,	
Have I not reason to lament	
What man has made of man?	24

Man has not the least ideas about the holy plan of Nature. So, Wordsworth appealed to heaven to provide the sense to comprehend the beauty of Nature, and which can communicate with the higher spirit.

Huang et.al. (2014) mentioned in the thesis "On Lyrical Poetry of Wordsworth, a poet of Nature", that the contemporary social background serves as the second reason why Wordsworth's lyrical poems make so much room for nature. After the Industrial Revolution, England was the scene of complicated social contradiction and changes. The bourgeoisie had become the ruling class. In order to make profit, they developed industry which ruined the purity and tranquility of nature. Living in the crowded and noisy society, Wordsworth felt greatly miserable. Only in nature, can he find beauty and purity going into his own thinking. Natural world is his ideal world. The great neo-classic writers dealt with men as members of an organized, usually an urban society; of this society the author regarded himself as an integral part, its highest standards were those he spoke for. As the worshiper of nature Wordsworth made a major departure in this respect. He described himself, in "The Prelude" as "musing in solitude", And in almost all Wordsworth's poem, long or short, the words "single", "solitary", "by oneself", "alone" constitute a leitmotif; his imagination is released by the sudden appearance of a single figure or object, completely against an undifferentiated

background. In such a lonely state Wordsworth got close to the nature. His mind and heart became pure and free from the bitterness and the trouble of the human society. Only can nature purify human's mind (P.114).

Michael

In "Michael", Wordsworth showed a contrasting feature between urban life and pastoral life. Pastoral life in rural areas is very simple, pure and perfect as living with the objects of Nature; those provide permanent joy and pleasure, peace and happiness. Luke departed from the surroundings of Nature to the mechanical modern atmosphere in the city. Gradually he was becoming detached from the simple and pure life in the lap of Nature. Ultimately he became corrupted with urban life and escaped himself by exilement. Luke once was a part of Nature and then happiness, joy, pleasure-everything was present, but when he got out from the lap of Nature, he became strayed and spoilt himself; "He in the dissolute city gave himself/ To evil courses" (Lines- 439-440). So, this is the reason why Wordsworth emphasized the necessity of close communication between man and Nature.

Treatment of Nature in Keats poetry

Keats also loved Nature passionately, and portrayed the beauty of Nature in a perfect way. In his poems Nature is showed physically which reflected his gloomy and melancholy state of mind. Greek mythology was also a sort of fascination in his poem like "Ode on a Grecian Urn". Nature is like fairies, plants, streams in his poems. Keats portrayed Nature from his own point of view mingling with his sense and imagination. He himself or any other character the subject-matter of his poems.

Ode to A Nightingale

-John Keats

My heart aches, and a drowsy numbness pains
 My sense, as though of the hemlock I had drunk,
 Or emptied some dull opiate to the drains
 One minute past, and Lethe-wards had sunk:
 'Tis not through envy of thy happy lot,--
 But being too happy in thins happiness,
 That thou, light winged Dryad of the trees,
 In some melodious plot
 Of beechen green, and shadows numberless,
 Singest of summer in full-throated ease.
 Away! Away! for I will fly to thee,
 Nor charioted by Bacchus and his pards,
 But on the viewless wings of poesy

Though the dull brain perplexes and retards:
 Already with thee! tender is the night,
 And haply the Queen-Moon is on her throne,
 Cluster'd around by all her starry Fays;
 But here there is no light,
 Save what from heaven is with the breezes blown
 Through verdurous glooms and winding mossy ways.

- - -

The song of the nightingale is so sweet that it affects him like numbing drugs on his senses. There is mythological allusions, fairy tales, nature and his imagination. Nature is accompanied with his imagination. He was so much engrossed in imagination that he would want to fly on the wings of imagination to escape from the physical world; herein lies his sense of melancholy and indolence.

Keats could not provide any message for the common people, rather he, with the best description of Nature; using the chariot of mythological view coloured his imagination in verses. In case of Wordsworth Nature is depicted in a superhuman view; where physical picture of the beauty of Nature is justified for a world of heaven. He has not painted the objects of nature with his imagination; rather he has tried to drive his imagination to connect man with Nature, So that they will be able to search for purity, raising to nobility, achieving peace and happiness both physically and mentally.

However, this chapter has properly analyzed the superhuman role of Nature in Wordsworth's poems and its treatment upon famous poet, Keats. The result of the analysis will be given in the following chapter.

Chapter: Five

Findings

In this final chapter, an attempt to highlight the result of what has been analyzed in the preceding chapter has been found.

The writer has investigated carefully the poems of William Wordsworth above mentioned in the previous chapters; that he (the writer) showed Nature as the Superhuman character focusing the salient features of Nature as depicted by Wordsworth, the Nature poet. In "Tintern Abbey" the Nature scene is described; observation of Nature of the poet; and address to his sister Dorothy.

In boyhood Nature was physical, but in maturity his treatment of Nature turned to be thoughtful and he could closely observe the beauty of Nature. In the second part of the poem, a hidden power of Nature to heal the troubled and distressed mind is focused. Only Nature can cure the affected people providing an atmosphere of peace, solace, joy and pleasure and a relief from the cares and anxieties by the riddle of the universe. Nature can drive to a world of ecstasy which is created through the close communication of man with Nature; a world of tranquility to signify everything in the universe. Nature has a power to form man's own character in a way that no evil can touch in the earth. Wordsworth suggested her sister, Dorothy to

submit herself in the lap of Nature. Wordsworth found the presence of a spirit in the elements of Nature and observed Nature as the nurse, the guide and the soul of moral learning.

In "The Tables Turned", Wordsworth viewed that reading can not provide enough wisdom, rather only Nature can teach everything which is real. He philosophised that inter relation between man and Nature can create the best wisdom and morality that any sage can not provide.

In the poem "The World is Too Much With Us", Wordsworth observed that people of the contemporary society, were busy with "Getting and spending" having no room to ponder over the beauty of Nature resulting the empty position of the sense of beauty. He advised those people burdened with materialistic achievement to communicate with Nature to search for a Heavenly spirit that would provide them real peace and happiness.

In the poem. "Lines Written in Early Spring", Wordsworth provided a contrasting feature between the source of joy, peace and happiness in Nature and the mistakes and injustice done in the society for false peace and happiness. Nature can provide everything right and real, but man fails to understand by rejecting the communication with Nature, as Nature is the abode of all happiness and peace. They are

quite unable to comprehend the holy plan of Nature. So, Heaven should provide them the ample sense to seek the beauty of Nature which can connect with the ultimate higher spirit.

In the poem "Michael", Wordsworth showed that detachment from Nature could spoil man's life and even be despised, as we see in Luke's life. Luke from the very beginning of his childhood was connected with the objects of Nature, and so he was in a pleasant state of mind; joy was flowing over himself. Nature always teaches to be perfect, peaceful and joyful; if any encumbrance is happened between man and Nature, it would be painful and despicable. The surroundings of the city life is replete with artificiality where any ray of Nature's beauty can not enter, can make a man corrupted and inhuman. So, the message of Wordsworth being a teacher and philosopher is that close contact between men and Nature produces simplicity, nobility and an elevating effect upon man that provides a celestial joy, peace and happiness.

Again Nature's presentation in Keats's poems makes us to be melancholy and sordid, though he presented the beauty of Nature physically avoiding to teach or indicate a perfect way to follow for us. His portrayal of Nature was of his own, not universal. He was guided by a strong imagination. He wanted to paint the whole earth with a colorful imagination that produced an atmosphere of melancholy,

gloomy and depression of spirit. In fine, it can be said that presentation and treatment of Nature in Wordsworth's poem is didactic on the other hand majority of the romantic and neo-classical poets presented Nature physically leaving no room to follow.

Conclusion

In this thesis, “The Superhuman character of Nature playing a superlative role in William Wordsworth’s poems”, the presentation and treatment of Nature in Wordsworth poems is clearly showed with the reference of different literary works. Wordsworth treated Nature as the guide, teacher and healing power to the mentally distressed people. The main motif of this research was to discover the Superhuman Character of Nature which plays a superlative role to elevate human’s career. This thesis attempts to accomplish that and the findings shows that man without the contact with Nature can not develop or up heave their career; detachment from the glory of Nature, man’s life will be meaningless and insignificant and they will loose their morality and human quality.

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From Cage to Sky: Bharati Mukherjee's *Miss New India* An Analysis

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Abstract

In Indian Culture, women encounter many problems and difficulties within their families and in the society. The life of women had been restricted until now by certain limits. They cannot lead their own lives as men do. Women were supposed to come across many hurdles both in their family and in the society just to live their day-to-day lives. Culture, Custom and Tradition pulled

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From Cage to Sky: Bharati Mukherjee's *Miss New India* - An Analysis

them back to where they began. Like the parrot in the cage, they cannot express their wishes but can only parrot the others. The present paper spotlights the determination of Mukherjee's protagonist towards her destiny to be free and her unexpected experiences in a new state and her attempts to frame the desired life. No one can expect the red carpet welcome in every place. But, if any one wants to achieve, he/she should be in the position to have the attitude to imagine the road before them, which is in reality filled with thorn, is rather filled with only rose petals.

Keywords: Bharati Mukherjee, Protagonist, women's oppression, dislocation, experience, determination, society, tradition

Portrayal of Women in Pre-independence Indian Writing in English

In Pre-independence India, women faced a different status in the society. They were suppressed inside the four walls of the kitchen and most of them were illiterate. They were not allowed to express their wishes and needs in the family. The Indian authors' portrayal of Indian women claimed the notice of the world. The great Indian English Writers like Raja Rao, Mulk Raj Anand, R. K. Narayanan and Kamala Markandaya tried to draw more natural characteristics of the female.

Later on, the writers tried to show the female characters in new vistas. Women writers like Anita Desai, Nayantara Sahgal, Manju Kapur, Shashi Deshpande and others visualized their protagonists not as the solely dependent creatures of the patriarchal society, but women of having high determination and spirits. In Saxena's *Role of Women in English Literature*, Malati Agarwal says (Saxena, A., 2011: iii)

No doubt, the female protagonists of these Indian writers have to face many vicissitudes of family life but they keep abreast of all hurdles which come in their way in their marathon struggle from seeking their identities in this patriarchal society. They fight for their emancipation and empowerment. Education that has been their eye opener has made these oppressed and suppressed women aware not only of their duties but also of their rights. The writers have been dealing meticulously with this emancipated 'new woman' and

her efforts to face challenges and also how she, while living within the bonds of marriage, frees herself from the inhibitions of society, culture, and her own conflicting emotions.

Search for Identity and Self-Realization

Following the predecessors, Bharati Mukherjee has also projected her perspectives through the theme of search for the identity and self-realization. The Protagonists of Mukherjee want to live their lives not as shadows but as real people.

Mukherjee mainly concentrates on the themes that draw the feminist aspects in her writings and she uses her writings to bring forth the female predicament in the patriarchal society and the deprived soul of the alienated protagonists. At the outset, she is also considered as the expatriate writer who is later on known as the Diasporic writer. Being the diasporic writer, she mainly focused the female protagonist's struggles towards the acculturation of the new culture. She expresses her own real time experiences with the family society through the characters. The character sketches of Mukherjee reflect images of herself which makes us realize the sufferings of the immigrants in the other country. Concerning the above, the novels like *The Tiger's Daughter*, *Jasmine*, *Wife and Desirable Daughters* stand as testimony to the skilled character-sketching of the writer.

Miss New India

Mukherjee's recent novel, *Miss New India* slightly differs from the novel in the earlier times and the protagonist in the novel feels alienated when she moves from her village to the urban side. Anjali Bose, the protagonist of the novel, was born in Gouripur. She had graduated from Vasco-da- Gama High School and enrolled in Vasco- da- Gama College's B. Comm. Programme. She had the ability of capturing others' attention even with the first impression she made. Unlike other village girls, she had very high spirited belief in the flourishing of her future. She wished to lead a fanciful and free life in the streets of Mumbai. She often asked questions of herself to step towards the next walk of life in modern society. She acquired all these only through the guidance of Mr. Peter Champion. He was the only person responsible for her goal setting and getting the attitude to face anything and everything. He tutored English Conversation

Course to Anjali and motivated her to be a unique personality, different from the average village girls.

Anjali and Her Parents

Although many voices have been heard about the women's liberation, women are not allowed to experience that as freely as they wish. Like all Indian parents, Anjali's parents also forced into marriage because they wished to fulfil their parental responsibility. Due to parents' compulsion, she accepted the marriage proposal. Suboth Mitra, before whom she stands as the bride, played as the major reason for her change of mind. During the marriage negotiations, Anjali and Mitra planned to go for an outing, where Mitra misbehaved with Anjali and created the bad impression. Mitra had the tendency to see the girls as very inferior beings. He hurt Anjali physically and mentally. She was very shocked about his character and thanked God for being able to identify his real nature before the marriage. If she had known this after her marriage ceremony, she could have lost her life and she would have been treated as his slave. She was not in the mind-set of explaining everything to her parents, instead, she decided to leave the house. She wrote a letter to her parents as follows:

I will not marry any boy selected by anyone but myself, especially not this one. If this leads to a barren life, so be it. As you should plainly see, the boy you selected has dishonoured me. He should be sent to jail. I am leaving this morning for Patna to see my sister, whose name you are reluctant to utter. When I am settled again, I will write. The process may take many months. I am ready to take my place in the world. I beg you not to try to find me. Your Loving daughter A. (Mukherjee 64)

Life Away from Parents

She achieved the position to choose how to fulfil the future days. The inner self of Anjali kindled her to step into the world which she dreamt of often. She acquired the mind-set of not bothering about the others' words, because she felt that they were only the spectators. They would not be traveling with Anjali in her journey to find her destiny. She stood up with the high

spirit of achievement, ready to face anything. She straightaway went and met Mr. Champion and he offered her fifty thousand rupees for the transportation and to make her residence there.

With the guidance of Mr. Champion, she entered Bangalore with high spirit and enthusiasm; she wondered about the streets of Bangalore and its fanciful life. Her heart beats increased and the sense of fear and hesitation occupied her much. The things, which she came across in the new state, gave her the excitement and she often compared Gouripur with Bangalore's highly modernized society. Anjali's imagination towards her destiny led her to have her day dream. She felt that she can enjoy the life fully and go to the extreme state of enjoyment, because there was no familiar figure to complain against her to her parents. So, she desired to live the life as a free bird which had been released from the cage.

Anjali's determination led her to notice the wall of the streets of Bangalore. She often noticed the advertisements about the call centre placements where they offered language training programmes. She dreamt of earning Lakhs and Lakhs every month. The life at Bangalore naturally generates that type of thinking which induces the person to change his/her attitudes. Change is unchangeable; to prove these words sometimes people need to be changed according to the circumstances. Very often, the surroundings and outside decide the people's characters.

Girish Gujral and Others

She happened to meet Mr. Girish Gujral in her dreamland Bangalore, who nurtured her in all her steps towards learning the new life. He was the man of gentle behaviour and was kind hearted with Anjali Bose. She freely approached him for her needs. She felt that half of her dreams had been accomplished after the unexpected introduction of Mr. G.G. Anjali could realize the fatherly affection and attention in Mr. G.G's caretaking. He showered her with the love and support needed to achieve in the unknown land. She never felt that she was an alien.

Mr. Peter Champion introduced the successful call centre trainers Miss. Usha Desai and Mrs. Parvati Banerji to Anjali in order to refurbish her interpersonal skills. They supported Anjali in all her efforts and gave her training to become an efficient Customer Support Specialist. Anjali got acquainted with Bangalore's trends and was ready to face the sporadic changes and tried to adapt and assimilate it. Being an unquestionable woman, she was ready to enjoy the life

by going out and having a party even though she was brought up in an aristocratic family at Gouripur.

Bitter and Sweet Experience

Although, she enjoyed the life at Bangalore, she also happened to experience the bitter time in her life history. She was locked up for the untoward incident that happened in the Bagehot House, Kew Gardens. Anjali never thought that this type of bad omen would come into her route of success. Police treated Anjali very cruelly and posed indecent questions to her. That time, she happened to recall her life at Gouripur. Mr. GG took care of Anjali's issues and undertook necessary steps to help her come out from the grief.

It entrenched the relationship and the development of their understanding very much. She fell in love with Mr. G.G and she thought that Mr. G.G had offered his shoulders for her to rest her sufferings. She thanked God for His blessings for offering her such a kind person. She realized that her parents experienced only the fight against the British Raj, poverty, superstition and communal riots. They didn't live in a society where murder and exploitations occurred often. They knitted a net around themselves and lived their life safely in their homeland. But Anjali's determination on her future showed her a new route and gave her the strength to face any critical situation. Due to the high spirit of achieving something, her inner self instigated Anjali's escape from Gouripur. But, after the accusation, she realized the true facts and she scolded herself for the unexpected events that occurred due to her arrival at Bangalore. She left Gouripur with a lot of hope, but fate led her in different directions. Though she had strange experiences at Bangalore, it led her to a good companion to lead her future with a new outlook.

Women in All Fields

Today, women have stepped into the all fields of technology, finance and industry to exemplify that they are equal to men and can take part in all societal development. Women were ready to dedicate their entire lives for the family in the ancient period; they restricted their own dreams and achievements. But, in this current social arena, women are ready to break up the familial bond and come out with flying colours. They wish to prove their individuality and originality. They don't want to be marginalized and dependent on the comments of others.

Amarnath Prasad, in his *Women Empowerment in Indian Writers in English* admits, “Recognizing the achievements of ordinary women who have made transformative changes in their societies is the way to support women’s empowerment at the grassroots level”. (Prasad,13) Anjali Bose, can also be considered as the protagonist who draws the route for the future and she is the embodiment of courage and confidence. She comes out from her home that seems like a cage and to the free sky, but before meeting the clear sky she happens to come across some murky clouds also.

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Social Exclusion and Caste Hegemony: A Semiotic Understanding

Dr. Meti Mallikarjun

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Abstract

The present paper intends to explore how caste hegemony played a major role in maintaining ‘social exclusion’ in India and particularly in Karnataka. The modes of social recognition and de-recognition models are generally represented through language. This representation obviously becomes a social reality. This politics of social recognition is always discriminatory and partial. However, language can be taken into consideration in this paper as one of the signifiers for bringing out the different modes of caste hierarchy and social exclusion.

The discourse of caste hierarchy and outcaste do not merely signify the oppressed conditions alone, they also the result in the phenomenon of ‘symbolic violence’. Consequently, socio-cultural sufferings and violent practices like untouchability are still prevailing despite democratic practices and social movements in India. Peter Burke defines symbolic violence in History and Social Theory as something different from the concept that is being discussed in this paper. According to Burke, “symbolic violence... refers to the imposition of the culture of the ruling class on dominated groups, and especially to the process by which these dominated groups are forced to recognize the ruling culture as legitimate and their own culture as illegitimate”. (1993:86) This argument appears to be general and linear at the outset. But as far as the underlying structures are concerned, this argument substantially brings out the semiotic realizations and conditions of caste and caste systems in India.

Keeping in mind these objectives, this paper thoroughly investigates the socio-cultural conditions of social exclusion and caste hegemony, specifically in Karnataka. It is true that social exclusion and caste hegemony have been crucial topics in human history. For this reason, instead of rehearsing the old debates that have been circulated across time and space,

we try to place them in a new order and perspective. Further, it is necessary to understand their dimensions which could impact through semiotics.

Keywords: Social Exclusion, Caste Hierarchy, Symbolic Violence, Dominated Groups

Introduction

This paper does not focus on the historical wrongs done to the Dalits and other depressed communities and how the Dalits were deprived of sociocultural and political privileges for centuries. It only attempts to understand the politics of the social exclusion policy and caste hierarchy being represented in a semiotic condition throughout the history. Therefore, the paper would like to explore the trajectory of caste hegemony in the perspectives of semiotics from the periphery towards the centre.

Caste is one of the predominant parameters in India for two major phenomena. One is to understand socio-political and cultural attitudes of any social group. The other is to assert the sociolinguistic and political identities of the given communities of this country. Apart from these sociocultural reasons, caste is also functioning as a social indicator to signify caste as a stigma, shame, supremacy, privilege, tolerance, intolerance, pain, touchable, untouchable and so on and so forth. Thus, caste is taken into consideration in this paper as a signifier that does not attest any particular or specific semantic dimensions on its own. However, it definitely acquires a meaning in association with the given socio-religious and political contexts.

Caste *per se* has no particular sociocultural meaning except as a matter of social status. Hence, society is primarily a means of sharing structure, meaning, it is a combination of shared features. This sharing takes place in terms of both social conditions and cognition. Therefore, each and every societal aspect is defined based on shared features of any given community. The very basic question that arises is: why then are there social segregation, divisions, and conflicts within a given community itself? Why are there social hierarchies in a society? These contradictions do not emerge from the communities; they are the by-products of this sharing system alone. Therefore, this paper adopts the viewpoint that no society is a symmetric and justifiable one.

Definition of Identity

The definition of identity is always politically motivated and discriminatory. The question of identity is not purely individual; identities are always constructed in inter-individual contexts. These are always trying to connect with a social reality. This reality is naturally affiliated to any one of the social institutions within a given community. Hence, every member of the given community has an identity. But all identities are not privileged; only some are privileged. The question arises as to how to determine which identities are acceptable and privileged. Obviously, an upper caste identity has the place of privilege among all the groups within a community. These are privileged identities not just because they belong to upper-castes; simultaneously, they are also socially recognized. This social recognition obviously enjoys all sorts of sociocultural prominence and hegemony. Consequently, the Dalit, the downtrodden, and backward communities are suffering from the lack of not just sociocultural recognition, but their very identity.

Indian Constitution and Social Recognition

In the post-independent situation, the Indian Constitution provides safeguards and privileges to these communities for the betterment of their socio-political lives. Still, it has become so difficult for Dalits and other backward castes to get rid of the dominance, hegemony, and other sorts of atrocities practiced upon them by the upper castes in their daily lives. Therefore, social recognition has not yet been achieved by Dalits so far. Now, this accomplishment of Dalits remains as an illusion, not just a dream alone. No, I am not suggesting that it should prevail even in future. I am only contesting it, and I also foreground the hard reality that confronts Dalits to accomplish their aspirations to establish their identity and difference.

Language and Symbolic Violence

In the field of social understanding research, there are only few inquiries that approach language in terms of its symbolic violence. That is to say that language has not been properly addressed as a strategic means for governing social systems and practices as well. Generally, it is believed that language is a neutral reality. However, it is very hard to accept this assumption. Because violence is not some extra-linguistic condition, every social reality is inherent in a language that always explicates systems of dominant meaning. It is also intricate on how language favours a particular way of thinking about social practices and

understandings, and most importantly, how this linguistically mediated rationality forms the basis of a strategy for governing community affairs. In a sense, an understanding of the symbolic power of language shows how the meaning of social groups is scripted according to the changed social conditions of advanced liberal societies. It is demonstrated that social practice is rationalized according to a hegemonic rationality. This social negotiation is reflected historically to show how social practice is employed in transforming the question of societal responsibility by inculcating ideas of efficiency into social settings. It is established that language violence is epitomized in the process of subjugating the Dalits and other backward communities.

Segregation as Permanent Social Divider

Segregation is not a transitory stage for Dalits, but is a permanent social divider. This division replicates in the linguistic structures and narrations. All these narrations are intrinsically established in every language. That is why language becomes one of the prominent indicators for understanding sociocultural discrimination in terms of caste, ethnicity, gender and such factors. Basically, concepts like social exclusion and inclusion are directly connected to the development paradigms of modern economics. Every aspect of modern economics is being negotiated with symbolic capital. However, this symbolic capital can be discussed in terms of sign and symbol relations. These relations are never equal/symmetrical; they are always unequal, unjust, and discriminatory. Consequently, the distribution of power, social capital, and economic resources survive, till recently in unequal conditions in India and elsewhere. These developments are signifying the politics of social exclusion and inclusion that are taking place within a community. However, segregation is more tangible in a social setting, whereas, the act of social exclusion is intangible and intrinsic. The act of semiotic understanding becomes an important tool in analysing such subtle and implicit realities of social groups.

Discussing the Wrongs of the Past and the Present

Social policy discourses in India have never been sufficiently developed to address the wrongs done both in the past and the present. This means that the very question of discussing social exclusion and cultural participation in Indian social contexts becomes nullified. Any attempt at identifying and exploring the underpinnings of social exclusion, violence, and untouchability requires clear definitions of the boundaries of these normative terms. This is because there is no uniform notion of untouchability existing across one whole

state like Karnataka, or across the whole Indian subcontinent's caste systems. I am not denying the discrimination and atrocities of castes, but I am only proposing the epistemological complexities that occur in 'Dalitism' and the construction of casteism. It is obvious that the complexities of Indian social organization are relying upon caste and caste systems. At the same time, the colonial sociology rather simplistically argued that Indian society was primarily divided into two religious categories, the Hindus and the Muslims, while the former were further subdivided into mutually exclusive castes (Sekhar, Bandyopadhyay:2004). This argument marks the differences between castes within Hindus, but does not explicitly highlight the imposed segregation and hierarchies existing within Hindu religious communities.

Inclusive Growth

The politics of inclusive growth and process of communicative actions can be substantiated based on the codes of Participation, Performance, Action, Activities, and Organization of Dalits on par with mainstream communities. Every social act is a symbolic act. This particular act takes place in the form of casteism, exploitation, domination, and so on; consequently, this paper considers that the codes of Participation, Performance, Action, Activities, and Organization by particular castes are highly symbolic by nature. But they prescribe violent practices sanctioned by sociocultural institutions. But these practices and power relations are always regulated and restrict the upward mobility of Dalits and other backward castes.

It is hard to deny that the history of Dalits is the history of oppression. At the same time, the concept of **Dalit** is evolved in the late 19th century; in fact, the concept of **Shudra** was the real representation of all the oppressed social groups since the primordial days of **Varnashrama**. Semiotically speaking, the term *Dalit* doesn't collocate with Shudra in any sense. The phenomenon of untouchability seems to be an important factor because the untouchable condition was never assigned to the communities of Shudra as a whole even in the days of Varnashrama system. Perhaps Dalits were not recognised as part of Shudra communities, rather they were not recognized as social beings at all, but misrepresented as Chandals. This concept has no social recognition at all. Look at the concept *Chandal* that connotes inhumanity and abusive conditions in its every communicative reference. Moreover, the concept *Chandal* is a synonym of pollution and untouchability.

Pollution

The word *pollution* basically denotes the environmental conditions. This condition can be divided into two broader categories: natural environment (Nature) and human environment (society or social community). Dalits are not allowed in both domains because they are untouchables. They are not supposed to touch water, air, land, and so on; they will get polluted by their touch and remain impure. The upper caste people, if they got touched by the untouchable, will get polluted and then they must undergo many purification rituals by which they can be purified. As a result, untouchability has always dealt with two major kinds of representations: abstract (morals, rituals etc.) and concrete (place, person and things) realities. Such symbolic violence patterns did construe very firmly the discourse of untouchability as an eternal sociocultural reality.

Discourse of Backwardness

The discourse of backwardness does not match the discourse of untouchability. It does mean that backwardness signifies socio-economic status, whereas untouchability indicates social denial and misrecognition of social beings. It seems to be very relevant to discuss the concept of Dalit. Historians and linguists tell us that the word ‘Dalit’ is derived from Sanskrit root form ‘dal’ which means split, crack, break, etc. When used as an objective, it means split, broken, burst, crushed, and so on. Jotiba Phule used this term to describe the outcastes and untouchables as oppressed and broken victims of the Indian caste-ridden society. ‘Dalit as a self-designation, however, is quite recent. It springs out of an awareness and perception of the oppression/humiliation’ [Guru: 2009]. Pantawane emphasizes the notion of Dalit, “What is Dalit? To me, Dalit is not a caste. Dalit is a symbol of change and revolution. The Dalit believes in humanism . . . He represents the exploited men in his country . . . Dalitness is essentially a means towards achieving a sense of cultural identity. The inferiority complex based on “to be Dalit” has now disappeared’. (1986: 79) On the other hand, Martin Mackwan highlights the implications of outcastes and untouchability, “Discrimination manifests itself through visible practices such as separate drinking water wells, segregated housing colonies, separate burial grounds, segregated places of worship, separate seating of children during mid-day meals at school, prohibition of inter-caste dining and marriages, prohibition of dressing like others do or mounting a horse during a wedding, amongst scores of other forms. Discrimination also manifests itself through non-visible forms in the shape of caste prejudices that can be heard in the spoken language through idioms and

phrases as well as in literature”. (2014 P: 2: Internet) All these arguments assert only the existence and identity of Dalits in every walk of their social life.

Dalit Movement and Karnataka

The very important move of Dalit movement and ideology is to delegitimize the mainstream history of Karnataka that is encoded in the episteme and semiotics of hegemony of upper castes. Especially, the so-called intellectuals both from Sanskrit- and English-centric orientations of the Kannada world often reiterate and reproduce the hegemonic legacy alone. In addition, they also made derogatory remarks, developing a perspective from below as “a frog’s perspective”. This move has become the particular agenda and vision of Dalit writers of Kannada literature; here the name worth mentioning is Devanooru Mahadeva. This writer has tried to address through his literary works the greater questions of inclusive social democracy. This counter-hegemonic resistance has been inherent throughout in Kannada culture cutting across time and space; these emerging trends would create larger space for internal democracy because social and political awareness is the strength of the community.

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Kannada versus Sanskrit: Hegemony, Power and Subjugation

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Abstract

This paper explores the sociolinguistic struggles and conflicts that have taken place in the context of confrontation between Kannada and Sanskrit. As a result, the dichotomy of the “enlightened” Sanskrit and “unenlightened” Kannada has emerged among Sanskrit-oriented scholars and philologists. This process of creating an asymmetrical relationship between Sanskrit and Kannada can be observed throughout the formation of the Kannada intellectual world. This constructed dichotomy impacted the Kannada world in such a way that without the intellectual resource of Sanskrit, the development of the Kannada intellectual world is considered quite impossible. This affirms that Sanskrit is inevitable for Kannada in every respect of its sociocultural and philosophical formations. This is a very simple contention, and consequently, Kannada has been suffering from “inferiority” both in the cultural and philosophical development contexts.

In spite of the contributions of Prakrit and Pali languages towards Indian cultural history, the Indian cultural past is directly connected to and by and large limited to the aspects of Sanskrit culture and philosophy alone. The Sanskrit language *per se* could not have dominated or subjugated any of the Indian languages. But its power relations with religion and caste systems are mainly responsible for its domination over other Indian languages and cultures. Due to this sociolinguistic hegemonic structure, Sanskrit has become a language of domination, subjugation, ideology and power. This Sanskrit-centric tradition has created its own notion of poetics, grammar, language studies and cultural understandings. These particular thought processes reinforce the discourses of caste and religion hierarchies that have entered into mainstream Kannada intellectual world.

The present paper attempts to organize all of these different threads into a coherent picture by focusing on native distinctive sociocultural and epistemic patterns of Kannada culture and its intellectual world. That is, this paper affirms the need to revisit the interconnections between Kannada and Sanskrit languages.

Key words:

Introduction

The history of humanity is not only a history of socioeconomic activity, it is also a history of semiotic activity (M. A. K. Halliday:2003, pp 210)

The discussions between Sanskrit and Kannada are not linear, plain and unidirectional. But they are subtle and complex both in terms of structures and functions. However, this paper does not propose to resolve these complex and subtle realities; rather, it attempts to explicate the designs of linguistic hegemony and subjugation on one hand. On the other hand, it tackles the changing processes of power relations that have been associated with Sanskrit and Kannada. The colonial mindset and Vedic implications have privileged Sanskrit and English at the expense of modern Indian languages. Further, they have also created circuits in the relationship between Kannada and Sanskrit.

In all language-related debates, the issue of Sanskrit has been a site of controversy in the contemporary Indian situation. Further, a major source of contention regarding issues of identity and cultural authenticity is also connected to Sanskrit alone. On the one hand, this line of argument cannot be denied as regards the hegemonic condition of Sanskrit over the native languages of India. No doubt, I definitely subscribe to this argument. At the same time, I do contend it because the fact that Sanskrit is merely the responsible parameter for the present linguistic conditions of India should also be taken into consideration. However, this paper attempts to highlight how can Sanskrit be a major source of the problems that have occurred with regard to the native languages of India in general, and Kannada in specific.

The relation between Kannada and Sanskrit is very ancient. It is not possible to discuss all the changes, development, and negotiations in the relationship. Nevertheless, some important debates can be floated here.

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Kannada versus Sanskrit: Hegemony, Power and Subjugation

The Politics of Knowledge: Kannada/Sanskrit

It seems to be very fascinating to speak about the politics of knowledge in the context of Karnataka. At the same time, it appears to be a problem because “the debate about the politics of knowledge bears, as we have seen, a remarkable resemblance to recent debates about the notion and practice of development. Much of this latter debate focuses on the difference between “development from below” and “development from above”, or between more localized and more globalized conceptions and standards of development. In much the same way, the debate about knowledge is characterized by a similarly polarized tension between knowledge that is more grounded in local and regional traditions and knowledge cultures, and knowledge that rather marches to the tune of universally validated standards and prescriptions. This dual debate is by no means over, and is still at the center of much international controversy, not least over the role of universities in fostering, preserving and advancing particular kinds of knowledge” (Weiler 2006, 2009, pp 08). It may be noted that Kannada was not unable to evolve epistemologies rather than knowledge systems through the lives of its communities. When Sanskrit came into contact with Kannada, the legitimization of epistemologies was consequently problematic and crucial. Sanskrit was always referred to as language of literature, aesthetics and many other knowledge systems, and Kannada was considered to lack all these epistemological realities. Moreover, Sanskrit was regarded as resource of all sorts of knowledge systems such as religion, philosophy and logic. This does not mean that Kannada has not responded to this potential threat by employing a resistance mechanism. Kannada literary history provides many examples to prove the way in which it has posed major challenges to Sanskrit in the contexts of literature and aesthetics. This controversy over the national and international politics of knowledge is very evident and has become a systematic critical inquiry in the present discourses politics of knowledge. The 12th century Vachanakars of Kannada composed many Vachanas [verses] refuting the Vedic hegemony and advocating a rational form of Bhakti allowing no middle man in the way of reaching the truth. This tradition prevailed throughout the literary history of Kannada right from Pampa unto the last.

Sanskrit-centric fierce ideological positions imposed on Kannada were/are justified and appreciated through the ages until the twenty-first century. Kannada poets and writers offer interesting insights into understanding the differences between Kannada- and Sanskrit-based

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knowledge systems. Kannada and Sanskrit were never shown as equals; rather, dichotomies such as superior [Sanskrit] and inferior [Kannada] were created. Over a period of time, these dichotomies have converted into social realities. Obviously, these social realities have been accepted by various social groups of Karnataka in terms of patronized understanding. This kind of make-believe has become a strategy for all dominant languages in general and Sanskrit in particular. As a result, this particular perception causes the establishment of cultural faith among the speakers of a given language. These arguments delineate the way in which hegemonic structures emerge in any given speech communities across the globe. However, hegemonic structures may be perceived in different ways according to the communities' perceptions. Many a time, it has been realized that this is perhaps state-sponsored hegemony. However, the available historical records make it apparent that the politics of knowledge is always from above. This reaffirms the stereotype that epistemology is created from above and not evolved from below. Only such languages as those spoken in a given community can always evolve knowledge and epistemological paradigms in the community.

Cultural theorists have already discussed the ways in which epistemological discourses function as a medium for social voices. That is, knowledge discourse is the means by which notions of caste, religion and gender are structured and reproduced within society. It is necessary to reestablish epistemological discourses of Kannada from below to underscore and distinguish between Sanskrit-driven knowledge systems and knowledge systems evolved from/within Kannada communities. The issues raised here are of such scope that they are the relevant discourses of native perspectives that evolved from below. "The discourses of education are also analyzed for their power to reproduce dominant/dominated relations external to the discourse but which penetrate the social relations, media of transmission, and evaluation of pedagogic discourse. It is often considered that the voice of the working class is the absent voice of pedagogic discourse, but we shall argue here that what is absent from pedagogic discourse is its own voice" (Bernstein, 1990, p. 65).

The Death of Sanskrit: A Continuation of Sociolinguistic Hegemony

From a global perspective, the trend is the same: many smaller languages are dying out due to the spread of a few world languages such as English, French, and Chinese. (Romaine 1989: 39) There are many pitfalls in trying to generalize on a global scale about the reasons

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underlying language attrition. As discussed above, there are many reasons for language shift and language death. Most studies on language shift have looked at a community's transition to the new language. However, in the Indian context, dealing with language endangerment is a problematic one. It is very subtle and complex phenomenon that cannot be analyzed based on western models alone. However, it can be argued differently. The language of Cosmopolis, i.e., Sanskrit (Sheldon Pollock) plays a very important role in India in the process of language shift/loss. We have always been aware of the ambience of many languages in our environment. Many languages are alive in our environment, and we have always perhaps switched from one language into another unconsciously (Ananthamurthy. U. R. 2009). The "ecologist" perspective is a useful focus for linguists who call for measures to reverse this trend of language shift. If we value biological diversity and strive to protect it, surely it is equally important to take moral responsibility for the conservation and development of linguistic diversity.

"The status of Sanskrit is an instance of this – for close to a thousand years, this prestigious language was the chief vehicle of the (exclusionary and undemocratic) transmission of knowledge; however, today it is this language, rather than the less prestigious Prakrit, that is dead. As Sanskrit-speaking ruling classes could only capture the public domain, the centuries of its dominance had no permanently crippling effect on the less prestigious Indo-Aryan, Austro-Asiatic and Dravidian languages that flourished alongside it" (Ayesha Kidwai 2008). This Sanskrit was still alive and implicitly spreading across India into languages and cultures. So Sanskrit did not die. It grew, developed and gradually split into Hindi, Marathi, Gujarati, and the other Indo-Aryan languages, and to some extent, Dravidian languages too, and it is still with us under those guises. There is something odd about lamenting the death of Sanskrit language when it has in fact branched off in this manner. Given the existence of modern Indo-Aryan, why be upset that Indians don't speak Sanskrit? Speaking Indo-Aryan pays homage to their Hindu-Vedic heritage without requiring them to have frozen their culture as it was in one place and time. Thus, language shift involves bilingualism (often with Diglossia) as a stage on the way to monolingualism in a new language. For example, Hindi has several dialects: Bhojpur, Maithili, Awadhi, and so on. The fact is, these varieties of Hindi have never been used in the domains like education, administration, mass-media, literature (there may be some exceptions) and other public domains. The Sanskritized Hindi, i.e., Khariboli, took their place. This new avatar of Sanskrit is the revitalization of old Sanskrit. It also rejects the claim that Sanskrit is a dead

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language. Standardization is nothing but Sanskritization of the Indian languages; it is not a new practice, and it has been present throughout history, i.e., Sanskritizing the nation. In my opinion, when Mahatma Gandhi suggested making Hindustani an official link language instead of Hindi, there was a lot of resistance to it. Hindustani is a combination of Hindi and Urdu in which Sanskrit had no place. It would have been a definite move to dehegemonizing Sanskrit.

Sanskrit established a clear-cut dichotomy among Indian languages, like ‘Marga’ (The world of Sanskrit) and ‘Deshi’ (Indigenous Languages). This can be understood with reference to Kannada. Unfortunately, these dichotomies are used as the qualifying characteristics of a standardized variety of languages, which result in the creation of vernaculars (i.e. Native Languages) and Cosmopolis (i.e., Sanskrit). Ananthamurthy. U. R (2009) describes it in an optimistic way: Vernacular has always had its advantage and use despite the power of the language of Cosmopolis – Sanskrit in the past and English in our times. It is very evident that Sanskrit is a kind of prevailing sociolinguistic hegemony on Kannada language and culture. It cannot be considered as an advantage.

There has been a strong resistance towards dehegemonizing Sanskrit throughout the history of Kannada language and culture. As a result, a sociolinguistic hybridity has been developed by our various poets through their works, for example, great Kannada poets like Pampa, Andayya, Nayashena, Kumaravyasa and the Vachanakaras (mystic poets), by combining marga and deshi, which is also a kind of resistance to Sanskritized Kannada. The concept of “hybridity” is important in understanding the multiplicity of language practice. “This concept is inspired by the work of Bakhtin (1981) on the hybridity of the dialogue of languages, by Anzaldu’a (1987) on the hybridity of being the ‘borderlands’ and by Bhabha (1994) on the hybridity of the postcoloniality” (Ofelia Garci’a 2009:33). As per Mohanty, “it is precisely this hybridity of language practices that is responsible for the maintenance of the many languages of the Indian subcontinent” (2009). This fluidity in multilingual interaction demonstrates that different cultures have different ideas about the integrity of their own group in relation to outsiders. If speakers of a minority language manage to find an ecological niche in the majority community which is conducive to language maintenance, they may have a better chance of survival.

In many [minority] languages there are competing pressures towards (re)vernacularization and (re)standardization, which have their origin in the competition between the school and home varieties. There has always been tension between the standard dialect and other regional/caste dialects. These two tendencies of standardization and modernization have greatly affected indigenous languages in terms of their structural and functional loss. Bernadett Biro and Katalin Sipocz have identified language shift in two types of linguistic processes: functional loss and structural loss. Language shift can involve loss of function as well as structural loss; the former means a decrease in the domains of language use, while the latter refers to changes in the structure of the language occurring in the process of language shift. Due to the linguistic hegemony and cultural dominance of Sanskrit on Indian languages, all our indigenous languages are suffering from both functional loss and structural loss. The attitudes of Sanskrit towards the other Indian majority/minority languages can also play a decisive role in language shift. As far as functional language shift is concerned, a necessary condition for the survival of the indigenous languages would be the decrease of their functions. As far as the structural side of language shift is concerned, we can only sketch tendencies based on data provided by some case studies (e.g. P.B. Pandit, Sourashtrasi in Tamilanadu, D N S Bhat's on Kannada).

As if provincial languages are conspiring against Indian unity (U N Singh 1992], Suniti Kumar Chatterji (1943) made the following statement: "we feel that we ought to have a common language for the whole of India as symbol of common Indian Nationality". It was also the very clear opinion of the Language Planning Commission in 1957, as discussed by Sumathi Ramaswamy (2007) in her paper: "It is clear, however, from the report submitted by the Commission a year later on November 1957, that it saw its task as being more than just pedagogical, for at stake was the very survival of the emerging nation. The Commission was fiercely anxious about 'the growing fissiparous tendencies and linguistic parochialism which are jeopardizing the political unity of the country and are rocking the very foundations of our freedom'. A decade of linguistic jealousy and bitterness had marred the joys of independence; there had been much squabbling within the nation over state boundaries and territories; and Hindi, the proposed official language of India, had been found unacceptable by large numbers of its people. Everywhere, 'regionalism' and 'linguism' were on the rise. The Commission's solution to these problems was clear-cut: to put Indians on a good and steady diet of Sanskrit by making

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its study compulsory in schools, and by instituting it as the official language of the nation. Sanskrit was ideally suited for this role, for it was the 'Supreme Unifier' (p. 201) and the 'Great Unifying Force' (p. 81). 'The Indian people and the Indian civilization were born ... in the lap of Sanskrit' (p. 85). It is 'in our blood' (p. 81). It is 'the breath of our nostrils and the light of our eyes' (p. 87). Mixing its metaphors, the Commission also variously described Sanskrit as 'the bedrock' of Indian existence, the 'main thread which runs through the entire fabric of the cultural life of an Indian' (p. 102), and the anchor that keeps the youth of India from losing their 'cultural moorings' (p. 51). 'If the binding force of Sanskrit [is] taken away, the people of India would cease to feel that they were part of a single culture and a single nation' (p. 70). So, by restoring Sanskrit back to its citizens, the nation, too, would be restored, and its troubled waters calmed. Sanskrit, it was declared, brings a 'symphony to our life' (p. 84).” These views signify a linguistic chauvinism and fanatical attitude towards Sanskrit and its religion. In my opinion, these are merely slogans and emotional bursts. It is quite true that they are also conspiring to establish the hegemony of Sanskrit with the sanction of the Indian constitution. Even otherwise, the continuity of Sanskrit is spread over across the other Indian languages and cultures in terms linguistic structure, functional usages and imbibed in cultural practices. This is to be considered a greater damage to all the indigenous languages of the Indian subcontinent.

Standardization, Modernization and Diglossia: the Status of Linguistic Diversity

Tribal languages and other minority languages do not institutionally support for their communicative functions. In addition, they have no written literary tradition and no access to technology and science. In any of these domains, equal potential and access does not extend to them. Language revitalization and maintenance are and have always been politically actioned. This is because language policies are always discriminatory, favoring certain privileged classes/communities. It is quite true that constitutional support and rights are extended to these communities in order to maintain their languages; practically, they are not in favor of minority languages. The possibility of recasting the communities' interests and perspectives is never taken into consideration in order to achieve their aspirations. “The processes at work in standardization and hierarchies of styles and genres also give rise to what Bourdieu calls legitimization and authorization. Both these turn on how language is socially evaluated. Legitimacy is accorded to selected ways of speaking or writing in that they are recognized by other producers, by the dominant classes and by mass audiences” [Bourdieu 1993, 331; Garnham 1993]. Differences in

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social and economic position tend to be reproduced in unequal knowledge of legitimate language, which in turn reinforces constraints and access to power. However, censorship, authorization, and the reinforcement of the dominant languages are all traceable to the pervasive effects of power (Gal & Irvine 1997, Lindstorm 1992).

Standardization and modernization are a politicized discourse. “Standardization of languages can be regarded as a legitimizing activity expanding its institutional order through a ‘programmed course’ in socialization” (Berger and Luckmann, 1966, quoted by U N Singh 1992). According to Fishman (1974), “the social context of language modernization is most commonly discussed in terms of (a) the growing identification with the standard version of the national language on the part of the general public, (b) the increased accessibility of all varieties within the speech community, (c) the more rapid diffusion of linguistic innovations and status markers, resulting in repertoire continuity rather than discontinuity across classes”. This linguistic inequality leads to a mismatch between home and school languages. This tendency reinforces neglect of the mother tongues of the tribe and minorities as well. As a consequence, linguistic assimilation takes place, and in turn forces the tribal/ minority children into subtractive language learning in a form of submersion education in the dominant language. Institutions concentrating on education must promote mother tongue education in a multilingual situation.

Fishman (1971) divides all the multilingual developing nations into three clusters: nations with several Great Traditions, nations with one Great Tradition and nations with none (Quoted by Dua. H.R., Hegemony of English). Sanskrit took over every tradition into its account, considering that there is only one great tradition in India (i.e., Sanskrit). As a result, Sanskrit is considered the only language of knowledge, philosophy, literature, great tradition and resource of vocabulary. Due to its monistic attitude, it imposed its monistic realities on all other indigenous languages. As a consequence, linguistic homogeneity was developed instead of sociolinguistic heterogeneity. This is another way of leveling diversities and nullifying them in the domains of socio-cultural milieus. The knowledge systems and intellectual diversity were also integrated into Sanskrit tradition.

Characterizing linguistic codes in terms of ‘High’ and ‘Low’ is another way of differentiating sociolinguistic and cultural hierarchy. This dichotomy is linguistically called as Diglossia. It is not just a linguistic reality, it is a sociolinguistic attitude. Primary speech varieties with localized or restricting domains as ‘Low’ (i.e., colloquial Kannada) and superposed varieties enjoying access wider or enlarging domains as ‘High’ (i.e., Standard Kannada) have led many investigators to attribute ad hoc values to diverse codes available in a community. Such studies focusing on language attitudes generally rate primary speech as conceptually “deficient” and sociologically as “deprived”. This raises certain issues of a fundamental nature: How a language structures reality. How far do the differences in speech behavior reflect differences in adequacy as opposed to acceptable variation? In what manner do the ‘highbrow’ values of speech—uniformity, precision, elegance, purity of form, allegiance to literary tradition, elaboration of language through coining of new terms—actually meet with the demands of adequacy and effectiveness in everyday life communication in a society? (Khubchandani 1981).

The relationship between Kannada-Sanskrit and Kannada-English is also a Diglossic situation. The former deals with standardization whereas the latter deals with modernization. The hegemony of both Sanskrit and English is imposed on Kannada. As a consequence, Kannada has to struggle with both Sanskrit and English in order to retain its structural and functional usages. In formalized communication and in the domains like literature, criticism and other discursive writings, Standard Kannada (i.e., Sanskritized Kannada) is preferred. On the other hand, English is preferred in domains such as Science, Technology and Law. A similar situation can be found with regard to Hindi, which interfaces with Sanskrit alone: “Those bilingual speakers belonging to the North-Central region (characterized as the Fluid Zone, cf. Khubchandani 1972a 1978) who retain their regional or caste dialects either of Western Hindi or of altogether different languages of the region (such as Pahari, Lahnda, Panjabi, Rajasthani, Awadhi, Chhatisgarhi, Bihari) for informal communication within their speech group, but prefer to use Khariboli (standard Hindi) for formalized communication. In this diglossia situation, these speakers think of Khariboli as having a more prestigious role than their native speech, which has a casual use. They regard their native speech habits as mere substandard variations of the all-powerful standard Hindi (Khubchandani 1981).

The distinctions between Standardized Kannada (i.e., pure, high, powerful, elegant and standard variety) and dialects (i.e., impure, low, powerless, non-standard, corrupted variety, substandard) are significant. As a result, caste/regional dialects are close to extinction. This leads not merely to ironing-out of the dialects alone, it also leads to cultural loss.

Sanskritization: Representation versus Misrepresentation

This part of the paper highlights how Sanskrit can be a major source for the problems that have been inflicted on the native languages of India in general and Kannada in specific. This whole linguistic process is called as Sanskritization. Sanskritization can be discussed over three broad perspectives:

- i. Structural linguistics
- ii. Sociolinguistics
- iii. Diglossic Situation (a phenomenon of both structural and sociolinguistics).

Sanskrit language has highly influenced the Kannada structure from sound to sentence. Due to this influence, Kannada has borrowed sounds, lexical items, sandhi rules and their written representation from Sanskrit, for e.g., aspirated sounds like Ph, bh, kh, gh, chh, jh [ಫ್, ಭ್, ಖ್, ಘ್, ಛ್, ಜ್], vowels like R[ಋ] a[ಌ] and[ಔ], etc. Therefore, Sanskrit is very prevalent and predominant in the context of a high variety of Kannada, which leads to linguistic discrimination among Kannada speakers. Due to the process of Sanskritization, the actual usage of Kannada is restricted to a very limited domain. At the same time, the Sanskritized Kannada is not associated with the common people.

The pro-Sanskritization lobby is preparing an artificial Kannada that is highly Sanskritized, and only the literate would be able to gain knowledge and information, restraining those who are illiterate from accessing information and knowledge. This language (low variety) can be used for interaction, and these languages are also the medium of knowledge dissemination and information sharing among common people. The pro-Sanskritization lobby pushed Kannada along the exactly opposite route, and excluded Kannada and other regional languages from the realm of education, journalism, literature and all other academic discourses. Instead of the

common people's language being encouraged, Sanskritized Kannada is promoted. Sanskrit has become the ultimate necessity of all the functional domains (education, literature, media, technology and social science). However, neither Sanskrit nor the lexicon of Sanskrit are protected by the common people in their day to day interaction. Further, this became a hurdle in acquiring knowledge and information.

Renowned linguist and cultural critic K. V. Narayana from Karnataka proposes an alternative model to understand the relationship that exists between Kannada and Sanskrit in the contemporary situation. The following tenets form the basic assumptions of his model:

Kannada and Sanskrit: A Readjustment

The relationship between Kannada and Sanskrit is very ancient. This paper does not intend to understand the process of this relation. However, this focuses on the following aspects to explicate the relation between Kannada and Sanskrit:

1. Sanskrit has highly influenced the Kannada (linguistic) sound system. As a result, Kannada has adopted many of its phonemes and their written representation.
2. Sanskrit did influence the Kannada lexicon in a great manner. Kannada has borrowed the lexicon directly from Sanskrit and also through Prakrit. The so-called standardized variety of Kannada borrowed Sanskrit vocabulary by probably more than fifty percentage.
3. Some of the word formational aspects of Kannada were highly influenced by Sanskrit. Consequently, many examples are available in the context of morphophonemic structures and compound formation of Kannada language.
4. The influence of Sanskrit on Kannada in some of the functional domains created a diglossic situation in Kannada. The prominence of Sanskrit lexicon is more in a higher stratum of social groups of Kannada and its standard dialect, whereas the prominence of the native lexicon is more in the lower stratum of Kannada groups.

These structural influences of Sanskrit on Kannada are the basis to understand the issues of standardization of Kannada.

While determining the standard variety of Kannada, that form should be taken care to be remained in the model of Sanskrit. Most probably, all sounds of Sanskrit are considered as Kannada sounds. Those phonological variations and diversities that take place in Kannada are never legitimized in this particular determination of standardization. In the sense, only the written variety of Kannada is being considered as standard form. Even if there is a standardized spoken variety [pronunciation], it must be legitimized by written variety. However, sound structure and lexicon structures of Sanskrit dictate the standardization of Kannada. More or less, in various discourses of Kannada, the use of standard variety is more prominent. Thus, even in the present situation, Sanskrit still continues its dictation and domination of Kannada in its various functional domains.

It is possible to examine the relationship between Kannada and Sanskrit from one more angle. Aspirated sounds and fricative sounds like Ś/Ṣ [ಶ/ಷ] are less prevalent in oral performance, whereas, these sounds are more prominent and prevailing without any gap in written Kannada. But in the process of neologism or in coinage of new words, Kannada violates the relation with Sanskrit in many respects. This practice could be seen among grammarians of old Kannada. Such practices in the process of new coinage are generally considered *Arisamasa* (i.e., compound but hybridized). We see no hesitation among speakers while using such hybridized (Kannada and Sanskrit) forms that occur in Kannada. Further, in these new constructions of Kannada and Sanskrit, the rules of word formation and morphophonemic (sandhi) processes are used together. Let us see the sandhi rules in formation of a word like *Bh:ugaLLa* (Land Thief). There is a mere Kannada and Sanskrit word alignment in the given formation. However, the morphophonemic rule of this alignment is Kannada (i.e., **bhu:+kaLLa =bhu:gaLLa, k>g**). This is how, while combining both Kannada and Sanskrit words into Kannada, Sanskrit rules are more prevalent in such morphophonemic processes. The most prominent compound word in Kannada, is *u:To:pacha:ra*. In this particular combination, *u:Ta* (Kannada) and *upacha:ra* (Sanskrit) are incorporated. But the sandhi rule is Sanskrit (i.e., guNasandhi). In this way, Kannada has developed its own structural designs to mix with the Sanskrit structure. According to these structures, Sanskrit Kannadization (Samskrutada Kannadikarana) seems to be a strategy. This is why common people cannot make out (separately identify) Sanskrit words that they regularly use in their routine communication; they simply

consider them as Kannada words. At the same time, when Kannada borrows words and sounds from other languages, especially from English language, people think that Kannada loses its purity. Thus, we need to determine the Sanskrit linguistic aspects internalized into Kannada that are very transparent and visible.

Many times, Sanskrit lexicon and word rules are the main resources for many new morphological structures in Kannada. But such new word-formation happens only in Kannada. New words that are not practically used in Sanskrit are made use of by Kannada. This is the best example for signifying creative practice in the context of language contact. With the expanding of the domains of Kannada use, this unique relationship with Sanskrit facilitates Kannada to acquire new word formations.

With this linguistic assistance of Sanskrit, Kannada has formed new words. If not always, many times these Sanskrit forms replace Kannada lexical items that are constantly use in routine communication or they are also simultaneously used along with these Sanskrit words. For example, one can see that both *anna* and *ku:Lu* are in practice in Kannada. In this way, instead of the words or compounds that have already been made available in Kannada, the words which we acquire from Sanskrit, between these two structures a unique relationship established between Kannada and Sanskrit. This means that Sanskrit words attain positive connotation whereas Kannada words attain negative/derogative connotation. Words like *anna* and *ku:Lu* are the best instances to highlight this reality. The word *anna* in Sanskrit has a broader meaning *a:ha:ra* (i.e., food) and it is reduced to *akki* (i.e., rice) in Kannada. Similarly, the word *ku:Lu* has the same connotation as *a:ha:ra*, which is most probably prepared with the same ingredients, but now the Kannada word has acquires a negative and derogatory meaning. Nonetheless, if Sanskrit forms are given more privilege and legitimation, Kannada forms remain very informal in the functional domains. In such situation, while there are no differences as far as meaning is concerned, there are restrictions in their usages. However, Sanskrit forms are afforded a prominent place in writing practices, whereas, Kannada words remain in oral practices alone. Due to the intrusion of the English lexicon, the consequences of diglossia are becoming more complicated.

The cultural and political status of Sanskrit and its support has uncovered another facet of the relationship between Kannada and Sanskrit in language politics. Sanskrit is present in the list **Language in India** www.languageinindia.com ISSN 1930-2940 17:8 August 2017
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of languages that should be studied during schooling. It has been found that mother-tongue/first-language speakers of Kannada generally learn Sanskrit instead of Kannada during their schooling. This tendency seems to be confined to cities. Further, its impact is not so serious at the surface structure. Still, there is an option between Kannada and Sanskrit. There are no tendencies that because of Sanskrit, except Kannada, no other languages are sacrificed. Alternative syllabi like the central and autonomous ones in practice have kept Kannada outside the education. Because Sanskrit is a classical language, provisions are made to learn this language in school. This is how there has been a constant conflict between Kannada and Sanskrit. One can notice that many turning points took place in the language movement related to Gokak Report after 1982. In this movement, a kind of conflict was being portrayed between Kannada and Sanskrit on one hand. On the other hand, one could see several moves that marginalized the issue to lead to the public thinking that this issue was relatively unimportant. This problem has not yet been resolved in our schooling system. As a result, there is a possibility of not using secondary skills like reading and writing for Kannada children. This becomes a major hindrance for the progress of Kannada.

It is necessary to observe here one more aspect of the problem. While teaching Sanskrit as a classical language, one of the practicing written languages in a given situation is being used in the process of teaching this particular language. For example, even though students learn Sanskrit, but they write it in Kannada script. Even in examinations, questions on Sanskrit poetry and related texts are only being answered in Kannada. This model is very predominant in Karnataka. There also appears to be a strategy to stabilize this model. Those who wish to learn Sanskrit learn it through Kannada. Indirectly, they learn the secondary skills, *reading* and *writing* of Kannada. If Kannada is their mother tongue, the primary skills of speaking and listening are already known to them. In this way, the problem does not arise that students will not be deprived by learning Kannada.

As such, Kannada has utilized the impact of Sanskrit to strengthen itself. This is again regarded as a strategy. The structures of Sanskrit enter into Kannada, but they never appear to be alienated. It is necessary to have knowledge of Kannada scripts and writing systems to read and write Sanskrit. Therefore, it has become possible for Kannadigas to preserve the skills of Kannada in conjunction with being with Sanskrit. By adopting this model into our pedagogy

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very systematically, it is possible for us to develop a cordial relationship with Sanskrit. As a result, linguistic coexistence between Kannada and Sanskrit becomes possible.

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Syntactic Manifestation of Phrase Structure Grammar and Immediate Constituent Analysis in Marathi

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Abstract

Language works, among other features, on syntactic substance. It forms the foundation of linguistic workings. Syntax works at sentence level. Sentence formation implies interrelationship among constituents of sentence. The intertwining relations among linguistic units fulfill the eligibility of sentence to get formed become grammatical. Traditional and modern linguistics have different perspectives in analyzing units of sentence. However, they do not neglect the existence of rules that govern Phrase Structure Grammar and Immediate Constituent Analysis. The paper discusses the theory of phrase structure grammar and immediate constituent analysis in Marathi with reference to English syntax. The paper has two prime objectives. First, it attempts to mark peculiarities of phrase structure grammar and immediate constituent analysis in Marathi syntax. Second, it tries to analyze sample linguistic data of Marathi and draw attention towards how phrase structure grammar and immediate constituent analysis govern syntax of Marathi.

Key Words: Syntax, IC analysis, PSR, Linguistics

Introduction

Syntax is the system made up of rules and categories that allow words to form sentences. Similarly, Chomsky considers syntax as the part which accounts for the regularities governing the combination of words. The tacit assumption is that syntactic structure of a sentence can be explained by specifying the units it is composed of and the order in which they are put together. Thus, the child hears his/her parents and people around and finds structural regularities and rules that govern such regularities time and again. The child uses the same regularities to construct new sentences, some of them never uttered and heard before. Franz Boas (1858-1942) in his introduction to the *Handbook of American Indian Languages* published in 1911 put forth his view with the support of examples from

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many North American languages about peculiarity of each language. He comments that every language has its own grammatical structure and it is the task of the linguist to discover for each language the categories of description appropriate to it and should not blindly model on other language systems. Likely, it is difficult to accept that structural manifestation of one language possibly accounts for the syntactic workings of other languages.

Phrase Structure Grammar/Immediate Constituent Analysis

Noam Avram Chomsky first introduced the theory of Phrase Structure Grammar, (*hereafter PSG*) in his seminal book *Syntactic Structures* (1957). The theory proposes to describe and explain combination and order of words in larger units than word in sentence. Specifically, it analyses the syntactic construct of sentence and generate finite rules that govern these constructs. Chomsky contributed to the theory of PSG by means of formalizing a system of generative rules that govern PSG. Nonetheless, Chomsky critically acknowledged his own theory of PSG by saying it as suitable only for simple structures. It potentially cannot be used in analyzing complex structures without being clumsy and inconspicuous. Thereby, he proposed the theory of Transformational Generative Grammar (TGG).

Bloomfieldian School of Linguistics, due to Leonard Bloomfield's unprecedented contribution in establishing American Linguistics, and later by its followers proposed a different term to analyze syntactic structure of sentence. They term it as Immediate Constituent Analysis (*hereafter ICA*). It is a top-bottom approach. Words are treated as constituents of sentence it is composed of. As we go down analyzing from largest units to the smallest at the word level, the former units dominate the later ones and so on. ICA helps to analyze such structural ambiguity. In linear structural analysis, ambiguity is not easy to solve.

Marathi Syntax

The combination and the order remain different in all languages. However, the theory of phrase structure grammar (Chomsky's term) and immediate constituent analysis (Bloomfieldian term) can account for these combinations thereby generate rules of their governance. It is true that all human languages share certain syntactic properties. But each syntactic system does show variation and sets itself different from other language systems. Now it is interesting to see how theory of PSG/ICA can account for syntactic structures of Marathi language. Discussion that follows based on examples would make this clear.

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Phrase Structure Grammar

The examples used for the present purpose are taken from a book on Marathi Grammar written by M. R. Walambe. They have been selected randomly.

1. Taj Mahal khup sundar aahe. (p.147)

Taj Mahal is very beautiful.

Sub. (N) + Predicate (Adv. + Adj. + Verb)

Sub. (N)+ Predicate (Verb+ Adv. +Adj.)

Marathi	English
Sentence ----- NP + VP	Sentence ----- NP + VP
NP----- N	NP----- N
VP----- Adj. P + V	VP----- V + Adj. P
Adj. P ----- Adj. + Adv.(Intensifier)	Adj. P ----- Adj. + Adv.(Intensifier)

2. Shikashk mulanna shikavatat. (p.110)

Teacher teaches the children.

Sub. (N *sing/plu.*) + Predicate (N+ Verb)

Sub. (N)+ Predicate (Verb +Det. +N)

Marathi	English
Sentence ----- NP + VP	Sentence ----- NP + VP
NP ₁ ----- N (<i>sing / plu.</i>)	NP ₁ ----- N (<i>sing.</i>)
VP----- NP + V	VP----- V + NP
NP ₂ ----- N (<i>no determiner</i>)	NP ₂ ----- Det. + N (<i>plu.</i>)

3. To Engraji changale boloto. (p.92)

He Speaks English well.

Sub.(pro.) + Predicate (Noun+ Adverb+ Verb) Sub. (pro.)+ Predicate (Verb+ Noun+ Adverb)

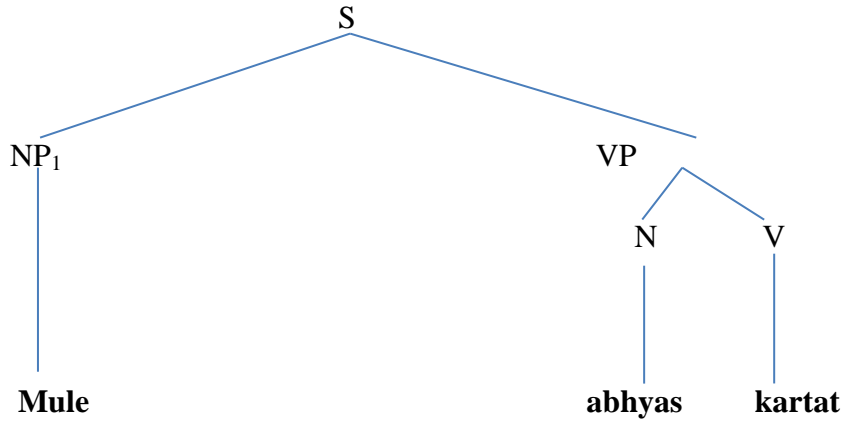
Marathi	English
Sentence ----- NP + VP	Sentence ----- NP + VP
NP ₁ ----- N (pro.) (mas.)	NP ₁ ----- N (pro.)
VP----- NP ₂ + Adv. P. +V (<i>mas.+ Numb.</i>)	VP----- V + NP ₂ + Adv. P.
NP ₂ ----- N (sing.)	NP ₂ ----- N (sing.)
Adv. P----- Adv. (manner)	Adv. P----- Adv. (manner)

Immediate Constituent Analysis (ICA)

Here are three more examples taken from the same grammar book to account for ICA in Marathi. I intend to use tree diagram to analyze syntactic organization of the sentences in relation to ICA.

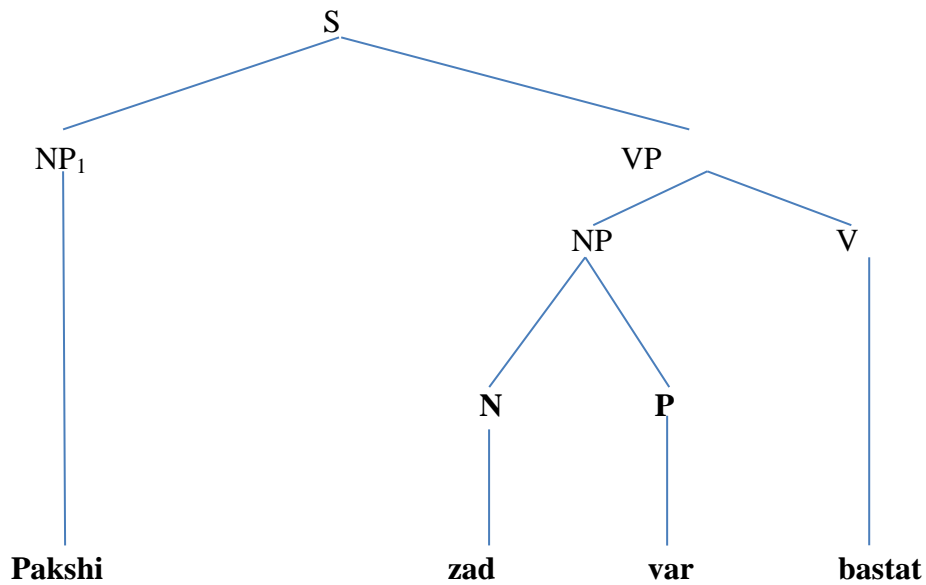
4. Mule abhyas karatat. (p.85) English: Children study.
5. Pakshi zadavar bastat. (p.37) English: Bird/s nest/s on the tree.
6. He aadhunik lokshahiche yug aahe. (p.140) English: This is the age of modern democracy.

4. Mule abhyas kartat. (p.85)



- The immediate constituents of the sentence (S) are NP and VP. N is the IC of NP, N and V are the IC of VP.

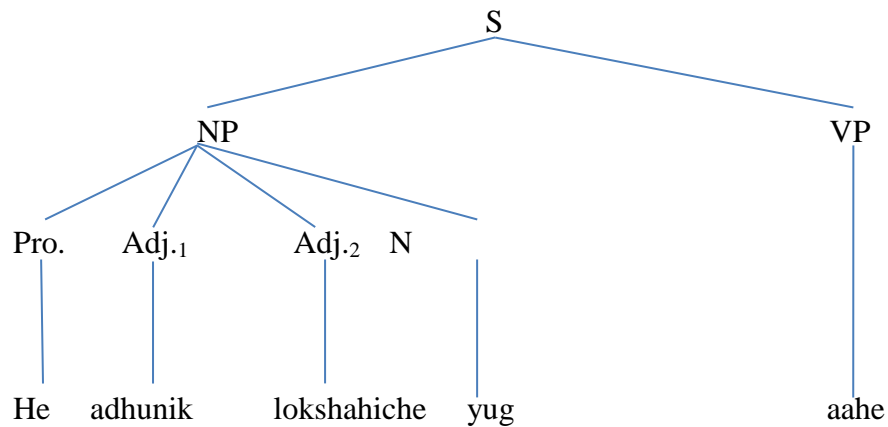
5. Pakshi zadavar bastat. (p.37)

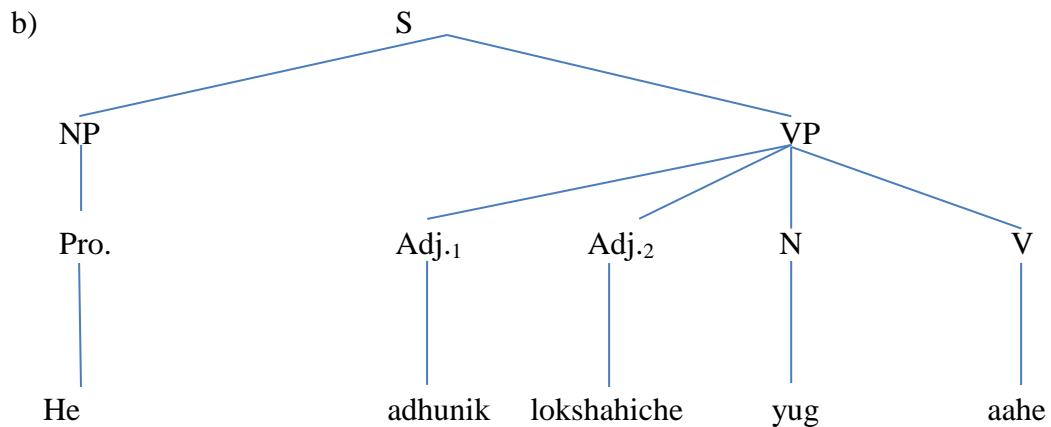


- The immediate constituents of the sentence (S) are NP₁ and VP. N is the IC of NP, NP₂, and V are the IC of VP, and N and P (preposition) are the IC of NP₂.

6. He aadhunik lokshahiche yug aahe. (p.140)

a)





- The immediate constituents of the sentence (S) are NP and VP. N (pro.) is the IC of NP, Adj.₁, Adj.₂ N and V are the IC of VP.

Analysis and Discussion

Analysis of sentences of both Marathi and English and comparing them at the level of syntactic organization has surfaced crucial points of similarities and differences. These similarities and differences make the two systems peculiar in their own sense. The discussion that follows makes explicit account of features characteristic to these syntactic systems. The analysis has put forth six features of Marathi syntax not similar to English syntax.

First, the distinction of singular and plural subject is based on subject. Second, verb position always remains at the final position of sentence as seen in given sentences (*example 1*). Third, singular and plural aspects of subject are suggestive in some cases by same word with cataphoric reference to verb (*example 2*). Fourth, determiner is generally absent, if present, it is not article (*example 2*). Fifth, aspects of gender, number and person are verb based (*example 3, 4 and 5*). Sixth, preposition is glued to noun thereby changing the composition of basic form of noun rather than having independent place (*example 5*).

I am doubtful that I might have overlooked some other characteristics of syntactic structure of given examples. Thus, there remain potential possibilities open for in depth analysis. This analysis is based on a few representative examples from Marathi language. Other examples may display variations of any sort possible.

Conclusion

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Every language reflects its peculiarities at different levels. The present attempt has been to look into peculiarities that Marathi language reflects at syntactic level in relation to English syntactic level. The discussion above made this somewhat clear as to how Marathi syntax works with different compositions and order. Features characteristics to Marathi syntax are distinctive in one way or the other. Singular and plural distinction based on subject and verb, singular and plural manifested by same subject, order of words, absence of determiner in NP, etc. are a few of them. The peculiarities discussed here are not exhaustive. More linguistic data of Marathi would give rise to myriad variations.

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Syntactic Manifestation of Phrase Structure Grammar and Immediate Constituent Analysis in
Marathi

Tag Questions in Manipuri and German

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Abstract

In Meiteilon/ Manipuri, a Tibeto-Burman language, questions are formed by adding question markers like *-la/-ra -dra (-da-ra)/-tra (-ta-ra)* etc. to the derived noun (deverbal). Questions are formed in German with the change of word order like English. Manipuri has two types of Tag Questions, Reverse Tag- and Constant Tag Question. Reverse tag is used commonly in other languages also. Constant Tag on the other hand are used in very specific cases, for instance Constant tag is used in declarative with tag, positive proposition and positive tag question, however it does not go along with interrogative in Manipuri. While Constant Tag is found with limited lexical items, Reverse Tag on the other hand is clearly visible in TQ in German, an Indo-European language. German language uses lexical items such as *nicht wahr, oder, gell* (used in southern part of Germany), *stimmt's, richtig, ja, ne* etc. to form tag questions. While *nicht wahr* is used in speech as well as written form the other tags are mostly used in speech form and seldom in written form. In studying the tag questions in Manipuri and German it has been observed that the choice of auxiliary does not need to agree with the tense, aspect and modality. As in Manipuri, tag-question are constructed by the verbal phrase only and there is no existence of auxiliary verb. In German although the auxiliary exist in the sentence, tag questions are formed by the addition of lexical tag items (as mentioned above) only, irrespective of the tense.

Key Words: Reverse Tag, Constant Tag, Question Tag, Proposition.

Introduction

A tag question is a syntactic structure in which the uttered proposition seeks confirmation through the addition of Question tag markers. In a tag question a declarative or an imperative statement is normally turned into a question by adding an interrogative-fragment or marker. Tag questions are used mostly when the speaker wants a confirmation of the uttered statement. There are two very commonly used types of tag questions, Reversed and Constant tag. Tags are normally added at the end of a clause, and can be either noun phrase tags, question tags or declarative tags.

Manipuri Tag Question Markers

In Meiteilon/ Manipuri, a Tibeto-Burman language, normally yes/no questions are formed by suffixation of the question markers like *-la/-ra -dra (-dā-ra)/-tra (-tā-ra)* etc. to the derived noun (deverbal) or the noun. Manipuri has two types of Tag Questions, Reversed Tag- and Constant Tag Question. Reversed tag is used commonly in other languages also. Constant Tag on the other hand are used in very specific cases, for instance Constant tag is used in declarative with tag, positive proposition and positive tag question, however the use of negative proposition with negative tag question is not found in Manipuri with an exception of *nattra*.

Question Tag Markers in German

Yes/No questions are formed in German with the change of word order like English. German language uses lexical items such as *nicht wahr, oder, gell* (used in southern part of Germany), *stimmt, nicht, ne, und so*, etc. to form tag questions. While *nicht wahr* and *oder* are used in speech as well as in written form, the other tags are mostly used in speech form

and seldom in written form. While Reversed Tag is clearly visible in German, an Indo-European language, Constant tag is used with some lexical items such as *stimmt* and *ne*.

Constant Tag Questions and Reverse Tag Questions in Manipuri

Like yes/no Questions, Tag Questions in Meiteilon are constructed by the verbal phrase only, but are semantically different from the former.

1. nupi-si mäsək phəjə-y, phəjə-bra (bə-ra) [Constant TQ]
girl-this face beautiful-asp. beautiful+Q.mk
“This girl is beautiful, is she?”

The above example would be translated literally as “This girl has a beautiful face/ is beautiful, beautiful right? The first part of the question is a positive proposition, followed by a positive QT, such occurrence seems rather unusual however, a positive QT following a positive proposition to form a Constant TQ is used by some speakers in Manipuri. On the other hand a negative proposition followed by a negative QT (as in example 4) to form Constant Polarity TQ is not commonly used.

2. nupi-si mäsək phəjə-y, phəjə-dra (də-bə-ra) [Reversed TQ]
girl-this face beautiful-asp. beautiful+neg.Q.mk
“This girl is beautiful, isn’t she?”

3. nupi-si mäsək phəjə-de, phəjə-bra (bə-ra) [Reversed TQ]
girl-this face beautiful-neg.mk. beautiful+Q.mk
“This girl isn’t beautiful, is she?”

In case of Reverse Polarity TQ the occurrence of a Proposition either negative or positive followed by opposite (either positive or negative) QT is widely used, as in example (2) a positive Proposition is followed by a negative QT and in example (3) a positive QT follows a negative Proposition.

4. nupi-si mäsək phəjə-de, phəjə-dra (də-bə-ra) [Constant TQ]

girl-this face beautiful-neg.mk. beautiful+neg.Q.mk

“This girl isn’t beautiful, isn’t she?”

The above examples consist of two different polarity tags, (1) and (4) belong to constant polarity tag. The case of (4), where the speaker utters a negative proposition and further seeks confirmation through a negative TQ, i.e. negative- negative is not found in Manipuri. Constant tag, as in example (1), is generally used when the speaker makes a statement and wants the listener’s opinion on the same. Example (2) and (3) on the other hand are examples of Reversed polarity Tag. In Reversed Tag the speaker is sure of the proposition and either wants to emphasize on it or wants a confirmation from the listener, the listener however is expected to give only a positive reply. The difference between interrogative sentences and declarative tag question lies in the fact that in case of the former, the speaker does not know if the proposition is true and wants the listener to provide the information, whereas in case of the later the speaker wants a confirmation of the proposition or simply intends to emphasize on the proposition.

Unlike other TQ markers in Manipuri, *nattra* is a TQ word in itself, it is not added as a suffix to the derived noun like most TQ markers. Semantically *nattra* is used to obtain confirmation, syntactically it is used in both negative as well as positive proposition. The lexical item *oder* has the same connotation of confirmation as *nattra* in Manipuri.

5. nupi-si mäsək phəjə-y, nattra (nat-ta-ra) [Reversed TQ]

girl-this face beautiful-asp. neg.Q.mk

“This girl is beautiful, isn’t she?”

6. nupi-si mäsək phəjə-de, nattra (nat-ta-ra) [Constant TQ]

girl-this face beautiful-asp. neg.Q.mk

“This girl isn’t beautiful, isn’t she?” (functions as **is she**)

7. du: kənst i:n o:də [Reversed]

2p V-agr 3p-agr neg.Q.mk.

“*du kennst ihn oder?*”

You know him right?^[SEP]

8. e:r ɪst de:v bəry:mtə ʃaʊʃpi:lə o:də [Reversed]

3p is det.agr famous-agr actor neg Q.mk. (neg.QT)

“*Er ist der berühmte Schauspieler, oder?*”

He is the famous actor isn’t he?

The answer to *nattra* and *oder* (*oder was*, *oder wie*) questions can be both contradictory/ confirmatory and it may include additional elaborations and explanations as well.

9. e:r ɪst de:v bəry:mtə ʃaʊʃpi:lə niçt va: [Reversed]

3p is det.agr famous-agr actor neg. true (neg.QT)

“*Er ist der berühmte Schauspieler, nicht wahr?*”

He is the famous actor isn’t he?

QT *oder* and *nicht wahr* as in example (8) and (9) are both reversed polarity tags in German Language, while the former is generally used when the speaker is quite unsure of the proposition made and wants a confirmation, the later is used to obtain a confirmation and also emphasize on the proposition made.

Ne, a colloquial term which is quite common in Berlin, it is another tag in German that indicates that the speaker is rather certain about the proposition and expects a confirmatory answer, *ne* can also be replacement for *nicht wahr* and *stimmt's*.^[1]_{SEP}]

10. e:r 1st de:v bəry:mtə ʃaʊʃpi:lə ne [Reversed]

3p is det.agr famous-agr actor neg. (neg.QT)

“Er ist der berühmte Schauspieler, ne?”

He is the famous actor isn't he/right?

Conclusion

In studying the tag questions in Manipuri and German it has been observed that the choice of auxiliary does not need to agree with the tense, aspect and modality. As in Manipuri, TQ are constructed by the verbal phrase only and there is no existence of auxiliary verb. In German although the auxiliary exist in the sentence, tag questions are formed by the addition of lexical tag items (as mentioned above) only, irrespective of the tense. In Manipuri the main constituent of the verbal phrase is marked by a comma thus indicating the proposition and the TQ marker is added as suffix on the derived noun, as a normal yes/no question construction, each of the major constituents belongs to the category “sentence” (Singh, 1996). The most commonly identified function of the reversed polarity tag is to obtain confirmation (Jespersen 1940) where the listener is expected to agree with proposition

made by the speaker. In Reversed Tag the speaker is sure of the proposition and either wants to emphasize on it or wants a confirmation from the listener, the listener however is expected to give only a positive reply. Constant tag on the other hand are used to seek affirmation or express uncertainty. The difference between interrogative sentences and declarative tag question lies in the fact that in case of the former, the speaker does not know if the proposition is true and wants the listener to provide the information, whereas in case of the later the speaker wants a confirmation of the proposition or simply intends to emphasize on the proposition.

Nattra in Manipuri and *stimmt's* & *oder* in German, are quite alike in functions they can be used both for constant as well as reverse tag.

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Abbreviation

TQ= Tag Question

QT= Question Tag

neg.= negative

-asp=aspect

Q.mk= Question Marker

neg.mk= Negative Marker

1p=1st Person

2p= 2nd Person

3p= 3rd Person

V-agr = Verb + Agreement

agr = Agreement

neg. Qmk.= Negative Question Marker

det.agr = determiner+ Agreement

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**Narrating the Narration:
Using Joyce's Molly and Kafka's Gregor to
Show the Nature of Narrative**

**Aiman Reyaz, M.A. English
Dr. Priyanka Tripathi, Ph.D. English**

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Abstract

Narrative refers to a story involving events and characters and the interaction between the two. Generally a narrator expounds the story in whichever way he/she chooses to do. Since the explication of a story is generally the work of a single subject, the narrator is looked at with a critical eye. This notion is backed up all the more because of the reason that the author, who may be dead long ago, represents a biased subjectivity. The purpose of this paper is to counter that notion because Narrative is a capricious form with greater reach than poetry and drama and the authors would take the case of Joyce's Molly Bloom and Kafka's Gregor Samsa to highlight the point. The paper will employ the two-pronged approach to enhance the importance of subjectivity in Narratives: Horizontal and Vertical. The former suggests that Narratives have an ecosystem-like structure. The latter suggests that Narratives show the human trajectory of life, even if that trajectory ends in death. The conclusion would highlight the future scope of the medium of Narration, when it is devoid of the human element.

Key Words: Franz Kafka, James Joyce, Narrative, Biased Subjectivity, Structures, Subjectivity, Text, Human Trajectory, Human Element

Introduction

Narrative, as defined by M.H. Abrams in its simplest form is "a story, whether told in prose or verse, involving events, characters, and what the characters say and do" (Abrams 173). Generally, used interchangeably with the form of story, narrative in its contemporary sense is technically different. Story refers to *what* is told and Narrative directs us to see *how* it is told.

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Narrating the Narration: Using Joyce's Molly and Kafka's Gregor to Show the Nature of Narrative

Novelists, right from their onset, have been greatly intrigued by the technical aspect of how they should compose their work. During the 18th century two main strands appeared on the literary scene, the first being the epistolary method of Richardson and second was the *comic epic* technique of Fielding (Sutherland 28). Dickens, in *Bleak House*, a century later compromised between an omniscient narrator and the first person limited narrator. However, it was only in the early 20th century, with the publication of Henry James' *Art of Fiction* that the genre of novel became fully self-conscious of the Narrative aspect of writing- *How* became much more important than *What*. Many a time, people limit the scope of books and think of it as small propositions, that is, when one reads a book it represents a kind of alternative to experiencing life, a kind of reality out there creating a neat segregation between the so-called objective life of the world and the subjective life of the book. There is also a persuasive view that books are biased because they have the subjectivity of a particular writer who may be dead now for several centuries and that the dead writers and their works may have an inescapable limitation. The author is bound by the age and the surrounding and hence when the age and surrounding change, the subjectivity increases thereby causing an increase in alienation. Narrative thus becomes an extremely capricious form – a form that has greater reach than probably even poetry and drama.

This paper aims to deal with an overall concept of narrative, taking its references from Joyce's Molly and Kafka's Gregor. It will not only try to conceptualize the nature and the value of Narrative literature but also focus on the idea of words, taken as pockets of *lives* (notice the plural here *lives*).

Horizontal Narrative: Reaching Far and Wide

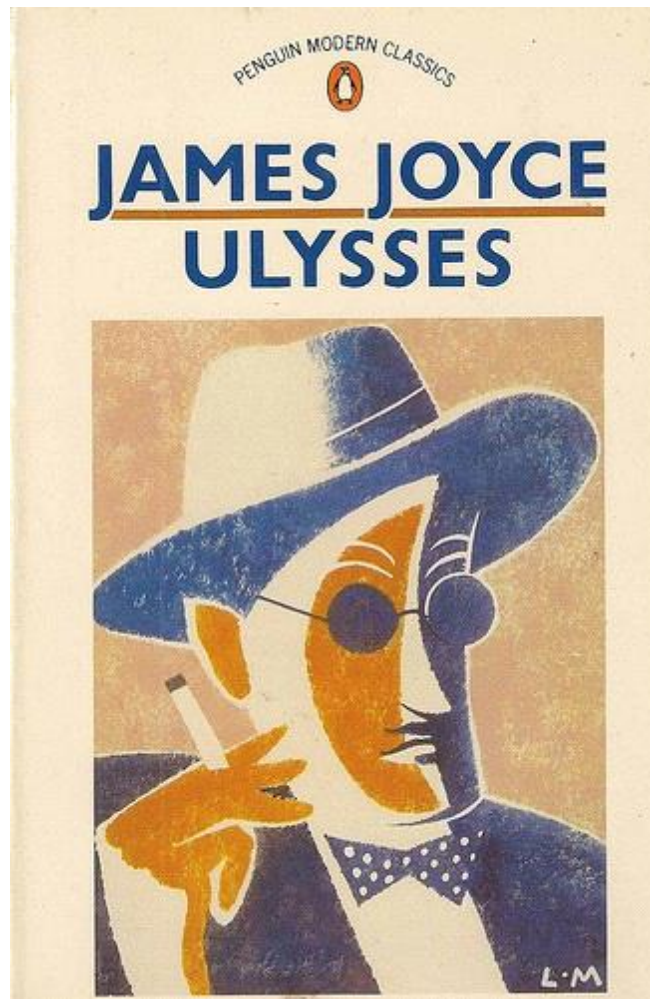
The scope or the reach of Narrative can be conventionally described in two simple ways: Horizontal and Vertical (Richardson 224). It appears as if one is dealing with defining a problem in Geometry, however with each succeeding sentence the argument will gain its strength. One arrives at an obvious question here, which is, if one can talk about Narrative horizontally? How can one say that it moves sideways or in a lateral way? It is to be emphasized here that Narrative functions in some odd ways, like an ecosystem, that it contains many aspects within it. Every story, even the story that seems to be most claustrophobic consists of a single speaking voice and

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they are in fact stories that contextualize that voice. It reflects the conditions and the context of individuals within a situation and also within a framework. There is always a panoramic, global view within a story (Weinstein 4-5).



Courtesy: <http://lithub.com/ulysses-a-history-in-covers/>

At this point, it is pertinent to cite the example of Molly Bloom, one of the main characters in Joyce's novel *Ulysses*. Her presence is strongly felt in the novel only towards the end, but in that last chapter the reader is awestruck with Molly and her response to her situation (Joyce 990). In just a few, yet long, stream of consciousness evoked sentences, the complex personality of Molly Bloom emerges. The significant point to consider here is that readers invariably see more than the characters within the text. The reader has a panoptic overview, unlike the characters in the text. The text highlights the adultery committed by Molly, but it is to

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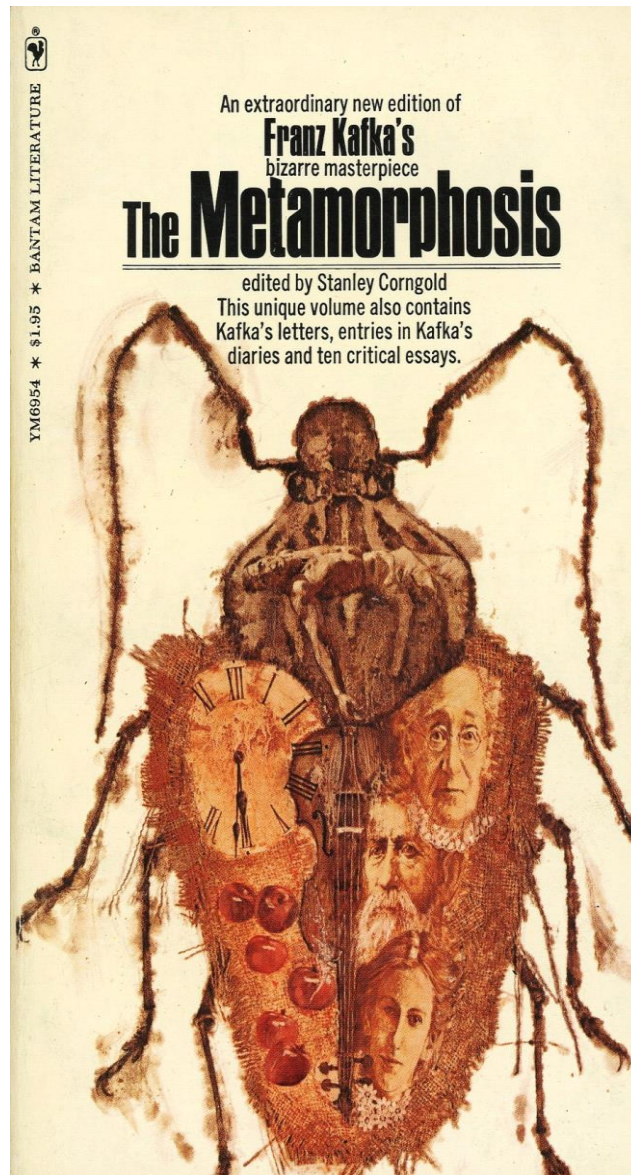
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be noted that the author represents it as an act not so much out of physical desire, but primarily out of psychological desperation. Molly wanted her husband to make love to her but her husband has not satisfied her for a very long time. She engages in physical relationship with another man only to arouse her husband's jealousy so that he can be coaxed into action. Molly yearns to be loved to know that she remains sexually desirable. Lying in bed she plans to get up early, put on her best dress and underwear to excite her husband, Leopold and then go out leaving him to wonder where she is gone, "make him want me that's the only way" (Joyce 994).

For most of us, we can only have the private, eclipsed view that comes with being who we are and not being anybody else (Phelan 169-172). We are privileged to a larger view of things when we read the novel and therefore, it is important to see that no matter how persuasive the voice of a character might be there is more to the fiction than just voice - there is a *context*, there is an *environment*, there is, to use Henry James' term "a figure in the carpet" a pattern that gradually emerges, of which the speaker and the plot are only parts (James 1).

Generally, while reading a narrative, the readers want to be swept away and be very much involved in the speakers of the text and experience the thrill of reading novels; but at the same time one also wants to be able to see the larger picture. The threads of microcosm of the characters should be linked with the overall macrocosm of the novel (Bal 102). And the reason why it is important to tie the knots is because this grasp of the larger picture is extremely special to literature and highly unachievable in most of our experiences.



Courtesy: https://bayrockbayrock.files.wordpress.com/2015/06/9012566662_82f026ba81_k.jpg

For example, in Kafka's *The Metamorphosis* the protagonist, Gregor Samsa is transformed into a giant insect when he wakes up from his sleep (Kafka 114). No background is given to such a shocking event, but as the Narrative pursues its course we begin to see the larger picture that there is more to it than what meets the eye. His transformation or his "metamorphosis" is a kind of symbolic way to expressing that we, humans are becoming more like animals (Bloom 28). Not just any animal, but a useless vermin. Another way to see this transformation is through the Marxist lens that humans, in a capitalistic society, get transformed into an unintelligent animal. Humans in the capitalistic societal system feel a kind of alienation

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which distances them from their identity of being a human (Qureshi 1-2). Psychoanalytical interpretation would go deeper and say that at the deep instinctual level we all are walking animals with the façade of human mask. We tend to hide our animal nature by conforming to the artificial norms constructed by the society and when the core of society is shattered our true, animal-like faces emerge (Freud 7).

Big picture and plurality define Narrative. What generally happens in Narrative is that the authors give bits and pieces here and there and it is the duty of the critical reader to join them coherently. When we read a well-crafted text we alone have the fuller view there. It is true there will be secrets in the text, that the text will finally tell us and we could not guess then. None the less, our position as readers gives us that larger view where we can see, in a sense, fully but correctively.

So, in that light, Narrative always makes us ponder the fit, makes us ponder the collective, ponder the larger global perspective. And it is now relevant to explain this argument from a piece by the Scottish author Thomas Carlyle and it is one of the most potent passages in all of literature. The reason the authors say that it is highly potent is because it clearly gives us the proof of the way in which Narrative also moves horizontally, that Narrative also has a kind of ecosystem-like structure that gives a collective and broadened vision. This essentially calls the blot on our own notion of individualism. It says that the individual is never an integral figure. The individual is never a fully autonomous figure. Whether or not the individual knows it, he or she is always connected, linked somehow positioned within a larger field. The crux of the passage goes like this:

A poor Irish widow, along with her three children, with no resource at all, wanted to solicit help from the haves of the society. From one house to the other she beseeched for help but no one helped. Finally she sank down in typhus fever and died. She did not die alone; she infected the area as well and seventeen other persons died of fever. “Behold I am sinking, bare of help: ye must help me! I am your sister, bone of our bone; one God made us: ye must help me!” she would say. Their answer was “No; impossible: thou are no sister of ours.” But she proves her

sisterhood; her typhus-fever kills them: they actually were her brothers, though actually denying it!” (Black 16).

One can argue that the focus of the passage is on cold-heartedness and evil; however, the interesting aspect lies in focusing on the Anagogical Interpretation, the highest form of interpretation, according to Dante (Leitch 246-248). The essence of the passage is about the failure of vision: ‘I am me, you are you’, ‘You are not my sister, you are not my brother’. That is how generally we see the world. It is the logical view of the world, where we are all living in single bodies that appear to have a beginning and an end. It has a contour and it stops. There is also a distance between all of us which is illusory. We breathe in other people’s breath; in some sense we catch diseases from other people, which is the case in the above cited lines by Carlyle. We also catch their language, their ideas, as Art is always about a kind of sharing. The larger collective Narrative view is always a view of this kind of traffic, of this kind of interaction, the sense in which the individual is found to be porous, enterable, changeable and very often without suspecting it (Weinstein 215-217). Narrative enables us to see at least in its stories, something of the way the individual is both positioned on a larger stage but also conditioned by it, altered by it. The individual turns out to be a player within a larger ecosystem and therefore no longer possessed of the kind of authority and autonomy that most individuals think they have.

Vertical Narrative: Diving Deep

The focus now shifts towards the vertical side of Narrative, a temporal picture of what one is reading. It extends our view of things over time as well as over space. The single basic wonderful plot of all Narrative is to tell a life story, to capture a life in time, to capture a curve of a life. This is the plenitude of existence. So, the great stories by great writers are narrated over time. They all show us something of the trajectory of a human life. And once again the authors come back to the basic starting point that one cannot see that in one’s own life. It is true that one can look at scrap books or look at photographs or read the records of the past but one cannot see the passing of time. It takes time for us to see these things. That is to say we can think back what we were like many years ago, but we can hardly grasp it all with a kind of flowing continuing

shape. Narrative makes that possible. In a small affair of 200 pages one actually has, at least the illusion, of seeing the curve of an entire life. There is something miraculous about that.

Narrative is not only miraculous but it is also fictive. It is fictive in the sense that not only has the author who has constructed it, crafted it and made it for us; but it is probably fictive even when we do it for ourselves. When we go back and remember our past we are not reliving our past; it is gone but somehow re-accessing it and putting it into a framework, it becomes a narrative. Narratives of the past is a part of a larger shape and it is a hard task to go back into the past and see our life- history with a suitable if not correct lens; however it must be added that trying to capture those past moments is a very gratifying thing to do.

Story-telling performs the service of positing for us a beginning, middle and end. Almost all the stories that we read do this. It shows us the formation of a character, it shows us the adventures or trials or stakes and at the end it shows us some kind of maturity; even if that maturity coincides with death (Keen 76-83). When we live we have trouble of knowing exactly what the beginning is, and what the middle and what the ending will be. Narrative has an aching, cleansed sort of clarity, a sort of cleanness to it as it puts the structure on to life. How would one know at what point, say, this is when one's life began, this is when this aspect of the career began. When one looks back, it is all an unbroken continuum. That is the way we live but art performs this service, as the paper has suggested, of taking the bric-a-brac of experience and giving it a pattern of taking all kinds of events and positing a kind of logic between them, a kind of connection, a kind of linkage between them. That is what story-telling is about.

Nature of Writing

A story is fictive and it is fictive in several ways. When an author writes or even when we write, all of us write in time and we also write against time. It is the condition of writing. One writes in time because there is no way on earth to be freed of it. The writer is one day older after each day of writing. The writer is subject to the same kind of mortal scheme that all of us are, but the writer writes against time because of the very nature of the story that the authors are talking about, that story-telling preserves lives. Story-telling gives that shape; it manages the start from

the beginning and concludes at the end, all within several hundred pages, sometimes even within 100 pages. Story-telling is the salvaging of a life. The author constructs the story in the shape of a kind of harmonious sequence of events. And as the paper has suggested, we cannot go back in our own lives, we can return through memory. But we cannot get *back* the past. The only way we can get it back is through telling stories. That is the only way we could even see the past. Every time we even think back about the past we are probably telling a story (Clune 1-6).

It is a question as Adrienne Rich would say of “diving into the wreck”; even a good life is a wreck in that sense because things are over (Rich 1). The author descends into the wreck and tries to come back with the treasure. There is a very well-known thesis by Marshall McLuhan about the media which fundamentally goes like this: the media is there as a kind of extension of our neurological equipment. They extend the brain power of the human being. So, telephone, radios, automobiles, planes, faxes, email etc. all of these extend our reach. It puts us in places beyond which we can be, physically. It extends our whereabouts in space. It extends our presence and it extends our power (McLuhan 1).

What the paper has been arguing is that Narrative (language) performs the same function, that is, of expanding our scope. Language performs that role of extending our reach. It translates us to ourselves. It makes our own large past somehow recoverable verbally to us and of course it translates and delivers to others as well. It expresses what is on the inside of us that others cannot see. And by doing that it makes those things real for others. It constitutes our reach and our impact on the world. So, that when we read texts, above all when we read texts of the past, we ourselves are invited to go into the minds of people long dead to extend our own reach temporally.

Medium is the Message

This is where reading is different, the authors think, from other media. And this is where the argument is beginning to move into the issue of the idea that words have *lives*. We certainly know that reading differs from other media when we look at what the young do with video, music or film. These are the hot media of our time. These are immediately gratifying. They give

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images that require very little processing. They go directly to the brains of those who watch or hear them. No book has ever done that. A book is an arrangement of letters on a white sheet. What the book always has, (for example, wisdom) requires some amount of human labour. We have to translate those cryptic signs and derive a meaning out of it. It is one reason that reading is arduous in ways that listening to audio or watching video is not. In order to fully grasp the message of the book we have to extend our imagination, our capacity to visualize the print. We have to turn it into image, turn it into story, and turn it into meaning. Some prints may be thousands of years old, but as Melville says we have to take dead letters and make them living letters.

The paper has called such a process a kind of a humanistic labour, because when one opens the texts or the scripts of the past and turns it into experience, the past stops being dead. By doing that one effectively completes a communicative chain. The vital news of human culture continues to be delivered, that the successive generations continue to be linked, and the store of experiences that have preceded us which is enormous in store become magically available to us (Nafisi Introduction, Web). When we read about Molly Bloom and Gregor Samsa, we are somehow magically transported in our imagination to their place and their age. We get to know what and how the conditions of that time were like. If Molly gives us the vision of her family world at the microcosm level, Gregor gives us the vision of his societal world at the macrocosm level. Both are equally important because it is the individuals who, when combined, make up a society.

The authors stated that we write in time and we write against time. We write because we are mortal, we write because writing somehow magically seems to give us the possession of our lives or the possession of other lives. And that has been called by one critic “The discourse of Narrative mortality” (Russell 1). But another very important point that the authors claim is that by reading we open up the past, we enter into the past. The past stops being the past, and lives into the future.

Narrative is also the immortality of discourse. Narrative makes language live forever, at least in so far as people read. Words cannot die, they are not possessed of flesh and blood and so they live. There is a contrast between the authors as a unit and their writings as another unit. We are flesh and blood, words are not. Once we are gone, the words that we have uttered (not written) stop being heard. But the words that we have written, words that authors and great literature contain, those words go round and round. They lie low sometimes for centuries then they are re-discovered and they live anew each time some reader annexes it. So, literary texts are fertile and potent and they are capable of spawning other kinds of texts. They make guest appearances sometimes in the strangest places and much of the pleasure in reading literature consists in seeing these patterns of kinship.

Texts have many lives. They have lives beyond the authorial intentions of the authors. Adrienne Rich in her poem talks about verbal privilege and she talks about it as a kind of threat that the author cannot control the fate of his or her own text. And in terms of one's own power governance, it is a threat (Firmat: 1990). When Joyce's *Ulysses* was initially published it was soon banned because of obscenity but now it is considered to be the best novel of the 20th century (Birmingham 2). For example, if one has written something worth meaningful insights there is always a high chance that it gets misinterpreted or it may also get misused by other people. And yet there is also something glorious about it. It is a way of saying once again that the life of the word has a kind of power that nothing can coerce or govern including the author who wrote it. It lives over time.

And that is why the authors have a bone to pick with historical interpretation. Much of the historical interpretation says that we are going to read a text and we are going to find out exactly what this author meant at that time and at that moment. What it is that Joyce meant in *Ulysses*, or what it is that Kafka meant in *The Metamorphosis*? First of all, the authors have doubts about how easily we could understand that or discover that since neither Joyce nor Kafka could tell us that. Secondly, another important aspect is that did Joyce and Kafka know exactly what they wanted to tell us when they wrote those texts. Thirdly, the authors know that we can't get back there and figure it out. That is a long way. We ourselves can't even control the meaning

of what we say and to try to figure out what these people meant that long ago is truly unattainable. And fourthly and most interestingly, it is not so important what they meant. It is important, but not extremely important because it is not the only important thing. What is equally important is what they mean to us and not what they meant then.

To have such ideas is a kind of heresy in the academy, but nonetheless it is an important point to bear in mind. When we read a book, first of all we inescapably come from the present. One can read a medieval text or an ancient text, but the important thing to note is that one is reading it *now*. What this means is that the reader is bringing to it everything that forms him now. And that is true for historicism and its criticism and it is true for everyday readers. It is also wonderful that one wants to read books from the past now because that is what increases our sense of the past and also of now because of historical hindsight and the author's experience. That is to say you always want to be able to take this material from far away and long ago and to see how it possibly spotlights, illuminates, alters and challenges your own livelihood, your own situation. That is why reading is not an antiquarian experience. When the authors talk about reading today we mean all of these things: The fate of reading today, reading as an endangered species, reading as threatened and not just pass by video, music or film.

Reading is perhaps even more profoundly threatened by the computer with its electronic forms of retrieval and storage. Its electronic forms of information giving versus the manual labour, the kind of humanistic labour that the authors have described that has to go into effect when we open a text and read it and see the language there. Likewise reading today has to do with reading our moment, understanding our moment. There are no cheat-notes for reading. We may read the newspapers but it will hardly tell us about life and the larger picture. When we don't see the larger picture, then we don't have the lights and we don't have the desired ammunitions and the desired equipments to brave the situation.

That is the reason why reading the texts, be it of the same age or of the past is not antiquarian. Being able to read the text and create a visual imagery out of black marks on white pages is nothing short of a miracle. It helps us to improve our concentration and focus; thereby

helping us to enhance our vision of life. By understanding the condition of Molly Bloom we get to know about the resurgence of women in the 20th century. They were now taking risks both at the physical level and also at the psychological level. Similarly when we get to the heart of Gregor Samsa, we realize that outer appearance matters a lot. Gregor was respected in his family when he brought the much needed money, but once he's unable to do that he's transformed from a family provider to a family shame. By reading these characters of the past we are somehow broadening our vision; our sensitivity and sympathy also increase. The process of reading helps to make sure that human subjects are not just treated as a number; he or she is given a proper identity.

Reading the texts of the past does not necessarily symbolize that there is a love affair with the past age, which is a fine thing. There is nothing escapist in going back to the texts of the past. It is because the texts of the pasts are living and it is because of this reason that the texts of the past invariably add to our own repertoire. They show us possibilities of life, of experience. They show us choices made, mistakes made, they show us vistas, and they show us sensibilities that must be different from our own. So reading the past allows us in some sense to acquire that store of imaginative possibility, of imaginative reality and to bring it to the present and it makes our encounter with today far more exciting and vital than it would otherwise be.

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Mastering English Pronunciation to Ensure Employability

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Abstract

Unquestionably verbal skills play a pivotal role in getting employed in this highly competitive job market today. As English is an international language of communication, its role and relevance cannot be unduly exaggerated. Most students in our country give importance to mastering English as it is vital to get jobs. However, steps to achieve mastery of English pronunciation are not well explained and practised. This paper focuses on the importance of English language in the global market and on how to acquire appropriate communication skills, especially pronunciation skills, in that language. The discussion is carried out in the backdrop of need for better pronunciation for jobs in call centres in India.

Key Words: English, Communication, Pronunciation, Verbal skills, Professional English, Employability.

Introduction

English language has indisputably become indispensable and has become a dominating *lingua franca* of the world, especially, in the non-English countries like India, China, Japan, Malaysia, Singapore, etc. The importance of English language has been increasing day by day.

Call Centres and Instant Employability of Graduates

Call centre industry in India continuously grows. It appears that American and British global organizations prefer outsourcing call centre services to India more than outsourcing the same to China, Philippines, Malaysia and other Asian countries. So, a graduate, who is just out of college, may get a job in a call centre if his or her English skills are impressive and effective. Proficiency in English language, especially pronunciation, is emphasized. In most of the call

centre interviews academic records of the candidates are not counted much, but extensive command over English language seems to be the deciding criterion.

The Role of English Language in Job Interviews

In the world of globalization, English is the only medium of communication in most of the interviews for graduates. So, it is necessary that a prospective employee is good at his/her verbal communication. We can articulate the message across clearly and effectively if we are proficient in English language and its pronunciation.

One may fail to correctly convey the message if it is spoken ambiguously with incorrect pronunciation. There are instances where many talented young people lost their job opportunities just because of lack of command over English language. Many graduates, especially young engineering graduates, find job interviews intimidating which leads them to poor performance in interviews. Employers favor the candidate who speaks “better” English. Thus, irrespective of the nature of the jobs, English has become an official language of communication in many well established organizations. Now, the job market in our country seems to tell us ‘better English, better job’. Proficiency in English is always an added advantage to any job aspirant.

The Role of English in Workplace

In most reputed organizations, English is the most important language of communication. Employees without good communication skills will never find a permanent place in an organization. *“Rudyard Kipling was fired as a reporter for the San Francisco Examiner. His dismissal letter was reported to have said, ‘I’m sorry, Mr. Kipling, but you just don’t know how to use the English language. This isn’t a kindergarten for amateur writers.’”* (The World's Greatest Book of Useless Information, Penguin Publishers, 2009). It doesn’t matter whether you are a native speaker or a non-native speaker. You can’t survive in your profession if you lack communication skills in English.

The Role of English in BPOs

BPO (Business Process Outsourcing) industry is one of the fastest growing industries in the world today. BPO is typically categorized into back office outsourcing, which includes

internal business functions such as human resources or finance and accounting, and front office outsourcing which includes customer-related services such as call centre services.

Call Centres

Call centre is the only domain in India where more job opportunities are available for fresh graduates. Not every art, science or engineering graduate gets jobs in their respective field, but everyone can get a job in a call centre as soon as they graduate from college. However, they must not only be proficient in English language but they must also be intelligible as well.

According to *Cambridge Advanced Learners' Dictionary*, a call centre is, '*a large office in which a company's employees provide information to its customers, or sell or advertise its goods or services by telephone*'.

There are two types of call centres: inbound and outbound. In an inbound call centre, the call centre executives make outbound calls to customers on behalf of the organization or client. It could be for various purposes such as telemarketing, surveys, sales, fund raising calls and verification services, etc. Unlike outbound call centre, in an inbound call centre the executives exclusively handle the incoming calls (calls initiated by customers) related to the service.

In Indian call centres, since, most of the business projects are predominantly from England and America, it is mandatory to be well versed in English because English is the language of communication between the organisations and the customers. So it is necessary to speak English intelligibly to the native speakers of English and others.

British and American English Accent

George Bernard Shaw ironically remarked in an interview that, '*England and America are two countries separated by a common language*' (The Christian Science Monitor (Magazine) of Boston, Massachusetts in September 1942). Though it is a common language, it is spoken in several different accents, among which 'British Accent' and 'American Accent' are more widely prevalent. It is evident from the *Oxford English Advanced Learners' Dictionary* that, 'British accent is predominantly different from American accent though it shares the same alphabet, words, phrases and sentences'. So, as an executive, one must adopt the respective accent for the

audience in call centres. Among these two accents, it seems that majority of the non-native speakers wish to learn and speak the American accent because it is more dominant than the British accent due to globalization.

Call Centre Jobs for Fresh Graduates

Once a person gets his or her job in a call centre, at every regular intervals their salary seems to increase based on his/her competency and performance in English. Through continuous better performance and excellent command over English, they will be promoted as team leaders within a short span. There are customers who would appreciate an employee's extraordinary command over English and may recommend their names to the management to give a promotion. I have come across many instances where executives were made team leaders and managers within a year or two mainly based on customers' recommendations about their adeptness in communication and solving customer's queries using English.

In call centres, based on better performance and communication skills, executives would be picked up and will be sent to foreign countries to work sometimes temporarily and sometimes permanently. During the course of their call centre career, one may even reach top level positions within a few years with the salary ranging up to ten lakhs. But every prospect and growth in the industry is thoroughly based on performance and communication skills in English.

Areas of Obstruction

Mother tongue influence is the most important factor that prevents the majority of the second language learners from attaining proficiency in English language. In most of the Schools, Colleges and Universities, learners are taught and encouraged to pronouncing the words and sentences based on the written spelling of the words. Since there is wide difference between the spelling of words (in many cases) and the actual pronunciation of these words, it becomes necessary that students learn the pronunciation values using phonetic alphabet. However, phonetic values are usually ignored, and even some learned and eminent teachers may stress on pronouncing English words based on spelling as a strategy to learn English. In such circumstances the phonetic spelling may be completely neglected. Learners and speakers are not given adequate encouragement to learn International Standard English; most of the time they are discouraged from attaining proficiency in International Standard English.

Learners' Profile

When I teach English communication, I would like to focus on final year students (diploma, Arts, Science, & Engineering) who want to get into call centre industry. Also, I want to focus on graduates who haven't got placement and want to earn some money temporarily. In addition I want to focus on graduates who want to become team leaders, managers and deputy managers, etc., through skilful performance and communication skills using English. I would look for graduates who may be poor in academic performance but have excellent command over English language.

Motivation

Without proper motivation nothing can ever be achieved. So, creating motivation is the first step for my learners to learn American English. Most of my students say that they get inspired and motivated the moment they hear me talking.

Learning Style

No standard or universal method has been advocated in our country to test the pronunciation skills. It is mainly because the importance of pronunciation skill has not been stressed upon as much as vocabulary and grammar in our academic curriculum both at school and collegiate levels.

However, the learning materials will be more effective and feasible if these are adopted in an innovative way. Though there are plenty of expensive books, internet materials and software are available everywhere. I used the *Cambridge Advanced Learner's Dictionary* software. I found this very useful and effective to teach American and British English pronunciation. This software has been used to teach and train correct pronunciation of English words. Use of IPA (International Phonetic Alphabet) was found to be very helpful.

Assessment of Learners

Learners are assessed using a very simple, effective and instant method. The picture shown below is copied from the *Cambridge Advanced Learners' Dictionary*. Multiple learning occurs while learning the pronunciation of a word. In this software learners can learn the

meaning of words, pronunciation, and sample sentences along with the mastery of the word. The red colour speaker symbol is for the British pronunciation and the blue colour speaker symbol is for the American pronunciation. Once the learners click the red or blue colour symbols, they will hear a native voice pronouncing the words according to the International Phonetic Alphabet.



The circled symbol is the recorder. Once we hit that symbol we will get the following pop up:



By clicking the record button we can record our voice and we can hear it back instantly and we can compare our pronunciation with the native speakers. We can keep practicing it until we get the right or appropriate pronunciation of any word in English. This method has been experimented in our communication skills lab and most learners found it not only simple but interesting.

Conclusion

In a recent survey of recruiters conducted by the **University of Pittsburgh's Katz Business School** from companies with more than 50,000 employees, it was found that

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Mastering English Pronunciation to Ensure Employability

'communication skills are cited as the single most important decisive factor in choosing managers' (Jasanoff, Sheila. *A Living Legacy: The Precautionary Ideal in American Law*. Island Press (2003). Therefore, for all those who aspire to have a profitable career, acquiring appropriate English language with appropriate accent is a very important step. With practical steps discussed in this paper, such learning is not, indeed, a Herculean task.

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Three Language Formula and the First and Second Language: A Case of North East India

Ch. Sarajubala Devi

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Abstract

Today, the role to be played by school in the life of a child is crucial. It is because in the name of right to education, a child has to learn almost all the skills and knowledge from school as he / she has to attain school at the earliest. Along with the recognition of education as the fundamental right of every child, providing access to educational facilities to every child from the age of 6 year to 14 years is an important task of every state. School should provide a space where children enjoy every right of learning that is 'right to learn in one's mother tongue', 'right to learn in one's habitat', 'right to learn in one's own culture', etc. However, it is observed that schools in many cases became an isolated space where children always find a gap between what they do at home and what they are asked to do at school. One of the important reasons for this gap is that schools fail to recognize the habitat and languages specially that belong to the children of minority groups.¹ To respond to the multilingual character India has adopted Three Language Formula (TLF), National Curriculum Framework 2005(NCF-05) suggests implementation of TLF in letter and spirit. TLF is implemented in North East India, but there is confusion in the designation of first language and the second language. The paper is an attempt to address this issue.

Key words: Three Language Formula, Minority language, First language, Second language

Introduction

North East (NE) India is a multilingual region where the nature of linguistic diversity is rather complex, different tribes has different languages and different villages within tribes are having different dialects¹. More than 98% of the languages spoken in this region are minor tribal

¹ When we say minority it may refer to those children belonging to the ethnic and tribal groups whose mother tongues are not recognized as schedule language.

languages which are either unscripted or poorly scripted. And they are far excluded from the educational process in terms of medium of instruction as well as in the development of Teaching Learning materials. Adding to this problem is the trend of negligence observed in the developmental process of these languages. Despite India's stand to promote minority languages with all the policies and constitutional mandate the Seventh All India School Educational Survey(7 AISES ,NCERT, 2006) shows that in India only 47 languages are currently used either as the subject of instruction or as the medium of instruction, though the figure has a mere improvement from the Sixth Survey which has 41 the figure has declined from 81 in 1970 to 67 in 1976(Chaturvedi and Mohale, 1976), 58 in 1978, 44 in 1990 and 41 in 1998, showing a clear picture of non- preference to mother tongue in the Education (cited in Mohanty A.K.2006). Though we say that the number of schools using Mother tongue has increased at the same time the number of schools using English as medium of instruction has also increased. The percentage of English medium schools have increased from 4.99 (6 AISES, ncert,1999) to 12.98 (7 AISES, NCERT 2006) at the primary level with our continuous desire to allow children to learn in their mother tongue at least in the early stage of education. The case remains almost the same in the higher classes also, the corresponding figure in these two surveys being 18.25 against 15.91; 25.84 against 18.37 and 33.59 against 28.09 in the upper primary, secondary and higher secondary classes in the two surveys. This has shown a clear non preference of mother tongue education in the country as a whole. Interestingly India's North East shows consciousness in this issue by giving a place to the minority languages in the school curriculum, following is the status of languages of North East in the school education:

Languages Used as Mediums of Instruction

Elementary:	Assamese, Bengali, Bodo/Boro, Chakma, Kokborok, English, Hindi, Nepali, Khasi, Garo, Manipuri, Mizo (12)
Secondary:	Assamese, Bengali, Bodo/Boro, English, Hindi, Nepali, Khasi, Garo, Manipuri, Mizo (10)

Languages Used as Subjects:

<u>States</u>	<u>Languages*</u>
Arunachal Pradesh	English, Hindi, Adi, Apatani, Galo, Khampti, Monpa, (Idu) Mishmi, Singpho, Sanskrit, Tangsa (8)
Assam	Assamese, Bengali, Bodo, Bishnupriya Manipuri, English, Garo, Hindi, Hmar, Karbi, Manipuri, Mishing, Nepali, Rabha, Tai, Tiwa (9)
Manipur	Anal, Gangte, Assamese, Bengali, English, Hindi, Hmar, Kom, Liangmei, Mao, Maram, Maring, Manipuri/Meitei, Mizo, Nepali, Paite, Paumei, Kabui (Rongmei), Simte, Tangkhul, Thado-kuki, Vaiphei, Zeme, Zou (13)
Meghalaya	Assamese, Bengali, English, Garo, Hindi, Khasi, Nepali (2)
Mizoram	Chakma, English, Hindi, Lai, Lakher (Mara), Mizo, Pawi (5)
Nagaland	Angami, Ao, Chang, Chokri, English, Khezha, Khiemnungan, Kuki, Konyak, Liangmei, Lotha, Phom, Pochury, Rengma, Sangtam, Sema, Yimchungre, Zeme (17)
Sikkim	Bhutia, English, Gurung, Hindi, Lepcha, Limbu, Manger, Nepali, Newari, Rai, Sherpa, Sunuwar, Tamang (10)
Tripura	Bengali, Bishnupriya Manipuri, Chakma, English, Mizo Kokborok, Halam Kuki, Manipuri (6)

* indicates the number of tribal/Minority languages.

The language policy in Indian education has been always not free from controversy, perhaps because of the multilingual nature with diverse languages at various stages of development, or because of the present preference of English as a language of power. Since, education provides the framework for language development, all policies of language

development centered on this issue. As a response to multilingual, multicultural, multiethnic character schools adopt three language formula (TLF). The Three-Language Formula emphasized that at the school stage at least three languages should be taught and the provision for teaching should ensure that a student passing out of the secondary school has an adequate knowledge of these languages. The teaching of a language should be provided for not less than three years in a continuous course. Time and again educational policies reflect the importance to follow three language formula in letter and spirit (NPE-1986, NCFSE- 2000, NCF- 2005). NCF-2005 and its accompanying document Position Paper on Teaching of Indian Languages stressed the need of TLF in school education it states -the three-language formula helps in fostering bilingualism and multilingualism, traits that improve “cognitive growth, social tolerance, divergent thinking and scholastic achievement”, however, the formula is never followed uniformly in the country. The paper is an attempt to look into the practice of TLF in North East India and the confusion in choosing second language in few states of North East India. Before we look into the real practice of TLF in North East, it will be meaningful if we could go back into the intention of and purpose of adopting TLF as a strategy in our country, and the intention of bringing mother tongue/first language in the curriculum.

Reasons for Mother Tongue (MT)/First language (L1) Education: Explanations from the Three Language Formula

Language is related to the identity of the people, their ways of life, native wisdom and world view and a lot of information and the knowledge of the particular linguistic community. India's three language formula no doubt considers the relevance of mother tongue education in the multilingual India. While developing this strategy, in the post independence phase of education, there was a controversy on what medium to adopt in the school education as a whole. In this line O.N. Koul and Devaki (2000) write ‘It was taken for granted that Mother tongue would be the educational medium, for primary education. The controversy in education centered on the issue of medium at the secondary level. In order to solve this problem, some strategies of multilingual education were proposed’. In the following years there were several committees and Commissions to look into the educational policies in connection with language, first it was agreed upon that there is a need to shift the educational medium from English to the regional

language media at the same time it was realized that the minorities would raise voice against adopting the dominant language as educational medium. The strategic decision taken in this line was the advocacy for the study of other languages as a subject. The goal of these educational policies was the promotion of National Integration and Unity. The recommendations made by the University Education Commission (1949) may be counted as the beginning of the concept of three language formula. The committee recommended that the country would require three languages in its educational system: the regional language (RL), the federal language and English. The State Education Minister's Conference in 1949 pleaded for imparting instruction through mother tongue wherever it is different from the state language provided there were at least 40 pupils in the whole school or at least 10 students in a class (Koul & Devaki, 2000). This was the beginning of the strategies to respond to the need of the minorities.

In 1957, CABE proposed a formula to fulfill the language aspirations of India which got modified in 1964, which is the present practice of the three language formula. According to this formula a will learn these three languages in the school:

(a) Mother Tongue or Regional Language (L1)

(b) The Official Language (Hindi) or the Associate Official Language (English) (L2)

(c) A Modern Indian or Foreign Language not covered under (a) and (b) and other than the language used as MOI (L3)

With regard to the tribal children the Commission recommended:

(a) Use of Tribal Language as medium for the first two years and oral instruction in the Regional Language

(b) Use of Regional Language as medium from the third year onwards.

Though three language formula is not a Linguistic Policy of India (Pattanayak D.P. 2005) the formula shows concern of linguistic rights and India has responded well on the present day Indian's aspiration of learning English. NCERT in developing a national curriculum reemphasized the need to respond to multilingual India with Multilingual education. NCFSE-2000 and NCF-2005 are in support of TLF in letter and spirit. NCF-2005 and Position Paper on Teaching of Indian Language further advocates learning of Sanskrit as a Modern Indian

Language (but nobody should use it as a shield to get around the spirit of TLF) and the study of classical and foreign language, thus the document goes in favour of learning more language and takes a note that three language is not the upper limit of learning languages. The constitutional provisions given by article 350A, article 29(1), RTE (2009) all talks about giving education in MT/L1 for all the linguistic minorities.

Educational Implications of Mother Tongue Education

International researches reveal that education in mother tongue has cognitive, psycho-social and emotional developmental advantages of the children. India's target of Universalisation of Elementary Education may not be fulfilled if we do-not take into account of mother tongue education. In this light United Nation's Education for All, International plan of action Resolution A/56/116 states – 'Literacy for All will be effectively achieved only when it is planned and implemented in local contexts of language and culture.....' and literacy policies must recognise the significance of mother tongue education in acquiring literacy and provide for literacy in multiple languages (UNESCO, 2003 P-4). UNESCO Position PAPER ON Education in a Multilingual World, states that mother tongue education is a means of improving quality and it bring social and gender equality in linguistically diverse communities. NCERT's position paper on Teaching of Indian Languages and NCF (2005) asserts that – home language(s) should be the medium of instruction in school and it is imperative that we honour the child's home language(s). Thomas and Collier, 2001 showed that children's understanding of concepts is limited, or confused if learning happens only in second language and it is a fallacy to think that children who are immersed in second language from the beginning learn second language better they do not and in the end we are creating children who are illiterate in both the language. Another study by Jim Cummins, 2000 proves that the level of development of children's mother tongue is a strong predictor of their second language development, stronger literacy abilities are found with the children who have stronger foundation in first language as language skills are transferable across languages. Research conducted in many countries show that understanding of concepts is better in mother tongue and learning reading and writing in mother tongue or in a known language yields better academic results. Clear conceptual understanding and ease in developing literacy skills will help in sustaining children in the school system. At the same time

while learning through mother tongues the children learn about their own culture and their environment which they experience on a day to day basis, here lies the relevance of school learning and home environment. Studies across countries and along the time have shown that children feel alienated in a system in which their voice is not heard, their freedom is restricted and are not learning the relevant things in their daily life. In such an unwelcoming environment they either had to be called slow learner or a failure which leads to ultimate dropout. In this regard study by Pinnock reveals that “Learning in a school language which is not used in children’s home lives is being linked both to poor performance and total exclusion from education” These effects are being seen in large populations across a wide range of middle and low income countries, throughout basic education. There is clear agreement among education and linguistics experts that teaching in the language that children have used from birth – their mother tongue or first language – offers the best chance of educational success (Helen Pinnock, 2009). Therefore it is high time for us to look into the minority education scenario and give necessary interventions so that deprived and poor children could also celebrate childhood and meaningful schooling.

Three Language Formula in North East India

North East India presents interesting phenomena in connection with the language usage in school education. This part of India’s North East India took pride in successful implementation of three language formula, all the states adopt three language formula. Following is the state of implementation of this formula in this part of India:

Sl. No	State	Stages of learning of three languages	Name of the language
1.	Arunachal Pradesh	L1 : Class I-X L2: Class L3 : Class VI-X	L1: English L2: Hindi L3: Assamese/Sanskrit /Bhoti

2.	Assam	L1 : Class I-X L2: Class V-X L3: Class V-VIII	L1: Assamese/Hindi/Bengali/Bodo/Manipuri L2: English L3: Hindi
3.	Manipur	L1 : Class I-X L2: Class I-X L3 : Class VI-VIII	L1: Manipuri/recognized tribal dialect L2: English L3: Hindi
4.	Meghalaya	L1 : Class I-X L2: Class V-X L 3 : Class V-VIII	L1: Khasi/Garo L2: Khasi/Garo/English L3: Hindi
5.	Mizoram	L1 : Class I-X L2: Class V-X L3 : Class V-VIII	L1: Mizo/ English L2: English/ Mizo L3: Hindi
6.	Nagaland	L1 : Class I-X L2: Class I-X L3 : Class VII-VIII	L1: Angami/English L2: English/ Local Dialect/Hindi L3: Hindi/Angami
7.	Sikkim	L1 : Class I-X L2: - L3 : -	L1: Local Dialect/English L2: English/ Local Dialect/Hindi L3: Hindi
8.	Tripura	L1 : Class I-X L2: Class III-X L3 : Class VI-X	L1 : Bengali/Kokborok/Lusahi L2: English L3 : Hindi

Source: Gargesh R. (2002) & 48 NCLM report

Schools in North East usually study three languages, showing the concern about the minority communities and are fulfilling the language needs of the country. However, the region's three language formula is little different from what was expected by the three language

formula in true spirit and at the same time ignores the educational implications of recognizing mother tongue/first language in the school education. In the states of Sikkim and Arunachal Pradesh English is the first language! The question here is how can a foreign language (there are assertions that English no more remain as a foreign language) be somebody's first language in states? And how somebody's mother tongue is called second language and how English is given a place alternative to mother tongue? These are a few questions to be answered. Another problem is why the mother tongues are not able to draw attention and develop despite being recognized as either medium of instruction or subject of instructionⁱⁱ ? Perhaps, because of the international concern at the same time the increased awareness and concern of the ethnic group might be the strong reason that education in mother tongue has become a political agenda in North East, people do demand mother tongue to be recognized in the school system. Unfortunately, when it is recognised the language could not flourish as is expected, even sustainability is a big issueⁱⁱⁱ. This undermines the educational benefits of mother tongue/ first language education. In the North East states there are a number of so called English Medium schools mushrooming in urban and semi urban areas with a good number of student strength^{iv}. There is a profound likeness of English Medium schools over the government local language/regional language schools, probably because of the reasons like education is an individual concern and response, so it is the parents deciding where to send their children, which medium to choose? Thus, parent's choice is conditioned by India's language policy and the resultant caste like hierarchy of languages (Bijoykumar, 2005) or the hierarchical pecking order of language (Mohanty, 2009), the value attached to the particular language became the criteria for choosing the medium of instruction or the subject of instruction. Minority languages are devalued not only by the government but also by the community in terms of the usage in the education^v. The phenomenon is the vicious circle whereby this educational neglect leads to further reason for neglect on the basis of underdevelopment. The consequence is in few states where there is no majority language all people could understood and in an effort to contain inter-tribal rivalry that may have followed efforts to promote one (Naga) language over the other, the people have chosen some other language (English) not belonging to the state as official language (Sachdeva, R. 2002) or first language in education. But the question is - are we fulfilling the national goal of protecting minority languages? Are we doing justice to our small children who are just stepping into the school system? Are we able to develop quality in the

teaching learning process of mother tongue like other subjects? Are the children of this region getting the benefit of mother tongue education? The obvious answer lies in the fact that two states of NE, Arunachal Pradesh and Sikkim adopt English as first language, despite the fact that Sikkim recognises 10 tribal languages in school education. Moreover, the states of Nagaland and Mizoram also kept English as an alternative to mother tongue for the reasons known to them only. In such cases school produce children who are neither proficient in first language nor in second language. Because of the neglect in mother tongue in preliminary stage they count mother tongue lessons not purposeful and just a formality to learn. They neither develop literacy skills fully in the mother tongue nor they develop a positive attitude towards so called minority language which are counted as second language in such cases.

The question of regional language (RL) is applicable in only in four states Assam, Manipur, Mizoram and Sikkim, the remaining four states do not have RL as unlike the other states of India state formation in this part of the country is not made on the basis of language.^{vi} When there are many tribes co-existing with equal constitutional rights do question the dominance of the State official /Regional language, they always feel deprived in many cases the resultant being the demand for the autonomous states in Assam^{vii} and for a greater Nagaland. Their discontentment is reflected on many negative responses in State govt. policies^{viii}. In such a state of affairs the language to be used as an educational medium is a rather complicated issue. Which language can be adopted as a practical medium of instruction without hurting the sentiment of other language speakers on what grounds is a big question? Even in the states which have RL as official language medium of instruction is not always free from problems^{ix}

As a response to the above situations i.e. not having a common language used widely the states of Nagaland, Arunachal Pradesh, Meghalaya, Mizoram and Sikkim choose English as the official language so as first language. The result is children are taught English before they develop the required oracy and literacy in the mother tongue. The definition of second language also is problematic here how can a tribal child have English as first language whilst they have a tribal mother tongue. In these states tribal languages are recognized for the sake of recognition and designated as second language. In many instances states allow tribal child to appear class-X exam by opting the mother tongue in lieu of the regional language. The situation here is they learn English as L1 from primary to higher education, Hindi for three years as second language, and another tribal language in classes IX& X. The question here is, are they adopting three

language formula in true sense? If not the condition is to be defined by a new strategy or programme.

Conclusion

The present practice of studying three languages as Three language Formula in North East is not in the true spirit of three language formula in the sense that there is confusion in designating the languages. The states have confusion in selecting a L1 because of this they choose no one's language as L1, the next is what to be the criteria of a next language in education to be called as L2. They cannot sacrifice the value attached to MT; therefore instead of discarding their MT which was not taught in the primary classes they called it either L2 or L3 whichever is applicable. Therefore, it can rightly be concluded that in North East the question of implementation of Three Language Formula is problematic as the question of L2 remain unresolved; the states may require a separate language teaching strategy or policy specific to North East.

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ⁱ In Manipur, the Tangkhul language has a variety of mutually unintelligible languages while claiming to be the speakers of the same language.

ⁱⁱ Manipur govt. recognized six languages as subject of instruction in 1969, out of these Six only one language paite has developed enough TLM others are yet to write textbooks of upper primary! Khasi was recognized as medium of instruction way back in 1902 but the school related literature and TLM are still very limited.

ⁱⁱⁱ In a recent field work by the author in Assam reveals that teachers appointed for teaching a particular language no more remained as language teacher but happily teaching other subjects.

^{iv} In Manipur 2.5 lakhs children are enrolled in private schools as against 2.3 lakhs in the age group of 6-14 years.

^v In Arunachal Pradesh when NERIE had a programme on MT education one of the parents asked whether we (NERIE) are interested in keeping their children backward by learning MT, instead they require either Hindi or English!

^{vi} E.g. Assam has more than 20 tribes, Manipur has more than 33 tribes, Nagaland has more than 17 tribes, and Arunachal has more than 30 tribes having distinct language and culture.

^{vii} The demand for Bodoland etc

^{viii} Non participation in Census 2000 by few hill districts of Manipur. And their agitation against election of Autonomous council in Manipur, 2010.

^{ix} Naga student's affiliating to NBSE after Manipuri language written in Meitei Script was made compulsory, 14th Sep 2007 and Agitation by Bodo against 11 Nov declaration 1972 by Assam Govt. and the Tripura's problem i.e. Since tribal children are imparted teaching in Kok-Borok only at the Junior Basic level, the transition to upper primary levels, where they are taught in Bengali, is proving difficult. Another important issue is the non availability to qualified teachers for teaching minority language/ mother tongues.

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The ‘Adjective’ in Tibeto-Burman: A Case of the Mising Language

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Abstract

The aim of the paper is to describe the form and distribution of Mising adjectives and adjectivals in their modificational and predicational functions. ‘Adjective’ refers to “terms which describe property concepts” (Dixon 1997). The term ‘adjectival’ is used because, in the Tibeto-Burman languages, words which describe property concepts are frequently derived from other word categories – primarily from verbs. Moreover it has been argued that Tibeto-Burman languages frequently do not support an independent category of adjectives and it is likely that they were not part of the proto-language (Noonan 1997). Thus this analysis can be brought to bear on the question of whether adjectives are a distinct and independent category in Tibeto-Burman and whether or not are they re-constructible to the proto-language.

Keywords:

Introduction

Within functionalist theory, grammatical categories are claimed to arise from prototypes according to either of two inter-related schemata. The first is the *time stability* schema of Givón (2001). In brief: *nouns* represent the most time-stable concepts, and *verbs* the least. The second is the *predication* schema, whereby the basic unit of communication is the predication, whose basic parts are *predicates* and *arguments*. *Nouns* represent those words which are prototypically used as arguments; *verbs* represent those words which are prototypically predicates. According to either schema, *adjectives* are problematic: they represent concepts whose time stability is between that of nouns and verbs, and their status as predicates or arguments is, as a group, indeterminate. It has been observed that as a result of this is many languages lack a definable set of adjectives; instead either nouns or verbs express property concepts as the sense requires. And of those languages that do have a set of

adjectives, the ‘true, or ‘core’ adjectives may be either small in number and constitute a closed set, and/or they may exhibit behaviours that distinguish them from nouns or verbs only in small ways (Dixon 1977, 2004). According to Noonan (1998), the native Tibeto-Burman pattern is, for the most part, to express property concepts as nouns (when modifying) or, as stative verbs (when predicating). Modifying adjectivals are usually nominalised, i.e. derived with a morpheme which also derives, or historically derived, nouns. Predicate adjectivals, on the other hand, will take the form of stative verbs, which in fact they are.

According to Noonan (1998), in Tibeto-Burman, where other patterns are found, the language has very likely innovated. One common sort of innovation involves the establishment of a class of adjectives through massive borrowings. In Tibeto-Burman languages, these adjective borrowings do not generally undergo the derivational processes that native forms do; and they form a separate (sub-) class.

Mising will be examined in light of these generalizations, and the following specific questions will be asked: How are property concepts in Mising expressed, with derived (adjectival) or underived (adjective) forms? If derived, are they nominalised? If underived, what is their origin – are they native or borrowed? What form and distribution do borrowings have; do they differ from native ones? How are the form and distribution of adjectives/adjectivals distinct from those of nouns and verbs?

The ‘adjective’ in Mising

Mising has two distinct lexical classes which encode property concepts. The first class of adjective contain the native terms. These native terms in turn are divisible into two distinct types- Core or underived and derived or nominalized native term adjectives. The second class of adjectives is the borrowed adjectives. Majority of these adjectives are borrowed from Assamese, an Indo-Aryan language widely spoken in Assam. In Mising, core semantic fields which cross-linguistically are expressed with adjectives (as identified by Dixon 1997, 2004) for example: colour, value, dimension and age, are core, nominalized and borrowed.

Native Terms

This section describes the form and distribution of the core native adjectives as opposed to borrowings – both those which are attributive and adnominal, ie. those underived native terms which describe and modify nouns, as well as native terms which express property concepts as predicates.

Underived Adjectives

Mising, unlike other Tibeto Burman languages, has a small class of simple underived, i.e. non-nominalised adjectives (1a)-(1b):

1.(a) *anu*

‘new’

(b) *aku*

‘old (+inanimate)’

As well as the following, which are kinship terms (2a-2b):

(2a) *bottə-kai*

big-brother

(2b) *ajji-kai*

small-brother

These simple adjectives cannot be nominalised when functioning as predicate adjectives in copular complement constructions, as in (3a).

(3a) **galuk-də* *anu-nə* ə
 galuk-də *anu-ə* [>anno]
 shirt-DEF new-COP
 ‘The shirt is new.’

Underived adjectives may be nominalised to become nominal-adjectives (nouns). In these cases, the nominaliser *nə* is used. The meaning that results is specifically inchoative one the ‘getting old one’, as in (3b).

(3b) *aku-nə-də-m* *bi-tok*
 old-NMZ-DEF-ACC give away-IMP

‘Give away the one getting old.’

These underived adjectives take verbal inflections, for example the stative (4a), and the stative-anterior (4b).

(4a) galuk-də anu-dak
shirt-DEF new-STAT
‘The shirt is new.’

(4b) galuk-də anu-dag-ai.
shirt-DEF new-STAT-ANT
‘The shirt was new.’

Derived Adjectivals

The majority of native property-describing terms in Mising are derived with the nominaliser-*nə*. Hence they are called adjectivals. Examples (5a)-(5c) demonstrate that *nə* is a nominalizer; it productively derives agent nominals.

(5a) rə-nə-də (5b) tvv-nə-də
buy-NMZ-DEF drink-NMZ-DEF
‘the buyer’ ‘the drinker’

(5c) məə-dvr-nə-tə
think-exasperate-NMZ-DIS.EAST.LOC
lu-ma- ηəi
say-NEG-EMPH
‘That sad one (up there) is not saying a thing!’

As seen in (5c), these nominalised forms take case markers, as do nouns.

In Mising, modifying native adjectivals are derived from verbs like in other Tibeto-Burman languages. In their non-nominalized form, they can express predication and take verbal inflections, as in (6a)-(6b).

(6a) məə-po-nə kouwou-də keli-la-duŋ
think-please-NMZ child-DEF play- PROG-IMPF

‘The happy child is playing.’

- (6b) keli-la-duu-nə kouwou-də
play- PROG-DUU-NMZ child-DEM
məə-po-la-duŋ
think-please-PROG-IMPF
‘The playing child is happy.’

With the exception of the underived adjectives ‘new’ and ‘old’ property terms for core semantic fields (as per Dixon 1977, 2004), for example, colour and value, are nominalized (7a)-(7b). In many Tibeto-Burman languages, core terms are both native and borrowed. However, in Mising, both native and borrowed terms are nominalised.

- (7a) ŋo-m lvv-nə gayin-də-m bi
1-ACC red-NMZ cloth-DEF-ACC give
‘Give me the red cloth.’

- (7b) bv ai-maa-nə kou-ə
3 good-NEG-NMZ boy-COP
‘He is a bad boy.’

Borrowed adjectives

In Mising, many adjectival expressions are borrowed from the Indo-Aryan lingua franca- Assamese. These adjectives which are borrowed from Assamese are not a distinct category with a separate distribution from native underived adjectives or from native derived (nominalised) adjectivals. In their adnominal modifying function, they are nominalised, for example pisol from Assamese (8a). As predicates they are verbal and take all verbal inflections (8b).

- (8a) ŋo pisol-nə lambə-dok gv-man
1 slippery-NMZ path-TRV go-NEG
‘I won’t go through the slippery path.’

- (8b) lambə-də pisol-dak

path-DEF slippery-STAT

‘The path is slippery.’

Structural and Distributional Similarities Between Native and Borrowed Adjectivals

Nominalized adjectivals, native (9a) and borrowed (9b), pattern with nouns. Both modify nouns and the modifying term precedes the modified.

(9a) ṇo oṇjobazar-to oṇ- ṇom rə-ka
1 fish market-DST.E.LOC fish-ACC buy-PF
‘I have bought fish at the fish market (to the east of here).’

(9b) ṇo kampo-nə oṇ- ṇom bozar-to
1 white-NMZ fish-ACC market-DST.E.LOC
rə-ka
buy-PF
‘I have bought white fish at the market to the east of here.’

(9c) ṇo heujiya-nə oṇ- ṇom bozar-to
1 green-NMZ fish-ACC market-DST.E.LOC
rə-ka
buy-PF

The borrowed adjective ‘heujiya’*green* in example (9c) is nominalized and precedes the modified.

Both native (10a) and borrowed (10b) adjectivals take noun phrase markers, as for example ‘təṇor’ *cunning* (10b). The transcription of the word, here, is slightly modified to suit Mising phonology.

(10a) məə-po-nə-kidi -də lu-duṇ
think-please-NMZ-PL-DEF say-IPFV
‘The happy (ones) are saying.’

(10b) təŋor-nə-kidi-də gi-dun
 clever-NMZ-PL-DEF come-IPFV
 ‘The cunning (ones) are coming.’

Nominalized adjectival that has a reference to action and process, both native and borrowed, do not appear with the equative copula ‘ə’ (11a), as do nouns, non-nominalized adjectival or ‘core’ adjectives. More explanations will be provided in the next section of this paper.

(11a) *koo-də dug-joŋ -*nə ə
 boy-DEF run-able-NMZ COP

In predications, adjectivals, native (12a) and borrowed (12b), and ‘core’ adjectives (12c) pattern with verbs.

(12a) ncc-dc kaŋ-kan-dak
 woman-DEF look-nice-STAT
 ‘The woman is beautiful.’

(12b) koo-də təŋor-dag-ai
 boy-DEF cunning-STAT-ANT
 ‘The boy was cunning.’

(12c) galuk-də aku-yə
 shirt-DEF old-FUT
 ‘The shirt will be old.’

Dissimilarity with Verbs

Although they function as verbs do in most linguistic situations, Mising nominalized adjectivals and ‘core’ adjectives differ from verbs in their ability to appear in copular constructions. It seems that predicate adjectivals and underived adjectives as opposed to those that modify are not nominalised, Adjectivals are nominalised only when they exist as

adnominal. Yet both derived and underived adjectives may occur with the equative copula. In this respect they differ from verbs (13a-13b).

(13a) * koo-də dug-ə
 boy-DEF run-COP

(13b) koo-də kang-kan-ə
 boy-DEF look-nice-COP
 'The boy is beautiful!'

But Adjectives and adjectivals are not nouns either. They can appear with verbal inflections and cannot occur with the equative. So they are a class on their own – an adjective class.

Conclusion: Points of Convergence and Divergence in Mising Adjectivals

As is the case with other Tibeto-Burman languages, Adjectival modifiers, in Mising (7a)-(7b), are virtually always expressed with derived nominalized forms. Though Mising does have a **very** small class of underived adjectives, Nominalized adjectivals behave like nouns in Mising (9a)-(10b) too: they modify nouns, take noun phrase markers, and do not take verb inflections. As in other Tibeto-Burman languages, Mising (12a)-(12c), adjectivals in predications take all verbal inflections, i.e. they pattern with verbs. However, the two languages differ with respect to adjectivals as complements in copular clauses.

Unlike many other Tibeto-Burman languages, non-derived adjectivals seem to appear in a copular construction in Mising. The issue is discussed in the last section of this paper. Mising also diverges from other Tibeto-Burman languages in that adjectives borrowed into Mising are nominalized (8a)-(8b). Borrowed adjectives, in Mising, behave exactly as do native adjectives, both 'core' and nominalized, which does not occur in many other Tibeto-Burman languages and most other Bodic languages.

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The Misings and the Question of Adjectives in Mising

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Abstract

Along with a brief historical account of the Misings, an Indo-Mongoloid group of people, this paper attempts at a study of the existence of adjective as separate category or word class in the language spoken by them. There may be a historical explanation for the existence of a small number of words that may be used as adjective in Mising, as in Tibeto-Burman languages, adjective as a distinct word class has not been universally attached. This article mainly presents a brief discussion of the core adjectives in Mising, a Tibeto-Burman language spoken in Assam, India. In doing so, it seeks to present a description of the adjectival expressions in Mising by analyzing the adjectivals in terms of the generalizations drawn in relation to Tibeto-Burman languages in general.

Keywords:

Introduction: The Misings

The Misings, an Indo-Mongoloid group of people, live in the eastern region of the Brahmaputra valley in Assam, India, with habitations scattered now in eight districts of the state, viz. Tinsukia, Dibrugarh, Dhemaji, Lakhimpur, Sibsagar, Jorhat, Golaghat and Sonitpur. They migrated from the eastern Himalayan regions in Tibet in the hoary past and finally settled in the fertile Brahmaputra valley in Assam after having lived for centuries together in the Siang valley of present-day Arunachal Pradesh

Their Original Homeland

According to a legend of the Misings, the ancestors of the Misings first lived with their offspring at a place called Killing-Kangey which was located somewhere in the upper valley of the Siang River in Arunachal Pradesh. They moved downwards to the lower valley after living

there for many years. The Misings believe that as they migrated from Killing-Kangey they had to cross a very rapid stream. Only after days of prayer and propitiations to the deities by the Mibu, they finally found two very strong creepers holding a gigantic tree near the rapid stream. It was also believed that only the Mili and the Kardong clans of the Misings could cut the creepers and fell the gigantic tree. They cut down the creepers and the tree and with the help of the creepers and the tree they were able to cross the stream. These creepers are referred to as the Manying-Mankong creepers.

Another variant of the same legend describes that the Misings came down from Killing-Kangey with the help of two ladders called Aín Ko:bang (golden ladder) and Murkong Ko:bang (Silver ladder). They might actually refer to the colours of the two creepers. Whatever may be the differences in this part of the myth, most of the variations in the myth conform to the fact that the Misings came down to Regi-Regam from Killing-Kangey. Then they migrated to Karko-Simong, PegaSelek, AgchaSelek and finally, they settled down at DoyitPumi near present day Sadia. According to another legend, once the Pa:dams of Damro village had some quarrel with the Minyongs of Sitang village in which, the Misings aided the Pa:dams. The Minyongs inhabited the north bank of the Siang River and as a precautionary measure, they destroyed the only bridge that was over the Siang River to prevent the Pa:dams from crossing the river. The Pa:dams didn't know how to construct boats and therefore they requested the Misings to help them in constructing some boats. The Misings helped them in the building of two big boats to cross the Siang River. The Pa:dams crossed the river with the help of boats and won the battle against the Minyongs. The two boats were steered by two Mising young men namely Lébang and Tumsík. As the victorious Pa:dams were returning to their village, Lébang intentionally crashed the boat against a big log of wood floating down the Siang River. Lébang's reason for capsizing the boat was his belief that if he did not sacrifice the life of some Pa:dams, the Pityangs (evil spirits of the people killed in a war) of the Minyongs would not spare his life.

The Pa:dams came to know about the deceitful act of Lébang, and they were infuriated with the Misings. This unfortunate episode resulted in the estrangement of the two communities. At the same time, the Minyongs were also extremely angry with the Misings because they also came to know that it was the Misings who had built and steered the boats that helped the

Pa:dams win the war. The Minyongs, too, thus became enemy of the Misings which gave rise to a number of internecine wars. Consequently, the Misings were forced to move away from the vicinity of the Pa:dams and the Minyongs. Leaving their homeland, the Misings first moved to a place near the confluence of the Lohit and the Dibang River. Most of these legends associated with their homeland and migration point toward the fact that the ancient homeland of the Misings should be located somewhere in Tibet which is to the north of their present habitat. Their cognate groups living in present day Arunachal Pradesh too claim their origin from a tribe that settled at Killing in the Bamo-Janbo (Tibet) country. Killing-Kangey is variously referred to as Killing-Lidum, Killing-Litung, Lipin-Petkey. TeliLidung, etc amongst the North-Assam tribes. The Killing-Kangey may be situated somewhere within or outside the North-Eastern boundary of the Indian Territory. According to a version collected by Sachin Roy, the story of the migration of the Minyongs - (the tribe most closely related to the Misings)- also starts from a place near about Telli-Lidung, somewhere in the upper valley of the Siang river. The Pa:dams too place their origin near the source of the Siang River. Therefore, it appears that almost all the cognate groups of the Misings migrated from the north of their present land which fact draws attention to the possibility that their original homeland, at least for one phase of their history, must have been somewhere in Tibet.

These legendary stories of their migration provide us also with some valuable information about the directions and stages of their migration. The stories of migration prevalent among the Pa:dams, the Pa:sis and the Minyongs narrate the same routes, areas of settlement, points of association and interaction as they followed the Misings on that journey at different point in history. They, in a way, confirm the reliability of the migration stories prevalent among the Misings. The Pa:dam story of the migration mentioned that the Pa:dams came across a group of people who identified themselves as Pegu and Doley at Killing-Kangey. The Pegus and Doleys vacated their land and moved downwards following the course of the Siang River to the plains finding it inconvenient to live with the Bomis (now called Pa:dams) as close neighbours. In the Yamne valley, the Bomis found a number of Mising groups such as Dadi, Dai, Nalem, Najong, Leying, Parak. Moying, Sayang, Donga, and Naro who moved away from that place, as it became very overpopulated, and followed the course of the river Siang towards the Plains. According to the Pa:si story of migration, as they crossed the Siang River at Kugpir-Pigo, they

found the place called Pegu, which is situated in Karko area near Siluluak. As it already has been stated that the place called Pegu was beyond the Kugpir-Pigo in the upper valley of the Siang river, and a pond known as Pegu-Siyeng or Pegu-Sirung near Karko exists till date. These facts bear testimony to the claim that the Pegus had been there and took the same route that was taken later by the Pa:dams while migrating downwards the valley.

Since the only convenient place found by the Pa:dams, Minyongs and the Pa:sis to cross the Siang River was Kugpir-Pigo, it appears that the Misings must have crossed the Siang River at the same place. After crossing the Siang River at Kugpir-Pigo, perhaps they spread up to Damro and Dambuk area. It may be noted here that the Shayang clan of the Misings are believed to have originally inhabited in the Pesha-Shayang hills near Dambuk. Moreover, the Dambuk clan of the Misings also migrated to the plains of Assam relatively recently from Dambuk Arunachal Pradesh.

It may be clearly mentioned here that even though it has become difficult to identify many places mentioned in the context of the earlier stages of their migration, especially those areas where the Misings no longer lived by the beginning of the twentieth century, the places mentioned in the later stages of their migration can be easily and confidently identified. Since their migration occurred group by group at different times the Pagro group of the Misings is the earliest migrants. Because of group rivalry, the more adventurous groups accommodated themselves by moving further down the Siang valley. In doing so, most groups of the Misings set foot on the plains of Assam in search of fertile and cultivable land, and they constituted the main bulk of the present day Mising tribe of the Brahmaputra valley. Only a small number of Mising people are at present living along the foot hills of the Siang belt of Arunachal Pradesh, and that too mostly in the East Siang District adjoining the plains of Assam.

Settlement in Assam

After their migration to Assam, the Misings followed mainly the course of the Brahmaputra, gradually spreading to other stretches of land lying on the banks of its tributaries like the Dihing, Disang, Dikhow, the Subansiri, the Ranganadi, the Dikrong, etc. They are, therefore, basically a riparian tribe, but erosions of the river Brahmaputra have forced a section

of Misings to move to other places away from rivers. Their population has some concentration in the districts of Dhemaji, Lakhimpur and the Majuli subdivision of the Jorhat district. There is a small population of Misings in Arunachal also. Tracing the common origin of the Tani tribes of the Tibeto Burman families of Assam and Arunachal Pradesh, N.Lego writes, “the Adis, Apatanis, Hill Miris, Lobas, Mishings, Nishis, Puroiks and Tagins of Arunachal Pradesh (India), Asom (India) and Tibet (China) belong to the great Tani group of Tibeto-Chinese family of Mongoloid stock. Linguistically, they speak the languages of Upper Assam group of Tibeto-Myanmarese.”

Lego further contends that genealogically the Adis, Apatanis, Hill Miris, Misings, Puroiks and Tagins universally accept “Abo-Tani” (the father of mankind) as their common ancestor. Thus the Misings were originally hill tribes inhabiting the Dibang valley of Arunachal Pradesh. Once they were part of the Adi group of tribes living in the undivided Siang district of Arunachal Pradesh. During the first phase of their settlement in Assam the Misings might have been referred to as “Miris” by the non-Misings of that time. In opposition to their wish, they are still officially recorded as “Miri” in the Indian Constitution. In his “A History of Assam” Edward Gait interpreted the meaning of the term “Miri” as “go between” in relation to the fact that the Misings used to play the role of interpreter for both the hill tribes and the plains people, who were ignorant of the languages of each other. But N.C. Pegu contends that “The proposition that the word “Miri” is derived from the improper intonation of the word “muroi”—an ambiguous term denoting the socio-religious functions prevalent among the “Pa:si-Minyongs”, the “Pa:dams”, the Galongs of the Abor hills and the Misings of the plains—is generally agreed upon to be genuine.”

But there is a wave of opinions in favour of the view that the term “Miri” was already in use among the hill tribes of Arunachal Pradesh to refer to a group of men proficient in reciting the rhapsody called “a:bang” in which the creators of the universe, the progenitors of the people and the ancestors are described in words and sentences that belong to the older form of the Mising language at the time of performing a ritual. This opinion is further supported by the fact that the Pa:dams, Minyongs and other cognate tribes call their priest as “Miri”. The Misings also use the same term to denote a particular type of ritual man as “Miri”. Therefore, in all probability, during the first phase of their migration to the plains the Misings might have

introduced themselves as the followers of the “Miri” priest to the people living in the plains. In contemporary usage, the term “Miri” has been replaced by the appellation “Mising” meaning man belonging to the group of pure relative by blood. To refer to somebody who does not belong to the community by birth is called “mipak” meaning non-Mising.

The Mising Language

Mising is an Eastern Tani language of the Tibeto-Burman (TB) language family (Sun, 1993). There are 587,310 speakers of Mising, as per the 2001 Census of India, inhabiting some eight Assamese districts of: Lakhimpur, Dhemaji, Sonitpur, Tinsukia, Dibrugarh, Sibsagar, Jorhat, and Golaghat. They are also found to inhabit the north-eastern border areas that separate the state of Raunchily Pradesh from Assam. Misings are often called Mishing or Miri by their neighbouring communities and the constitution of India still refers to them by the ethnonym ‘Miri’. According to Doley and Post (2009), there are nine regional varieties of Mising, with the possible existence of one or two more varieties not yet fully attested: Pago, Dale, Joan, Saga, Moojiñ, Dambug, Samuguria, Tamargoja, and Bonkual. The Samuguria, Tamargoja, and Bonkual varieties have largely given way to the Indo-Aryan *lingua franca*: Assamese. The dialect examined here is PagroMising, which is spoken in and around the Lakhimpur and Dhemaji districts of Upper Assam.

Adjectivals in Mising

In Mising, the presence of non-nominalized adjectivals as copular complements (where verbs cannot show up) and the absence of nominalized adjectivals (where nouns can show up) indicate a distribution distinct from nouns and verbs. This distribution suggests that Mising ‘has’ an independent adjectival category. To the extent that Mising differs from Magar, it also points towards a difference from the proto-type proposed by Noonan (1997). This also for the moment calls into question the hypothesis that proto-Tibeto-Burman had no independent category of adjective (1997).

Recent scholarship by Enfield (2004) on Lao and Post (2008) on Thai also suggest that, in MSEA languages, adjectives may have a distribution distinct from verbs. Bhat & Pustet (2000:757-758), Evans (2000:714) and Prasithrathsint (2000:268) discount the presence of

adjectives in these languages. In fact, it would be possible to explain this class of adjectives in Mising as a consequence of areal diffusion, as proposed for many other Tibeto-Burman languages.

It may not be, however, necessary to go so far afield. There is internal evidence that suggests that the criteria by which an independent category of adjectives is determined is dubious. The determining criterion is the presence of non-derived nominalized adjectivals as copular complements. The distinction depends on:

ADJL + COP (possible)

vs.

* VERB+COP (impossible)

The hypothesis of a distinct class of adjective in Mising will not hold if ‘ə’ is not copular, and there is evidence that it may not be functioning as such in the constructions in examples (1a) and (1b). There are number reasons for such observation-first, in these constructions ‘ə’ is cliticized as it is not an independent element and in certain environments it merges completely with the stem:

aku- ə [_u#+ ə>oo].

Secondly, ‘ə’ in these constructions is not functioning as a copula *per se*. It expresses “new information for which the mind is unprepared,” what DeLancey (1986) has called mirativity.

(1a) mimbir-də təŋor-ə
 girl-DEF clever-MIR
 ‘The girl is clever!’ (new information)

(1b) mimbir-də kaŋ-kan-ə
 girl-DEF look-good-MIR
 ‘The girl is beautiful!’ (new information)

Thirdly, the distribution of the mirative ‘ə’ with adjectivals in nominal predicates (2d) is not the same as the distribution of ‘ə’ for nouns (2a)-(2c):

(2a) bi kou ə
 3 boy COP
 ‘He is a boy.’

(2b) bi kou ai
 3 boy COP.ANT
 ‘He was a boy.’

(2c) ŋo koo ə
 1 boy COP
 ‘I am a boy.’

(2d) bi kaŋ-kan-ə
 3 look-good-MIR
 ‘He is good-looking!’

There is no first person form which one expects of a mirative (3). We are generally not unprepared for information about ourselves.

(3) *ŋo kaŋ-kan-*ə
 1 look-good-MIR

There is no anterior form as for the copula in nominal predicates (4)-

(4) *bi kaŋ-kan-*ai
 3 look-good-MIR.ANT

The reduction of the phonological form suggests that the ‘ə’ is a suffix. The distribution and the meaning of ‘ə’ correlate with a mirative. The combination of these two factors suggests

that ‘ə’ may not be a copula. If that is the case, then our criterion for distinguishing a distinct adjective category does not hold.

Conclusion

In conclusion, if Mising does not have a separate adjective category, aside from its very small set of ‘core’ adjectives, it parallels what we have found in Magar and conforms to the prototype suggested by Noonan for Tibeto-Burman (1997). It then supports the hypothesis that adjectives were not part of the proto-language. There are still unexplained differences between the two Tibeto-Burman languages; particularly the treatment of borrowings of property terms—but that deserves another paper.

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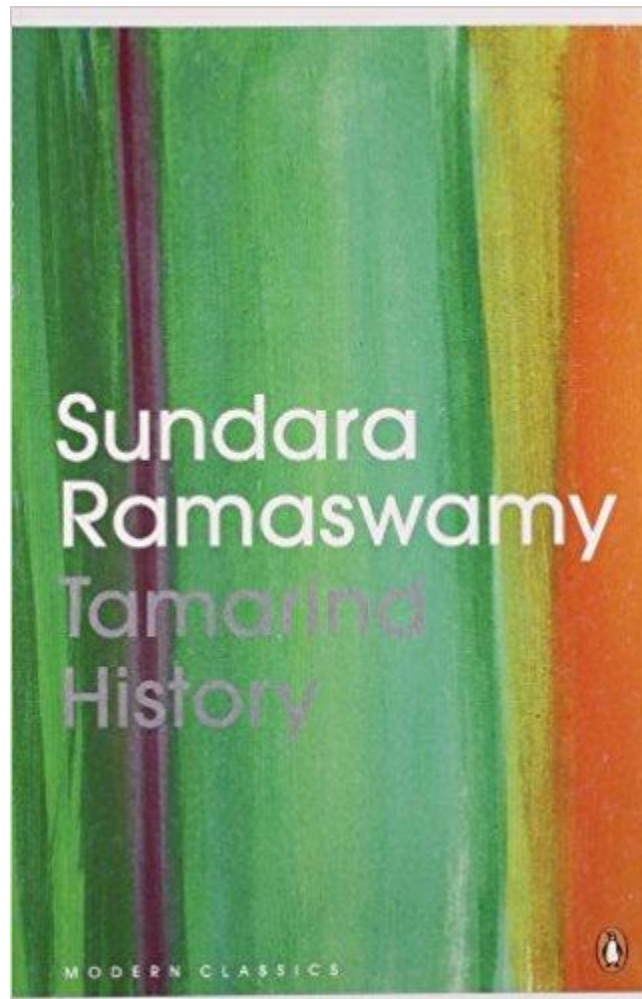
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The Misings and the Question of Adjectives in Mising

**Nature at Cross-roads: An Ecocritical Analysis of
Sundara Ramaswamy's *Tamarind History***

R. Saritha

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Abstract

Ecocriticism is the contemporary theory which explains the affiliation between literature and the earth. Ecocritical theory explains the significance of the natural world and it centers on the principal of relating physical environment with the textual writing. This environmental outlook is employed to explain the natural milieu and its decline in Sundara Ramaswamy's

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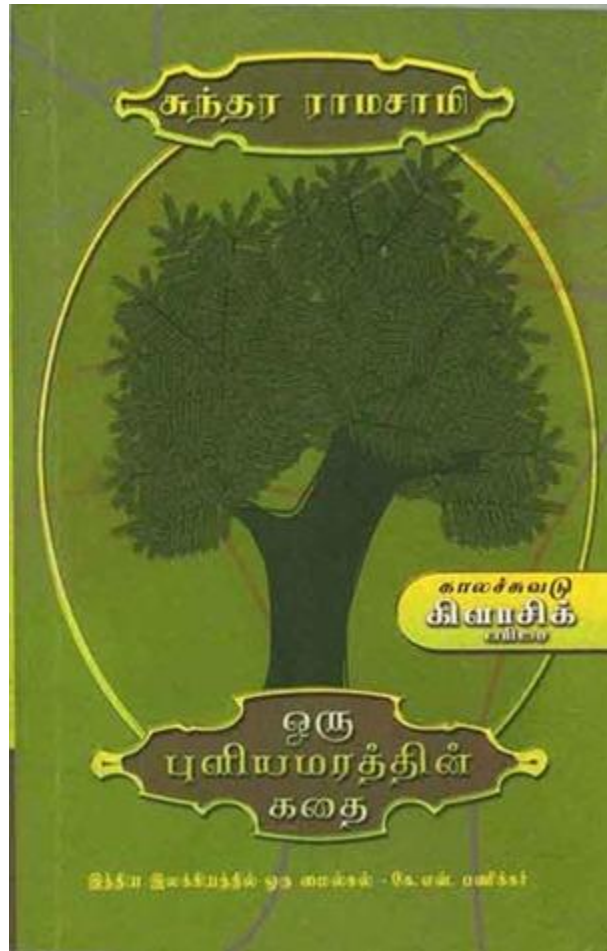
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Nature at Cross-roads: An Ecocritical Analysis of Sundara Ramaswamy's *Tamarind History*

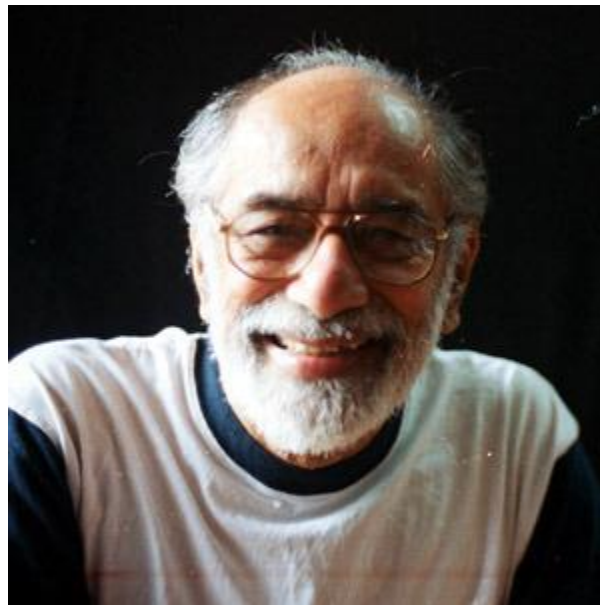
Tamarind History translated in English by Blake Wentworth. This Tamil novel illustrates the events that revolve around a tamarind tree of a small town which stands for generations and character's associated with it. The town's wilderness and its pasts are admired by an old wanderer and he transmits it to the younger generation through stories. The novelist in the fiction depicts the progress which human beings bring forth to improve the town. However, commercial development takes a toll on the pristine nature and the characters in the novel reflect on the loss of the wilderness. Sundara Ramaswamy brings out changing human ways impacting environment. Ecocritical reading of the novel drives home the point of destruction of natural atmosphere of the town with rise in modern developmental progress.

Keywords: Ecocriticism, Nature Degradation, Environment, Deep Ecology, Modernization, Anthropocentrism.



Eco Criticism

Modern world is fast changing with scientific inventions and technology. The progress is primarily considered as boon to humans, where it establishes the superior rationality of intelligent mind in work to improve conditions for general amenity. These changes are creating disturbances in the natural balance. The impact of fast-paced growth is resulting in environmental crisis. Literature as a respondent to this contemporary issue, gives rise to the theory of ecocriticism. Twentieth century arousal ecocriticism is defined through Cheryll Glotfelty's (1996) words in *The Ecocriticism Reader: The Landmarks in Literary Ecology* as "study of relationship between literature and physical environment". (Glotfelty xviii) The physical environment includes the non-human world other than human beings with the consciousness of the entire ecosphere, thereby it is called "earth-centered approach". (Glotfelty xviii) Describing the process of modernization and its corrosion of environment is Sundara Ramaswamy's Tamil novel *Tamarind History* translated and published in English in 2013 by Blake Wentworth. This modern classic Tamil work stands as one of its kind in the narrative world, which is centered on a simple tamarind tree of a small town as the title indicates. This paper tries to analyze *Tamarind History* in the light of ecocritical perspective, as it helps in relating the depiction of the titular tree and its setting playing an eminent role in multifarious characters present in the novel.



Sundara Ramasamy (1931-2005)

Sundara Ramaswamy

Sundara Ramaswamy (1931-2005) is one of the representatives of modern Tamil writers. He is a versatile artist with works in other genres like poetry, plays, short stories and literary criticism. His other two novels are *Children*, *Women*, *Men* and *Waves*. These novels are also translated into English. *Tamarind History* is the maiden novel of Ramaswamy published initially in 1966 in Tamil. It is one of the earliest works in Tamil fiction that expresses environmental concern. The story is unveiled through a young nameless narrator and his memory about the tree. The tamarind tree is present at the crossroads in a small town in Kanyakumari district. The plot revolves around the tree and its history for about fifty years. Advent of modernity and the greed of the human beings bring about the destruction of the tree. The novelist says that, “This is the story of the tamarind tree living and dying”. (Ramaswamy 3) The green concern of the novel is brought out through ecocriticism, as Richard Kerridge, one of the ecocritics, defines the term in his work *Writing the Environment* in the following words “Most of all, ecocriticism seeks to evaluate texts and ideas in terms of their coherence and usefulness as responses to environmental crisis”. (Garraad 4) The fiction explains the fall of an age old tree, along with old morals and association of nature with tradition.

Survival of Nature

Deep ecology is one of the environmental positions which are founded by Arne Naess. He along with George Sessions formulated certain significant principles that remain as its core position. Deep ecology postulates about the integrity of all living things on earth and the values of their lives. It claims that every existence is having “intrinsic value”. (Drengson 54) Sundara Ramaswamy also echoes the same in the novel, as he believes in the survival of nature for its own. Environment adds value onto human beings, and therefore he says, “It is an essential principle, to live life without being consumed by the way we push and shove each other just for self-preservation. The tamarind tree teaches us that lesson”. (Ramaswamy 3)

The narrator knows the past of the tamarind tree and the places around tamarind tree through the stories of an eccentric old man, Damodara Asan. His tales excite the narrator and the other youngsters of the town. Damodara Asan recalls the yester years when water surrounded the tamarind tree; unlike in the present where it stands on a bustling road. Damodara Asan describes

the place as: “Back in those days, the tamarind tree was surrounded by a small tank, its water stagnant in the murky depths. It was known simply as the tamarind tank”. (Ramaswamy 8) The tamarind tank is near a grove of casuarina trees. The atmosphere is serene with breeze and tall grasses growing around the tank. Village people and cattle bathe in the water of the tamarind tank. Even some valuable medicinal plants grow in the area and local herbalists collect them for treatment of many ailments.

Narration of Daily Activities Centering on Nature

The environment is complacent with greeneries and in the ecocritical sense it can be as seen as a bioregion where the land and people are interrelated in a close community. Bio-regionalism extols the presence of the human with nonhuman beings and insistence of the consciousness of the place. Bio-regionalism explains this stance as, “the land must speak to us; we must stand in relation to it; it must define us, not we it”. (Clark 131) Damodara Asan gives explicit narration of daily activities centering on nature. The village serves as a bioregion in which community coexists with the environment.

Human beings think about themselves and try to destroy nature. Damodara Asan, in the novel vividly explains the incidents where a tussle erupts for attempting to cut the innocent tree. Ecocriticism views the interaction of the human with the nonhuman world as “human culture is connected to the physical world, affecting it and affected by it”. (Glottfelty xix) Sundara Ramaswamy points out that human beings take advantage of nature to express their undesirable emotions.

Anthropocentrism

Chellathayi, one of the village women, hangs herself in the tamarind tree after knowing about her husband's death. Anthropocentrism is the stance in which humans place themselves above all living creatures. Deep ecology critiques anthropocentrism as it forms the basis of ecological crisis where men exploit the world. So this attitude paves the way towards the erosion of the environment where human beings do not value other inhabitants. Similarly in the novel, the anthropocentric attitude of Koplan, one of Chellathayi's relatives is seen where he vents his

anger on “a tree that had no one to stand up for it and no way to argue with him”. (Ramaswamy 30) Asan stops him from bringing down the tree.

Deep ecologists believe in the equality of all the living beings. This is a common notion in varied environmental distinctions; where they propagate a shift from anthropocentrism to non-anthropocentric orientation. This alternative view is known as ecocentrism or biocentrism. Ecocentrism blurs the distinctions between the living creatures of the world. It is explained in the following words as: “The world is an intrinsically dynamic, interconnected web of relations in which there are no absolutely discrete entities and no absolute dividing lines between the living and the nonliving, the animate and the inanimate, or the human and the nonhuman”. (Eckersley 49)

Ecocentral Attitudes

The novel brings on the ecocentral attitude of Damodara Asan, where he cares even for a single tree. Damodara Asan with his wit convinces Koplana about an evil spirit residing in the tree. Finally, Koplana cuts out the branch where Chellathayi hung herself. Removal of the branch leaves a scar on the trunk of the tree and it loses its regeneration ability which is explained in the following line: “No new shoot grew on that branch, nor a single leaf, a single flower, bud or fruit”. (Ramaswamy 31) Damodara Asan, in the novel expresses his affinity for nature and its elements. He stops the tree from being cut down and solicits the essentiality of nature preservation through tales to young generations. Deep ecology proposes an ecocentric attitude for the collective well-being; and Asan with his ecocentric outlook guards the tamarind tree.

Hierarchy, Social and Ecological Degradation

Sundara Ramaswamy comments on the gradual degradation of the tree along with its milieu brought about by human actions. Hierarchy imposes power and avails of it for human ends. Deep ecology desists from dominion that calls upon societies' norms which command nature. In the novel, the tamarind tree is slowly losing its natural setting. Damodara Asan explains to the narrator and others, the tale of Maharaja Pooram Thirunal. The Maharaja is perturbed by a strange stench during his routine annual visit to Vadivamman temple of Meenakshipuram. He takes off for his palace in a rage, as the cause of the odour is the unclean water of the tamarind

tank. So the officials' hatch plans to drain the water from the tank into the ocean and fill it up with earth: "They dug a sluice to drain the water from the tamarind tank into the Theregalputhur channel. In just one day, the tamarind tank merged with the Indian ocean". (Ramaswamy 45) The tree with the tank is now converted into a pathway and the majesty is happy about the change. Bioregion is a place where elements of nature such as land, water, along with other organisms intermingle with the human beings. However, after the removal of water surrounding the tamarind tree, diversity is lost. The village with the tamarind tank as a bioregion is altered into a junction with numerous vehicles running on the pathway exuberating modernity.

Growth of Towns and Ecology

Ecocriticism criticises the way of treating resources as a personal gain and in order "to manipulate it technologically and exploit it economically", then call it "progress". (Heise 507) Sundara Ramaswamy eventually in the story details how a small village turns into a modern town in the process of development. People affected with their own short-sightedness unnecessarily destroy natural sphere to create leisure spots. In the novel, the municipal commissioner decides to remove the grove of casuarina trees in order to make the tamarind junction a bustling place: "The road that ran in front of the tamarind tree was paved with cement. The grove of rain trees that stood next to the tree junction was converted into a city park". (Ramaswamy 48) A landscape architecture is appointed by the commissioner to plan and execute the modern park. Man domineering perception towards nature is not right as, "This domination strips nature of any value other than as a material resource and commodity and leads to a gradual destruction that may in the end deprive humanity of its basis for subsistence". (Heise 507)

Deep ecology considers "self-realization" (Devall 66) as the process of recognizing the non-humanity as a part of oneself. Self-realization is propounded by Arne Neass for development of the self, which includes extending the boundary to the other living beings. The novel presents ecological orientation of Damodara Asan where he prefers the natural world for its wholeness. The narrator is reminiscing about Damodara Asan's love for the trees. He says: "For Damodara Asan, however, the grove of casuarina trees was the closest thing to heaven". (Ramaswamy 51) The presence of trees with mild breeze gives the place a look of everlasting beauty. Asan spent his young days climbing the trees and playing in the vast ground beneath the tall trees. It serves

as a place of solitude and haven for him. The novelist presents the old man with a biocentric view, considering nature as part and parcel of his life. Damodara Asan's association with nature can be seen as that of the deep ecologists' claim for self-realization where his identification with the nonhuman world is going beyond narrow selves. The narrator says that: "Asan, who had told us all these stories about the grove, took his leave of the world without lingering on to witness its incredible transformation, perhaps magnificent, perhaps terrifying, into a municipal park". (Ramaswamy 51) With values and stories recounting the beauty of the trees, the narrator feels incredible pain to see the slicing of the giant trees.

Change in Desired Ecology

The only person to voice his opposition against the cutting of the casuarina trees is an old man. He clearly does not understand the logic of planting hedges in the place of trees. The narrator thinks that he sees Damodara Asan in that old man. The novel presents clashing ideologies of the modern and the ancient. Deep ecologists are inclusive of ecological consciousness, which consider people in communion with nature. Bill Devall and George Sessions in their book *The Deep Ecology: Living as if Nature Mattered*, propose that: "The foundations of deep ecology are the basic intuitions and experiencing of ourselves and Nature which comprise ecological consciousness". (Devall 65) Ecological consciousness looms largely on the old generation which prefers nature in its originality. They consider it insane to slay trees in the name of modernity. The new place without the grove of casuarina trees is presented as: "The sun's rays glare down on the empty space where the trees were felled. The darkness that once concealed the grove is gone, and the place is unrecognizable". (Ramaswamy 58) The park symbolizing development imposes the dominant view of society and its industrialized notion which "regards humans as isolated and fundamentally separate from the rest of Nature, as superior to, and in charge of the rest of creation". (Luke 180) The city park is full of artificiality with a decorative pond in the middle and rubber ducks floating on the water. A zoo also erupts near the park. The novelist voices his discontent on modern science and mocks at humans who partake in the process of creation; he displays it through the character of the architect who establishes the park. He says:

Plants blossomed with bright flowers at his command. The touch of his hand led delicate creepers to curl in tight spirals. Swaying leaves grew long on the shrubs

to fulfill his whim. It amazed everyone, the way he smeared the face of creation with the blossoms of science. (Ramaswamy 60)

The park becomes the centre of attraction with people of all ages spending time within it. Varying notions of the human beings in the society is seen in the novel, where a majority of them prefer the park and appreciate it. The narrator in the novel feels that the period is witnessing fast changes with public indulgence in superficial and artificial entities.

Anthropocentric Culture and Civilization

Anthropocentric behaviour is evident in the novel, as the Municipal council takes charge of the tree only because of the presence of the tamarind pods in particular seasons. The council values the tree in terms of revenue as it incurs money through auctioning pods. Anthropocentrism in regard to nature is explained as: “the nonhuman world is reduced to a storehouse of resource and is considered to have instrumental value only, that is, it is valuable only insofar as it can serve as an instrument, or as a means, to human ends”. (Eckersley 26) Nature is not restrictive with human utilitarianism and their subsistence is devoid of materialism.

The novelist pictures this in the novel as he describes that the tree exists in a manner like, “It was a tree that took no one as master, but lived by the enlightened creed that it belonged to everybody”. (Ramaswamy 79) Scavengers of the town tempted with the taste of the pods take out everything. Thereby, annual auction does not take place after eleven years. The novelist is of the opinion that the government cared only about revenue, even it is from a tree. So he voices that: “All it needed was money: to keep people safe, to keep the town running and take care of any difficulties”. (Ramaswamy 79)

Tamarind History depicts the change in thinking in the modern era where human supposition is overwhelmed with materialistic concerns. This inherent quality is the essence of anthropocentrism. Deep ecology argues that the anthropocentric deeds will in certainty lead to environmental destruction. The novel reflects this human-centric norm which is evident through the characters and their motives.

Deep ecology is of the view that “nature of human interference in the various ecosystems is not sustainable”, (Drengson 54) and the human beings intrusion with nature is increasing. Deep ecology critiques the dominant view of self in human beings and its influence in negligence of the other living entities in the world. This adversary view preoccupies Abdul Khader and Damu in the novel, the rivals who own stores near the tamarind tree junction. Both compete with each other for money and power trying to establish their superiority.

Abdul Khader and Damu

Abdul Khader hates Damu thoroughly, so when he contests in local election, he too enters the race. *TrivancoreNesan*'s reporter, Isaki helps Khader to plot against his enemy. In an attempt to breakdown Damu, the reporter suggests: “It's the shade that calls out to people when they pass by the store, and coaxes them to buy something ...No shade, no business”. (Ramaswamy 173)

To establish their authority, Khader and Isaki further articulate the idea of destroying the tree through news reports. The Municipal Council along with President Joseph forms a committee to decide the fate of the tree.

Deep ecology believes humans are an integral part of a whole web of creation. The earth belongs to all forms of life and they possess value. However, the precedence of self in people creates the problem of ecological destruction as in the novel. Man's subjugation of nature for their whims is seen in *Tamarind History*, as the characters channel their revenge for fellow human beings and bring on the degradation of the environment.

Social and Economic Conflicts and Ecology

Deep ecology questions the possession of exclusive legal rights for human beings and not for the non-humans. It is antagonistic for nature because people claiming these rules take advantage of the resources, thereby depleting the wealth of the earth. The novel shows how the people in authority use law as a tool to create the environmental crisis. The committee abiding by Joseph's decision finally confirms to abolish the tamarind tree. Kambaramayanam Anandan Pillai as a councilman opposes the notion saying: “This is a holy place, this town, he said, and

the tamarind tree is sacred to it. True, it cannot speak, and true, it is frail, but it's a living being all the same". (Ramaswamy 187) The novelist exhibits prevalence of "biocentric equality" (Devall 66) in the character of Pillai. Arne Naess puts forward this aspect where all living things possess equality in the earth. They are inherent and have right to survive for their own accord.

On the other hand in the novel, Damu gaining insight about the plot of Khader through an employee decides to protect the tamarind tree for his benefit. Therefore, Pillai and Damu jointly start an opposition rally to stop the destruction. Damu with great diplomacy turns the tree into a religious symbol for gaining the trust from the public and converts this tussle into communalism.

Modern society is driven towards possession of economic and political benefit to exhibit superiority. The novel further displays the plight of the tamarind tree which is caught amidst a war between two characters Damu and Khader. Abdul Khader taken over with anger poisons the tree with mercury syrup using coolie Ayyappan. Damu's workers get hold of Ayyappan and in the ensuing fight he is stabbed accidentally with a knife. The novelist portrays in the novel the petty fight of men over power and killing a solemn tree for their own reasons. In the end, it is the tamarind tree which loses life after its survival for decades. The narrator is full of grief as he explains the tree's transformation on toxicity in the following words: "The tamarind tree was still at the crossroads, wasted and barren. It was clearly dead. Only its carcass remained, yet to be carried off". (Ramaswamy 205) Absence of the tamarind tree in the junction is irreplaceable and the novel portrays it in the following lines:

The place will fade away to nothing any time now. It had been so many years since the sun's rays touched the ground there, playing over the earth just as they liked! Fifty years, maybe even more. The tree had changed light into shade, bright heat into gentle coolness, and now it had finished its service. (Ramaswamy 205)

The novelist presents the tale of a simple tree with insight into human bonding with nature. Even after the death of the tree in the novel, the town junction bears its name. The novelist portrays the irony where the absence of the tamarind tree is due to the people, yet society continues to call the place as Tamarind Tree Junction. *Tamarind History* shows the

thoughts of human beings in relation to nature, where environment is measured through benefits. The novelist through his narration points out the inevitability of nature and its role in the lives of people.

Ecocritical analysis of the novel brings out the novelist's concern for nature in emerging modern days. Sundara Ramaswamy reveals the hypocrisies of the human mind and its havoc in impacting the environment. Anthropocentrism seems to be a vital cause in the origin of natural disruption as reflected in the novel. Damodara Asan stands as man who presents ecocentrism as the essential norm to prevent the damage. He represents the old tradition which sees nature in a holistic sense. Men like Asan, relate community with nature and protect it. The principles of deep ecological movement perceive villages as sustainable and so it is said: "Deep ecology, associated often with a valuation of wild and rural spaces, self-sufficiency, a sense of place, and local knowledge". (Heise 507) The narrative clearly voices the drastic changes a small village undergoes in the process of modernization and the loss of pristine environment accompanying it. Bill Devall and George Sessions as deep ecologists propose: "We are not alone. We are part and parcel of the larger community, the land community. Each life in its own sense is heroic and connected... This perspective encompasses all notions of saving anything, whether it be an endangered species, the community or your own self". (Luke 184) *Tamarind History* definitely as a novel resonates the era of modernity and the need to protect elements of nature with this simple tale of tamarind tree at the crossroads.

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Beauty in Karnad's Play *Flowers*

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Courtesy:

http://www.rangashankara.org/home/rangatest/index.php?option=com_content&task=view&id=14&favm=15

Abstract

The play that I have selected to explain the various aspects of beauty in the works of Girish Karnad is *Flowers*. The priest is the protagonist of the play and being a reserved man, he has lived all his life in isolation from the mechanical world. As John Keats mentions in his most celebrated *Ode on the Grecian Urn*,

Beauty is truth, Truth Beauty
That is all ye know on Earth
And all ye need to know.

As we turn the pages of the work, our senses are enlightened by the many glimpses of beauty. Beauty is celebrated at various levels in this particular play of Karnad. But the play also shows certain foibles of human beings.

Keywords: Girish Karnad, *Flowers*, sensuousness, male gaze, menstrual seclusion, patriarchal norms, dereliction, sacrilege, whims and fancies.

Beauty of Nature

The only sights familiar to the simple priest are the temple, the tank, the rough grey boulders, the flowering shrubs and trees and such, of his village. Most of his time is spent with the (symbol of Shiva) *linga*- talking to it and decorating it with flowers. The names of the various flowers that he uses to decorate the *linga* as well as the courtesan, Ranganayaki are mentioned. We also come across the description of the constellation in the sky, Scorpio. This constellation makes its appearance before the readers, both before and after the play. The priest is a humble man who has no particular ambition in his life.

Beauty of the Senses

A sexual undertone is vividly portrayed in the work. Sensuousness underlies the entire story. He describes the *linga* as a plain phallic stump with a smooth crown and a rough-hewn vulva for the base. These terms are related to male sexual powers and female sexuality and passivity. The priest is so engrossed with decorating the *linga* that his wife is seen grumbling

“The *linga* is my step-wife.” (Collected Plays.vol.2, p. 244)

The priest is well known for his floral efforts. He is in love with the courtesan, Ranganayaki. It is the Shivarathri celebrations that render the chance for the priest and for her to meet for the first time.

The priest's attraction for the courtesan is purely sexual. His weakness is all for her body and he cannot control the fire raging in his loins. The courtesan is pictured as the very epitome of sensuousness.

The male gaze aspect introduced by Laura Mulvey is highlighted in this work. The courtesan and the priest's wife are viewed from a man's sexual viewpoint.

The days he spent waiting for her are called the two feverish days. Terms like menstrual seclusion, the pallu of her sari, upper half of her bosom being uncovered, the mole on her left breast, just near the cleavage add to the sensuous atmosphere. The physical beauty of Ranganayaki is emphasised and even contrasted with the exhausted and dull look of his wife. Beauty and grace are exhibited by Ranganayaki when she pushes her lush hair from her forehead to the nape of her neck. The kohl in her intoxicating eyes and the sandal paste and turmeric on her cheeks give a life-like form to her person. The flame of oil lamp lighting a sparkle on her lips and his floral decoration is also a source of beauty. The playwright rushes the readers up the ladder of sensuousness when he gives the description of her breasts which are firm and tight. He decorates her naked body with flowers. Decorating the contours of her body make him more innovative and thereby pave the way to explore fresher designs with the flowers. The seductive nature of Ranganayaki is unfolded before the readers. Moreover, the priest's act of undressing her is explained which appears to be the very height of sensuousness. It is ironical that the priest voluptuously consumes her body, but not the food in her house. Even the young Chieftain of that region has a keen eye for beauty. He nods his head in appreciation at the innovative pattern in which the priest has laid flowers on the *linga*.

Duty is Beauty

The wife is aware of the priest's illicit relation. But the patriarchal norms dictated by the society seal her mouth.

My wife was awake. She never ate before me. As soon as she heard me splashing in the tank, she would start heating up the food. (Collected Plays, Vol. 2, p.251)

The priest is proud to declare his wife's devotion and dedication for him, but the realisation that he too has an obligation towards her selfless love does not dawn upon him till he finds himself in a tight situation. The priest is not bothered about the spreading of this news of his illicit relation with the courtesan. For him, it is an honour to be taken up by such a beautiful and wealthy courtesan. He waits for the people around to envy him for his fortune and virility. His wife knows of his secret life with Ranganayaki, but she never questions her husband.

She never exhibits any sign of anger or retort. The only thing she expects from him is acceptance of her, which he refuses. Instead of satisfying her sexual desire which she displays openly before him for the first time, he turns his back towards her to seek refuge in his lover's arms. Very conveniently, the priest overlooks his wife's feelings. But in his time of need, the wife takes over the authority of the priest in order to save him from the Chieftain's questions through which the priest is challenged to prove his innocence. The hair growing from the *linga* makes everyone wonder struck. The Chieftain at once falls to the feet of the priest and begs forgiveness.

The Priest's Faults

Gross dereliction and sacrilege are his grave flaws. The priest is dedicated to God but he takes his wife for granted. He is not ashamed to cheat her. His guilt makes him attempt the heinous act of suicide. He decides to drown himself in the temple tank. The act of cruelty that he does to the two women makes him punish himself.

Beauty of Assumed Isolation

The priest is introduced to the readers as a man leading a secluded life. The only women he has supposedly seen in his entire life are his mother and wife. He has no regrets regarding his seemingly reserved life.

Beauty of Wealth

The Chieftain and the courtesan, Ranganayaki are the epitomes of wealth. The richness of the two people makes the poor priest susceptible to their whims and fancies. The Chieftain loves to witness the floral decoration that is done by the priest. For this purpose, there rings a bell just an hour before the Chieftain's arrival. The priest has to struggle to make

the arrangements. Similarly, the courtesan too misuses her sexuality and financial strength to make the priest do everything her heart desired.

Beauty of Devotion and Faith

The priest is devoted to God which is symbolised by his love for the *linga*. The priest's wife is extremely devoted to him. She treats her husband as God. Ranganayaki shows that she is devoted to the priest and vice versa. But, this kind of devotion gets tarnished during certain moments. What is more essential is the beauty of sincerity and commitment towards one's job and also towards one's relations. The beauty of truth and honesty in relations triumphs over physical beauty and sexual love. This point has been exemplified by this short abstract.

Beauty of God's Grace

It is solely the grace of God that saves the priest's honour from being eroded before the huge public who were taken aback by the presence of a long hair from the *linga*. The readers are well aware of the fact that the hair belongs to the courtesan, Ranganayaki and the priest is close to being caught for adultery when he claims that the hair belongs to the *linga*. The public wait eagerly to judge the priest, but they are shocked to witness long tresses of black hair flowing from the *linga*. Even the priest is stunned at the miraculous spectacle. God has made a mockery of justice for the sake of love for his ardent devotee.

Beauty of Death

The priest seeks solace in the arms of death when he feels betrayed by his God, who protects the former by elevating him to the status of the one chosen by God. He leaves behind his family and the object of his lust to drown himself in the pond near the temple.

Conclusion

An array of beauty in its various forms is found throughout the work. Girish Karnad's vision of beauty is vividly portrayed in his celebrated story *Flowers*. There is some ugliness also here. The ugliness you can see in this play are the adultery of the priest, and the act of suicide; the other two points of evil here are the power of wealth over a man's mind, and a man's insensitivity to his wife's feelings.

So, it is not wholly a play of beauty alone. Human beings are neither fully good nor fully evil. Karnad is well aware of this universal phenomenon. His characters do portray all of the foibles of humans.

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Phonemes in Dhiyan
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Abstract

Dhiyan or Dehan is the name of language spoken by Koch–Rajbangshi people of Barak Valley. Dhiyan is mainly spoken in ten villages in the Eastern part of Barak river namely Horinagar, Japirbon, Leburbon, Gororbon, Dewan (Labok) or Dewan Bosti, Narayanpur, Larchingpar, Thaligram, Lakkhichora, and Digli. Ethnically, they are Mongoloids and their language may fall under the Indo-Aryan sub-group of the Indo-European language family, nevertheless no study has been made to prove their classification. The total population of Dhiyan speaking Koch-Rajbangshi in Barak valley is estimated about 5000 in approximate.

The present paper is an attempt to describe the phonemic inventory of the language in terms of number of vowels, consonants and diphthongs including their distribution and arrangement in the language. The study will also investigate whether Dhiyan exhibits the phonological features of Indo-Aryan languages or not?

Key words: Dhiyan, Koch-Rajbangshi, Indo-Aryan, Eastern part of Barak river, Phonemes.

1. Introduction

Dehan or Dhiyan is the name of language spoken by Koch-Rajbangshi people of Barak Valley. Ethnically, they are Mongoloids and their language may fall under the Indo-Aryan sub-group of the Indo-European language family. Nevertheless no study has been made to prove their classification. The Rajbangshi language spoken in Barak Valley has some similarity with Rajbangshi language spoken in Goalpara, Dhubri, and Kokrajhar Districts of Assam and Cooch Behar District of West Bengal. It is interesting to note that Dhiyan language has close contact with neighboring languages like Assamese, Bengali, Manipuri and Dimasa. Therefore lexical items of all three languages are found in its vocabulary as loan elements. In this regard, Some Koch-Rajbangshi scholars are in opinion that they had their own language which is linguistically much closer to Boro, Deori, Dimasa, Garo, Tiwa, Dhimal and Toto of Eastern part of India

particularly North Bengal and Northeast India. Etymologically, the term ‘Dehan’ is derived from the word ‘Dewan’ the court name of the commander of the Koch army of Cachar which was given by the great Chilarai when he came to conquer Cachar in the middle of sixteenth century (Gait, 1984). So the Koch-Rajbangshi of present Barak Valley came with Chilarai as armed forces and later they established permanently in the Barak Valley. In the course of time, the ‘Dewan’ became ‘Dehan’ due to difficulty in pronunciation of the ‘w’ sound by the Bengali speaking people of Barak Valley. Since the ‘w’ sound is not present in the phonemic inventory of Bengali language. Later on it became Dhiyan. The total population of Dhiyan speaking Koch-Rajbangshi in Barak valley is estimated about 5000 in approximate.

2. Typological Features of Dhiyan

Typologically, Dhiyan is a non-tonal, agglutinating and verb final language. Like many other Indo-Aryan languages, voiced aspirated stops are very common in Dhiyan. In Dhiyan the velar nasal /ŋ/ cannot occur in syllable or word initial position. Nouns in Dhiyan can be postposed by gender markers, plural markers and cases. There is no grammatical gender in Dhiyan. Dhiyan exhibits relative pronouns which are j-initial. Adjectives are distinct word class in Dhiyan. When used attributively, adjectives in Dhiyan function as a modifier and strictly precede the head noun. The verb roots are marked for Persons particularly in determining tenses but not for numbers and genders. Within a noun phrase, a noun is typically syntactic and semantic head, defining the type of entity involved. Negation is usually expressed by means of prefixation. Furthermore negative particle is also used to express negation post verbally.

3. Phonemic Inventory

The Phonemic Inventory of Dhiyan consists of twenty five consonant phonemes and six vowels. The phonemes of the language are discussed in the following sections:

3.1. Vowels

Dhiyan has six vowel phonemes i.e., /i, e, a, o, u and ɔ/. These vowels can be categorized into three levels of tongue height: high, mid and low, a three way contrast of front, central and back are also distinguished in terms of the parts of the tongue raised. The vowel phonemes of Dhiyan are illustrated in Table 1.

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Phonemes in Dhiyan

	Front	Central	Back
High	i		u
Mid	e		o
Low		a	ɔ

Table 1. Vowel phonemes in Dhiyan

From the above illustration, it can be stated that the language has only oral vowels; no nasalized vowels are noticed in the language. Unlike many other Indo-Aryan languages, vowel length is not a phonemic feature in the language. It is also interesting to note that the mid back rounded vowel contrasts with the low back rounded vowel as the same phonological feature is found in some of Indo-Aryan languages namely Assamese, Bengali etc.

3.2. Consonants

There are twenty five consonantal phonemes in Dhiyan. According to their place of articulation consonants can be categorized into bilabial, alveolar, palatal, velar and glottal. They can be further categorized into six types: stops, nasals, fricatives, lateral, trill and semi-vowels in terms of their manner of articulation. Dhiyan has twenty five consonant phonemes, i.e., stops / *p, p^h, b, b^h, t, t^h, d, d^h, c, c^h, j, j^h, k, k^h, g, g^h*/, two fricatives /*s, h*/, three nasals /*m, n, ŋ*/, one lateral /*l*/, one trill /*r*/ and two semi-vowels /*w*/ and /*y*/ respectively. It is interesting to note that the aspiration is phonemic in the case of stop sounds in Dhiyan as many other south Asian languages do. The inventory of consonant phonemes in Dhiyan is illustrated in Table 2.

	Bilabial	Alveolar	Palatal	Velar	Glottal
Stops	p b p ^h b ^h	t d t ^h d ^h	c j c ^h j ^h	k g k ^h g ^h	
Nasals	m	n		ŋ	
Fricatives		s			h
Trill		r			

Lateral		l			
Semi Vowel	w		y		

Table 2. Consonant phonemes in Dhiyan

3.3. Contrasting Pairs

The contrasting pairs of vowels and consonants in the language are described in the following sections:

3.3.1. Vowel contrasting pairs

The six vowel phonemes of Dhiyan are established on the basis of the minimal pairs which are illustrated in the following examples:

/i/ vs. /u/:	/bi/	‘ache/pain’
	/bu/	‘grandmother’
	/bil/	‘lake’
	/bul/	‘speak’
	/mak ^{hi} /	‘house fly’
	/mak ^{hu} /	‘an instrument used in making clothes’
/e/ vs. /i/:	/bil/	‘lake’
	/bel/	‘woodapple’
	/til/	‘mole’
	/tel/	‘oil’
	/pit/	‘back of body’
	/pet/	‘belly’
/u/ vs. /o/:	/muk/	‘face’

	/mok/	‘to me’
	/duŋ/	‘brook’
	/doŋ/	‘river’
	/k ^h uri/	‘father's brother's wife’
	/k ^h ori/	‘firewood’
/e/ vs. /o/:	/jer/	‘hil slope’
	/jor/	‘fever’
	/k ^h er/	‘straw’
	/k ^h or/	‘ringworm’
	/der/	‘one and a half’
	/dor/	‘fearfulness’
/ɔ/ vs. /o/:	/bɔla/	‘bowl’
	/bola/	‘a kind of bee’
	/bɔu/	‘a kind of thread used in making clothes’
	/bou/	brother's wife
	/kɔra/	‘an instrument used in making clothes’
	/kora/	‘acting’
/i/ vs. /a/:	/aji/	‘today’
	/aja/	‘grandfather’

	/hir/	‘vein’
	/har/	‘bone’
	/band ^h a/	‘to pack’
	/bind ^h a/	‘to prick’
/e/ vs. /a/:	/aste/	‘slow’
	/asta/	‘whole’
	/d ^h er/	‘many’
	/d ^h ar/	‘sharp’
	/posa/	‘rotten’
	/pesa/	‘owl’

3.3.2. Consonant Contrasting Pairs

Dhiyan has twenty five consonantal phonemes which are established on the basis of the following minimal pairs. Consider the given examples:

/p/ vs. /b/:	/pi/	‘father's sister’
	/bi/	‘pain’
	/por/	‘other’
	/bor/	‘big’
	/puja/	‘worship’
	/buja/	‘to understand’
/p/ vs. /p ^h /:	/pul/	‘bridge’
	/p ^h ul/	‘flower’

	/pira/	‘wooden/metal seat’
	/p ^h ira/	‘to turn around’
	/pan/	‘pan’
	/p ^h an/	‘trap’
/b/ vs. /b ^h /:	/baba/	‘father’
	/b ^h aba /	‘to think’
	/bor/	‘big’
	/b ^h or/	‘fill’
	/bata/	‘to distribute’
	/b ^h ata/	‘low tide’
/t/ vs. /d/:	/ota/	‘one’
	/oda/	‘ginger’
	/tes/	‘blood’
	/des/	‘country’
	/pad/	‘fart’
	/pat/	‘leaf’
/t/ vs. /t ^h /:	/pita/	‘beating’
	/pit ^h a/	‘bread’
	/pata /	‘base for rolling pin’
	/pat ^h a/	‘male goat’

	/tel/	‘oil’
	/t ^h el/	‘eye ball’
/d/ vs. /d ^h /:	/da/	‘knife’
	/d ^h a/	‘sharp’
	/dan/	‘donation’
	/d ^h an/	‘paddy’
	/dora/	‘afraiding’
	/d ^h ora/	‘grasping’
/c/ vs. /j/:	/cur/	‘thief’
	/jur/	‘shade’
	/cora/	‘climbing’
	/jora/	‘joint’
	/cola/	‘walking’
	/jola/	‘burning’
/j/ vs. /j ^h /:	/jor/	fever
	/j ^h or/	heavy rain
	/jola/	‘burning’
	/j ^h ola/	‘hot by taste’
	/j ^h opa/	‘bamboo box’

	/jopa/	‘to chant mantra’
/k/ vs. /g/:	/kua/	‘well’
	/gua/	‘bettle nut’
	/gos/	‘wood’
	/kos/	‘ink’
	/gusua/	‘to move (an object)’
	/kusua/	‘green colour’
/k/ vs. /k ^h /:	/kanda/	‘to cry’
	/k ^h anda/	to dig
	/kor/	‘spade’
	/k ^h or/	‘ringworm’
	/kam/	‘work’
	/k ^h am/	‘sweat’
/g/ vs. /g ^h /:	/ga/	‘body’
	/g ^h a/	‘grass’
	/gor/	‘a kind den’
	/g ^h or/	‘house’
	/gun/	‘good quality’

	/g ^h un/	‘a kind of bee’
/m/ vs. /n/:	/nai/	‘river’
	/mai/	‘mother’
	/nati/	‘son's son’
	/mati/	‘floor’
	/jana/	‘to know’
	/jama/	‘frock’
/n/ vs. /ŋ/:	/don/	‘fight’
	/doŋ/	‘river’
	/rona/	‘verandah’
	/roŋa/	‘red’
	/tena/	‘small torn cloth’
	/teŋa/	‘sour’
/l/ vs. /r/:	/pulu/	‘insect’
	/puru/	‘day after tomorrow’
	/hir/	‘vein’
	/hil/	‘rock’
	/j ^h ala/	‘daughter’
	/j ^h ara/	‘to whip’
/s/ vs. /h/:	/sua/	‘kid of animal’

	/hua/	‘right side’
	/hil/	‘rock’
	/sil/	‘kite’
	/huru/	‘small’
	/suru/	‘pestle’
/w/ vs. /y/:	/saya/	‘shade ‘
	/sawa/	‘seeing’
	/boya/	‘bad’
	/bowa/	‘sitting’
	/hiya/	‘root’
	/hiwa/	‘stitching with hand’

3.4. Distribution of Phonemes

3.4.1. Vowels

All the vowels i.e., /i, e, a, o, u/ and /a/ except low back rounded vowel /ɔ/ can occur in all three positions. The low back rounded vowel /ɔ/ occurs medially rather than in word initial and final position as shown below.

Occurrence of close, front, unrounded vowel /i/:

Initial position	Medial position	Final position
/israŋ/ ‘cricket’	/hil/ ‘rock’	/pukhuri/ ‘pond’
/indur/ ‘mouse’	/dim/ ‘egg’	/bili/ ‘sun’

Occurrence of close mid, front, unrounded vowel /e/:

Initial position	Medial position	Final position
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/ek/	‘one’	/pek/	‘clay’	/aste/	‘slow’
/era/	‘to release’	/sela/	‘centipede’	/keŋke/	‘how’

Occurrence of open, front, unrounded vowel /a/:

Initial position	Medial position	Final position
/at/ ‘eight’	/tak/ ‘ceiling’	/riha/ ‘an upper cloth for women’
/aŋli/ ‘finger’	/kahi/ ‘plate’	/goda/ ‘stick’

Occurrence of open-mid back rounded vowel /ɔ/:

Initial position	Medial position	Final position
-	/bɔla/ ‘bowl’	-
-	/urɔu/ ‘locust’	-

Occurrence of close-mid, back, rounded vowel /o/:

Initial position	Medial position	Final position
/osla/ ‘shawl’	/topal/ ‘raindrop’	/moŋo/ ‘flesh’
/oda/ ‘ginger’	/mon/ ‘pimple’	/hoiro/ ‘mustard’

Occurrence of close, back, rounded vowel /u/:

Initial position	Medial position	Final position
/uha/ ‘breath’	/muk/ ‘face’	/pulu/ ‘worm’
/ukuni/ ‘louse’	/huldia/ ‘yellow’	/posu/ ‘animal’

3.4.2. Consonants

All the consonantal phonemes do not occur in all three positions of the word. However, twelve consonants /p, b, t, d, j, k, g, m, n, ŋ, s, h, r, and l/ can occur in all three positions. While /p^h, b^h, d^h, t^h, c, c^h, k^h and g^h / can occur in word initial and medial position only. The velar nasal /ŋ/ occurs in word medial and final position and the semi-vowel /w/ and /y/ occur only in word medial position. The distribution of consonantal phonemes in Dhiyan is shown below.

Occurrence of voiceless unaspirated bilabial stop /p/:

Initial position	Medial position	Final position
/pani/ ‘water’	/tespia/ ‘iguana’	/bhap/ ‘steam’
/pinjira/ ‘cage’	/kopna/ ‘sea shell’	/lep/ ‘blanket’

Occurrence of voiceless aspirated bilabial stop /p^h/:

Initial position	Medial position	Final position
/p ^h olaj/ ‘thigh’	/p ^h op ^h la/ ‘boil’	-
/p ^h uni/ ‘comb’	/kophi/ ‘coffee’	-

Occurrence of voiced unaspirated bilabial stop /b/:

Initial position	Medial position	Final position
/bon/ ‘forest’	/torabol/ ‘star’	/gorib/ ‘poor’
/baduli/ ‘bat’	/poribar/ ‘family’	/ab/ ‘mica’

Occurrence of voiced aspirated bilabial stop /b^h/:

Initial position	Medial position	Final position
/b ^h ati/ ‘oven’	/ubhunda/ ‘swelling’	-
/b ^h um/ ‘hair of body’	/lubhi/ ‘greedy’	

Occurrence of voiceless unaspirated alveolar stop /t/:

Initial position	Medial position	Final position
/talū/ ‘palate’	/batiya/ ‘dwarf’	/gat/ ‘hole’
/tap/ ‘heat’	/ata/ ‘flour’	/hat/ ‘arm/boro pap’

Occurrence of voiceless aspirated alveolar stop /t^h/:

Initial position	Medial position	Final position
/t ^h u/ ‘spit’	/muthi/ ‘fist’	-
/t ^h uta/ ‘beak’	/kathi/ ‘type of basket’	-

Occurrence of voiced unaspirated alveolar stop /d/:

Initial position	Medial position	Final position
/domra/ ‘bull’	/dada/ ‘father's brother’	/dud/ ‘milk’
/diŋi/ ‘neck’	/baduli/ ‘bat’	/bipod/ ‘danger’

Occurrence of voiced aspirated alveolar stop /d^h/:

Initial position	Medial position	Final position
/d ^h uli/ ‘dust’	/randhuni/ ‘female cook’	-
/d ^h alu/ ‘slope’	/mudhur/ ‘jaggery’	-

Occurrence of voiceless unaspirated palatal stop /c/:

Initial position	Medial position	Final position
/cil kai/ ‘lightening’	/ica/ ‘prawn’	-
/cula/ ‘chulha’	/belca/ ‘spade’	-

Occurrence of voiceless aspirated palatal stop /c^h/:

Initial position	Medial position	Final position
/c ^h ilki pura/ ‘firefly’	/hacchu/ ‘sneeze’	-
/c ^h andua/ ‘pomfret’	/gamcha/ ‘towel’	-

Occurrence of voiced unaspirated palatal stop /j/:

Initial position	Medial position	Final position
/jui/ ‘fire’	/aja/ ‘father's father’	/gej/ ‘sprout’
/jer/ ‘hil slope’	/biji/ ‘needle’	/lej/ ‘tail’

Occurrence of voiced aspirated palatal stop /j^h/:

Initial position	Medial position	Final position
/j ^h ika/ ‘ridge gourd’	/maj ^h i/ ‘boatman’	-
/j ^h un/ ‘group’	/j ^h olj ^h ol/ ‘charm’	-

Occurrence of voiceless unaspirated velar stop /k/:

Initial position	Medial position	Final position
/kumra/ ‘pumpkin’	/kuki/ ‘cuckoo’	/palok/ ‘spinach’
/korat/ ‘saw’	/hukna/ ‘dry’	/hawek/ ‘mother-in-law’

Occurrence of voiceless aspirated velar stop /k^h/:

Initial position	Medial position	Final position
/k ^h unti/ ‘cow elephant’	/rak ^h al/ ‘shepherd’	-
/k ^h or/ ‘ringworm’	/mak ^h i/ ‘fly’	-

Occurrence of voiced unaspirated velar stop /g/:

Initial position	Medial position	Final position
/gunda/ ‘fat’	/k ^h orgus/ ‘rabbit’	-
/guti/ ‘seed’	/boga/ ‘white’	-

Occurrence of voiced aspirated velar stop /g^h/

Initial position	Medial position	Final position
/g ^h a/ ‘grass’	/ug ^h oa/ ‘to boil’	-
/g ^h un/ ‘white ant’	/dig ^h ol/ ‘long’	-

Occurrence of bilabial nasal /m/:

Initial position	Medial position	Final position
/mu/ ‘mosquito’	/samuk/ ‘snail’	/am/ ‘mango’
/mai/ ‘mother’	/k ^h amasi/ ‘prickly heats’	/gom/ ‘barley’

Occurrence of alveolar nasal /n/:

Initial position	Medial position	Final position
/nun/ ‘salt’	/ukuni/ ‘louse’	/natin/ ‘grandson’
/salni/ ‘strainer’	/p ^h ona/ ‘shoulder’	/hopon/ ‘dream’

Occurrence of velar nasal /ŋ/:

Initial position	Medial position	Final position
-	/aŋli/ ‘finger’	/k ^h ukruŋ/ ‘maize’
-	/oŋtha/ ‘ember’	/sunəŋ/ ‘anger’

Occurrence of voiceless alveolar fricative /s/:

Initial position	Medial position	Final position
/soroɪ/ ‘bird’	/mosla/ ‘spice’	/gos/ ‘wood’
/sela/ ‘centipede’	/kosu/ ‘arum’	/tes/ ‘blood’

Occurrence of voiceless glottal fricative /h/:

Initial position	Medial position	Final Position
/ha/ ‘duck’	/riha/ ‘cador’	/kah/ ‘cough’
/hat/ ‘hand’	/kahi/ ‘dish’	/mah/ ‘long beans’

Occurrence of voiced alveolar trill /r/:

Initial position	Medial position	Final position
/rok/ ‘nerve’	/t ^h uturi/ ‘chin’	/botar/ ‘weather’
/rasa/ ‘swan’	/goral/ ‘cave’	/jor/ ‘fever’

Occurrence of voiced alveolar lateral /l/:

Initial position	Medial position	Final position
/lebra/ ‘left’	/gula/ ‘flood’	/goral/ ‘cave’
/luha/ ‘iron’	/dolna/ ‘swing’	/nal/ ‘straight’

Occurrence of semi vowel /w/:

Initial position	Medial position	Final position
-	/huwa/ ‘cucumber’	-
-	/juwan/ ‘bachelor’	-

Occurrence of semi vowel /y/:

Initial position	Medial position	Final position
-	/batiya/ ‘short’	-
-	/niyor/ ‘dew’	-

3.5. Diphthongs

There are six diphthongs in Dhiyan viz., /ai/, /oi/, /ui/, /eu/, /au/ and /ou/. All the diphthongs cannot occur in all three positions. The diphthongs /ai/ and /oi/ can occur in all the three positions. Diphthongs /ui/ and /eu/ can occur in medial and final position. The diphthong /au/ can occur in initial and final position and the diphthong /ou/ can occur only in final position. The diphthongs in the language are illustrated in Table 4.

Diphthongs	Initially	Medially	Finally
<i>ai</i>	/aisei/ ‘came’	/paijot/ ‘stick to beat animal’	/tolai/ ‘bed’
<i>oi</i>	/oi/ ‘yes’	/boira/ ‘male buffalo’	/soroi/ ‘bird’
<i>ui</i>	-	/muina/ ‘female’	/mui/ ‘buffalo’
<i>eu</i>	-	/heujia/ ‘green’	/d ^h eu/ ‘wave’
<i>ou</i>	/audi/ ‘medicine’	-	/lau/ ‘gourd’
<i>au</i>	-	-	/bou/ ‘elder brother’s wife’

Table 4. Diphthongs in Dhiyan

3.6. Consonant Clusters

Consonant cluster is not very common in Dhiyan. The onset clusters are found in the language however coda clusters are totally absent in the language. The stops plus liquids cluster are found in the language as can be seen in Table 5.

Consonant Cluster	Initial	Medial
<i>gr-</i>	/grohon/ ‘eclipse’	/seŋgra/ ‘jaŋkok’
<i>pr-</i>	/prem/ ‘love’	-

Table 5. Consonant clusters in Dhiyan

3.7. Consonant Sequences

Dhiyan has more number of consonant sequences than consonant clusters. It is worth mentioning that consonant sequences occur across syllabic boundary. The first members are stop, nasal, liquid and fricative and the second members are stop, fricative, nasal and liquid.

Stop + stop

-kt-	/hikti/	‘hiccup’
-pt-	/septa/	‘flat’

Nasal + nasal

-ŋm-	/kokroŋma/	‘pea’
-nm-	/jonmo/	‘birth’

Stop + nasal

-kn-	/t ^h ukni/	‘match box’
-k ^h n-	/bak ^h noa/	‘to describe’
-pn-	/kopna/	‘sea shell’
-tn-	/k ^h utni/	‘a type of ladle’

Nasal + stop

-nb-	/kanbari/	‘stick used in making clothes’
-nd-	/bandri/	‘female monkey’
-nd ^h -	/dend ^h a/	‘wing’
-ŋk-	/koŋkal/	‘skeleton’
-nk ^h -	/arunk ^h a/	‘blouse’
-ŋg-	/laŋgol/	‘plough’
-ŋt-	/liŋti/	‘loin cloth’
-ŋt ^h -	/aŋt ^h ia bon/	‘perup’
-mp-	/sompakola/	‘type of banana’
-mk-	/d ^h umkor/	‘cotton carder’

Nasal + liquid

-ml-	/hamlai/	‘amla’
-ŋl-	/aŋli/	‘finger’
-mr-	/kumra/	‘pumpkin’
-ŋr-	/k ^h oŋra/	‘a type of basket’

Stop + liquid

-tr-	/bitruŋ/	‘pineapple’
-kr-	/k ^h ukruŋ/	‘maize’
-pr-	/papri/	‘petal’
-br-	/obra/	‘dumb’
-jr-	/pajra/	‘rib’
-ŋg-	/leŋgra/	‘lame (male)’
-pl-	/kapla/	‘mushroom’
-p ^h l-	/p ^h op ^h la/	‘boil’
-gl-	/buglu/	‘crane’
-d ^h l-	/gud ^h la/	‘afternoon’
-t ^h l-	/at ^h la/	‘slippery’

Liquid + stop

-rb-	/porbot/	‘mountain’
-rk-	/kurkuta/	‘squirrel’
-rg-	/murga/	‘cock’
-rt-	/martul/	‘hammer’
-lk-	/hudulka/	‘nightingale’
-ld-	/huldia/	‘yellow’

Fricative + liquid

-sl-	/osla/	‘shawl’
-sr-	/israŋ/	‘cricket’

Nasal + fricative

-ms-	/gamsa/	‘towel’
-ns-	/kansi/	‘scissors’
-ŋs-	/soŋsar/	‘world’

Conclusion

From the above analysis, we can conclude that the phonemic inventory of Dhiyan consists of twenty five consonant phonemes and six vowels. The language has only oral vowels; no nasalized vowels are noticed in the language. It is also interesting to note that the mid back rounded vowel /ɔ/ contrasts with the low back rounded vowel /o/ as the same phonological feature is found in some of Indo-Aryan languages namely Assamese, Bengali etc. Like many other Indo-Aryan languages Dhiyan has the aspirated voiced stops /b^h/, /d^h/, /j^h/, and /g^h/ . The velar nasal /ŋ/ cannot occur in syllable or word initial position which is a typical feature of many Indo-Aryan languages shared by Dhiyan. Dhiyan has six diphthongs viz., /ai/, /oi/, /ui/, /eu/, /au/ and /ou/. Dhiyan has more number of consonant sequences than consonant clusters. Based on the above discussion, it can be concluded that Dhiyan exhibits phonological features of Indo-Aryan languages.

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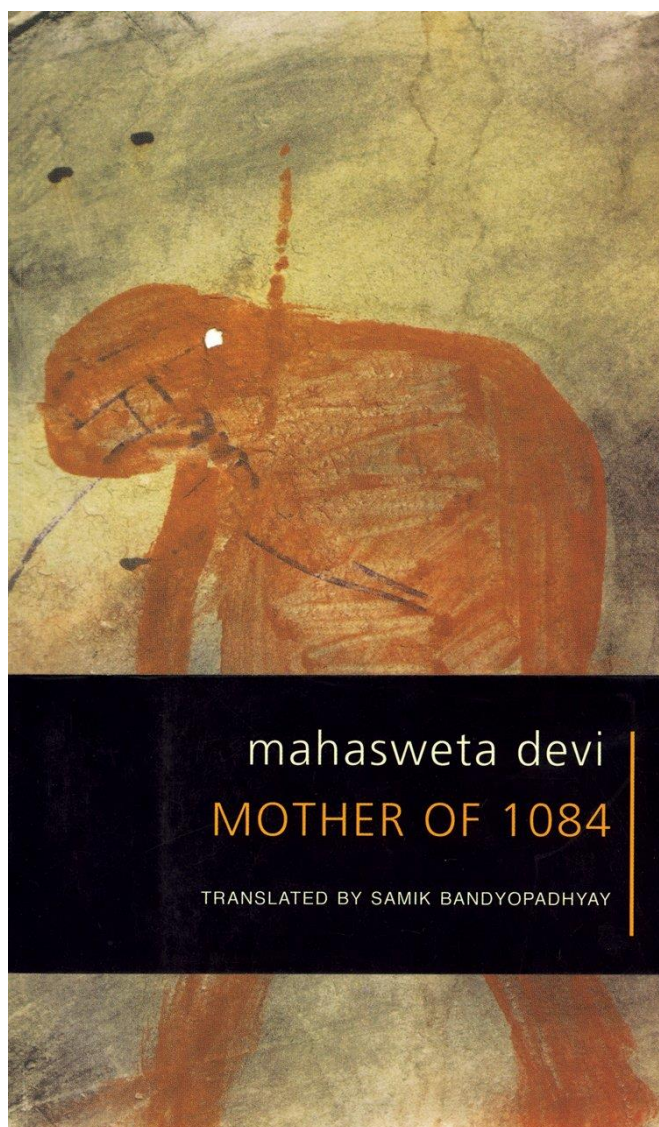
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**Women's Identity in Patriarchal Society:
A Case Study of *Mother of 1084***

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Abstract

A woman plays an important role in family and society. She is always ready to help her children and family as per the norms established by society. Women's identity is constructed by the society and they have to live under this and with this. Women are considered weak and limited to cooking, eating and caring children as well as her family in patriarchal society. Mahasweta Devi is one of the famous writers of India; she depicted many

issues related to women and tribal society. In Mahasweta Devi's work, we can see these types of themes like suppressed women, exploited women and we also get the glimpse of patriarchal society etc.

The novel *Mother of 1084* was written by Mahasweta Devi in 1974. In this fiction Mahasweta Devi depicted a bourgeois woman, who lived in the male dominated family, as well as a lower class woman, who is the mother of Somu (a friend of Brati). He also died in Naxalbari movement.

This paper is an attempt to get a glimpse of the patriarchal society in the novel *Mother of 1084*, which is one of the famous novels of Mahasweta Devi. The paper also discusses the identity of women in this society. This paper identifies the hypocrisy of culture which imposes identity and roles to women.

Keywords: Patriarchal society, women identity, gender, Oppression, mother.

Mahasweta Devi

Mahasweta Devi was born in 1926, in Dhaka (modern Bangladesh). Many films like *Mother of 1084*, *Rudali*, etc. were based on Mahasweta Devi's works and she was also honoured with many awards such as the 'Gyaanpeeth Award', 'Sahitya Academi Award', 'Padmashree', 'Padma Vibhushan', 'Roman Magsaysay Awards', etc. She started her life as a teacher and journalist. In 1984, she left her job and started writing and working for the uplift of tribals. Mahasweta Devi raised her voice through her writings for "Lodhas" and "Shabar" (tribes of West Bengal) and also raised her voice against bonded labour in Jharkhand and South-Bihar. Most of the themes of her writings were about poor people and against discrimination of tribal people of India. Mahasweta Devi's first novel *Jhansi ki Rani* was published in 1956. In this novel she has mentioned the bravery of India's 'Veerangana' Rani Laxmi Bai. She tried to tell that the woman is not less than a man.

Identity of Women

When the women identity is discussed in the context of Mahasweta Devi, her works such as *Mother of 1084*, *The Breast Giver*, *Bayen*, *Sham Savere Ki Maa*, etc., draw our attention. With the "indomitable will", Mahasweta Devi depicts social and political atrocities

on women and their tolerance and struggle. Mahasweta Devi's parents were also writers, and her mother was also a social activist. She spent many years to address the social issues related to the Indian people. Like her mother, Mahasweta Devi was also writing with social concern and raised her voice against discrimination of women and tribal people. And she addressed the oppressed section of society through her works.

Portrayal of Patriarchy

Mahasweta Devi also portrayed the structure of the patriarchal system and how a woman struggles in male dominated society. Devi, throughout her life, wrote for the uplift of tribal people and women. Mahasweta Devi depicted unique patterns that represent women in her stories and novels.

Women are born free, but in the patriarchal society they were in chains. They are considered as wife, mother, sister and were always looked as inferior human beings. Women are not safe and free as men, and they have to live in the male dominated system. From the ancient times, men occupied superior status and women are considered less than a man and their primary duty is to bear children and take care of their family. They have to live according to their husband's choice. I have tried in this paper to explore the idea of suppressed woman in male dominated society based on the novel of Mahasweta Devi *Mother of 1084*, where the main character "Sujata" plays the role of those common women, who struggle within the male dominated system.

Mother of 1084

Devi's novel *Mother of 1084* explores the theme of women's suffering. This novel reveals the glimpse of the social structure of the patriarchal system. This novel portrays the upper-middle-class woman Sujata, whose world changed forever when she lost her son "Brati" in 1971 Naxalite movement. Mahasweta Devi was readily connected with social movements and gave assistance to needy people, including tribals and untouchables. In this novel, Devi depicts the problems of the suppressed women in the society as well as explores several mental and physical torments. This fiction focuses on a woman 'Sujata', who awakens one morning and heard a painful and shattering information that her son 'Brati' is found dead in Naxalite movement and the police were enquiring about a dead body of a Naxalite and her son's identity reduced to a numeral Dead-Body Number '1084.' Sujata could

not understand how her son became a Naxalite. Her son Brati's death brought her closer to her son and mother-son's strong relation became stronger. Throughout the whole novel Sujata Chatterjee is trying to understand her son Brati's death, who she loves the most. This journey leads Sujata to self-discovery, and she also feels for the cause of Brati's revolt.

Sujata in Calcutta

The novel *Mother of 1084* moves around the main character Sujata, lived in Calcutta. She belonged to a rich family. She was born in an affluent and conservative family. She was suggested that she complete her Bachelor degree so that it could help her marriage.

Sujata was married to Dibyanath Chatterjee, who was a chartered accountant. Sujata gave birth to two sons and two daughters in her thirty-four years of her married life. Brati was closer to her among all her children as well as with whom she shared a special relationship. One morning Sujata heard the news of her son Brati's death and police were enquiring about a dead body of Naxalite with Dead-Body Number 1084. Her son's mysterious death made Sujata shocked. Police called up Dibyanath Chatterjee to ask him to identify the dead body but Dibyanath the father of Brati refused to go there. He also stopped his other family member from doing so. But Brati's mother Sujata decided to go there, throwing all the false social constructions, which were made by the patriarchal system. Here in this novel Dibyanath Chatterjee, father of Brati, represents the male- dominated society. He negated her wife Sujata's motherly love and even he tried to hide the matter of his son's death and warned Sujata to close the matter about Brati's death and stopped to talk about Brati. He only focused on his reputation in society. Dibyanath had no interest in Sujata physical condition after she gave birth to her first child and he would not play the role of a father. Sujata knew about her husband Dibyanath's extra marital affair but she could not raise her voice. Sujata lived in a patriarchal society, where woman is considered as a sex object and as an object for reproduction. Women are not expected to express her own concern. Even Sujata could not express her grief and love for her son Brati after the death of his son in Naxalite Movement. She had to hide her grief in front of her husband Dibyanath, who only thought about his reputation in the society. Throughout the novel Mahasweta Devi portrayed the suffering of Sujata under her husband Dibyanath's dominant character.

Mahasweta Devi in her novel *Mother of 1084* portrayed the woman, who suffered throughout her life for her children's happiness but on the other hand her husband Dibyanath never cared about her feelings. Dibyanath considered himself superior in her house and did not give importance to others' feelings. Dibyanath's superiority impacted his children and they were nurtured and influenced by their father's qualities. But Dibyanath's wife Sujata could not change her children's way of life and her husband's superiority-domination over her. She also thought that everything must be done only after her husband Dibyanath's approval and nothing should go without her husband notice. Sujata had only her physical presence in her family, as the family was ruled by the two people Dibyanath and Dibyanath's mother. Sujata could not say the one word against her torments and oppressions. Even Sujata was doing a job in bank not for the sake of her freedom, but at that time her husband Dibyanath faced some financial problem. Dibyanath had extra-marital affairs with a girl, who was working as a typist in his office. Sujata never raised her voice against Dibyanath, because she was simply a victim of patriarchal society, which suppressed women and their feelings. Sujata was trapped into the conflict within herself, conflict between a silent objector and sympathetic mother. Sujata endured all shame and suffering with fortitude.

This novel brings to light Sujata's self-determination as she struggles for justice and freedom for her individual identity in male dominated system. After the death of her son Brati, Sujata realised that she had never known a part of her son's life that Nandini was her son's girlfriend. Before his death, Sujata thought that her son Brati shared everything with her. In this fiction, Mahasweta Devi portrayed women as object of pleasure. The main character of this novel Sujata is shown as a victim in the male dominated society. The novel also shows the victim trying to find out her individual identity.

Conclusion

In the novel *Mother of 1084* of Mahasweta Devi, we find several examples of patriarchal society as well as dominating male character such as Dibyanath. In this novel Sujata was always under the control of her husband Dibyanath and she had to live accordingly. Sujata suppressed her own voice and had to adjust to the domination of men. Mahasweta Devi explored the exploitation and harassment of women. In this fiction Mahasweta Devi portrayed Dibyanath's extra-marital affairs in his office with a typist and this showed that Sujata was the victim of male dominated society and patriarchal system.

Devi depicted women as the object of pleasure for men who dominate them and beings essential for the welfare of children and family. After the death of her son Brati, Sujata realized and recognized the torment imposed on her by her husband. But she suffered accepting this torment and domination within herself. She could not erase away these memories of torment but she saliently bore all these with patience. In this novel Sujata tried to understand her son Brati's mysterious death and in this journey, she realised her individual identity in the male dominated society.

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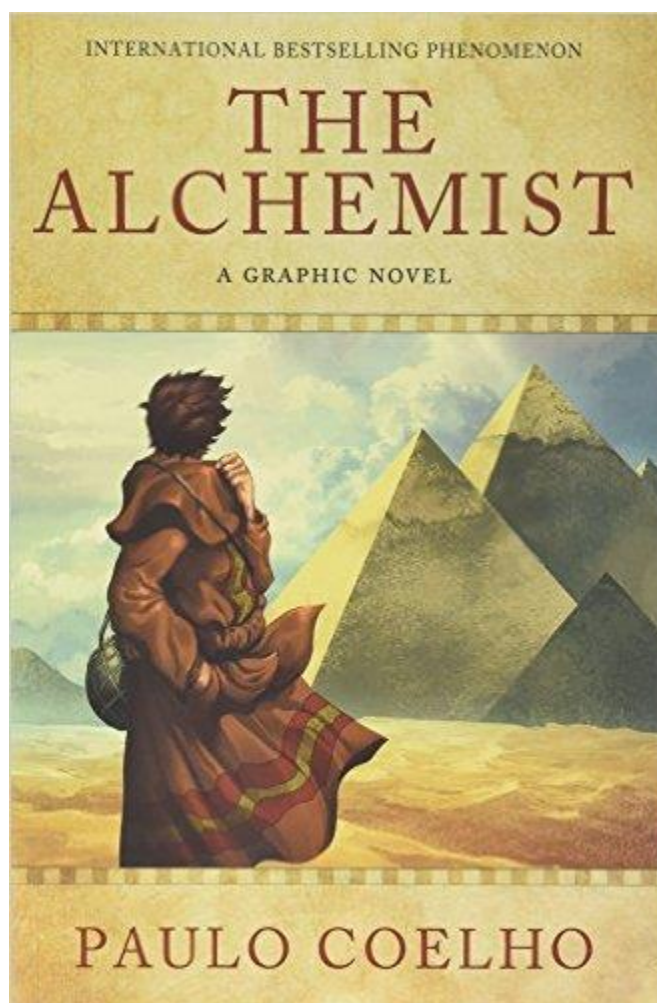
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**Are All the Souls the Same? A Spiritualistic Study on
Paulo Coelho's *The Alchemist***

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Abstract

Nowadays, people have a goal and work towards achieving that goal all through their life, even though many people simply ignore it and live the life they have. Very few bother about all their losses and strengthen themselves to face the new life by listening to the words of their heart

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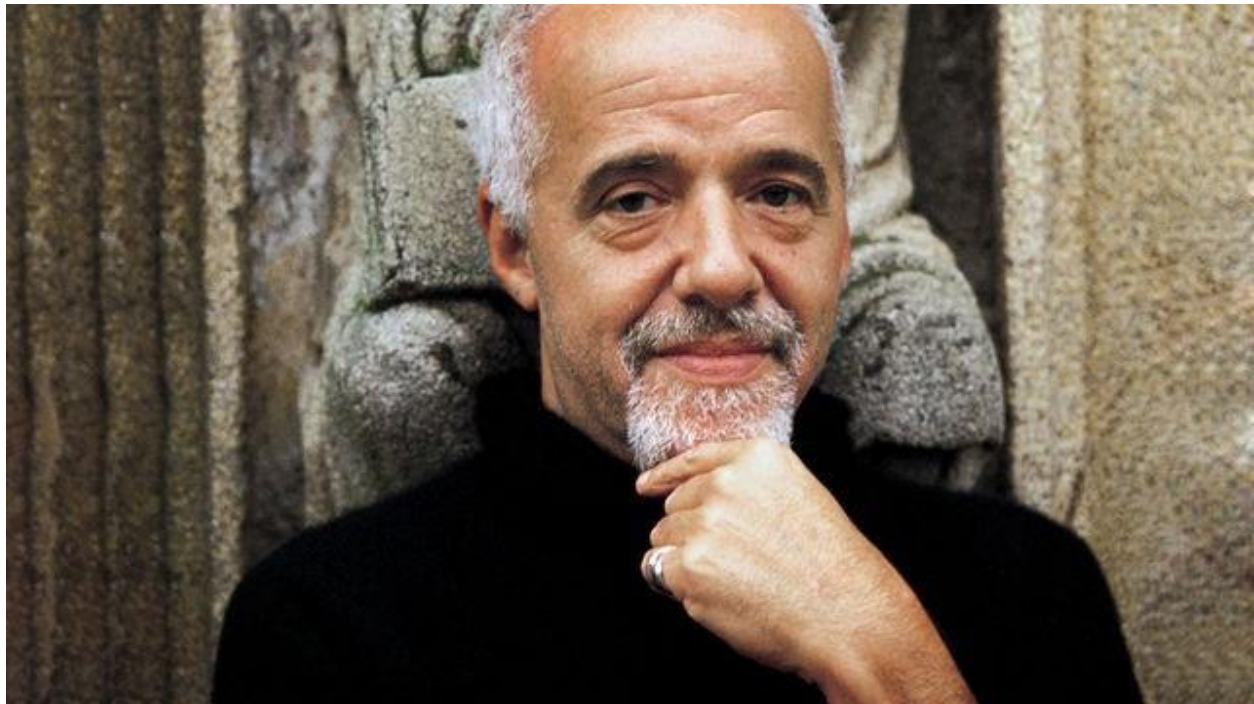
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Are All the Souls the Same? A Spiritualistic Study on Paulo Coelho's *The Alchemist*

to achieve their goal. According to Paulo Coelho in his novel, *The Alchemist*, it may be possible only when we listen to the words of the soul that exists everywhere. The present paper traces spiritualistic result that the souls in the world are same or not.

Keywords: Paul Coelho, Shepherd boy, recurrent dream, journey, soul of the universe, treasure.

Paulo Coelho



Paulo Coelho

Courtesy: <https://motivationgrid.com/amazing-paulo-coelho-quotes-change-life/>

Like man, every living thing has its own soul. The soul is a synthesis of the psychical and the physical in all humans. It is an in-built thing which acts at the time of revelation about the existential form of the being. One can reveal his own existentiality by listening to his heart that always tries to direct to the person. This soul can be the answer to: Who is he? What does he needs to be? And for what is he fit for in the world?

Paulo Coelho, a writer from the travelling generation claims that journey is an unavoidable one in everyone's life to attain their own selfhood. According to him, journey is not

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a process to reach the destination but to experience the travel. Through the physical journey, one can understand the whole world and his kinship with it in his mind and also direct one to the journey of the mind. It is also one of the sources for the author to claim that the journey is a needed for one to know one's self. Due to his own experience in the travel, Coelho professes the journey as one of his major themes in all his successful novels. At the first after some failures in writings, he lightened his writings in the book, *The Pilgrimage* which asserts the theme of journey in an autobiographical style.

While penning his own experiences in his novels, Paulo Coelho has clearly estimated his characters that are preoccupied with some quest. In *The Pilgrimage*, he has depicted his role mainly with his experiences during the pilgrimage to Santiago de Compostela which made him reveal his preoccupied role as a writer. Most of his characters took the journey toward the worlds of their souls. Almost this might have been a journey to the unknown, but with trust in them.

The Alchemist

Similarly in his second book, *The Alchemist*, Paulo Coelho depicts the story of an Andalusian shepherd boy, Santiago who travels by listening to his omens. Omens are the words of the universe that is created by a soul. This book requires most of the readers' reading time by its content and the interesting supplements. In the story, Santiago who accepted himself happily as a shepherd often experienced the dream that wakes himself up in the early morning about the journey to the tri-pyramids in the Egyptian desert. Initially, the boy ignored it as just a dream. After a while, in the field with his lamb he encountered his day-today life as a lamb. He was ashamed of himself as a human who was living the life of a lamb that has no motto, targets and ideas about the future. With this revealed intention, he prepared himself to step into the adventurous life that pushed him to claim his life as a human. After all he is ready to believe the unknown future and the signs. With the guidance of the Melchizedek, king of Salem whom he met in the market of Tarifa and the old gypsy woman, a fortuneteller who interpreted the dream of the treasure that the shepherd boy dreamt was in the Egyptian desert, he decided to step towards the treasure.

Santiago

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Here, the author characterises Santiago with, “You will never be able to escape from your heart. So it’s better to listen to what it has to say. That way, you will never have to fear an unanticipated blow”. (Coelho 124)

Thus the character converted himself to take the risk which assured him that he was living. Santiago crossed the desert by selling all his lambs. He has only the trust on his dream, words of the people whom he met during his travel and some signs. In the very end of the story, the boy with his dreams after a long journey toward the words of his heart, Santiago found nothing under the pyramids and instantly asked to move to where he dreamt about the treasure. During his journey earlier in the desert towards the words of his heart, he felt like returning to his life as a shepherd. He thought that it was very hard for the shepherd boy to be an adventurer. Even after losing all his lambs and money, he had not turned back from following the omens, the words of the heart. Here, Coelho reveals that the whole universe including us is made by the same hand. So, Soul of the Universe is the same as our Soul. It clears our minds, so that we can communicate with everything in the universe which also can communicate with us. On behalf of existence, the whole universe conspires with us every moment. Coelho insists, “When you want something all the universe conspires in helping you achieve it”. (Coelho 21)

Finally, he had found the treasure where his heart had directed him. Through this character, Coelho claims that one can find the meaning of one’s own life by following the words of one’s soul and listening to the soul of the world.

Souls are All Same

As per Coelho’s perception, Souls are all same in their nature. “Omens are the form of a language that helps us to listen to the world” (Arias 6). Omen can be different from one another, but the soul resembles others and is seen as the same thing that communicates with us.

In order to find the treasure, you will have to follow the omens. God has prepared a path for everyone to follow. You just have to read the omens that he left for you. (Coelho 30)

Santiago and Coelho

Like Santiago, Coelho found the writer in himself by risking experiences in the pilgrimage to Santiago de Compostela which was initiated by his own soul. Coelho has filled in the role of the writer by following the soul towards his own preoccupation. Discovering the destiny of an individual succeeds as a result of a deep observation of his/her routine life. But those people who accept their routines and forgot to observe, could not target their destiny. It is possible only by risk taking, challenging the problems and also being ready to lose such things in their routines. As the author said, existentialism never gives us any hint of our roles in our lives. So better listen to the soul and find the right role for us in the world.

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Sociolinguistic Study of Begusarai Maithili

Dr. Vivek Kumar, M.A., Ph.D.

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Abstract

This paper makes a sociolinguistic study of the language variation in Begusarai Maithili and tries to investigate its sociolinguistic base. It also attempts to establish a correlation between language variation and the cast system in Begusarai district. The collaborators are the native speakers of Begusarai Maithili which is one of the varieties of Maithili spoken in Begusarai district. The overall outcome of the study suggests the occurrence of a strong sociolinguistic relation between the language variation in Begusarai Maithili and the caste system. The research site is Begusarai district which is one of the districts of Bihar in North India.

Keywords: Language variation, Maithili, Begusarai Maithili, Angika and Begusarai district.

1. Introduction

We all experience some relationship between language and society in our daily life. One does not need to be a linguist to feel this relationship. Indian culture is highly influenced by the western world. This influence can be easily seen in Indian languages too. Both language and society go together. The branch of Linguistics that studies all the aspects of the relationship between language and society is called Sociolinguistics. It is the study of language in relation to society. It is an interdisciplinary area covering Linguistics and Sociology. It also involves Ethnology, Anthropology and other related areas. It studies the correlations between linguistic variables and social variables in scientific manner. Man is a social animal and lives in a society. He uses language in relation to his society or the society in which communication is being made. We are in the habit of putting our social, cultural and religious feelings into the language we use. A language without the social and cultural load is tasteless and communication through it is always unsatisfactory.

The sociolinguistic study of a language (or a dialect) is needed for many reasons. It investigates the relation between linguistic variables and social variables at different levels. This unique relationship is studied deeply by the sociolinguists to form different linguistic as well as sociolinguistic laws. The studies done by Labov, Gumperz, Bloom, etc. are the ideal examples of such kind of study. It involves

not only Linguistics and Sociology but Psychology, Ethnology and Anthropology. This paper attempts to take Begusarai Maithili for such kind of study.

Begusarai is one of the districts of Bihar in North India. It lies on the northern bank of the river Ganga. It is located at latitudes 25.15N & 25.45N and longitudes 85.45E & 86.36E. It was established in 1870 as a subdivision of Munger district and was given the status of a district in 1972. This district is the birthplace of the famous Hindi poet Rashtrakavi Ramdhari Singh Dinkar. The places of visit are Jai Mangla temple, Nauo Lakha temple, Kabar Lake, etc.

Maithili language belongs to Indo-Aryan language family which is known globally for its sweetness. This feature of Maithili has always attracted the world towards itself. It is spoken in India (Bihar, Jharkhand and parts of West Bengal) and Nepal (Southeastern plains called *Tarai* region). It is one of the major languages of India as it occupies its place in the VIIIth schedule of the Indian constitution. The addition of Maithili in the eighth schedule of the Indian constitution has given it a special look. The Standard Maithili is spoken in Madhubani and Darbhanga districts of Bihar (India) and parts of Nepal. It is mostly written in Devanagari script. The most famous literary figure of this language was the poet Vidyapati.

This paper is significant from many angles. It has not only high linguistic value but sociolinguistic and psycholinguistic values too. There are many languages / dialects (Angika, Bazika, Khari Boli, Magahi, Bhojpuri) spoken in and around Begusarai district which have deep socio-cultural background. Such a multilingual setting provides a wide scope for the sociolinguistic study of this area. This study in some aspects follows William Labov's work (2006): *The Social Stratification of English in New York City*.

The review of related literatures suggests that the sociolinguistic study of this particular dialect has not been done seriously in the past. The works done by Grierson (1903 / 1968): *Linguistic Survey of India*, and Singh (1976): *Begusarai ki Boli: Bhasa Shastriya Adhyan* provide good understanding of this dialect but needs additions in number of ways. This study attempts to investigate the variations in Begusarai Maithili and its sociolinguistic base. It also tries to explore the existence of different dialects within Begusarai district and its sociolinguistic relation with Begusarai Maithili. This study will further improve the consciousness of the speakers of this speech community towards their mother tongue. Being a native speaker of this dialect, it gives the author great pleasure to work on it.

2. Significance of This Study

- 1) This study is significant as the sociolinguistic study of this particular dialect (Begusarai Maithili) has not been done in past in a systematic manner.
- 2) The caste system is psychologically deeply rooted in this area which is given more importance than religion. It seems to be one of the major causes of variation in Begusarai Maithili.
- 3) There are many dialects / languages (Angika, Bazika, Khari Boli, Magahi, Bhojpuri) spoken in and around the district which have deep socio-cultural and geographical background. This multilingual environment provides a wide scope for the sociolinguistic study of this area.
- 4) This study will energise the consciousness of the speakers of this area towards their language(s) as the speakers of this speech community seem generally not much conscious towards their language. Most of them don't know the name of the language / dialect they speak!

3. Objectives of the Study

- 1) To investigate the linguistic variations in Begusarai Maithili and its sociolinguistic base.
- 2) To explore the use / existence of different dialects within Begusarai district and its sociolinguistic relation with the caste system of this region.
- 3) To study the influence of the other dialects / languages spoken in and around Begusarai district (Angika, Bazika, Khari Boli, Magahi, Bhojpuri) on Begusarai Maithili.

4. The Begusarai District

Begusarai is one of the thirty eight districts of Bihar in North India which lies on the northern bank of river Ganga. It is at the distance of 126 KM from the state capital Patna (Bihar). It is located at latitudes 25.15N & 25.45N and longitudes 85.45E & 86.36E. It was established in 1870 as a subdivision of Munger district and it was given the status of a district in 1972. It is the birthplace of the famous Hindi poet Rashtrakavi Ramdhari Singh Dinkar. It is one of the industrial towns of India having Indian Oil Corporation (IOC, Barauni), Sudha Dairy, Thermal Power Station etc. The places of visit are Jai Mangla temple, Nauo Lakha temple, Kabar Lake, etc. The majority populations are the Hindus and the Muslims but people of most of the major religions and cultures live here. People of more than 32 castes live here which can be broadly divided in to Upper Caste and Lower Caste which are called 'Forward'

and ‘Backward’ respectively in local terms. Some of these castes are *Brahman, Bhumihar, Yadav, Maali, Teli, Mushar, Kanu, Paswan, Lohar, Dome* etc. The languages spoken are Hindi, Angika, Maithili and Urdu.

Language / Dialect	District / Area
Maithili	Madhubani, Darbhanga, Saharsa and Tarai of Nepal
Angika	Bhagalpur, Khagaria and Samastipur
Bajjika	Muzaffarpur, Vaishali, Samastipur, Hanjipur, Shivhar and Sitamarhi
Maghi	Patna, Luckhisarai and Sheikhpura
Khar Boli (Hindi)	For Formal Purpose: The Official Language of the Govt. of Bihar and also the Govt. of India

Table 1: Language / Dialect Spoken in and around the Begusarai District (Bihar)

The boundaries of Begusarai district are: East - Khagaria and Munger districts of Bihar, West - Patna district of Bihar, North - Samastipur and Saharsa districts of Bihar and in South - Sheikhpura and Luckeesarai districts of Bihar.



Figure 1: The Research Site - Begusarai District (Bihar) India (Source: www.mapsofindia.com)



Figure 2: Nauo Lakha Temple, Begusarai (Bihar) India (Source: Internet)

5. Maithili: Mithila, Maithili and Mithilakshar

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‘Mithila’ was an independent state in ancient India which has high importance in Hindu mythology as it is the birth place of the Goddess Sita (wife of God Ram). It is the name of that part of Bihar which is located at the north of Ganga and lies to the east of Bhojpur district of Bihar.

‘Maithili’ is derived from the word ‘Mithila’. This name was given by Colebrook (a British scholar) to this language. ‘Maithili’ is also one of the names of the Goddess Sita. It is spoken by the 21 million peoples, covering the area of 28,000 square kilometres of North Bihar and the parts of Nepal. It is spoken in Madhubani, Darbhanga, Bhagalpur, Purnea, Munger, Begusarai and Samistipur districts of Bihar (India) and *tarai* of Nepal. The Standard Maithili is spoken in Madhubani and Darbhanga districts of North Bihar. The period of Maithili is divided as Old Maithili (AD 1000 - AD 1300), Middle Maithili (AD1300 - AD 1800) and Modern Maithili (AD 1800 onwards).

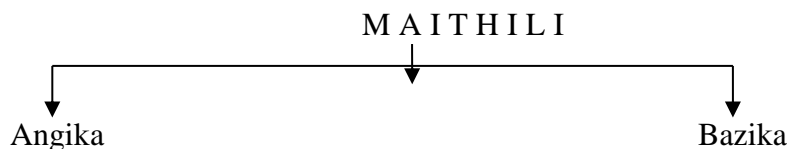
6. Linguistic Boundaries of Maithili

East	-	Bengali
West	-	Bhojpuri
North	-	Nepali
South	-	Magahi



Figure 3: Begusarai District and the other Districts of Bihar, India (Source: www.mapsofindia.com)

Grierson (1903, 1968) has specified six dialects of Maithili in Linguistic Survey of India as Standard Maithili, Southern Standard Maithili, Western Maithili, Eastern Maithili, Chikachiki and Jolha Boli. But today, the two major dialects of Maithili which are spoken at wide level are Angika and Bazika. In Samastipur district of Bihar, both the dialects are spoken. Maithili is now one of the major languages of India. It has its place in the VIIIth schedule of the Indian constitution.



Maithili was traditionally written in Tirhuta (Mithilakshar) and Kaithi script but these scripts are now no longer in use. It is now written in Devanagari script.

7. Begusarai Maithili

Begusarai Maithili is the variety of Maithili which is spoken in Begusarai district. It is one of the most popular dialects of Bihar which is spoken in this district and also in the neighbouring areas but it is understood not only in Bihar but also in East UP, some parts of West Bengal and even in Nepal. It is unique in itself due to many reasons.

The native speakers report that this variety of Maithili has linguistic features of not only Maithili but Khari Boli, Angika, Magahi and even Nepali. It's this feature makes it much interesting for not only the linguistic study but sociolinguistic, psycholinguistic and studies in the other related areas. Grierson (1903, 1968): 'Linguistic Survey of India' and Singh (1976): 'Begusarai ki Boli: Bhasa Shastriya Adhyan' have done significant work on this dialect. These works provide well experience to the researchers for the further study in this area.

- 1) Dr. G. A. Grierson (1903, 1968): Linguistic Survey of India (Volume - 5, Part - 2)
- 2) Dr. Abdesb Kumar Singh (1976): Begusarai ki Boli: Bhasa Shastriya Adhyan

Grierson (1903, 1968) has used 'Bihari Language' as a cover term for all the dialects spoken in Munger district of Bihar. This includes Southern Standard Maithili, Chikachiki and Magahi. He has divided this district into three parts as Northern Munger, Southern Munger and the rest portion of the district on the basis of the dialects spoken in these areas. He classified the language of Begusarai as 'Southern Standard Maithili' which was the part of North Munger. He classified the language of Jamui

as ‘Chikachiki’ which was the part of Southern Munger. He classified the rest portion of the district as Magahi speaker. Singh (1976) has also done the comprehensive work on the variety of Maithili spoken in Begusarai dialect. He has made the linguistic study of this dialect during his Ph.D. research work. He has explained all about his research work in his book ‘Begusarai ki Boli: Bhasa Shastriya Adhyan’ (1976). The author has called this dialect as ‘*Begusarai ki Boli*’ in this book. Singh (1976) has differentiated this dialect with Standard Maithili, Angika, Khari Boli and Magahi at different linguistic levels.

Begusarai Maithili is spoken as the mother tongue (L1) at wide level by its native speakers but people generally shift to Hindi (Khari Boli) while writing. This is not true with Standard Maithili which is written at wide level in Devanagari script. This is one of the differences between Standard Maithili and Begusarai Maithili. There is very few literature in Begusarai Maithili but Standard Maithili is rich in literary work.

8. Singh (1976): Linguistic Features of Begusarai Maithili

- The number of Vowels in Begusarai Maithili - 17
- The number of Monothongs in Begusarai Maithili - 15
- The number of Diphthongs in Begusarai Maithili - 02
- The number of Consonants in Begusarai Maithili - 30

Variation at the level of the caste system is one of the important characteristics of this dialect. It can be noticed if we compare the dialects spoken by the people of different castes, especially between the upper castes and the lower castes. This socio-cultural connection provides an ideal platform for the sociolinguistic study of this dialect. The caste system is psychologically deeply rooted in this area. It is given more importance than religion. People are more concerned of one’s caste than religion. Thus the cause of variation can be examined and analysed by studying the caste system of this area. Both are strongly related to each other. Such relation has much significance in the sociolinguistic research. The relationship between socio-cultural variation and language variation looks strong and unique in this area.

9. Methodology

The hypothesis of the study: The caste system is one of the prominent factors for language variation in Begusarai Maithili.

Out of the different sociolinguistic methodologies, the researcher adopted the method used by Blom & Gumperz (1972) and Milroy & Gal for the data collection. They chosen to live and mix with the community to which the data is to be collected. Being a native speaker of Begusarai Maithili, it was easy for the researcher to mix with this speech community which enabled the collection of natural and spontaneous data.

Data collection was done through the ‘participant observation’ *ie*, simply being present while the interaction is taking place in the community. As the researcher was able to mix with the Begusarai Maithili speech community, this gave the freedom to observe and record both formal as well as spontaneous data. Being a member of this speech community, it would not need to spend too much time in getting to know the cultural background of the participants. Thus, knowing the language and culture of the speech community to which data is to be collected has much advantage.

10. Literature Review

1. William Labov (2006): *The Social Stratification of English in New York City*

Labov’s hypothesis: The pronunciation of /r/ by the New York City speakers varies according to the social class that they belong to.

Labov (2006) went to the three New York City department stores which were distinguished according to the social class groups. He asked the shop assistants working in these stores, the location of the departments that he knew to be located on the fourth floor eliciting the use of /r/ which he required. He was fully aware that the interview method would elicit ‘careful speech’. So he developed the technique to elicit casual or spontaneous speech. He did this by paying attention to those interactions that occurred outside the interview, such as greetings, interruptions and if a third person was spoken to. He also believed that introducing certain emotional topics would elicit spontaneous speech, such as childhood events or hypothetically dangerous situations.

2. Dr. G. A. Grierson (1903, 1968): *Linguistic Survey of India* (Volume - 5, Part - 2)

Dr. George A. Grierson was a British officer in India during the British rule who took much interest in Indian languages. His survey was based on 1891 census of India. He listed 179 languages and 544 dialects in his classical work ‘Linguistic Survey of India’ (1903, 1968). He paid special attention on Maithili language in his survey. He was so close to Madhubani (a district in North Bihar) that a market is still called ‘Grierson Bazaar’ in Madhubani. He specified six dialects of Maithili which are as follows:

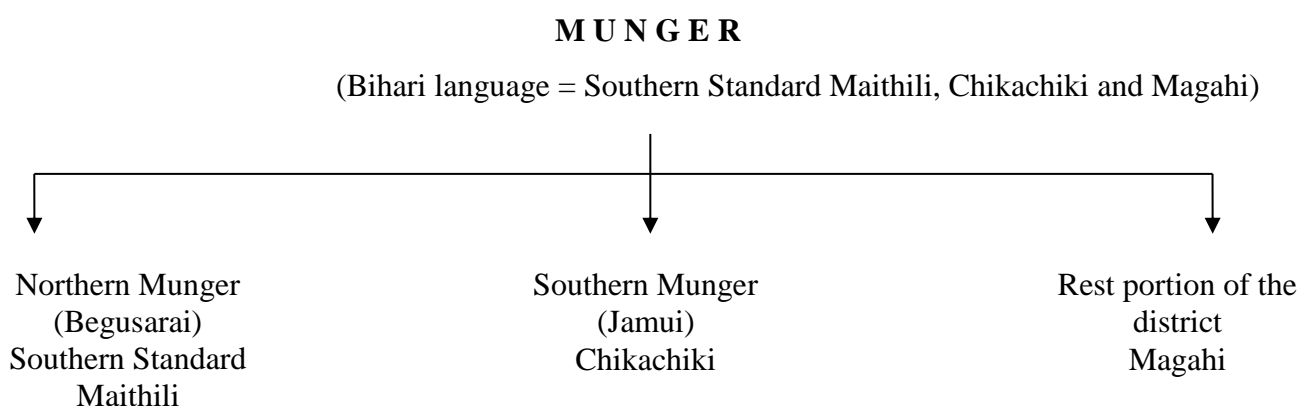
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Standard Maithili, Southern Standard Maithili, Western Maithili, Eastern Maithili, Chikachiki and Jolha Boli.

Grierson used ‘Bihari Language’ as a cover term for all the dialects spoken in Munger district (a district in Bihar). This includes Southern Standard Maithili, Chikachiki and Magahi. He divided the district into three parts as Northern Munger, Southern Munger and the rest portion of the district on the basis of the dialects spoken in these areas. He classified the language spoken in Begusarai as Southern Standard Maithili which was the part of North Munger. He classified the language of Jamui (a district in Bihar) as Chikachiki which was the part of Southern Munger. He classified the rest portion of the district as Magahi speaker.



3. Dr. Abdesb Kumar Singh (1976): *Begusarai ki Boli: Bhasa Shastriya Adhyan*

Singh (1976) has done comprehensive work on the dialect spoken in Begusarai district. He has made the linguistic study of this dialect as a part of his Ph.D. research work and explained all about his research in his book ‘Begusarai ki Boli: Bhasa Shastriya Adhyan’ (1976). He has called this particular dialect as ‘*Begusarai ki Boli*’ in this book.

The methodology adopted by Singh (1976) for the data collection:

He prepared a list of the basic sentences used in day to day communication and translated these basic sentences into local dialects after visiting the different areas of the district. This translation was done on the basis of the variety of language spoken by the local people (native speakers) of each area of the district. This collected data was further categorised area wise.

He used this collected data as the base for the linguistic analysis of this dialect. He further made the phonological, morphological, syntactic and semantic study of this dialect using this collected data. He has also differentiated this particular dialect with Maithili (standard form), Angika, Khari Boli and

Magahi at the different linguistic levels in a very systematic manner. This book also provides the detail introduction of Begusarai district.

11. Conclusion

Begusarai Maithili contains the linguistic features of not only Maithili but Angika, Khari Boli and even Magahi and Nepali. These linguistic features have deep geographical as well as socio-cultural background. But the most important thing that attracts the attention of the researchers specially the sociolinguists is the 'caste system' of this area. The caste system is psychologically deeply rooted in this area. It is given more importance than religion. People are more concerned of one's caste than religion. Thus the cause of variation can be analysed by studying the caste system of this area. This study is on the way of Labov's (2006) work: The social stratification of English in New York City. It supports the Labov's notion that variation is always systematic. This study shows that socio-cultural structure and social factors are strongly responsible for language variation. Such sociolinguistic environment provides an excellent opportunity for this kind of study. The findings of this study support the hypothesis that caste system is one of the prominent factors for language variation in Begusarai Maithili. Though there are other factors also which are responsible for variation in this dialect.

This study has high linguistic as well as sociolinguistic value. It follows the Labov's (2006) study and strengthens his claim. This paper also tries to clear the ambiguity among its speakers regarding the status of this dialect. But the most important thing, it will improve the consciousness of the speakers of this speech community towards their mother tongue.

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Translational Analysis of Sociocultural and Linguistic Perspectives in Paul Adirex's Fiction

Wirote Thongplew, Ph.D. Candidate

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Paul Adirex

Courtesy:

<http://www.politicalbase.in.th/index.php?title=%E0%B8%9B%E0%B8%AD%E0%B8%87%E0%B8%9E%E0%B8%A5%E0%B8%AD%E0%B8%94%E0%B8%B4%E0%B9%80%E0%B8%A3%E0%B8%81%E0%B8%AA%E0%B8%B2%E0%B8%A3>

Abstract

The objective of this research was a translational analysis on socio-cultural and linguistic perspective in Paul Adirex's fiction, *Until the Karma Ends* written in 1996 translated into Thai version by Wipada Kittikowit, a favorite Thai translator. The data was scrutinized - the language in the literary interpretation on the socio-cultural aspects - PA scrutinized references to the behaviour of the characters, expression classified into pathos, sarcasm classified into sarcasm in discourse and sarcasm in characters, humour and derogatory use, use of social realistic belief, realistic illustration of places, physical structure associated with characters, and recognition of English features. Accordingly all theoretical points the main methodology lied to study in identifying and analysing Paul Adirex's fiction

fiction in the various language features of translation with respect to the content and context in the literature survey taken for the study.

The result of this study brings to light the evidence the culture prevailing in the modern period and gives a significant contribution in three areas of the language field consisting of in the area of literature, in the area of linguistics and in the area of translation.

Keywords: *Socio-cultural and Linguistic perspectives, fiction*

1. Introduction

Pongpol Adireksarn (PA) was born March 23, 1942. He is a Thai politician of the Thai Rak Thai party. Using the pen name Paul Adirex he is also an author of several novels. Adireksarn received high school education from St. Gabriel's College, Bangkok, Thailand; B.A. from Lehigh University in 1964, U.S.A, and M.A. from the American University in 1966, U.S.A. Upon returning to Thailand, he took a position at the Department of Economic Relations, Ministry of Economic Affairs, followed by a position in the Thai Department of Central Intelligence. Between 1973 and 1991, PA worked in the private sector with such positions as Managing Director of Royal Mosaic Exports Co., Ltd., President of Thailand Leatherwork Co., Ltd., and President of Express Transport Organization. Pongpol's father, Pramarn Adireksarn, was one of the co-founders of the Thai Nation Party, as well as a brother-in-law of former Prime Minister Chatichai Choonhavan. Pongpol's brother Yongyol was also a politician.

PA was selected five times for political appointments during 1) 1983 - 1986 Member of Parliament, Saraburi, 2) 1992 - 1992 Member of Parliament, Saraburi, and Minister of Foreign Affairs, 3) 1995 - 1996 Member of Parliament, Saraburi and Minister to the Office of the Prime Minister, 4) 1996 - 2000 Member of Parliament, Saraburi and Minister of Agriculture and Cooperatives, and 5) 2002 - 2003 Deputy Prime Minister, Minister for Education. Moreover Adireksarn also was honorably appreciated by the royal decorations for eight items as follows: (1) Order of the Crown of Thailand - 1st Class (Thailand) ribbon.png

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Knight, (2) Grand Cross (First Class) of the Most Noble Order of the Crown of Thailand, (3) Order of the White Elephant - 1st Class (Thailand) ribbon.png Knight, (4) Grand Cross (First Class) of the Most Exalted Order of the White Elephant, (5) Order of the Crown of Thailand - Special Class (Thailand) ribbon.png, (6) Knight Grand Cordon (Special Class) of The Most Noble Order of the Crown of Thailand, (7) Order of the White Elephant - Special Class (Thailand) ribbon.png and (8) Knight Grand Cordon (Special Class) of the Most Exalted Order of the White Elephant.

Adireksarn, after losing the 1992 election and being out of politics temporarily, he started writing novels. He chose to use a pen name (Paul Adirex) as he considered his Thai name to be too difficult for a foreign readership. He wrote six novels in English fiction; they are 1) *The Pirates of Tarutao* (1994), 2) *Mekong* (1995), 3) *Until the Karma Ends* (1996), 4) *The King Kong Effect* (1998), 5) *Rattanakosin* (2005) and 6) *Chameleon Man* (2006). There are also three Thai novels written by him. These include 1) *Poh (The Father)*, 2) *Chameleon Man* and 3) *Rattanakosin kam Nerd Krung Thep (Rattanakosin: The birth of Bangkok)*. In addition to writing novels, he also wrote an academic book, “*Kaset Num Karn Muang*” (Agriculture leads political). In addition, he made documentaries offering five stories; 1) *Thong Pai Nai Thai Kwang (Travel through wide Thailand)*, 2) *Pab Chee Wit Hok Sib Pee Pongpol Adireksarn (Look back 60 years old of Pongpol Adireksarn)*, 3) *Ban Tuek Karn Dern Thang Sud Lah Fa Kiaw Galapagos Madagascar (Record of Journey from pole to pole: Galapagos, Madagascar)*, 4) *Sat Pa Africa (Wild animals of Africa)* and 5) *Sud Lah Fa Kiaw (Over great space)*.

2. *Until the Karma Ends*

PA wrote several fictions. The selection of this fiction, “*Until the Karma Ends*” for analysis here is based on its varied themes and characters which offer an interesting study in translation from different angles. Having constructed a skeleton chronology of the fiction, it could be clearly seen that there are shifts in translation styles and techniques. This selected novel was written following *genre* convention. For instance, *Until the Karma Ends* is

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interpreted as an action/adventure/suspense story that revolves around a plot to destroy SLORC, the Burmese ruling military regime, by breaking up Burma into 3 countries. Lance Bellinger, a CIA subversion expert, was sent to do the job in March 1994 and was expected to accomplish the mission before July 20, 1994, which would mark the fifth year that Aung San Suu Kyi, a Burmese democratic leader and the recipient of the 1992 Nobel Peace Prize, was placed under house arrest in Rangoon by SLORC. The novel clearly shows the translation features used by PA to depict the context and the period. Additionally, the messages of this work are conveyed through its plot and sub-plots and through themes, restating the essence of Buddhism which offers and guides the society with its underlying wisdom.

3. Focus of This Paper

This paper offers a holistic analysis of translation processes which are based on the sociocultural and linguistic perspectives in Paul Adirex's fiction, *Until the Karma Ends*. This research is presented with three main topics. First, this paper discloses the sociocultural and linguistic perspective in Paul Adirex's fiction classified into many sub-topics. All of the sub-topics offer many examples. The second topic focuses on the overall contents revealed in the first main topic and the third part offers references cited in the paper as sources of information and examples.

4. Sociocultural and Linguistic Perspectives in Paul Adirex's Fiction

PA's works present the life of the society in which he himself is a member and hence through his characters he depicts his role influencing the society and its current social norms. The extrinsic factors offer the settings and its environment which form the stimulus to the attitudes and the speech of the characters. Therefore the socio-cultural structure of the society is reflected in the works of PA. Hence to get more understanding about socio-cultural and linguistic perspective of PA's novels, this article depicts the linguistic behaviour of the characters with regard to their social class and social background of PA's novels with these main seven topics : 1) References to the Behaviour of the Characters, 2) Expression classified into Pathos, Sarcasm with Sarcasm in Discourse and Sarcasm in Characters ,

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Humour and Derogatory Use, 3) Use of Social Realistic Belief , 4) Realistic Illustration of Places, 5) Physical Structure Associated with Characters, and 6) Recognition of English Features. All the above said characteristics are elaborated with suitable examples.

4.1 References to the Behavior of the Characters

Behavior refers to the actions or reactions of organism, usually in relation to its environment, including the other systems or organisms around as well as the physical environment. It is the response of the system or organism to various stimuli or inputs, whether internal or external, conscious or subconscious, overt or covert, and voluntary or involuntary. In PA's novels, the behavior or behavior of his characters is presented and referred to on the social and cultural aspects of the society that have their roles in the linguistic study of the language. PA with the use of his inimitable explanatory technique of this behaviour of the characters can provide his readers an accurate perception of all characters in his novels. He can also bring out the detailed sketch about the varieties of behaviour of realistic human nature with the blend backed by their culture and the society interestingly and clearly. All of these are examples:

In *UKE*, PA refers to the resent behaviour of Vichai getting angry seeing a hundred cows crossing the road slowly, tended by five boys carrying wooden sticks in their hands as:

RL: “ไปลงนรกเสียเถอะ ไอ้วัวพวกนี้!
ทำไมมันต้องมาข้ามถนนเอาตอนนี้นะ?
วิชัยร้องอย่างโกรธจัดเมื่อรถของเขาต้องหยุดอย่างกะทันหันเมื่อข้าง
หน้ามีวัวฝูงใหญ่เดินข้าม
เขาได้ยินเสียงดังแสบแก้วหูเมื่อรถแวนที่ตามมาข้างหลังสองคันต้อง
เบรกกะทันหัน (หน้า 271)

IPA: “pai loŋ ná-rók sǐ:a tʰə̌ · âi wu:a pʰuak ní: tʰam-mai man tɔ̌:ŋ ma:
kʰa:m tʰa-nõn au to:n ní: ná wí cʰai ró:ŋ jà:ŋ krò:t càt mû:a rót
kʰɔ:ŋ kʰau tɔ̌:ŋ jùt jà:ŋ kà-tʰan-hǎn mû:a kʰa:ŋ nâ: mi: wu:a fũ:ŋ jài
dɔ:n kʰa:m · kʰau dâi jin sǎŋ daŋ sè:p kê:u hũ: mû:a rót wɛ:n tʰi:

ta:m ma: k^ha:ŋ lǎŋ sǎ:ŋ k^han tō:ŋ brè:k kà-t^han hǎn (nâ: · sǎ:ŋ ró:i
cèt sǐp èd)

SL: “**Damn these cows!** Why did they have to cross the road now?”

Vichai cried in anger as his car stopped abruptly in front of a large herd of cows. He heard screeching sounds as the two cars behind him came to a sudden stop (p 329)

Finding: The reference to the behaviour of his characters is a technical way used by PA to reflect the actions or reactions of human beings with the blend of social behavior to the readers. With this technical way, PA can provide his readers an accurate perception of all characters in his novels.

4.2 Expressions

According to Hornby (2004), the expression is the thing that people say, write or do in order to show their feelings, opinions and ideas such as chilling rapidity or accusing silence etc. In this regard Ellis (1970) pointed that the expression is a word or phrase with a different particular meaning from special expression such as disagreeable wind or dry sadness. In the study of PA's novels, there are the foibles, absurdities and the exuberance of the virtues and vices and the intense feelings disclosed by the writer in the form of expressions. PA uses the expression to show the expression of characters to get a true story in novels such as:

RL: “เฮ้! นี่มันเรื่องอะไรกัน พวกคุณเป็นใคร” เบลลิงเจอร์ อุทาน
“พวกคุณจะไม่ได้รับอันตรายถ้าทำตามที่เราบอก”
ชายคนที่ถือปืนเล็งมาพูดห้วน ๆ ด้วยภาษาอังกฤษ
“เราเพียงแต่ต้องการพูดคุยกับคุณ” (หน้า 270)

IPA: “hé: nî: man rūaŋ a-rai kan · p^huak k^hun pen k^hrai ” be:n-liŋ-cə: u
t^ha:n “ p^huak k^hun cà mâi dâi ráp an-tà-ra:i t^ha: t^ham ta:m t^hi: rau
bò:k ” c^ha:i k^hon t^hi: t^hu pu:n leŋ ma: p^hu:t hūan hūan dūai p^ha:-sǎ:

an-krit “rau p^hian tɛː tɔːŋ ka:n p^hu:t k^hui kàp k^hun ” (nâː · sǎːŋ róːi cèt sɨp)

SL: “Hey, what’s going on? Who are you?” Bellinger exclaimed. “You won’t get hurt if you do as you’re told,” the man with the pistol said firmly in English. “We just want to talk to you.” (p 238)

However after we scrutinize all PA’s novels, the expression revealed by PA can be classified it into Pathos, Sarcasm classified into Sarcasm in Discourse and Sarcasm in Characters, Humour and Derogatory Use. All of them are:

4.3 Pathos

Hornby (2004) pointed that the pathos are as the power of a performance, description, etc. to produce feelings of sadness and sympathy. Pathos is one of the characteristic features where the agony and the sufferings of the characters due to the personal relationships that are contributed by the discussed society. The characters come to a tragic down fall of the state of nothingness. PA uses this pathos to show the expression of the characters in the fiction. In UKE, the expression dead bodies of men, women, and children of Momong with their heads cut off that were killed by Wa tribe as:

RL: “พวกเขาเห็นศพคนตายจำนวนมากที่ถูกตัดหัวออก”
สร้างหายาบอกชาวอเมริกันสองคนด้วยเสียงสิ้นเครือ
“พวกคุณรออยู่ที่นี่ก่อนดีกว่า” สร้างหายากล่าว
ดิ่งปืนออกจากซองและเดินไปหากองหน้า อีกสองนาทิจากนั้น
เขา ก ล บ ม า ใน ห นั ง ชี ด
เสียงเครียดเมื่อพบกับเบลลิงเจอร์และแมนดี้ว่า
“มันเป็นการสังหารหมู่ชาวบ้านเผ่าม้งทั้งหมด แม้แต่ผู้หญิงและเด็ก
ถูกฆ่าหมดและทิ้งศพไว้” (หน้า 156-157)

IPA: “p^huak k^hau hěn sòp k^hon taːi cam-nuan mâːk t^hɨː t^huːk tət hǔːa
òːk ” sàːŋ jàːp òk c^haːu a-meː-rí-kan sǎːŋ k^hon dūai sǎŋ sǎn k^hruːa
“p^huak k^hun rɔː jùː t^hɨː nɨː kòːn diː kwàː ” sàːŋ h jâːk lâːu · duŋ

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Translational Analysis of Sociocultural and Linguistic Perspectives in Paul Adirex’s Fiction

pu:n ò:k cà:k sɔ:ŋ lé də:n pai hă: kɔ:ŋ nâ: · ì:k sɔ:ŋ na:-thi: lăŋ cà:k
 nán · kʰau klàp ma: bai nâ: sî:t · sǎŋ kʰriat mû:a pʰu:t kàp be:n liŋ
 cə: lé mɛ:n-dî: wâ: “ man pen ka:n sǎŋ-hă:n mù: cʰa:u bâ:n pʰau
 mónŋ tʰaŋ mòt · mé: tɛ: pʰu: jǎŋ lé dèk · tʰu:k kʰa: mòt lé tʰiŋ sòp
 wái ” (nâ: · nùŋ ró:i hâ: sɪp hòk - nùŋ ró:i hâ: sɪp cèt)

SL: “They saw a lot of dead bodies with their heads cut off!” Sang Ya told the two Americans in a shaky voice. “You better stay here.” Sang Ya drew his pistol from the holster and walked toward the advance unit. Two minutes later Sang Ya returned. His face was pale and his voice serious as he said to Bellinger and Mandy, “it was a massacre! All the Meo villagers, even women and children, have been slaughtered and left to rot.” (p 133)

Finding: With the instances above, we can say that the stylistic pathos in PA's novels can be expressed linguistically.

4.3.1 Sarcasm

The ironical part of the literary text is the activity of giving contradictory statement of what one means and is also the way of revealing out the intensity of feelings in the form of statements, remarks or incidents due to the personal relationship or the happenings of the societal influence is the meaning and purpose of sarcasm (Chaitra, 2006). Moreover, Craitra said that the sarcasm is “a sharp, bitter, or cutting expression or remark; a bitter jibe or taunt.” Some authorities sharply distinguish sarcasm from irony; however, others argue that sarcasm often does involve irony. Sarcasm is a technical part used by PA. He uses this technique in his novels to take their divisions as expressed in discourse and through the character's behaviour. The technical sarcasm in PA's novels can be divides into two kinds; sarcasm in discourse and sarcasm in characters.

4.3.2 Sarcasm in Discourse

PA employs sarcasm in discourse subsequently drawing the attention of the readers towards the controversial issues yet that cannot be stated directly by the characters because of their socio-cultural affiliation. For instance in UKE, Leskov, a KGB from Russia would like to know the exactly answer why don't the police raid and close down the prostitutes hang out in a private house as:

RL: เลสคอฟหันไปทางร้อยตำรวจเอกดิเรก แล้วถามว่า
 “ ถ้า ตำ ร ว จ รู้ ว า ที่ นี ้ คื อ ช อ ง โ ส เ ก ณี
 ทำไมพวกคุณไม่ล้อมจับและปิดมันเสีย?” “ไม่มีกฎหมายใด ๆ
 ห้ามเด็กสาวนั่งด้วยกันในบ้านส่วนตัว” ดิเรกตอบ
 “ น อ ก จ า ก นี ้ เ ร า กั ้ ต้ อ ง ก า ร โ ส เ ก ณี เ ห ล่ า นี ้
 เพื่อช่วยคงอัตราการข่มขืนในกรุงเทพฯ ให้อยู่ในระดับต่ำ” (หน้า 369)

IPA: lê:t kʰɔ:pʰ hǎn-pai tʰa:ŋ ró:i-tam-rùat-è:k dì-rè:k · lé:u tʰa:m wâ: “
 tʰa: tam-rùat rú: wâ: tʰi: nî: kʰu sô:ŋ sǎ:-pʰe:-ni: · tʰam-mai pʰuak
 kʰun mâi ló:m càp lé pít man sǐ:a mâi mi: kòt mǎ:i dai dai hâ:m
 dèk sǎ:u nâŋ dūai kan nai bâ:n sùan tu:a ” dì-rè:k tò:p “ nō:k cà:k
 ní: rau kô: tô:ŋ ka:n sǎ:-pʰe:-ni: làu ní: · pʰu:a cʰuai kʰoŋ ǎd-tra:
 ka:n kʰom kʰu:n nai kruŋ tʰe:p hâi jù: nai rá-dàp tà:m ” (nâ: · sǎ:m
 ró:i hòk sɨp kâu)

SL: Leskov turned to Derek, the captain, and asked, “If the police know what this is where the prostitutes hang out, why don't you just raid it and close it down?” “There is no law against several girls sitting together in a private house,” Derek replied. “Besides, we need those prostitutes to maintain the low rate of rape in Bangkok. (p 333-334)

For more examples in UKE, Mandy was disappointed with her benefactor who did not tell her the truth about the mission given as:

RL: โสปลชี้ไปที่เรือฟัดชิพข้างล่าง “กองทัพพม่าให้การอารักขาผม
 แต่ ที่ เ ห มี อ น เ ย า ะ กั น คื อ

เรือลาดตระเวนที่พวกเขาให้มาอารักขาผมนั้นเป็นส่วนหนึ่งจากการชวยเหลือทางทหารที่พวกเขาได้รับจากจีนประเทศที่ผมถือว่าเป็นศัตรูที่ร้ายกาจของเราและอิทธิพลของจีนในพม่านั้นคือสิ่งที่ผมพยายามจะขจัดออกไป”

“มันเป็นกรรมของคุณ” แมนดี้กล่าว

น้ำเสียงของเธอไม่ได้แสดงความเห็นอกเห็นใจแม้แต่น้อยนิดต่ออดีตผู้มีบุญคุณของเธอ

“คุณจะต้องมีชีวิตอยู่อย่างขมขื่นไปจนกว่าชีวิตจะหาไม่” (หน้า 442)

IPA: Hop chí: pai tʰi: ru:a pʰi:t chí:p kʰa:ŋ lá:ŋ “ko:ŋ tháp pʰa-mâ: hâi ka:n a:-rák-kʰa: pʰom · tɛ: tʰi: mǝan jó kan kʰu · ru:a lâ:t trà-we:n tʰi: pʰuak kʰau hâi ma: a:-rák-kʰa: pʰom nán pen sùn nùŋ cà:k ka:n chí:uai lǝ:a thá:ŋ thá-hǎ:n tʰi: pʰuak kʰau dâi ráp cà:k ci:n · prà-tʰe:t tʰi: pʰom tʰu wâ: pen sàt-tru: tʰi: rá:i-kà:t kʰo:ŋ rau · lé ìd-thí pʰon kʰo:ŋ ci:n nai pʰa-mâ: nán kʰu sǝŋ tʰi: pʰom pʰa-ja:-ja:m cà kʰa-càt ò:k pai ” “man pen kam kʰo:ŋ kʰun ” me:n-dí: klà:u · ná:m sǝŋ kʰo:ŋ thə: mǝi dâi sà-de:ŋ kʰwa:m hǝn òk hǝn cai mé: tɛ: nó:i nít tò: a-dì:t pʰu: mi: bun kʰun kʰo:ŋ thə: “kʰun cà tɔ:ŋ mi: chí:-wít jù: jà:ŋ kʰom kʰu:n pai con kwà: chí:-wít cà hǎ: mǝi ” (nâ: · sì: ró:i sì: sǝp sǝ:ŋ)

SL: Hope pointed at the Feadship down below. “The Burmese navy has provided security for me. The irony is that the patrol boats that they’ve assigned to protect me are part of their military aid from China, the very country that I’ve regarded as our potential enemy and the one whose influence on Burma I tried to reduce.” “It’s your karma,” said Mandy whose voice expressed not even the slightest feeling of sympathy for her former benefactor. “You’ll continue to live in misery until the last day of your life.” (p 405)

Findings: Stylistically, the sarcasm is very important technique used and revealed by PA in his narration to focus the novels more interesting and attractive for the readers.

4.3.3 Sarcasm in Characters

In PA's novels, sarcasm can be also disclosed through the discourse of the characters. PA uses it to make a mocking remark in the attitude to the characters such as Mandy and Bellinger in UKE.

RL: แมนดี้ กระแทกตัวลงกับเก้าอี้ด้วยใบหน้าขาวซีด “โธ่ แย่จริง!”
มีเพียงคำพูดเท่านั้นที่เธอพูดออกมาได้
เบลลิงเจอร์บีบมือเธอเพื่อปลอบประโลม
“อย่างน้อยโยบเมียะก็ไม่ใช่ใคร
เขายังมีโอกาที่จะรวมกำลังของเขาและสู้ต่อไป”
“ฉันไม่คิดว่ากะเหรี่ยงจะสามารถเข้มแข็งได้ดังเดิมอีกแล้ว”
แมนดี้กล่าว พลางสั่นหัว
“ทางการมาได้พยายามมาสืบทอดเพื่อเอาชนะกะเหรี่ยง
ซึ่งถือว่าเป็นศัตรูของอย่างกึ่งที่เข้มแข็งที่สุดและมีการจัดองค์กรที่เหนียว
แน่น ที่สุด
ทางการพม่าจะต้องบดขยี้การต่อต้านของรัฐฉานและมอญแน่นอน
สงครามกลางเมืองจะยังคงอยู่ต่อไปและประชาชนจำนวนมากขึ้นจะได้รับ
ความทุกข์ยากเดือดร้อน” (หน้า 445)

IPA: mɛ:n-dî: · krà-tʰɛ:k tu:a loŋ kàp kâu-î: dûai bai nâ: kʰa:u sít “ tʰɔ: ·
jê: ciŋ mi: pʰiaŋ kʰam pʰu:t tʰau ní: tʰɪ: tʰə: pʰu:t ɔ:k ma: dâi · be:n
liŋ cə: bì:p muu tʰə: pʰu:a plò:p prà-lo:m “ jà:ŋ nó:i bo: mɛi já kô:
mâi pen rai · kʰau jaŋ mi: ɔ:-kà:t tʰɪ: cà ruam kam-laŋ kʰɔ:ŋ kʰau lé
sû: tò: pai ” “ cʰan mâi kʰít wâ: kà-riaŋ cà sǎ:-mâ:t kʰɛ:-má-kʰɛŋ dâi
daŋ dɔ:m ì:k lé:u ” mɛ:n-dî: klà:u pʰla:ŋ sà:n hǔ:a “ tʰa:ŋ ka:n pʰa-
mâ: dâi pʰa-ja:-ja:m ma: sì: sɪp hòk pi: pʰu:a au cʰa-ná kà-riaŋ ·
sûŋ tʰu wâ: pen sàt-tru: kʰɔ:ŋ jâ:ŋ kûŋ tʰɪ: kʰɛ:-má-kʰɛŋ tʰɪ: sùt lé
mi: ka:n càt oŋ ko:n tʰɪ: nǎu nê:n tʰɪ: sùt · tʰa:ŋ ka:n pʰa-mâ: cà

tô:ŋ bôt k^ha-jî: ka:n tò: tâ:n k^hɔ:ŋ rát-t^ha-c^ha:n lé mɔ:n nê: nɔ:n ·
 sɔŋ-k^hra:m kla:ŋ muaŋ cà jaŋ k^hoŋ jù: tò: pai lé prà-c^ha: c^hon cam-
 nuan mâ:k k^hu:n cà dâi ráp k^hwa:m t^huk jâ:k dùat ró:n ” (nâ: · sì:
 ró:i sì: sɔp hâ:)

SL: Mandy slumped down on a chair as her face turned place. “Oh, no!” It was all she could say. Bellinger squeezed her hand to console her. “At least Bo Mya is unhurt, He’ll have a chance to rally his troops and fight back.” “I don’t think the Karens will ever become as strong as before,” Mandy said, shaking her head. “The Burmese have been trying for forty-six years to defeat the Karens, and now they’ve done it. After their victory over the Karens, who are considered to be the strongest and most organized opposition to Rangoon, the Burmese will crush the Shan and Mon resistance. The civil war will continue and more people will suffer.” (p 408)

Findings: The sarcasm in discourse and sarcasm in characters are usually used by PA to narrate the characters in the fiction. This technique is a very important technical way which can be built the charming to the readers.

4.4 Derogatory Use

Mifflin (2000) and McArthur (2005) pointed that the derogatory is as the words or grammatical forms which denote a negative affect; that is, they express the contempt or distaste of the speaker and is a term often used in dictionaries to label expressions that intentionally offend or disparage for someone considered one side often use the label for the other side dismissively.

A derogatory is a technical way used by PA. He uses a lot of derogatory words in his novels to reveal out the agitation and the confliction in the minds of the interlocutors based

on different contexts. In UKE, Collinson was suspected as CIA of America from the Burmese officers for instigating unrest against the Burmese Government as follows:

RL:

“ผมขอจับคุณในข้อหาปลุกปั่นให้เกิดการกบฏล้มล้าง
รัฐบาลพม่า” นายทหารยศนายร้อยเอกคนหนึ่ง
กล่าวด้วยภาษาอังกฤษ “อะไรนะ? คุณต้องเข้าใจผิดแน่ ๆ”
คอลลินสันอุทานอย่างงุนงงไม่อยากจะเชื่อ
“ผมเป็นเพียงนักท่องเที่ยว
ผมมาที่นี่เพื่อมาเอาของที่ผมสั่งซื้อไว้เท่านั้นเอง” (หน้า 24)

IPA: “p^hom k^ho: càp k^hun nai k^ho: hă: plùk pàn hâi k^hè:t ka:n kà-
bòt lóm lá:ŋ rát-thà-ba:n p^ha-mâ: ” na:i thà-hă:n jót na:i ró:i
è:k k^hon nùŋ · klà:u dūai p^ha:-să: aŋ-krit “ a-rai ná k^hun
tô:ŋ k^hau cai p^hit nê: nê: ” k^ho: lá-lin sǎn u thà:n jà:ŋ ŋun-
ŋon mâi jà:k c^hu:a “ p^hom pen phiaŋ ná k^ho:ŋ t^hau · p^hom
ma: t^hi: nî: p^hu:a ma: au k^ho:ŋ t^hi: p^hom sàŋ sú wái t^hau
nán e:ŋ ” (nâ: · jî: sîp sî:)

SL: “You’re under arrest for instigating unrest against the
Burmese Government!” one of the officers, a captain, said
in English. “What! You must be mistaken! **Collinson**
exclaimed incredulously. “I’m just a tourist. I’ve come to
get some goods I’ve ordered.” (p 13)

Findings: A variety of derogatory used for PA’s fiction is the expression of characters revealing out the agitation and the confliction in the mind or the emotion of interlocutors or express the contempt or distaste of the speaker. This technical way is often used in UKE because there are many dialogue of conservation about the friends. PA uses the derogatory sentences or words as he is acquainted emotion between each character in the novels

smoothly. In SL, the sentence was “Collinson exclaimed incredulously”. In RL, the translator had added more words as ‘unbelievable’

5. Use of Social Realistic Belief

The brief study of stylistics manages to illustrate how deftly PA has blended the socio-cultural elements in his fiction. The brilliant rendering of the realistic events contribute to the profound and significant maturity among the characters. The deliberate exhibition of realistic events in an effective manner acts reality in the fiction. In UKE, PA tells the social realistic belief of Shan people still beloved in General Aung San, Aung San Suu Kyi’s father, if he were alive today he would have given them the autonomy promised in the **Pang Long Agreement of 1947**. And another example in UKE, PA tells the social realistic belief of Buddhist people who believe in reincarnation and the consequences of good and bad deeds as:

RL: แมนดี้กระซิบถามเจ้าหน้าที่รัฐฉานที่นั่งติดกับเธอด้วยภาษาพม่า
เธอพยักหน้าเมื่อเจ้าหน้าที่ตอบ
แล้วจึงเอนเข้าไปใกล้เบลลิงเจอร์บอกเขาว่า
“พวกเขาตะโกนด้วยภาษาของไทใหญ่ แปลว่า
แผ่นดินแห่งฉานจงเจริญ อองซานจงเจริญ
ชาวรัฐฉานยังคงเคารพรักต่อนายพลอองซาน
บิดาผู้ล่วงลับไปแล้วของอองซานซูจีอย่างลึกซึ้ง พวกเขาเชื่อว่า
ถ้าอองซานยังอยู่
พวกเขาจะต้องได้รับสิทธิในการปกครองตนเองตามที่อองซานได้ให้
คำมั่นสัญญาในข้อตกลงเวียงปางลองในปี 1974 (หน้า 153)

IPA: me:n-dî: krà síp tʰa:m câu nâ: rát-tʰa-cʰa:n tʰi: nân tít kàp tʰə: dūai
pha:-să: pʰa-mâ: · tʰə: pʰa-ják nâ: mû:a câu nâ: tò:p · lé:u cuŋ e:n
kʰau klâi be:n liŋ cə: bò:k kʰau wâ: “ pʰuak kʰau tà-ko:n dūai pha:-
să: kʰə:ŋ thai jài · plɛ: wâ: · pʰe:n din hɛ:ŋ cʰa:n coŋ cà-rə:n · ɔ:ŋ-
sa:n coŋ cà-rə:n · cha:u rát-tʰa-cʰa:n jaŋ kʰoŋ kʰau-róp rák tò: na:i
pʰon ɔ:ŋ-sa:n · bì-da: pʰu: lûaŋ láp pai lé:u kʰə:ŋ ɔ:ŋ-sa:n su: ci: jà:ŋ
lúk súŋ · pʰuak kʰau cʰu:a wâ: · tʰa: ɔ:ŋ-sa:n jaŋ jù: · pʰuak kʰau

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cà tɔːŋ dâi ráp sít-thí nai ka:n pòk kʰrɔːŋ ton eːŋ ta:m tʰiː ɔːŋ-sa:n
dâi hâi kʰam-mân sǎn-ja: nai kʰɔː tà-kloŋ wiaŋ paːŋ lɔːŋ nai piː ·
nùŋ pʰan kâu ró:i cèt sɨp sɨː (nâː · nùŋ ró:i hâː sɨp sǎ:m)

SL: Mandy whispered in Burmese to a Shan officer sitting next to her. She nodded as the officer replied. She then leaned near Belliger and told him, “They are shouting in the **Shan language** ‘Long lives the land of the Shans, Long live Aung San’. The Shan still have a deep respect for the late General Aung San, Aung San Suu Kyi’s father. They believe that if Aung San were alive today he would have given them the autonomy promised in the Pang Long Agreement of **1947**.” (p 129-130)

RL: “ดิฉันเป็นพุทธศาสนิกชนเช่นเดียวกับชาวพม่า ชาวไทย ชาวลาว ชาวกัมพูชา และประชาชนชนกลุ่มน้อยส่วนใหญ่ เราเชื่อในการเกิดใหม่ และผลของการทำดีและการทำชั่วที่คนคนหนึ่งได้กระทำในชาติปางก่อน ซึ่งเราเรียกว่ากรรม ตัวอย่างพม่าเป็นตัวอย่าง ชาวพม่า ชาวมอญ ชาวไทในรัฐฉาน และชาวกะเหรี่ยง นั้นได้เข่นฆ่ากันมานานับร้อยปีแล้ว และก็ยังคงทำกันอยู่ในทุกวันนี้ ทำไมหรือ? คำตอบก็คือ ก ร ร ม นั้น พ อ ก พู น ชี น เ รื่ อ ย ๆ และประชาชนก็ต้องชดใช้กรรมของพวกเขาไปตลอด” (หน้า 216)

IPA: “ di-cʰan pen pʰut sǎː-sà-ník cʰen diau kàp cʰaːu-pʰa-mâː cʰaːu tʰai
cʰaːu laːu · cʰaːu kam-pʰuː-cʰaː · lé prà cʰon cʰon klùm nóːi sùan jài
· rau cʰuːa nai ka:n kòːt mài · lé pʰon kʰrɔːŋ ka:n tʰam diː lé ka:n
tʰam cʰuːa tʰiː kʰon kʰon nùŋ dâi krà-tʰam nai cʰaːt paːŋ-kòːn · sùŋ
rau ríak wâː kam · duː jàːŋ pʰa-mâː pen tuːa jàːŋ · cʰaːu pʰa-mâː ·
cʰaːu mɔːn · cʰaːu tʰai nai rát-tʰa-cʰaːn · lé cʰaːu kà-rìan · nán dâi
kʰeːn kʰaː kan maː náp ró:i piː léːu · lé kʰiː jaŋ kʰon tʰam kan jùː
nai tʰuk wan níː · tʰam-mai rū kʰam tòːp kʰiː kʰu · kam nán pʰɔːk

p^hu:n k^hu:n rûai rûai lé prà-c^ha: c^hon kô: tô:ŋ c^hot-c^hai kam k^hõ:ŋ
p^huak k^hau pai tà-lò:t ” (nâ: · sǝ:ŋ ró:i sǝp hòk)

SL: “Like most of the Burmese, Thais, Laotians, Cambodians, and minority peoples, I’m a Buddhist. We believe in reincarnation and the consequences of good and bad deeds, which we call karma that one has done in his or her previous life. Look at Burma for instance, the Burmese, the Mons, the Shans, and the **Karens** have been fighting and killing one another for hundreds of years, and they are still doing it today. Why? The answer is: the karma keeps on accumulating and the people are paying for their karma.” (p 188)

Findings: In SL, the phrase is the **Pang Long Agreement of 1947**, found in translation to RL, the translator translated in different from English. She put the word ‘/wi:aj/’ in front of as **Wiang Pang Long Agreement 1947**. The agreement was well known in RL as mentioned. In SL, the phrase is **Shan language**, the translator translated in /p^ha.sa: t^haj jaj/ which is well known for RL. In RL, we always call them as /t^haj jaj/ means **big Thai**. The Christian era **1947**, generally, the translator should translate to be in Buddhist era as **2490**, added 543 – Buddhist era had started before Christian era 543 years, when translating them into the RL to make it clearer to RL readers. Karens in SL, the translator translated as /ka-řa:ŋ/ which pronouns totally different from SL.

6. Realistic Illustration of Places

PA’s fiction fuses the reality and hence blends the realistic places in his course of the progress of the story such as Mea Hong Son province, the North part of Thailand in UKE. PA gives real information to present the scene and description of the place in UKE as the real place. In the fiction, PA gives the realistic illustration of places as the real province and information about the province as:

RL: แม่ฮ่องสอนเป็นจังหวัดที่มีพื้นที่เป็นภูเขามากที่สุดในประเทศไทย มีแนวชายแดนติดกับพม่ายาวถึง 483 กิโลเมตร ด้วยแผ่นดินที่เป็นเทือกเขาอันสูงชันคดเคี้ยว ประกอบกับการขาดการควบคุมที่เข้มงวดบริเวณแนวชายแดน จึงทำให้การข้ามแดนทั้งเข้าและออกประเทศไทยนั้นเป็นเรื่องที่ทำได้ง่าย ๆ สำหรับผู้ที่ต้องการข้ามไปมา ประชากรครึ่งหนึ่งของจังหวัดแม่ฮ่องสอนนั้นประกอบด้วยชนกลุ่มน้อยต่าง ๆ มากมาย ที่สำคัญมีอยู่ห้าเผ่า อันได้แก่ กะเหรี่ยง ม้งหรือแม้ว อาข่า มูเซอ และลีซอ ส่วนที่เหลือเป็นชาวไทย ชาวจีนที่อยู่มาแต่ดั้งเดิม และจีนฮ่อหรือกองพลที่ 93 ของพรรคก๊กมินตั๋งที่ยังหลงเหลืออยู่ตั้งแต่สมัยสงครามโลกครั้งที่สอง และกลุ่มผู้ลี้ภัยชาวพม่าและไทใหญ่อีกหลายกลุ่ม (หน้า 125-126)

IPA: mǎe-hông-sǒn bpen jang-wát tēe mee péun tēe bpen poo m kǎo mǎak tēe sùt nai bprà-tây̌t tai · mee naew chaai daen dtìt gáp pá-mǎa yaaŋ tǔng · sèe rói bpràet sǐp sǎam · gǐ-loh máyt · dūay pǎen dīn tēe bpen tēuak kǎo an sǒng chan kót kǐeow · bprà-gòp gáp gaan kàat gaan kûap kum tēe kēm ngûat bor-rí-wayn naew chaai daen · jeung tam hǎi gaan kām daen táng kǎo lǎe òk bprà-tây̌t tai nán bpen rēuang tēe tam gan dǎai ngǎai daai sǎm-ráp pōo tēe dtông gaan kām bpai maa · bprà-chaa gon krēung nèung kǒng jang-wát mǎe-hông-sǒn nán bprà-gòp dūay chon glùm nǒi dtàang dtàang mǎak maai tēe sǎm-kan mee yòo hǎa pào · an dǎai gǎe · gǎ-rǎang · móng rēu máew · aa kǎa · moo-ser lǎe lee sor · sǔan tēe lēua bpen chaao tai · chaao jeen tēe yòo maa dtàe dǎng derm lǎe jeen hōr rēu gong pon tēe gǎo sǐp sǎam · kǒng pák gók-min-dtǎng tēe yang lǒng lēua yòo dtǎng dtàe sà-mǎi sǒng-kraam lôhk kráng tēe sǒng lǎe glùm pōo lée pai chaao pá-mǎa lǎe tai yǎi èek lǎai glùm (nǎa · nèung rói yēe sǐp hǎa - nèung rói yēe sǐp hòk)

SL: Mae Hong Son, the most mountainous province in Thailand, shares a **300 miles** long border with Burma. It's rugged terrain, combined with an absence of effective border control, facilitated border crossings for those who wanted to enter and leave Thailand at will. Half of Mae Hong Son's diverse population was made up of the five major hill tribes, namely the **Karen**, the **Meo**, the Akha, the Musur, and the **Lisu**; the rest were Thais, indigenous Chinese, remnants of the **Nationalist Chinese soldiers from the W.W.II era**, and various groups of Burmese and **Shan refugees**. (p 103)

Findings: PA in his plot provides the realistic illustration of places.

7. Physical Structure Associated with Characters

PA explains the physical structure of his characters, which in turn reflect their character and their social background. In UKE, he gives the physical description of the Khun Sa, the self-proclaimed president of the Shan State Restoration Council as:

RL:

พวกเขาพบชายคนหนึ่งในวัยห้าสิบตอนปลายนั่งอยู่คนเดียวบนเก้าอี้
ในห้องนั่งเล่นที่กว้าง

ใ ห ญ่ เ ข า ล ก ขี้ น จ า ก กั กั อี
เผยให้เห็นร่างที่ **สูงราวยเจ็ดสิบห้าเซนติเมตร**
หน้าตาแบบชาวจีน ผิวพรรณดี ตาเล็ก คิ้วหนา
ผมหรีบตัดไปทางด้านหลัง เปิดให้เห็นหน้าผากกว้าง
สวมเสื้อผ้าธรรมดา เสื้อเชิ้ตแขนสั้น กางเกงสีดำ
ไม่มีเครื่องประดับใด ๆ นอกจากนาฬิกาข้อมือโรเล็กซ์ จีเอ็มที-
มาสเตอร์ บนมือซ้าย ชายคนนี้ก็ คือ ขุนสา
ผู้สถาปนาตัวเองเป็นประธานแห่งสภาฟื้นฟูรัฐฉานและเป็นบุคคลที่ดี
ี่เอื้อต่อการตัวมากที่สุด (หน้า 139)

IPA: pûak kǎo póp chaai kon nèung nai wai hâa sîp dton-bplaaî nâng
yòo kon dieow bon gâo-êe nai hông nâng lên têe gwâang yài · kǎo

lúk kêun jàak gâo-êe · pöie hâi hên râang têe sोंong raao rói-jèt-
 síp-hâa sayn dtì máyt · nâa dtaa bàep chaao jeen · pǐw pan dee ·
 dtaa lék · kíw nâa · pǝm wêe bpàt bpai taang dân lǎng · bpèrt hâi
 hên nâa pàak gwâang · sǔam sêua pâa tam-má-daa · sêua chért
 kǎen sân · gaang-gayng sêe dam · mâi mee krêuang bprà-dàp dai
 dai nôk jàak naa-lí-gaa kôr meu roh-lék · jee em tee - mâat-dtêr
 bon-meu-sáai · chaai kon née gôr keu kǔn sàa · pōo sà-tǎa-bpà-naa
 dtua ayng bpen bprà-taan hàeng sà-paa féun foo rát-tà-chǎan lǎe
 bpen bùk-kon tēe dee ee ay dtông gaan dtua mǎak tēe sùt (nâa ·
 nèung rói sǎam síp gâo)

SL: They were met by a man in his late fifties sitting alone on a chair in the **spacious** living room. He rose to his feet revealing a large frame and **five foot nine height**. He had Chinese features, a fair complexion, small eyes, and thick eyebrows. His hair was combed back, revealing a wide forehead. His clothing was simple, a short-sleeve shirt and a pair of dark pants. He wore no jewelry, just a Rolex GMT-Master wristwatch on his left wrist. The man was Khun Sa, the self-proclaimed president of the Shan State Restoration Council and the DEA's most wanted man. (p 115-116)

More examples in UKE, he gives the physical description of the General Bo Mya, President of the Karen National Union as:

RL: บุ รุ ช ร ำ ง ำ ว น ไ ห ญ ุ ห น ว ด บ ำ ง
 แต่งกายด้วยเครื่องแบบสีเขียวและสวมหมวกแก๊ปกำวออกมาจากกลุ่ม
 มคนกลุ่มหนึ่งที่แต่งกายด้วยเครื่องแบบสีเขียวเช่นเดียวกัน
 ในขณะที่เบลลิงเจอร์ แมนดีและคนที่มาด้วยกันนั้นเดินใกล้เข้าไป
 เบลลิงเจอร์ได้อ่านมาจากแฟ้มแล้วว่า บุรุษผู้นี้ อายุหกสิบเอ็ดปีแล้ว
 แต่ทำทางโผงผางและอากัปกิริยาที่คล่องแคล่วว่องไวสำหรับคนรูป
 ร่างขนาดเขานี้ ก็ทำให้เขาดูอ่อนกว่าวัยถึงสิบปี

เขาคือนายพลโบเมียะ ประธานแห่งสหภาพกะเหรี่ยง
บุคคลที่ทางรัฐบาลพม่าต้องการตัวมากที่สุดคนหนึ่งนั่นเอง (หน้า
198-199)

IPA: bù-rùt rāang ūan yài · nùat baang · dtàeng gaai dūay krēuang bàep
sēe kīeow lāe sūam mùak gáep gāao òk maa jàak glùm kon glùm
nèung tēe dtàeng gaai dūay krēuang bàep sēe kīeow chēn dieow
gan · nai kà-nà tēe bay ล ling jer · maen-dēe lāe kon tēe maa dūay
gan nán dern glāi kào bpai · bay l ling jer dāai àan maa jàak fāem
lāew wāa · bù-rùt pōo nēe · aa-yú hòk-sìp-èt bpee lāew · dtàe taa
taang pōhng-pāang lāe aa-gàp gí-rí-yaa tēe klōng-klāew wōng-wai
sām-ràp kon rōop rāang kà-nàat kǎo nēe · gôr tam hāi kǎo doo òn
gwàa wai tēung sìp bpee · kǎo keu naai pon boh เมียะ · bprà-taan
hàeng sà-hà pāap gà-rìang · bùk-kon tēe taang rát-tà-baan pá-māa
dtōng gaan dtua māk tēe sùt kon nèung nān ayng (nāa · nèung
rói gāo sìp bpàet - nèung rói gāo sìp gāo)

SL: A large rotund man with a thin moustache dressed in a green
uniform and cap stepped in front of the group of men who were
also in green uniforms as Bellinger, Mandy, and their escorts
approached them. Bellinger had read in a file that the man was
sixty-one, but **his** rugged look and **agile movement** for a man of
his size made him look ten years younger. He was General Bo
Mya, President of the **Karen** National Union, one of the Burmese
governments' most wanted men. (p 172)

Findings: PA in his plot provides the physical structures through the figures of each
character in his fiction to make the readers imagine illustriously character. In the first
example, the adjective word like **spacious**, the translator translated to RL as big or large that
may not exactly meaning from SL. In SL, the writer used **five foot nine height** to identify
how tall he is as the western way, while in RL the translator translated as **175 centimeters** to
make it clearer to RL readers. In the second example, the writer used hyphen to mention age

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like **sixty-one**, while the translator translated in normal way as RL used to. In SL, there is pronoun like '**his**' while translator always adopted it which will not lose the main point in the sentence. In SL, the writer used **agile movement** consisting of adjective and noun, while the translator translated only adjective '**agile**' only. In SL, the word is called the Karen tribe in English, while in RL, it is pronounced as */kari:ay/*.

8. Recognition of English Features

English language is used and contemplated in some novels of PA. The obsession of English abbreviation name of organizations is clearly seen in UKE as:

RL: โครงสร้างและหน้าที่ของ เคจีบี จึงแบ่งออกเป็นกิจการสามฝ่าย คือ
หน่วยรักษาความมั่นคงภายในแห่งสหพันธ์ หรือ เอฟเอสเอ
(Federal Security Agency - FSA)
ซึ่งรับผิดชอบเรื่องความมั่นคงภายใน หน่วยข่าวกรองกลาง หรือ
ซีไอเอส (Central Intelligence Service - CIS)
รับผิดชอบเรื่องข่าวกรองในต่างประเทศและหน่วยรักษาความมั่นคง
ระหว่างรัฐ หรือ ไอเอสเอส (Inter-republic Security Service - ISS)
(หน้า 75)

IPA: krohng sâang lác nâa tée kōng · kay jee bee · jeung bàeng òk bpen
gít-jà-gaan sām fāai · keu · nūay rāk-sāa kwaam mân-kong paai
nai hàeng sà-hà pan · rēu · àyf àyt ay (Federal Security Agency -
FSA) sēung ráp pít chōp rēuang kwaam mân-kong paai nai · nūay
kàao grong glaang · rēu · see ai àyt (Central Intelligence Service -
CIS) ráp pít chōp rēuang kàao grong nai dtāang bprà-tāyt lác nūay
rāk-sāa kwaam mân-kong rá-wàang rát · rēu · ai àyt àyt (Inter-
republic Security Service - ISS) (nâa · jèt sîp hâa)

SL: The **KGB**'s structure and functions were then divided into three
different services: the **Federal Security Agency (FSA)** in charge
of internal security, the **Central Intelligence Service (CIS)**, for

foreign intelligence, and the **Inter-republic Security Service (ISS)**. (p 37)

Findings: PA in his plot provides much recognition of English features, especially the name of important organizations around the world with abbreviation. KGB is abbreviation of Komitet Gosudarstvennoy Bezopasnosti which it is well known in English as State Security Committee of Russia. In SL, the writer did not mention the abbreviation of KGB, while the three different services had mentioned to. In RL, the translator did not translate the full name of abbreviation even the SL was given. In RL, the translator gave just short definition of each one and put full name of abbreviation in English inside the bracket. Some loan words are well known to in the RL but some are not also.

9. Conclusion

1) References to the Behaviour of the Characters, 2) Expression classified into Pathos, Sarcasm with Sarcasm in Discourse and Sarcasm in Characters, Humour and Derogatory Use, 3) Use of Social Realistic Belief, 4) Realistic Illustration of Places, 5) Physical Structure Associated with Characters, and 6) Recognition of English Features. All the above said characteristics are elaborated with suitable examples as these followings.

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**The Role of Motivation in Teaching and Learning English as
a Second Language at Higher Secondary Level at Cadet College
Petaro Sindh: A Mixed Study**

**Muhammad Ismail Khushik, MS (Linguistics) Scholar
Dr. Natasha Memon, Faculty Member MUET, Jamshoro**

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Abstract

This study investigates the role of motivation in learning English as a second language at higher secondary level at Cadet College Petaro. Besides instrumental and integrative motivations, there are other variables and components like course specific motivation and teacher specific motivation which matter in motivating the students in learning English in Pakistani context. Mixed study was carried out which contained a questionnaire for the students of class 1st year and 2nd year. Five English teachers were also interviewed for their feedback regarding the variables like integrative motivation, course specific motivation, teacher specific motivation and instrumental motivation. The data of the questionnaire based on the Likert scale were run in SPSS version 20 for results. At the end, on the basis of the findings, a number of generalizations were made regarding the importance of syllabus and teaching styles in motivating the students to learn English as a 2nd language at the higher secondary level at Cadet College Petaro.

Keywords: syllabus, teaching style, motivation, ESL, Sindh, Pakistan

Introduction

Most of the researchers of motivation (Dornyei, Gardner and Pathan) believe that whether it's learning of a foreign language or second language, motivation has its great say. Dornyei (1998, p. 117) terms motivation a driving force and inciting element in learning second language. The students develop interest in second language when they find it interesting and beneficial for them. In Pakistani context, the students learn second language for achieving status

in a society or getting a good job. At intermediate levels, the students learn English as a subject and study it to just pass the exams with flying colours. Their knowledge of the subject does not help them directly to improve their language skills. Teaching methods and course matter in developing the interest of the learning English as second language.

The Purpose of the Study

This study is carried out to know the students' motivational level ,their attitude towards learning English and the role of teachers and syllabus in creating motivation in students at intermediate level in Cadet College Petaro.

Research Questions

- i. What are the factors behind learning English as second language **AT HIGHER SECONDARY LEVEL AT CADET COLLEGE PETARO SINDH?**
- ii. What are the impacts of teaching methods and syllabus at intermediate level?

Literature Review

In late 1950's, research in motivation got its birth and its spring in 1970's led by Lambert and Gardner. Gardner went further in 1985 while proposing three main components of L2 motivation: 1. Motivational intensity or effort.2. Desire to learn the language. 3. Attitudes towards learning the language. In 1990's there was a shift of motivation from socio-educational model to psychological model which had cognitive in nature and more established in educational context where most L2 learning occurs.

Dornyei's model of 1994 discussed the importance of teacher's role, the role of course and the students' anxiety levels. According to Dornyei (1998) learning situation involves various factors including class environment, teacher, learning context, teaching methods, class mates, and teacher's personality. In his model of motivation, three levels of motivation operate independently of the others.

Dornyei and Ushioda (2011), and Williams (1994) emphasized to have more pragmatic education centred approach i.e., investigating classroom reality and identifying and examining classroom specific motives.

From 1985-1995 Deci and Ryan developed self-determination theory which contains three orientations to motivation which are: amotivation, extrinsic motivation and intrinsic motivation. The researchers concluded that teachers are one of the most determinant factors of L2 learners' motivation (Dornyei,1994;Tanaka 2005).

The researches by Kikuchi,2009; Sakai & Kikuchi,2009; Tanak, 2005 find that a teacher has vital role in arousing and sustaining motivation for second language acquisition in students. Dornyei and Csizer carried out research on Hungarian students in 1998 which led them to frame ten commandments for teachers to motivate language learners. These ten commandments focus on teachers' behavior, his/her relation with the students, his/her designing of the tasks, playing his/her role in students' confidence building and maintaining his/her intra-personal approach in teaching. William & Burden,(1997) and Oxford & Sherians, (1994) revealed three components in teachers' role in motivation. These components are (i) teaching material and methodology, (ii) teacher personality, (iii) teachers' ways of interacting with learners.

Three Level Model in motivation by Dornyei (1994)

LANGUAGE LEVEL	Integrative motivational subsystem
	Instrumental motivational subsystem
LEARNER LEVEL	Need for achievement
	Self confidence
	<ul style="list-style-type: none"> • Language use anxiety
	<ul style="list-style-type: none"> • Perceived l2 competence
	<ul style="list-style-type: none"> • Casual attributions
LEARNING SITUATION LEVEL	<ul style="list-style-type: none"> • Self-efficacy

Course-specific Motivational Components	Interest Relevance Expectancy Satisfaction
Teacher- specific Motivational Components	Affiliative drive Authority type Direct socialization of motivation <ul style="list-style-type: none"> • Modelling • Task presentation • Feedback
Group- specific Motivational Components	Goal-orientedness Norm & Reward system Group cohesion Classroom goal structure

In 1994, Dornyei introduced Three Level Model in motivation to make it more specific for class room context. He calls this model as a comprehensive model in the motivation of 2nd language acquisition. Actually these three levels embody his thirty motivational teaching strategies. For effective teaching of English and maintaining the students' motivation, the teachers all over the world are implementing these Dornyei's strategies. These three levels are:

i. The Language Level

This level is about the students' choice of learning the language. Students choose to learn second language for two motivations either due to inner will to know about the target language community or culture or for long run benefits, i.e., to get job, pass exam and earning scholarship. Dornyei (1994) believes that this level helps English language teachers to cover the broader aspects of the language to motivate the students. The aspects include mixing social and cultural

aspects of the second in the course content. Besides cross-cultural awareness, the learners should be enlightened with both differences and similarities in the cultures.

iii. The Learner Level

This level is about the learners' confidence and need of achievement. It should contribute in building the students' self-confidence. This level also motivates students that mistakes are gateway to successful learning. This level preaches to reduce students' anxiety level in class room.

iii. The Learning Situation Level

This level has three components, i.e., Course-specific Motivation, Teacher-specific Motivation and Group-specific Motivation.

a. Course-specific Motivation

This component refers to the stuff which is taught in the second language class, i.e., syllabus, worksheets and learning tasks. Dornyei (1994) focuses on the strategies to create motivation for the learners of second language. According to him the course of the second language should be realistic, updated and helpful to develop and sustain the students' motivation. In order to make the learning worthwhile in the class a variety of teaching aids and techniques should be used by the teachers.

b. Teacher-specific Motivation

This component refers to teacher's behavior, attitude and teaching style contributing in creating motivation in the students to learn second language. Dornyei believes that a teacher's three main features contribute in students' motivation. These three features are "empathy", "congruence" and "acceptance". "Empathy" is all about being sensitive to learners' needs, feelings and perspective. "Congruence" is concerned with a teachers' attitude which really makes a big difference in students' motivation. A teacher keeps changing his/her role from a facilitator to a parent to let the students know that they can do it. However, "acceptance" refers to letting students know that they are human and have both vice and virtues.

c. Group-specific Motivation

This component is termed group dynamics of the learner group (Dornyei,2001a).These are based on goal orientedness, norm and reward system, group cohesion and class room structure (Dornyei,1994).

Dornyei, 1994 frames six teaching strategies for this component. These are:

Goal-oriented group formation

Setting class room norms

Reminder class room norms

Private evaluation of students' progress

Friendly class room environment

Co-operative learning techniques

Research in L2Motivation in Pakistan

In Pakistan, efforts have been made to investigate the role of motivation in teaching and learning English as a 2nd language. In 2012 Pathan had his research at MUET Jamshoro to investigate the components of integrative, instrumental motivations and parental encouragement and the difference in motivational level from first year to final year students. In 2014, Manzoor, F., Ahmed, M., & Gill, B. R had the research on the rural areas of Pakistan to investigate the students' motivation level of primary students by following Skinner's model of reinforcement. In 2016, Shah, S. H. R., Memon, S., & Shah, W. A. had their study on motivational teaching strategies being adopted at MUET Jamshoro. As role of motivation has become integral for effective teaching and learning 2nd language so research is always on in Pakistan to investigate the right issues and implement the right solution. Our study is different from the rest of the studies carried on motivation because it went beyond the orthodox investigation i.e. instrumental and integrative motivations. It not only reaches the role of a teacher in inciting motivation but the importance of the syllabus in increasing or decreasing the motivational level of the students.

Methodology

This research study followed mixed method approach in collecting and processing data. Dornyei (1994) states that in the mixed method research, there is amalgamation of both qualitative and quantitative research either during collection of data or analysis. According to Reams and Twale (2008:133) mixed method design is essential to get information and aspects of the corroboration of the data and have fair and factual results. This paper used questionnaire for collecting data from students and interviews were conducted to collect data from English teachers.

Data Collection

The study is carried out at Cadet College Petaro district Jamshoro Sindh. The population of this study is 100 students, i.e., 50 first year class students and 50 2nd year class students. The participants were first year and 2nd year students because both classes are following Sindh Text Book Board syllabus. Five teachers' interviews were also conducted to know their feedback regarding the syllabus, their teaching styles and students' motivation level for learning English as a second language. The students were handed over a questionnaire containing 25 items to respond. The items covered integrative and instrumental motivations, teachers' specific motivation and course specific motivation. Most of the items were adopted from Gardner's AMTB.

Research Instruments

Questionnaires are most valid instrument in L2 motivation so Brown (2007) calls questionnaires as written instruments that have a certain number questions or statements to which respondents have to show their reaction either in written content or choosing from the from given options. I opted for sort of a self-administrated questionnaire for my study as it is the most practiced method in second language motivation. Questionnaires cover so many aspects of the study and are capable of gathering huge quantity of information quickly in a form that is process able (Dornyei, 2010; Dornyei 2003a; Rasinger,2008).

Reliability Statistics

Cornbach's Alpha	Cornbach's Alpha Based on Standardized Items	N of Items
.813	.838	25

$$\alpha = .813$$

It is reliable because its $\geq .7$

We went for closed-ended questionnaire items which are mostly used in quantitative studies. I offered participants with ready-made response options to choose from strongly disagree to strongly agree and gave an appropriate grade from 1 to 6. The main benefit of closed questions is that their coding and tabulation is straightforward (ibid, 2003).

The questionnaire asked 25 closed questions from the participants. The variables in the questionnaire are integrative motivation, instrumental motivation, course specific motivation and teacher specific motivation. The variables of integrative motivation has two items and instrumental motivation has four items each while teacher specific motivation has six items and course specific motivation has three items. This study selects features from all three major developments of L2 motivation research i.e. socio-psychological, cognitive situated and new dimension periods. It investigates the classical distinction of Gardner between instrumental and integrative motivation with the help of AMTB. As AMTB does not cover in detail the English course and teacher related motivational components, this study takes elements from the Cognitive Situated Period. This study picks elements from the Cognitive Situated Period where Dörnyei's three stage model is a notable development. This study focuses on instrumental motivation, integrative motivation, course specific motivational component and teacher specific motivational component.

Interviews

Firstly, I devised the question paper keeping in view my research questions. I just read out questions from my question paper and recorded the interviews. I conducted the interviews of 5 teachers of English subject. All of them are teaching English in intermediate classes.

Data Analysis

The collected data from the students were put into the software SPSS version 20, a statistical package for social science. I had the results in means and frequencies. However, the teachers' interviews were recorded and transcribed for reaching the accurate findings. The teachers were assigned with codes like T1,T2,T3,T4 and T5.

Summary of the Findings

The findings of the study are dependent on the results of the questionnaire filled in by the students of intermediate classes and the teachers' reflections in their interviews.

Findings are given below:

a. Course-specific Motivation

1. The course of English of intermediate classes is boring.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	22	22.0	22.0	22.0
moderately agree	29	29.0	29.0	51.0
slightly agree	14	14.0	14.0	65.0
slightly disagree	10	10.0	10.0	75.0
moderately disagree	12	12.0	12.0	87.0
strongly disagree	13	13.0	13.0	100.0
Total	100	100.0	100.0	

From the Table1, it emerges that the students at intermediate level are unhappy with syllabus of intermediate English. More than 60 percent find that the course of English of intermediate classes is boring.

T4: As far as syllabus is concerned, I think this is not updated but this is boring and outdated.

Brophey (1998) believes that curriculum is crafted on the social norms of the society which is not the right approach. The students' needs and choice of learning should be considered while drafting the curriculum of a school.

2.My course is not helping me to improve my language skills.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	23	23.0	23.0	23.0
moderately agree	20	20.0	20.0	43.0
slightly agree	18	18.0	18.0	61.0
Valid slightly disagree	13	13.0	13.0	74.0
moderately disagree	10	10.0	10.0	84.0
strongly disagree	16	16.0	16.0	100.0
Total	100	100.0	100.0	

From the Table 2, it emerges that almost 65 percent participants responded that their current course has no any role in improving their language skills.

T1: It is outdated syllabus; it is not much supportive of English language skills which could help boys to nourish English language skills which are basic requirements of present era.

16.I believe that my English syllabus is obsolete.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	37	37.0	37.0	37.0
moderately agree	14	14.0	14.0	51.0
slightly agree	25	25.0	25.0	76.0
Valid slightly disagree	9	9.0	9.0	85.0
moderately disagree	4	4.0	4.0	89.0
strongly disagree	11	11.0	11.0	100.0
Total	100	100.0	100.0	

Dornyei (2001) believes that students will not be motivated to learn unless they regard their material worth learning.

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b. Instrumental Motivation

5. Studying English is important because I will need it for my bright career.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	1	1.0	1.0	1.0
disagree				
Valid slightly agree	2	2.0	2.0	3.0
moderately agree	5	5.0	5.0	8.0
strongly agree	92	92.0	92.0	100.0
Total	100	100.0	100.0	

From the above data which is almost 100 percent, the participants have strong instrumental motivation.

T3: They do have this sort of perception that once they will be very good at English language that ensures them bright future.

13.Studying English is important because it will make me more educated.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly disagree	1	1.0	1.0	1.0
moderately disagree	1	1.0	1.0	2.0
slightly disagree	2	2.0	2.0	4.0
slightly agree	10	10.0	10.0	14.0
moderately agree	22	22.0	22.0	36.0
strongly agree	64	64.0	64.0	100.0
Total	100	100.0	100.0	

From the above data it comes out that almost 100 percent participants believe that their competence of speaking and writing will reflect to people that they are educated.

T-5.Most of the students try to learn English only to pass the examination and only to have their better career.

c. Integrative Motivation

6. I would like to speak native English.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly disagree	3	3.0	3.0	3.0

moderately disagree	3	3.0	3.0	6.0
slightly disagree	4	4.0	4.0	10.0
slightly agree	15	15.0	15.0	25.0
moderately agree	24	24.0	24.0	49.0
strongly agree	51	51.0	51.0	100.0
Total	100	100.0	100.0	

Above data shows that 90 percent participants have strong desire to speak in the style of native English. This shows an element of integrative motivation in the students of intermediate students.

T-2.They try to speak like English speakers, they talk in the style of English actors, and certain heroes so they follow but not as a trend or fashion.

24.I believe reading English novels help me to improve my English language.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree	5	5.0	5.0	5.0
moderately disagree	1	1.0	1.0	6.0
slightly disagree	2	2.0	2.0	8.0
Valid slightly agree	5	5.0	5.0	13.0
moderately agree	16	16.0	16.0	29.0
strongly agree	70	70.0	70.0	99.0
8	1	1.0	1.0	100.0
Total	100	100.0	100.0	

Above table discloses that 91 percent participants believe that reading English novels really help them to improve their English language. This is the clear sign of their integrative motivation.

d. Teacher-specific Motivation

8. I would rather spend more time in my English class and less in other classes.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree	18	18.0	18.0	18.0
moderately disagree	10	10.0	10.0	28.0
slightly disagree	20	20.0	20.0	48.0
Valid slightly agree	16	16.0	16.0	64.0
moderately agree	14	14.0	14.0	78.0
strongly agree	22	22.0	22.0	100.0
Total	100	100.0	100.0	

There were 52 percent participants who love to spend more time in English subject classes.

Afroza (2014) observes in South Asian context that English subject taught in most language classrooms does not arouse students' motivation because it has nothing to do with language skills but display their motivation to learn English in their language classes.

10. My English teacher is better than my other teachers

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree	6	6.0	6.0	6.0
moderately disagree	7	7.0	7.0	13.0
slightly disagree	8	8.0	8.0	21.0
Valid slightly agree	17	17.0	17.0	38.0
moderately agree	24	24.0	24.0	62.0
strongly agree	38	38.0	38.0	100.0
Total	100	100.0	100.0	

80 percent participants believe that their English teachers are exceptional.

T2: we love to entertain the students with certain activities in the class to make the course interesting.

11. I really enjoy learning English.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree	4	4.0	4.0	4.0
moderately disagree	1	1.0	1.0	5.0
Valid slightly disagree	2	2.0	2.0	7.0
slightly agree	12	12.0	12.0	19.0
moderately agree	25	25.0	25.0	44.0
strongly agree	56	56.0	56.0	100.0
Total	100	100.0	100.0	

Above table suggests that 95 percent participants enjoy sitting and learning in English subject classes.

17. I enjoy the activities of our English class much more than those of my other classes.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree	8	8.0	8.0	8.0
moderately disagree	5	5.0	5.0	13.0
slightly disagree	6	6.0	6.0	19.0
Valid slightly agree	17	17.0	17.0	36.0
moderately agree	26	26.0	26.0	62.0
strongly agree	38	38.0	38.0	100.0
Total	100.0			100.0

Teachers' behaviour and attitude matter in making the class task interesting and make students motivated to learn whatever is taught in the class. Dornyei and Csizer (1998) while having their study on Hungarian teachers.

18. My English teacher has dynamic and interesting teaching style.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree	4	4.0	4.0	4.0
moderately disagree	6	6.0	6.0	10.0
Valid slightly disagree	4	4.0	4.0	14.0
slightly agree	11	11.0	11.0	25.0
moderately agree	23	23.0	23.0	48.0
strongly agree	52	52.0	52.0	100.0

Total	100	100.0	100.0
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86 percent participants appreciate the teaching styles of English teachers.

19. When I have a problem in understanding something in my English class,I always ask my teacher for help.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	40	40.0	40.0	40.0
moderately agree	21	21.0	21.0	61.0
slightly agree	14	14.0	14.0	75.0
Valid slightly disagree	3	3.0	3.0	78.0
moderately disagree	11	11.0	11.0	89.0
strongly disagree	11	11.0	11.0	100.0
Total	100	100.0	100.0	

The above table manifests that English teachers have been very positive in their attitude with the students. It seems that they have developed parental relationship which is providing ample opportunities to the students to get their concepts cleared while visiting their teachers frequently.

Most of L2 motivation researchers (Dornyei, Oxford, Otto, Csizer and Clement) preach that teachers in L2 classes play the role of mentor, facilitator, motivator, consultant and mental supporter.

The above data show the attitude of English teachers in helping students to learn English which is very encouraging.

Dornyei and Csizer (1998) found in their researches through their study of 200 hundred teachers that teachers' behavior matters the most in motivating the students to learning.

20. My English teacher is a great source of inspiration to me.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree	5	5.0	5.0	5.0
moderately disagree	2	2.0	2.0	7.0
slightly disagree	7	7.0	7.0	14.0
Valid slightly agree	16	16.0	16.0	30.0
moderately agree	23	23.0	23.0	53.0
strongly agree	47	47.0	47.0	100.0
Total	100	100.0	100.0	

Almost 90 percent students agree that their English teachers are source of inspiration to them.

Dornyei (2001) claims that teachers can help students to enhance their self-efficacy by creating supportive and acceptable learning environment in order to reduce students' anxiety in SL class room.

The studies taken out to check the students' motivation, from (Dornyei, 1998, 2001, 2005 to Otto, 1998 and Oxford & Shearin, 1994), develop consensus that a teacher is the driving force creating motivation in students to learn second language.

Discussion

The study aimed at investigating the types of motivation being developed by the students; the issues with the prevailing English syllabus and the efforts being made by the teachers to maintain the students' motivation to SL acquisition. The findings of the students' and teachers' remarks bring out very interesting picture. Both the students and English teachers have strong reservations regarding the validity of the prevailing English syllabus at intermediate level from Sindh Text Book Board. However, the teachers seem to be successful in maintaining the students' motivation to SL acquisition while applying their productive teaching methods. This proves the point that a teacher can motivate the students to SL acquisition despite the "obsolete" course.

According to Williams and Burden (1999) appreciation, feedback, learning experience reward, these factors matter in students 'motivation towards second language acquisition.

Implications

The findings of this study will help the English teachers to combat the old and outdated syllabus .They will plan better and come prepared with more effective teaching techniques. This finding will also send a powerful signal to the concerned authorities of setting and implementing curriculum of higher secondary level education in Sindh.

Conclusion

Motivation, according to Dornyei (1998, p.117), provides primary impetus to initiate learning the second language and later the driving force to sustain the long and the tedious process. In Pakistani context the students have extrinsic motivation. Despite the issue of outdated syllabus, the teachers have been making their best efforts in creating motivational environment in the classes. We believe that if efforts are made to focus on Course-specific motivation, the gauge of motivation can be moved to the possible highest level. This can only be done with stake holders, Bureau of Curriculum department at Jamshoro and English teachers of Sindh are on the same page regarding the need of the students and essence of language skills.

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